New Orleans Christian Advocate Week January 18-25

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NEW ORLEANS

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J. L. DECELL, D.D., Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 1, 1931. C. MILTON CHALMERS, Manager.

THE GREATEST NEED OF THE NEW YEAR—PERPETUATE PENTECOST

During the year 1930 the Christian Church has apropriately recognized the Nineteen Hundredth Anniversary of Pentecost. However, the Holy Spirit will best be honored by perpetuating the experience of Pentecost in Christian life and activity, for Pentecost is not merely of historic significance, but of vital importance to the Church of today.

The Church is an organism of spiritual power. As man widens his horizon to include illimitable space, deepens his insight to see hidden things, and lengthens his reach to grasp immeasurable forces; the Church must increase the measure of her intake of spiritual power so that she can release energies commensurate with the needs of man.

Countered by a hostile world, challenged with great opportunities, though she is equipped with a competent ministry and a well outlined program, power must be hers if success is achieved.

The Holy Spirit, the Third Person of the Trinity, is a Person who wields influence, arouses interest, exercises and bestows power. Jesus said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever," and "It is expedient for you that I go away; For if I not go away, the Comforter will not come unto you; but if I depart I will send him unto you." He also said, "He that believeth on me . . . out of him shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because Jesus was not yet glorified."

When Jesus took upon himself our humanity it was for all eternity. He lifted our glorified humanity up into the Godhead bodily. And from this first fruit of the Incarnation, the Holy Spirit partook of the humanity of the glorified Lord and proceeded from the Father and Son out on His glorious mission of communicating the things of Christ to the children of men. After the Ascension of Christ the Holy Spirit became possessed with an affinity for man that he did not have before. It was this Spirit, incarnated in glorified humanity, with new powers of penetrating and abiding in human hearts, that Jesus said would baptize his waiting disciples.

It was upon his disciples and not the un-

(Continued on Page 8)

LETTERS FROM OUR BISHOPS

FROM BISHOP DOBBS

My Dear Doctor Decell: I am writing you, and through you to the Methodists of Louisiana, concerning an important matter.

I speak of the New Orleans Christian Advocate and of our duty and privilege to stand back of and with you in the plan and purpose to enlarge its list of readers in Louisiana and Mississippi.

The Advocate is today, and has been for many years, our friend and ally in every noble task to which we have set our hands. We can not do our work now as it should be done without this "Advocate" of the great causes for which the Church stands and must continue to stand for the years to come.

I am, therefore, inviting and expecting the practical and earnest co-operation of all our preachers and people in the effort to make its influence felt throughout both States by the enlargement of its list of subscribers in every pastoral charge. No church official can do his or her work as it should be done without the church paper—this is taken for granted in practically all other organizations, membership in which usually carries with it the implied obligation to put one's name on the list of subscribers to the organization's magazine or paper.

It is my earnest desire that this matter be given the attention which it deserves. "The Advocate Week" will abundantly reward us all, If it is properly put before the people.

Very truly yours,

HOYT M. DOBBS.

FROM BISHOP DENNY

To My Brethren of the Mississippi Conferences:

Dear Brethren: To accomplish a work greatly needed by the Church there is to be an "Advocate Week," January 18-25. The New Orleans Christian Advocate must have an increased subscription list, and this increase is needed not simply to enable the Advocate to continue; It is needed more to enable the Church to do with greater effectiveness the work of every charge. Without the Advocate our work would not only slow down, it would indeed in many respects be stalled. No branch of the Church of God so much needs a weekly paper as a connectional church. A wider distribution of the paper in our homes will deepen the interest of our people, for a better knoledge of the work of the church necessarily awakens interest.

Let me earnestly request each pastor in Mississippi Methodism to give some thought and time during Advocate Week to this important work.

Assuring you of my abiding interest in each of you, and of my daily prayers for your success, I am,

Your fellow laborer,

COLLINS DENNY.

HARMON CHURCH HEIGHTENS ADVOCATE'S HOPE

In one week's time after the adjournment of the Louisiana Conference the board of stewards of the Harmon church, Pelican charge, Shreveport district, placed in their budget an amount sufficient to send the Advocate to every family in the church, and sent a check to the Advocate office to cover the subscriptions.

Rev. L. W. Smart, pastor, set the right example; and Mr. L. B. Moffette, treasurer, gladdened the hearts of the publisher and editor in sending the check. This is a worthy precedent.

What Brother Smart and the Harmon stewards have done can be done by most, if not all, of the churches in Louisiana and Mississippi. Such would enlarge the usefulness of the Advocate, assure a more interested membership, and solve a pressing need.

The manager and editor are anxious, primarily, that the January 18-25 Special Effort Advocate Week be a success in each charge, for the good that will come to individuals and churches, and the Kingdom interests the paper promotes; though financial relief is imperative.

A distinguished editor wrote the other day that "if the pastors were to emphasize the Advocate from their pulpits as much as fifteen minutes in three months, the subscriptions would double in one year's time." However, it is no longer merely the pastors' privilege and responsibility, but official boards should realize it is their corporate responsibility to see that the Advocate goes into the homes of the members. The Church Press contributes to all the purposes of the local congregation and is a vital necessity in connectional enterprises.

If all our churches that can would do what the Harmon church has done; and presiding elders, pastors, superannuates, and Christian Literature Committees in the remaining churches would advocate the Advocate and secure subscribers, the number of loyal members would largely increase and a better day would come to Louisiana and Mississippi Methodism.

We congratulate the pastor and board of stewards at Harmon upon their excellent work and assure them of the appreciation of publisher and editor. Also, in anticipation, we thank one and all for their conscientious efforts during the week of January 18-25.

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TO CONTRIBUTORS:
All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with lead pencil and solled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

JOURNEYING TO THE FAR EAST

By Bishop Paul B. Kern

(This is the first of a series of articles descriptive of the Orient by Bishop Kern, who is in charge of our mission work in the Far East. Other articles will appear soon. The series is offered to our readers by special arrangement with the Board of Missions.)

"See America First," is a slogan that has sound common sense in it. This vast and varied continent on which we live presents a thousand wonders to charm and inspire the sightseer and traveler. Travel widens one's horizon, breaks down provincial pride and brings a sense of ownership in all the beauties and riches of the world. To enjoy an experience while one is in the midst of it, to feel the thrill of a moment of wonder while one is passing through it, this is to drink deeply of the springs of joy and touch the spiritual center of unseen realities.

Chicago was our first stop. What a city has been built on the shores of stormy lake Michigan! We think of it as a city of thugs and gangsters, but this is only a passing phase of its myriad life. It is a city of dreamers, of empire builders, of wizards in finance and art and commerce. You cannot walk its streets without feeling the throbbing pulse of its driving human energy. The ends of the earth meet on its thorougfares and elevated railways. Here "Cross the crowded ways of men."

I stood at a window on the twenty-first floor of a hotel big enough to entertain the same guest and put him to sleep in a different room every night for eight years. Night has fallen over the tired city, but a new city is born each evening as the city of the day passes out. When the daytimers go in the nighttimers come out and the streets are alive every hour day and night. Chicago never sleeps. From my high vantage point I could see the lights of the city, the million eyes that shine in the dark telling the barons of finance and the weary homeless down-and-outer in the alleys below that there is something in religion, and that no material civilization can endure which is not founded upon the principles and gospel of the Christian faith. We shall not capture our cities by running away from their centers, and Christianity will have its chance only when religion dares as much for Christ as commerce dares for conquest.

The Canadian Rockies

All my life I had heard of the wonders of the Canadian Rockies. But the reality far outstrips the imagination. These mountains, which interpose their giant bulk between the prairies and the Pacific Coast, form one of the most remarkable mountain regions of the world. Composed of some five ranges, they offer nearly 850 miles of magnificent scenery—snowy peaks, glaciers, rugged precipices, waterfalls, foaming torrents, canyons, and lakes like vast sapphires and amethysts set in the pine-clad mountains. When Edward Whymper, the hero of the Matterhorn, described the Canadian Rockies as "fifty Switzerlands thrown into one," this certainly was no exageration.

The Canadian Pacific Railway has penetrated this tumultuous mountain region with a railroad line and standard of personal service that equals the finest in the world. As the train winds through gorges, along tumbling river beds, up grades made possible by engineering skill, one is left breathless and amazed, full of admiration for the master minds which conceived and carried through the construction of this transcontinental railway. At the Great Divide the roadbed is 8,691 feet above sea level. This spot is marked by an arch spanning a stream under which the waters divide. The waters that flow to the east eventually reach Hudson's Bay and the Atlantic Ocean; the rivulet that runs to the west joins the Kicking Horse River and adds its mite to the volume of the Pacific Ocean by way of the Great Columbia River. Close by is a granite shaft erected to the memory of Sir James Hector, the engineer who made possible the conquest of this continental divide by the steam engine and the modern Pullman car.

BISHOP PAUL B. KERN, B. D.,
Who begins an interesting series of articles on the Far East

One wonders constantly as he rides along in safety and comfort at the sheer courage and engineering ingenuity that has made this achievement possible. Take for example, the Spiral Tunnels between the Great Divide and Field. Formerly this was a most difficult grade of 4.5 per cent, but by two wonderful tunnels—one of the most notable engineering feats in existence—this difficulty has now been eliminated and the grade reduced to 2.2 per cent. From the east the track enters the first tunnel under Cathedral Mountain, 3,206 feet in length; and after running almost a circle and passing under itself emerges into daylight 48 feet lower. The track then turns easterly, and crossing the river enters the second tunnel, 2,890 feet long, under Mount Ogden. Again turning part of another circle and passing under itself, it comes out 45 feet lower. The whole thing is a perfect maze, the railway doubling back on itself twice and forming a rough figure "8" in shape. When run in two sections passengers can see the other section of the train directly below them making its way down the big grade.

We break the trip by stopping over for twenty-four hours at Banff, Alberta. Here we had a comfortable lodging in this little village, the center of the Canadian National Park. During the afternoon we drove over to the most lovely spot upon which my eyes have ever rested, Lake Louise. The day was flawless. Snow had fallen the week before and had not melted on the peaks. The visibility was perfect. We could see as far the eye could reach. For 42 miles we drove along a perfect road that wound between mountains and valleys, by laughing streams and roaring gorges until the human spirit was almost benumbed with the sheer extravagance of beauty on every hand. Along the road we saw beaver, deer, elk and buffalo in their native haunts, protected from the rifles of the white man.

Lake Louise

To describe Lake Louise and its environs challenges a more iridescent pen than I possess. Words somehow seem inadequate. It must be felt rather than seen and in its beauty is an element of the mystic and spiritual which lies deeper than language and is the voiceless emotion of the soul. This perfect gem of scenery bears the liquid music, the soft color notes of its name, almost into the realm of the visible. It is a dramatic palette upon which the Great Artist has splashed His most gorgeous hues, a spectrum of color. Deepest and most exquisitely colored is the lake itself, sweeping from rosy dawn to sunset through green, blue, amethyst and violet, undershot by gold; dazzling white is the sun-glorified Victoria Glazier, at the farther end; somber are the enclosing pine-clad peaks that dip perpendicularly into the lake, and magnificent are the stark immensities of the snow-covered peaks that enclose the picture except for the fleecy blue sky overhead. To behold it and brood over its beauty is to build in the secret chambers of one's memory a shrine of imperishable glory at which one may worship when overborne by the ugliness of man's shameless spoliation of nature.

As one travels through the kaleidoscope of nature presented by this trip which begins in the wheat fields of Saskatchewan, overleaps the mountains of Alberta and pauses on the seacoast of British Columbia, he sings with a new feeling the familiar stanza of Katherine Lee Bates' hymn:

O beautiful for spacious skies
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed his grace on thee
And crown thy good with brotherhood
From sea to shining sea!

Our party consists of three of the members of the General Conference Commission appointed to join with a similar group from the Methodist Episcopal Church to set up an autonomous national Church in Korea. The personnel consists of Rev. Dr. W. G. Crain of Nashville, the General Secretary of the Board of Missions; Mr. Percy Downs Maddin, attorney from Nashville, member of the Executive Committee of the Board of Missions; Rev. Dr. J. W. Moore of Petersburg, Va., a member of the Virginia Conference, and the writer and his wife. Miss Mabel Howell of Nashville, another member of the Commission, awaits our coming in Korea. To the regret of all of us, Bishop Beauchamp was detained at the last moment by illness and could not accompany us. We all meet in Vancouver and now the "Empress of Japan," proud new liner of the Canadian Pacific, waits to carry us to the Far East and the hearts of our brothers in the lands beyond the Pacific. May the Head of the Church give us grace and wisdom for our high commission and journeying mercies to our good ship!

Vancouver, B. C., October 30.

"Methodism and Kingdom Extension"

BY W. G. CRAM, D.D., LL.D.
General Secretary of the Board of Missions

A new book issued by the General Commission on Benevolences for use in study classes of the Kingdom Extension cultivation period during January and February.

This volume discusses the major benevolent causes of Southern Methodism in Evangelism, Home Missions, Foreign Missions, Christian Education, Church Extension, Hospitals. It is the first attempt to give the Church a unified view of its outstanding kingdom enterprises.

Price 25 Cents

Secure copies for your Church at your District Missionary Institutes. Sell as many as possible to your people. Return unsold and unused copies for credit.

The Church expects every congregation to share in this study. Use this book in special study groups, adult classes, Epworth Leagues, Missionary Societies, prayer meetings, and everywhere.

An informed membership will be loyal, interested, liberal, and consecrated.

GENERAL COMMISSION BENEVOLENCES
METHODIST EPISCOPAL CHURCH, SOUTH
Doctors' Building, Nashville, Tennessee

IT IS TIME FOR ACTION

By Walter W. Jones

I am disturbed and have sufficient cause to be. That prevailing conditions justify a bishop in delivering to a body of preachers a broadside for willful negligence as to their financial obligations is indeed humiliating. This was done immediately preceding the reading of the appointments. I do not resent the exhortation by the bishop, I only regret the necessity for it. He was acting on information received from various sources and was endeavoring to discharge a painful duty. Obviously, the evil had been the source of deep regret to the presiding elders as they discussed it in the cabinet before any public statement was made. The bishop must have suffered some degree of remorse as he announced the appointments of the various derelicts who had been commissioned to "Preach the word of God . . . in the congregations." How a presiding elder can commend to a congregation such an appointment, though reluctantly made, is more than I can understand. Yet, there seems to be no easy remedy. The discipline is not specific on this particular offense, but I think the paragraph on "Improper tempers, words or actions" is not too remote to authorize action. It seems to be easily applicable to the case.

There will be a much more harmful result from this offense than the mere humiliation of the preachers. When the people lose confidence in the ministry, and we are branded as a class of non-debt payers, what then will be their attitude toward the Methodist Church? One layman wisely said: "if it comes to that, we had just as well close our doors."

I heard nothing in the ordination vows that suggested the possibility of sacrificing a church on the altar of my unfaithfulness, nor for my individual comforts; contrariwise, the impression was made on my mind that I might have to be sacrificed for the church. I know what it means to have to live on a very meagre salary, as the Conference minutes show in many cases. I have been the beneficiary of many courtesies extended by banks, merchants and private friends, but my business relations with them have never been the occasion of any embarrassment to me, nor to them.

I am not against anybody. I am for the Methodist Church and her faithful preachers. I would not, to the amount of one penny increase the burdens of my brethren. I did not know that this evil was so extensive and on an alarming increase. I have, in years past—not recently, followed in the wake of a few who were under such repute and have experienced some personal inconveniences as results, yet, I could not qualify as an acceptable witness again any preacher who might be under accusation. I have heard of complaints, made to presiding elders, against a few, but have tried to think the numbers of offenders very small. It does seem, however, that the number is large enough to cause our chief pastors much concern, and, unless some corrective, or protective, measures are enforced, there will be cause for greater solicitude throughout the entire church. Nothing will discredit us more than to be regarded as a debt-dodging class of men. There is already, in many places, a disposition to magnify the unbecoming things in Methodist preachers, and, in many cases, the innocent are victims.

From the statements indiscriminately made, through the paper and from the platform, no man knows where to draw the line. Bishop Denny says it is one of the worst evils and a growing evil; that preachers are failing to pay their debts: There was no bitterness in the heart of the bishop, but evidences of deep regret. Brother Felts (if I mistake not, now serving his fourth district in our Conference), in the Advocate of September 25, 1930, says: "In my P. E. experience, I have had more complaints of pastors because of failure to meet their financial obligations than all other things combined." He further says: "It is more often that the complaints are made against men who are comparatively well paid." It does seem that it is time for action, by those with whom such complaints are lodged, lest there be a "Wheel within a wheel." I do not believe faithful men, laymen included, are willing for the preachers to bear the stigma of this sort of thing, nor allow the Church for which they are giving their lives to be jeopardized by it. There is one thing that can be done, it is so simple it may not appeal to the profound: After careful checking-up, let the names of those against whom complaints have been justly made be tabulated. Let the bishop and each presiding elder preserve a copy and send a like copy to each lay leader. Revise the list as occasion demands. (Let him who is unwilling to be checked up on register objection.) The object is patent. Very simple in appearance, but it will work.

THE GRACE OF FORGETTING

It is very important what a man does with the criticisms and slights and seeming unfairness that come to him along the pathway of his life. To keep them about him and clutter up his life with them, is one of the stupidest of things, and yet it is to be feared that that is exactly what quite a few people do. . . . If a man ciritcises you, even in what seems to you a quite unfair way, after taking a good, honest look at the criticism so that you may profit from whatever point it may have, you can forget it. But you can do this instead. You can treasure it up so that when that man's name is mentioned or any thought of him crosses your mind, there is at once stirred up in you some feeling of bitterness or resentment. And you can keep on at that business and multiply that resentment over and over and over again, until your whole life is soured and embittered. You can; but, my, what a folly and stupidity it is to do it! And especially when you can keep life sweet and wholesome just by forgetting.—The Christian Guardian.

New Orleans Christian Advocate

J. L. DECELL, D.D., Editor.
C. MILTON CHALMERS, Manager

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DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

A NEW YEAR'S DAWNING

By F. R. Havergal.

Another year is dawning;
Dear Master, let it be,
In working or in waiting,
Another year for Thee;
Another year in leaning
Upon Thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness,
In the shining of Thy face.
Another year of progress,
Another year of praise;
Another year of proving
Thy presence all the days.

Another year of service,
Of witness for Thy love;
Another year is dawning!
For holier works above.
Another year is dawning!
Dear Master, let it be
On earth, or else in heaven,
Another year for Thee.

A MESSAGE FROM THE BISHOPS

To the Ministers and Members of the Methodist Episcopal Church, South:

Your General Superintendents, assembled in semi-annual session at Charlotte, North Carolina, December 12-14, reviewed carefully the results of the work of our beloved Church in every part of its wide extension during the year now closing.

The reports showed much in which to rejoice and for which to give thanks to God.

The ingathering of souls by profession of faith has not been small, and the net increase of the membership of the Church shows considerable growth, although not all that might have been expected, and far less than was desired.

But while the membership of the Church has increased, there has been distressing decline in the collections for the support of its benevolent enterprises and indispensable institutions. The liberality of our people has fallen below the level of their numbers and resources.

The consequent deficit in the income of the Church must be met and overcome speedily, or its work must suffer damage, if not disaster, both at home and abroad, notwithstanding the enlarged opportunities opened before it by Providence and the imperative demands of duty laid upon it by our Lord.

Accordingly, we ask earnest, prayerful consideration of the plan, framed by the General Conference at its last session, May, 1930, and known as "The Kingdom Extension Offering" to be made during the months of January and February, 1931.

The great causes to which the proposed offering is to be devoted are missions (home and foreign), hospitals, church extension, and the educational work of the Church in all its forms. The urgent needs of these benevolent interests require that the combined offerings of all our people during the months named shall aggregate for this "Kingdom Extension Offering" not less than $1,200,000, which is less than fifty cents per member.

In recent years collections have been made during like months for what was called "The Maintenance Fund," which was designed to supply means for the support of our missions not supplied by the collections from the usual assessments upon the churches. Without the "Maintenance Fund" our missionary work in both the home and foreign fields must have been greatly curtailed in extent and impaired in power.

"The Kingdom Extension Offering," embracing, as it does, so much important work besides that of missions, is proportionately of greater urgency and consequence. Any lack of zeal and generosity on its behalf will have withering effect upon all the enterprises of our wide connection, especially upon the cause of missions.

Some may infer from the erection of autonomous Churches in Mexico, Brazil, and Korea, that there will be less need for financial assistance for the prosecution of the work of Methodism in those interesting fields. No inference could be more erroneous. The organization of autonomous Churches in the lands named is at once the evidence of the vast success of our missionary efforts in them and a constraining consideration for increasing our endeavors on their behalf.

The oldest of our missions in these countries, so needy spiritually, is scarcely more than fifty years old. Behold! "What hath God wrought", through the ministrations of our Church during this brief period! What may not be expected in the future? An autonomous Methodist Church was organized in Japan by the union of three Methodist bodies in the year 1907. The Mission Boards of all the Churches who united in setting up that self-governing Church in "the Sunrise Kingdom" have not diminished their appropriations to it because of its autonomous character; and the great results accomplished thereby have abundantly justified their continuance of such necessary support.

It cannot be doubted that the same policy will yield increased fruits in Mexico, Brazil, and Korea. We have not **set off**, but we have **set up** Methodism in those fruitful fields.

We will not be blameless before God if for any reason whatsoever we give less support to the work of missions, or less succor to any other department of the work of our beloved Church at this time.

We are not unmindful of the financial depression which rests upon our country, and which overshadows with deeper gloom all other lands. But, when all just allowance is made for this fact, it remains that notwithstanding the adversities which have overtaken many of our people, the Church as a whole has ample resources for maintaining all the work which it has undertaken and meeting all the sacred obligations which God requires of it. All this, and more, it could do even though it were less prosperous and far poorer than it is.

We should recall and emulate the example of the suffering Churches of Macedonia, of whom St. Paul wrote that "in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality (II Corinthians viii:2), so that, notwithstanding their dire distress, they went beyond their power and entreated him to receive their gift and thereby admit them to "the fellowship of the ministering to the saints."

The Apostle points out the source of their abounding liberality by saying, "This they did, not as we hoped, but first gave their own selves to the Lord" (II Corinthians viii:5). When men give themselves wholly to God, they joyously devote their possessions to the promotion of His Kingdom.

The solution of all our financial problems will be found in a deep and general consecration of our people to God.

Our supreme need is a widespread revival of religion throughout all our borders.

Impelled by this conviction, the Bishops in their Episcopal Address called upon the General Conference, held in Dallas, Texas, May 7-24, 1930, to make the session of the body the beginning of a period of deeper and richer spiritual life among all our people.

In response to the call of your General Superintendents the General Conference adopted unanimously a report containing the following stirring paragraphs:

> "By every token we are called to a ministry of vigorous spiritual emphasis. The crass materialism of our times, the seductions and allurements of sin in modern forms, the rapid growth of strange and fantastic religions, the increasing advantages of new and adequate physical equipment throughout our Church, the growing range and significance of our educational program—all these challenge us to put first things first and preach Christ as Lord and pray for a baptism of the Holy Ghost that shall light a flame of radiant power upon every altar and in every heart in Methodism.
>
> "Let this be a quadrennium in which there shall be one dominant note, a passion for souls. Let us regard every financial campaign and promotional adventure as secondary to the main purpose of preaching and living Christ. Let our whole educational process, from the smallest Sunday school to the largest university, feel the thrill of a genuine spiritual call until men and women shall confess their sins and seek the Lord and find him, and our young men shall see visions and our old men shall dream dreams and Pentecostal power shall break out upon us in gracious and overflowing measure. With nothing less can we be content. God waits to give us the outpouring of his Spirit. Shall not his people be willing in the day of his power?"

Moreover, the Bishops were directed to appoint a special "Commission on Spiritual Life" to lead in a movement for a Pentecostal revival; and such a commission was duly appointed.

With the commission we now unite in calling all our ministers and members to lives of renewed consecration to God and to a mighty return to the original mission of Methodism "to spread Scriptural holiness" over our own country and throughout all lands. We entreat you to make this matter of supreme importance the uppermost concern of all your lives and efforts and prayers.

"We beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

(Signed by order and on behalf of the College of Bishops)

WILLIAM B. BEAUCHAMP, Chairman;
JOHN M. MOORE, Secretary.

DISTRICT MISSIONARY INSTITUTES

LOUISIANA CONFERENCE

Baton Rouge, at Amite, February 4, 10 a. m.

MISSISSIPPI CONFERENCE

Meridian, January 5, 10 a. m., East End Church, Meridain.

Newton, January 6, 10 a. m., Montrose Church, Montrose.

Vicksburg, January 7, 10 a. m., First Church, Port Gibson.

Jackson, January 8, 10 a. m., Galloway Memorial Church, Jackson.

Brookhaven, January 9, 10 a. m., Centenary Church, McComb.

Hattiesburg, January 12, 10 a. m., Main Street Church, Hattiesburg.

Seashore, January 13, 10 a. m., Main Street Church, Biloxi.

TIME—ITS USE AND ABUSE

"You Can Not Kill Time Without Injuring Eternity"

By Rev. M. E. Lazenby, D.D., Editor Alabama Christian Advocate

Time has a peculiar way of going on. It will not tarry. From eternity's dawn it has ever been thus. It not only passes but it passes swiftly. Here we are, almost before we know it, standing face to face with another year. And so it will be with every new moment. They will not stay new. Truly we speak of them as the passing moments.

Perhaps there is no better time than now to think seriously upon the value of time. Like the air we breathe, like the light we see, time is one of the precious gifts of God. Like the air we breathe, like the light we see, we use it—we consume it—whether we will or not. Some people consume time in sheer idleness. Others consume it in carelessly planned activities. Still others, valuing it as one of the most priceless of all possessions, use it wisely, economically, religiously, and accomplish the largest possible good.

The Spaniards have a motto which says, "Time is money." Correct. Time is money, but it is more than money. It is opportunity; it is advancement; it is achievement; it is character. Time is everything that requires time for its acquisition or its accomplihment. To kill time, therefore, is to steal money, to retard achievement, and to destroy character. Time not used is abused. We hear much about the idle rich, but the rumor is all out of proportion to the fact. There are not many idle rich. There are many idle poor. Outside of the unfortunate few who inherited wealth the rich became rich by hard work and by a wise and rigid economy of time. Read their biographies. We marvel at their energy, their untiring efforts, and their wise and constant use of time.

Not all poverty, to be sure, is due to slothfulness. There are many causes of poverty that seem quite unavoidable. But we doubt not that most of the world's poverty today is due, directly or indirectly, to indolence, laziness, and a willful waste of time. Much of the world's poverty could be converted into prosperity by a rightful use of time.

This message will probably not reach the army of the unemployed; indeed, it is not meant for them. It is intended for those who, employed, wish to achieve the highest success in their work. This can not be done by playing with time. Time is not a toy. It is an instrument of achievement. It is an instrument of industry. It is an indispensable factor in all world progress.

Loafing is un-Christian. It cannot be justified by any Christian measurement.

Rest and recreation are essential to any great achievement, but when converted into indolence and carelessness, they defeat the very ends they seek to effect. Unlike the proverbial cat, time does not have nine lives. Killed, the grave becomes its eternal kingdom; it can not be resurrected. Among the "Memory Gems" of our schoolboy days were these words: "Lost, yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever." "Lost wealth," says one, "may be replaced by industry, lost knowledge by study, lost health by temperance or medicine, but lost time is gone forever."

Time-killers keep their hands stained with the blood of a double murder. They kill their own time, and they kill the time of their fellows. At least two counts will be found in their indictment when it is read before them at the judgment bar of God. And "you can not kill time without injuring eternity." Time and life are, shall we say, synonymous? Benjamin Franklin thought so for he said, "Do you love life? Then do not squander time, for that is the stuff life is made of."

Solomon said, "There is a time to be born and a time to die." Another, less wise than Solomon, but not altogether unwise, has added that there is an interval between these two times of infinite importance. We have nothing to do with the time we are born, and next to nothing to do with the time we die, but we have almost everything to do with the interval in between. It is this interval for which God holds us responsible. Used shabbily it fills our own lives with bitter regrets, it disappoints our friends, it grieves the heart of God. Used aright it brings joy to our own souls, good to our fellows, and glory to God.

The right use of time is fundamentally important. There can be no better time than right now to resolve to use the new year aright. It will be made up of minutes and hours. To squander time is un-Christian, and will mean a harvest of bitter regrets. To fill these minutes with useful study and hard work—all consecrated to God's glory—will save us from disappointment, and will make us look to the new year with at least some degree of atisfaction and with many joyful expectations.

FROM THE PELICAN PINES

By Dr. S. A. Steel

I believe in annuity bouds, and I'll tell you why. A year ago that fine Virginia gentleman, the Rev. John Brandon Peters, D.D., of New Orleans, presented me with a $100 annuity bond. I never had a bond before in my life, not even the sort Paul had when he aid, "except these bonds." And in view of some discussions in Methodist circles about dealing in stocks and bonds, I was not exactly sure that it was safe to be a bondholder. So I consulted my oracle about what to do with it. She beats the Delphic virgin out of sight when it comes to interpreting mysteries. That Delphic girl often gave equivocal answers to the questions put to her; but milady always answers so plainly that a dunce can understand her. She said, "Why, that will get you a Christmas turkey as long as you live." Whoopee! I said; that's a big idea. And here is the first installment. Nettie, the cook, knows exactly how to fix the bird for the table, make the dressing—and the hash. Sam Jones, the original, incomparable and genuine Sam, said, "When we have turkey hash at my house I don't want any company." Hear that turkey gobble? If he had even goose sense he would be saying his prayers, instead of shouting; for in a few hours Nettie will have him in the oven.

Hicks is here and has started on the track like a young thoroughbred. I was not well and didn't get out to his first service, but milady was there, and brought home a fine report. The future looks bright for the church in Mansfield. Castle Melancholy stands in somber solitude and silence on the hill. The voice of the maidens that gladdened its halls is heard no more, and the winds wail as they stir the leafless branches of the trees, "For shame! For shame!" With oil pouring from a score of wells and Methodists living in luxury to close the doors of their oldest college for girls for the lack of a few thousand dollars! Tell it not in Gath—publish it not in the streets of Askelon.

Mansfield, La.

SAFETY SIGNALS

By Rev. S. J. Davies

Recently a number of my friends have been going away. Away to the far land, whose hills and vales lie in the unknown, and are lighted only by suns of glory and stars of promise, given to God's children as they fare thither. One of these, a kinswoman, entered into this strange, mystic country while yet in the midst of a busy and useful career, using the means committed to her and her cheerful, bright disposition in ministry and helpfulness in the home and for the kingdom of God. Lonely hearts, sad at her going, can only find recompense in the grace of Him who came to serve, and in the thought of words spoken and deeds wrought in His name and spirit. These are the heritage, tender and full of comfort, to mourning hearts, and we may rest assured such are not in vain. Wonderful are the setting suns, tinged with glory and with gold. Advancing years mellow and soften the declining measures, the latter days of life with its hopes, its aspirations, its approaching close. May the manifold mercies and richest grace of Him who died that we might live, cheer and comfort loved ones left behind.

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My friend, the poet has grown wise and is now writing proverbs.

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About the golden barred gates of Silence, God's angels stand waiting, ready to do His bidding.

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The harvests of the present and future are yet ungarnered, so we must need be fed with grain from the store house of the past.

* * *

No man hath seen God, yet the heart of man may know him, love him as a father and friend.

* * *

Tokens of assurance and words of consolation given to God's trusting ones in his word. As that imperial prince of prophets, Isaiah, speaks of Israel's promised state as already possessed though yet in the future, so faith in God is ever here and hereafter. Then here and then, present and future, life and death all are in God's keeping and we are in his hands.

* * *

Another who went into the silent country was a friend of my youth, a fellow-student in the old college. A man of decided literary attainments, an author of some worthwhile poems, a model husband and a staunch friend to the poor and the outcast, and also faithful to friends who shared his congenial company, his place cannot be easily filled, and his presence will be sadly missed. Autumn leaves and the further reaches of life are the gold tinted plains whereon shine the suns of unfailing promises and hope assured.

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While we live let us live, said the sage. Yes, live life's meed in its fulness, its worth, sharing with others what joy or sorrow may come one's way.

* * *

Forgive as we have been forgiven, have mercy as we have had mercy shown, love thy brother as God has loved his sometime recreant child. Therever is righteous exalted and truth maintained in the earth.

* * *

Richer than rubies, fairer than diamonds, greater than wealth of gold is a right vision. When men see life and things with the eyes of the Christ then the milenium promised of God is here.

628 Kings Highway, Shreveport, La.

CHRIST AS "LORD OF CONDUCT"

By H. H. Smith

Sometimes an expressive phrase is more forcible in emphasizing a truth than a whole paragraph. In his interesting book, "If I Had Not Come," Bishop Hendrix says: "The supreme claim of Christ is as 'Lord of conduct,' and the ideal of life must be sought in conduct to meet His approval." Here is a subject for profitable meditation at this season, for, above everything else, Jesus Christ is "Lord of conduct." Five times in succession in the sermon on the mount He makes this assertion, "Ye have heard that it was said . . . but I say unto you . . . ." The Cambridge Bible notes that the phrase, "I say unto you," is a "most emphatic formula, which implies the authority of a law-giver." After hearing this wonderful discourse concerning righteousness (right conduct) and the kingdom of God, no wonder His hearers were astonished at His teaching and declared that He taught as one having authority and not as the scribes. He is Lord of conduct because He is the Son of God and speaks with authority.

Christ is Lord of conduct in another sense: He is the inspirer of God-like conduct. His influence upon all His followers, from the disciples to the humblest follower of today, is ample evidence of this. What a miracle of transformed conduct is shown in Pliny's letter to the Emperor Trajan, when Christianity was in its infancy. The only fault to be found with these early Christians just emerged from paganism was that "they had been accustomed on a stated day to meet before light and recite among themselves in turn a hymn to Christus as God, and to bind themselves by an oath, not to do any crime, not to commit thefts, robberies or adulteries; not to break their word," etc. With this picture before us, how appropriate the phrase, "Christ, the Lord of conduct."

The principles of conduct which Jesus taught are being acknowledged, more and more, as the highest code of ethics in existence, but unless His teachings find expression in daily conduct, they are valueless. Some years ago a little book appeared with the title: "In His Steps," or, "What Would Jesus Do?" It gained almost instant popularity, and a million copies were soon in circulation. Why? It was a simple little story without pretension to originality of thought or literary excellence, but it forcibly conveyed a great truth: that the world would be transformed if every professing Christian would take the teachings of Jesus Christ seriously, and make it a matter of conscience so to conduct himself as to win His approval. No man ever goes astray who conscientiously seeks to conform his life to the teachings of the Man of Galilee.

Conduct is the acid test of the Christian, and the Master was ever applying this test: "By their fruits ye shall know them." "Not every one that saith unto the Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." "If ye know these things, happy are ye if ye do them." We shall often think of Christ as our Saviour, but it will avail us nothing to call Him, Lord, Lord, if we do not the things which He commands. If we would be assured that He is our Saviour, we must see that He is the Lord of our conduct. The much-needed revival will come when we turn to Him with all our hearts and let Him be, in deed and in truth, "the Lord of our conduct."

Ashland, Va.

Success of the N. O. C. A. special effort week, January 18-25, means larger giving to the Kingdom Extension Special.

SEASHORE SIDELIGHTS

The Seashore District Stewards' meeting and the District Board of Lay Activities met in the First Methodist Church in Gulfport December 9, at 10 a. m. Rev. Otto Porter, newly-appointed presiding elder for this district, presided with ease and grace. Mr. A. L. Jones of Picayune was elected secretary. Rev. J. E. Williams of Poplarville presided while the salary of the elder was fixed. The salary remained at the same figure as last year, $4,000.

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Rev. B. L. Sutherland appeared before the conference in the interest of the Supernnuate Endowment; Rev. B. F. Lewis spoke in interest of the orphans' home in Jackson; and Mr. W. D. Hawkins addressed the meeting in behalf of the campaign for full payment of the benevolences.

Dinner was served in the basement of the church by the ladies of First Church, and the afternoon session was given over to hearing a report of the committee, introducing new pastors to the district and a random discussion of various activities of the district.

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Rev. V. G. Clifford, of Columbia, First Church, is embarking on a large field of activity this year. First Church Columbia has prorated $600 salary for a junior preacher whose duties will be the care of several outlying churches. These two pastors will minister to a widely scattered territory and will do it effectively.

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Rev. C. P. Jones has moved into the work in Biloxi with even swing and is reporting splendid congregations at both services and a growing prayer meeting.

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Of all the men who rejoiced at appointments, the voice of Rev. J. E. Williams was lifted louder than any other. Poplarville must be the doorway to heaven in the estimation of this preacher; he is very happy and will of course show his joy by preaching great sermons.

* * *

The church at Ocean Springs, Rev. J. W. Sells is the new pastor, held a good-will service at a recent date. The admission price to this service was some garment suitable for a gift to some unemployed person, or some toy to be given to the needy children of the neighborhood.

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Rev. W. H. Lane of Wiggins and Rev. W. W. Moore of Carriere were unable to attend the district stewards' meeting because of sickness. Rev. W. B. Hollingsworth of Americus was also unable to be present.

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Rev. E. L. Ledbetter of Pascagoula is making great plans to entertain the Seashore district conference in the spring. He hopes to have a new church building completed by the time of conference, the various committees have been at work for some time and quite a bit of progress has already been reported.

* * *

The Woman's Missionary Society on the coast lost an earnest and sincere worker in the death of Mrs. C. E. McClure of Ocean Springs. Mrs. McClure had lived in that community for more than forty years and was considered one of the leaders of the church. She was member emeritus of the board of stewards and a charter member of the local Missionary Society. Her death was a result of shock received in an automobile accident the Sunday before her passing away. The accident occurred as she, with her children and some of the grandchildren were returning from church. Mrs. Escambia Pabst, daughter of Mrs. McClure and president of the local Missionary Society, was in the car and received a broken wrist in the accident.

* * *

Rev. Otto Porter, the new presiding elder of the Seashore District, is officiating in able and efficient manner. He carries the office with dignity and moves in a certain manner in performing has task. The people of the district are receiving him with open arms and doing their best to make him feel at home as he discharges his duties. His address is Gulfport, R. F. D. (The R.F.D. does not mean he is in the country; he is rather living in the district parsonage right by the famous beach boulevard and seawall.)

J. W. SELLS, Reporter.

REV. AND MRS. J. H. FOREMAN CELEBRATE GOLDEN WEDDING

On November 9, 1930, in the Methodist Church at Pelahatchie, Miss., Rev. J. H. Foreman and his good wife celebrated their golden wedding. Brother and Sister Foreman did not wish any public service of any kind, as their children could not attend. The people of Pelahatchie, however, insisted that they be given a chance to honor this man of God and his family. The church was beautifully decorated, and a congregation that taxed the capacity of the house was present to see this couple married a second time. The first wedding was solemnized at Florence, Miss., and the ceremony was said by the Reverend Daniel Loflin. During the exercises this time some canaries sang lustily, adding to the glad spirit of the occasion. The two churches of the town presented Brother Foreman with a love gift of gold. The presentation was made by the Reverend Mr. Meador, the pastor of the local Baptist church. After an appropriate presentation speech, he presented the gold and dropped silver into the tray while the orchestra played, "Silver Threads Among the Gold." None of the original attendants were present, but a daughter of the couple, Mrs. W. A. Miller, and her husband stood up with the couple. Another daughter, Mrs. J. M. Berry, read a history of the couple. The other children of the home were prevented from coming, but sent their love to their parents, two of them, the twin boys, calling their parents by long distance telephone from Port Arthur, Texas.

Brother and Sister Foreman have lived in Pelahatchie since he was superannuated five years ago, and the people of Pelahatchie are deeply in love with them. Brother Foreman is the only minister who lives in Pelahatchie, and his presence is sincerely appreciated. This golden wedding was a gala function in Pelahatchie and will never be forgotten by any of the people there.

S. F. HARKEY.

NOTICE TO MEMBERS OF THE MISSISSIPPI CONFERENCE

The members of the examining committees met at the session of our Conference in Vicksburg, Miss., and organized, as the Discipline directs, into a Joint Committee on Ministerial Training. S. F. Harkey was elected chairman, and J. W. Sells was elected secretary. The committee decided to organize a library of the study courses to lend to the undergraduates. We want five or six complete sets of the books of the courses. They will be kept in the office of the Mississippi Conference Board of Christian Education in Jackson and will be sent to the young men who wish them. The postage charges both ways will be paid by the users. Several of the young men have already written me asking about getting their books for early study.

I wish you would look through the list as printed in the back of the Discipline and see how many of these books you have and are willing to donate to this library. Please write me at once the names of the books you can give, and I will answer telling you which ones we need. I can in this way pick the books and make the donations as small as possible from each individual. Please mail me your list at once and wait to mail the books until you hear from me.

S. F. HARKEY, Brandon, Miss.

TWO AMETHYSTS OF PALESTINE

In the far days before the first Christmas, two boys were sent forth by their humble parents in Judea to seek each in his own way the finest thing in the world. One had been reared on the plains, and turned his attention to the raising of herds and flocks, and prospered in a modest way while still a youth. One day as he stood guard over his own, far away from the place of his birth, the rays of the sun were suddenly focused upon a bright stone on the ground at his feet. He stooped and picked it up, and as he gazed upon it in his open palm, he remembered the admonition at the beginning of his quest; and wondered if in some mysterious way this bright stone might lead him to his goal.

The other boy was born in the hills and journeyed to Lebanon out of interest in its famed cedars. He became a hewer of wood, and in the course of time a builder of houses in the cities of Israel. One day he, too, found a bright stone gleaming in the sunlight at his feet as he inspected some lumber on the ground where it had been hewn. He marveled at the stone's color, suggestive of royalty, and placed the crude gem in the bosom of his garment. His thoughts as he walked through the forest reverted to the day when he began his quest, and he recalled with unwonted pleasure the admonition of his father as he set forth. "This stone may prove to be the keystone of the arch of that which I seek," he said as he walked in the shade of the cedars.

Years passed and at the time for the taxing, these sons of Judah, now in young manhood, went up to Jerusalem. They found the populace full of excitement, for it was whispered that at an inn lay a new-born King, whose coming had been foretold in prophecy. Seeking out the place, the young men saw such a multitude round about that they turned away in despair at the prospect of a long wait in the severe cold ere they could expect to see the Prince, if, indeed, they should be able to see him at all. As they turned away, they met a poor woman with a tiny babe in arms. Something about her demeanor attracted their attention, and they saluted her gravely. She was a gleaner, and at the harvest-time the reapers had left little in the fields; therefore her store for winter was meager indeed, and she was sorrowful that she had no gift to offer the Prince.

"Take this," said the elder of the young men, as he took from his bosom the precious stone he had picked up under the cedars of Lebanon. "I found it at Lebanon, and it is doubtless of little value, but it will meet thy need of a gift for the King. Take it, and may it prosper thee and thine."

The younger man smiled. "And this stone, smaller than my companion's, I found in the field as I grazed my herds and flocks; thou shalt add this to thy gift, and may it bring upon thee and thine the blessing of Jehovah."

"Thy mothers are thrice blessed," said the woman with feeling; "for they had sons; those sons have grown to manhood, and they have the grace of God in their hearts," and she passed on her way with her babe.

Years afterward, a caravan camped for the night in the desert. In the moonlight under the canopy before the entrance to a camel's-hair tent sat two men in deep converse. They were telling tales of their early lives. One was a great builder of his day, and the other was the possessor of vast herds and flocks on the rich plains of Palestine. It was they who as boys had been sent forth by their parents in Judea to find the finest thing in the world; and each told of his quest, yet each in turn was uncertain as to whether or not he had accomplished the task set before him. They talked long into the night, when all the camp slept. Suddenly there stood before them a stranger in garments of white.

"I have traveled far," he said gently. "I am hungered and aweary, and the desert hath parched my throat."

Food and drink were brought, and the stranger ate in silence. He was invited to rest within and soon fell asleep upon a padded couch.

The friends talked on. They spoke of Jerusalem, the Holy City, and of the Nazarene, whose fame had spread far.

"He is the Messiah who was foretold," said the elder. "We looked for an earthly King, but a Saviour of the soul has come in his stead."

"And we gave naught on that holy night to the new born King," said the younger.

"Naught," responded his comrade.

The stranger rose from the couch. "I am refreshed," he said.

"Tarry with us yet awhile," urged the herdsman.

"Have ye been in Jerusalem?" asked the stranger.

"Yea," answered both the builder and the herdsman in the same breath. "More than once," added the builder. "But especially I remember the night when the star led the wise men from the desert to the inn yard."

"Ye were together that night?"

"Yea, but we knew not of the event in advance and brought no silver or gold, save enough to pay the tithing tax and for food and lodging. Therefore we made no gift to the babe."

The stranger smiled. "But ye believe?" he said.

"Yea," they answered.

"And ye have sought far in the quest set before you by your parents?" the stranger asked gently.

"Yea, far and long," said the elder, and the younger bowed. And they marveled that he should know thereof.

"And know ye not that ye have found that which ye have sought?" asked the stranger.

The builder and the grazier looked at each other in wonder. "Nay," they answered.

"Ye remember the poor gleaner with a babe in her arms?" asked the stranger.

The Judeans were silent.

"That she might make a gift," said the stranger, "ye gave her all that ye had. He that giveth his all shall possess the kingdom of heaven. The precious stones ye gave the gleaner she gave the Child in the manger. He has never parted with them. See!" and the stranger drew from his bosom a folded cloth, and opened its folds. "Here are the jewels ye gave—two amethysts of rare beauty. They were your gift to Him who came, although ye knew it not. When others doubt, ye believe. Your faith shall save you."

The stranger raised his hand majestically, and smiled. "I go about my father's business," he said, and was gone.

The Judeans looked out across the desert and understood. Then they slept. In the morning each found a cut and polished amethyst glistening in rare beauty upon the pillow where his head had lain.

And to them ever after the amethyst became the symbol of royal favor, for they knew that their visitor was the Christ.—Marion G. Godette, in Zion's Herald.

THE SALVATION OF AMERICA

By Mrs. M. Barksdale Gillis

To-day men of active and serious minds are turning their attention to the conditions of America as never before, and are very much concerned about the future welfare and salvation of America.

What changes have taken place to cause this effect? What hope has America in keeping her present stand of civilization if she continues to indulge in the sinful vices, as she is now doing?

Why has not America taken warning? Is it that she is blind and ignorant of her condition? Or is it that she knows but does not heed. Whatever it is, it is time that America awake to a realization of the circumstances that threaten every day to bring her to ruin.

Every great nation has had its day. Greece, Rome, and others, each had their day. But what has happened to all? They have fallen, never to rise again. What was the underlying cause of the destruction of each? Inordinate selfishness, vicious and corrupt living.

Does America hope to escape the wrath of God when she indulges daily in activities that displease the Lord? Does she think that God will save her just because America is America and all nations admire and envy her? It is time that America should analyze herself. To outsiders she may be the jewel of ophir, but the very inner workings of the nation are in a critical condition. She must begin at the very heart of things before she can hope to overcome the obstacles that stand in the way of her spiritual and intellectual progress.

To begin at the foundation we must begin with the reformation of the individual and the home, for in no other institution is the real need of reformation needed more than in the home. We must bring the individual into a realm of godliness and lift his soul out of the sin-stained thoughts into the realm of pure thinking. We must direct his thoughts to the beauties of the world and to the arts that were created by God-inspired men.

God never intended for men to seek the low, degrading things and the mad entertainment that the evil-minded American people seek to-day. God's plan of life never borders upon the vulgar tendencies as the modern social conditions do. He has something far greater for man to employ his mind and energy with. He desires that man create things of beauty, think beautiful thoughts, grow strong spiritually, mentally and physically. Trust him and live in perfect harmony with his fellow-man. Yet we have drifted so far from this that the plan of God never once enters into our lives.

How far we have missed the goal that Christ set before us! God, not satisfied with merely written statements, sent his only begotten Son to show us in physical form the life intended for us, but how few heed this statement, "I am come that ye might have life, and that ye might have it more abundantly," Jesus said. The only solution to the salvation of this nation lies in this statement. She must turn from her wickedness and seek the high, elevating influences that the country of Greece sought in her arts, and rely upon the Saviour for the pardon of her many transgressions. This can only be accomplished by reforming the home and the individual in the home.

Although Greece did not know God as we know him to-day, why was it that Greece produced so many men of genius and of spiritual and intellectual power? Because of the uplifting influence that good art, literature, and philosophy posesses, it causes man's brain to be creative and active. In allowing his brain to become active in the fine things of life he gets out of the idle atmosphere that surrounds him and he plunges into the realm of the spiritual world.

Individuals of America, awake to your conditions! Discard your idle pleasures, your divorce courts, your mad run for pleasure, your fine dressing, your extravagant luxuries, your evil thinking, and accept the God-given life that is yours for the asking. Turn your minds and attention to good sculpture, art, music, literature, and things that cause your minds to think in the right channels. Start in your homes training your children in the good things of life, leaving off the evil and vulgar. Study the good philosophy of the ancient Greeks, and, above all, study the words of Christ.

By changing the individual we change the nation, and if we change the nation we may be influential in transforming the world into a place of peace and harmony. Let us first conquer ourselves and then impart to others the way of life. In so doing we will have a heaven on earth and will prepare the world to receive Christ when he shall return to establish his beloved kingdom. Watch and wait, for the time draweth near.

Editorial

THE GREATEST NEED OF THE NEW YEAR—PERPETUATE PENTECOST

(Continued from Page 1)

converted world that the Holy Spirit was to abide. Robson of Aberdeen said, "Prior to Pentecost the Apostles were men who had been born of the Spirit; they were sons of God and had been acknowledged as brethren of Jesus Christ." And Swete of Cambridge said, "The gift of Pentecost would have yielded widely different results if it had not fallen on men who were with Jesus and could testify to what they had seen and heard."

The baptism of the Spirit was not only an adequate resource for the Apostles, but it is for us today. Peter said, "The promise is unto you and your children, and unto all that are afar off, even as many as the Lord our God shall call." All questions have not been settled, but some have been superseded. It conforms to New Testament fact and experience to say that an individual may receive the baptism of the Holy Spirit simultaneously with his conversion; or that he may receive it subsequently to his regeneration—witness Cornelius and the Apostles. It is no longer a theory but it is an issue of fact: "Have you received the Holy Ghost?" Mr. Bushnell coined the words "Christing" and "Christed." The present issue is have we a Christing Church and are we Christed Christians? We may say with Paul "Christ has redeemed us from the curse of the law, being made a curse for us: That we might receive the promise of the Spirit through faith" and testify with Simon Peter: "We are witnesses to these things, and so also is the Holy Ghost, whom God hath given to them that obey him."

The baptism of the Holy Spirit produces men of mastery and not men of magic. Men whom the Holy Spirit masters, do not talk so much of their goodness, as they walk in the Spirit and practice the holy principles of self-control, brotherly love, and dedication of life to noble ends. They are not adepts in the magic of self-exploitation or the mimicry of imaginary saints. Spirit filled men do not subordinate mastery to magic.

The motive of contriving magic is wrong. When Simon saw the effects of the Spirit upon the Samaritans he wished to do the easy thing and pay for the power for wrong ends; and Peter said to him, "Thou hast neither part nor lot in this matter; for thy heart is not right with God." Motivated by a desire to do hard work in an easy way, to succeed over another regardless, will never lead to Spiritual power. Man may abuse physical and mental powers, but he cannot abuse Spiritual power; though he may lose it. Not to be a greater preacher than some other, nor a more conspicuous layman than another, but to be an effective witness for Christ is the attaining motive.

The Spirit is not ours to be used merely to promote our programs, raise our millions, or add our thousands; but we are to be used by the Holy Spirit as effective witnesses of the great salvation that is in Christ Jesus, who said, "When the Comforter is come . . . he shall testify of me; and ye shall also bear witness." The Holy Spirit is by no means a substitute for the personality and labor of the believer. He will not make tasks smaller, but will give power for harder work, and put the Cross in the heart and the print of the nails in the hands. The word is "ye shall be martyrs after that the Holy Ghost is come upon you." Let the Church witness with a martyr's faith and zeal and she will speak with authority, enjoy the communion of saints, open up the springs of liberality and accelerate all her evanagelistic, educational and missionary enterprises with spiritual effectiveness. It was the Church of the Spirit's power and martyr's zeal that refused to be consumed in flames of fire, buried in catacombs, or crushed beneath the ruins of falling empires.

The Holy Spirit does not create new religious ideas, nor discover new religious values, but He takes the things of Christ and incarnates them in his people. It is this en-Christed and Spirit-mastered life that will begird human weakness with divine omnipotence and drive away hoary systems of superstition, error and idolatry; loose methods of thinking and living; doomed and tottering philosophies, and monarchs of carnage and crime. The Church's power with God determines her influence over men. Let the experience of Pentecost be perpetuated through this New Year and all the years.

REV. S. S. BOGAN IN HOSPITAL

Rev. A. S. Lutz, D.D., presiding elder of the Alexandria District, sent us the following telegram: "Rev. S. S. Bogan, our pastor at Glenmora, took sick during Conference at Alexanadria. He has been here ever since under the doctors' treatment. They operated on him Sunday (28th.) He is doing as well as could be expected. Let prayer be made for his recovery."

Brother Bogan will have the sympathy of his brethren and they will unite in prayer that he may soon be well again.

REV. C. C. EVANS, PASTOR AT MOSS POINT, MISS., DIES SUDDENLY CHRISTMAS NIGHT IN HIS AUTOMOBILE NEAR PACHUTA

The distressing news of the death of Rev. C. C. Evans, pastor at Moss Point, Miss., brought sorrow to his many friends throughout the State.

Brother Evans had visited relatives at Waynesboro on Christmas day and was en route to Pachuta to visit his daughter, Mrs. E. W. Thornton, when death came. He was found in his car near Pachuta, having died from an acute heart attack.

Charles C. Evans, from the Montrose Circuit, was admitted on trial into the seventy-eighth session of the Mississippi Annual Conference at Brookhaven in 1891, Bishop E. R. Hendrix, presiding. His assignments were as follows: Homewood, 1892; Hillsboro, 1893-95; Shiloh, 1896; Satartia, 1897-1900; Benton, 1901; Roxie and Hamburg, 1902-03; Anguilla, 1904; Lucedale, 1905-06; Heidelberg and Vossburg, 1907-10; Decatur 1911-13; Laurel, Kingston, 1914; Scooba, 1915-16; Bay St. Louis, 1917-18; Canton, 1919-20; Hazlehurst, 1921; Natchez, 1922-26; Centenary, McComb, 1927-28; Waynesboro, 1929; and Moss Point, 1930-31. He had just begun his second year at Moss Point.

Bishop Joseph S. Key ordained him Deacon at Hazlehurst on December 10, 1893; and Bishop W. W. Duncan, Elder, at Yazoo City, December 8, 1895.

Thirty-nine years he went about his work as a faithful minister of Jesus Christ, preaching the Word, and shepherding the people committed to his care. He served on important committees and boards of his Conference. For sixteen years he was a member of the Conference Board of Missions and the last two quadrenniums he was its president. In this capacity he gave intelligent leadership to the cause of missions during one of the most exacting periods of the board's service.

Brother Evans is survived by his wife, Mrs. Josie Davis Evans; three sons: Rev. J. L. Evans, Trinidad, Colorado, (formerly of the Louisiana Conference); Thomas Evans, McGee, Arkansas; and A. B. Evans, Van, Texas; and two daughters: Mrs. Pearl Hutcheson, Louisville, Mississippi, and Mrs. E. W. Thornton, Pachuta.

Rev. W. B. Jones, pastor at Philadelphia, had charge of the funeral services which were held at Heidelberg, Sunday, December 28. Thus the name of another good and true man is added to the "Roll of the Sainted Dead" of his Conference. To his loved ones and all the bereaved, the Advocate extends deepest sympathy.

CHARLES F. NEILL, FATHER OF REV. J. L. NEILL, PASTOR AT CRAWFORD STREET, VICKSBURG, PASSES TO HIS REWARD

(Just before the final forms for this week's Advocate were closed, the sad intelligence of the death of Rev. J. L. Neill's father was received. We join with his congregation and other friends in assurance of sincere sympathy for him and the other loved ones.—Editor.)

Charles F. Neill, the father of J. L. Neill who is our pastor at Vicksburg, died here at Montrose at his home yesterday afternoon following an illness of twenty-five days. He was seventy-three years old, and has been an elder in the Presbyterian Church for fifty-three years. For the last few years he has been Superintendent of the local Presbyterian Sunday School. More than once he has attended the General Assembly of his Church. However, his consecrated wife, who is the sister of Rev. M. L. Burton of Gulfport, has always held her memberhip in the Methodist Church; and Brother Neill himself has always been at home in Methodist company. He was always constant in attendance at Methodist services and Sacrament. For years he was teacher of the Men's Bible Class at our Montrose Methodist Church. Probably his greatest service to the Methodist Church, besides rearing a Methodist minister in his home and Methodist stewards, was in connection with the Mississippi Conference Training School which was located at Montrose for a great number of years. For about thirty years Brother Neill was a member of its Board of Trustees, a part of which time he was even President of the Board, although himself a member of the Presbyterian Church.

Had he lived until the 29th, three more days, he would have lived to celebrate his golden wedding anniversary. His prayer, "Thy will be done," was backed by many years of consecrated service, and I am confident that he has gone to live with Him whose praises he rejoiced to sing while on earth.

Besides various other relatives, he is survived by a brother, Geo. L. Neill, of Montrose; a sister, Mrs. C. G. McCormick, of Heidelberg; his wife; one daughter, Miss Ruby Neill, of Clarksdale; and five sons: Lambert Neill, of Vicksburg; Luther Neill, of Louisville; Lamar Neill, of Jackson; Geo. T. Neill, of Woodville, and Alex Neil, of Tulsa, Okla. One daughter, Mrs. J. M. Ely, departed this life about nine years ago.

Funeral services were held Saturday afternoon at the local Presbyterian Church, Rev. T. Barton West, his pastor, having charge, assisted by Rev. W. A. Hall, of Jackson, a former pastor, and the writer.

GEORGE H. JONES,
Pastor, Montrose, Miss.

PERSONAL AND OTHER NOTES

Rev. T. B. Thrower has been cordially received at Ackerman. The indications are for a good year in the work of the Kingdom.

Rev. R. G. A. Carlisle is pleasantly situated at Cedar Bluff, Miss. The people have been kind and responsive.

Rev. T. H. King, pastor, Heidelberg, Miss., has our thanks for sending in five subscriptions to the Advocate. Brother King begins the new year with fine prospects.

Rev. R. G. Moore, pastor, Indianola, published an attractive bulletin for the Christmas number. Brother Moore is caring for all the interests of the church committed to his hands.

Rev. W. L. Robinson, in addition to looking after all the interests of his charge at Coffeeville, Miss., is the alert Epworth League Secretary of the Conference Christian Education Board.

Rev. and Mrs. T. B. Cottrell have been happily received at Fayette, Miss. No interest of the church will be neglected by these two faithful workers.

The Advocate is appreciative of the services rendered by Mrs. George S. Brown, New Orleans, for writing "Poetical Thoughts" and for two subscriptions sent in recently.

Rev. and Mrs. H. G. Hawkins begin the second year of their interesting pastorate at Jefferson Street, Natchez. Last year was a good year, but the outlook for this year is more encouraging.

Mrs. R. P. Goar, San Pedro, California, sends in her renewal and assures friends in North Mississippi that she is interested in the progress of the church in her old Conference.

Rev. A. Joe Beasley is improved in health and begins his work on the Eucutta circuit with a determination to succeed in every department of the work.

Mr. Anatole Stutes died at his home in Crowley, La., on December 12 and was buried from the Methodist church the day following, services being conducted by Rev. C. K. Smith.

Dr. H. T. Carley, the alert presiding elder of the Shreveport District, announces that the district stewards, pastors and lay leaders of the district are called to meet at the First Church, Shreveport, Thursday, January 8, 10 a. m.

Dr. Henry Felgar Brooks, who so royally entertained the recent session of the North Mississippi Conference, has the work of the year well planned and the program for the Christmas season was an inspiring one.

Rev. Floyd J. Andrus, who was pastor at Iota, La., for a year, has been awarded a scholarship at Emory University. After spending the holidays with his parents at Eunice, he will leave for Atlanta.

In an article appearing in the Advocate concerning the Methodist Orphanage Sunday School, Jackson, Miss., it was stated, "The Education Department of Millaps College is giving the school literature to the amount of $10 per year." This should have been written $100 per year.

Rev. W. R. Harvell has lost no time in getting his work started on the Minden District. He begins his third year with a good program. The Minden district stewards, pastors, and lay leaders are called to meet at the First Church, Minden, Tuesday, January 13, 10:30 a. m.

Dr. S. A. Steele, Southern Methodism's Grand (Old?) Man, of the Pelican Pines, Mansfield, La., in a communication to the Advocate, wrote in highest terms of Rev. H. W. Rickey, former pastor at Mansfield. Dr. Steele is loyal to his pastors and his church.

Rev. R. G. Lord, Executive Secretary of the North Mississippi Conference Board of Christian Education, begins his new work with a contagious enthusiasm. The important work of Christian Education will go forward under the leadership of Brother Lord and his co-workers.

The Advocate office appreciated a Chritmas card from Mr. John R. Pepper, who for more than fifty years has been Superintendent of the First Methodist Sunday school at Memphis. He has been a useful man in Methodism and we join with his many friends in wishing him much happiness during the new year.

Mrs. O. E. West, Gattman, Miss., in renewing her subscription to the Advocate, writes, "It has been in our home over forty years and we could not do without it. I think it gets better all the time. I have done my best to get others to take it." We appreciate the renewal and the kind expression.

Rev. E. H. Cunningham, presiding elder of the Grenada District, North Mississippi Conference, announces that the Grenada District Missionary Institute will be held at First Church, Winona, Thursday, January 8. Mr. H. H. Boswell, district lay leader, is co-operating and a large attendance is desired.

Rev. and Mrs. W. J. Ferguson have received a warm welcome at First Church, Laurel, Miss., and the year promises to be one of progress along all lines of church work. Notwithstanding their indebtedness on their splendid educational annex, we prophesy that the year's work will be one of substantial reduction in the amount and of successful achievement along evangelistic lines.

Upon the appointment of Rev. A. J. Martin as conference evangelist, the St. Helena Echo published the following: "The Methodist Conference last week appointed Rev. A. J. Martin conference evangelist, and although we regret very much to lose him and his good family, we congratulate him on this merited promotion. Greensburg charge was assigned Rev. W. D. Milton, who will come to us from Paterson, La. We extend him a hearty welcome."

The Logansport "Interstate Progress," upon the removal of Brother Fox, had the following to say: "Rev. Geo. Fox, who has served as pastor of the local Methodist church and Longtreet and Bethel churches for the past two years, was transferred to Hodge at the recent conference which was held at Alexandria. Rev. and Mrs. Fox and family have made many friends during their stay here, who regret to have them leave but wish for them success on their new field."

Mrs. Eleanor McFadden Rogers, wife of J. H. Rogers, died at her home in Brookhaven, Miss., December 11. Mrs. Rogers was a faithful member of the Methodist Church since early childhood. Funeral services were held from the church Friday afternoon, December 12, being conducted by Dr. B. F. Jones, who was assisted by Dr. J. A. Smith, pastor of Capitol Street Church, Jackson; Rev. H. V. Lofquist, and Rev. A. F. Crittendon, Presbyterian and Baptist pastors of Brookhaven.

Dr. John S. Chadwick, in reporting the Conferences of Alabama, said, "As in North Alabama, Bishop Ainsworth receives high commendation from the members of the Alabama Conference. He gave us a most satisfactory administration, this in the difficult task of the assignment of the preachers and in his presidency of the Conference. His careful attention to every interest inspired confidence in his leadership. And his emphasis always on the chief task of the Church, evangelism and the deepening of the spiritual life of the people, heartened us for the work that is just ahead." During the 1922-26 quadrennium Bishop Ainsworth gave aggressive and successful leadership to the Conferences in Mississippi.

The General Evangelists of our church at their annual meeting held in Memphis in December reported that in 306 revivals held by them during 1930, 21,551 persons made profession of faith; 8,508 united with the Methodist church, and 8,016 united with other churches. Rev. James M. Smith, formerly a member of the Mississippi Conference, reported that 3,599 people had made profession of faith in the meetings which he had held during the year, which was the largest number reported by any evangelist. Dr. J. W. Perry, Home Secretary of the General Board of Missions, was chairman of the meeting and in addition to the evangelists, Bishop U. V. W. Darlington and Bishop Arthur J. Moore were present.

The Mansfield Enterprise, in speaking of the work of Rev. H. W. Rickey, published the following: "The Louisiana Conference, at its recent session in Alexandria, saw proper to transfer Rev. H. W. Rickey from the pastorship of the Mansfield Methodist Church to Abbeville. The annual change of ministers is a general rule of that church, and it may be for the best, but we desire to say that the removal of Mr. Rickey caused practically universal regret among all classes and all denominations. He is a superb pastor, an effective preacher, and commanded the love and respect of all our people, and especially that of his own congregation. We wish him all the happiness possible at his new home, and we know that he will discharge his duty well and faithfully."

Dr. E. O. Watson, editor of the Southern Christian Advocate, in writing of Bishop Candler's presidency over the South Carolina Conference, said, "His wit and wisdom created an atmosphere that was pleasing and however some might at times have felt a call-down kept all in good humor, smoothed what might have become acrimonious debate, and all in all the great Conference felt that Bishop Candler, in the providence of God, had come to us for just such a time as this. The vigor of mind and greatness of heart of this premier bishop of our Methodism has known no abatement. We are more than glad to have the last quadrennium of active service of this Chief Pastor, the calendar limit fixed by the last General Conference automatically retiring him at the General Conference of 1934." Louisianians and Mississippians are not surprised at the Bishop giving satisfaction over the conferences which he holds.

Dr. R. H. Harper has for some years been numbered in the brilliant succession of editors of the New Orleans Christian Advocate—a succession that included H. N. McTyeire, John C. Keener, Linus Parker and C. B. Galloway, who all later occupied the Episcopal office with distinction. Dr. Harper at the recent session of the Louisiana Conference re-entered the pastorate and was appointed to serve the First Church, of Lake Charles, one of the most highly developed and most rapidly growing churches in the Conference. The new church building, among the most handsome in the State, was constructed under the pastoral supervision of Dr. R. H. Wynn. Dr. Harper is a graduate of Centenary College and exhibits some of the solid traits of his lamented father, the Rev. J. D. Harper, for many years a strong and striking figure in the Louisiana Conference.—Nashville Christian Advocate.

The Grenada Sentinel of December 12 contained an article concerning Rev. L. M. Lipscomb, the new pastor at Grenada, as follows: "Rev. L. M. Lipscomb, who has just recently begun his first year as pastor of the Grenada Methodist Church, came here from Greenville, where he served as presiding elder for four years. Since coming to Grenada, Mr. Lipscomb has made a deep impression on those who have got to know him and Grenada Methodists feel fortunate that he was assigned to this charge. In the Greenville Democrat-Times, after his final Sunday in the delta city, an account of the farewell tribute paid him by the 'Big Brothers Bible Class' was published and The Sentinel is reproducing this comment in order to show partially the great esteem in which the minister was held in Greenville. The comment follows: 'Last Sunday was another "big day" at the Big Brothers Bible Class. A big crowd was in attendance to hear the farewell message of presiding elder Lipscomb. L. M. Lipscomb has completed his fourth year as presiding elder of the Greenville District and is soon to leave Greenville to take up his work in another district. His address was a masterpiece, and quite a large number of those attending the class stated it was the best they had ever heard. The songs that were sung by the members of the class were Mr. Lipscomb's favorite songs.'"

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

The funeral services of MRS. MARTHA SUSAN ELMORE, wife of P. M. Elmore, of Durant, was held from the Durant Methodist Church, Saturday afternoon, December 13. Rev. S. A. Brown, her pastor, assisted by Rev. R. P. Neblett, of Batesville, a former pastor, and Rev. J. S. Riser, pastor of the Durant Baptist Church, had charge of the services. She was 84 years old and had been married 56 years. Her husband, P. M. Elmore, was for a number of years chairman of the board of stewards of the Methodist Church, and her son, Dr. R. C. Elmore, was his father's successor and served for many years as a steward. She was a faithful member of the Durant Methodist Church.

ANDREW PRICE, of Toomsuba, Lauderdale County, Miss., suffered instant and tragic death near his home on October 20, 1930. Brother Price was one of the biggest hearted men I have ever known and one of the best friends I ever had. He was as close to me as a brother and while I was preaching his funeral I felt it was the service of one of my own loved ones. It means more than tongue can tell to have a true friend.

Brother Price leaves his wife and several children and other relatives and a host of friends to mourn his death. It was a sad day in the town of Toomsumba when Andrew Price was buried. Let me say to his wife and children that you have suffered an irreparable loss. I will always cherish his memory and pray for his loved ones. Let us all be true so that when we stand before our God our banners of victory will be unfurled.

His former pastor,

A. J. LEGGETT.

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The subject of this sketch, MRS. MARY WHITE VEAZEY, was born July 18, 1852. Her parents, Mr. and Mrs. W. P. White, were pioneer settlers of Tate County. From these brave, courageous, trustworthy, Christian forebears Mrs. Veazey had a great heritage.

In early womanhood Mrs. Veazey was married to Mr. F. F. Veazey, one of Tate County's most substantial citizens and business men, who preceded her to the glory land twenty-two years. Her marriage to Mr. Veazey was a happy one. To this union God gave five children, four sons and one daughter. One son, John Hoyt, had already passed away some years ago, but not until she had seen him grow into manhood, married and with a family of his own.

The other sons, C. W., W. P., F. F. and the daughter, Mrs. T. J. Cooper, are all citizens of Coldwater and are always actively engaged in both civic and church enterprises. We see the life of this good mother examplified in the lives of her sons and daughter. Especially it is true with her daughter, Mrs. T. J. Cooper, who very worthily is following in the footprints of her sainted mother. It is useless for me to say that the home this good mother made for her husband and children was a hapy one. Even in her old age young people loved her and reverenced her name.

As a member of the church, the Methodist Church never had a more loyal, earnest, faithful worker. Early in life she gave her name and life to the church, and heart to the Lord. For over thirty years she directed the activities of the Woman's Missionary Society as its president. It was with this auxiliary of the church that she gave her time, service, devotion and means. No Methodist preacher ever had a more ardent friend and supporter in the work of the church than was she.

In Mrs. Veazey there was nothing more sublime than her positiveness of character. She did not borrow color from the group which she happened to be in, but she always lent color to her group. She was open and above board. Being positive in her nature, she was certain of her relationship with Jesus Christ. There were no uncertainties about Him Who is the Way, the Truth and the Life. She spoke as did John: "We know we have passed from death unto life." And with Paul: "I know Whom I have believed." To her the Bible was like a needle to the north pole, it pointed heavenward.

Mrs. Veazey was a great sufferer. Two times in life she had the misfortune of falling and breaking her hip. Resulting from the last accident, she was forced to take her bed and there for more than three years she lay calmly, serenely, with all the patience of a Job and all the heroism of a soldier. The end did not come unexpectedly to her or her friends. She was ready. For a long time she had been looking for His coming and some times wondering why He delayed. But on October 3, about 10 o'clock at night, with the attending nurses, the immediate family, and a few close friends standing by, she laid down all that was mortal, stepped on the Chariots of God, and went ever to be with her Lord. Sunday morning, October 5, with a large number of friends and relatives attending, her body was borne by those bereft to the church that she loved much. Here the obsequies were conducted by Dr. V. C. Curtis, her former pastor, and this writer, assisted by Rev. W. W. Grafton, pastor of the Baptist church. Her body was laid to rest amidst a great floral offering in the cemetery at Coldwater to await the resurrection morning.

"Good night," Mrs. Veazey, we shall say, "Good morning" over there.

Her Pastor,

W. C. BEASLEY.

FROM EUCUTTA, MISS.

Personal Notice

I was surprised to learn at Conference that so many of my brethren were under the imression that my health had broken down again and that I had been sick all the year and was gradually getting worse. I am very happy to correct this impression. I have had good health, for which I am devoutly thankful. I had a cold before Conference, but came through with flying colors.

I am here at Eucutta for this year under appointment. I shall do my best for a full year's work for my people on this charge.

I desire the prayers of my brethren for me and mine.

I pray for you.

Yours in Him,

A. JOE BEASLEY.

Vossburg, Miss., R. F. D. No. 2,

WORLD CONFERENCE ON WORK FOR BLIND

More than 10,000 blind children participated in Christmas celebrations throughout the United States. Christmas day without sight of Christmas trees or other holiday decorations, and approximately 50,000 partially seeing children had only dim visual impressions of the joyous occasion. Their happiness is assured in various institutions as well as in private homes on this particular day; but the multitude of problems raised throughout the year by the welfare of blind children will be gone into with special care by the World Conference on Work for the Blind, which meets in New York City next April 13, according to Edward M. Van Cleave, American member of the international committee which is making arrangements for the conference.

Some of the plans for the World Conference were made public here by Mr. Van Cleave, who represented the United States at a meeting of the Committee on Personnel and Program in Hamburg, Germany, recently. Mr. Van Cleave is Principal of the New York Institute for the Education of the Blind, Pelham Parkway and Williamsbridge Road, one of the first schools for the blind in America, which will celebrate its 100th anniversary in 1932.

"Among the principal matters concerning children to be discussed," said Mr. Van Cleave, "are the courses of study for blind children and vocational guidance to enable them to find self-respecting places in the community; experimental work in the psychology and education of the blind; and the intricate training of blind children with other disabilities, such as the deaf-blind, the blind feeble-minded, the crippled blind, and the emotionally unstable blind.

"The objects of the World Conference are: first, to make common cause among the workers for the blind in all nations with a view to bringing to pass a feeling of friendship; secondly, to bring knowledge of the best work being done for the blind in different countries to the notice of other countries; and, thirdly, to improve the standard and the status of work for the blind throughout the world. These purposes are sought in their double bearing on public opinion and on those already engaged in the work. President Hoover forwarded invitations to 50 different governments, and 30 nations have already indicated they will send their specialists on welfare of the blind as delegates.

"The United States is one of the most progressive countries dealing with the care and education of blind children. Nearly 6,000 pupils are enrolled in the 61 residential schools for the blind, private and public. In addition, there are day school classes for the blind in 18 cities in the United States; the first day school for the blind was organized in the city of Chicago in 1900.

"Many States now have appropriations which provide funds for the hiring of 'readers' for blind students attending institutions of higher learning. Owing to the limited market for special books for the blind, their publication has never been commercially possible; school books for these 'finger readers' have been largely supplied by the federal government during the last half century, operating through the American Printing House for the Blind in Louisville, Ky."

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Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell; Fayette, Miss.

NOTICE TO PUBLICITY SUPERINTENDENTS

Mississippi Conference

New report blanks were mailed to each publicity superintendent in October. Please fill these out fully and mail to me by January 1, 1931. Thanks.

MRS. T. B. COTTRELL,
Supt. Literature.

At the December business meeting of the Woman's Missionary Society of the Methodist Church at Batesville, the annual election of officers was held and routine matters taken up looking toward the work of the society for the new Conference year.

Those chosen were: Mrs. E. B. Ferrell, president; Miss Daisy Pollard, vice-president; Mrs. Russell L. Harmon, recording secretary; Mrs. J. E. Cunningham, corresponding secretary; Mrs. Claude Smythe, treasurer; Mrs. J. C. Price, local treasurer; Mrs. R. P. Neblett, superintendent of children's work; Mrs. Louise Perkins, superintendent of mission and Bible study; Mrs. T. T. O'Bryant, superintendent of Christian, social relations; Miss Marguerette Carothers, superintendent of literature and publicity; Mrs. M. E. Jarrett, superintendent of supplies; Mrs. C. E. Flint, superintendent of local work; Mrs. W. E. Chapman, calendar clerk of year book; Mrs. J. B. Carothers, agent for the voice.

Meetings are to be held for the society twice each month on Monday afternoon in the church parlor.

MESSAGE TO LOCAL SUPERINTENDENTS

Word has come to the central office that a number of superintendents in local churches are disorganizing their societies in view of the presentation of the new plan of the Board of Christion Education at the annual conferences held in the summer and this fall.

The general secretary of the Board of Christian Education and the general Secretary of the Board of Missions are agreed that the Young People's Missionary Society will continue in each local church until the pastor of the church is ready to set up the Young People's Department, and to launch the new program in his church. Then, and only then, will the superintendent discontinue her organization..

The young people's department in the Board of Christian Education has not yet been completed. A two months' extension has been granted the Board in which to set up this department. It is thought that the young people's program will be ready by the first of the year. The secretaries of the Board of Christian Education ask that the work of the Young Peoples' Missionary Society be held intact until the new program is ready so that there will be no loss in the transition.

May I state again that no superintendent will disorganize her group until the young people's department is set up in her church. When the new department is organized, the young people in her society between 12 and 23 years of age, inclusive, will become members of the young people's department and the members over 23 will be organized into a young woman's circle of the adult auxiliary. If a young woman's circle is already organized they will be asked to join it. If there are young married women or young professional women in the society who find it impossible to attend the Sunday evening Epworth League service they will have the privilege of membership in the young women's circle.

We have every opportunity to complete our year's work without interruption. Special efforts are being made to carry out our full program and to meet the pledge of our department to the Conference. This can only be done by the continued loyalty, enthusiasm, and diligent efforts of the Conference and local superintendents. May we each one prove faithful to our task!—Julia Lake Stevens, Council Superintendent of Young People.

TO THE NEWTON DISTRICT

Greetings and good-bye: Having served as district secretary of your district for three years, the time has come when it behooves me to pass the torch to other hands. Mrs. James W. Abney of Montrose has agreed to take over the work, at least until Conference. She is an exquisite person, and, as one pastor said, "a combination of consecration and intelligence rarely found." Give her your loyal support, and your loving friendship.

The reports of the fourth quarter should be in the making. Sacrifice until it hurts, and put our district over the top. These reports are to come to me.

Yours in the work,
BESSIE C. HOPKINS.

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PROHIBITION POINTS

Bar Association Poll

The American Bar Association vote of 13,779 to 6,340 in favor of repeal of the 18th Amendment, represented only three-fourths of the entire membership.

And in this connection, Edward T. Lee, dean of the John Marshall Law School, Chicago, bids us remember:

1. That the American Bar Association is composed of about 20 per cent of the lawyers of the country.
2. That eight States and the District of Columbia, where people do not vote, contain more than one-half of the membership.
3. That of its 27,000 odd members far more than one-half live in cities of 50,000 and over. New York (including Brooklyn), Chicago, Boston, Washington, D. C., Los Angeles, Philadelphia, Detroit and St. Louis, eight cities, contain more than one-fourth of the membership.
4. That the total vote cast by the American Bar Association for repeal of the 18th Amendment, 13,770, represents about one in ten of the total number of lawyers in the United States.
5. That the result of the vote merely discloses what is no news, that cities are wet while the country is dry.

"Church" Temperance Society Dies

The Rev. Dr. James T. Empringham, at one time head of the notorious wet organization masquerading as the "Church Temperance Society," is no longer a clergyman of the Episcopal Church. He was unfrocked by Bishop William T. Manning of New York.

"The action," said the New York Times, November 17, 1930, "took place . . . after Bishop Manning had frowned upon his methods of conducting anti-prohibition propaganda and his management of the Health Education Society Clinic."

The Church Temperance Society was as false a thing as the wets have organized. The character of its leadership is understood by the fact that not only has Dr. Empringham been removed from the ministry of his church, but has also been in difficulties with New York State authorities because of the character of his Health Education Society.

And yet this was the sort of thing on which the wets have based much of their assumptions.

Deaths from alcoholism are declining under prohibition. The census figures show an actual and proportional decline in 1929 compared with 1928.

The total number of deaths from alcoholism in 1929 was 4,339, or a death rate from that cause of 3.7 per 100,000 of population, while in 1928 the total was 4,627, or a rate of 4.1 per 100,000.

Fred Pabst' Million

There were nearly 800 brewers in the United States before prohibition; many of these remain, using their breweries for profitable purposes such as the manufacture of ice cream.

Only ONE old-time brewer, Fred Pabst, has said he is spending money to expand his single brewery in the expectation that there will be an early resumption of the beer business; and Mrs. Boole, of the W. C. T. U., seems to have effectively closed Mr. Pabst's lips by telling him that if he is really investing money dependent on the modification of prohibition for his dividends the money will remain idle a long time, which is not good business.

W. C. T. U.

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How Doctors Treat Colds and Coughs

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results. In millions of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish,—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE........Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE.........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE.......Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE

This past week has been a very busy one for the workers for the Board. The schedule for the educational institutes for February has been set and the dates and courses for the spring training schools has been worked out.

Christian Education Institutes for the districts will be held as follows:

Brookhaven, at Pearl River Avenue. McComb, February 11; Hattiesburg, at Magee, February 6; Jackson, at Grace, February 10; Meridian, at Daleville, February 4; Newton, at Lake, February 12; Seashore, at Second Church, Gulfport, February 17; Vicksburg, at Port Gibson, February 19. All the sessions begin at 9:30 a. m. and close at 3 p. m.

There was a fine article from Rev. J. Q. Schislor in regard to the Local Church Board of Christian Education. We trust that you read the article and that you will be profited by it.

The Epworth League Cabinet met at Broad Street Church, December 20. This was a very fine meeting and the League reporter will give a full report in the Advocate. We are praying that the fourth Sunday of December will be a red letter day for the cause of missions. We are praying that every church will be represented by an offering.

Program of Workers' Council Meeting for January

Scripture—Exodus 14:13 to 18.

Theme—"Go Forward."

Hymn—"Lead on, O King Eternal"; Hymnal, 408; New Cokesbury Hymnal, 57.

Psalm 40—in both Hymnals.

Hymn—"O Master, Let Me Walk With Thee"; Hymnal, 411; New Cokesbury Hymnal, 175.

Prayer for the leadership of the Spirit to make us willing to go forward.

Reading of the minutes.

Reports received.

Reports of the committees.

New Business (see list of items below. Selecting those your school can do.

Educational Feature—Report on the leaflet, "A Practical Plan of Sunday School Evangelism."

List of Items That Ought To Be Planned for in January

1. Send to the executive secretary of the Board of Christian Education, 304 Millsaps Building, for Evangelistic leaflets.

2. Plan for special meetings of officers and teachers for preparation for evangelistic campaign.

3. Read Articles in Sunday School Magazine and Workers' Council Magazines regarding the evangelistic campaign.

4. Hold a class in evangelism using "Evangelism in the Sunday School," by Chappell, order from Lamar and Whitmore, 810 Broadway, Nashville, Tenn.

5. At first meeting with officers and teachers plan for a canvass of the pupils as to their Christian experience and church membership.

6. At Workers' Council meeting organize workers for visiting the homes of the pupils in the interest of the evangelistic campaign.

7. Plan for Valentine parties in Adult and Young People's divisions.

8. Plan for recognition of love Sunday the Sunday nearest Valentine's day.

9. Observe World Peace Sunday, January 11. Make plans for an impressive worship service on this theme.

10. Observe Missionary Sunday, January 25. Send the offering taken immediately to Rev. John C. Chambers, treasurer, 304 Millsaps Building, Jackson, Miss. This is offered as a suggestion only.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

The workers are very busy planning the work for this conference year. We are planning to go forward in the work in every phase of its program.

1. As soon as we can get to you we want to hold a workers' conference in every charge of the Conference. At these conferences we want to help the local people plan their work and carry out their plans.

2. One of the most important phases of the work is that of our training program. We are in position now to do more in this important and needy field than ever before. We should have more standard and Cokesbury schools, classes and individual study than at any time before. If you are planning for the training of your workers we want you to get in touch with us as soon as possible.

3. Plans are already under way for the largest and best Epworth League or Young People's assembly at Grenada in June that we have ever had. The program for this assembly will be given out as soon as it can be perfected.

4. The Conference standard training school at Grenada in June will be held just as before. A chance will be given for workers to take special training at this school. We are planning some outstanding features during this session of the Grenada school.

5. The work of the Daily Vacation Church or Bible Schools will be continued. In this field the North Mississippi Conference led the entire church last year, holding more of these schools than any other Conference. Miss Maggie May Jones has consented to do some voluntary work in setting up these schools this year. You should make your plan for a school.

These are just a few things that are immediately before us. Others will follow. Join with us in your prayers and plans for the greatest year of the many successful ones that we have already had in this work of our Lord.

R. G. LORD.

EPWORTH LEAGUE

LOUISIANA CONFERENCE

Epworth League Organized

Mrs. E. C. Driskell has organized the Epworth League at the Lambert Methodist church with the following officers in charge: President, Evelyn Newton; Vice-president, Mary Douglas Brewer; Secretary and Treasurer, Blanche Brewer; Pianist, Thelma Driskell. First superintendent, Darrel Cobb; Second superintendent, Wade Dudley Brewer; Third superintendent, Thelma Driskell; Fourth superintendent, Katherine Savage.

NORTH MISSISSIPPI CONFERENCE

Dear Leaguers: As we face the new year may we face it with a great faith and with a determination to do our best in the work of the church. The new year should be a challenge to us and we should accept this challenge courageously. If this is our purpose as we enter upon the duties of the new year and if we are persistent we shall finish the work of this year with joy.

The new year should challenge us because it offers new opportunities to us. Many opportunities came to us during the old year. Some of them we accepted and some of them we rejected. But whatever our failures may have been during the old year the new year brings new and possibly greater opportunities. We have the opportunity of being more faithful than we were last year. May we as Leaguers resolve to be more faithful to the duties which have been committed to us. We can be more faithful as members of the church and we ought to be more faithful to the church. The church has meant more to us than we often realize. We should appreciate what the church has done for us. Let us be faithful in that we shall help support all the institutions of the church.

The privilege of becoming more intelligent is another challenge of the new year. An ignorant zeal is one of the most dangerous things we can have in the church. It may cause us to crucify people. It is such a pity for us to go blundering along in the world and doing things just because other people are doing them. We have the wonderful opportunity of learning. There are so many ways of acquiring information. There is so much splendid literature that is published especially for young people. May we read more of this good literature during the new year. It would be a fine thing if we as Leaguers would read our Bible more. The Bible is a wonderful book. It has helped others and it will help us if we use it as we should.

The new year will also bring to us the privilege of making new friendships. What a privilege that is. Very often we let some of our friends slip away from us before we realize the true value of friendship. Our friends are such an inspiration to us. There are so many things which they do for us, so many joys which come into

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By Halford E. Luccock
Professor Luccock deals in a masterful way with a live subject. $2.00

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our lives as a result of our association with our friends. But it is even a greater privilege to be a friend. It is more blessed to give than to receive. Our friendships will mean more to us if we give as well as receive.

The new year is a challenge to us because it offers to us the opportunity of having our faith strengthened. The weakness of faith in the lives of people was a thing which disappointed Jesus many times during his earthly ministry. A great faith was something that always pleased Jesus. The same thing will please him today. Oh we of little faith. How often would Jesus work wonders with us if we only had faith. How often we impede the progress of his kingdom by our lack of faith. The Bible teaches us that Jesus is the same yesterday, today and forever. He met the needs of people who trusted him yesterday. He will supply our needs today and tomorrow if we trust him. May we go forth into the duties of the new year with a great faith in the living God.

We hope that much progress may be made by our young people this year in the work of the church. We trust that our great church will be more keenly interested in the welfare of our young people and that our young people will serve the church with a greater devotion than they have ever known.

Yours sincerely,
WM. L. ROBINSON.

WHAT I MUST DO

By Emil F. Colbert

Man has much to do if he would reach perfection. Yet is well rewarded if he makes progress towards this goal.

In order to be strong, brave, courageous and hopeful I must watch what I think, govern what I say, and understand what I do. For I must live right and act right by knowing how to choose the good and how to avoid and resist the evil.

I must build a house, and that "house built without hands" is my character; because my character is what I am in the eyes of my own conscience. I must let my conscience be a rule and guide in daily life and conduct, earnestly endeavoring to be true to my many obligations of serving and helping mankind.

I must constantly refuse to cloud my thoughts with hatred, anger, deceit and revenge, as these are the tantalizing things that make life miserable.

I must undestand whom to obey and adore, to have strength and courage to do right—for in Thee I place my trust, never let me be ashamed, let integrity be my goal, and "lead me into the land of uprightness." I must seek to understand the method or remedy to avoid suffering and escape punishment; it is by the way of wisdom, the "narrow way."

Follow the Master

I must listen attentively, and heed the dictation of my conscience; it is the "still small voice" speaking to warn, to guide my thoughts, my ways from wrong to right. I must strive in daily efforts to follow the Master, not personality. I must love God with all my heart. I must love my home, my country and my neighbor as myself, and abide by the "golden rule."

I must practice the things I preach in order to prove my sincerity. I must keep my mind full of wholesome thoughts, then will I find no time to engage in wrongdoing. I must persistently endeavor to look for the good that is in every one, then I will have no opportunity to search for human imperfections.

I must subdue my passions, control undesirable habits, govern unnecessary appetites, and also destroy thoughts of coveting, deceit, dishonesty, lust and hypocrisy before I can be of help to others that need my help; and in overcoming some fault, some temptation, I must not leave it where it will tempt and influence others. I must keep myself morally clean, and in this way help and influence others to so do.

I must be truthful, reliable in what I say and promise. I must be firm, steadfast in my dealings, upon the square with my fellowman, if I am to command the respect of friendship and good citizenship.

To be a man, I must be obedient to duty when opportunity calls. I must be true and sincere with self, before I can be so with others, and I cannot possibly fail by the same course to be true to God, too. I must be ready and willing to do my part the best I know how. I must contribute my share; then I shall find no purpose to steal from my employer or any man.

I must endeavor to be kind, considerate, reasonable, just and charitable in order to render a fair and impartial consideration. I must watch my daily opportunities, be careful of my environment, conduct and motive in my efforts in order to give a lecture on Brotherly Love to impress our true dependence of each upon the other.

I must be agreeable, peaceful, useful and helpful, and thus supply enlightenment, improvement and encouragement to be a light that benefits others. I must be joyful, thankful, grateful, hopeful and cheerful to appreciate the Light.

I must have trials, tribulations, difficulties, disappointments and experience hardships, taste of the "bitter cup" of persecution, to realize and appreciate patience, the achievements of humility. I must have His love to chasten and scourge the temple of pride, for pride and humility dwell not together in the secret place of the "Most High."

Divine Promise

All these things I find I must do in order to reach the goal and understand wisdom. Wisdom, intelligently discerned, not only enables man to acquire the art to live, to meet duty, to bear life's trials and purposes, but it makes its abode within, and becomes the secret of adjustment toward higher attainments of life's enjoyment and its successes in a consciousness that is beyond the things of this world; who so findeth wisdom and getteth understanding findeth life. It was King Solomon who said, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." It was the Master who said, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day . . . (for . . . I am that bread of life."—Supreme Council Bulletin.

New Orleans Christian Advocate
Week, January 18-25.

It is a mark of distinction to be a reader of this paper. Don't fail to et our advertisers know it. When answering their ads, mention this paper.

They May Differ on Theology But Missionaries are Agreed on Vicks

Its Value for Treating Colds Recognized by All Denominations, Korean Missionary Writes.

A Methodist Mission Dispensary on the border of Afghanistan—their farthest outpose—sent us by Rev. A. L. Grey.

"Vicks is very popular as a household remedy among the missionaries of Korea," writes J. E. Fisher, treasurer of the Korea Mission, Methodist Episcopal Church, South.

"It is used by all denominations, I think," continues Mr. Fisher. "They may differ on points of theology, but they all agree when it comes to the value of 'Vicks' for treating a cold."

This agreement about Vicks among people of different creeds extends also to people of different nationalities all over the world. In almost every tongue, people have come to associate the name "Vicks VapoRub" with "relief for colds."

Though used all over the world, it is surprising how many people in this country are not familiar with some of the most effective methods of using Vicks for various cold troubles.

For instance, a most convenient way to use Vicks when you feel a cold coming on is to place some up each nostril and snuff well back. Also, try melting a teaspoonful in a bowl of boiling water and inhaling the steaming vapors for several minutes. Repeat as often as needed for relief and comfort. The vapors of Vicks have a most remarkable effect in clearing away that "stuffed-up" feeling of a head cold. When sore throat accompanies the cold, place some Vicks on the back of the tongue and let it trickle down the throat as it slowly melts.

Of course these treatments do not replace the "rubbing-on" of Vicks at bedtime for its twofold action during the night. It is this long continued double attack on colds that makes Vicks so effective.

A GOOD SERMON AND A WONDERFUL SCENE

By Rev. W. Fred Long

The first Sunday in November at [illegible], Rev. [illegible], presiding elder, preached and held the last quarterly conference before the conference at Vicksburg.

The Holy Spirit was present with uplifting and convicting power. A fine young man, apparently twenty-five or more years of age, responded to the call of the preacher, stepping to the front of the altar, confessed his sins, renewed his faith, and walked over and placed his arms around his father, J. W. Wellman. It was a scene long to be remembered. A noble looking young woman was also saved.

The writer had the honor of being present and was a guest of Brother and Sister Wellman for dinner that day. How happy they were over the blessing that had come to their son and to their hearts. The untimely death of this Sunday school superintendent and good man, who was in a few nights killed by robbers, is heart-breaking.

ECHOES FROM GRENADA

Dear Editor: After four years spent in the "Queen City of the Delta," we said good-bye to our dear friends in Greenville and moved to Grenada November 19.

To say that the lines have fallen to us in pleasant places is stating it mildly. We are delighted to be here among such whole-souled, friendly and kind-hearted folks, who have given us a warm welcome to their hearts and homes. Brother Holder and his capable wife did a fine work during their four years' stay and left friends who love them dearly.

We have large congregations every Sabbath, and a splendid choir under the direction of the efficient organist, Mrs. Mohler.

We are so glad to have as our close neighbors the presiding elder and his interesting family.

Grenada is a fine old town and Grenada College should be the pride of Mississippi Methodism. Though not large in numbers this year on account of hard times, it has a choice set of girls who attend church and are an inspiration to the pastor.

Last Sunday afternoon, about fifty of the college girls gave a lovely Christmas pageant in the auditorium, which was thoroughly enjoyed by a large, appreciative audience. The sweet-faced Madonna bending over the cradle, the angels with their white wings, the shepherds and the wise men, all combined to form a lovely picture, specially when the colored lights played upon the last scene. During the pageant and while the ten nations in costume marched on the stage one by one and knelt before the Christ child, the chorus girls rendered beautiful Christmas hymns.

The Methodists of Mississippi should be loyal to Grenada College, as Dr. Countiss has given and is still giving his life to the great work of building Christian character and ideals among our girls.

MRS. L. M. LIPSCOMB

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DELTA PREACHERS MEET

The Sunflower Methodist Ministers' Association met in regular session with the Dublin Methodist Church, Tuesday, December 16, 1930, at 11 a. m. In the absence of the president, Rev. W. H. Shipman, the pastor-host, Rev. G. H. Boyles, called the meeting to order, and announced a song, after which Rev. J. C. Wasson led in prayer. Rev. E. C. Driskell was selected to preach, using for a text Hebrew 2:3. Rev. L. A. McKeown, closed the services with prayer and the benediction. Lunch was served by the ladies in the Sunday school room.

The afternoon meeting was called to order by Brother Boyles, and E. C. Driskell was chosen secretary for the meeting.

Officers were elected for the ensuing year as follows: Rev. A. T. McIlwain, of Greenwood, president; E. C. Driskell of Lambert, secretary. The January meeting will be held in connection with the District Missionary Institute.

The association went on record as opposing the use of Sunday picture shows, slot machines or any other Sabbath desecration in violation of the law, in the name of the Church and for the use of charity.

A rising vote of thanks was given the pastor, and the good people of Dublin for their splendid hospitality.

E. C. DRISKELL, Sec.

NORTH MISSISSIPPI CONFERENCE

Columbus District—First Round

Noxapater Ct., at Flower Ridge, preaching and Q. C., January 3 a. m.
[illegible] Ct., at Center Ridge, preaching and Q. C., January 4, a. m.
Louisville, preaching and Q. C., January 4, p. m.
Brooksville, preaching, November 30, p. m.; Q. C., January 7, p. m.
Cedar Bluff Ct., at Cedar Bluff, preaching and Q. C., January 11 a. m.
Weir and McCool, at McCool, preaching and Q. C., January 11, p. m.
Macon Sta., preaching, December 21, p. m.; Q. C., January 14, p. m.
Ethel Ct., at Ethel, preaching and Q. C., January 18, a. m.
Starkville, preaching and Q. C., January 18, p. m.
Columbus Central, preaching, November 16, a. m.; Q. C., January 21, p. m.
Chester Ct., at Chester, preaching and Q. C., January 24, a. m.
Sturgis Ct., at Sturgis, preaching and Q. C., January 25, a. m.
Longview Ct., at Longview, preaching and Q. C., January 25, p. m.
Columbus, First, preaching, December 21, a. m.; Q. C., January 28, p. m.
Mashulaville Ct., at Mashulaville, preaching and Q. C., February 1, a. m.

W. N. DUNCAN, P. E.

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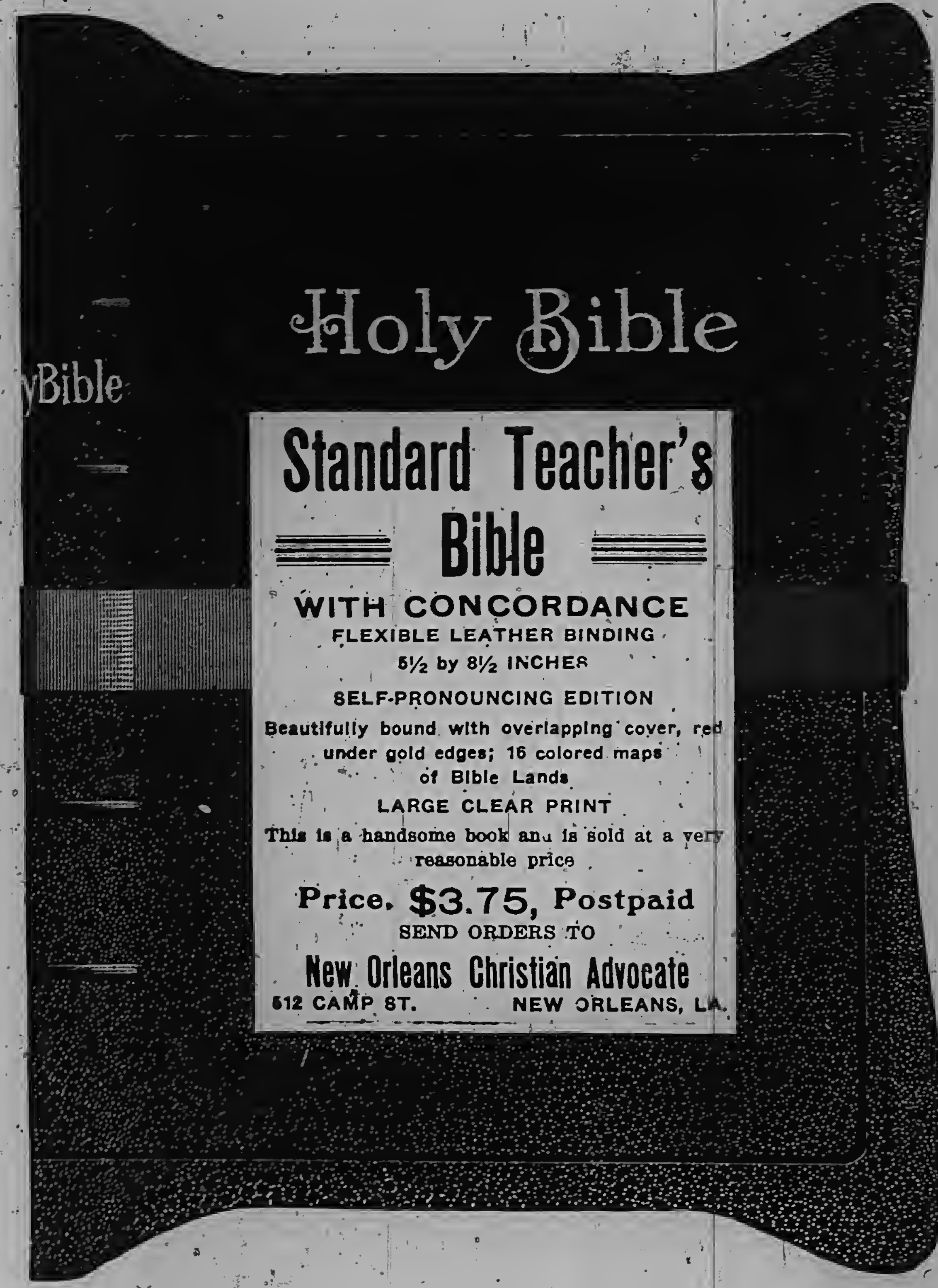

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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Lake Charles Dist.—First Round

Rayne, Jan. 4, a.m.
Crowley, Jan. 4, p.m.
Merryville, Jan. 11, a.m.
DeRidder, Jan. 11, p.m.
Sulphur, Jan. 18, a.m.
Vinton, Jan. 18, p.m.
Indian Bayou, Jan. 25, a.m.
Lake Charles, Jan. 25, p.m.
Gueydan Ct., at Gueydan, Feb. 1, a.m.
Lake Arthur, Feb. 1, p.m.
Acadia Ct., at Estherwood, Feb. 8, a.m.
Lafayette, Feb. 8, p.m.
Many and Zwolle, at Many, Feb. 15, a.m. and p.m.
Hornbeck Ct., at Hornbeck, Feb. 22, a.m.
Leesville, Feb. 22, p.m.
Abbeville, Mar. 1, a.m.
New Iberia, Mar. 1, p.m.

J. W. LEE, P. E.

Monroe Dist.—First Round

Gilbert, at Gilbert, Jan. 4, 11 a.m.; Q. C., 2:30 p.m.
Mangham, at Mangham, Jan. 4, 4 p.m; preaching, 7:30 p.m.
Gordan Avenue, Jan. 7, 7:30 p.m.
Fairbanks, at Fairbanks, Jan. 9, 7:30 p.m.
Delhi, at Delhi, Jan. 11, 11 a.m.
Sterlington, at Sterlington, Jan. 11, 7:30 p.m.
Oak Ridge and Little Creek, at Oak Ridge, Jan. 16, 2:30 p.m.
Columbia, at Columbia, Jan. 18, 11 a.m.; Q. C., 2:30 p.m.
Rayville, Jan. 18, 7:30 p.m.
West Monroe, Jan. 21, 7:30 p.m.
Bonita, at Bonita, Jan. 25, 11 a.m.
Mer Rouge, at Mer Rouge, Jan. 25, 7:30 p.m.; Q. C., 4 p.m.
Tallulah, Feb. 1, 11 a.m.; Q. C., 2 p.m.
Lake Providence, Feb. 1, 7:30 p. m.
Monroe, First Church, Feb. 4, 7:30 p. m.
Bastrop, Feb. 6, 7:30 p. m.
Wisner, at Wisner, Feb. 8, 11 a. m; Q. C., 3 p. m.
Winnsboro, Feb. 8, 7:30 p. m.
Newellton, Feb. 15, 11 a. m.
Waterproof, at Waterproof, Feb. 15, 4 p. m.; preaching, 7:30 p. m.
Oak Grove and Epps, at Oak Grove, Feb. 22; 11 a. m.; Q. C., 2 p. m.
Pioneer, at Pioneer, Feb. 22, 4 p. m.; preaching, 7:30 p. m.

The District Stewards' meeting will be held in First Church, Monroe, January 7, beginning at 10 a. m. This meeting is of the greatest importance as the new organization ordered by our last General Conference will be set up at this time, and the work of the year for our District will depend largely on the success of the set-up. Please come and bring your Lay Leaders, and District Stewards.

ELMER C. GUNN, P. E.

New Orleans District—First Round

Parker Memorial, Dec. 14; Jan. 7, p. m.
Houma and French Mission, at Houma, Dec. 21.
Patterson, at Patterson, Jan. 4.
Franklin, Jan. 5, p. m.; Jan. 18, p. m.
Morgan City, Jan. 11.
St. Martinville, at St. Martinville, Jan. 18, a. m.
Algiers, Jan. 25, a. m.; Feb. 18, p. m.
Delta Ct. and Chalmette, at Chalmette, Jan. 25, p. m.
St. Mark's Feb. 1, a. m.; Jan. 14, p. m.
Felicity, Feb. 1, p. m.; Jan. 21, p. m.
Carrollton, Feb. 8, a. m.; Jan. 15, p. m.
Epworth, Feb. 8, p. m.; Jan. 23, p. m.
Second Church, Feb. 15, a. m.; Jan. 28, p. m.
First Church, Jan. 15, a. m.; Feb. 4, p. m.
McDonoghville and Pointe-a-la-Hache, at McDonoghville, Feb. 15, p. m.; Feb. 2, p. m.
Rayne Memorial, Feb. 22, a. m.; Jan. 6, p. m.
Louisiana Avenue, Feb. 22, p. m.; Feb. 11, p. m.
Slidell, March 1, a. m.
Covington, at Covington, March 1, p. m.

W. L. DOSS, Jr., P. E.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round

Barlow, at Brandywine, Jan. 3-4, 11 a.m.
Meadville, at Bude, Jan. 4, 3 p.m., and 7 p.m.
Adams, at Adams, Jan. 11, 11 a.m. and 1:45 p.m.
Bogue Chitto, at Norfield, Jan. 11, p.m., and 7 p.m.
Scotland, at New Hope, Jan. 17, 11 a.m.; Jan. 18, 7 p.m.
Crystal Springs, Jan. 18, 11 a.m., and 2 p.m.
Bayou Pierre, at Center Point, Jan 25, 11 a.m., and 2 p.m.
Hazlehurst, Jan. 25, 7 p.m.
Georgetown, at Providence, Feb. 1, 1 a.m., and 2 p.m.
Tylertown, at Tylertown, Feb. 8, 1 a.m.; Feb. 9, 10 a.m.
Foxworth, at Sandy Hook, Feb. 8, 2:3 p.m., and 7 p.m.
Centenary, Feb. 15, 11 a.m., and 2 p.m
La Branch Street, Feb. 15, 4 p.m., and 7 p.m.
Gallman, at Bethesda, Feb. 22, 11 a.m. and 2 p.m.

J. L. DECELL, P. E.

Hattiesburg District—First Round

New Augusta, at Royce, January 4, 1 a. m. and 2 p. m.
Purvis, at Purvis, January 4, 7 p.m.
Eucutta, at Eucutta, January 11, 11 a m. and 2 p. m.
Leakesville, at Leakesville, Januar 18, 11 a m. and 2 p. m.
Lucedale, at Lucedale, January 18, p. m.
Prentiss, at Prentiss, January 25, 1 a.m. and 2 p.m.
Petal, at Petal, January 25, 7 p. m.
Bonhomie, at Bonhomie, January 28 7 p. m.
Silver Creek, at Silver Creek, February, 11 a.m.; 2 p.m.
Sumrall, at Sumrall, February 1, 7 p. m
Hattiesburg, Main Street, Februry 2 7 p. m.
Mt. Olive, Feb. 4, 7 p. m.
Richton and Piave, at Richton, February 8, 11 a. m. and 2 p. m.
Heidelberg, at Heidelberg, February 8, 7. m.; February 9, 10 a. m.
Hattiesburg, Court Street, February 10, 7 p. m.
Hattiesburg, Broad Street, February 11, 7. p.

W. A. HAYS, P. E

Jackson District—First Round

Camden and Sharon, at Camden, January 4, 11 a. m. and 2 p. m.
Canton, at Canton, January 4, 7 p. m. and December 5, 7 p. m.
Bolton and Raymond, at Raymond, January 11, 11 a.m. and 2 p.m.
Jackson, at Grace, January 11, 7 p. m. and December 14, 7 p. m.
Satartia, at Satartia, January 18, 11 a m. and 2 p. m.
Eden and Bentonia, at Bentonia, January 18, 4 p. m. and 7 p. m.
Terry, at Forrest Hill, January 25, 11 January 11, 11 a.m. and 2 p.m.
Jackson, at Capitol Street, January 25, 7:30 p. m.; January 30, 7:30 p. m.
Harrisville, at Mt. Pisgah, February 1, 11 a. m. and 2 p. m.
Clinton, at Ridgeland, February 8, 11 a. m. and 2 p. m.
Yazoo City, February 15, 11 a. m. and 4 p. m.
Yazoo Circuit, at Lintonia, February 15, 2 p. m. and 7 p. m.
Vaughan, at Vaughan, February 22, 11 a.m. and 1:30 p.m.
Brandon and Pelahatchie, at Pelahatchie, March 1, 11 a.m. and 2 p.m.

J. T. LEGGETT, P. E.

Meridian District—First Round

DeKalb, at DeKalb, January 4, 11 a. m.
Meridian, Fifth Street, January 4, p. m.
Porterville, at Porterville, January 11 11 a. m.
Meridian, Seventh Avenue, January 11, 7 p. m.
Buckatunna, at Buckatunna, Jauuary 16, 11 a. m.
Waynesboro Circuit, at Hiwanee, January 17 and 18, 11 a. m.
Waynesboro Station, January 18, 7 p. m.
Pachuta, at Pachuta, January 25, at 11 a. m.
Meridian, Poplar Springs, January 25 7 p. m.
Cleveland, at Hopewell, January 31 February 1, 11 a. m.
Vimville, at Toomsuba, February 8, 11 a. m.

T. J. O NEIL, P. E

Newton Dist.—First Round.

Montrose, at Dushau, January 4, 11 a. m. and 2 p. m.
Raleigh, at Raleigh, January 4, 7 p m.; January 5, 9:30 a. m.
Trenton, at Polkville, January 8, 1 a. m. and 1:30 p. m.
Shiloh, at Shiloh, January 9, 11 a. m. and 1:30 p. m.
Forest and Morton, at Morton, January 11, 11 a. m. and 2:30 p. m.
Carthage Ct., at Goshen, January 18, 11 a. m. and 1:30 p. m.
Carthage Sta., Jan. 18, 7 p.m.
Homewood, at Homewood, January 25 11 a. m. and 2 p. m.
Lake, at Lake, January 25, 7 p. m.; January 30, 2:30 p. m.
Chunky, at Chunky, February 1, 11 a. m. and 2 p. m.
Philadelphia Station, Febuary 6, 7 p. m.; February 8, 11 a.m.
Philadelphia Ct., at Sandtown, February 7, 11 a. m. and 1:30 p. m.
Burnside, at Longino, February 8, 2 p. m.
Union, at Union, February 15, 11 a. m. and 1:30 p. m.
Decatur and Hickory, at Decatur, February 15, 3:30 p. m.
Laurel, First Church, February 20, p. m.
Laurel, Kingston, February 22, 11 a. m. and 2:30 p. m.
West Laurel, February 22, 7 p. m.

H. A. GATLIN. P. E.

Seashore Dist.—First Round

Coalville, at Coalville, Jan. 4, 11 a.m.
Handsboro, Jan. 4, 7:30 p.m.
Carriere, at Wesley Chapel, Jan. 10 11. 11 a.m.
Poplarville, Jan. 11, 7:30 p.m.
Biloxi, Main Street, Jan. 18, 11 a.m.
Saucier, at Saucier, Jan. 18, 7:30 p.m
Americus, at Pleasant Hill, Jan. 24, 25 11 a m.
Kreole, Jan. 25, 7:30 p.m.
Mentorum, at Pine Grove, Jan. 31-Feb 1, 11 a.m.
Wiggins, at McHenry, Feb. 1, 7:30 p.m.
Biloxi, Wesley Memorial, at Epworth Feb. 4, 7:30 p.m.
Brooklyn and Bond, at Brooklyn, Feb. 8, 11 a.m.
Gulfport, Second Church, Feb. 8, 7:30 p.m.
Columbia, Feb. 15, 11 a.m.
Lumberton, Feb. 15, 7:30 p.m.
Gulfport, First Church, Feb. 22, 11 a.m.
Ocean Springs, Feb. 22, 7:30 p.m.

OTTO PORTER, P. E.

Vicksburg District—First Round

Lorman, at Cane Ridge, January 4, 11 a. m.
Port Gibson, January 4, 3 p. m. and 7 p. m.
Hermanville, at Pattison, 11 a. m. and 2 p. m., January 11.
Utica, at Carpenter, 3:30 p. m., January 11.
Roxie, at Roxie, January 18, 11 a. m.
Fayette, January 18, 3:30 p. m. and 7 p. m.
Nebo, at Oak Grove, Saturday, January 24, 11 a. m. and 1:30 p. m.
Rosetta, at Mount Olive, Sunday, January 25, 11 a.m. and 1:30 p.m.
Oak Ridge, at Bovina, February 1, 11 a. m. and 2 p. m.
Anguilla, at Delta City, 11 a.m. and p. m. February 8.
Rolling Fork and Cary at Rolling Fork, February 8, 7 p. m.
Mayerville, February 9, 2 p. m.
Gloster, at Liberty, February 15, 11 a.m. and 2:30 p.m.

L. E. ALFORD, P. E.

Strongest

"Gerald suffered with his stomach and bowels until he was listless and weak," says Mrs. B. E. Geren, 822 West Main St., Oklahoma City, Okla.

"Now he's the strongest boy I know. I gave him California Fig Syrup because Mother used it. It increased his appetite, regulated his bowels, helped his digestion."

Nothing could be more convincing than the way thousands of mothers are praising California Fig Syrup to show how it acts to build-up and strengthen headachy, bilious, half-sick, constipated children.

Your doctor will approve the use of this pure vegetable product as often as impure breath, coated tongue, listlessness or feverishness warn of constipation — or to keep bowels open in colds or children's diseases.

The word *California* on bottle and carton marks the *genuine*.

CALIFORNIA FIG SYRUP
LAXATIVE-TONIC *for* CHILDREN

CONSTIPATION ILLS

Black-Draught Praised By Illinois Woman Who Tells of Its Many Uses In Her Home.

Cairo, Ill.—"I have used Black-Draught in my home for fifteen years, and it is a splendid medicine," writes Mrs. Bernice Brack, of 230 Thirty-second Street, this city. "Sometimes I am subject to colds and constipation, and I find it to be the finest thing for this.

"My mother used Thedford's Black-Draught in her home for years, and it was there that I began taking it. She thought it was so good that she had me to use it, and I have never found any medicine that would take its place satisfactorily.

"I find Black-Draught fine for sour stomach and gas. A few doses taken for several nights rid the system of poison due to constipation and it makes me feel like a new person.

"I try to keep Black-Draught always on hand, and I treat all small illness with it. I can certainly recommend it for I have found it very good and dependable."

In thousands of families, this medicine has a corner all its own on the medicine shelf.

Thedford's Black-Draught contains no chemicals. Composed of pure botanical roots and herbs.

Get the genuine Thedford's Black-Draught which has been in use nearly 100 years. NC-233

Thedford's
BLACK-DRAUGHT
for Constipation, Indigestion, Biliousness

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

New Orleans Christian Advocate Week January 18-25

The Advocate Needs You to Advocate its Privilege to Serve

EVERY WEEK IT WILL BE SEEKING TO STIMULATE INTEREST IN THE THINGS FOR WHICH YOUR CHURCH STANDS

BACK YOUR CONFERENCE ORGAN

FROM KREOLE, MISS.

Dear Editor: Will you allow me to give a few facts from Kreole?

Our people gave us a most gracious welcome upon our return from Conference. We went right to work and have our year's program mapped out and are well into same.

We have paid an additional $100 on our new parsonage since Conference. We are also planning a New Year's dinner for the same cause. Our aim is to pay it in full this year.

We have organized a church at Pecan, where we had only had a "preaching place" before. We also organized an enthusiastic Epworth League there last evening. We also have a Sunday school there. We have had three Sundays of perfect attendance in the last month.

Our Christmas services were most gratifying, $16 being realized for the orphanage.

We look forward with zeal to the new year and its duties and opportunities.

Best wishes far a merry Christmas and a healthy, happy, prosperous new year.

Your Brother,

L. D. HAUGHTON, P. C.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge District—First Round

Walker, at Walker, Jan. 2, 11 a. m. and 2 p. m.
Denham Springs, at Denham Springs Jan. 3, 11 a. m. and 2 p. m.
Ponchatoula, Jan. 6, 7:30 p. m.
Amite, Jan. 7, 7:30 p. m.
Greensburg, at Greensburg, Jan. 10, 11 a. m. and 2 p. m.
Kentwood, at K., Jan. 11, 11 a.m., p.m.
St. Francisville, at St. Francisville Jan. 14, 11 a. m. and 2:30 p. m.
Natalbany, at Natalbany, Jan. 17, 1 a. m. and 2:30 p. m.
Pearl River, at Sun, Jan. 18, 11 a. m.; Q. C., at Talisheek, 2:30 p. m.
Bogalusa, Jan. 19, 7:30 p.m.
Washington, at Fisher, Jan. 20, 11 a m. and 2 p. m.
Franklinton, Jan. 20, 7:30 p. m.
Jackson, at Ethel, Jan. 25, 11 a. m. and 2:30 p. m.
Zachary, at Slaughter, Jan. 25, 7:30 p. m.
Hammond, Jan. 28, 7:30 p. m.
Baker, at Baker, Jan. 31, 11 a. m. and 2:30 p. m.
Clinton, at Clinton, Feb. 1, 11 a. m. and 2:30 p. m.
First Church, Baton Rouge, Feb. 2 7:45 p. m.
Springfield, at Maurepas, Feb. 8, 1 a. m. and 2 p. m.
Pine Grove, at Montpelier, Feb. 15, 11 a. m. and 2 p. m.

The district stewards and charge lay leaders will please meet at Ponchatoula, La., on Tuesday, January 6, at 10 a. m. The pastors of the district are requested to be at this meeting.

The district missionary institute will be held at Amite, February 4, at 10 a. m.

L. W. CAIN, P. E.

Minden District—First Round

Springhill, January 5, p. m.
Haughton and Doyline, at Haughton, Jan. 7, 2 p. m.
Sibley, at Sibley, Dec. 28, a. m.; Q. C., 2:30 p. m.
Minden, Dec. 28, p. m.
Minden Circuit, at Pine Grove, Jan. 4, a. m.; Q. C., 2 p. m.
Cotton Valley, Jan. 4, p. m.
Hall Summitt, at Hall Summitt, Jan. 11, a. m.; Q. C., 2 p. m.
Ringgold, at Ringgold, Jan. 11, p. m.
Jena, at Jena, Jan. 18, a. m.; Q. C., 2 p. m.
Trout and Goodpine, at Trout, Jan. 18, p. m.
Sicily Island, at Sicily Island, Jan. 25, a. m.; Q. C., 2:30 p. m.
Ferriday, Jan. 25, p. m.
Rochelle and Selma, at Rochelle, Feb. 1, a. m.; Q. C., 2 p. m.
Standard, at Standard, Feb. 1, p. m.
Jonesville, at Jonesville, Feb. 8, a. m.; Q. C., 2 p m.
Campti, at Campti, Feb. 15, a. m.; Q. C., 2 p. m.
Coushatta,, Feb. 15, p. m.
Plain Dealing, at Plain Dealing, Feb. 2, a. m.; Q. C., 2:30 p. m.
Winnfield, March 1, a. m.; Q. C., 2 p. m.

The district stewards and charge lay leaders, with the pastors, are called to meet in First Methodist Church, Minden, La., January 13, at 10:30 a. m. This is a very important meeting as the new organization ordered by the last General Conference is to go into effect, and plans for this conference year are to be perfected. The pastors will please come and bring their district stewards and lay leaders.

W. R. HARWELL, P. E.

Ruton Dist.—First Round

Choudrant, at Choudrant, Jan. 4, 11 aa.m.; Q. C., Sat., Jan. 3, 3 p.m.
Eros, at Eros, Jan. 4, 3 p.m.; preaching, 7:30 p.m.
Lapine, at Lapine, Jan. 11, 11 a.m.
Calhoun, at Calhoun, Jan. 11, 3 p.m.; preaching, 7:30 p.m.
Jonesboro, Jan. 18, 11 a.m.; Q. C., 3 p.m.
Clay, at Clay, Jan. 17 (Sat.), 3 p.m.; preaching, Jan. 18, p.m.
Marion, at Downsville, Jan. 25, 11 a. m.; Q. C., 3 p.m.
Farmerville, at Farmerville, Jan. 25, following night service.
Dubach, at Lisbon, Feb. 1; Q. C., 3 p.m.
Haynesville, at Haynesville, Feb. 1, p.m.
Bienville, at Bienville, Feb. 8, 11 a.m.; Q. C., 3 p.m.
Hodge, at Hodge, Feb. 8; Q. C. following night service.
Ruston, Feb. 15, 11 a.m.; Q. C., Feb. 2, 7:30 p.m.
Simsboro, at Simsboro, Februaray 15, Q. C. 3 p.m.; preaching, 7:30 p.m.
Bernice, at Bernice, Feb. 22, 11 a.m.; Q. C., 2 p.m.
Arcadia, at Arcadia, Feb. 22, following night service.
Gibsland, at Gibsland, Feb. 29, 11 a.m.; Q. C., 3 p.m.

R. M. BROWN, P. E.

Shreveport District—First Round

Preaching Dates.

Park Avenue, Dec. 28, a. m.
Mangum Memorial, Dec. 28, p. m.
Greenwood and Bethany, at Greenwood, Jan. 4, a. m.
Cedar Grove, Jan. 4, p. m.
Logansport, Jan. 11, a. m.
Ida and Hosston, at Ida, Jan. 14, 10 a. m.
Mitchell, at Mitchell, Jan. 18, a. m.
Mansfield, Jan. 25, a. m.
Bossier City, Jan. 25, p. m.
Belcher and Gilliam, at Gilliam, Feb. 1, a. m.
Claiborne, Feb. 1, p. m.
Vivian, Feb. 8, a. m.
Oil City, Feb. 8, p. m.
Grand Cane, at Stonewall, Feb. 15, a. m.
Noel Memorial, Feb. 15, p. m.
Mooringsport, Feb. 22, a. m.
First Church, Shreveport, Feb. 22, p.m.
Pelican, at Pelican, March 1, a. m.

Quarterly Conference Dates

Greenwood and Bethany, at Greenwood, Jan. 4, 2 p. m.
Park Avenue, Jan. 7, 7:30 p. m.
Logansport, at Logansport, Jan. 11, 2 p. m.
Mangum Memorial, Jan. 12, 7:30 p. m.
Ida and Hosston, at Ida, Jan. 14, 11 a. m.
Mitchell, at Mitchell, Jan. 18, 2 p. m.
Cedar Grove, Jan. 21, 7:30 p. m.
Mansfield, Jan. 25, 2 p. m.
Bossier City, Jan. 28, 7:30 p. m.
Belcher and Gilliam, at Gilliam, Feb. 1, 2 p. m.
Claiborne, Feb. 4, 7:30 p. m.
Vivian, Feb. 8, 2 p. m.
Oil City, Feb. 8, after night service.
Noel Memorial, Feb. 11, 7:30 p. m.
Grand Cane, at Stonewall, Feb. 15, 2 p. m.
First Church, Shreveport, Feb. 18, 7:30 p. m.
Mooringsport, Feb. 22, 2 p. m.
Pelican, at Pelican, March 1, 2 p. m.

The district stewards' meeting will be held at the First Methodist Church, Shreveport, Thursday, Jan. 8, at 10 o'clock a. m. Let every district steward be present. All the pastors of the district, the district and the associate district lay leaders and all the charge lay leaders are also called to meet at the same time and place. This meeting is of the utmost importance in putting into effect new legislation enacted by the General Conference at Dallas. Please plan to be present.

H. T. CARLEY, P. E.

NORTH MISSISSIPPI CONFERENCE

Grenada District—First Round

Ebenezer, at Ebenezer, January 3.
Pickens and Goodman, at Goodman, January 11.
Lamar, at Lamar, January 14.
Ashland, at Ashland, January 15.
Waterford, at Waterford, January 18.
Poplar Creek, at Friendship, Jan. 25.

E. H. CUNNINGHAM, P. E.

BALD NO LONGER
Mr. E. R. Colwill, 1419½ 4th Ave., Seattle, Washington, was partially bald for almost ten years. He had given up hope of ever having a full head of hair again. One day he tried JAPANESE OIL. Now his entire head is covered with thick, luxuriant hair.
If you are bald, if your hair is falling out ask your druggist for a bottle of inexpensive JAPANESE OIL—the antiseptic liniment. Use it according to directions. If your hair roots are not yet dead JAPANESE OIL will probably help you as it helped Colwill.

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If Getting Up Nights, Backache, frequent day calls, Leg Pains, Nervousness, or Burning, due to functional Bladder Irritation, in acid conditions, makes you feel tired, depressed and discouraged, try the Cystex Test. Works fast, starts circulating thru the system in 15 minutes. Praised by thousands for rapid and positive action. Don't give up. Try Cystex (pronounced Siss-tex) today, under the Iron-Clad Guarantee. Must quickly allay these conditions, improve restful sleep and energy, or money back. Only 60c at druggists.

New Orleans Christian Advocate Week January 18-25

Christian Advocate
NEW ORLEANS

Vol. 77—No. 2. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3951

J. L. DECELL, D.D., Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 8, 1931. C. MILTON CHALMERS, Manager.

WINTER IS HERE—LIGHT THE FIRES

Another winter solstice has arrived. The calendar but marks a fact of nature. Trees are stripped of their foliage, meadows have yielded to frosty mists, and mountains are wrapped in blankets of snow.

Winter is here among the nations, international amity is clouded with turbulence and uncertainty. Upsetting revolts in 1930 forced changes in the governments of Bolivia, Argentina, Peru, Guatemala, and Brazil. While Spain, Cuba and Chile are not free from internicine strife; China and India continue to have internal troubles a-plenty; France and Italy are not enjoying cordial relations, and Russia, officially, gropes along in its godless gait. No nation is without its stress and strain.

Winter has fallen across the economic life of the world. Millions upon millions of men are out of employment, wheels of industry turn but slowly, the song of the laborer is silenced, and dire distress prevails in unnumbered homes.

The icy blasts of immorality have swept across America so fiercely that the Constitution has been ridiculed, thieves and thugs have become gentlemen (?) of high finance and have pre-empted many a front page column in daily newspapers, while felonious crimes, graft, and petty misdemeanors infest all sections of the land. Salacious literature has poured from presses like inky streams, to gurgitate the minds of young and old. Free love-ism would disrupt the home, and desecrate temples of worship. Social standards have been so compromised that morals are menaced.

The beacon lights of spiritual life, for too many, have flickered into smouldering embers and the radiance of Christian joy has waned down to the drudgery of lifeless toil.

Winter is here—light the fires!

The steps toward World Peace as expressed in peace pacts, disarmament conferences, and councils for better international understanding should be sustained; and settling differences between nations by arbitration instead of war should not be discouraged by the failure of the United States to enter the Permanent Court of International Justice. Reasonable reservations have been accepted and the United States should follow the star of Woodrow Wilson and the leading of President Hoover and help establish equity among the nations.

SOUTHWIDE MEETING AT JACKSON, MISSISSIPPI

The Fourth Southern Baptist Sunday School Conference, which is a Southwide meeting, will be held in Jackson, Miss., January 13-16.

This will be a great conference and the city of Jackson, led by the versatile editor of the Baptist Record, Dr. P. I. Lipsey, and pastors of the various churches, will extend genuine Southern hospitality to their hundreds of visitors.

The main sessions of the conference are to be held in the City Auditorium, on Congress and Pearl Streets. Departmental groups will meet in the several nearby churches.

This conference will afford the Methodists of this section an opportunity to look in upon the activities of a great sister denomination in her Christian education plans and programs, and catch something of the spirit that is carrying them forward in the South.

Congratulations and best wishes to the Southern Baptists.

Economic conditions in the United States are better than in the rest of the world, though here employers of labor can assist in dispelling the gloom of the unemployed and help promote a sane era of prosperity by adopting the principles of the Golden Rule. The laborer must help himself by frugal habits, honest toil and rigid economy.

An intelligent patriotism must replenish the Torch of Liberty and assert itself in maintaining respect for the Constitution, observance of law, and holding high social standards.

The darkness of defeatism—a conclusion that the task is an enforced burden and sacrificial toil will be unavailing—can't be "a pillar of fire by night." Magnifying mistakes of the past will never lead to mastery in the present. The Church needs to light new fires of faith in God and herself, linger at the temple-altars of prayer until the cleansing fire falls and the glow of a renewed consecration shines in the face of the redeemed; then the bitterest winter will give away to spring, hard work will be done with a song, and victory in life and success in service will be her reward. "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven."

ARE PREACHERS WORTH THEIR PAY?

Soon "What has been estimated by the board of stewards for the support of the preacher in charge for the current year?" will have been asked in every charge within our Conferences. It is an important question and should be answered after due consideration and consultation with the preacher involved.

The preacher deserves the most liberal salary that can reasonably be provided. His expenses are heavy and demands are exacting. Keeping up a home, owning and operating an automobile, educating the children, and tithing his income for the Church and benevolent causes, are some of the unavoidable items in his account.

Does the preacher earn his salary? This is a pertinent question and there is nothing ungracious in asking it. We make bold to state that the preacher, with an occasional possible exception, produces his salary—and more.

All the values that create wealth and conserve the community are not grown in fields, dug up from mines, hewn down in forests, forged on anvils, nor written in contracts of exchange. The preacher who lives a holy life, sets a wholesome example, visits the sick, prays in homes and hospitals, fellowships with little children, inspires youth, and comforts the aged, counsels the distressed, encourages projects for civic betterment, promotes good will, and preaches a pure gospel, puts something into the community that makes him second to no man in productive toil.

A surgeon said to a Methodist pastor in Nashville: "You visit and pray with my patient ——— every day. I have reached the limit of my resources, but I observe after you have been there and prayed that there is improvement." The doctor was the only one who received so much per visit.

A leading business man of a Virginia city who heard his pastor preach one Sunday evening, was graciously blessed. Telephoned the pastor to come to his office the next morning and said, "See this gun? I had determined to take my life, but heard your sermon last night and am a new man today. I expect to use my life for His glory?" Doubtless that one sermon saved in actual dollars and cents, in taxes alone, more than the preacher's salary.

(Continued on Page Eight)

ONE BOOK FOR ALL PEOPLE

BY REV. JAMES I. VANCE, D.D., LL.D.

The Bible is one book for all people. It is one book unique and commanding among all the books of the world, and in the midst of all the literature of time, because of its unity and universality. These two features validate the claims it makes.

Made of Many Books

It is one book made up of many books. It was written in three different languages during fifteen centuries by more than fifty separate authors. It exists in two Testaments, one containing thirty-nine volumes, and the other twenty-seven volumes. These sixty-six books, written by men of different races and tongues and culture, discuss themes as widely varied as life, and sweep across epochs embracing five great civilizations. Each of these books has a definite message and stands apparently complete in itself. Collusion between the authors was difficult if not impossible. Time, distance, personality, language, built barriers between these writers that were impassable.

The Bible Is a Literature

The Bible is not only many books, it is a literature. History, poetry, prophecy, philosophy, theology, oratory, humor, sarcasm, irony, music, drama, tragedy, strategy, love tales, war tales, travelogues, laws, jurisprudence, songs, sermons, warnings, prayers, all are here. Was there ever such a literature? The Bible begins with a garden and ends with a city. It starts with a morning followed by a night, and ends with a day that shall know no night. It breaks the silence with: "In the beginning God," and it hushes the universe to sleep with: "The grace of our Lord Jesus Christ be with you all." It finds man at the shut gates of the lost Eden, and leaves him before the open door at the top of the road. It begins with: "Thou art cursed," and it ends with: "Whosoever will may come." On its first page is condemnation. On its last page is invitation. At the shut gate stands an angel with drawn sword, and at the open door the Spirit and the bride wait to welcome all who would enter the door which no man can shut.

The Bible breaks at dawn with God's voice saying: "Let there be light." It sets at dusk with God's truth proclaiming: "Let there be life." Between the two speak all voices that can breathe a prayer, plead a need, confess a sin, utter a warning, sob a sorrow, or sigh a penitent's tear. Between the two are the tragedies of hate, the follies of fear, the stain and shame of sin, the paralysis of dobut, the torment of despair, and the choke of the fog that ends it all. Between the two are the stories of nations, the acclaim of heroes, the fall of empires, the rise of kingdoms, the decline of dynasties, the tramp of armies, the crack and crash of civilizations, and the coming of Him who is "the bright and morning star."

It Affects All Literature

What a literature! The Bible as literature has affected all literature. It has been the admiration of the creators of the world's foremost secular literature. It has profoundly affected the style of historians, essayists, poets, journalists, statesmen, orators; all of whom have looked to the Bible for their masters. So secure is the place of the Bible in literature that any culture which would ignore it condemns itself, and any study of the Bible which blinds itself to the literary charm and character of the writings may scarcely hope to atone for the blunders of such stupidity by an overplus of piety.

The Bible Is One Book

While the Bible is many books, while it is literature, it is nevertheless one book. It has unity. Read it from Genesis to Revelation, and it does not jar. There is one great line of thought that runs from lid to lid. There is one dominant purpose ever in evidence. There is not only revelation, but progressive revelation. Things are growing more luminous, more significant, more impressive. John is plainer than David, but he does not contradict David. Paul is plainer than Isaiah but they do not worship different Gods.

There are the Ten Commandments, the Golden Rule, and the Sermon on the Mount. There is the great epic of Job, the sublime psalmody of David, and the love song of Solomon. There is the twelfth chapter of Ecclesiastes, the fifty-fifth of Isaiah, and the fourteenth, fifteenth, sixteenth, and seventeenth of John. There is the eighth of Romans, the thirteenth and fifteenth of First Corinthians, the book of Ruth, the love letter of Saint Paul to the Philippians, the imagery of Daniel and the Apocalypse. How dumb the world would be were these great voices silenced. Yet let them all speak at once and there is no discord. Put all of them inside the same lids and they do not fight each other.

The Oneness of Life

How is this oneness of the Bible to be explained? It is not the oneness of dogma, nor of ecclesiasticism, nor of ritual. The oneness of the Bible is the oneness of a Person. That Person is the living Christ. "In one volume of the book it is written of me." It is not the oneness of an encyclopedia, but the oneness of a Personality. The unity of the written Word rests upon the unity of the living Word. The Bible is one book because its master theme is Christ; because the presence of Christ pervades the book as the life of the tree the branches. It is as though a great mass of material from many places and ages were piled together on a stage behind the curtain. Then on a signal, the curtain rises, the whole becomes instinct with life, and everything has found its place. The confusion has vanished. The meaning of all is clear. Every book and prophecy and type and symbol and gospel and epistle fits like a mosaic. It is like a tapestry. The design is one. What has happened? Christ has come. Calvary has transpired. It is all His story. "In the volume of the book it is written of me."

The One Book

The Bible is not only one book, it is the one book. It is the world's most popular book, the best seller, the book most widely published, most eagerly sought, most bitterly fought, most profoundly believed, most zealously proclaimed. It has been translated, in whole or in part, into eight hundred and eighty-six languages and dialects. During the past ten years some part of the Bible has appeared in a new language at the rate of one in every five weeks. The whole Bible has been published in one hundred and seventy-one languages, and the entire New Testament in one hundred and sixty-four more. The American Bible Society since its organization in 1816 has issued over two hundred and sixteen million copies of Bibles, Testaments, and Portions. In 1929 the Society issued more Scriptures than in any other year of its history. Last year was the fifth year in succession in which the issues of the Society exceeded those of the preceding year. The Bible was the fifth book ever printed. Since that first volume of God's Word issued from the press, fully seven hundred and forty million copies have been published—two portions of the Bible in book form for every five human beings living on the earth today.

The Book of Books

The Bible is the Book of books. It takes care of itself. We waste much energy trying to "steady the ark." We give ourselves needless anxiety worrying lest some profane hand should shake down the impregnable rock of sacred Scripture. The Bible goes on producing life, changing character, changing nations, proving that it is the power of God by exercising the power of God. "The words that I speak unto you, they are spirit and they are life." "Ye shall know the truth, and the truth shall make you free."

It Protects Itself

Starting at Johnson City in eastern Tennessee, where John Sevier and his stout followers rendezvoused for the Battle of King's Mountain is a narrow line of steel carrying a little railroad up out of Happy Valley into the land of the sky. In building the road, the teams used were lowered by derricks from the dizzy lip of mountain precipices to stone ledges on the steep mountainside where the engineers did their difficult work. At one point in the climb you come to a place where ages ago a mountain and a river met and contended for the right-of-way. The river won. You can see where the battle was fought. It is carved a thousand feet on either side where the Little Doe wore and washed its way through the granite wall; and above the grind of the little train you can hear the roar of the victorious waters in the gorge far below. Today there is no need to protect Doe River or build a channel in which its waters may flow on their way. There has never been such need. The river protects itself. It wins its own way. It blesses the land through which it flows, and will last as long as the Blue Ridge is a watershed and rivers run to meet the sea.

The river is a picture of the Book—of the river of living truth flowing from the throne of God. How often the river has met the mountain and always won, and will forever! The kingdoms of the world are becoming the kingdom of the Lord. You can hear the shout of the victorious waters. The Bible does not need to be protected. It only needs to be proclaimed. It protects itself. It protects and blesses the world through which it flows, and will as long as rivers run and God's truth can find a tongue!

One Book For All People

The Bible is not only one book; it is one book for all people. It not only has unity; it also has universality. It is as much at home in one land as in another. It finds its mother country in all lands, and its audience wherever man is found. The Word of God is not "bound." There was a prison for Paul, but there is no prison for the Bible. There were chains for God's servant, there are none for His Word. No bars can confine it. No shackles can enslave it. No legislation can successfully proscribe it. No persecution can destroy it. No hate can send it into exile. The campaign of atheism in Russia today is just another effort of the hammer to wear out the anvil. The Soviet hammer will share the fate of its predecessors.

It Is of Divine Origin

The universality of the Bible also is an evidence of its divine origin. There was every reason why the Book should be provincial. We can understand how a Bible written today might be for all people. The bars are down. The barriers are gone. The world has become one neighborhood. Invention, transportation, journalism, trade, diplomacy, science, steam, electricity, the wireless telegraph, the telephone, the airplane, the radio, have made all people one people.

It was not so when holy men spake as they were moved by the Holy Ghost and produced the sixty-six volumes which constitute the literature we call the Bible. Then the world was packed with barriers. War was its usual habit, hatred frequently its mood, and bigotry often its creed. The country that produced the Bible was a little land hedged in by natural barriers that were most difficult to surmount. The mountains were on the north, the sea on the west, the desert on the south and east. Within were a people steeped in exclusiveness and so saturated with nationalism that centuries of persecution have been powerless to dissolve these traits from the blood of the Jew. The authors of the Bible regarded themselves as God's chosen people. They looked upon Jehovah as a Hebrew monopoly. Everything connected with their religion was a rite or sacrament of separation. Their feasts, their sacred ordinances and ceremonies, their altars and temple courts, the very name they gave to God, were all significant of a pent-up heaven. How could it be possible, then, for such a time and such a land and such a race to produce a book for all people?

It Flames With Universality

And yet this is what greets us when we open the pages of the Book of books. The Bible flames with universality from Genesis to Revelation. It starts with an evangel of hope as the gates of Eden close, and it ends with the hosts of heaven singing: "Let him that heareth say, Come." The Bible is not provincial but cosmopolitan. It is not Oriental but racial. It is not for a chosen people but for all people.

There is a message in the Book for everybody. Somewhere it shines the light that shows to every wanderer the path back home. A religious worker in a western city relates that a lady's purse had disappeared from her motor car. Some time later it was brought to the police station and the owner was sent for. The man who brought it back announced that he had stolen it—which seemed a surprising statement in view of the fact that the money and jewelry in it were intact and that there were no clews to the thief's identity. The woman examined the contents of the bag and found that only one article was missing—a penny Gospel of St. Luke—the cause both of the theft's repentance and confession.

There is a message in the Book for all. At times it sings a song that will quicken hope in every heart that has turned to despair. A colporteur, returning to a town where some months earlier he had been selling Bibles, was advised that a purchaser had unsuccessfully endeavored to return a Bible which she had bought from him. On locating the woman he inquired if she still wanted to return the Bible. This was her reply: "Oh, no! When my husband, who had objected to my buying the Bible, found that you were gone he just said that since we had the Bible, we might as well read it. And, do you know," she added, "he was so interested that he could hardly wait until he got home at night to read it? In less than a month I noticed that he was changed. Then one Sunday morning he suggested that we go to church and we have been going ever since; and now our home seems like heaven to me."

The Key To a Better Day

There is a message in the Book for each of us. Ever in its hand is a key that will unlock the door that opens on a better day. It places a halo around every earthly relation. Of childhood it says: "Of such is the kingdom of heaven." Of old age it ays: "The hoary head is a crown of glory, if it be found in the way of righteousness." Of marriage it says: "For this cause shall a man leave father and mother, and cleave to his wife; and they twain shall be one flesh." To blind poverty it says: "Receive thy sight." To the paralytic it says: "Take up thy bed, and walk." To shame it says: "Neither do I condemn thee; go and sin no more." To the homesick and lonely it says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

How the world widens out as you enter the Bible! As you travel its road you meet with the people of every clime. As you sail its seas you catch winds that fan all skies. As you linger on the banks of its rivers you can hear the song of its waters. As you walk beside its shores you can sense argosies whose traffic was mothered beyond the dawn. As you look at its stars you dream of immortality.

What a land of promise is in the Bible! As you climb its mountains the world pushes back its curtains. As you camp on its plains the lights of heaven sentinel your tents. As you enter its temples its altar fires kindle across the world, and light for all pilgrim feet the path that leads to God.

There are warnings in this book to cause nerves calloused "past feeling" to rack with dismay. There are mysteries to puzzle the sages of all time. There are promises to build empires of expectation along the gulf of despair. Adventures are heralded to sate the ambitions of the ages. Ministries are offered to whet the appetites of the angels, and sacrifices demanded that should crowd the earth with heroism. There are visions in this book to waken the dead bones to slay a hell, and loves to build a heaven.

The Great Cure

The Bible gives us the cure for what Stanley Jones calls "the three great oppressions"—sin, suffering and death. Its remedy for sin is the cross; for suffering, the love of God; and for death, the life everlasting. These remedies are not affected by discoveries and inventions. These oppressions are not tribal. As long as men sin and suffer and die the Bible will be one book for all people. It gives us, too, the secret for what might be called the three great elations—life, and peace, and love. These also are the same in all calendars and on all degrees of latitude and longitude. All men long for life. All sigh for happiness. All yearn for love. To the thirsty soul, whether in an American city or an African jungle, the Bible offers One who says: "I am come that ye might have life, and that ye might have it more abundantly." To the soul that longs to be happy, it offers One who says: "Peace I leave with you, my peace I give unto you." To the heart weary and lonely it says: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." As long as men cry for life and peace and love, the Bible will be the one book for all people.

THE ELEVENTH BIRTHDAY OF NATIONAL PROHIBITION JANUARY 16, 1931

By Rev. A. W. Turner

Legislative Director Louisiana Prohibition League

We wish to call attention first to a quotation sent out by the W. C. T. U:

"We will celebrate January 16, 1931, the eleventh birthday of National Prohibition in a way to promote law observance and law enforcement. We will meet argument with the facts, abuse and misrepresentation with a calmness born of conviction, and finally, depending upon God for strength, we will continue to pray that righteousness may prevail, that our beloved country may retain its moral leadership and, like Liberty Enlightening the World, Prohibition, upheld by willing obedience and orderly enforcement, will point the way to all the world for deliverance from the drink habit and the drink traffic."

All of the Christian forces of Louisiana should unite in this celebration. Eleven years of Prohibition has been the law of the land and this anniversary will afford opportunity for a forward move. Let the pastors, Sunday school superintendents, and woman's missionary society workers co-operate in giving every department of the Church some place on the program. Make such program as you like to be given on Sunday, January 14 or 21. We offer the following suggestive program:

* * *

VICTORY DAY PROGRAM

January 16, 1931

Luncheon, Evening or Afternoon Meeting.

Theme:

"Observance and Enforcement, Not Repeal."

Devotional Service—I Timothy 1:8. "But we know that the law is good if a man use it lawfully."

Suggested Topics—Brief Addresses: Observance—"Why I Observe the Law." Enforcement—"How Citizens May Co-operate in Law Enforcement." Repeal—"The Fallacy of the Argument for Repeal."

Youth's Reply—Presentation of Youth's Roll Call.

Recommendations for Educational Work.

Special Music: Solo for Male Voice—"The Outlaw." Solo and Chorus—"It Is There To Stay." Children's Chorus—"Where There's Drink There's Danger."

Devotional Songs: "O Womanhood Arise." "O Master Let Me Walk With Thee." "This Is My Father's World."

The songs suggested may all be found in the 'W. C. T. U. Songs," which books may be purchased for ten cents per copy, or 75c per doz., from the National W. C. T. U. Publishing House, Evanston, Illinois.

An enthusiastic observance of the Eleventh Anniversary of Prohibition will give notice to lawbreakers and racketeers that the Christian people of the country do not mean to sit idly by and allow this great beneficient legislation to go by default. Put on a program and make it count.

A MESSAGE FROM DR. A. C. MILLAR, DEAN OF SOUTHERN METHODIST EDITORS

In Atlanta, Georgia, on December 17, there assembled, for the first time, a new body, created by our last General Conference—a joint meeting of the General Commission on Benevolences and Representatives of the Annual Conference Commission on Benevlolences. About 125 perons—bishops, secretaries, and designated members of the different boards—were in attendance. Never, perhaps, did so many bishops—eight in all—make carefully prepared twenty-minute addresses in a single day. Partly because of brevity, all were pointed, pertinent, and impressive.

The bishops who spoke were: Bishops Darlington, McMurry, Mouzon, Candler, Beauchamp, John M. Moore, Boaz, and Ainsworth, and their subjects were, respectively: The opening devotional, "The Board of Church Extension," "The Board of Christian Education," "The Hospital Board," "The Board of Missions," "The Value of the Every-Member Canvass for the Entire Budget," "Organizing an Annual Conference for 100 per cent Payment on All Benevolences," and "The Kingdom Extension Offering."

Addresses on "The Purpose and Plan of the General and Annual Conference Commissions on Benevolences," "Our United Task: Christianizing Our Giving," "Our Laymen," "The Literature and Study Book of Kingdom Extension," "Missionary Institutes," "The Station Church Program," "The Circuit Church Program," and "The Financial Plan, Every-Member Canvass, and Offering," varying from ten to twenty minutes, were made, in the above order, by the following: Dr. W. F. Quillian, Dr. T. D. Ellis, Mr. G. L. Morelock, Dr. E. T. Clark, Dr. E. H. Rawlings, Dr. Ed F. Cook, Rev. J. Wilson Crichlow, and Mr. J. F. Rawls. In the absence of the regular chairman, Dr. W. G. Cram, who had not returned from Korea, Dr. T.

D. Ellis ably presided and Dr. [illegible] C. Jarrell conducted a Round Table at which many questions brought out needed [illegible] in details.

The General Theme was "Effective Plans for Securing 100 per cent in All Benevolences," and under the head of "Kingdom Extension Cultural Program and Offering" methods and means were discussed.

While it was discovered that the General Conference was no less interested in the vital and fundamental cause of Missions, it developed that it was the purpose of the General Conference to unify our efforts to raise funds, correlate activities, conserve forces, and present all causes so that individual members of the Church might be reached and impressed with their duty and privilege in contributing to the several causes, and that confusion and interfering movements might be avoided. The word "assessment" has been eliminated from our denominational terminology and "apportionment" has been substituted with a view to presenting the needs of the Kingdom as "askings" rather than as "taxes." Then, while the moral obligation is not diminished, the element of voluntary offering and giving as a grace are more definitely introduced.

It was thought by the General Conference, in creating these Commissions and providing a unified program of cultivation, that our people might be so informed about the several causes to which they are invited to contribute that they would be disposed to give more liberally and sacrificially and thus develop a Cross-bearing and more spiritually-minded membership.

In this conference of one day it was amazing that so many phases of the subject could be so thoroughly and so impressively presented. The addresses of the bishops constituted a veritable symposium admirably supplemented by the other addresses. The plans outlined will be submitted shortly to all our pastors and in the institute will soon be more fully explained. Ample illustrative literature has been produced and will be immediately available. All pastors should be ready to obtain the information and to co-operate in this church-wide simultaneous movement, in four periods, to disseminate information, create the right spirit, and get results such as we have never had before. It was unequivocally stated that unless we meet the present crisis with larger giving, all of our denominational institutions will suffer immeasurably and a retreat must be called. We are in the midst of financial tribulations, but it is to be hoped that, as in the case of the churches of Macedonia in Paul's day, "in a great trial of affliction the abundance of their (our) joy and their (our) deep poverty abounded unto the riches of their (our) liberality."

At the closing service, at night, Dr. F. S. Onderdonk, our veteran superintendent of Mexican work in the United States, using as his text Matt. 28: 18-20, pressed home the vital and fundamental nature of Missions, and made an impassioned plea for sacrificial giving and genuine Cross-bearing in our daily life. He instanced the case of a Seventh-Day Baptist who, on receiving an inheritance of $26,000 immediately gave $25,000 to his church and kept only $1,000, and with regret quoted the uncomplimentary comment on this incident by a member of the Methodist Church. Without unkind criticism, the preacher contrasted our profession of consecration with our selfish and expensive manner of life, and predicted that there would be a new era in the life of our Church when our people should learn to live and give in the true spirit of Christ. During the unique closing prayer by Rev. Nath Thompson, amid sobs and fervent ejaculations, there were evident reconsecration and deepening of purpose. It is believed that those who were present at this meeting will go forth to tell the hosts at home of the wise plans of the General Conference and that they will endeavor to imbue all our people with holier purpose and more definite and workable plans to devote their time and wealth to the sacred cause of Kingdom Extension.

A. C. MILLAR.

Little Rock, Ark.

RESOLUTIONS ADOPTED AT ATLANTA MEETING OF THE GENERAL COMMISSION ON BENEVOLENCES

Whereas, the General Conference at Dallas, Tex., May, 1930, made important changes in the financial plan of our Church, dividing the amount to be raised for Benevolent purposes into two amounts known as an Apportionment and as the Voluntary Kingdom Extension Offering; and

Whereas, the same General Conference created a General Commission on Benevolences and a Conference Commission on Benevolences and charged these Commissions with the responsibility of putting on a combined cultural program and a united appeal to the local churches for the aggregate amounts to be raised for all the interests included in the General Assessments and the Voluntary Kingdom Extension Offering; and

Whereas, the said General Conference made it "the duty of this Commission to initiate, supervise, and direct educational processes to inform the children, youth and adult members of the Church concerning all of our Connectional interests and to seek to enlist their whole-hearted support of these interests according to their ability, and to conduct in January and February, or such other time as the Annual Conference may direct in each year, a period of cultivation in behalf of the causes included in the combined askings for General and Conference work;

Therefore, be it resolved:

1. That we approve and adopt the cultural campaign outlined in the program submitted to this conference.
2. That we request the Bishops who are the leaders of our Church, to give as much time and attention to this campaign as the many duties falling to them will permit.
3. That we request Conference Commissions to use all available forces to carry the message of Christian paying to every church.
4. That we appreciate the work of our great laymen, and the fine offer of Mr. G. L. Morelock and his co-laborers to furnish speakers and to give full co-operation in the work of this cultural campaign.

LITTELL RUST,
S. P. COGGINS,
J. WILSON CRICHLOW,
E. P. ANDERSON,
R. L. RUSSELL,
R. R. ELLISON.

BROTHER HINES BEGINS FIFTH YEAR AT ELIZABETH

Dear Advocate: The joyful mysteries that infested our parsonage life, last evening, cleared themselves up by bursting through the general clouds of financial gloom with a flood of warm sunshine and Christmas cheer. At 7 o'clock friends began calling at the parsonage, each one making a happy visit in the natural trend of events—a little mystery breaking in here and there, but everything so well arranged and carried out that each suspicion would disappear before it was rooted. About 9 o'clock a soft tap came knocking at the door. The pastor, responding, found a beautiful little five-year-old girl standing without, holding a placard with tinsel ropes attached. The pastor overjoyed at receiving such a darling little visitor, at that hour, failed to notice the card, or to get the significance of the visit, supposing that she had just decided to walk over from the church while her mother was at choir practice, but, while trying to give her a seat, some visitor said: "Read the card." The card said: "You follow me, please." We did—pastor, his wife and guests. She led the way into the church. On entering, everything was in darkness, but as we entered the melody of a beautiful anthem began floating out of the darkness. Then, a flood of light was turned on, and there was the congregation together with a "Community Christmas Tree for the parsonage family." The tree was beautiful and well-freighted. The spirit of joy and good feeling was rich with sweet friendship and the sunshine of the Christ Spirit. After a few minutes of teasing and joking together we sang and prayed together, then, faithful arms carried the gifts to the parsonage. Expressions like these were attached to the gifts: "We are sincerely glad to have you with us another year." Attached to a dozen of the finest Delicious apples the market affords, was this wish: "May your happiness be as perfect as these apples." Then, the inner pages of a heart which was attached to a fruit cake, read: "To wish you a merry Christmas and a happy New Year, and to tell you how happy we are to know that you all are with us for another year, it being the Lord's will, and hoping that you will enjoy these little gifts, we just want to say that we hope we shall have the pleasure of doing this again at the end of another year."

Who would not wish to be back with such a people. Having been with them for four years, and our spiritual fellowships leading our social fellowships through relationships that are sweet and rare, we have every reason to expect that the fifth year with them shall be the most fruitful of all. We are praying and working to that end, and may God lead us, this year, through experiences richer in spirit, sweeter in service and higher in the realms of Godly living.

H. B. HINES, Pastor.

METHODISMS

By Rev. James William Sells

One of the best means of keeping the local church before the community that it is supposed to serve is that medium given over to the service of the people: the local paper.

Preachers and church officials are prone to look with scorn upon the country newspaper. They treat it in one of several ways:

They leave it severely alone.

They ridicule it and look with aspiring eyes to the city daily.

They casually tell the editor-printer the news of the moment and trust to luck for the rest.

They insert church notices in the column given over to such notices and then never change the notice nor think of the paper.

Or . . . they carefully write out on a typewriter (double space and use one side only), the news that they think the public should be interested in and a couple of days before publication hand this brief article to the editor in person. And this news hits the front page of the local paper.

A church can be advertised without advertising the minister.

Church news can be made interesting, but don't sermonize.

Have something to say, say it truthfully and sincerely, and it will be read.

Write church news always, not from the standpoint of the minister, nor the church member, but write as if you were some uninterested stranger picking up the paper for the first time.

Use as many names as possible for "Names make news."

And remember: The country newspaper is more widely read and more carefully scanned than any paper ever printed.

As proof for part of what is stated above the following quotation is from the October 25, 1930,

Kingdom Extension

By order of the General Conference the months of January and February in all congregations are to be devoted to a study of the Kingdom Extension enterprises of the Church. The study is to be followed by a Voluntary Kingdom Extension Offering for Home and Foreign Missions, Christian Education, Church Extension, and Hospitals.

As a loyal Methodist you will be happy to co-operate.

Study the new book, "Methodism and Kingdom Extension," by Dr. W. G. Cram.

Distribute and study the literature, which may be obtained free.

Display the beautiful poster sent to all pastors free.

Pray for and preach about the great benevolent causes of the Church.

Make an every-member canvass and secure a free-will offering from each individual.

For your own spiritual welfare—for the sake of the Kingdom of God we must inform our people and rekindle their consecrated liberality.

You will help! Do it at the time appointed.

GENERAL COMMISSION ON BENEVOLENCES

METHODIST EPISCOPAL CHURCH, SOUTH

Doctors' Building, Nashville, Tennessee

issue of The Publisher's Auxiliary, a trade paper published by the Western Newspaper Union and catering to editors only.

Part of the editorial is herewith given: "There is news in the fact that the ladies of the church will give a supper at the church. There is news in the fact that the proceeds of the supper will be contributed to the organ fund. There is news in what the ladies will provide in the way of a menu, and what they will charge. There is no news in the urge to attend the supper. That is either editorial or advertising. If the purchase of that organ is of value to the community, if having the organ will make the community a more interesting place in which to live, it is the editor's job to promote interest in the organ in his editorial columns just as he would promote interest in the building of new sidewalks or the paving of roads. The subscribers, the people who will benefit from the purchase of the organ, are entitled to that support as they are the people who make the newspaper possible. Without them there would be no advertising of any kind.

"There is only one basis on which to judge what shall be printed in the reading columns of the newspaper, and that is the viewpoint of the reader. To be a permanent success the newspaper must print those things in which the reader is interested and to which he is entitled."

In getting the news of your church before the community treat the newspaper editor as your most valuable assistant.

Buy your stationery from his print shop; get your printing done there; buy some printed material from his job shop whenever you have a special service; get acquainted with the staff; rely upon them to know their job as well as you know yours; and treat your editor as if he were a human being. Brag on some feature of the paper, and if there's nothing in it to brag on truthfully, write something and give it to him for some one else to brag about.

Last of all, many short items during the year are of much more value to your church than one big write-up when you move into the town and another when you move away.

(This subject will, from time to time, be reverted to, but the next "Methodisms" will deal with other practical phases of the pastorate.)

A NEW YEAR'S THOUGHT

By Rev. J. M. Lewis

There is a big jump between New Year and Christmas, but a mighty little step between Christmas and New Year.

Before we can catch our breath and wiggle out of our Christmas SPREES, New Year is here. It's a mighty good time to make resolutions; a new year with 365 clean sheets, unspoiled, unmarred, not a blotch on any of them; we wonder how clean we can keep them as the good Lord hands them to us, one by one, from His great store-house of Eternity. Just one sheet at a time and 24 hours to write on it. The day's record will be made whether we want it written there or not; what kind of pen and what kind of ink will we use? The pen of FAITH in God through Jesus Christ, controlling our lives through the power of the Holy Spirit, DIPPED into the ink of LOVE; love to God and Holy things, love to our fellowmen for Jesus' sake will enable us to write beautiful letters on each sheet God will hand to us one at a time. Let us all resolve to use the pen and ink God has provided for us to write on the sheet He will hand to us from day to day—God's pen—God's ink, God's sheet! God's children here on earth. The great Master Teacher, the Holy Spirit, is willing and ready and anxious to teach us how to WRITE.

JAMES M. LEWIS.

Louise, Miss.

DISTRICT MISSIONARY INSTITUTES, LOUISIANA CONFERENCE

Shreveport District, at Shreveport, Monday, January 26, 10 a. m.

Minden District, at Minden, Tuesday, January 27, 10 a. m.

Minden, District, at Winnfield, Wednesday, January 28, 10:30 a. m.

Ruston District, at Gibsland, Thursday, January 29, 10 a. m.

Monroe District, at Monroe, Friday, January 30, 10 a. m.

Lake Charles District, at Crowley, Monday, February 2, 10 a. m.

Lake Charles District, at Leesville, Tuesday, February 3, 10 a. m.

Alexandria District, at Alexandria, Wednesday, February 4, 10 a. m.

New Orleans District, at Morgan City, Thursday, February 5, 10 a. m.

New Orleans District, at First Church, N. O., Thursday, February 5, 7:30 p. m.

Baton Rouge District, at Amite, Friday, February 6, 10 a. m.

*Monroe District may be changed by presiding elder to Rayville at his discretion.

H. N. BROWN, Missionary Secretary.

"The larger evangelism calls for greater and more sustained emphasis upon the effort to win individuals to Christ. After all, society cannot be regenerated nor can the world be saved en masse without first reaching individuals."—W. G. Cram.

College Corner

THE NEEDS OF HIGHER EDUCATION IN MISSISSIPPI

By Dr. D. M. Key

Mississippi has a history that in some respects is almost unique in the matter of higher education. One element in the early population of Mississippi, not large in numbers but powerful in influence, has a strong cultural tradition of collegiate education dating back not only to the founding of the colonial settlements in the state but even for several generations beyond that. Many of the well-to-do planters and land-owners who came into Mississippi from Alabama, Georgia and the Carolinas, were from families whose sons had for several generations been educated in the universities and colleges of the North, and even prior to that, in Oxford and Cambridge. As the population increased and the fertile lands of the state were brought under production, this element in the population continued to educate their sons, employing private tutors for them and sending them out of the state to the best colleges and universities to be found. Many of the political leaders of the state who achieved distinction of the first rank have been college and university trained men. Such leaders were Prentiss, who was educated at Bowdoin; Lamar; at Emory; John Sharp Williams, at the University of Virginia and at Heidelberg. Of seventeen eminent Mississippians mentioned in Fant's History of Mississippi, twelve received their collegiate education beyond the confines of Mississippi. Down to the present day, there is an unusually large percentage of families of aristocratic traditions that send their sons out of the State, to Vanderbilt, Virginia, Washington and Lee, to Princeton and other universities of the North.

The early decades of the Statehood of Mississippi were nevertheless marked by an impulse in innumerable communities to set up academies, colleges and universities—an impulse which apparently amounted almost to an obsession—so that over the entire State there are to be found remains of ambitious projects for higher education. These may be in the form of a name attached to a rural community, such as College Hill in Lafayette County and Seminary in Covington County; or, there may be found, lying in the cotton fields, the bricks and ruined wall of a building which was once an institute or college; or, in a village the name and the ancient structure of an academy now fallen into disuse. As there was no public school system and little provision for preparation for college, students were supposed to be prepared by tutors or to study independently in their homes. This record of defunct institutions shows that the early citizens of Mississippi had a true conception of the essential part which higher education must play in the training of those who are to be the leaders in the life of a civilized society. The failure of these colleges to grow into solid and permanent institutions was due to a number of influences—to the lack of means and resources, to ignorance of the magnitude of the task of building up a great college or university, to the scattered and incoherent character of the society at that time which made it colonial in effect if not in political organization, and, most of all, to the economic disasters of the War between the States and of Reconstruction.

A few fortunately located institutions have survived. They constitute the meager equipment of Mississippi in privately endowed colleges of the present day. In due time the State University and other state colleges were founded. These have done a great and important work in the development of the cultural life of Mississippi. Their growth and functioning has been retarded by the poverty of the state which followed the civil war and which has presisted down to the present time.

Along with the more highly educated planter element of the population of Mississippi there was also the great bulk of the inhabitants of the state who were tenants or small farmers and tradesmen, and the professional men of the numerous county seats and small towns. This great solid, home-loving body of Mississippi citizenry was to a very large extent limited in its educational outlook to the elementary schools. It has arisen in its culture along with the growth of our public and high schools in a development that in recent years has been so notable as to be truly romantic. In recent years, the growth of the agricultural high schools, of the consolidated rural schools, and of the junior colleges of Mississippi has put our state well at the head in the development of public education in these fields. But until the last decade the demands of the average citizens for college education for his children did not constitute a serious tax upon the higher educational resources available.

Meantime the march of events has brought Mississippi more and more rapidly into the current of industrial, agricultural and commercial progress. The exploitation of the gulf coast region as a national play-ground and pleasure resort has been accompanied by the improvement of railroad communications (giving a 23 hour service to Chicago), by the opening of improved automobile roads, by daily bus service, and by increasing use of the airplane. These means of communication, either already available or asured for the immediate future, make the paths to Mississippi pleasant, swift and direct. The equable climate and the natural resources, rapidly being developed, afford the incentive for southward migrations. The development of dairying, the piping of natural gas in a network soon to cover the entire state, the availability of power for electrical service to industry, these new attractions are making inevitable the coming of population from the neighboring regions of the North and Middle West in such numbers as to change materially the character and characteristics of Mississippi's social fabric. If the traditions and ideals of culture, manners, morality, integrity, and even chivalry, which have constituted the charm, grace, and authenticity of Mississippi's moral contribution to the republic are to be preserved, it is imperative that her system of higher education shall be brought from the colonial and almost feudal status of antebellum days, from a meager provision for the select few and a dependence on an imported culture from far away centers of learning, to a generous provision of both state owned and privately endowed colleges of the very best standards.

Such institutions gather into centers of research, not only the young people of keenest and best intelligence, but also the best thought and ideals of a state, political, moral, religious and social. Colleges profoundly affect, they have always affected, the character, intelligence and purposes of the people that they serve. Just as Mississippians in the past have thought, planned and built, with tragic ineffectiveness, numerous, aspiring, but transitory colleges, academies, and seminaries, so now they should think, plan and build, more conservatively, more carefully, more sacrificially, her higher educational institutions for the next century. If these colleges are to be abiding they must express the intelligence and seasoned purpose of the entire people as well as the aspirations and high aims of the few. The comprehensive plan of the College Co-operative Association and the wise direction of the project by a board of practical business leaders of the state may well challenge the co-operation of every man, woman and child in Mississippi.

THE UNKNOWN TEACHER

By Henry Van Dyke

I sing the praise of the unknown teacher.

Great generals win campaigns, but it is the unknown soldier who wins the war.

Famous educators plan new systems of pedagogy, but it is the unknown teacher who delivers and guides the young. He lives in obscurity and contends with hardship. For him no trumpets blare, no chariots wait, no golden decorations are decreed. He keeps the watch along the borders of darkness and makes the attack on the trenches of ignorance and folly. Patient in his daily duty he strives to conquer the evil powers which are the enemies of youth. He awakens sleeping spirits. He quickens the indolent, encourages the eager, and steadies the unstable. He communicates his own joy in learning and shares with boys and girls the best treasures of his mind. He lights many candles which, in later years, will shine back to cheer him. This is his reward.

Knowledge may be gained from books; but the love of knowledge is transmitted only by personal contact. No one has deserved better of the republic than the unknown teacher. No one is more worthy to be enrolled in a democratic aristocracy, "king of himself and servant of mankind."

Dr. D. M. Key, president of Millsaps College is the new president of the Methodist Educational Association. The Church is to be congratulated.

President Chas. C. Selecman was one of the speakers at the Interdenominational Men's Congress Program which was held at the Gibson Hotel, Cincinnati, Ohio, December 11 and 12. His subject was "How the Laymen Can Promote the Kingdom by Co-operation with His Pastor." Between 500 and 600 men, representing 16 denominations, were in attendance. About 60 per cent were laymen, with 40 per cent ministers.

The Carnegie Corporation of New York has donated $8,000 to Wesleyan College, Macon, for the purchase of books, it is announced by Dr. W. F. Quillian, president of the college, who recently received word of the gift from Dr. F. P. Koppel, president of the corporation.

The sum is payable $2,000 annually for four years, and will enable the college to add several thouand volumes to the 16,000 already on the shelves.

Dr. Quillian expressed himself as greatly pleased with the recent benefaction, since, he said, it shows confidence in Wesleyan, for grants from the Carnegie corporation are made only to institutions whose libraries fully meet standard requirements and are recognized as rendering the largest service to the faculty and students. That other corporations shares the same good opinion of Wesleyan is evident from the fact that the college received a gift of $100,000 from the General Board of Education of New York in 1912, and the same amount in 1922.

Dr. Howard E. Jensen, professor of sciology in the University of Missouri, has been elected to a similar post at Duke University, to begin his duties in the fall of 1931.

Dr. Jensen is a graduate of the University of Kansas and the University of Chicago, and has had practical experience in sociology as director of the Latin-American survey, Interchurch World Movement, 1919-20, and in making social surveys in four Central American Republics.

Success of the N. O. C. A. special effort week, January 18-25, means larger giving to the Kingdom Extension Special.

The Home Circle

LIFE "MORE ABUNDANTLY"

In olden times the diamond merchant had his stones cut from the rough so as to get the largest possible stone. He thought that the value of the stone depended on its size. In recent times, however, the merchant has learned that value does not depend on size but on beauty; and now the diamond-cutter cuts the stone scientifically, according to the laws of the refraction and reflection of light. He does not care that the stone loses in size, if it thereby increases in beauty.

So it is with Christ and the soul. Man thinks of the quantity of life. Christ considers the quality of life. The individual soul loses somewhat in the quantity of the things it can indulge in, but Christ increases the beauty, depth, and meaning of life.—Edwin A. McAlpin, Jr., in The Continent.

WHO'LL BE THE FUTURE BOSS?

Amusement, though amusement which may sometimes be loaded with potential capacities for blazing animosity if one is not careful, may often be found in arguments on the age-old question as to which sex is the more dominant.

Now comes Lawrence Sturm & Co., investment bankers of New York and Chicago, to give the men something to think about in saying that 41 per cent of the individual wealth of the United States is controlled by women, that women are beneficiaries of 80 per cent of the $95,000,000,000 life insurance in force, and that they are receiving 70 per cent of the estates left by men and 64 per cent of the estates left by women.

Do these figures herald the arrival of a time when woman shall in truth be financially dominant and when there shall be little question of "who wears the pants in the family?"—Exchange.

ON THE HEIGHTS OR AFTER MANY YEARS OLD AGE

Old age is only for the body, because that is material; not for the soul—that is spirit and immortal and cannot grow old. I am not old; only this house "not made with hands," in which I have dwelt for over eighty years, is old. "I am not old, for I have not so far left the coast of life to travel inland but that I still hear the murmur of the outer infinite, and catch a gleam of the beautiful beyond."

The Scripture says that "at evening time it shall be light," and as I look back over these many years and question in my heart the purpose of it all, it seems that this body is only a piece of intricate machinery which I have cared for so long, and I have a dream of another body that will never grow old, another house "not made with hands, eternal in the heavens;" that somewhere in the infinity of space I am going to a land of light, where truth and beauty shine with full radiance, where all is love and harmony, and where we shall never grow weary, where wounded friendships are healed, where we shall dwell with our loved ones, released from care and pain, with faculties for enjoyment far transcending all knowledge of this world; and I shall only take up the divinity within me—love, moral sense, reason, affection, and benevolence—and angels shall guide me there.

My friends will forget my mistakes and they will say tender, loving words of me, which perhaps they forgot to say to me, and ease the pain. "And only the true shall praise me and only the true shall blame." I shall never be so happy but that loving thoughts shall add to my joy.

This may be a dream or it may be "a crystal of thought," but it is more precious than all worldly wisdom, for twilight is gathering now and I am rapidly nearing the other shore. All fear that oppressed me, all dread of the distant future has passed away, and all sorrow and care casts anchor in the harbor of my dream.

To the mortal He giveth sleep, but the soul shall wake, and He knows all the rest, and rocked in the cradle of His love I will lay me down in peace to sleep.

"Tired? Oh, yes, so tired, dear,
The day has been very long,
The shadowy gloaming draweth near,
It is time for the evening song.

"I'm ready to go to rest at last,
Ready to say good-night,
The sunset glory darkens fast,
The morning will bring me light.

"Sing once again 'Abide with me,'
That sweetest evening hymn,
And now, 'Good-night.' I cannot see,
The light has grown so dim."
Good-night, and God be with us!
—Mrs. S. R. Romney, in Zion's Herald.

BETSY ROSS AND THE STARS AND STRIPES

Betsy Ross was born on New Year's Day in the year 1752. She was a little Quaker girl, and I think she must have been a nice one and jolly to play with, because, although she was named Elizabeth, everybody seems to have called her Betsy, even after she was married.

She was thirteen years old when the Stamp Act made the trouble in this country, and I suppose she must have been going to school just as we girls are. I can imagine just how she and the other school girls would talk about it. I am sure that she was very patriotic and went without her tea when the tea was taxed and promised as solemnly as any of the older ones that she would go without eating mutton that they might have more wool to manufacture, and all those things. And I suppose she read the Pennsylvania Journal when it came out with a skull and crossbones at the top, and heard about how they buried Liberty in New Hampshire, and all the things we studied about in the "causes" of the Revolution.

When she was twenty-one years old, they had the Boston Tea Party, and that year Betsy Ross was married. Her husband was the brother of George Ross, who signed the Declaration of Independence. You can find his name in the list of signers in our history. John Ross, Betsy's husband, was very patriotic and belonged to some kind of Home Guard that used to guard the military stores on the wharves at night. One night while he was on guard some gunpowder exploded and killed him. So Betsy was a widow and must make her own living. I think that was pretty hard when she was only twenty-four years old.

Her husband had kept a little upholstery shop, and she kept it up, and sewed too, for she was a very neat sewer.

When the Congress chose the new flag, of course they wanted some one who could sew very nicely to make it. George Washington, Robert Morris, and Colonel George Ross were appointed a committee to see to it. Colonel George Ross was a relative of Betsy's husband, and he told the others how well she could sew, and how she had made flags before.

The flag was to have thirteen stripes, seven red and six white, with thirteen white stars on a blue ground in the corner. The thirteen was to represent the thirteen colonies. The committee had made a drawing of it and they took it to Betsy Ross and asked her if she could cut and sew a flag like it. She said that she could, and she showed them how to make it even better with five-pointed stars instead of six-pointed ones. Five-pointed stars are much prettier and they show off better, so I am sure we are all glad that it was to Betsy Ross and not to any other woman, who would not have known about the stars, that the plans were taken.

She began the flag on the seventh of June and she worked just as hard as she could on it and finished it in three days. On the fourteenth of June Congress adopted it for our flag, and that is why we celebrate Flag Day.

Mrs. Betsy Ross went right on making flags, for no one could make them better. She made flags for the United States for sixty years. She lived to be an old lady, eighty-four years old. She lived in Philadelphia, and she is buried there. And now they keep her house for a sort of curiosity museum.—Normal Instructor.

SPENDNG TOO MUCH MONEY

Yes, we are spending too much money, but spending too much money for what? We are spending millions upon self and a meager pittance for the good of others. A fashionable family will easily spend $1,000 each month for flowers alone. Under canopies of American Beauty roses, men and women sit down at tables decorated with lilies and gardenias. A single ball will ofttimes cost $15,000. A dinner for two hundred guests at the caterer's charge of $10 a plate, amounts to $2,000, exclusive of cigars and liquid refreshments. Yes, we are spending too much money for chewing gum, tobacco and cosmetics, but comparatively we are spending but a pittance for the salvation of the world. Even in our own land we find conditions such as Tennyson describes that we ought to strive to remedy:

"It is well that whilst we range with Science, glorying in the time,
City children soak and blacken soul and sense in city slime?

There, among the glooming alleys, progress halts on palsied feet;
Crime and hunger cast our maidens by the thousands on the street.

There the smouldering fire of fever creeps across the rotted floor
In the crowded couch of incest in the warrens of the poor."

—Richmond Christian Advocate.

HOLY MOMENTS

By Elizabeth Jones Boykin

When the evening draws her curtains
And the shadows bring the night,
Oft my heart is sad and weary,
Weary of the strife and fight;

Then I think of those who've left me—
Of that brother brave and strong,
How he fought life's battles nobly
For the right against the wrong;

Of that father, mother, loved ones,
All who've joined the silent band—
How they ever lived most truly
Their ideals great and grand.

And I think on and remember
All the things they held the best,
Of their high resolve and courage,
Where their faith and hope did rest.

As I meditate and ponder
My faint heart grows strong again,
And I feel my pulses quicken
For the race I must attain.

Though I oft do fall and stumble,
Bruise my hands and pierce my soul,
Yet I know at last I'll conquer,
And shall reach the final goal.

Sunset Terrace, Mission Ridge,
Chattanooga, Tenn.

New Orleans Christian Advocate

J. L. DECELL, D.D., Editor.
C. MILTON CHALMERS, Manager

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DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3 Leave a space of at least two inches at the top of the first page leave a margin of at least one inch on the left-hand side of the page do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

ARE PREACHERS WORTH THEIR PAY?

(Continued from Page One)

A home is on the verge of being broken up: The pastor comes, prays, effects a reconciliation; prevents children from becoming a liability on the State, and keeps a home on the avenue.

These and many others are typical and not exceptional instances. They could be multiplied over and over. Restraining evil and building health into social living, honesty in private and public life, are some of the paying results of the preacher's life and labor.

There has been much written about the "overhead" expense in the Church. Reduce the number of bishops, eliminate secretaries, and do away with presiding elders, say some, for they cost too much. The sacrifice he inspires, the causes he promotes, the unity of fellowship and purpose he secures, the administrative matters he adjusts, as well as the life he lives and the gospel he preaches, makes one of these servants of the Church many times more a producer than a consumer (with one exception).

Enlargement of territory or consolidation of secretarial offices in certain instances may be wise and economical, but a connectional and unified militant church must have the equivalent of our present system. Great railroads, and distributing concerns count it a paying investment to employ division superintendents, district managers, and promotional agents.

Taken in the large, preachers deserve and earn their pay, and change in polity will not count for efficiency and economy so much as deepening of piety on the part of the preacher and people.

Former President Calvin Coolidge, in writing recently on "Compensation of the Clergy," said: "Few people not intimately connected with the clergy realize the additional burdens which are imposed upon that devoted profession by business depression. Being the natural repository for the trouble of the unfortunate, which strain their strength and resources for relief in ordinary times, any increase of such demands puts on them a very disproportionate share of the general distress. Yet they meet it effectively and cheerfully with little regard for the needs of themselves and their own dependents. Many of us regard the clergy as a natural blessing, always serving others, never seeking their own, self-sustaining like the sun and air. This attitude makes their compensations meager and provision for old age inadequate. That is the general lot of all teaching forces. They are too little appreciated. In every generation the clergy have furnished the spiritual leadership on which has rested both the political and economic progress of the times. They are the main source of the best standards of civilization. Without their influence the nation would fall into a state of moral and material decay. If not for their sakes, certainly for our own, we should give them more appreciation and better support."

PERSONALS AND OTHER NOTES

Mrs. A. S. Page, Sumrall, Miss., in renewing her Advocate subscription expressed appreciation for the papor, which she has been reading since childhood.

Rev. F. J. Jones, pastor at Washington, Mississippi, received a warm welcome to his new charge. He writes, "The good people have shown us many kindnesses since we have been here."

Rev. J. A. Alford, pastor at St. Marks, was an appreciated visitor to the Advocate office last week. Ho had the Advocate sent to Miss Annie Alford, who is the Head Resident Deaconess at Kingdom House, St. Louis, Missouri.

Rev. Robert M. Brown enters successfully upon his work as presiding elder of the Ruston district. We are confident that the interest of the Advocate will be cared for in the Ruston district as well as the other important work of the Church.

Rev. H. Conrad Blackwell, professor of religious education at Millsaps College, preached at Galloway Memorial on Christmas morning, using for his subject "The Quest of Reality." Dr. Cowan, the pastor, was absent, visiting relatives in Houston, Texas.

Mr. W. E. Lampton, superintendent of the Sunday school at Columbia, Miss., announced that Christmas presents of a package of fruits, candies and nuts would be supplied to each child of every family in Marion County, both white and black, who were unable to buy it for themselves.

We appreciate a list of five subscriptions from Rev. J. O. Dowdle, pastor, Lake Cormorant, Miss. Brother Dowdle begins his third year and says, "I believe we will have the best revivals this year we have ever had. The year has started off fine." We wish for him and his people every success.

Rev. H. L. Johns, pastor Carrollton Avenue, New Orleans, was an appreciated visitor to the Advocate office on Friday the 26th ult. He reported that Mr. J. H. Carter, who is the capable Sunday school superintendent at Carrollton, was sick at that time.

Brother G. W. Wilson, Seminary, Miss., sends his subscription for the Advocato and writes, "My wife took the Advocate as long as she lived and had read it for over sixty years." We sympathize with Brother Wilson in the loss of his devoted companion and pray that the Advocate may continue to be a blessing to him at eventide.

Thelma, the little daughter of Rev. and Mrs. R. S. Saucier, Brooklyn, Mississippi, has been critically ill with pneumonia in the hospital in Gulfport, but we are delighted to report that she is on the road to recovery. Brother Saucier is in the second year of a successful pastorate at Brooklyn.

Rev. L. E. Alford, the energetic presiding elder of the Vicksburg District, in addition to his many other duties since Conference, has held a revival meeting at Stanton on the Washington charge. This is a new church, the building being recently purchased from the Presbyterians. There were twelve new members added to the roll.

Mr. James W. Hart, lay leader for the Foxworth charge, arranged an all day service at Sandy Hook for the lay leaders and other officials of the charge. District Lay Leader, Curtis Youngblood, was present and delivered an inspiring address. Brother Hart is one of the faithful men of his district and no cause is neglected in his hands.

Rev. E. S. Lewis, pastor First Church at Corinth, Miss., has planned for an aggressive year's work. The Christmas cantata "Bethlehem," given by the choir and Epworth League, on Sunday evening Dec. 21st, prepared the hearts and minds of a great congregation for a spiritual celebration of the Birth of Christ.

Mr. W. H. Bailey, an esteemed citizen of Coffeeville, Miss., and a faithful member of the Methodist Church passed to his reward on the morning of December 12th. The funeral services were conducted at the Coffeeville Methodist Church by Rev. W. L. Robinson, pastor; Rev. E. H. Cunningham, presiding elder; and Dr. J. R. Counties, President Grenada College.

Rev. Walter W. Jones, pastor of the Merigold and Sherard charge, North Mississippi Conference, favors the Advocate office with a program of the Christmas service at Merigold which was a "White Christmas." Brother Jones says, "We all here in the delta are hard pressed financially; but the people are heroically standing by the church and its institutions."

In a personal letter to the Editor, Rev. John W. Ramsey, pastor, Vimville, Miss., writes, "The people here have given us a very cordial reception; the ladies had a hot supper for us upon our arrival. Toomsuba will give us a public reception from seven to nine P. M. on the night of Dec. 22nd. We expect to build a new church at Bonita this year."

Bishop U. V. W. Darlington is carrying out the Pauline injunction, "Preach the word: be instant in season, out of season: . . . Do the work of an evangelist, make full proof of thy ministry." He recently held a revival at Bluefield, W. V., where Rev. T. S. Hamilton is the pastor. Many pastors and laymen from adjacent districts took advantage of the opportunity to hear the Bishop.

Rev. E. D. Simpson begins the new conference year on the Foxworth charge with the hearty co-operation of the people. Mrs. Simpson has been suffering with a slight attack of influenza but is now well again. Brother Simpson taught a Bible course for the Epworth League at Sandy Hook, Dec. 14-19, and Brother F. N. Ladner led in a young peoples' revival at that church, Dec. 21-28.

Dr. N. L. Linebaugh, Presiding Elder of the Roswell District, is the member of S. M. U.'s Board of Trustees elected recently from the New Mexico Conference. Dr. Linebaugh came to Roswell from the El Paso District, where he served as Presiding Elder for four years. He has been a member of several General Conferences, including the last one, and for several years was prominently identified with Oklahoma Methodism.

His many friends throughout Mississippi will be glad to know that Rev. Ben P. Jaco, who is a superannuate member of the North Mississippi Conference, now living in Raymonville, Texas, is enjoying good health. The Editor and Publisher appreciate the good wishes of Brother Jaco and join his North Mississippi brethren in wishing for him continued health through the New Year.

The Eleventh World's Sunday School Convention meets in Rio de Janeiro, Brazil in July, 1932. This will be the first time a world gathering of Christians has ever met under the "Spell of the Southern Cross." It would be a fine thing if our three Conferences could raise the funds to send their Executive Secretaries—Rev. W. W. Holmes, Rev. R. G. Lord, and Rev. J. C. Chambers to this meeting of world Sunday school workers.

Rev. Lewis Hoffpauir has had a fine start at West Monroe, La. There were 370 in the Sunday school on the third Sunday in December and all of the organizations of the Church are responding to the leadership of the pastor. Brother Hoffpauir writes, "We have found one of the best organized churches in the State here. The good pastors who have passed this way have done splendid work; and we are going to let you hear from this place during the year."

Rev. C. J. Thibodeaux, pastor, St. Martinsville, La., writes as follows: "We have started in our new work and like it very much. The charge is one hundred per cent. We expect to have a good year and much happiness in service with these good people. We ask our brethren to remember us and the work in their prayers." This is the second time Brother Thibodeaux has been appointed to St. Martinsville and the success of his former pastorate insures success for the year 1931.

We are indebted to Rev. W. T. Phillips, pastor of the Myrtle charge, North Mississippi Conference, for sending in three new subscriptions. Brother Phillips says, "We had our First Quarterly Conference last night (22nd). J. H. Felts, the presiding elder, was at his best. Every church was well represented. The reports were encouraging, co-operation and operation continued. The pastor was well received for the fourth year. Santa came to see the entire family Saturday night; all contributions were just such as we would have selected. Rock roads to every church on the charge; some man will find a loyal and high class people with whom to work next year."

Rev. Earl Buford Ellington and Miss Catherine Cheek were married in Durant, Mississippi, Dec. 19, Rev. S. A. Brown, pastor at Durant, performing the ceremony. The groom is one of the most popular young preachers of the North Mississippi Conference, now serving the Sturgis circuit in the Columbus district. The bride is a most lovable young woman of Lewisburg, Tennessee. She has been teaching in the High School at Durant. Immediately after the ceremony the happy couple left on a motor trip to visit friends and relatives in Tennessee. We wish for this young couple all the happiness and usefulness that life can give.

Rev. W. T. Griffin, Summit, Miss., was called to Mayersville to conduct the funeral of Mrs. J. P. Heath, a devoted member of the Methodist Church. The burying ground is historic Clover Hill on an Indian mound. Mrs. Heath is survived by six daughters and one son, all of whom are faithful members of the Methodist Church. Rev. C. H. Williams, pastor, assisted in the service.

Dr. Rolfe Hunt, who took the superannuate relation at the recent session of the Mississippi Conference, preached an inspiring sermon to the LaBranch Street, McComb, congregation on a recent Sunday evening. Rev. J. H. Jolly begins his third year with a promising outlook for the best of the three.

The editor was happy to receive the following from Rev. W. H. Saunders, our enterprising pastor at Picayune, Miss.: "Our people gave us a royal welcome for the second year. They pounded us with an abundance of the substantials to make it possible for our family to enjoy the season at very small expense. They have pledged us their hearty support and evidenced this by attendance on the preaching services. We put on a most delightful program. With our five children at home and this evidence of good-will, it was an easy matter to celebrate the birthday of the King with a feast of the family. Mrs. Saunders continues to improve in health and in due time we expect to have her so she can fill her place as usual in the heart of the home."

Picayune Points—Our first Quarterly Conference came on the 19th inst. Brother Porter preached a great sermon and his presidency over the Quarterly Conference was very satisfactory. Our people are delighted with his leadership. The year opens up with bright prospects for a great year. We are planning to make advance along all lines. Rev. W. H. Saunders, pastor, preached the annual Christmas sermon for the Knights Templar at 9 A. M. Christmas morning. We expect to meet the obligations and challenge of the general movement of the whole Church to make this a fruitful year in evangelistic results. We made many families glad with substantial remembrances of the season.—Reporter.

The Richton Mississippi Dispatch published the following concerning Rev. W. A. Terry, recently assigned to that charge: "Rev. W. A. Terry, newly appointed Methodist pastor preached to a large and appreciative audience at both morning and evening services. 'Prayer' was the subject of his morning sermon and he handled it in a splendid manner, his remarks carrying great weight and impressing his hearers. At the night service he continued the topic of the morning and his discourse which was greatly appreciated by all who heard it showed a wealth of thought and helped to clarify doubts in the minds of many. It is felt that Brother Terry will mean much to the spiritual life of the community and his genial manner and hearty good-fellowship cannot but win for him many friends during his pastorate here."

The Interstate Progress, Logansport, La., carried the following notice about the first service of Rev. J. D. Fomby: "Rev. J. D. Fomby, pastor of the Methodist Church, moved here Friday and filled the pulpit Sunday morning and evening. Large congregations heard him. At the evening hour the Baptist Church called off their service and attended in honor of the occasion. Evans gave the new pastor and family a hearty welcome after which Rev. Fomby preached a most helpful sermon, using as his text, 'If any man have not the spirit of Christ, he is none of His,' which was greatly enjoyed by all. Rev. Fomby and family have been given a warm welcome by his people as well as by others, and already they have made a most favorable impression on all who have met them." On Tuesday night following the opening Sunday the members and friends of the community gave Brother Fomby and family a pounding which included many useful gifts.

ABERDEEN DISTRICT—NORTH MISSISSIPPI CONFERENCE

The Aberdeen District Missionary Institute will be held at Okolona, Tuesday, Jan. 13th, at 10 o'clock A. M. All pastors, lay leaders, leaders in Women's Missionary work and young people's activities, chairmen of Missionary committees and leaders of all other activities of our church are cordially urged to be present.

T. H. DORSEY, P. E.

A REQUEST

Having been appointed by the Annual Conference at Vicksburg to bring the historical record of the Mississippi Conference up to the present, completing the work begun by the late Rev. John G. Jones, we earnestly solicit the co-operation of all preachers and laymen in aiding us to secure all records, papers, and documents of any kind whatsoever, that would enable us to get full information of churches, preachers, both itinerant and local, since 1845, and any other matter or matters that would be of assistance or interest in performing this task.

If you have any books, papers, or documents of the above period and will send them to the Mississippi Conference Historical Society, Millsaps Library, Jackson, Mississippi, we will appreciate it and after collecting data from them we will return them to you or retain them for the Historical Society, at your pleasure. The Historical Society would like to have any and all records of Methodism in Mississippi from the beginning.

We will be grateful if the older members of Methodist churches in the Mississippi Conference and the older preachers will write us their recollections of Methodism in the communities where they lived or served in former days. This will enable us to secure many facts of interest that have not found their way into the written records.

Sincerely,
M. L. BURTON,
Gulfport, Miss.
J. B. CAIN,
Forest, Miss.

SIN AND ITS COST—WHO PAYS THE PRICE?

By Rev. T. J. O'Neil

Every misdeed costs somebody something. But the question is: Who Pays the Price? There is an irreversible law written into Holy Writ, and into human experience—"The Way of The Transgressor is Hard." Any one who sins must pay some penalty. The fullness of the price paid by the transgressor may not be in full revelation to the world. The remorse suffered by the transgressor ofttimes is indescribable. But the tragedy of the matter is: the transgressor does not suffer alone. Many others suffer also. The price paid for a transgression by the innocent is often great. Many fathers and mothers carry heavy burdens of grief, and are brought to premature old age by the misdoings of their children. Many estates that have been acquired by honest toil and rigid economy have been squandered in an amazingly short time by prodigal sons and daughters.

The peace of communities has been disturbed. Friendships have been broken. Homes have been disintegrated, and happiness turned into sorrow, and many innocent caused to suffer because some of the citizens of the community are selfish, and thoughtless enough to respond to the appeals of abnormal appetites, and a diabolical spirit, and invade the rights of others to satisfy themselves.

These community liabilities are found among all classes. Sometimes the delinquent is a child, thought to be hardly responsible for its act. Sometimes it is a youth in whom the neighbors have implicit confidence. Sometimes it is a man whose records have been clear, but he yields to temptation, and falls into the slimepits of sin.

The suffering imposed upon the innocent by the sinner is found not only in grief-stricken parents, and disturbed communities, but I have seen twelve men taken from their homes, and business, and placed under strict surveillance by an officer of the law during the day, and locked up in prison by night, for several days at a time while they are serving as jurors, sitting in judgment on the case of some infraction of law. Perhaps no one of the twelve men has ever written a black page into his own history, but they are paying a heavy price for the guilt of others.

Furthermore, I have seen a company of preachers denied the privileges, and pleasures, as well as the benefits of an annual Conference, by being appointed a trial committee to try some member of the Conference who has so far discounted, or at least forgotten the high calling to which he is called as to class himself with the lawless, and then, instead of being manly enough to plead guilty to his sin, and beg pardon, or withdraw from the ministry, gets his consent to heap discomfort and embarrassment on his brethren by going into trial, when the only thing on which he can base any hope of acquittal is some mere technicality, or the possibility of destroying some testimony.

Surely, if every one who has any degree of the humane spirit left in his soul, would think on these things, he would be restrained from sin for the protection of his neighbors, even if he cares nothing for himself.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Fayette, Miss.

LETTER FROM MISS ROBBIE LEE LEGGETT

Laura Haygood Normal, Soochow,
China, November 24, 1930.

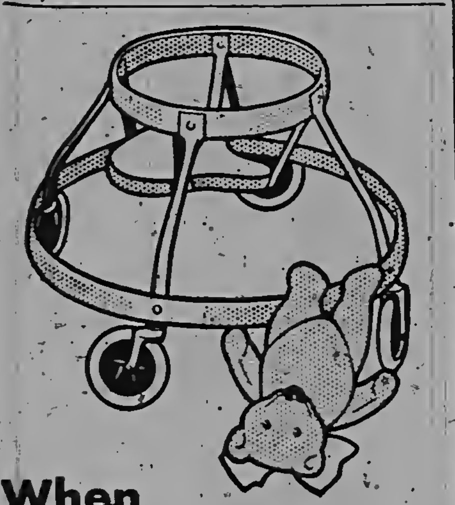
Dear Women of the Mississippi Conference: I don't know how to thank you for the check that Mrs. Sharp sent me saying that she was sending the balance of the love gift. When I wrote you thanking you for the $235, I thought you had been quite generous, for I knew that crops were not very good, that is the price was not, so you can imagine my surprise when I got the second check for $136.15. Thank you again and again for it. I assure you that I shall have no trouble finding a place for it. I have had some extra expense connected with my operation and there are quite a few things that I have to have that I didn't expect to get. It was going to be rather hard to pay back money that I had borrowed to go to school on, but you have certainly made things much easier for me. I hope that because you have removed some of my financial burdens I can do better work.

China is very interesting, very beautiful and certainly a very challenging field. Things have been rather hard for the missionary, but we hope to have more freedom in our work, now that the president has joined the Church. However, we don't know just how much power he has to make things easier for us. We are all hoping for the best.

I assure you that I shall do my best, realizing that you are my co-workers even if you are so far away from me. Thanking you again for making things so much easier for me.

Sincerely yours,

ROBBIE LEE LEGGETT.



When BABIES are Upset

BABY ills and ailments seem twice as serious at night. A sudden cry may mean colic. Or a sudden attack of diarrhea. How would you meet this emergency—tonight? Have you a bottle of Castoria ready?

For the protection of your wee one—for your own peace of mind—keep this old, reliable preparation always on hand. But don't keep it just for emergencies; let it be an everyday aid. Its gentle influence will ease and soothe the infant who cannot sleep. Its mild regulation will help an older child whose tongue is coated because of sluggish bowels. All druggists have Castoria.

Fletcher's CASTORIA

MESSAGE FROM CHINA

By Robbie Lee Leggett

Dear Friends: In the beginning let me say to you that you need not read all of this letter at one time, nor will I feel hurt if you skip part of it, for I intend to write a long one. I shall try to answer all the questions that I have learned the answers to that were asked me before I left home, and if I tell you something that you already know, that was for the other person and not you. I must write carbon copies since time does not permit me to write you an individual letter. However, as I write these letters I am remembering you individually.

My Arrival

I arrived September 1 as I expected to. There were quite a few of the missionaries in Shanghai to meet me, as well as a few of the Chinese. Rev. Kiang, a pastor of one of the churches in Shanghai and a brother of the principal of Laura Haygood, was among the Chinese that met me. I had met Rev. Kiang in America, so it was quite a pleasure to be welcomed by a Chinese that you had known before. One of the teachers from Laura Haygood came down to meet me and to bring me to Soochow, where I am working this year. She took charge of all my things and got them through the customs, and I had nothing to do but to stand around and gaze at the things that I saw around me, and I did my share of gazing, too. One can read and read and be told about the country that you are to go to, but when you see it you are lost in wonder and amazement, but I have not been disappointed in the place.

China is a much more beautiful place than I had thought it would be. I think it is quite beautiful, even in spite of the dirt and the smell that you come in contact with so frequently.

Cities That I Have Visited

So far, I have seen only three of the cities of China: Shanghai, Soochow and Changshu (pronounced Zong-zo). They are quite different, but equally interesting. I landed at Shanghai, and if I had not seen the Chinese characters that were on the buildings, I could have easily imagined mysel in New York, that is as far as the looks of the buildings were concerned. There were these immense buildings, wide streets, and many other things that were typical of America. But even Shanghai, as foreign as it is, does not let you forget that you are in China. You look down the streets and you see motor cars of every kind darting to and fro, and in among these are richshas, wheel-barrows, coolies with great loads on their backs. You look for a moment and you want to turn away, for you do not see how all of these people are going to stay in the streets without having a collision. The coolies seem to be unmindful of the great motor cars that are buzzing around them. Yet no one seems to get hurt. Here the speed of the west has met the slowness of the east and one wonders how long they will be able to live together.

I left Shanghai and came to Soochow. It was a relief to get here, even if the streets are narrow. There is no way of traveling in the city except in richshas and sedan chairs. One feels quite safe, for everyone must move along at about the same rate.

My arrival in Soochow was more like waking up in fairyland than anything else that I know. Of course, I had read about the things that existed but you are never quite able to realize a thing until you see it. I was taken to a ricksha and I came across town—five miles. The most of the time we were going through what seemed like a narrow hall, but of course it was a street. I must confess that I had a rather strange feeling as I was pulled along by a man, and I couldn't help but think, as I went along, "It is to you, too, that I have come and now that I am here what can I do for you," and I must say that that question is continually flashing into my mind and I am trying to find a way to answer it.

The streets were most interesting. There were all kinds of things to eat that I had never seen before. Some of them looked quite delicious, while some of them were not so inviting. People were working on the streets, even as narrow as they are. I think I arrived on washday, for the cooly had to stop several times and let the woman move her tub out of the way so we could pass. Several other activities were going on, such as cooking, sewing, and carpentering. There seems to be no private life here.

After about an hour of the interesting sights, I was startled by a boom which sounded as if it were a bomb that had suddenly exploded near-by. This was immediately followed by another, another and another and another. I wondered if the "reds" were after me so soon. I looked at my new principal, who was behind me in another ricksha, and she laughed and said, "China welcomes you; this is her form of greeting." So I got quite a thrill out of the rest of the explosions—which were firecrackers. Always when some distinguished guest arrives they shoot the firecrackers.

Soochow is in the process of moderrizing herself. Some of the streets are being widened, and some of the canals are being turned into streets. I suppose that before long cars will be complicating things here as they are in Shanghai. It is quite pathetic in a way for the government is taking property without paying them for it, or are paying them a very small amount. In some places all of a man's shop is taken, but a few feet. His home and his place of business are the same, so he is in a rather difficult position. One cannot help but smile as they go along and view some of the shops that have only a few feet left. Their goods are hung on the wall and overhead is a roof extending over the street. This is where the family lives. One cannot help but wonder whether China will be better off or worse off when she is modernized.

It is very interesting to go down the canals which serve as streets in many instances. Soochow is called the Venice of China because of her many canals. As you go along you see a woman come along and wash her clothes in the canal, then she dips up a bucket of water to take back to the house to use. In a few minutes another woman comes along and washes her rice where the other woman has washed her clothes. Every Chinese drinks hot water, so I guess that is the reason that they don't all die. It is very discourteous to a guest to offer him cold water.

Changshu is still very different from Soochow. It is an interior country town with a population of only one hundred thousand. Think of one hundred thousand contituting a country town. They are very conservative and very superstitious. They worship their ancestors more religiously than they do in Soochow. Every few feet you see ghost money, trunks, servants and other articles made of paper for sale. These are taken to the cemetery and burned, so that the spirits might use them in the other world.

Even some of our church members there are still very superstitious. There are women in the church that believe the workers cast devils out

An Eminent Physician Prescribed *this* Tonic

AS a young man Dr. R. V. Pierce practiced medicine in Pennsylvania. His prescriptions met with such great demand that he moved to Buffalo, N.Y. and put up in ready-to-use form his well-known tonic for the blood, Golden Medical Discovery. It aids digestion, acts as a tonic, and enriches the blood—clears away pimples and annoying eruptions and tends to keep the complexion fresh and clear. This medicine comes in both fluid and tablets. Ask your druggist for

Dr. Pierce's
Golden Medical Discovery

Shop at
D. H. HOLMES CO.
LIMITED
For All Your Needs

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

of them. They are very devout church members with all of their superstition. I suppose one must be patient and let them come up through the stages that we have come, for our own forefathers have burned witches. I always draw a sigh of relief when I see them and am thankful that my work is educational rather than evangelistic, for we do not have the ones that are that superstitious. I feel that I know more about how to deal with the class that I come in contact with than I do with that class. But even in my classroom superstition is not wholly absent, for the other day two girls said that they thought there were real witches.

Mission Stations That I Have Visited

I have had very little opportunity to acquaint myself with our work since the need for workers was so great that I had to begin work as soon as I landed rather than study the language for this year. And in addition to this handicap I have had my appendix and gall bladder removed; however, I have recovered very rapidly from my operation and am now doing full time work.

In Soochow, we have Laura Haygood Normal School, and I am a member of the faculty here this year. This institution is a training school for teachers. The most of our work is training leaders rather than trying to do the work ourselves. We have a school that no one who supports it need be ashamed of; however, there are improvements that could be made if we had more workers and more money, but it is better than the government schools and is serving very well. Just across the street is Soochow University. It belongs to the General Board. It is a very pretty place and I understand that it compares quite favorably with the institutions of higher learning of China. To the left of our school is Soochow Hospital. I speak from experience when I say that it is quite efficient, for it was there that I had my operation. The hospital is under the auspices of the General Board; but it was built by the Rockefeller foundation and is endowed by it. There is one foreign doctor, Dr. Snell. He is one of the General Board's missionaries. He is a surgeon and, if I am any judge, you will have to look a long time in America before you can find one to surpass him. There are several Chinese nurses and doctors that are members of the staff. The two are very efficient.

Just beyond the hospital is St. John's Church that was built and named for St. John's of St. Louis. It is a very large modern church. It serves our schools as well as the community.

We also have another church and an evangelistic center here. When you enumerate them you seem to have quite a few, but when you think of the number of people that they must serve they do not appear to be so plentiful.

I had the pleasure of staying at McTyiere School for a day and a night. They have the prettiest place that I have ever seen. I wouldn't be ashamed to place it by Ward Belmont any day. It is the one self-supporting mission school in China. We have workers there, but the fees of the pupils pay for the upkeep and for the faculty. The president's wife as well as some other prominent women are graduates of this college.

I have also visited our work in Zongzo. This is not as encouraging as the other schools that I have mentioned. We have two girls' schools and one boys' school. Neither of them has enough money to run them as they should be run, and, in fact, the boys' school is supported almost entirely by the man who has charge of it. The salaries that are paid are too small to attract teachers, so they must content themselves with the type that they can afford to pay. It cannot secure teachers from Laura Haygood School, for one of our girls cannot afford to teach there on the salary that is paid, for she has spent too much in preparation to go there. She has too many obligations to meet. It is a situation that is to be deplored, but I am too young in the work to know what should be done, but I do know that when our mission maintains a station that cannot afford to pay a living wage to its workers, something should be done. It is not putting the Christian principles into practice, and if we teach a thing we should practice it. Some think that the schools should be closed, while those who have had a part in the making insist that the appropriation should be increased. I am not taking sides yet, but I do know that when a situation of that kind exists "something is rotten in Denmark."

My Work

I am teaching English at Laura Haygood this year. Most of the time I am quite happy in my work, but occasionally wish awful hard that it was religious education intead of English. I think it will be that in the future, but I must work patiently and wait for my time. As you know, there is no place in our school for religious education as such, but it must all be given as extracurricula activities, and you have to be careful too how you give it there. I think things will be different now that the president has joined the Church. We are certainly hoping so at least.

I am advisor for the Y. W. C. A. for this year. I am very glad to have this contact with the girls. I am to make a talk tonight at their first meeting, and I am speaking through an interpreter, since I don't know the language. I feel almost as important as the Bishop.

How Missionaries Live

So many people have asked me how missionaries live, so I'll try to tell you something of our home life here on the field. As far as physical comforts are concerned we are for the most part quite as comfortable here as we would be at home. It is not quite so comfortable here in cold weather as it is at home, but then we have enough fire to keep us from freezing, so you need't expect to get a report that I have frozen to death. We certainly have to wear more clothes than we do at home. I have already had on my heavy clothes and they felt quite good, even if I did look quite fat in them. Everyone does, so why should I worry?

You would be surprised to see how many of the things that we have at home that we have here. We do not have corn bread and milk. Being a Southerner, I naturally miss them.

All the missionaries of a station live in the Missionary Home that you have built for us. We each have our own room and we have a large room that serve as both living room and dining room. Most of the houses are built on the same plan. We have a cook and he purchases all of our groceries and prepares our meals. We divide his salary and the price of the groceries equally among those who live in the house. One member of the family acts as housekeeper and pays the bills, looks after the sanitary conditions under which the food is prepared, plans the meals, etc. Those who live in the house take turns doing this. A newcomer doesn't do it for some time, for there are so many things that have to be done and you have to be so careful about little things that you do not think of at home. I really have no desire to become so efficient that I can do this, for this is in addition to the other duties that you may have.

When we travel we have lots of fun, that is we do when we have a sense of humor and not too much modesty. As I have said before, the Chinese have no private life. You must become accustomed to any sight, for you never know when you will see something that would be very shocking in America. The trains are almost always late, and the launches on the canals are so very slow. A thirty-mile trip to Changshu takes a half of a day. We three new missionaries went up and we thought we were so far away from home and we were told that we were only thirty miles away from Soochow. You must become accustomed to the slow movement of the East.

You must also be ready for a personal inspection, for you never know when you will have one. They are not official inspections, of course, but just as thorough and more so than the one that we have. It is quite polite to stop a person and ask her how much the dress you are wearing cost, and to examine it if it is different from others that he may have seen.

One day I stepped outside of the compound and I saw a man with three children. They followed me and asked me all kinds of questions, but I could not undertand. They finally decided to inspect me, By their motions I knew that they wished to look at my watch. I held out my hand and let them take a good look at it. They then discovered a buckle on my dress. They

(Continued on Page 14.)

Stubborn Coughs
Ended by Recipe,
Mixed at Home

Here is the famous old recipe which millions of housewives have found to be the most dependable means of breaking up a stubborn, lingering cough. It takes but a moment to prepare and costs little, but it gives real relief even for those dreaded coughs that follow severe cold epidemics.

From any druggist, get 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with plain granulated sugar syrup or strained honey. Thus you make a full pint of better remedy than you could buy ready-made for three times the cost. It never spoils and tastes so good that even children like it.

Not only does this simple mixture soothe and heal the inflamed throat membranes with surprising ease, but also it is absorbed into the blood, and acts directly upon the bronchial tubes, thus aiding the whole system in throwing off the cough. It loosens the germ-laden phlegm and eases chest soreness in a way that is really astonishing.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form. Nothing known in medicine is more helpful in cases of distressing coughs, chest colds, and bronchial troubles.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

666
Is a doctor's Prescription for
COLDS and HEADACHES
It is the most speedy remedy known
666 also in Tablets.

BABY OUT OF SORTS
he NEEDS MRS.
WINSLOW'S SYRUP

Lots of things to make baby unhappy—Constipation, upset stomach, teething time, cold, colic. Mrs. Winslow's Syrup seldom fails to make him happy again in a jiffy.
It gives quick relief. Made especially for infants and children. Used for nearly 100 years. Absolutely harmless. Contains nothing your own doctor wouldn't prescribe. At your druggist.
Send for Mrs. Winslow's Diet Instruction Book for Baby. It's full of valuable information and it's FREE.
ANGLO AMERICAN DRUG CO.
75 West St., Dept. JL, New York, N.Y.

After 40
Bowel trouble is
Most Dangerous

Constipation may easily become chronic after forty. Continued constipation at that time of life may bring attacks of piles—and a host of other disorders.

Watch your bowels at any age. Guard them with particular care after forty. When they need help, remember a doctor should know what is best for them.

"Dr. Caldwell's Syrup Pepsin" *is a doctor's prescription for the bowels.* Tested by 47 years' practice, it has been found thoroughly effective in relieving constipation and its ills for men, women and children of all ages. It has proven perfectly safe even for babies. Made from fresh laxative herbs, pure pepsin and other harmless ingredients, it cannot gripe; will not sicken you or weaken you; can be used without harm as often as your breath is bad, your tongue is coated; whenever a headachy, bilious, gassy condition warns of constipation.

Next time just take a spoonful of this family doctor's laxative. See how good it tastes; how gently and thoroughly it acts. Then you will know why it has become the world's most popular laxative. Big bottles—all drugstores.

DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE……Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE……Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE……Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE NOTES

"Hope Thou in God." This phrase is coming into my mind constantly. Banks are failing. Money is coming in slow for Missions. The idea of a unified program is not making much impression. Men and women are hard pressed and the weather is bad. Hope thou in God. God cares for us. I pray that each of us will be in prayer more than ever. More hopeful than ever. May we put the evil one to flight with radiant hope.

We are asking every Epworth League Chapter and every Young People's department or class to co-operate in a week of prayer the first week of January or at some other week in the beginning of the year. A week of prayer will mean much to us. Our people need to be heartened to the task that lies ahead of them. No one can tell when times will change. We know that we must face the issue with the consciousness of a Living God with us. We do not go alone. He is there to aid, to guide. The adult classes will be given permission to choose "Methodism and Kingdom Extension," Dr. Cram, to be studied during the months of January and February in place of the regular lessons if they so desire. It is felt that this will be most helpful to the churches for this to happen.

Already a few have asked for help in Cokesbury training and in vacation church schools. Our help must be limited, so get your requests in early

If you failed to send in your Missionary offering last month, so did 275 other Sunday schools. Can we not improve this condition?

The workers are hard at work and the field is white.

Yours in Him,
JOHN C. CHAMBERS.

NORTH MISSISSIPPI

Our Dual Special

One of the many duties of the local Board of Christian Education is to see that a suitable missionary program is carried out in all the departments of the Sunday school and Epworth Leagues and that opportunity is given in the Sunday school and Epworth Leagues at least monthly, preferebly the fourth Sunday of the month, for a missionary offering. This is what the Dual Special is.

Loyalty

Loyalty demands this. The law is not optionary with us, i. e., it is not a matter of choice, provided we are loyal Methodists. If we are to have a loyal membership we are to lead in loyalty and teach loyalty. If we do this, our people will be just as loyal as those of any church. We will leave it to your conscience if it is right to take the offering that the people give to this cause and spend it for other things. Yet, some of our people or leaders do this.

Needs

Our General and Annual Conferences have projected a Conference Extension Program. The support and success of this program depends largely upon the Dual Special offering. We must have adequate support if we are to carry out your orders. Through our Extension Program we are aiming to make a worth-while contribution to every rural church in our Conference. The needs are mighty. As our rural church goes so goes the conference.

Our Extension Work Enriched and Enlarged

The last General Conference enriched and enlarged our work. More is demanded of us. In the face of these facts we are allowed to retain a smaller per cent of the total contributions. To be exact, 40 1-2 per cent. Please see that your Sunday school has a missionary program on the fourth Sunday. Make your program helpful and attractive. Use it in the place of the regular "Opening Exercise." Follow with an offering and send immediately to the Board of Christian Education, Grenada, Miss. The program will create new interest, will increase your income and give variety. Yes, the times are hard and precarious. All the greater reason that we should push the Kingdom's work. As to your offering we are not saying "how much", but we do beg you to send us what the people give to this work.

Sincerely,
E. G. MOHLER,
Rural Extension Secretary, North Mississippi Conference.

DATES FOR LEADERSHIP SCHOOLS

Plans for the Leadership Schools at Mount Sequoyah, Fayetteville, Ark., and Lake Junaluska, N. C., are well under way and strong programs will be provided next summer.

The dates: Mount Sequoyah, first term, June 30 to July 11; second term, July 14-28; Young People's Leadership Conference, July 30 to August 11.

Lake Junaluska, first term, July 15-29; second term, July 30 to August 13; Young People's Leadership Conference, August 14-26.

During the second term at both schools special courses will be offered for Conference employed workers of the Board of Christian Education.

Other courses will be valuable for presiding elders, pastors and other workers in local churches.

Among the speakers at both places will be Bishop Paul B. Kern. Others will be announced later.

Make note of the dates and arrange your summer program to include one of the schools.

EPWORTH LEAGUE—NORTH MISSISSIPPI

Dear Leaguers: There are some things which we hope you will keep in mind for the next few months. You know our Assembly will meet in June and that is the time when we have the final check-up on our Leagues. You will want your League to have a high score when we meet in Grenada. So now is the time to begin working on your Standard of Efficiency if you have not already done so.

You should check up on your League now and see what your rating is. Get you a wall chart and keep it before your Leaguers so they can see just what progress they are making. When you have your council meetings go over the Standard of Efficiency and see what your score is. If you meet these requirements in the right spirit it will help you to develop a more efficient League. Let us see how many Standard Leagues we can have in our Conference by the time our Assembly meets again. Which district will have the largest number of Standard Leagues?

When we get back from the Epworth League Leaders' Council in Nashville we hope to have some suggestions which will help you in your League work. There is one thing you can keep in mind, though, and that is keep busy. If we are going to succeed in our work we must keep busy. Don't let up. Keep the good work going. We need more of the spirit of perseverance in our League work. That spirit will win.

In just a few more months our High schools will be turning out a lot of graduates. Some of them will be going to college next year. Where will they go to college? Many of them will go where they are influenced to go. Some of them will make their own choices. How about getting some of these girls lined up for Grenada College? Our Leaguers could make a survey of their community and find out how many girls will be going to college from that community next year and then see how many of these girls will agree to go to Grenada College. You will not find a better school for girls in Mississippi. The preachers ought to get busy too. We are mighty sorry agents if we can't sell Grenada College to more girls than we have been selling. The time to get busy is now. Don't wait until all of the girls have signed up for some other college. We should have more of our boys going to Millsaps too. It is an outstanding institution, one that we should be proud of. Let us get busy and tell people about our institutions. Many of our Methodist people know about them.

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By W. R. Inge
Dean of St. Paul's Cathedral, England.
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A symposium on music in worship by eminent divines. $1.75

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We ought to get a lot of these boys and girls who are going to school in other States.

Your sincerely,
WM. L. ROBINSON.

FROM MARKSVILLE, LA.

Dear Dr. Decell: I have a little message for the Advocate readers and my friends.

God was good to us during the holidays, for there was born unto us on December 28 an eight-pound girl. Her name is Virginia Rose. Of course, it is needles for me to say that we are indeed proud parents.

Now, let me say there is one other thing which has added joy to our hearts; and that is the cordial reception the good people have given us. This begins my fifth year on the Marksville charge, and they have been happy ones.

Let me add that my plan is to send some subscriptions for the Advocate as soon as I can scout around on the work.

Fraternally,
C. B. WHITE.

SPEAK THROUGH ME, LORD

By Elizabeth Jones Boykin

Speak through me, Lord, yes, speak,
To a sinning dying world,
To a world all hushed
With their hopes all crushed
Yes, speak through me, Lord, yes, speak.

Speak through me, Lord, yes, speak,
To the one who needs me most,
To the child so near,
And the ones so dear,
Or scattered far and wide.

Speak through me, Lord, yes, speak,
Whereever I be this day,
In the lonely place
Let me bring Thy grace,
Yes, speak through me, Lord, this day

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New Orleans Christian Advocate Week, January 18-25.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

The Alexandria District First Round—

In the Heart of Louisiana

District Stewards' Meeting, 10 a. m.,
Provencal, Jan. 11, a. m.
Montrose, Jan. 11, p. m.
Oberlin, Jan. 18, a. m.
Oakdale, Jan. 18, p. m.
Marksville, Jan. 25, a. m.
Bunkie, Jan. 25, p. m.
Lottie, Feb. 1, a. m.
Melville, Feb. 1, p. m.
Alexandria, Feb. 2, Q. C.
Missionary Institute, 10 a. m., Feb. 3.
Boyce, Feb. 4, Q. C.
Pleasant Hill, Feb. 8, a. m.
Natchitoches, Feb. 8, p. m.
Glenmora, Feb. 15, a. m.
Elizabeth, Feb. 15, p. m.
Opelousas, Feb. 22, a. m.
Eunice, Feb. 22, p. m.
Lecompte, March 1, a. m.
Colfax, at Montgomery, March 1, p. m.
Lecompte, Q. C., March 2, p. m.
Melder, March 8. a. m.
Pineville, March 8, p. m.

Pastors, District, Charge and Lay Leaders are invited to attend the District Stewards' Meeting, 10 a. m., Thursday, Jan. 8, at First Church, Alexandria.

Pastors with all missionary workers are expected to attend the Missionary Institute, 10 a. m., Tuesday Feb. 3, at First Church, Alexandria.

Read the new Discipline. Study out the new questions asked in the quarterly conference. Organize the local church in accordance with the agenda laid down in the program of the church.

"Everything in full," is our motto for the year.

ALBERT S. LUTZ, P. E.

Baton Rouge District—First Round

Greensburg, at Greensburg, Jan. 10, 11 a. m. and 2 p. m.
Kentwood, at K., Jan. 11, 11 a.m., p.m.
St. Francisville, at St. Francisville Jan. 14, 11 a. m. and 2:30 p. m.
Natalbany, at Natalbany, Jan. 17, 1 a. m. and 2:30 p. m.
Pearl River, at Sun, Jan. 18, 11 a. m. Q. C., at Talisheek, 2:30 p. m.
Bogalusa, Jan. 19, 7:30 p.m.
Washington, at Fisher, Jan. 20, 11 a m. and 2 p. m.
Franklinton, Jan. 20, 7:30 p. m.
Jackson, at Ethel, Jan. 25, 11 a. m. and 2:30 p. m.
Zachary, at Slaughter, Jan. 25, 7:30 p. m.
Hammond, Jan. 28, 7:30 p. m.
Baker, at Baker, Jan. 31, 11 a. m. and 2:30 p. m.
Clinton, at Clinton, Feb. 1, 11 a. m and 2:30 p. m.
First Church, Baton Rouge, Feb. 2 7:45 p. m.
Springfield, at Maurepas, Feb. 8, 1 a. m. and 2 p. m.
Pine Grove, at Montpelier, Feb. 15, 11 a. m. and 2 p. m.

L. W. CAIN, P. E.

Minden District—First Round

Hall Summitt, at Hall Summitt, Jan. 11, a. m.; Q. C., 2 p. m.
Ringgold, at Ringgold, Jan. 11, p. m.
Jena, at Jena, Jan. 18, a. m.; Q. C., 2 p. m.
Trout and Goodpine, at Trout, Jan. 18, p. m.
Sicily Island, at Sicily Island, Jan. 25, a. m.; Q. C., 2:30 p. m.
Ferriday, Jan. 25, p. m.
Rochelle and Selma, at Rochelle, Feb. 1. a. m.; Q. C., 2 p. m.
Standard, at Standard, Feb. 1, p. m.
Jonesville, at Jonesville, Feb. 8, a. m.; Q. C., 2 p m.
Campti, at Campti, Feb. 15, a. m.; Q. C., 2 p. m.
Coushatta,, Feb. 15, p. m.
Plain Dealing, at Plain Dealing, Feb. 22, a. m.; Q. C., 2:30 p. m.
Winnfield, March 1, a. m.; Q. C., 2 p. m.

The district stewards and charge lay leaders, with the pastors, are called to meet in First Methodist Church, Minden, La., January 13, at 10:30 a. m. This is a very important meeting as the new organization ordered by the last General Conference is to go into effect, and plans for this conference year are to be perfected. The pastors will please come and bring their district stewards and lay leaders..

W. R. HARWELL, P. E.

Ruton Dist.—First Round

Jonesboro, Jan. 18, 11 a.m.; Q. C., 3 p.m.
Clay, at Clay, Jan. 17 (Sat.), 3 p.m.; preaching, Jan. 18, p.m.
Marion, at Downsville, Jan. 25, 11 a m.; Q. C., 3 p.m.
Farmerville, at Farmerville, Jan. 25 following night service.
Dubach, at Lisbon, Feb. 1; Q. C., 3 p.m.
Haynesville, at Haynesville, Feb. 1 p.m.
Bienville, at Bienville, Feb. 8, 11 a.m.; Q. C., 3 p.m.
Hodge, at Hodge, Feb. 8; Q. C. following night service.
Ruston, Feb. 15, 11 a.m.; Q. C., Feb. 2, 7:30 p.m.
Simsboro, at Simsboro, Februaray 15, Q. C. 3 p.m.; preaching, 7:30 p.m.
Bernice, at Bernice, Feb. 22, 11 a.m.; Q. C., 2 p.m.
Arcadia, at Arcadia, Feb. 22, following night service.
Gibsland, at Gibsland, Feb. 29, 11 a.m.; Q. C., 3 p.m.

R. M. BROWN, P. E.

Shreveport District—First Round

Preaching Dates.

Logansport, Jan. 11, a. m.
Ida and Hosston, at Ida, Jan. 14, 10 a. m.
Mitchell, at Mitchell, Jan. 18, a. m.
Mansfield, Jan 25, a. m.
Bossier City, Jan. 25, p. m..
Belcher and Gilliam, at Gilliam, Feb. 1, a. m.
Claiborne, Feb. 1, p. m.
Vivian, Feb. 8, a. m.
Oil City, Feb. 8, p. m.
Grand Cane, at Stonewall, Feb. 15, a. m.
Noel Memorial, Feb. 15, p. m.
Mooringsport, Feb. 22, a. m.
First Church, Shreveport, Feb. 22, p.m.
Pelican, at Pelican, March 1, a. m.

Quarterly Conference Dates

Greenwood and Bethany, at Greenwood, Jan. 4, 2 p. m.
Park Avenue, Jan. 7, 7:30 p. m.
Logansport, at Logansport, Jan. 11, 2 p. m.
Mangum Memorial, Jan. 12, 7:30 p. m.
Ida and Hosston, at Ida, Jan. 14, 11 a. m.
Mitchell, at Mitchell, Jan. 18, 2 p. m.
Cedar Grove, Jan. 21, 7:30 p. m.
Mansfield, Jan. 25, 2 p. m.
Bossier City, Jan. 28, 7:30 p. m.
Belcher and Gilliam, at Gilliam, Feb. 1, 2 p. m.
Claiborne, Feb. 4, 7:30 p. m.
Vivian, Feb. 8, 2 p. m.
Oil City, Feb. 8, after night service.
Noel Memorial, Feb. 11, 7:30 p. m.
Grand Cane, at Stonewall, Feb. 15, 2 p. m.
First Church, Shreveport, Feb. 18, 7:30 p. m.
Mooringsport, Feb. 22, 2 p. m.
Pelican, at Pelican, March 1, 2 p. m.

H. T. CARLEY, P. E.

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For engagements and information write:
REV. ROBERT M. BROWN, 607 N. Trenton St., Ruston, La.

FROM GORDON AVENUE, MONROE

Dear Advocate: We have had a splendid reception back at our church here on Gordon Avenue in Monroe. Last year was a happy year in the work of the church here and we feel confident this year will show a record surpassing the one just gone to record. A year ago this church had twenty-two adult members and at this same date a year later we have seventy-six adult members. It is evident God has in mind the building of a church in this community of the splendid city of Monroe. It's our wish and prayer that we may be the instruments in His hand with which He will build His church.

It will be of interest to our many friends over the State to know this church added to its physical property about $5,000 valuation; about $1,200 of this is unprovided for, hut will be taken care of in the coming year. It was the good friends of this church in Monroe working with the membership who made possihle the expansion. In our new building, we find refuge from the cold and rain in a most excellent apartment; and further a Sunday school of 191 is housed which would have been impossible in the small building here a year ago. All that prevents a Sunday school of at least three hundred is SPACE. We have everything full. We have to ask our teachers to keep on the soft pedal in order to house those who come to us.

Much credit is due our presiding elder, Rev. E. C. Gunn; Dr. W. W. Drake and his great First Church and our own Board of Missions for this fast growing Mission church. It is a pleasure for us to he connected with it in this fast developing age. We are happy and busy.

H. W. JORDAN, Pastor.

WOMANS MISSIONARY SOCIETY

(Continued From Page 11.)

examined it. Then they looked at my shoes and compared them with theirs. I submitted as graciously as I could, and when I left they smiled at me as if I were an old-time friend.

When we go down the streets the people all stare at us. I don't wonder though for some of us do look rather curious, I am sure. They point and cry out, "The foreigner, the foreigner", so the other members can come out and have a look at us. Sometimes they are quite polite and say "foreign teacher," but at other times it is "foreign devil," but I really don't think that expression means to them what it does to us. Most always we can get a smile from them if we smile at them.

Foreign Feast (Chinese)

If you have ever been to a banquet at home and felt that you had to stay entirely too long, you know something of the feeling that one has when he attends a Chinese feast, only I am so curious about things yet that the time passes rather quickly for me. I have been to several and I am learning to use my chop sticks much better. Now, as to how well I manipulate them I'll let you guess. The food is put in the middle of the table and everybody dips into the bowl at the same time and fishes the food out. But let me warn you to use one pair of chop sticks to get the food out with and the other to eat it with. I didn't do this. I was so elated over the fact that I had succeeded in getting a mouthful that I dashed it into my mouth. You can imagine my embarrassment when I discovered that I was the only one that was dipping the chop sticks that I was eating with into the bowl. They sometimes serve thirty or forty courses; in fact, it is not uncommon to serve that many. A Chinese feast is A FEAST.

Chinese Dress

Many of you were asking about the Chinese dress. Men and women dress alike with the exception that women wear brighter colors than men. They wear long rohes with close-fitting necks. Or, at least, that is how the middle class and those above dress. The coolies and the women of the lower class wear what I call baggy pants, and a little jacket. The coolie never thinks of fastening his jacket in warm weather, and in he may discard it altogether. We have decided that it was a good thing that we became accustomed to the scantiness of dress in America.

Their shoes are, for the the most part, made of cloth and very much like our house slippers; however, they do have some flat leather shoes. Occasionally you see one wearing foreign shoes. The coolies wear grass shoes which are nothing but a bottom strapped on his feet to protect them from the cobble stones on the streets.

There are quite a few Chinese men who dress in foreign clothes, but you never see an American dress on a woman.

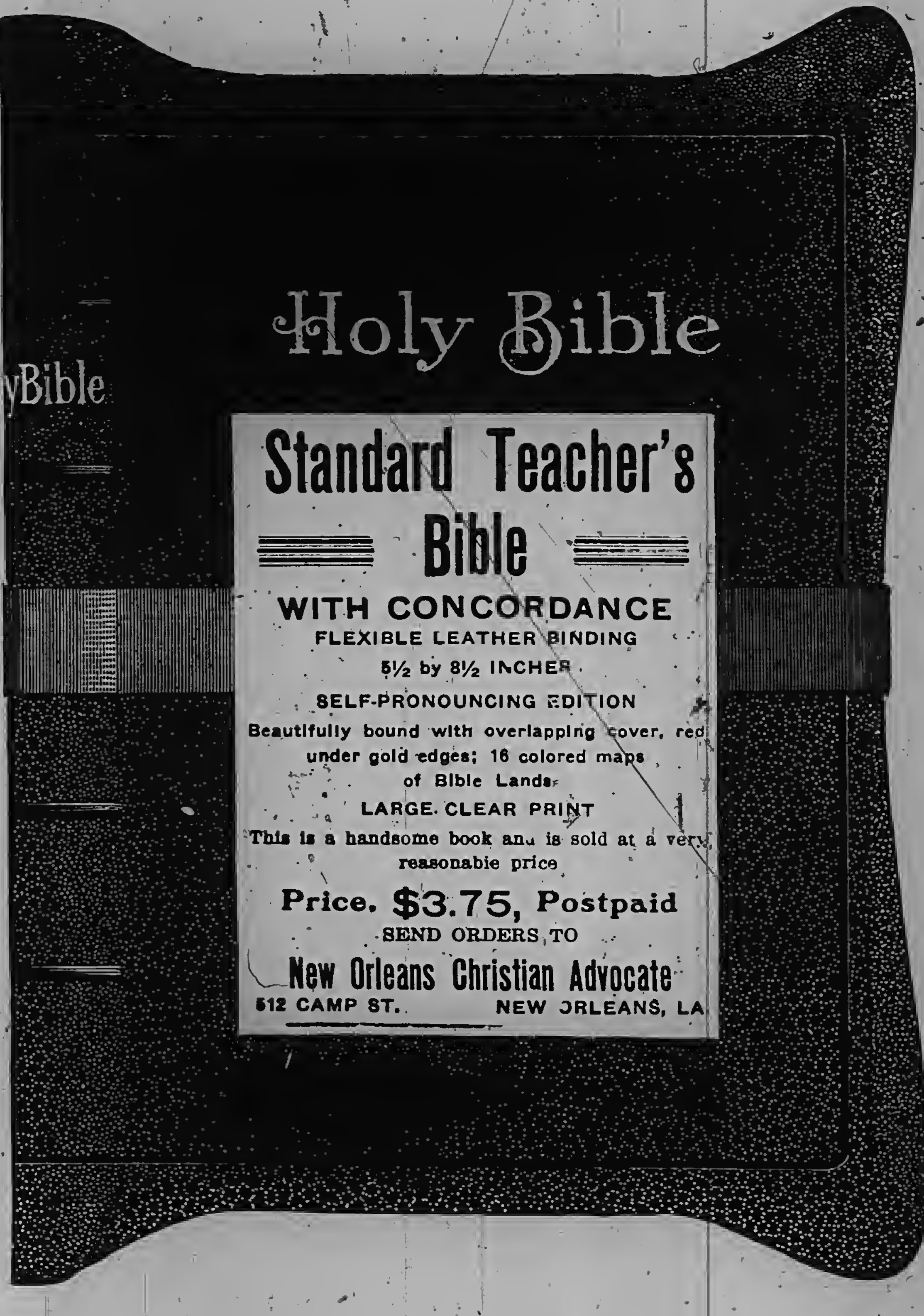
Sanitary Conditions

The sanitary conditions of China are very bad. One has to he very careful and we seldom eat anything that is not cooked in our own kitchens. You dare not buy a piece of candy, no matter how good it looks or how badly you want it. But even with all of this care one is likely to pick up harmful germs. I have heen very careful and I have just had some trouble caused by bacteria. It can be cured quite easily, but the method is not so pleasant. I am just ahout well now, and I am so glad.

They are working on the problem of health and cleanliness, but when you look out you wonder when their effort will mean anything.

Education

We have some very well educated people in China, hut the mass of Chinese have not heen educated. Some of the people we come in contact with are very cultured. The teachers of our school, of the University, and the doctors at the hospital are as well educated as Americans of the same class. When I am with them I feel that the task of Christian education in China might be relatively easy, hut when I pass through the streets and see those who are not educated, I wonder where one ought to begin.



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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Lake Charles Dist.—First Round

Merryville, Jan. 11, a.m.
DeRidder, Jan. 11, p.m.
Sulphur, Jan. 18, a.m.
Vinton, Jan. 18, p.m.
Indian Bayou, Jan. 25, a.m.
Lake Charles, Jan. 25, p.m.
Gueydan Ct., at Gueydan, Feb. 1, a.m.
Lake Arthur, Feb. 1, p.m.
Acadia Ct., at Estherwood, Feb. 8, a.m.
Lafayette, Feb. 8, p.m.
Many and Zwolle, at Many, Feb. 15, a.m. and p.m.
Hornbeck Ct., at Hornbeck, Feb. 22, a.m.
Leesville, Feb. 22, p.m.
Abbeville, Mar. 1, a.m.
New Iberia, Mar. 1, p.m.

J. W. LEE, P. E.

Monroe Dist.—First Round

Fairbanks, at Fairbanks, Jan. 9, 7:30 p.m.
Delhi, at Delhi, Jan. 11, 11 a.m.
Sterlington, at Sterlington, Jan. 11, 7:30 p.m.
Oak Ridge and Little Creek, at Oak Ridge, Jan. 16, 2:30 p.m.
Columbia, at Columbia, Jan. 18, 11 a.m.; Q. C., 2:30 p.m.
Rayville, Jan. 18, 7:30 p.m.
West Monroe, Jan. 21, 7:30 p.m.
Bonita, at Bonita, Jan. 25, 11 a.m.
Mer Rouge, at Mer Rouge, Jan. 25, 7:30 p.m.; Q. C., 4 p.m.
Tallulah, Feb. 1, 11 a.m.; Q. C., 2 p.m.
Lake Providence, Feb. 1, 7:30 p. m.
Monroe, First Church, Feb. 4, 7:30 p. m.
Bastrop, Feb. 6, 7:30 p. m.
Wisner, at Wisner, Feb. 8, 11 a. m; Q. C., 3 p. m.
Winnsboro, Feb. 8, 7:30 p. m.
Newellton, Feb. 15, 11 a. m.
Waterproof, at Waterproof, Feb. 15, 4. p. m.; preaching, 7:30 p. m.

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Oak Grove and Epps, at Oak Grove, Feb. 22, 11 a. m.; Q. C., 2 p. m.
Pioneer, at Pioneer, Feb. 22, 4 p. m.; preaching, 7:30 p. m.

ELMER C. GUNN, P. E.

New Orleans District—First Round

Franklin, Jan. 5, p. m.; Jan. 18, p. m.
Morgan City, Jan. 11.
St. Martinville, at St. Martinville, Jan. 18, a. m.
Algiers, Jan. 25, a. m.; Feb. 18, p. m.
Delta Ct. and Chalmette, at Chalmette, Jan. 25, p. m.
St. Mark's Feb. 1, a. m.; Jan. 14, p. m.
Felicity, Feb. 1, p. m.; Jan. 21, p. m.
Carrollton, Feb. 8, a. m.; Jan. 15, p. m.
Epworth, Feb. 8, p. m.; Jan. 23, p. m.
Second Church, Feb. 15, a. m.; Jan. 28, p. m.
First Church, Jan. 15, a. m.; Feb. 4, p. m.
McDonoghville and Pointe-a-la-Hache, at McDonoghville, Feb. 15, p. m.; Feb. 2, p. m.
Rayne Memorial, Feb. 22, a. m.; Jan. 6, p. m.
Louisiana Avenue, Feb. 22, p. m.; Feb. 11, p. m.
Slidell, March 1, a. m.
Covington, at Covington, March 1. p. m.

W. L. DOSS, Jr., P. E.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round

Adams, at Adams, Jan. 11, 11 a.m. and 1:45 p.m.
Bogue Chitto, at Norfield, Jan. 11, p.m., and 7 p.m.
Scotland, at New Hope, Jan. 17, 11 a.m.; Jan. 18, 7 p.m.
Crystal Springs, Jan. 18, 11 a.m., and 2 p.m.
Bayou Pierre, at Center Point, Jan 25, 11 a.m., and 2 p.m.
Hazlehurst, Jan. 25, 7 p.m.
Georgetown, at Providence, Feb. 1, 1 a.m., and 2 p.m.
Tylertown, at Tylertown, Feb. 8, 1 a.m.; Feb. 9, 10 a.m.
Foxworth, at Sandy Hook, Feb. 8, 2:3 p.m., and 7 p.m.
Centenary, Feb. 15, 11 a.m., and 2 p.m
La Branch Street, Feb. 15, 4 p.m., and 7 p.m.
Gallman, at Bethesda, Feb. 22, 11 a.m. and 2 p.m.

J. L. DECELL, P. E.

Hattiesburg District—First Round

Eucutta, at Eucutta, January 11, 11 a m. and 2 p. m.
Leakesville, at Leakesville, Januar 18, 11 a m. and 2 p. m.
Lucedale, at Lucedale, January 18, p. m.
Prentiss, at Prentiss, January 25, 1 a.m. and 2 p.m.
Petal, at Petal, January 25, 7 p. m.
Bonhomie, at Bonhomie, January 28 7. p. m.
Silver Creek, at Silver Creek, February, 11 a.m.; 2 p.m.
Sumrall, at Sumrall, February 1,7 p. m
Hattiesburg, Main Street, Februry 2 7 p. m.
Mt. Olive, Feb. 4, 7 p. m.
Richton and Piave, at Richton, February 8, 11 a. m. and 2 p. m.
Heidelberg, at Heidelberg, February 8, 7. m.; February 9, 10 a. m.
Hattiesburg, Court Street, February 10, 7 p. m.
Hattiesburg, Broad Street, February 11, 7. p.

W. A. HAYS, P. E

Jackson District—First Round

Bolton and Raymond, at Raymond, January 11, 11 a.m. and 2 p.m.
Jackson, at Grace, January 11, 7 p. m. and December 14, 7 p. m.
Satartia, at Satartia, January 18, 11 a m. and 2 p. m.
Eden and Bentonia, at Bentonia, January 18, 4 p. m. and 7 p. m.
Terry, at Forrest Hill, January 25, 11 January 11, 11 a.m. and 2 p.m.
Jackson, at Capitol Street, January 25, 7:30 p. m.; January 30, 7:30 p. m.
Harrisville, at Mt. Pisgah, February 1 11 a. m. and 2 p. m.
Clinton, at Ridgeland, February 8, 11 a. m. and 2 p. m.
Yazoo City, February 15, 11 a. m. and 4 p. m.
Yazoo Circuit, at Lintonia, February 15, 2 p. m. and 7 p. m.
Vaughan, at Vaughan, February 22, 11 a.m. and 1:30 p.m.
Brandon and Pelahatchie, at Pelahatchie, March 1, 11 a.m. and 2 p.m.

J. T. LEGGETT, P. E.

Meridian District—First Round

Porterville, at Porterville, January 11, 11 a. m.
Meridian, Seventh Avenue, January 11, 7 p. m.
Buckatunna, at Buckatunna, January 16, 11 a. m.
Waynesboro Circuit, at Hiwanee, January 17 and 18, 11 a. m.
Waynesboro Station, January 18, 7 p. m.
Pachuta, at Pachuta, January 25, at 11 a. m.
Meridian, Poplar Springs, January 25 7 p. m.
Cleveland, at Hopewell, January 31 February 1, 11 a. m.
Vimville, at Toomsuba, February 8, 11 a. m.

T. J. O NEIL, P. E

Newton Dist.—First Round.

Trenton, at Polkville, January 8, 1 a. m. and 1:30 p. m.
Shiloh, at Shiloh, January 9, 11 a. m. and 1:30 p. m.
Forest and Morton, at Morton, January 11, 11 a. m. and 2:30 p. m.
Carthage Ct., at Goshen, January 18 11 a. m. and 1:30 p. m.
Carthage Sta., Jan. 18, 7 p.m.
Homewood, at Homewood, January 25 11 a. m. and 2 p. m.
Lake, at Lake, January 25, 7 p. m.; January 30, 2:30 p. m.
Chunky, at Chunky, February 1, 11 a. m. and 2 p. m.
Philadelphia Station, Febuary 6, 7 p. m.; February 8, 11 a.m.
Philadelphia Ct., at Sandtown, February 7, 11 a. m. and 1:30 p. m.
Burnside, at Longino, February 8, 2 p. m.
Union, at Union, February 15, 11 a. m and 1:30 p. m.
Decatur and Hickory, at Decatur, February 15, 3:30 p. m.
Laurel, First Church, February 20, p. m.
Laurel, Kingston, February 22, 11 a. m. and 2:30 p. m.
West Laurel, February 22, 7 p. m.

H. A. GATLIN. P. E.

Seashore Dist.—First Round

Carriere, at Wesley Chapel, Jan. 10 11 11 a.m.
Poplarville, Jan. 11, 7:30 p.m.
Biloxi, Main Street, Jan. 18, 11 a.m.
Saucier, at Saucier, Jan. 18, 7:30 p.m
Americus, at Pleasant Hill, Jan. 24, 25 11 a m.
Kreole, Jan. 25. 7:30 p.m.
Mentorum, at Pine Grove, Jan. 31-Feb 1, 11 a.m.
Wiggins, at McHenry, Feb. 1, 7:30 p.m.
Biloxi, Wesley Memorial, at Epworth Feb. 4, 7:30 p.m.
Brooklyn and Bond, at Brooklyn, Feb. 8, 11 a.m.
Gulfport, Second Church, Feb. 8, 7:30 p.m.
Columbia, Feb. 15, 11 a.m.
Lumberton, Feb. 15, 7:30 p.m.
Gulfport, First Church, Feb. 22, 11 a.m.
Ocean Springs, Feb. 22, 7:30 p.m.

OTTO PORTER, P. E.

Vicksburg District—First Round

Hermanville, at Pattison, 11 a. m. and 2 p. m., January 11.
Utica, at Carpenter, 3:30 p. m., January 11.
Roxie, at Roxie, January 18, 11 a. m.
Fayette, January 18, 3:30 p. m. and 7 p. m.
Nebo, at Oak Grove, Saturday, January 24, 11 a. m. and 1:30 p. m.
Rosetta, at Mount Olive, Sunday, January 25, 11 a.m. and 1:30 p.m.
Oak Ridge, at Bovina, February 1, 11 a. m. and 2 p. m.
Anguilla, at Delta City, 11 a.m. and p. m. February 8.
Rolling Fork and Cary at Rolling Fork, February 8, 7 p. m.
Mayerville, February 9, 2 p. m.
Gloster, at Liberty, February 15, 11 a.m. and 2:30 p.m.

L. E. ALFORD, P. E.

W. F. GRAY'S GENUINE OINTMENT PRICE 25¢ NASHVILLE, TENN.

Boils and carbuncles yield readily. to

Gray's Ointment

Relieves the pain and hastens recovery.
At all drug stores. For free sample write

W. F. GRAY & COMPANY
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NORTH MISSISSIPPI CONFERENCE

Columbus District—First Round

Brooksville, preaching, November 30, p. m.; Q. C., January 7, p. m.
Cedar Bluff Ct., at Cedar Bluff, preaching and Q. C., January 11 a. m.
Weir and McCool, at McCool, preaching and Q. C., January 11, p. m.
Macon Sta., preaching, December 28, p. m.; Q. C., January 14, p. m.
Ethel Ct., at Ethel, preaching and Q C., January 18, a. m.
Starkville, preaching and Q. C., January 18, p. m.
Columbus, Central, preaching, November 16, a. m.; Q. C., January 21, p. m.
Chester Ct., at Chester, preaching and Q. C., January 24, a. m.
Sturgis Ct., at Sturgis, preaching and Q. C., January 25, a. m.
Longview Ct., at Longview, preaching and Q. C., January 25, p. m.
Columbus, First, preaching, December 28. a. m.; Q. C., January 28. p. m.
Mashulaville Ct., at Mashulaville, preaching and Q. C., February 1, a. m.

W. N. DUNCAN, P. E.

Happy Again

"Nothing seemed to please Betty Jean," says Mrs. James W. Nolen, 113 Ceanter St., Dallas. Texas. "She was feverish and fretful. Her appetite was poor; she seemed bilious.

"A child specialist recommended California Fig Syrup and it certainly made my little girl happy, well again in a hurry. We have used it over three years for all her upsets."

Mothers by thousands praise this pure vegetable product. Children love it. Doctors recommend it for feverish, headachy, bilious, constipated babies and children; to open the bowels in colds or children's diseases.

Appetite is increased by its use; the breath is sweetened; coated tongue is cleared; digestion and assimilation are assisted; weak stomach and bowels are strengthened.

For your protection the *genuine* always bears the name *California*.

CALIFORNIA FIG SYRUP
LAXATIVE-TONIC *for* CHILDREN

New Orleans Christian Advocate Week January 18-25

CHRISTIAN LITERATURE HAS ALWAYS BEEN A MIGHTY FACTOR IN MAINTAINING THE CHURCH AND EXTENDING THE KINGDOM

THE ADVOCATE HAS CARRIED CONTRIBUTED ARTICLES IN THE LAST MONTH WORTH MANY TIMES MORE THAN $1.50—THE PRICE OF ONE YEAR'S SUBSCRIPTION

Build Methodism by Backing Your Conference Organ

HOLD THE TRAIN

(Author Unknown)

"Madam, we miss the train at B—."
"But can't you make it, sir?" she gasped.
"Impossible. It leaves at three,
And we are due a quarter past."
"Is there no way? O, tell me then,
Are you a Christian?"
"I am not." "And are there none
Among the men who run the train!"
"No, I forgot—I think the fellow over there
Oiling the engine claims to be."
She threw upon the engineer
A fair face white with agony.

"Are you a Christian?" "Yes, I am."
"Then, O, sir, won't you pray with me,
All the long way that God will stay—
That God will hold the train at B——?"
"'Twill do no good—it leaves a three and—"
"Yes, but God will hold the train;
My dying child is calling me
And I must see her face again. O, won't you pray?"
"Yes, I will." A nod
Emphatic as he takes his place.
"When Christians grasp the arm of God
They grasp the power that rules the race."

Out from the station swept the train
On time—swept on past wood and lea,
The engineer with cheeks aflame prayed:
"O, Lord, hold the train at B——!"
Then flung the throttle wide, and lik
Some giant monster of the plain,
With panting sides and mighty strides
Past hill and valley swept the train

A half—a minute—two, are gained
Along those burnished lines of steel
His lances leap, each nerve is strained
As still he prays with fervent zeal
Heart, hand and brain with one accor
Work while his prayer ascends t heaven;
"Just hold the train eight minutes, Lord,
And I'll make up the other seven."

With rush and roar through meadow lands,
Past cottage home and green hillside,
The panting thing obeys his hands
And speeds along with giant strides.

* / *

They say an accident delayed
The other train a while, but He
Who listened while His children prayed,
In answer held the train at B——."

The above poem, "Hold the Train," was given the editor by Mr. R. E. McInturf, a passenger conductor on the Illinois Central and an official member of our LaBranch Street church, McComb. Brother McInturf believes in letting his religion travel with him on all his trips. He is a personal worker with a rich experience of divine grace.

BACK TO CARDUI

Lady Who Had Been In a Run-Down Condition Tells How She Got Well.

Mayo, Fla.—"I was greatly benefited after I took the Cardui Home Treatment," says Mrs. W. H. Trawick, of this place. "For several months I had been in bad health. I was run-down and weak.

"I dragged around from day to day, not feeling fit for anything. My back ached and often my sides hurt all night long. I could not sleep, and my nerves gave me a good deal of trouble.

"I had used Cardui several years before for a similar spell, so I got some for my trouble. I soon recovered and felt better than I had in a long time.

"After taking Cardui for several weeks, I began to feel stronger and to rest better. It is a fine medicine, and I have recommended it to friends."

Thousands of other women have taken Cardui to help them to build up their health. The good reports which have been received, telling of the experience of others, should encourage you to try Cardui, for your troubles.

Cardui is a purely vegetable remedy, and contains nothing harmful or injurious. It may be safely taken by women of all ages.

For sale by all druggists. EC-234

Take CARDUI 50 YEARS OF USE BY WOMEN

LETTER FROM SHANGHAI, CHINA

Dear Editor: You doubtless have many readers among farmers whom the Chinese class is second only to the officials. They may be interested in the god I enclose. He is "San-da-loh-te," the one Chinese farmers worship to get good harvests.

Though "highly civilized" China is a country of idols and idol-worship. The people have gods for every purpose and need and for each and every class and occupation. I sometimes think China has as many gods as people! This farmers' god is really named "Koh-zen," meaning "grain-god." "San-da-loh-te" describes him—"Three-heads-six-hands" god. The Chinese often call men and gods this way, as Mr. One-eye or Mr. Pot-mark, or Mr. Crooked-foot, or Mr. Iron-crutch. You will notice that the god I send has six hands. In the upper two hands he carries the sun (red) and the moon (green). If he turns the sun and moon properly the seasons come to the advantage of the farmers. If not, then Spring, Summer, Autumn and Winter are bad.

In the second pair of hands are the "rain-bell" and the "wind-charm" (7 stars of Great Bear). With these he governs the winds and the rain so as to give the farmers (if he is pleased with them) sufficient wind and rain to make crops grow quickly and abundantly. Koh-zen's third two hands grip two swords. With these he slashes all the devils who would destroy or harm the crops or farms. Koh-zen has two eyes for each of his three heads and an extra one for good measure. Seven is a "perfect number." With his seven eyes he can see everything perfectly. He can so see the needs and supply them. He can see the dangers and devils and repel them. Is he not a useful sort of fellow? But they must worship him faithfully to keep him pleased. He is worshiped chiefly in the Spring enough to last the whole year. They set a fine feast before him and burn candles and incense, themselves eating what he leaves!

The eight red characters express their prayers, "Skyi bing-an, Zan-hwa mozwen"—May the four seasons be peaceful, the silk and produce be abundant. The figure above is the "Pa-kue;" a highly valued and much used charm. The four gods attending Koh-zen are powerful assistants. Koh-zen is very busy and needs these fellows to run his errands and carry out his commands of mercy. You will thus see how the Chinese needs and desires are like those of Westerners, and how Chinese, to meet the needs, work out in their gods' the attributes suited to supply their needs. How we wish they knew our one true God and realized how He is really living and able and willing to supply all these pictured needs and all other needs as well.

It is our joy to live among this interesting people and lovingly point them to our wonderful Lord, not forcing our religion upon them but revealing "a more excellent Way," for them to adopt or reject according to their own sweet will. Pray for this great people. May you and friends have a very merry Christmas and a prosperous New Year.

(REV.) H. G. C. HALLOCK.

THE LAXATIVE WITH HIGHEST ENDORSEMENT

When you get out of bed feeling headachy, sluggish, weak, half-sick, here's a simple measure that will have you feeling yourself again in a jiffy.

Take a little Phillips Milk of Magnesia in a glass of water—or lemonade. Two to four tablespoonfuls is the usual adult dose. Taken in lemonade, Phillips Milk of Megnesia acts like citrate of magnesia. Take it like this an hour before breakfast. By the time you leave home, you'll be surprised by your improvement.

As a mild, safe, pleasant laxative, Phillips Milk of Magnesia has the highest medical endorsement. As an anti-acid to correct sour stomach, gas, indigestion, biliousness, it has been standard with doctors for over fifty years. To know its quick relief in digestive and eliminative troubles of men, women, children—and babies—is to keep a bottle always handy.

Full directions for all its uses come with every bottle. All drug stores have the generous 25c and 50c sizes.

New Orleans Christian Advocate Week January 18-25

Christian Advocate
NEW ORLEANS

Vol. 77—No. 3. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3955

J. L. DECELL, D.D., Editor NEW ORLEANS, LA, THURSDAY, JANUARY 15, 1931 C. MILTON CHALMERS, Manager

BISHOP CANDLER EXTENDS THE KINGDOM THROUGH A GREAT BIOGRAPHY

The life of "Young J. Allen, the Man Who Seeded China," by Bishop W. A. Candler, D.D., LL.D., is just off the Cokesbury Press, and is a book that "has come to the kingdom for such a time as this." It will put power into the missionary message during the January-February cultivation period.

Committing the task of writing the life of so great a man as Young J. Allen to Bishop Candler is like putting a well-tuned violin into the hands of a master. It is not a statistical biography, but a living voice that, for the church today and tomorrow, puts life into a heroic figure that fell on sleep twenty and three years ago and challenges us to

The Romance of the Spirit.

It was an unearthly Power that watched over a little boy who was born in 1836 and left an orphan when he was twelve days old; that convicted him when he was fifteen and impressed him that if he were converted he would have to preach and go as a foreign missionary. The Holy Spirit witnessed to his salvation and led him on through Emory, a college of revival power at Oxford, Georgia. He followed on until with his wife and baby girl he sailed for China in 1859. Having required seven months to reach Shanghai, his patience showed no discouragement, but he was determined to

Stay and Serve and Not Despair.

"He went to China in a spirit of self-sacrifice to glorify God in the salvation of souls and not in a mood of adventure to visit a foreign land of novel scenes and strange peoples." During his earlier years, there were "wars and rumors of wars." The Taiping Rebellion was upsetting all China and the war was on for Southern Independence back in the home-land; consequently no support reached him for several years, but "like a star unhasting, unresting—and still shining" he stayed. Pauline-like, he worked on ship-masts—the ship of Zion, that would waft China over billowy deeps to "The Rock of Ages." He established the Chinese Methodist itinerancy in 1863, and during the time he was forced to support himself, he evangelized in the evenings and on the Sabbath. Through his enforced waiting he formed relations with the government that led him out in a large way to demonstrate the

Power of the Written Word.

He recorded his purpose to spend half the day in studying the Holy Scriptures. "Like all great missionaries he rested his faith on the Word of God and drew from it his evangelic message." He learned Chinese script that he might write the message of salvation for three hundred millions of people. Rev. Sz Tsz Kia said: "Some missionaries worked in only one city or church, but Dr. Allen, through his writings, was a missionary to an Empire." "The books of Young J. Allen have hurled the Chinese gods from their pedestals." "He toiled terribly, but his orderly methods and tireless diligence preserved him in health" and he was

Faithful to the End.

He was educational and evangelistic in his methods. He opened up schools and colleges, translated and wrote books, established papers, edited journals and preached to the people.

During his forty-seven years of service in China he suffered the heartaches common to man. He and his devoted wife lost

(Continued on Page 8.)

A THREE-CONFERENCE OPPORTUNITY AND A CHURCH-WIDE NEED

Next Sunday, January 18, begins the period of special effort to secure renewals and new subscribers for the New Orleans Christian Advocate. This paper belongs to the preachers and members of the Church within our three Conferences. The manager and editor are servants of, and co-workers with, some two hundred thousand Methodists in these Conferences. Will the more than five hundred preachers and their Christian literature committees work together with us this one week to extend the usefulness of the Advocate and meet its urgent need of funds? To ask the question should be to answer it—YES.

The Advocate owes New Orleans banks $3,000 and has $300 to meet the payroll and current bills. The reduced income from Conference assessments and all too small returns in renewals and new subscribers makes it imperative that we all do work together NOW. It is not to use depressive facts to promote an interest, but to give our constituency the facts that they might know. We, as manager and editor, are not discouraged for we trust the preachers and people whose servants we are. The Publishing Committee has reduced the overhead expense $4,300. In view of the above facts it is well they did. They also reduced the price of the paper to $1.50. It will require 4,500 renewals and new subscriptions NOW to meet the need of the Advocate. The week of January 18-25 is the time.

Our Methodism is a connectional church. The whole Church needs the Advocate as an inlet through which its evangelistic, missionary, educational, healing, and promotional ministry can reach and minister to the people whom it would serve and upon whom its conquests, in part, depends. Let the motto again be, "We can and we will."

BISHOP MANNING, PRIEST AND PROPHET

Bishop W. T. Manning, of the Protestant Episcopal Church, Diocese of New York, is more than a priest who ministers only at the altar. He frequently puts on the robe of a prophet and like Isaiah he "cries aloud and spares not." Living in a metropolis of the world, this Episcopal Bishop is frequently in the thick of the fight for moral and civic uplift.

It is true that last November, at the consecration of Dr. Charles K. Gilbert as suffragan Bishop of New York, in the Cathedral of St. John the Divine, he laid claim to apostolic succession. While we decidedly differe with the Bishop in his forging an exclusive chain, without a missing link, running back two thousand years, we do respect his opinion. He is a Protestant Episcopal Bishop and that is a belief of a large portion of his church.

As a contender for upholding the sacred sanctities of hime life, we express our profound appreciation of him. If he does possess the poise of a priest he exercises the courage of a prophet and boldly denounces companionate marriage and free lovism. The conservation of home life in this republic is more important than disproving the belief of apostolic succession. Even the presence of Judge Ben Lindsey, a leader in the menace of companionate marriage, did not diminish the flame of prophetic fire that burned in the soul of the Bishop when he stood in the pulpit of the Cathedral of St. John the Divine and denounced the Lindsey laxity and called for the reincarnation of domestic virtue that has been one of the pillars of the republic.

Surrounded by the surge of immorality in a great city and countered by liberal views of some of his own clergymen, the Bishop has stood unmoved, and proclaimed a high standard for domestic and public life. It is reported that one Rev. James T. Empringham was unfrocked by Bishop Manning, who frowned upon Empringham's methods of conducting anti-prohibition propaganda and his management of the Health Educational Society Clinic.

It means no little for the moral of life of the country to have a leader in a great denomination stand in the breach and fight for such vital issues as true marriage and right social standards.

New York is said to be the largest Italian city, the largest Negro city, and the largest Hebrew city in all the world. Truly the ends of the earth meet there—and problems confront the Christian worker that are not experienced elsewhere. A social worker a few years ago said "New York City ought to be abolished for the good of America." Sin there, as in other places, should be abolished that the good might grow. May the Bishop live long to labor well.

WHERE TO BEGIN

By Bishop William N. Ainsworth, D.D., LL.D.,
Birmingham, Ala.

We are about to make a fresh start. A new year lies before us. Its scenes are unknown and its paths untried. We have not been this way before. Where shall we begin? At the beginning, of course. Let us begin with God! For the present let our books be shut up; let the day's program be suspended; let us pause for what our fathers called a day of devout remembering.

God is Number One. We have all studied a little mathematics. We know how numbers, like the stars, run into hundreds and thousands and millions and billions and quintillions and on toward infinity. But one is the unit of it! That is the miracle worker. And so God is Number One, the basal unit in all the calculations of human life.

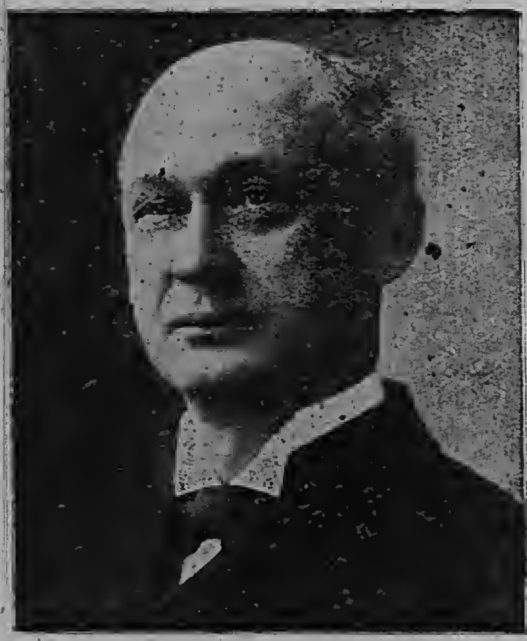
A pleasing speculation of ancient philosophy put heaven at the geographical center of the universe. Whether that be true or not, we know this is: God is the center of the spiritual universe. Swinging round Him, like planets about the sun, the spiritual movements of life all run. The primacy of God! The centrality of God! The supremacy of God! The sufficiency of God! These all stand out in revelation, history and experience as the immovable background of all Christian achievement.

The supremacy of God is given precedence in every revelation that deity makes of Himself. It stands out in all the works of creation and is distinctly affirmed in the first statement of Holy Writ. "In the beginning God"—the assertion of His priority over all time and the source of all life and order and force and destiny. He is what Dr. McCosh calls "That beginning back of which there is no other beginning and that foundation beneath which there is no other foundation." As all life proceeds from Him, so all life depends upon Him. "In Him we live and move and have our being."

As God is the source of all life, He is the seat of all moral authority and the standard of all permanency in the progress and development of society. He has ordained all order in the movements of men, which is as constitutional in social and spiritual being as gravitation is in the realm of physical nature. No progress or stability can be secured upon any other base. "Unless the Lord build the house, they labor in vain that build it." All legislation and social systems and ecclesiastical progress that are builded on any other foundation are wood, hay and stubble and are doomed to have their little day and cease to be. To build life and civilization any other way is building off the rock.

God is with the people who are the partners of His purpose. His presence and sustaining strength with those who run in the way of His commandments is no mere theory but is a most glorious fact. All history brings out the lesson that this is a fact to be relied upon with absolute assurance. "Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." God and one man are stronger than all that can be against them. Times without number through the centuries God has shown Himself strong in behalf of those whose hearts are perfectly set upon the great ends of His will. Small minorities have again and again triumphed over the most terrific odds that were arrayed against them when they have relied alone upon the strong arm of the Almighty. Goliath lay dead at David's feet. Gideon and his brave band struck terror to the hosts of Midian that "lay along the valley like grasshoppers for multitude." Elijah on Carmel smote the prophets of Baal with withering fire. When Britain's boastful king rode out to meet the Scottish troops at Bannockborn, he said to the aide who rode by his side: "There is just a handful of those fellows and we have an army that is as the sands of the sea. Do they mean to fight us?" At that very moment those Highlanders, who feared nothing but God, kneeled down in full view of the armies of Edward. His chief marshal said, "See, king, men who pray will win the day or they will die." That handful of men reckoned on God alone and the English hosts were broken and scattered like the ships of Tarshish before an east wind. History is resplendent with the intervention of God in behalf of those who dared to adventure themselves upon Him alone.

There never was a time when God's people more needed to hear the voice of a prophet crying through the land, "Fear not, for they that be with us are more than they that be with them." How prone we are to see the horses and chariots and carnal weapons that are arrayed against us! This is particularly a time of distress in the land. Labor is not productive. Not a few of the people are sitting by brooks that have all but gone dry. How are we to live this year? The treasury of God's church is depleted. What have we to bring to the altars of the Lord's house? The enemies of God and His church were never more blatant than they are today. Righteousness is challenged by widely-organized agencies that seek its overthrow. The forces of darkness are hurling themselves with terrific power against the very pillars upon which our civilization rests. The hearts of many have failed them through fear. "Things are just awful," they say. No, they need not be awful long. They are never awful when God is with His people.


BISHOP W. N. AINSWORTH, D.D.,LL.D.

There is light ahead. God will not leave His people in the sixth trouble nor forsake them in the seventh. He waits on us to prepare the way of the Lord and make our paths straight for His coming. Personal penitence will be blessed with His forgiving grace. The broken stones of home altars must be carefully laid again and the covenant-keeping God will preserve in righteousness them that honor Him, and their seed after them. Business must be sanctified by the partnership of His purpose. And let all of us come again to the house of the Lord and there pay our vows in the presence of all His people! And let no man say that the arm of the Lord is shortened!. A humbled, chastened, penitent people will yet have their captivity turned into rejoicing and see every weapon formed against God and His Church ground to powder.

Let all our people look up! Let the Methodist hosts begin this year with God! Let us reckon upon the faithfulness of Him who never fails!

"Sufficient is His arm alone
And our defense is sure."

—From the Alabama Christian Advocate.

FIRST STEPS IN A REVIVAL

By Bishop Joseph F. Berry, D.D., LL.D., of the
Methodist Episcopal Church

Every real revival begins with Pentecost. Some evangelists do not seem to think so. They place much emphasis upon activity. Christians are exhorted to scurry around with cards of invitation. They are commanded to search the highways and the hedges. Crowds must be gathered. With a crowd there is always a sensation. And with some a revival and a sensation mean about the same thing.

Jesus had a different program. He said, "Tarry." Tarry in honest self-examination. Tarry in frank confession. Tarry in earnest supplication. Tarry in personal surrender. Tarry until you have lost the last trace of self-sufficiency. Tarry until the tongues appear. Tarry until the sound of a mighty rushing wind fills the place. TARRY UNTIL YE ARE FILLED WITH THE HOLY GHOST.

Pentecost might have come at the end of the first hour of the first day. But it did not. God understood the discipline of waiting.

This is the era of Pentecost. It is the dispensation of the Spirit. The promise of the Father has never been revoked nor modified. We have absolutely the same right to ask for the very presence of the Holy Spirit in our hearts and in our churches as the disciples had at the beginning. No matter now about the details of your revival organization, no matter now about the singing and the ushers and the publicity. These will be necessary later on. If you are to have a real revival you must first have a Pentecost.

Prayer is also an essential prerequisite to a genuine work of grace. True prayer always antedates a true revival. When a revival breaks out in any community you may be sure that SOME ONE HAS BEEN PRAYING. It may have been the pastor. It may have been a Sunday school teacher. It may have been some shut-in saint, whom nearly everybody has forgotten. It may have been two or three earnest souls who have pledged each other to pray until something gives way. But someone, realizing the spiritual needs of the Church and the peril of the unsaved, has been laying siege to the throne of grace. Mr Finney always insisted that "prayer is an essential link in the chain of causes which produce a revival." He declared: "Unless I had the spirit of supplication I could do nothing. If, even for an hour, I lost the spirit of prayer I find myself unable to preach with power or to win souls by personal conversation."

Mr. Caughey once said: "You ask for the secret of genuine revivals. It is knee work! Knee work! Revivals without intercessory prayer are unscriptural and superficial. But when the minister and his spiritual people begin spending hours in agonizing prayer, something will happen."

Mr. Finney tells us of a town that had no revival for years. The church was dead. The people were indifferent. The moral tone was shocking. An old blacksmith, who stammered painfully, lived in the town. While engaged in his shop he became alarmed about the condition of the church. This soon became an agony in his soul. Locking the shop door, he spent a whole afternoon in prayer, beseeching God to send help at once. The Lord heard that prayer and gave the assurance that deliverance would not be long delayed. He then went to his pastor and asked him to call a meeting for consultation and prayer. The pastor had no faith in such a meeting, but called it, nevertheless.

There was genuine surprise when the attendance crowded the room. All was quiet enough until a sinner broke out in tears and begged someone to pray for him. Others followed his example. It was soon discovered that persons present from all parts of the village were under deep conviction—all dating their distress from the afternoon the old man spent in his shop. An extraordinary revival followed.

Sentence prayers have their use. More extended public petitions form an important part of religious meetings. But the chief praying must be intercessory prayer—persistent wrestling with God. If God's people are not willing to surrender ease, and domestic duties, and social engagements, and business cares, and spend days and nights in prayer they cannot expect a mighty spiritual movement in the community. Multiplied committees, and catchy songs, and grotesque preaching, and elaborate organizations may fill the tabernacle or church, and furnish a long list of persons who have become "interested in the meetings," but only intercessory prayer will bring scriptural conviction and scriptural conversion to the careless multitudes aroung us,

At a large convention of Christian workers an unexpected question was asked by the leader of the morning devotions: "How many of you devote as much as two hours a day to the reading of the Bible and to secret prayer? Lift your hands." No one lifted a hand. "Well, how many devote one hour a day, systematically, to Bible reading and prayer?" No hand went up.

The leader feared he had been misunderstood and explained more definitely what he meant. Still no response. Is it possible that in such a congregation of ministers and workers no one could honestly lift his hand? Is not such a striking case an explanation of the superficiality of many modern revivals? And does it not help to reveal the impotency of the Church?

Roll upon us, O God, the burden of the world's indifference and sin. Give us a vision of the Church's peril and need! Make us to travail in pain in the midst of moral and spiritual desolation. Take sleep from our eyes! Take joy from our hearts! Give us an agony of desire! Make us to WRESTLE, WRESTLE, WRESTLE UNTIL VICTORY IS ASSURED . . . THE GREAT, CRYING, TREMENDOUS, OVERWHELMING NEED OF THE CHURCH IS FOR THE COMING OF THE HUNGER AND HABIT OF INTERCESSORY PRAYER!

Let us put first things first. Before we lift a finger to organized and advertise the coming revival let us get into our hearts the hot fires of a genuine Pentecost and a prayer-wrought, quenchless, CONSUMING PASSION to rescue poor souls now lost and undone!

(The above article was filed some years ago: and what Advocate published it is not now known. But, the article is timeless in its truth and appropriate at this time when we plan our Spiritual Life Services.—Editor.)

OBSERVATIONS AND ELSE

By Rev. James H. Felts

"The Church is dead." Who said it? A dead man.

* * *

Recently a certain man said, "We must retrench." He was right. He began retrenching by digging the foundations from under his home and church. He was wrong.

* * *

When he said, "A man must live," he meant to convey a very different idea to what he actually conveyed. Better not tell him the exact impression made unless you want a fight.

* * *

When a man gets too poor to give any kind of support to the Church he is generally either vicious, a failure, or ignorant, or selfish, or stingy, or shiftless, or a common deadbeat. Possibly a little of all.

* * *

A vest-pocket transfer may not know so much, but he at least knows where he is going.

* * *

If the published pictures of the "most beautiful ones" are true to life one can hardly help being sorry for the others.

* * *

"Who's Who" has so definitely and unmistakably gone to seed that about all we have left is the smile on the face of a long-suffering public.

* * *

What would our great dailies do for limelight grist if the Capones and the Lindies and Hollywood and the bank robbers were to suddenly discontine activities?

* * *

Blessed is the church that gets a good start early in the year, verily there shall be no occasion for vain regrets.

* * *

A Corinth (Mississippi) bank closed its doors recently. A well-known business man with a keen sense of humor made the following observation: "I began keeping tab on the amount men said they had lost. When the sum reached nineteen millions of dollars I quit." Who said that lying was a lost art?"

* * *

Another most interesting observation in connection with bank failures: Last fall certain men were complaining and grunting about being "broke." These brethren galore declared themselves unable to "pay another cent." Yet, when bank disaster came they were caught for sums ranging from a few hundred to many thousands each. I guess this was sanctified lying.

* * *

Happy is the steward who works his list early and faithfully; verily, that list shall look good at the end of the year.

* * *

The things men charge to Almighty God would be amusing if there were not so many elements of tragedy found in them. Most of us charge God with what we have done to ourselves.

* * *

"The best looking boy" vote in some of our schools should be discontinued for the sake of humanity.

* * *

Selfishness causes as many banks to close as bad business. A "run on a bank" generally means that every fellow is trying to get "hisn" regardless of the other fellow.

* * *

Our love and sympathy for the poor is expressing itself in ways beyond our understanding. Dances, card parties, "Lilliputian Weddings," prize fights, football games, movies, all for "sweet charity's sake." One town is reported to have given a dance for the benefit of the cemetery fund. It might be in order for us to apologize to the colored pastor who "shook a wicked hip" at a benefit shindig. One of these days we will "do unto others as we would have them do unto us." When?

* * *

The success or failure of a church paper is not unlike that of a pulpit. Personality, subject-matter, the way it is clothed, keen understanding of the public mind coupled with ability to interpret it properly, power to attract and hold. Too much dignity will kill anything except a mule. Too much limelight will knock the head off most anything except a giraffe. Here is hoping that the present editor may have sanctified common sense, pioneer gumption, financial wizardry, the patience of Job, health so robust that nerves will be unknown, and a devotion to his task that only those know who are "called of God." This scribbler calls attention to a saying of the late Bishop Hoss, coined shortly after he was made editor of the Nashville Christian Advocate. "But one editor ever pleased everyone. A wheelbarrow ran over him and killed him. He had no successor."

Corinth, Miss.

THE FREE-LOVE PROPAGANDA

By Ernest L. Lloyd

In the early part of 1930 there appeared in a number of leading daily papers of our country, a series of six articles treating of marriage and divorce. Each article was written by an author of national or world reputation. Each article advocated some form of free love; i. e., a standard of sex relations in some respects lower than Christian standards.

From one of these articles the following statements are taken:

"I see no chance of dealing with the divorce question rationally until the discussion is purged of religious considerations. Certainly the world should have learned by this time that theologians make a mess of everything they touch, including even religion."

"Obviously it will be impossible to come to any sensible arrangement of the relations between man and woman so long as such ancient imbecilities (referring to certain alleged Christian ideas) corrupt all thinking on the subject. The first thing necossary then is to get rid of the theologians."

In the latter part of 1930, a well known feminine writer, contributor of a daily column in one of our leading Southern papers, devoted a large portion of her column for one day to a laudation of the sex standards and practices of Soviet Russia, as opposed to the generally recognized Christian standard of sex relations. In a setting of the highest commendation she states that in Russia "divorce may be had for the asking," and "parties to irregular unions are neither hunted down by the police nor socially ostracised."

Many writers of the present day hold that society has no concern whatever with the relations of a man and a woman, within or without wedlock, except where children are involved. This means that there should be absolute freedom of sexual relations, outside of marriage, without injury to social status. Only when children are involved or in prospect, according to these writers, does society have a right to interfere and set up certain standards of responsibility and action.

Many writers hold that the sex standards of non-Christian countries are superior to those of the Christian religion. They hold that the sexual liberties and indulgences of ancient Rome were far more desirable than the sex standards of the Christian religion which supplanted them.

But the Christian religion brought new life to the decaying Roman Empire and continued it as a great power for two or three centuries longer than it would have lasted without Christianity. Furthermore, the Christian religion in ancient Rome produced a type of manhood with more virility and character than that of any other group within the Empire. For this reason, when the Christians were still but a small minority, Constantine espoused the cause of Christianity, in order to gain the suport of the strength of the minority, as preferable to the weakness of the majority.

The writers who denounce the sex standards of Christianity ignore the fact that the existence of these standards has tended to lift human love from the plane of purely physical and sensual indulgence and to give to it a spirit of romance and nobility that makes it the mightiest inspiration of the human race toward all that is noble

(Continued on Page 6)

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IS GOD THE FATHER OF ALL MEN?

By Rev. John W. Ramsey

In the December 18th issue of the Advocate, Brother S. W. Miller, of Frisco, Texas, takes exception to a paragraph in one of my articles entitled "Pointed Paragraphs," in which I stated that the doctrines of the Fatherhood of God is at the root of the denial of the Virgin Birth, and then adds: "I do not know whether he believes in missions or whether he is a Calvinist in belief." For Brother Miller's satisfaction, I assure him that I am an ultra-Arminian, and I believe in missions for the very reason that I do not believe in the universal Fatherhood of God. If God were the Father of all men there would be no necessity for missions and the vocation of the missionary would be gone.

The presumption is that all men admit that Jesus claimed a peculiar relationship with God. To Jesus God was Father. So dominant was this conception of God in the thought of Jesus that it was his favorite name for God. He was the Son of the heavenly Father, and his teachings were devoted to a consistent and continuous endeavor to persuade men that they also may **become** sons of God. If they were already sons his endeavors in this direction were needless expenditures of time, energy, and effort. Furthermore, his death on the cross was a needless sacrifice of life.

But what did Jesus teach as to the Fatherhood of God? To answer that enquiry it will be necessary to examine his recorded sayings on that subject. Two things are clear:

First: Jesus knew God as Father. With only two exceptions does he ever address or speak of God otherwise than as Father. God was his Father in a unique sense.

Second: It is also clear that Jesus taught that God is, in some sense, either the Father of all men or of **some** men. Now, the question is, Does he teach that God is the Father of all men, or of **some** men only? I maintain the latter proposition.

I am very well aware of the fact that it is commonly supposed, and almost universally preached, that Jesus teaches that God is the Father of all men; but it is that fact with which I am in disagreement, and which, because of its logical implications, I deny with all the powers that are within me. The majority, perhaps, of recent writers on the teachings of Jesus hold the view that he explicitly taught that God is the Father of alll men. For example, Fairbairn in "Place of Christ in Modern Theology," Bruce's "Kingdom of God," and Watson's "Mind of the Master;" and yet, it is by no means clear that Jesus did so teach. After all, it is not a question to be determined by philosophical preconceptions or sentimental preferences for that which commends itself to us as a beautiful theory of God. That Jesus represents God as kind in his providential care of all men, as pitiful toward the lost, as providing for the salvation of all men, and as rejoicing over the sinner that repenteth, cannot be denied. That Jesus also teaches that God is the Father of some men is equally certain; but that he teaches that God is the Father of all men cannot be established. If it is to be established, it can only be done by an exegesis of his words. At this point mere assumption, the basis of the arguments of recent writers and speakers on this subject, is of no value.

It is generally supposed that the gospels are full of Jesus' references to God as the Father of men, but such references are few. The majority of all these instances are in the Sermon on the Mount, Matt. 5-7. Besides sixteen instances in the Sermon on the Mount, there are four others in Matthew, making twenty in all. The one instance in Mark is identical with one in the Sermon on the Mount. The same may be said of three, and probably four, of the five instances recorded in Luke and are, therefore, not to be added to the sixteen in the Sermon on the Mount. There are, therefore, in the three synoptics only twenty-one or two instances, sixteen of which are in the Sermon on the Mount. By Examination of these passages it will be found that in none of them does Jesus say that God is the Father of all men; but, in the first place, it will be ascertained that in almost if not quite all of them it is distinctly stated that he was addressing his **disciples**, and spoke to them of God as "your Father." In the second place, in some, if not the most, of them both the context and connection affords distinct evidence that he spoke of God not as the Father of all men, but only of a certain kind of men.

As to the Sermon on the Mount, the evangelists state that it was addressed to his disciples. It is true the multitude heard the discourse, but it is not said that it was addressed to them. A lawyer in the court room addresses the jury or judge, though they may be heard by the spectators. Consider some examples in the Sermon on the Mount: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Had Jesus meant to teach that God is the Father of all men he should have said, "and glorify **their** Father which is in heaven."

In Matt. 5:44,45, Jesus says: "Love your enemies, etc., that ye may be the children of your Father which is in heaven." Here two classes appear—the persons addressed, of whom God is the Father, and the enemies of these. Certainly no disinterested reader can conclude that God is the Father of the enemies also. The words that immediately follow, "because he maketh his sun to shine on the evil and on the good," have been cited to prove that God is the Father of all men; but they teach no such thing. The thought is: You are to be good to the wicked just as God is good to the evil.

In Matt. 6:26-30, Jesus draws an impressive picture of God's care of the birds of the air and the lillies of the field. If God's sending his rain and sunshine on the wicked proves that he is their Father, then God's care of the birds and lilies proves that he is the Father of birds and lilies, as noting every sparrow that falls proves that he is the Father of sparrows. How ridiculous! and how ridiculous to imagine that Jesus taught the universal Fatherhood of God!

In Matt. 6:1-18, Jesus warns his disciples against giving alms, fasting, and praying to secure the praise of men, as do certain persons whom he calls "Hypocrites." Are we to suppose that Jesus intended to teach that God is the Father of hypocrites, as he is of his disciples? The only answer is an emphatic, **No.**

With reference to prayer, in Matt. 6:7,8, Jesus says: "But when ye pray, use not vain repetitions, as the heathen do * * * Be ye therefore not like unto them: for your Father knoweth what things ye have need of before ye ask him." The contrast here is between the disciples and the heathen, and beyond all dispute the teaching is that God is the Father of the disciples in contrast with the heathen, whose Father God is not. Immediately following these words, Jesus proceeds to give the disciples the Lord's Prayer in which God is invoked as Father. This has been called the "Universal prayer," that is, the prayer all men may use. A thorough study of this prayer will disclose the fact that it is only for genuine disciples, and no others have a right to use it, no matter who they are, or how many may "say" it.

The only remaining instance in the Sermon on the Mount where Jesus speaks of God as Father is in Matt. 7:11, but no evidence is needed to establish the fact that Jesus is here addressing his disciples only.

In John 8:42, Jesus, speaking to certain Jews, said: "If God were your Father, ye would love me." Here Jesus specifically says that God is not the Father of certain men, and if there are **some** men of whom he is not the Father, how can he be the Father of all men? To make it stronger still, Jesus said: "Ye are of your father the devil, and the lusts of your father ye will do." So, then, the devil has children in the world of whom he is the father. God is not the Father of these, but it was these that Jesus endeavored to persuade to **become** the sons of God, and by his sacrificial death on the cross made it possible for all such in all ages to **become** the sons of God; but to become the children of the heavenly Father, and to have the right to say, "Our Father," they must be "born again." This has no reference, of course, to very small children who, by virtue of the atonement made for them on the cross, are born into the world already inside the kingdom and are, therefore, children of the heavenly Father.

Space forbids further discussion, but if Brother Miller or others should feel disposed to dispute my position, I stand ready to further elucidate the Scriptures in regard to the question whether God is the Father of all, especially because this error has become so widespread and so many people, including even the pulpit, are assuming, without investigation, the truth of this erroneous doctrine. I shall be glad also to point out some of its hurtful and dangerous implications.

The conclusion of the whole matter is that the argument that God is not the Father of all men is irrefutable, and the doctrine of the universal Fatherhood of God is utterly false, and further, its correlary, the universal brotherhood of man, is equally untrue.

VICKSBURG DISTRICT NOTES

Mrs. Vaughan, wife of Rev. Percy W. Vaughan, pastor at Roxie, Miss., who for nine days was a patient in the Natchez Sanatorium, is now convalescent at the Roxie parsonage.

Mrs. J. Oscar Adams and six children, while on their way Monday evening, December 22, to attend a Christmas Tree at the Jefferson Street Methodist Church, Natchez, encountered a rapidly moving automobile. The mother and two of the children were struck down, and soon after being taken to the Chamberlain-Rice Hospital, Natchez, the mother died. But the two children will likely recover.

Since the present Conference year started, twenty-two names have been added to the membership of Jefferson Street Church, Natchez, three of whom were received on profession of faith.

Although time and opportunity for giving notice were slight, a larger congregation than usual appeared in the Jefferson Street Methodist Church, Natchez, at 11 a. m., Sunday, December 28, where the hour was devoted to a service in honor of Rev. C. C. Evans, who for the five years ending in December, 1926, had been much beloved pastor of the congregation. Besides a short talk by the present pastor, who is writing these lines, addresses of tender appreciation were made by the following members of the church: Charles Head, Percy B. Fant, Miss Mabel Porter, and Hon. L. T. Kennedy. Near the close of the occasion, Mr. Isaac Zerkowsky, a much respected He-

What if You Had No House of Worship?

Whether a Church grows or shrivels—serves or fails—lives or dies—depends on its house of worship. Everywhere, the most useful Church is the one that has the best building.

Do you know there are over 800 Southern Methodist Churches that have no houses of worship?

Do you know there are over 600 Methodist preachers that have no parsonages?

Do you know there are thousands of congregations inadequately housed and unable to build without aid?

These are facts—hard and distressing facts. They mean that thousands of our congregations are failing or making no progress.

Church Extension is our answer to this situation. We must house our people. Insure the permanence of our small congregations and they will help others.

Your Board of Church Extension wants the people to know all about its work. Tell them it has already given $8,000,000 to 12,000 Churches and 4,000 parsonages.

Tell them also that 400 congregations last year needed $600,000 to help them build, but the Board could help only one-fourth of the number because it had only one-sixth of the amount to give.

Church Extension is in the Kingdom Extension Offering. See that every member gets the facts and has a chance to help.

GENERAL COMMISSION ON BENEVOLENCES
METHODIST EPISCOPAL CHURCH, SOUTH
Doctors' Building, Nashville, Tennessee

brew citizen of Natchez, arose from his seat near the front, and as was the custom in the Jewish Synagogues in the days of Paul, bowed for permission to speak, and, this being granted, gave a feeling and eloquent address.

H. G. HAWKINS, Reporter.

WILL THE PREACHERS RUN?

By Rev. L. R. Scarborough, D.D.

(Dr. Scarborough's article was written, of course, specifically for Baptist preachers, but it will prove helpful to any preacher.—Editor.)

In times like those that face every home, county, nation, denomination, business and every man now, somebody is going to run. Who will that somebody be? If our bankers or our other industrial leaders get faint heart or weak knees and turn their backs to the foe and flee, what will happen? No telling.

There are many pivotal people holding the fabric of civilization together now. Industrial leaders, labor leaders, educational leaders, religious leaders, mothers and wives, are chief among them. Suppose our brave women, who love us, suffer with us, take counsel with their fears and flee. Chaos would afflict us. Probably the greatest calamity that can come to us is for the preachers, our spiritual leaders, to show their backs to the foe. He is the builder of confidence and courage. If he fails at the testing times like these, who is there to take his place?

Things That Scare Preachers

The following are some of the things that make preachers' knees tremble:

1. Dwindling congregations.
2. Divided, critical official family.
3. Debts, unpaid bills, a depleted treasury.
4. Growing lack of appreciation and failure in co-operation on part of deacons and congregation.
5. Indifference and a drought in evangelism.
6. Low tides of spirituality.
7. Worldliness in his members.
8. Declining interest in missions and Christ's world-wide program.
9. When the spirit of the people is down and pessimism predominates.

These and other things sap him of his power and courage and make him want to move. It takes courage like Daniel had to stand and face these foes and fight on. Many preachers are today quaking in their boots and taking counsel with their fears. They longingly look and hungeringly wish to move to every opening pastorate. Ought he to run, is it God's will for him to stay and fight on with a new grip on God, or run to other pastures that look green? This is the question in many a parsonage today. He should search his heart. Is it fear or God that is trying to remove him?

The Preacher's Allies

Here are some of the things to re-enforce and re-hearten a restless ministry today:

1. A definite call of God to face hard conditions and difficult tasks. Did He call you to ease, or to be a soldier? There is no such thing as a divine pillow made to put under a preacher's head. If God called you, He called you to endure hardness as a soldier.

2, The prevailing promises of God. They are on your side.

3. The examples of the past—Abraham, Moses, Daniel, Christ, Paul and the rest. Read Heb. 11.

4. A group of faithful, undefeatable Christians in his church who always stand by the pastor and fight on. These are the saving few.

5. God's reinforcements through prayer and faith. He sent ravens to Elijah, legions of heavenly soldiers to Elisha at Dothan, an immeasurable host ready for Christ in the Garden. He stopped the flame in the fiery furnace. He quieted the lions with Daniel. He parted the waves for Moses and Joshua. He answers prayer today.

6. God's unfailing love for His sacrificing, unselfish, faithful, loyal servants in trial and test. He will send His Spirit to you if you are faithful and unafraid.

These and other things will come to our aid in times like these.

Think of These Things

1. Christ was never discouraged nor defeated.

2. Heaven champions the cause of the heroic, unafraid.

3. God's ministerial military equipment for His soldiers in Eph. 6 makes no provision for the soldier's back. He covers feet, breast, head and all front parts, but nothing for his back. God wants us to always face the foe.

4. Be sure when you move that you are following God, not running from the devil. If the devil gets you to run once, he may keep you on the chase.

5. Remember that there are no easy places where there is work to do. Cemeteries and heaven are the only places of ease I know anything about. Some other preacher ran from the place where you want to go. The devil will be there to make it hard on you.

6. Pray your troubles through. Get a new grip on God and remember your troubles are a part of your education. God is trying to make a hero out of you. He has a big battle ahead and He is training you to lead it. Don't flicker nor falter nor show the white feather. Fight on, fight on! You can win through Christ. Jesus is a winner. Be like Him!—From the Baptist Message.

POETICAL THOUGHTS

By Mrs. George S. Brown

And now abideth faith, hope, love, these three; but the greatest of these is love.—1 Cor. 13:13.

A Psalm for the New Year

A friend stands at the door;
In either tight-closed hand
Hiding rich gifts, three hundred and three score,
Waiting to strew them daily o'er the land,
Even as seed the sower,
Each drops he, treads it in, and passes by;
It cannot be made fruitful till it die.

A good New Year, we clasp
This warm shut hand of thine,
Losing forever, with half sigh, half gasp,
That which from ours falls like dead fingers twine,
Aye, whether fierce its grasp
Has been, or gentle, having been we know
That it was blessed—let the old year go.

O new Year, teach us faith!
The road of life is hard,
When our feet bleed and scourging winds us
scathe,
Point thou to Him whose visage was more marred
Than any man's, who saith:
"Make straight paths for your feet," and to the
oppressed,
"Come ye to me and I will give you rest."

Comfort our souls with love,
Love of all human kind;
Love special, close, in which, like sheltered dove,
Each weary heart, its own safe nest may find;
And love that turns above,
Adoringly, contented to resign
All love, if need be, for the love divine.

Friend, come thou, like a friend;
And whether bright thy face
Or dim with clouds we can not comprehend,
We'll hold our patient hands, each in his place,
And trust thee to the end,
Knowing thou leadest onward to those spheres
Where there are neither days nor months nor
years.

—Dinah Muloch Craik.

* * *

How flippantly falls from our lips on the first of every January, "A Happy New Year!" I wonder what we mean! Of course, we want those we love, our friends and our acquaintances to have happiness, but if left to us what would we choose? I fear we would not know how to choose wisely even for our own children. We would strew their pathway with roses. We would not want them to have any hardships or trials. We crave for them all of life's sunshine and none of its shadow. We balk at trials and hardships and suffering.

This is very natural, but we know that all of these things help to make of us strong characters and something worth while in life. We need adversity to develop us. We would never be strong enough to bear our own burdens nor those of others if life were all a bed of roses. We would be flabby and useless if we did not develop. Nature sends both the sunshine and the rain. Trees grow and get strong under sweeping winds.

It is wise indeed that a dear loving Father over and above us all knows just what is suited to each one, just what we need, and so, as the New Year stands before us with the coming days clenched in His hands we would pray not for just the good things of life, but for what our Father thinks best for us and we would ask that He make us strong to bear burdens and able to endure affliction, to give us faith, and to make us helpful and kind and loving and true.

THE FREE-LOVE PROPAGANDA

(Continued from Page 3)

in art and literature and life. These writers seem to forget, or never to have learned, that the sex standards of Christianity have created the home with all of its spiritual meaning and its sacred associations—an institution which, in many of its essential elements, is peculiar to Christian countries. These writers seem to be blind to the fact that sex standards of Christianity are largely responsible for the position of dignity and honor that woman holds in Christian lands, and only in Christian lands.

There are still a few old-fashioned folk who believe that the Christian standard of sex relations is necessary for the best type of human society—that an enduring civilization, adequate to the needs of life, cannot be built with any other standard.

But the large majority of these old-fashioned folk have no conception of the strength that has already been achieved by the agents of this anti-Christian propaganda. The theories that they offer find a fertile soil in immature minds that have been made restles by the native human desire for liberty and license, by the modern mood of flippant disrespect for the traditions of the race, and by the modern tendency of rebellion against authority. The proponents of these theories have secured a strong foothold in many of our colleges and universities. It is probable that the extent and the force of the propaganda in our high schools is far greater than any of us suspect. As a mater of fact, our Christian civilization is imperiled. But most of us are fiddling while Rome burns.

What shall we do about it?

For several years past the General Sunday School Board of our Church has been working on this problem. This board has worked out and offered to the Church a Young People's Training Course, designed to meet various intellectual, moral and spiritual needs of our adolescent group. The Young People's Training Course consists of approximately twenty unit courses of twelve recitation periods each.

One unit in the Young People's Training Course is entitled "Christian Home Making." This unit involves a discussion of the following topics: Present-day Attitudes Toward Marriage, Pagan Views of Marriage and Divorce Prevalent To-day, Companionate Marriage, Reasons for Failure of Marriage, Forces Affecting Changes in Family Life, Dangers in Present-day Trends, Freedom Between People in Social Relation, The Question of Petting, the Proper Basis Upon Which a Life's Partner Should be Selected, How to Choose a Life's Partner, Desirable Qualities in a Life's Partner, The Christian Home, The Teachings of Jesus Concerning the Sanctity and the Permanency of the Marriage Relation.

During the past year the writer had the privilege of visiting one session of a class in this course of study. The membership of the class included thirty-five young men and young women. The teacher was a bright and attractive young married woman, the wife of a successful city pastor. This visit and subsequent interviews with the teacher of the class were sufficient to convince the writer that this course of study offers to our church one of the most effective means of fighting the free-love propaganda of the present day, and saving our boys and girls from the pagan society that threatens to engulf them.

During the present quadrennium we should find throughout Southern Methodism a large number of capable men and women who will make the necessary preparation for accreditation as teachers of the course in "Christian Home Making." As rapidly as possible we should proceed to make this course available to our young people in all sections of our church.

Book Shelf

The Cokesbury Press is attracting some of the best authors and publishing some of the best books on vital and important themes.

One of the recent Cokesbury good books is: "George Whitefield, the Awakener," by Rev. Albert D. Belden, B.D. The Hon. J. Ramsey McDonald, Premier of Great Britain, writes the foreword, in which he says, "This is peculiarly an appropriate moment to go back for refreshment and enlightment to such times as those of Whitefield, when the permanent things of the spirit were brought into challenging conflict with the rusting and corrupting things of material power."

Dr. Belden justifies his writing "upon the romantic and thrilling story of Whitefield," by the motive which prompted it—"An intense desire to quicken the forces of religious revival in modern society." There is no question about the superintendent of Whitefield's Tabernacle, London, "quickening the forces" and "inspiring his readers to reconsider the claim of Christ." Some of the stirring subjects are "The estimate of Whitefield as the greatest evangelist of English Peoples," "The possibility of a great Revival," "The Debt of Wilberforce and Lincoln to Whitefield," "Estimates of Wesley and Whitefield." If the reader cannot purchase but three or four books for this new year, let this be one of them. It is sold for $3 by our own publishing house, Lamar and Whitmore, Agents.

"Comfort for Those Who Mourn," by Dr. O. V. Armstrong, is a compilation of Bible verses, poems, and quotations from prose that comfort the heart and strengthen the soul. The book is published by our Cokesbury Press and the printers' art is at its best. Handsomely printed, beautiful in assurance, and attractively arranged, this book would be welcome by any friend in sorrow. The price is 50c, with a mailing envolope. Order of Lamar and Whitmore, Nashville.

"Methodism and Kingdom Extension," by Rev. W. G. Cram, D.D., Secretary General Board of Missions, Methodist Episcopal Church, South.

This is a continuance of the Dynamic Series of books which the Board of Missions has been sending out to the ends of the Church with such phenomenal success. It is the Study Book for the January-February cultivation period this year.

Dr. Cram, the author, was for twenty years a missionary in Korea and has been connected with the Centenary and General Board of Missions since his return to the United States in 1922. A leader who sees the world and knows the Saviour of all mankind, has written chapters that will move Methodism to not only maintain her institutional life but to extend the Kingdom in a spiritual conquest of all frontiers of life. Don't read this book if you expect to quit, be indifferent, or refuse to see the whitened fields. It isn't a good tonic for tree-sitters—it is for mountain climbers. 25c at Institutes, or from Lamar & Whitmore.

J. L. DECELL.

The comfort which Christ imparted to the twelve is still the consolation of his friends in every time of parting and distress. The day is coming when in fellowship nevermore to be broken and in perfect peace and full knowledge they are again to sit down with him and all his friends in the kingdom of the Father.—William T. Ellis.

Success of the N. O. C. A. special-effort week, January 18-25, means larger giving to the Kingdom Extension Special.

The Home Circle

KEEP CLOSE TO ME

Keep close to me, Dear Lord, keep close to me,
The road is rough with rocks,
My faith temptation mocks,
Keep close to me, Dear Lord, keep close to me.

Keep close to me, Dear Lord, keep close to me,
The night draws on apace
And tears o'erflow my face,
Keep close to me, Dear Lord, keep close to me.

Keep close to me, Dear Lord, keep close to me,
When life's last embers burn,
And dust to dust return,
Oh! then, Dear Lord, keep close, keep close to me.

ELIZABETH JONES BOYKIN.
Sunset Terrace, Mission Ridge,
Chattanooga, Tenn.

ONE MOTHER'S WAY

To make her little daughters helpful one mother originated the following plan: Each morning she would write upon a blackboard a list of twenty or more duties for the day: washing the dishes, sweeping, dusting, making beds, helping to iron, etc. A quarter of these were little things that even the five-year-old boy could do, like bringing in kindling or giving the hens some water. Each girl in turn selected one duty, placing her initials after it. As soon as a duty was completed it was erased from the board. At first the more difficult work fell to "mother", but soon even the hard tasks were being selected by the daughters until they all became proficient in most of the necessary branches of home making. This plan not only helped the mother and taught the daughters, but also served to prevent shirking, jealousy and that constant nagging which make life miserable in many homes.—Woman's Home Companion.

ROSEMARY'S SOCKS

It was twenty minutes past eight when Rosemary opened the door of the kitchen, where her mother was preparing breakfast. On one of her little feet was a black sock and a patent-leather slipper. Her other foot was bare, and in her hand she held the other slipper.

"Mother," said Rosemary, "I've looked everywhere, and I can't find my other sock."

"Well," answered Mrs. Holden, "I don't know what I am going to do with you. It was only last week you lost one of that new pair of white socks I wanted you to keep for best. Rosemary, you are careless about your things. Try to remember where you put your socks when you took them off last evening. And do hurry or you will be late for school."

Rosemary went back to her room to look again for the missing sock, but she did not have any hope of finding it. "I never can keep anything," said the little girl to herself. "I put the socks together on the chair when I went to bed, and I can't help it if the things don't stay where they're put." It was plain that the lost sock was not on the chair or anywhere in sight. Rosemary searched all the corners in her room where it could possibly be.

"O dear, what can I do?" she cried and winked hard to keep back the tears.

"Have you found it?" Rosemary's mother asked as she appeared in the door holding a sock in her hand. But it was not the lost sock; it was the mate of the one that had been lost the week before. The little girl shook her head slowly.

"Then," said Mrs. Holden, "I am afraid you will have to put on this one. If you wear these two odd socks together, it will really be only one lost pair. I know," she added noting her little daughter's astonished expression, "that it will look queer to wear a white sock with a black one, but perhaps it will help you to be more careful next time. Now, hurry and finish dressing."

Before Rosemary could answer, her mother handed her the sock and went back to her work. The little girl angrily brushed away the tears that were making their way down her cheeks and quickly put on the white sock and the other slipper.

"Everyone will laugh when they see that my socks don't match," said poor Rosemary when she kissed her mother good-by.

"I'm sorry," answered Mrs. Holden. But she was firm, for she knew that she must cure Rosemary of her careless ways.

The little girl started for school at last, feeling, in spite of herself, that she deserved to be punished for her carelessness. Although it was nearly nine o'clock, Rosemary decided to walk across the fields to the schoolhouse, as she often did in the summer when she had plenty of time. She climbed the fence into the Jones' meadow as usual, but she was so busy thinking of what her schoolmates would say when they saw that her socks did not match that she could not enjoy the walk.

"I almost think I shall not go to school," said Rosemary to herself; but she kept on walking across the field. She had nearly reached the far fence when the thought of going barefooted occurred to her. The Kelly children always went without shoes in warm weaher, and nothing could be so bad as wearing this odd pair of socks.

Feeling a little guilty, Rosemary sat down on a large rock and began to unbutton her slippers. When she had taken them off, she pulled off the white sock and then the black one. But to her surprise she found herself holding in her hand two black socks, one inside the other. Rosemary was much amazed that she had put both socks on one foot without noticing it.

"No wonder I couldn't find it!" she cried, laughing, and hurriedly put on her black socks and slippers. The white sock she put into her pocket, determined that it should not be lost. "And I don't intend to lose another sock so that there will be an odd one to go with it," she said and began to run so that she should be on time for school.—Youth's Companion.

THE BOBOLINK

Once upon a time there was a bobolink that was not a bird, and that sounds as though it was a riddle. If you had asked little Ruth Harlow, "When is a bobolink not a bobolink?" she would have known the answer right away, and would have said, "When it is a bumpy little trolley car.

If you had lived where Ruth lived, you would know right away, too, that a better name than "Bobolink" could not have been found for the car that she rode on to school when the weather was not pleasant enough for her to walk so far. The car tracks were not the right sort for the funny little short cars that had been brought from another city after car fares became higher. So the cars bounced up and down, and bobbled from side to side, and the best word Ruth could think of to describe the way they acted was "juhble;" and when you rode on this funny little car you had to bobble and jubble with it whether you wanted to or not.

Most people did not like to bobble and jubble, but Ruth thought it a jolly sort of fun, and she laughed with the other children who rode. It was as much fun as a merry-go-round to them all.

It was Ruth who had thought of the name for the car, and even Mr. and Mrs. Harlow now called it the Bobolink.

"Come, Ruth, hurry!" Mrs. Harlow would say on a dark, rainy morning. "Here is your umbrella. The Bobolink is just coming over the top of the hill. If it rains when you come out of school, be sure to wait for the Bobolink!"

In Sunday-school Ruth had been taught to be cheerful, polite, and good. At day school she had been taught the same things. At home, before she was old enough to go to school at all, she had been carefully taught these same things. Always she had been told that, no matter where you are or what is happening, you must try to be cheerful, polite, and good. Never can there be any excuse even for a little girl to be cross, impolite, or bad. So even in the funny little Bobolink, Ruth was cheerful, polite, and good. If the car was crowded and she had a seat, she cheerfully and politely gave it to some woman or to some elderly gentleman who might be standing, even though the Bobolink bobled and jubbled so she herself could hardly stand.

This Bobolink must have been a magic sort of bird-car, for he made every one show whether or not he or she had learned to be cheerful, polite, and good. Ruth found that almost all children laughed and found the ride pleasant. They practiced the lessons they had been taught in Sunday school, day school, and home. But, strange to say, it was the grown-ups, who had known so many years about being cheerful, polite, and good, who were made by this magic Bobolink to show that they had not learned these three things well enough to practice them when being bobbled and jubbled. Oh, my! One man even said a most bad word! A young woman—I nearly said "lady," but the name would not have fitted her just then—rudely snapped out cross words in a loud voice at the motorman, as though her discomfort were all his fault. A middle-aged man scolded about the railroad company all the way to town. A middle-aged woman said the passengers ought to be paid for having to ride on such cars instead of giving higher fares to a company which ran things like this.

Of course it was hard to hold packages, and get out your fare, and look after a little child at the same time, but a woman who tried to do it need not have forgotten to be cheerful and polite and good about it, but she did; and she was so angry that her face grew red as red, and she said she would report the motorman to the company.

It was a good thing that the motorman at least was polite. Some of the things he had to hear and some of the actions he had to see could not make him feel happy, but the Bobolink showed that even the motorman could be made to let the world know whether or not he had learned well those three things which all people are taught when they are children.

Ruth was always glad when she heard some of the grown-ups say funny instead of cross things about the Bobolink. "Daddy," said she one day to her father, who was a minister, "I can tell you how to find out if your sermons are making people good or not. Just take your whole congregation for a ride on the Bobolink!"

Father laughed, and said perhaps it was just as well the Bobolink wasn't big enough for that, and added that at least he hoped Ruth would never fail in the test.—Blanche Elizabeth Wade, in The Christian Register.

Already three forest fires which might have blazed into vast conflagrations have been put out by the League of Nations. The pacts of Locarno are the brightest stars of peace that have appeared on the horizon of this generation.—Dr. Henry van Dyke.

Show me a nation whose people dwell in homes where God is honored and the children are taught the principles of Christian religion, and I will show you a nation that cannot be destroyed by war, disease, revolution, or anything under heaven.—Dr. Carl Gregory.

New Orleans Christian Advocate

J. L. DECELL, D.D., Editor.
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DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

BISHOP CANDLER EXTENDS THE KINGDOM THROUGH A GREAT BIOGRAPHY

(Continued From Page 1.)

three children. "The breastworks behind which the soldiers of Christ fight in heathen lands the good fight of faith for the Kingdom of their Lord are the graves of their little children and the tombs of their fallen comrades." But, for nearly a half-century, amid all the hardships and overwhelming opportunities that pressed upon him, said one who was intimately associated with him: "He was deeply pious, untiringly industrious, and never spoke evil of any one or repeated gossip which might be detrimental to another's character," and at the end "not in doubt and despondency went he to his grave, but as a conquering leader retires to his tent from a hard-fought field."

This Book an Unselfish Labor of Love

None of the proceeds of this book go to its distinguished author. All goes toward endowing "The Young J. Allen Chair of Missions" in the School of Theology at Emory University, toward which a friend has contributed five thousand dollars since the book was written. One dollar and fifty cents buys a copy, and its widest distribution would bless the Church as well as perpetuate the memory of an Ambassador of Christ to China. "That silent grave of the old hero, Young J. Allen, in a foreign land calls us from across the sea," and let that call be answered by purchasing and reading the book and emulating the virtues of the "Man who seeded China."

ROMANTIC RAILROARDING AND GOOD WILL

Many people throughout this section were delighted to know that Mr. J. L. Beven, formerly of McComb, Miss., and New Orleans, was recently elected at Chicago to the senior vice-presidency of the Illinois Central Railroad Company.

Jack Beven, as he was familiarly known, was call boy at McComb, Miss., when he was twelve years of age. Now, at the vigorous age of forty-three, he has become senior vice-president of one of the greatest railroad systems in the world. Mr. Beven won his way through the practice of respect for authority, faithfulness to duty, improvement of talents and integrity of purpose.

Every call-boy cannot become a vice-president of the railroad, but he may have creative qualities and share the fidelity to duty with the call-boy who has answered the call to a great executive responsibility. Mississippi is proud to own him as one of her sons of industry and congratulates his company upon his selection.

The spirit of railroad men is no longer one of exclusive concern, but a spirit of good will pervades them in their relation with the public. The other day Mr. R. D. Robbins, conductor on an Illinois Central passenger train between Canton and New Orleans, found a young lady school teacher of Summit, Miss., in much distress over having lost her purse and ticket. He had the right to be a Shylock and demand a ticket or cash, but with gracious courtesy he relieved the embarrassment and manifested interest in the welfare of the passenger. Such acts of manliness make us feel that a great corporation has a soul and a mind to help.

REV. R. W. TUCKER

Pastor at Rayville, Louisiana, and Father of Rev. O. L. Tucker, Wisner, Passed Away Sunday Morning

Rev. R. W. Tucker, pastor at Rayville, La., died Sunday morning, January 11th at the parsonage in Rayville. Brother Tucker had been sick only a few days when the summons came for him to cease his labors and to be at home with God.

R. W. Tucker had been a member of the Louisiana Conference for more than forty years, having proved faithful to every responsibility that was placed upon him as an itinerant Methodist preacher. Twelve years he was presiding elder and exhibited those qualities that made him a successful leader in the work of his church. He did not compromise with sin. He preached the everlasting truth of the gospel and practised its holy principles.

The following children survive: J. W. Tucker, Leesville, La.; Rev. O. L. Tucker, Wisner, La.; L. F. Tucker, Baton Rouge, La.; Mrs. Poole Robinson, Ruston, La.; Mrs. Baster Robinson, Lecompte, La.; Mrs. James Plummer, Bogalusa, La.; Miss Callie Tucker, Tallahassee, Florida, and R. W. Tucker, Canton, North Carolina. To these and the other bereaved ones the Advocate extends sympathy.

The funeral services were held at Ruston, Tuesday afternoon.

At an early date we hope to publish a fuller account of the life and labors of this deserving servant of God who has fallen on sleep.

PERSONAL AND OTHER NOTES

The Advocate appreciated a New Year's greeting from Rev. E. P. Craddock, Louisville, Miss., and reciprocates his good wishes for the New Year.

Rev. E. G. Mohler, Extension Secretary, North Mississippi Conference Board of Christian Education, is busy out in the field laying plans for a great year's work.

Rev. Paul H. Grice and family received a cordial welcome back to the Madison charge, Mississippi Conference. Brother Grice is happy in his work and looks forward to a good year.

The Eleventh Anniversary of prohibition being next Friday, January 16, should make the mid-week services a victory celebration, if there can't be held such services on the Sabbath.

Rev. and Mrs. W. D. Milton were cordially received at Greensburg, La. Brother Milton has made a favorable impression upon the church and the community and every indication is for a good year.

Mrs. Christian Keener, widow of Christian Keener, of blessed memory, is at this time in Orlando, Fla. We thank her for the renewal subscription and wish for her every blessing during the New Year.

Rev. A. Y. Brown and Rev. W. L. Robinson, of the North Mississippi Conference, are attending the six weeks pastors' school at Vanderbilt University. We trust these brethren may have a profitable period of study.

Rev. E. Nash Broyles begins his fourth year as presiding elder in the North Mississippi Conference, but his first year on the Greenville District. His success on the Aberdeen District insures a good year on the Greenville.

Rev. W. H. Giles, pastor at Tallulah, La., was a pleasant caller at the Advocate office on Friday, January 2. Brother Giles is one of the useful young men of the Louisiana Conference and the year is full of promise at Tallulah.

Rev. Claude P. Jones, pastor, Main Street, Biloxi, Miss., underwent an operation at the King's Daughters Hospital in Gulfport last week. It was reported that he was doing nicely and would be able to return home in a few days.

Rev. V. G. Clifford, First Church, Columbia, who is assisted by Rev. E. B. Flurry, supply, has planned a county-wide ministry and his program will be watched with interest as it is hoped that it will solve a rural church problem.

Rev. and Mrs. C. B. White, Marksville, La., are the fond and happy parents of a baby girl, Virginia Rose, who came to bless their home on December 28. We congratulate the parents and pray for the little lady a happy and useful life.

Rev. J. Lambuth Evans, Trinidad, Colorado, preached in the morning and evening at Main Street, Biloxi, during the absence of the pastor. Brother Evans was in Mississippi on account of the death of his father, Rev. C. C. Evans.

Mrs. M. F. Jones, who was a long time member of the Methodist church at Coffeeville, Miss., and a woman of the highest Christian character, died on Wednesday, December 31. The funeral services were conducted the next day at Goshen.

Dr. J. G. Snelling, superintendent of the Memorial Mercy Home, was a pleasant caller at the Advocate office recently. Dr. Snelling is rendering a great service and should have the fullest co-operation and most liberal support of our people.

Sunday night, December 28, the Methodist church at Marks was crowded to its capacity when the pastors held a union service in honor of the students who would soon return to their various colleges. The program was well planned and an inspiration to all present.

Rev. O. W. Bradley, pastor of Rayne Memorial, New Orleans, has been indisposed for several days, but expects to be able to resume his full responsibilities at an early time. Brother Bradley is giving aggressive leadership to the interests of the church in his important field.

Rev. and Mrs. Harry W. Brown of Springfield, La., are the fond parents of a baby boy who was born on December 22, 1930. Brother and Sister Brown named the boy Settoon for Senator J. S. Settoon. The Advocate congratulates the parents and extends hopeful wishes to the little boy.

Mr. W. C. Spencer, Division Passenger Agent of the Southern Railway System, was an appreciated caller at the Advocate office on the afternoon of January 6. Mr. Spencer is a member of the Rayne Memorial Church and spoke in highest terms of his pastor, Rev. O. W. Bradley.

Rev. S. A. Seegers, pastor, Sulphur, La., closed the old year and started the new with a watch night service. The program was splendidly arranged and much good was accomplished by the fellowship of the people who prayerfully started the New Year around the altar of the church.

Mr. L. P. Bailey, Coldwater, Miss., in renewing his subscription to the Advocate says, "The Advocate has been coming into our home weekly for about forty years and we do not want to miss a copy of it." We appreciate brother Bailey's good will and wish for him continued blessings.

Prof. O. W. Stapleton, pastor's assistant at the Greene Memorial Church, Roanoke, Va., favored us with a copy of their Christmas program; it was a splendid program. Prof. Stapleton was formerly at Capitol Street, Jackson, as assistant to Dr. T. M. Brownlee. We congratulate the Virginians.

Miss Maggie Ellen Simpson, who was a popular student at Whitworth College last session, was happily married on December 26 to Sellers Denley, of Coffeeville, Miss. Mr. Denley is the young editor of the Coffeeville Courier. We congratulate these fine young people and wish for them every blessing in life.

Rev. J. L. Sutton, manager of the Home Finding Society, Jackson, Miss., passed through New Orleans last week on his return from an important engagement at Lake Charles, La. Brother Sutton is a member of the National Child's Welfare Association and is highly informed on all matters concerning child welfare.

Rev. L. E. Crooks, beginning his first year on the Hornbeck circuit, Lake Charles District, preached at Prospect Church on the last Sunday in the old year. An attendant writes, "The pastor took for his text, 'My heart is fixed.' We have seldom heard a more forceful sermon preached. We were glad we heard it."

The heart of Southern Methodism was saddened when it learned of the death of Dr. Harry C. Howard, a member of the North Alabama Conference and a professor in the theological department of Emory University for the past sixteen years. Dr. Howard was the author of "Princes of the Christian Pulpits and Pastorates."

Miss Johnnie Sullivant, a member of our church at Kosciusko, and Mr. P. Z. Jones, of Jackson, Miss., were married at Kosciusko, Tuesday, December 30, with Rev. J. T. McCafferty, pastor, performing the eceremony. The bride formerly taught in Brookhaven and the groom is one of the promising young attorneys of the Capital city.

Occasionally inside news of the actual condition of the country will trickle out of Washington, probably through the inexperience of some cub reporter, or the conscience of a patriotic pen pusher. For instance, it was given out last week that "Nutt paid Lucas' note." There are a few nuts around in this section that did not grow on walnut trees.

Rev. V. G. Clifford, pastor First Church Columbia, Miss., included the New Orleans Christian Advocate in the program for "special goals" and also carried in his bulletin the letter published last week from Bishop Denny. We congratulate the church and the pastor upon the ten high goals that they set for themselves; and pray that each one may be reached.

Mrs. A. F. Watkins has been named Field Secretary for the W. C. T. U. in Mississippi. Mrs. Watkins co-operated with her distinguished husband, Dr. A. F. Watkins, former president of Millsaps College, in supporting and promoting those causes that meant for personal honor, social betterment and good citizenship. She will render signal service in her new relation.

Funeral services for Mrs. Mary Abels Settoon, wife of Senator J. S. Settoon, were held at the Springfield, La., Methodist Church, on Sunday, December 16. Rev. Harry W. Brown, pastor, conducted the service, being assisted by Rev. W. H. Bowdon. Mrs. Settoon was a sister of Brother J. R. Abels, of Ponchatoula, La., and was a most faithful worker. The Advocate extends sympathy.

Brother R. W. Millsaps, Lake Providence, La., formerly of Copiah County, Miss., sends in his renewal to the Advocate and encloses a receipt for one year's subscription to the Advocate dated May 20, 1869, and signed by Bishop J. C. Keener. The subscription price of the Advocate at that time was $3. Brother Millsaps is in his ninety-fourth year and we wish for him much happiness in this new year.

It is reported that Congressman M. J. Maas, of Minnesota, who being thirty-two years of age is next to the youngest member of the entire Congress, stopped at the Jackson, Miss., airport on his way back to Washington from Central America. He was there long enough to prophecy "that prohibition is doomed and light wines and beers will return within two years." We are glad he left up in the air.

Rev. Paul D. Hardin, while on his way to attend the trustees' meeting of the Methodist Hospital at Hattiesburg, Miss., stopped at Brookhaven and baptized Paul Hardin Strait, the infant son of Mr. and Mrs. Willie Strait. There is no more beautiful part of our ritual than that for the baptism of infants. We congratulate Mr. and Mrs. Strait and pray for the little one, dedicated to God, a long life of usefulness.

The Advocate office was made happy last week by a visit from Rev. W. Fred Long, Jackson, Miss., and Mr. Van Carter, of this city. These brethren are connected with the International Sunday School Association and both of them have rendered effective service for a number of years. They had enjoyed a visit with Dr. William A. Brown, pastor of the American Church, Buenos Aires, Argentina, who was here for that day.

Our church at West Point observed the Christmas season in a very interesting manner. The Sunday school assembled and had an hour of Christmas stories told by four good story tellers with young people and children assisting. The Christmas music given by the choir drew a capacity congregation. Rev. W. R. Lott, the capable pastor at West Point, purposes carrying out the suggestions given by the Spiritual Life Commission.

Whatever Rev. J. H. Morrow, Gloster, Miss., puts his hands to he does thoroughly. In writing concerning his being agent for the New Orleans Christian Advocate in the Vicksburg district, he said, "With the class of literature that is finding its way into the homes of our people, certainly every pastor ought to exert every effort to offset this with good, wholesome reading matter, and our church papers are pioneers in the better field."

On Sunday, December 28, Bishop Hoyt M. Dobbs preached the morning sermon, and Dr. R. E. Smith was the preacher in the evening at the Noel Memorial Church, Shreveport. The pastor, Rev. T. M. Brownlee, was spending the holidays with his family at Clarksdale, Miss. He and Mrs. Brownlee arrived in Shreveport on Monday the 29th and have entered joyfully upon their new work. The Noel Memorial congregation is to be congratulated upon having these splendid workers with them for the new year.

The many friends of Rev. A. A. Simms, D'Lo, Miss., superannuate member of the Mississippi Conference, will be pleased to know that his health has improved and that he feels able to do such work as the brethren may call upon him to do. In renewing his subscription to the Advocate, Brother Simms says, "The Lord has blessed me in a most wonderful way, and I am constrained to join with the psalmist and say 'bless the Lord, oh, my soul and all that is within me bless his Holy name.'"

Colonel R. H. Henry, eighty-one years old, passed to his reward at Jackson, Miss., on Friday, January 2. Col. Henry was a unique man and one who loved his State devotedly and had a wide circle of friends throughout the commonwealth. He was for fifty years owner and editor of the Daily Clarion-Ledger of Jackson. While he was a member of the Presbyterian Church, he enjoyed attending the Methodist services, particularly at Shiloh Camp Ground and at the Seashore Camp Ground. Another gentleman of the old South has fallen asleep. We extend sympathy to the bereaved.

Rev. James M. Lewis begins his second year on the Louise and Holly Bluff charge, Mississippi Conference, and the year promises to be a most successful one. He writes, "Upon our return for the second year we received the most hearty welcome we have ever received. A few nights after Conference, without notifying us, the people here at Louise came crowding into the parsonage, about fifty of them singing, "There shall be showers of blessing," and what a blessing it was. The table was loaded down with all kinds of good things, but the thing that made us feel most happy was the motive back of their visit and the happy expressions of the men and women and children who came."

GENERAL LEE'S ATTITUDE TOWARD WAR

By H. H. Smith

At this time, when many are working for a world peace and a warless world, it is to be regretted that some of our military leaders "glorify" war. Now, war is the last thing to be "glorified;" it is enough to be compelled to justify it. At its best it is stern business, and at its worst it is all that Sherman called it. Can any one imagine General Lee's glorifying war? He was a master of warfare and his brilliant achievements afforded ample opportunity for him to "glorify" war; but, instead of glorifying it, he abhorred it. General Hunt says that, while in Mexico, Lee earnestly strove "to heal the differences between General Scott and some of his subordinate officers. He was a peace-maker by nature."

"War, of which he was so supreme a master, was to him abhorrent, only possible as a dire necessity, in defense of home and fireside," says a writer. When the Federal hosts were driven back from the Heights of Fredericksburg, an officer said to him, "Isn't it splendid?" He replied, "Yes, but it is well that war is so terrible, or we might become too fond of it."

In one of his letters during the war, he said: "The loss of our gallant officers and men throughout the army cause me to weep tears of blood, and cause me to wish that I could never hear the sound of a gun again."

On Christmas day, 1862, just after his great victory over Burnside, at Fredericksburg, he wrote to his wife: "But what a cruel thing is war to separate and destroy families and friends and mar the purest joys and happiness God has granted us in this world, to fill our hearts with hatred instead of love for our neighbors, and to devastate the fair face of this beautiful world! I pray that on this day when only peace and good-will are preached to mankind, better thoughts may fill the hearts of our enemies and turn them to peace."

If the military leaders of the world today had the spirit of Robert E. Lee in regard to war, it would go a long way toward producing a warless world.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

A. W. ARMSTRONG

In the Mississippi Conference Journal, under "Our Sainted Dead," appears the name of T. Y. Armstrong who died March 7, 1863. He was one of our real pioneer Methodist preachers. He had a son, A. W. Armstrong, who, too, was a Methodist of the old-time type. This son lived to be 87 years of age. He was married 57 years ago. He passed on from this life December 8, 1930, and was buried at Heidelberg the following day, the writer being in charge of the burial obsequies. He leaves a devoted companion to mourn his departure. He also leaves three children, eight grandchildren and one great-granchild. The children are: Mrs. J. F. Lavigne, of Laurel, Miss.; Mrs. J. T. Speed, of Erata, Miss.; C. O. Armstrong, of Heidelburg, Miss. Brother Armstrong joined the Methodist church at Chunky, Miss. in early life and ever remained true to its vows and rules. His home was a home where the family altar was a reverent place of worship. The influence of this shrine in this home will never die. Brother and Sister Armstrong were making their home with the daughter, Mrs. J. T. Speed and all was done that they knew to do for the father as life gradually ebbed away. The rich blessings of our Lord and Master be with all the loved ones left behind, especially the lonely companion for these fifty-seven years.

A sympathetic friend.

J. A. WELLS

MILTON CANNON McLAUGHLIN was born in Lincoln Parish, La., December 23, 1852, and departed this life September 20, 1930, being 77 years, 8 months and 27 days old. His life was spent in the community of Antioch, a few miles northwest of Ruston, where he established his home and became one of the most prosperous farmers of Lincoln Parish. Brother McLaughlin was married to Miss Martha Louise Cargill, September 6, 1894. Of this union there was born one child, a daughter, now the wife of Mr. Burt Lomax, a prosperous business man of Ruston.

Brother McLaughlin joined the Methodist Church early in life, being a charter member of Antioch Church, now on the Simsboro charge. From the beginning he has been an active member of the church, for many years Sunday school superintendent and steward of the church. He was a most consistent and loyal member of the church, loving its work and his pastors. His home was the preacher's home, and there was always a hearty welcome for the servant of the Lord. While never possessed of great wealth, he was most generous of heart and gave freely of what he possessed.

He was a most useful and honorable citizen, was highly respected and beloved by the people of his church and community. One of the sturdy, dependable kind that constitute the most valuable type of American citizenship. Honest, clean, high-minded, generous, kind, loyal and true—a product of Christian training—to which the Church can point with pride.

His body was laid to rest under the shade of the stately oaks, in the quiet little cemetery in the Antioch community, following a brief service in the church where for many years he was a leading, active member. A large crowd of people attended the service, attesting their devotion to the life of this good man and expressing their sympathy to the bereft loved ones.

To the devoted widow, their daughter, grandchildren and loved ones we extend our heartiest sympathy and point with joy to the Christ, who alone can bring comfort in their grief.

ROBT. W. VAUGHAN.

SoreThroat?

Don't neglect a sore throat! It is uncomfortable at best, and can easily lead to something worse. Make a gargle of Bayer Aspirin. It will ease all soreness, *and reduce the infection.* But get the genuine Aspirin physicians endorse; look for the Bayer cross stamped on every tablet, thus:

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For Your Church Organization
GOTTSCHALK'S
METAL SPONGE
REG U S PAT OFF
"The Modern Dish Cloth"
—WRITE FOR FULL INFORMATION—
METAL SPONGE SALES CORPORATION
DEPT W LEHIGH AND MASCHER STREETS PHILA.

"WORRY"

In the year 1853, Herbert Spencer wrote to his father, saying: "I was sorry to find that your nervousness made you, as usual, to expect the worst results conceivable. It is a pity when inclined to take such gloomy thought you cannot call to mind how many times you have prophesied dreadful results and have been mistaken."

We are all prone to worry like the father of the great English philosopher. Sometimes the reason for our worry is found in our physical condition. We are nervously exhausted and lack the necessary strength to overcome the spirit of apprehension when it assails the citadel of our lives. Frequently worry is a reminder that we need to pay more attention to our health and seek through rest and recreation to increase our reserve of physical strength.

We must recognize the seriousness of life. There are burdens to carry, mountains to climb, and problems to face. Often the burdens seem greater than our strength, the mountains too steep for us to climb, and the problems too serious for us to solve. Responsible men recognize the realities of life and the necessity of facing them seriously. Every day there are things that invite worry. But why worry? Worry neither strengthens nor helps us. Rather it weakens and hinders.

Let us face our problems courageously, work faithfully to solve them, and the consciousness that we have been brave and done our best will so occupy our thoughts that there will be no room for worry in our lives.

Some men worry about the problems of today, but most of us worry about those of tomorrow. When we are over-apprehensive about the future, it is wise to pause and think of the past. In reviewing the yesterdays of life we but find that there were sunshine and rain, but much more sunshine than rain; there were joy and sorrow, but much more joy than sorrow; there were success and failure, but much more success than failure; there were days of apprehension in the past when we feared that the sun had said good-by forever as he stooped low in the heavens and kissed the earth good night. But the morning came, and we found the sky bright with sunshine and the earth vocal with praise. The sun was shining again! It was David who said: "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord." We need to be reminded frequently as was the elder Spencer: "Many times have you prophesied dreadful results, but have been mistaken."

Therefore be it resolved that we will not worry, but that like good men and true we will face the problems of today without fear and those of tomorrow without undue apprehension. —Watchman-Examiner.

CAN CHINA BE FORSAKEN?

By Dr. David A. Brown, New York City

"Can China be forsaken now?" David A. Brown, chairman of the Board, China Famine Relief, U. S. A., 205 East Forty-second Street, New York City, asks and answers that question. He says: "Is it an indictment of the humanity of the world that within the past three years over 8,000,000 people starved to death in a country that has always looked to the United States as its best friend? Were it not for the fact that we have been enabled to send money to China, such an indictment would stand against us.

"The aftermath of that frightful tragedy is that 2,000,000 more people will die before another crop is harvested unless they are helped from the outside. The Chinese are doing much, but they have their hands pretty full. I am sure that China Famine Relief, U. S. A., interprets the wishes of the people of good will in the United States in its determination not to forsake the starving in China.

"Humanitarians tell us that we have instituted a great movement in China. Work has been started that needs to be completed, and with the certainty that there will be other famines we think it our duty, as well as our opportunity, to carry on in a special endeavor to prevent the necessity of recurring calamities and their consequent appeals for help from this country.

"We have demonstrated that famines in China can be prevented, and, at a recent meeting, decided that we would go ahead in a movement to show the Chinese how it can be done. I know, of course, of the status of our own country and am proud of the way our needs are being met.

"Ours is a charitable enterprise, but at the same time it would be an economic blunder to drop it now, only to have to face it more seriously in a few years. Moreover, that limiting restriction that charity begins at home would prompt us to do what we can to restore the buying power of the Chinese.

"We have learned what is necessary and with the spending of a limited amount of money, and the leadership in China that is available, we can help bring life and comparative prosperity to a population that will otherwise either perish or remain as a constant cause of need."

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CHILL TONIC
For over 50 years it has been the household remedy for all forms of ☛
Malaria
Chills
and
Fever
Dengue
It is a Reliable, General Invigorating Tonic.

WOMEN OFTEN PAY A DOUBLE PENALTY for wearing this gag of unselfishness or silly pride. Profuse or suppressed menstruation should never be considered necessary. Painful periods are Nature's warning that something is wrong and needs immediate attention. Failure to heed and correct the first painful symptoms usually leads to chronic conditions with sometimes fearful consequences. **Dr. Pierce's Favorite Prescription** is for women's own peculiar ailments and can be obtained at any drug store. Every package contains a Symptom Blank. Fill out the Blank and mail it to Dr. Pierce's Clinic, Buffalo, N. Y. for FREE medical advice. Send 10c if you want a trial package.

Women who
Suffer In Silence..

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Fayette, Miss.

THE BESSIE C. ALFORD RESERVE FUND

An Investment in Appreciation

By Mrs. W. T. Hegman

For six years, Mrs. L. W. Alford, as president of the Mississippi Conference Woman's Missionary Society, has given whole-heartedly of her time, strength, personality, and means, and great joy has come to her in return—but, as the time nears for her to pass on to other hands the office that she has filled so graciously, there comes the shadow of anxiety, lest the Conference should fail, for the first time, to pay its obligations in full.

"But unto souls who trust Him,
God will ever point a way,
As we seek the Spirit's guidance
And work and watch and pray."

Thus to such a soul Mrs. J. E. Brown, of Gloster, came this idea: That each auxiliary, in addition to its noblest effort to pay its own obligation in full, build up, through its local treasury, a reserve fund to be held by the auxiliary subject to the call of Mrs. Alford, should the need arise.

No finer expression of appreciation could we voice to her who deserves the best; and no investment could be surer of the Master's approval. Let each auxiliary, as well as interested individuals, take as many "shares" as possible.

"Let sacrifice overrule our lack,
Lest His cause be in vain,
For truly millions for whom He died
Have never heard His name."

At Christmas time the Star of Bethlehem will shine again in the sky. God grant that we may be wise enough to follow its rays out of the darkness of the present world situation into the way of sacrificial living and giving.

Mrs. Lipscomb's endorsement of above plan:

"I want to place my unqualified approval upon the splendid plan of the Reserve Fund which the Mississippi Conference has chosen as the means of bringing up finances in full. It could not have been done in a more beautiful or deserving way."

THIS IS A NEW YEAR

This is a new year, friend of mine,
A token of love
From the Lord above,
A gift from his hand divine.

This is a new year. Aren't you glad
He's sent it to you
With a task to do
To make it the best you've had?

This is a new year. What does it mean?
A service to give,
A record to live
With a purpose true and clean.

This is a new year, fresh as the dawn,
With a page all white,
And a promise bright,
And a light to carry on!

This is a new year! Sound the call.
The old is gone,
The new moves on,
But God is the Lord of all!"

—Frances McKinnon Morton, in Exchange.

THE 1931 PLEDGE

In 1931 members of the Young People's Missionary Societies will make a pledge to Council for the first six months of 1931. The January program will be a pledge service. Pledge cards may be ordered free of charge from Literature Headquarters, Doctors' Building, Nashville, Tenn.

The members of the young women's circle will make their pledge for the entire year. The finances of this group will be on the adult basis. (See Adult Handbook, page 11.)

"OUR MISSIONARY VOICE."

"You, our Voice,
Show us God:
And when you come
You bring us love—
Love as from above—
From voices of all lands
Whereon the sons of men have trod.
You strengthen our faith
And give us grace—
Grace to love and serve all mankind;
And when you speak
We see His face."

Dear Pastors, Superintendents of Publicity and Voice Agents of the Mississippi Conference:

Will you please read "A Little Chat With Our Friends," on last page of December issue of Voice, and enter the contest with me—AT ONCE—that the Mississippi Conference may be one of the three to gain distinction? But better still, that every man, woman and child may have the wonderful privilege of reading one of the very best Missionary periodicals.

With grateful appreciation,

MRS. T. B. COTTRELL.

ZONE MEETING—ELECTRIC MILLS

The fourth quarterly meeting of Zone No. 4 was held in Electric Mills on November 4 with members of four auxiliaries represented. Mrs. W. E. Rogers of Porterville, Zone leader, presided. The program was helpful, and those who led in discussions had thoroughly prepared.

After the morning session the visitors adjourned to the Community House, where a delicious plate lunch was served by the ladies of Electric Mills auxiliary.

A short business meeting followed the afternoon program and the following officers were elected: Mrs. Grady May of Electric Mills as Zone chairman; Mrs. V. M. Creekmore of DeKalb as secretary.

A motion was made and carried that each auxiliary be responsible for one entire program during the year, each program being submitted to the Zone chairman for approval.

DeKalb will entertain next Zone meeting and Porterville Auxiliary will be responsible for program.

MRS. HARDY MYERS,
Zone Secretary.

The following auxiliaries are to be added to the roll of those who have met all their financial obligations in full: Lucedale, Fayette, Brookhaven, Norfield and Centenary, McComb, Crawford Street and Holly Bluff.

The Annual Conference of the W. M. S. of the Mississippi Conference will be held at First Church, Gulfport.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—First Round

Tocopola, at Price Memorial, January 17-18.
Randolph, at Hunters Chapel, Jan. 19.
Pittsboro, at Bruce, Jan. 20.
Calhoun City, at Calhoun City, Jan. 21.
Derma, at Big Creek, Jan. 22.
Vardaman, at Rhodes Chapel, Jan. 23.
Bellefontaine, at Bellefontaine, Jan 24.
Eupora, Jan. 25.
Mathiston and Maben, at Maben, January 26.

T. H. DORSEY, P. E.

Greenville District—First Round

Lake Cormorant and Robinsonville, at Lake Cormorant, preaching, Jan. 18, a. m.; Q. C., afternoon.
Lula and Dundee, at Lula, preaching and Q. C., Jan. 18, p.m.
Evansville and Dubbs, at Dubbs, preaching, Jan. 25, a. m.; Q. C., afternoon.
Tunica, preaching and Q. C., Jan. 25, p. m.
Gunnison and Hillhouse, at Gunnison, preaching, Feb. 1, a. m.; Q. C., afternoon.
Rosedale and Benoit, at Rosedale, preaching and Q. C., Feb. 1, p.m.
Merigold and Sherard, at Merigold, preaching, Feb. 8, a. m.; Q. C., afternoon.
Shelby, preaching and Q. C., Feb. 8, p. m.
Shaw and Litton, at Shaw, preaching, Feb. 15, a. m.; Q. C., afternoon.

E. NASH BROYLES, P. E.

Greenwood District—First Round

Itta Bena, 11 a. m. and 2:30 p. m., January 18.
Inverness, preaching, night, January 18.
Webb, preaching, 11 a. m., January 25.
Indianola, night, January 25.

Brethren, let us make this a year of great revivals and count not our lives dear unto us if by all means we may save some.

L. P. WASSON, P. E.

Service is the measure of greatness, and it is the measure also of happiness. God has linked our happiness to our virtue and our prosperity to our righteousness. Christ in revealing God to man revealed the law of service by which one can achieve greatness and secure happiness.—William Jennings Bryan.

FRECKLES
Need Attention Now Or Face Will Stay Covered All Year
Now is the time to rid your complexion of freckles so that it will look clear and beautiful the rest of the year. Othine-double strength is sold by all druggists with money back guarantee to remove every last freckle and give you a lovely, milk-white complexion.
Othine is also the perfect Bleach Cream. If your dealer can't supply you, send $1.15 to Othine Laboratories, Inc., Buffalo, N.Y.
OTHINE DOUBLE STRENGTH

666
Is a doctor's Prescription for
COLDS and HEADACHES
It is the most speedy remedy known
666 also in Tablets.

W. F. GRAY'S GENUINE OINTMENT PRICE 25¢ NASHVILLE, TENN.
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for 110 years has been a dependable household remedy for burns, cuts and sores.
At all drug stores. For free sample write
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Doctor's 3 RULES
Big Help to Bowels
What a joy to have the bowels move like clockwork, every day! It's easy, if you mind these simple rules of a famous old doctor:
1. Drink a big tumblerful of water before breakfast, and several times a day.
2. Get plenty of outdoor exercise without unduly fatiguing yourself.
3. Try for a bowel movement at exactly the same hour every day.
Everyone's bowels need help at times, but the thing to use is Dr. Caldwell's Syrup Pepsin. You'll get a thorough cleaning out, and it won't leave your insides weak and watery. This family doctor's prescription is just fresh laxative herbs, pure pepsin and other helpful ingredients that couldn't hurt a child. But how it wakes up those lazy bowels! How good you feel with your system rid of all that poisonous waste matter.
Clean up that coated tongue, sweeten that bad breath, and get rid of those bilious headaches. A little Syrup Pepsin will soon free the bowels from all that waste matter that makes the whole system sluggish. You'll eat better, sleep better and feel better.
You'll like the way Dr. Caldwell's Syrup Pepsin tastes. The way it works will delight you. Big bottles—all drugstores.
DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

CLEAN EYES ARE HEALTHY EYES
To keep your eyes clean and healthy use regularly Dickey's Old Reliable Eye Wash. All stores or by mail 25c.
DICKEY DRUG CO., Bristol, Va.

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.......Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE NOTES

March 4 and 5, at Millsaps College, will be held the Mississippi Circuit Pastors' Conference. This will be our first meeting of this kind.

Dr. Alexander, head of the Department of Schools and Colleges, and Mr. A. W. Martin, head of the Department of Extension Work, will be with us.

Millsaps College will entertain us for $1 a day. All the work will be conducted on the college campus. This Conference is for both the Mississippi Conference and the North Mississippi Conference.

Miss Jane McDonald will be with us at Jackson and Meridian and will teach Organization of the Young People's Division. I am greatly pleased to make this announcement.

Dr. G. L. Morelock will be in the Jackson District Training School, teaching Stewardship. It is hoped that we will have a great class for Dr. Morelock. All the lay leaders should be present and take part.

The Mission collections continue to drop. It is hoped that the tide will turn and that many schools never before supporting our cause will begin to do so. We are very happy that so far we have been able to keep the work going.

Plan now to attend your District Institute. Read the News letter. I call your attention again to the fact that the workers of your Board come to you FREE. Please get the habit of using the Board to aid you.

Pray for the work and the workers.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE.

The recent meeting of the General Council of Christian Education of the whole Church was a most interesting meeting. The above organization came into being during this meeting. It was organized out of the old Sunday School Council and the old Epworth League Council. The merger of these two organizations without friction and with perfect and devout harmony is a long step forward in the work of our Church. The spirit of the young people was characteristically fine. They manifested an interest in the unification of the work of the local church, especially that which affected their activities.

The meeting was marked by decided determination to eliminate all overlapping and duplication in the educational work of the church. It emphasized a simplified organization and unified activities. There was always an earnest desire to do that which will bring glory to Christ and victory to His kingdom on earth. The spiritual values were repeatedly placed in the forefront of all else.

Our Conference was represented by the executive secretary' Rev. E. G. Mohler, extension secretary; W. R. Hammontree, rural worker; Rev. C. A. Parks, superintendent of adult work; Rev. W. L. Robinson, director of young people's work; Rev. J. E. Stephens, chairman of the board.

We must not let our training work lag one bit. I am fully aware of the situation that faces us in the failure of some fifty banks within our Conference recently. But I am working out plans that will place training at the hands of every worker who wants it. The life of the whole program lies here. So, make your plans for a standard school or class or a Cokesbury school or class. Write to us and we will be glad to take up the matter with you.

R. G. LORD.

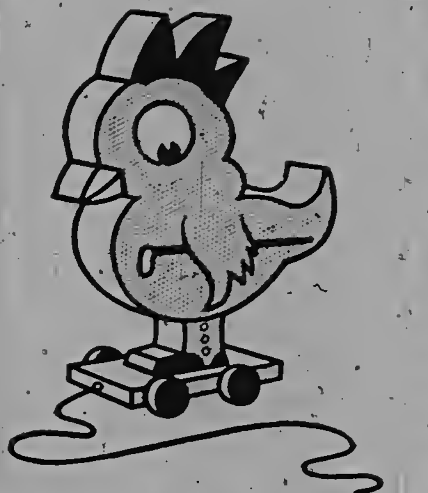
New Orleans Christian Advocate Week, January 18-25.

LOUISIANA EPWORTH LEAGUE

Dear Young People: On Tuesday, December 13, I left Monroe for Nashville, Tenn., to attend the Epworth League Leaders' Council. I have realized for some time that this would be about the most eventful session that I had had the pleasure of ever attending, but I can now take the word "about" out of this sentence. We had not been in session twenty-four hours before the Sunday School Council, the Christian Education and the Epworth League Leaders' Council were disbanded as three organizations and united into one. With the thought of a unified program overhead and the consciousness that we all represent one motive in a great church the three councils proceeded in their tasks. If the other two divisions accomplished as much as we did in the young people's division, then we certainly made history for Methodism while in session. It is impossible for me to give you young people a gist of all the observations made while attending this important council.

Representatives from the Adolescent Department of the Sunday School and the Young People's Missionary Society sat with the League leaders and together we discussed and planned for the future of the young people of Southern Methodism. In order that we might conserve all of the great values of these three organizations, protect the autonomy and purpose of both the Sunday School and Epworth League and at the same time work toward a program of co-operation and unity we had to proceed cautiously and wisely. We realized that underlying our every purpose was a great spiritual value that must guide us in our thinking and be dominant in our decisions.

I wish that I might give you here, the findings of the young people's group, but, since that is impossible, may I urge a large attendance at our Union Presidents' Meeting at Alexandria, on January 24-25. This meeting is the annual meeting of the union presidents of this conference. Because of its importance we are urging every Epworth League Conference officer, district secretary, Union president, young people's president or superintendent, and any individual interested in this vital question to sit in this meeting with us and learn of the plans for future young people's work in Louisiana Conference. We are arranging plans at the Rapides Hotel whereby you may get a rate of one dollar per person for rooms and the total expense of the meeting will be reasonable. We are not in position as a conference to care for any officer's expense, so we are asking each officer to care for his own and for the unions to finance the president's way. Some of the topics to be discussed are: The Sunday School and League Leaders' Council at Nashville; Past and Future of our Union, District and Conference Organizations; Organization Within the Local Church; Our Training Programs; The Epworth Era; Anniversaty Day; Sunday School Day; Our Missionary Interests; and Plans for Our Summer Assemblies. The first session opens Saturday afternoon



Restless CHILDREN

CHILDREN will fret, often for no apparent reason. But there's always Castoria! As harmless as the recipe on the wrapper; mild and bland as it tastes. But its gentle action soothes a youngster more surely than a more powerful medicine.

That's the beauty of this special children's remedy! It may be given the tiniest infant — as often as there is need. In cases of colic, diarrhea or similar disturbance, it is invaluable. A coated tongue calls for just a few drops to ward off constipation; so does any suggestion of bad breath. Whenever children don't eat well, don't rest well, or have any little upset—this pure vegetable preparation is usually all that's needed.

Fletcher's CASTORIA

Methodist Missionaries in China Are "Boosters" for Vicks VapoRub

Mrs. Marguerite L. Berkey, at Tientsin, Enthusiastic in Its Praise For Children's Colds.

A Group of Native Evangelists at Pochow, Anhwei, China.

"We folks in the Methodist Mission here in Tientsin," writes Mrs. Berkey, "are great boosters for Vicks. In a climate such as we have here, it seems that especially the children have so many colds—and we all use Vicks. Personally, I have found that it is a good relief to take a little Vicks in my mouth when I get to coughing in the night.

"We appreciate that you are interested in the work of Christ's Kingdom on the other side of the world."

Mrs. Berkey's experience with Vicks in controlling night coughs is shared by thousands of others, who have also found it effective to melt a teaspoonful of Vicks in a bowl of boiling water and inhale the steaming vapers. This opens up nasal passages and overcomes mouth breathing—so often the cause of dry, irritated throats and night coughs.

Vicks also quickly checks those sleep-disturbing coughs of children. Just rubbed on throat and chest, Vicks gives off medicated vapors which are inhaled direct to irritated air—passages. At the same time, it acts through the skin like a poultice or plaster.

This two-fold action, which continues through the night, has a most remarkable effect in easing the breathing and relieving the cough, thus assuring sound, restful sleep for both mother and child.

Of course Vicks is equally good for all the cold troubles of adults, too.

LUZIANNE
"It shorely is good"
Wm B. Reily & Co Inc.
IMPORTERS & ROASTERS
NEW ORLEANS USA

6 IMPORTED HAND PAINTED CHINA CUPS and SAUCERS
VALUE $1.50
for 3 LUZIANNE COUPONS and 69¢
LUZIANNE COFFEE 100% GOOD

at 2:30 in the Educational Building of the First Methodist Church. If YOU plan to attend, please write to Box 742, Alexandria, and let us know when you will arrive and how many will attend with you. This information is very necessary. Please give it to us before the 22nd of January.

May I remind you that the Epworth Era Drive is now on? Get all the subscriptions you can to this important magazine. The renewals will count with new subscriptions in the contest. Each chapter that gets a certain quota will receive one, two, or three Mission or Study text-books for your Library. The subscriptions to the Epworth Era will carry over in whatever new magazine the Publishing House gives us to supplant the Era in our new program; so do not hold back on that account. We should place this magazine in the homes of the young people of our church.

Splendid reports are coming in on our Union meetings throughout the Conference. It is a great realization to know that the youth of our church are gathering in such large groups monthly to plan for and promote chapter growth. If your Epworth League is not in a union, you are missing a great deal. Let us help you get into one.

In the future my headquarters will be Box 742, Alexandria, so direct all inquiries to that office. Let us help you in organization.

Did your chapter president receive a copy of the Christian Education Bulletin mailed out the first of the month? This Bulletin takes the place of the Louisiana League Life and the Missionary Extension Bulletin gotten out by my office and the Sunday School office. If your chapter did not get one, there is a reason. Let us know about it.

The new editor is not accustomed to my long weeklies. Here's hoping he doesn't strike out many sentences this week as they all are of importance if your young people's secretary knows how to judge values.

Sincerely,

ELIZABETH LANGFORD.

MISSISSIPPI EPWORTH LEAGUE

To Our Pastors: The dates for our Epworth League Assembly have been definitely fixed for June 8-12, 1931, at Whitworth. We are requesting all our pastors to keep these dates in mind so that revivals and other meetings will not be arranged to conflict.

Our program will be on the usual high plane and we hope to have a goodly number of our pastors present.

J. H. WEEMS, Secretary.

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The Postal Life & Casualty Insurance Co., 549 Moriarty Bldg., Kansas City, Mo., is offering a new accident policy that pays up to $100 a month for disability and $1,000.00 for deaths—costs less than 1c a day—$3.50 a year. Over 60,000 already have this protection. Send no money. Simply send name, address, age, beneficiary's name and relationship and they will send this policy on 10 days' FREE inspection. No examination is required. This offer is limited, so write them today.

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YOUNG PEOPLE OF MERIDIAN HOLD BANQUET

The Epworth League hall was made a most beautiful setting for a banquet for the Young People's Division, including Leaguers and members of the Senior-Young People's classes of the Sunday school, on December 26. Yuletide decorations were prominent in the embellishments and motif of the evening entertainment, both in the windows, also lighted by candles, and the banquet table which was arranged in the form of a Maltese cross. In the center of the table was a miniature Christmas tree and at the points were blooming poinsteeas. Tiny gift candles marker each plate.

The Rev. J. F. Campbell returned thanks, after which the following program, arranged by Miss Lilybec Phillips was given during the banquet: The familiar Epworth League Chanticleer Boost sounded by Bro. Campbell for the entire Young People's Division; the introduction of out-of-town visitors and other guests; vocal solo by Miss Gulleyye; reading by Miss Clara Buchanan; vocal solo by John Campbell; music by Miss Willie Grace Mooreland, pianist; Gordon Ezell, violinist, and Morris Christopher, saxophone artist.

After a humorous reading by Bro. Campbell, he explained the new program of the consolidation of the social activities of the young people of the church as recommended by our General Conference.

The success of the banquet was due to the untiring efforts of Mrs. Joe Van Norman, Mrs. J. H. Wells, Mrs. B. Moore, Mrs. M. Hale, Mrs. C. H. Christopher, Miss Cora Sanford and others.

NORTH MISSISSIPPI EPWORTH LEAGUE

The Epworth League Leaders' Council and the Sunday School Council have had their meetings and very interesting meetings they were. These meetings were held in Nashville, Tennessee. We now have the General Council of Christian Education. The Young People's associate council will be a part of this General Council.

It was very gratifying to see so much consideration being given to the work of the young people. They certainly received recognition. The leaders of our Church realize that the young people have an important work to do. They realize the great importance of getting our young people lined up with the program of our Church. Our young people are being given the opportunity of making a large contribution to the program of our Church.

There is a group in our church now known as the Young People's Division. This includes the young people from twelve years of age on up. We don't emphasize the up too much. After people get up to a certain age they don't want you to say too much about their age. But we do want the young people to get behind the program of our church. We have over six hundred thousand young people in the Southern Methodist Church. Just think what this great host of young people could do if they would give their united support to one great program of Christian Education. They could work wonders.

Don't get excited now and think that the Epworth League has been discontinued. We still have the Epworth League. We are planning great things for the League. We are hoping to have a great Assembly at Grenada next June. Instructors are being selected now. We hope to have the best Assembly we have ever had. We are planning to put on a recreational program that will appeal to you. We want you to be there and enjoy it. We want Epworth Leaguers to be there and we want representatives from the Sunday School and other young people's organizations. Begin now to make your plans for the Assembly.

Brother S. E. Ashmore is still our treasurer. Send your pledge money to him. Remember that we want to raise more money for missions this year than we raised last year. We are still supporting the African Special. This is a worthy cause and we hope that our Leaguers will respond in a worthy way. See to it that your League pays its pledge in full by the time our Assembly meets. The way to do that is to pay your pledge by the month. We hope you will also remember our Special for Epworth Hall at Grenada College. We need a new dining hall at Grenada College and we are going to have it.

Don't forget to line the Methodist young people of your community up for one of our church schools. Try to influence the girls to go to Grenada College and the boys to Millsaps College. These are two institutions that we should be proud of. More of our boys and girls should be attending these schools. Let us be loyal to our institutions. We promise to do that when we join the church.

WM. L. ROBINSON.

OUTGROWING DIFFEERNCES

Even Christian men will have their differences and these debates or controversies may at times become too earnest and exciting. It is not only so now; it has ever been so. To say nothing of the difference which once obtained between Abram and Lot, we have, in the very first century, a recorded controversy between Paul and Barnabas over John Mark, who wished to return to Jerusalem, perhaps because he became homesick. The debate became so earnest between these two good workers that they withdrew one from the other. But there is reason to gather that later they became reconciled. By that time John Mark may have given evidence of a capacity for real, downright Christian service, attesting sincerity by the enduring of hardships, while Paul himself mellowed and became more understanding of human nature. It appears, in short, that the difference between Paul and Barnabas was simply outgrown in the course of years. It did not look to be so serious a matter ten or twenty years after it originally occurred. Tmie is a healer.—Zion's Herald.

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Quick Relief With
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CHRISTMAS AT KINGSTON

Of course, it was "different." So, it was with everybody in the land, but barring the distressing times, we had a sweet, and blessed Christmas at Kingston.

We made a special plea for the Orphanage at Jackson, and if every Methodist church in Mississippi did as well as Kingston and Antioch, the future for the Home is so much brighter! We got a substantial cash offering and sent them some boxes and sacks of provisions, etc. Both churches responded fine for the times.

Then on Christmas day the Junior Boys, under the leadership of Mrs. Wells, took some groceries to Rev. J. B. Stringer, a supernumerary of our Conference, who has recently moved about ten miles east of Laurel. The boys were happy to do this and Bro. Stringer and family appreciated it very much.

By strict economy since the boy was a baby, our oldest son is in Asbury College, Wilmore, Ky.. and was home for the holidays, and he brought a thoughtful message Sunday morning, December 18, and an appreciative congregation listened to him. Then, this Sunday evening, our college students, home for the holidays, conducted the services. The following subjects were discussed: "Two of Kingston's Best Assets," "My Idea of a Model Church," "Two Ways of Promoting the Spirit of Fellowship Between the Young and the Old," and "Some Goals for Kingston for 1931." Now, Brother Decell, you would have enjoyed listening to these youngsters talk—and they talked, too!

I had announced that the program by the committee on Spiritual Interests of the Church would be followed, beginning with a watch-night service, and we sure had a fine watch-night service. Forty-nine remained until the old year died, all but one partaking of the Lord's Supper just before midnight. It was a great joy to have my own boy, who was licensed to preach last year, to assist me in this solemn and sacred sacrament. The Senior League assisted in the program of the night, and the hours passed quickly! Different members mentioned personal goals they had for the church and Sunday school work. Well, it was a fine beginning of the program. Sixty-five in attendance and forty-nine remained until the New Year.

During the following nights of prayer, we intend to organize the forces for the most aggressive spiritual campaign we have ever undertaken. I sure would appreciate the prayers of the real Christians who read these lines.

Looking unto Jesus,

J. A. WELLS

GLUE AND GLORY

By Eugene C. Rowell

The carpenter preached a sermon with his glue. It was a good sermon, though he didn't know he was preaching.

To begin with, the glue must be hot. That stands for enthusiasm, a good text.

Glue sticks to a rough surface as well as a smooth one. In fact, it likes a rough surface best. Don't give up your job or shrink from your duty just because it's hard or the way is rough.

Glue is wonderfully sticky. But that isn't enough. It must have something to stick to.

Last of all, in a good joint the glue itself cannot be seen. It just stays down out of sight and does its work of holding fast. That means humility, an excellent conclusion. You may think some people do not amount to much till you try to pull apart what they are holding together in their unassuming way. Then you will find that you will have to split the wood to get them loose.

Worth-while people are like glue. They stick. Not only that, but they have something to stick to. Not the stubborn foolishness of "Right or wrong, I'll stick to it," but a life purpose which they know is right. The Psalmist expressed this when he said: "I have stuck unto thy testimonies: O Lord, put me not to shame."

That prayer is always answered to those who stick as he stuck.

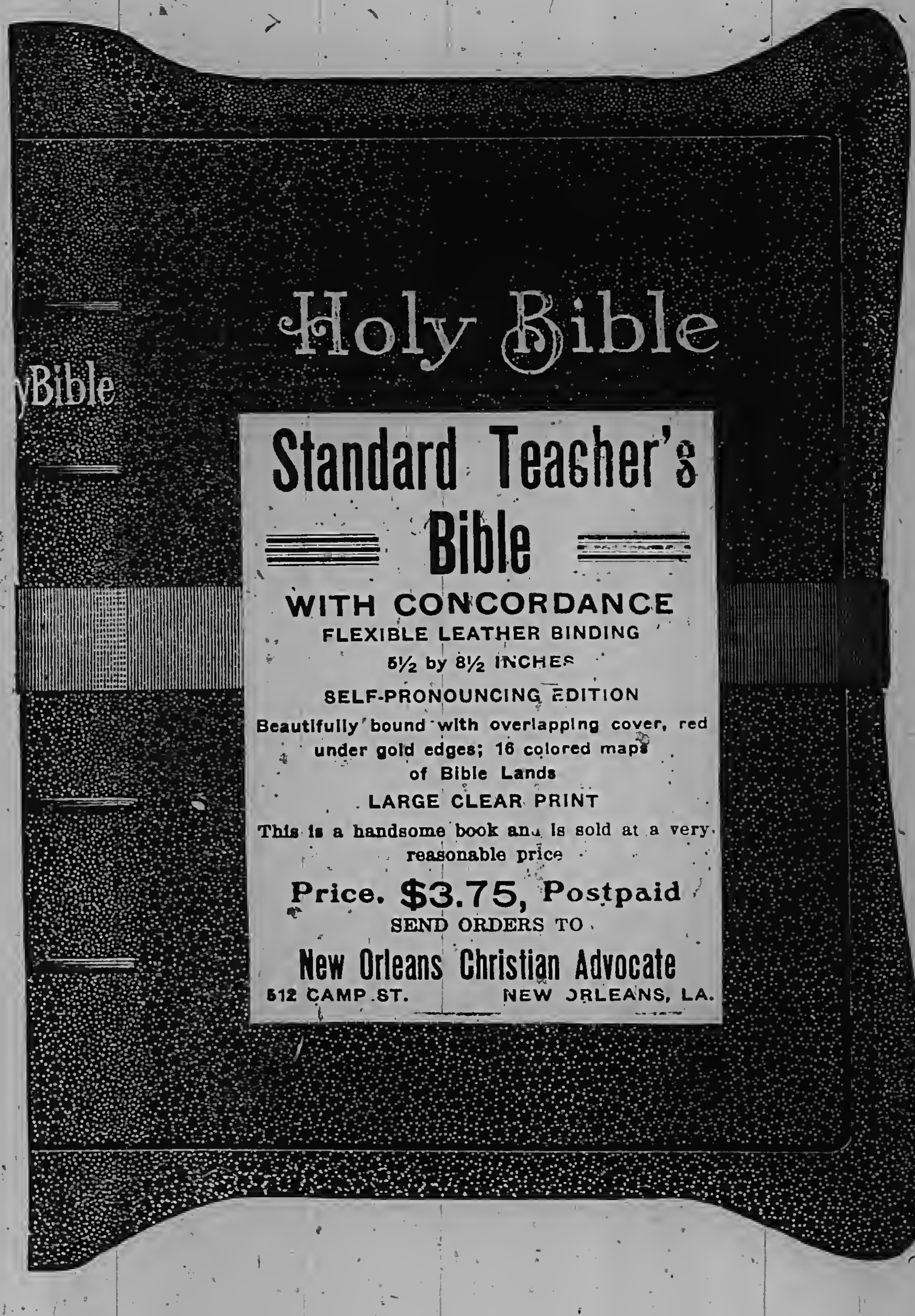
For instance, there was Noah. When the existence of the human race depended upon him, he stuck. People laughed at him for over a hundred years. But there was no shame for Noah when the ark rose grandly above the upreaching waves. There was no shame for Noah when God made a covenant with him and signed it with that most glorious signature, the rainbow.

Then there was Esther. When the life of the Jewish nation had been sold to their crafty enemy and she was called to the kingdom for such a time as that, she stuck. Through twenty-five centuries that have silenced the blast of trumpets and laid low the might of kings, her calm, young voice still sounds. "I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish."

Well, there was no shame for Esther when, as queen over a hundred and twenty-seven provinces, she saw her people's enemies overwhelmed with a vengence from God.

Paul stuck, too. His task was to hold together the parts of the Christian faith when persecution seemed about to rend them forever apart. But there was no shame for Paul. The glory in which the Roman eagles flew far to ruthless conquest has faded and left Rome's greatness to the owls and to the bats. But when Paul stood alone before the most heartless of her emperors there was with him glory eternally undimmed. The shame was rather with that Demas who forsook him, having loved this present world.

Thus through the course of human years we might go on. The true glory of this world is with those who stick to duty, to principle, to the precepts of God. This also will be their glory in the world which is to come.—In the Watchman Magazine.



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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Lake Charles Dist.—First Round

Sulphur, Jan. 18, a.m.
Vinton, Jan. 18, p.m.
Indian Bayou, Jan. 25, a.m.
Lake Charles, Jan. 25, p.m.
Gueydan Ct., at Gueydan, Feb. 1, a.m.
Lake Arthur, Feb. 1, p.m.
Acadia Ct., at Estherwood, Feb. 8, a.m.
Lafayette, Feb. 8, p.m.
Many and Zwolle, at Many, Feb. 15, a.m. and p.m.
Hornbeck Ct., at Hornbeck, Feb. 22, a.m.
Leesville, Feb. 22, p.m.
Abbeville, Mar. 1, a.m.
New Iberia, Mar. 1, p.m.

J. W. LEE, P. E.

Monroe Dist.—First Round

Oak Ridge and Little Creek, at Oak Ridge, Jan. 16, 2:30 p.m.
Columbia, at Columbia, Jan. 18, 11 a.m.; Q. C., 2:30 p.m.
Rayville, Jan. 18, 7:30 p.m.
West Monroe, Jan. 21, 7:30 p.m.
Bonita, at Bonita, Jan. 25, 11 a.m.
Mer Rouge, at Mer Rouge, Jan. 25 7:30 p.m.; Q. C., 4 p.m.
Tallulah, Feb. 1, 11 a.m.; Q. C., 2 p.m.
Lake Providence, Feb. 1, 7:30 p. m.
Monroe, First Church, Feb. 4, 7:30 p. m.
Bastrop, Feb. 6, 7:30 p. m.
Wisner, at Wisner, Feb. 8, 11 a. m; Q. C., 3 p. m.
Winnsboro, Feb. 8, 7:30 p. m.
Newellton, Feb. 15, 11 a. m.
Waterproof, at Waterproof, Feb. 15, 4. p. m.; preaching, 7:30 p. m.

Idea Worked!

Wise mothers find the things that keep children contented, well, happy. Most of them have found they can depend on one thing to restore a youngster's good nature when he's cross, fretful, upset.

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Physicians endorse the use of pure vegetable California Fig Syrup when bad breath, coated tongue, dullness, feverishness, listlessness, etc. show a child's bowels need help. Weak stomach and bowels are toned by it; a child's appetite and digestion are improved.

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Restores Color and Beauty to Gray and Faded Hair
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Oak Grove and Epps, at Oak Grove, Feb. 22, 11 a. m.; Q. C., 2 p. m.
Pioneer, at Pioneer, Feb. 22, 4 p. m.; preaching, 7:30 p. m.

ELMER C. GUNN, P. E.

New Orleans District—First Round

Franklin, Jan. 5, p. m.; Jan. 18, p. m.
St. Martinville, at St. Martinville, Jan. 18, a. m.
Algiers, Jan. 25, a. m.; Feb. 18, p. m.
Delta Ct. and Chalmette, at Chalmette, Jan. 25, p. m.
St. Mark's Feb. 1, a. m.; Jan. 14, p. m.
Felicity, Feb. 1, p. m.; Jan. 21, p. m.
Carrollton, Feb. 8, a. m.; Jan. 15, p. m.
Epworth, Feb. 8, p. m.; Jan. 23, p. m.
Second Church, Feb. 15, a. m.; Jan. 28, p. m.
First Church, Jan. 15. a. m.; Feb. 4, p. m.
McDonoghville and Pointe-a-la-Hache, at McDonoghville, Feb. 15, p. m.; Feb. 2, p. m.
Rayne Memorial, Feb. 22, a. m.; Jan. 6, p. m.
Louisiana Avenue, Feb. 22, p. m.; Feb. 11, p. m.
Slidell, March 1, a. m.
Covington, at Covington, March 1. p. m.

W. L. DOSS, Jr., P. E.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round

Scotland, at New Hope, Jan. 17, 1 a.m.; Jan. 18, 7 p.m.
Crystal Springs, Jan. 18, 11 a.m., and 2 p.m.
Bayou Pierre, at Center Point, Jan 25, 11 a.m., and 2 p.m.
Hazlehurst, Jan. 25, 7 p.m.
Georgetown, at Providence, Feb. 1, 1 a.m., and 2 p.m.
Tylertown, at Tylertown, Feb. 8, 1 a.m.; Feb. 9, 10 a.m.
Foxworth, at Sandy Hook, Feb. 8, 2:3 p.m., and 7 p.m.
Centenary, Feb. 15, 11 a.m., and 2 p.m
La Branch Street, Feb. 15, 4 p.m., an 7 p.m.
Gallman, at Bethesda, Feb. 22, 11 a.m. and 2 p.m.

J. L. DECELL, P. E.

Hattiesburg District—First Round

Lucedale, at Lucedale, January 18, p. m.
Prentiss, at Prentiss, January 25, 1 a.m. and 2 p.m.
Petal, at Petal, January 25, 7 p. m.
Bonhomie, at Bonhomie, January 28 7 p. m.
Silver Creek, at Silver Creek, February, 11 a.m.; 2 p.m.
Sumrall, at Sumrall, February 1, 7 p. m
Hattiesburg, Main Street, Februry 2 7 p. m.
Mt. Olive, Feb. 4, 7 p. m.
Richton and Piave, at Richton, February 8, 11 a. m. and 2 p. m.
Heidelberg, at Heidelberg, February 8, 7. m.; February 9, 10 a. m.
Hattiesburg, Court Street, February 10, 7 p. m.
Hattiesburg, Broad Street, February 11, 7. p.

W. A. HAYS, P. E

Jackson District—First Round

Jackson, at Grace, January 11, 7 p. m. and December 14, 7 p. m.
Satartia, at Satartia, January 18, 11 a. m. and 2 p. m.
Eden and Bentonia, at Bentonia, January 18, 4 p. m. and 7 p. m.
Terry, at Forrest Hill, January 25, 11 January 11, 11 a.m. and 2 p.m.
Jackson, at Capitol Street, January 25, 7:30 p. m.; January 30, 7:30 p. m.
Harrisville, at Mt. Pisgah, February 1 11 a. m. and 2 p. m.
Clinton, at Ridgeland, February 8, 11 a. m. and 2 p. m.
Yazoo City, February 15, 11 a. m. and 4 p. m.
Yazoo Circuit, at Lintonia, February 15, 2 p. m. and 7 p. m.
Vaughan, at Vaughan, February 22, 11 a.m. and 1:30 p.m.
Brandon and Pelahatchie, at Pelahatchie, March 1, 11 a.m. and 2 p.m.

J. T. LEGGETT, P. E.

Meridian District—First Round

Buckatunna, at Buckatunna, January 16, 11 a. m.
Waynesboro Circuit, at Hiwanee, January 17 and 18, 11 a. m.
Waynesboro Station, January 18, p. m.
Pachuta, at Pachuta, January 25, at 11 a. m.
Meridian, Poplar Springs, January 25 7 p. m.
Cleveland, at Hopewell, January 31 February 1, 11 a. m.
Vimville, at Toomsuba, February 8, 11 a. m.

T. J. O NEIL, P. E

Newton Dist.—First Round.

Carthage Ct., at Goshen, January 18 11 a. m. and 1:30 p. m.
Carthage Sta., Jan. 18, 7 p.m.
Homewood, at Homewood, January 25 11 a. m. and 2 p. m.
Lake, at Lake, January 25, 7 p. m. January 30, 2:30 p. m.
Chunky, at Chunky, February 1, 11 a m. and 2 p. m.
Philadelphia Station, Febuary 6, 7 p m.; February 8, 11 a.m.
Philadelphia Ct., at Sandtown, February 7, 11 a. m. and 1:30 p. m.
Burnside, at Longino, February 8, 2 p m.
Union, at Union, February 15, 11 a. m and 1:30 p. m.
Decatur and Hickory, at Decatur, February 15, 3:30 p. m.
Laurel, First Church, February 20, p. m.
Laurel, Kingston, February 22, 11 a m. and 2:30 p. m.
West Laurel, February 22, 7 p. m.

H. A. GATLIN. P. E.

Seashore Dist.—First Round

Biloxi, Main Street, Jan. 18, 11 a.m.
Saucier, at Saucier, Jan. 18, 7:30 p.m
Americus, at Pleasant Hill, Jan. 24, 25 11 a m.
Kreole, Jan. 25. 7:30 p.m.
Mentorum, at Pine Grove, Jan. 31-Feb 1, 11 a.m.
Wiggins, at McHenry, Feb. 1, 7:30 p.m
Biloxi, Wesley Memorial, at Epworth Feb. 4, 7:30 p.m.
Brooklyn and Bond, at Brooklyn, Feb 8, 11 a.m.
Gulfport, Second Church, Feb. 8, 7:3 p.m.
Columbia, Feb. 15, 11 a.m.
Lumberton, Feb. 15, 7:30 p.m.
Gulfport, First Church, Feb. 22, 11 a.m.
Ocean Springs, Feb. 22, 7:30 p.m.

OTTO PORTER, P. E.

Vicksburg District—First Round

Roxie, at Roxie, January 18, 11 a. m.
Fayette, January 18, 3:30 p. m. and 7 p. m.
Nebo, at Oak Grove, Saturday, January 24, 11 a. m. and 1:30 p. m.
Rosetta, at Mount Olive, Sunday, January 25, 11 a.m. and 1:30 p.m.
Oak Ridge. at Bovina, February 1, 11 a. m. and 2 p. m.
Anguilla, at Delta City, 11 a.m. and p. m. February 8.
Rolling Fork and Cary at Rolling Fork, February 8, 7 p. m.
Mayerville. February 9, 2 p. m.
Gloster, at Liberty, February 15, 11 a.m. and 2:30 p.m.

L. E. ALFORD, P. E.

NORTH MISSISSIPPI CONFERENCE

Columbus District—First Round

Ethel Ct., at Ethel, preaching and Q C., January 18, a. m.
Starkville, preaching and Q. C., January 18, p. m.
Columbus, Central, preaching, November 16, a. m.; Q. C., January 21, p. m.
Chester Ct., at Chester, preaching and Q. C., January 24, a. m.
Sturgis Ct., at Sturgis, preaching and Q. C., January 25, a. m.
Longview Ct., at Longview, preaching and Q. C., January 25, p. m.
Columbus, First, preaching, December 28, a. m.; Q. C., January 28. p. m.
Mashulaville Ct., at Mashulaville, preaching and Q. C., February 1, a. m.

W. N. DUNCAN, P. E.

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One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish,—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

The Assistant Pastor and Church Builder

The New Orleans Christian Advocate Will Prove an Assistant to Every Pastor and a Builder in Every Congregation

New Orleans Christian Advocate Week January 18-25

GOALS:

1. AN ADVOCATE IN EVERY OFFICIAL'S HOME.
2. AN ADVOCATE TO EVERY MEMBER OF WOMAN'S MISSIONARY SOCIETY.
3. AN ADVOCATE TO EVERY OFFICER AND TEACHER IN THE SUNDAY SCHOOL.
4. AN ADVOCATE TO EVERY MEMBER OF THE EPWORTH LEAGUE.
5. AN ADVOCATE IN EVERY OTHER HOME POSSIBLE.

All Together in a Great Cause---January 18-25

A LETTER FROM A PATRIARCH OF NINETY-FOUR

I want to tell about some children that lived one hundred years ago. I they were now living, some would be over one hundred; some one hundred and some about my age. I lack six years of being one hundred. I neighbored with these children, went to school with them, went to church and Sunday school with them. They grew up in a neighborhood of well-to-do farmers, Christian people. God was first in their homes. Family altars and altar fires kept continually burning, neighborhood prayer meetings well attended, fast days, class meeting, love-for. art were observed, religion pure and undefiled ruled in their homes.

The parents led their children and brought them up in the nurture and admonition of the Lord. They lived their religion, it was not Sunday religion, but Monday and all time religion. It is said that nobody got sick in the neighborhood and died unsaved. The people would come and sing and pray with them until they were converted and ready to go to heaven.

An incident in my own experience verifies the truth of this saying. I was sick and three physicians were attending me. They met in consultation one evening, and told my father I could not live through the night. He called the neighbors in and they had a song and prayer service until they all got happy. I got happy, but I did not die.

These children attended the country school, some of the boys went off to college, graduated and returned to their homes to take up their chosen profession. One family of five boys there chose the ministry. One succeeded in business and was the prime mover in building a college at Jackson, Miss., for the education of boys and girls. From that neighborhood at that time twelve young men chose the ministry for their life work and, to follow up some of those young men, Chief Justice Lamar said of one of them he could not be surpassed in oratory by any pulpit orator in the nation. On one occasion this preacher was at Crystal Springs camp meeting. One Sunday there was a great crowd there. They put up the biggest preacher for 11 o'clock. He preached a big sermon and it did not have the desired effect. The committee on public worship saw it was necessary to put up the right man for the night service. Many preachers were there and many were suggested for the night service, but the committee said they would not do. Finally, this preacher was suggested and the committee decided he would do if they could get him right. They spent that Sunday evening praying with and for that preacher to get him right for the night service. He preached a powerful sermon, a soul-searching and sin-convicting sermon. A circuit Judge, a strong Baptist, was sitting by a friend of the preacher and said, "Where has that man been, I never heard such preaching." At the conclusion mourners were called for and front benches were filled with people crying, for many, many were converted, the tide was turned, conversion and soul-winning conttinued to the end of the camp meeting.

The girls of that day developed into fine women, established families, and some of their decendants are now doing missionary work in foreign fields.

Does religion pay? Yes, religion pays. My long experience in the service tells me that religion pays. The joys and comfort I have received in times of deepest sorrow could not come only through true religion and trust in my God and Saviour.

R. W. MILLSAPS.

Lake Providence, La.

NIGHT COUGHING

Quick and Safe Way To Stop It!

Whatever it is due to—cold, catarrhal condition of the throat, dust irritations or smoking—night coughing *can* and *should* be stopped! Nothing will pull you down faster, for it not only deprives you of needed sleep, but it tears you to pieces.

At the first sign of a cough, take good old "Piso's for Coughs." It does the five things necessary to stop a cough and repair the damage done. It checks the cough spasm, loosens the mucus, opens the air passages and soothes the inflamed tissues. At the same time, it has a tonic value that tends to build up what the cough tears down. Only Piso's supplies these five vital effects and it contains no opiates and does not upset the stomach. Safe to give even to babies. All druggists sell Piso's in 35c and 60c sizes. Be sure you get "Piso's for Coughs."

FOR COLDS—
ALKALINIZE
YOUR SYSTEM

Doctors everywhere are prescribing this new treatment for colds; and it is delighting thousands by the quick relief it brings when used consistently.

Begin when you feel a cold coming. Take a tablespoonful of Phillips Milk of Magnesia in a glass of water, morning, noon and night, the first day. Do the same thing the second day. Then take only at night.

Colds reduce the alkalinity of your system. That's what makes you feel achy, feverish, weak, half-sick from them. Phillips Milk of Magnesia is alkali in harmless, palatable form. It relieves the symptoms of colds by restoring the alkalinity of your system.

For fifty years this pleasant alkaline has been famous as an anti-acid. Doctors prescribe Phillips Milk of Magnesia; hospitals use it; millions know how it relieves sour stomach, gas, indigestion and other symptoms of over-acidity. All drug stores recommend it. 25c and 50c bottles, with full directions for its many uses.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

New Orleans Christian Advocate Week January 18-25

Christian Advocate
NEW ORLEANS

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J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, JANUARY 22, 1931. C. MILTON CHALMERS, Manager

THE PROHIBITION NEW YEAR

A significant anniversary was marked on January 16. For eleven years Prohibition has been the law of the land. Notwithstanding a determined and well-organized movement to create disrespect for the law, its beneficial effects are so evident that he who runs can read.

While he was Secretary of Commerce, President Hoover, after analyzing economic statistics in his department, said: "There can be no doubt of the economic benefits of prohibition. Viewing the temperance question only from this angle, prohibition has proved its case. I think increased temperance over the land is responsible for a good share of the enormously increased efficiency in production, which statistics gathered by the Department of Commerce show to have followed the passage of the prohibition law.

"Exhaustive study from many angles of production over average periods, ten years apart, before and since the war, would indicate that while our productivity should have increased about 15 per cent, due to the increase in population, yet the actual increase has been from 20 to 30 per cent, indicating an increase of efficiency of somewhere from 1 to 15 per cent. There is no question, in my opinion, that prohibition is making America more productive. There can be no doubt that prohibition is putting money in the American family pocketbook. The dry law has proved its worth in dollars and cents."

A recent note sounded from an important source was that made by Mr. Joy Elmer Morgan, editor of the Journal of the National Education Association, when he said:

"The talk of national referendum of the Eighteenth Amendment shows an amazing ignorance of conditions in the country at large. Such a procedure would subject the country to needless controversy when there is a firm demand for international peace and constructive effort. There is not now, and never has been, a ghost of a show for repeal. The rising tide of militant dry sentiment has only begun to come in. The Eighteenth Amendment is not primarily a political issue or even an economic problem—although these phases are important. It is a human issue and a moral problem. The Eighteenth Amendment is the greatest contribution to child welfare in human history with but two exceptions, the establishment of the Christian church and the development of the common school. Enforcement is now 70 per cent effective and is gaining steadily under the new policy."

The President is quoted recently as saying, "We can no longer gloss over the unpleasant reality which should be made vital in the consciousness of every citizen, that he who condones or traffics with crime, who is indifferent to it and to the punishment of the criminal, or to lax performance of official duty, is himself the most effective agency for the breakdown of society."

(Continued on Page Eight)

BUSINESS NEEDS REASSERTION OF CHARACTER

It was the editor's privilege recently to meet and enjoy a brief visit with Mr. E. R. Black, member of the First Baptist Church at Atlanta, Ga., Governor of the Sixth Federal Reserve Bank District, and in the course of conversation the financial leader mixed religion with business and said, "The pressing needs of the time are not many, nor are they complex. They are few, but very important; we need a courageous faith in God, faith in each other and faith in the principles of legitimate business. Business will revive more by the reassertion of character than anything else."

Without the qualities of good character business cannot be good. The millions of dollars that are wasted in riotous living, dissipated in speculative grasping would all be put into constructive channels if the standards of Governor Black were prevailing.

The millions of dollars that it cost this republic to operate its courts and deal with the criminal element is sufficient to adequately endow every one of the six hundred or more struggling colleges and initiate methods and operate industries that would do away with unemployment and make the pinch of poverty an unknown experience in American life. When will people act upon the knowledge that they have—that sin and its by-products cost individuals and the government more than the necessities and worth-while things of life? If man would go out of the business of sin and into a life that would reassert the dominance of character, it would bring him into prosperity and peace.

ADVANCE WHILE WAITING

The supreme need of the world is the good man. The days await the showing forth of the sons of God who will lead mankind out of a maze of speculation, enervating social contradictions, and low spiritual levels up on to high planes of spiritual adventure and conquest.

Dr. Clarence True Wilson, in his book, "That Flame of Living Fire," wrote, "The world awaits the arrival of a new religious leader, who has the vision, tact and courage to live the highest New Testament Standard of experience and life and power; who believes in the whole Bible as a message from heaven, who is dead to the world and alive to God in every atom of his being; with every capacity filled and every power energized by the Power of the Holy Spirit."

There have been and are leaders who have led the multitudes far up the heights. However, no voice can communicate vision and power that doesn't have responsive hearers.

Must the age wait for an individual who towers above his fellows like an Everest? May not the redeeming qualities of Dr. Wilson's "new religious leader" be incarnated in a type rather than a single man? The needs are so immediate until the average man should move on, and not sit idly in the market place waiting for a gigantic personality to appear who will perform herculean tasks in a miraculous way. It may be that the valleys have been lifted up until the base and peak are close together; and leadership has become more of a correlative richness of spirit and administrative direction than an eminence of superiority.

Pascal said, "Give us the man and all else will follow." Have we not the Man of Galilee? The ascended Captain of the host is with us yet, and the conquering principles of His Kingdom are not hidden away in reserve for the few, but they have been heralded abroad from the Mount. Immanuel tabernacles with His people and leads against the foe. The lines of advance have been plainly written in imperishable words of spirit and life. Millions have come to live for they have seen Him who is full of grace and truth.

It is time for the rank and file to forward march with such an abandon that will make the hardest task a privilege and the heaviest sacrifice a joy. Let the average man realize his place in the momentous scenes of spiritual conquest and the Church will advance while she waits.

A Matter of Importance

BY BISHOP HOYT M. DOBBS, D.D., LL.D

The College of Bishops, on the morning of May 7, 1930, in their Episcopal address to the General Conference then assembled in the city of Dallas, Texas, brought before the whole Church the significant fact that our Schools of Religion at Emory University and Southern Methodist University should be more adequately endowed—and this without delay.

These words from the Episcopal Address will be readily remembered by all who heard them or read them:

"Emory University and Southern Methodist University were established by authority of the General Conference, and the whole Church, therefore, has a responsibility with reference to these two institutions.

"We would especially call your attention to the Schools of Religion which are vital parts of these Universities. Steps should be taken immediately more adequately to endow these institutions.

"We should be false to a solemn responsibility, therefore, if we did not unitedly call upon this General Conference to consider and approve plans for the liberal endowment of our Schools of Religion."

The General Conference accordingly took this important matter under most careful consideration and later adopted the report in which the following words appear:

"We respectfully ask that the General Conference authorize the raising of $1,000,000 endowment for each of our Schools of Theology at Emory University and Southern Methodist University during the quadrennium, the funds raised east of the Mississippi River to be assigned to Emory University, and those west of the Mississippi River to Southern Methodist University, except when otherwise directed by the donor.

"We ask that the General Conference request the Bishops to co-operate with this movement in their respective districts, and that the General Board of Education be directed to co-operate in this effort during the coming quadrennium.

"It is not contemplated that this should be a Church-wide, every-member campaign or drive, but a duly authorized and carefully planned approach to men and women of liberality and ability in the various Presiding Elders' districts.

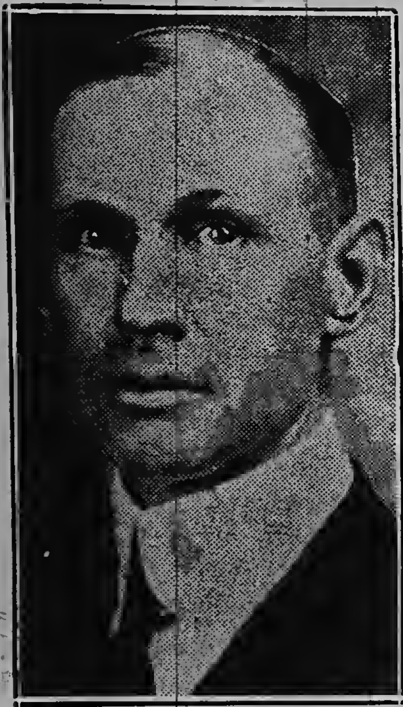
"We ask that an organization adequate to the task be authorized to co-operate with the representatives of the two institutions."

In compliance with this requirement of the General Conference, President Charles C. Selecman, of Southern Methodist University, on Friday, November 21, 1930, invited the Bishops in charge of Conferences west of the Mississippi River to meet him, the faculty of the School of Religion, the Board of Trustees, and other officials of the Church and the University, for the purpose of perfecting plans and devising ways and means by which to accomplish the ends set forth in the preceding paragraphs of this article.

The Bishops were requested to write letters to all the presiding elders in the Conferences west of the Mississippi River asking that they prepare and send to the Bishops in charge the names and addresses of prospective donors. The presiding elders are further expected to send also the names and addresses of all prospective students for the School of Theology, and to impress their young men entering the ministry, not only with the desirability, but of the imperative need of trained men for the work of the Church.

It is well known to all that these Schools of Theology have been doing their work since 1914—having been in operation for only fifteen years. Yet, during this short time, the School of Theology at Southern Methodist University has enrolled eight hundred students, including thirty-six from foreign countries. There are at this time approximately eight thousand preachers serving in the pulpits of the Methodist Episcopal Church, South, and the young men who have done their work at Southern Methodist University and Emory University have already taken rank with the most efficient men in our ministry. It will furthermore be seen that in these fifteen years, the School of Theology at Southern Methodist University has trained a number equal to one-tenth of the entire number of preachers now in the pulpits of Southern Methodism. While the figures from Emory University are not at hand, it is safe to say that Emory has done equally as well.

The preacher of tomorrow, even as the one of yesterday and of today, must come to his place with some degree of preparation which is in keeping with the demands of his high calling and commensurate with the noble opportunity which is his in our own day and generation.



BISHOP HOYT M. DOBBS, D.D., LLD.

One of the most thrilling and significant chapters in the history of the people of God is that which acquaints us with the experience and the training by and through which God has led men in preparing them for this great responsibility. Abraham, Moses, Isaiah, Jeremiah, Saint Paul, Martin Luther, John Wesley, and Francis Asbury, are only a few of those whose names come to mind when review is made of the radiant points of the history of the Church. Men and women in every walk of life and in every calling now receive some training of some kind for their various tasks and responsibilities. This is one of the great presuppositions in all worldly pursuits which is even more necessary in the work of the Christrian ministry.

Our life today grows increasingly complex. We are more and more dependent one upon another. The spread of knowledge, which, unfortunately does not always mean the spread of holiness, is well nigh universal. The standard of intelligence is higher and higher all the time. Men and women still hunger not noly for bread, but also for God. The demand for inspiration and for strength is unceasing. It is unthinkable that men in the Christian ministry can enter upon its duties without in some measure preparing themselves for its exacting demands. This is not debatable, and so far as we know, it is no longer debated.

The obligation is unmistakably ours to make adequate and ample provision for the needs of the noble young men and women who have been admitted into the Church "by birth or baptism," and to put within their reach the religious and cultural advantages which every other great church offers to its sons and daughters.

All the other enterprises of the Church wait upon that of Christian education, which must either limp or lead in proportion to the generous foresight of Godly men and women of means who deliberately decide to make this the most far-reaching of all investments—that of moneys applied to the creation of character and citizenship in the kingdom of God upon the earth.

"The preacher is to interpret the will of God; and he is to do this in an age which is confronted with a confusion of facts and of ideas and of ideals for which human experience has no parallel. For this task creative minds are required. To rethink this enlarged world, and to comprehend and proclaim the Old Gospel in terms of the new and more complicated human relationships is a task for intellectual adventure of the highest order. The minister has the moral obligation to be intelligent."

The funds for this purpose must in the very nature of the case be supplied by the Church. The reasons for this will be readily apparent to all thoughtful and discerning men and women. The government and also the State now offer education which is practically free to all who will comply with the conditions for entering upon its benefits. As is well known the American people early in their history made the decision wisely to keep the Church and the State separate in their respective functions and spheres. This makes it necessary for the seminaries to look to the Churches for their revenues. Of course, these revenues may sometimes come through the channels of individual and private philanthropy; but even then the Church has been either directly or indirectly related to the donors. Moreover, most institutions of learning now derive their moneys for teaching from endowments. This has come to be the most practicable, the most satisfactory, and the most permanent method of support and management. In thus seeking endowment for our schools of religion we are putting ourselves in line with the most approved experience and plans of all other great religious organizations, and of many of the other secular corporations and institutions of our country.

This appeal will be felt also because of the present practical needs of our Schools of Religion. While it must be admitted that we have made and are now making great progress, the fact remains that we are under the necessity of doing vastly more in order to conserve the results already obtained and to insure the work of the future. We must continue to maintain an increasing self-respect. We must create and shape our own leadership. Our young men are entitled to the same cultural and religious advantages which the other great denominations offer to the young ministers coming up to them for training.

The School of Religion at Southern Methodist University needs the endowment of a million dollars for several reasons. The professors there and elsewhere are justly entitled to a living which "will keep them above the drudgery line." They need to be free to pursue the high aims which we have set for them, and which take for granted an adequate support. Some of them are making sacrifices which, if the Church knew about, it would be unwilling to have continued.

Most of the young men who enter the ministry have already largely exhausted their resources before they reach the doors of the seminaries. In some instances they have been compelled to incur debt in the completion of their academic studies. Hence it is but our reasonable duty to provide scholarships for those of character and ability in order that they may fully equip themselves by further pursuing their studies as other graduate students in other departments of the University constantly have the privilege of doing. The sum of $5,000 put at interest under the direction of the president and the board of trustees, will yield an income sufficient to enable a worthy young minister annually to meet his expenses in one of our Schools of Theology. In this way men and women of influence and of means may have the satisfaction of putting into the Christian ministry every third year a young man who may be permitted to continue to preach the unsearchable riches of Christ long after many of us have fallen on sleep.

Perhaps it is not too much to say that one million dollars set aside as permanent endowment for our Schools of Religion would yield returns as far-reaching as any which can be conceived of at this time. It is indeed a far call from the establishment of Harvard College on that memorable day in 1636 to the founding of the University of Chicago, Southern Methodist University, and Emory University. The words of those pioneers bring with them significance and weight as they reach us today:

"After God had carried us safe to New England, and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the civil government, one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the Churches when our present ministers shall lie in the dust."

Here begins, then, the history of higher education in the United States of America. They were resolved to "bequeath to subsequent generations a worthy ministry." In other words, one of the noblest by-products of the work of the Church at that time was the higher education of men and women in this western world. The Gospel—the Church—the Christian ministry—these are the primary agencies which nourish and keep alive the nobler qualities of the nation's life.

This appeal is made to the men and women throughout the whole Church. The human soul is the most precious value of which we have any knowledge. To bring to bear upon a human soul the redemptive energies of the Cross is to shape human destiny not only in one's own day and generation, but in all succeeding generations.

This is the force which makes men and women, upbuilds civilization, and brings to greatness all who embody it. It is religion which makes civilization, and not civilization which makes religion. Gold, under God, may be made the means by which character may be formed and communities influenced and history shaped for centuries. The purse of a Christian man or woman may speed these processes of redemption. The future leadership of the Church depends in large measure upon the adequate endowment of our Schools of Religion. The College of Bishops, the General Conference, the Universities, and their Boards of Trustees, unitedly call upon our people everywhere to make this one of our major objectives and one of our great achievements during the coming quadrennium.

ORPHANAGE APPEAL, BUT NOT FOR CASH

By Rev. B. F. Lewis, Superintendent

In this article I am going to make an earnest appeal, but will not ask for one penny in cash. I am sure it will not be necessary for me to dwell upon the fact that something should be done to liquidate the debt of $40,000 on our Home, which has been an extremely heavy burden to us for a long time. The interest rate has been increased until we are now paying nearly $3,000 per year interest. This within itself is a heavy and aggravating burden especially now when there is a general business depression.

The plan which I am going to present will wipe out the entire $40,000 indebtedness and stop the paying of excessive interest and it will not cost one penny in cash. It will, however, cost your enthusiastic co-operation. When I have gone into the details of the plan and explained how easily we can accomplish this worthy and worth while undertaking I just know that we can count upon you and all your friends and neighbors for one hundred per cent co-operation.

Here is the plan: The makers of Octagon soap products have agreed to take care of the entire $40,000 indebtedness in exchange for 8,000,000 coupons from the various soap items in the Octagon family, of which there are six. I think it will be appropriate for me to name these six coupon-bearing products. They are as follows: OCTAGON SOAP, OCTAGON SOAP POWDER, OCTAGON CLEANSER, OCTAGON TOILET SOAP, OCTAGON FLOATING SOAP and OCTAGON SOAP CHIPS. Please note that coupons from all these items can be combined to make up the required number. Also note particularly that we will receive double value from all coupons from OCTAGON TOILET SOAP. If you are not willing to make Octagon your "Wash Word" one hundred per cent in 1931, I know you will be able to pick out several of these items which you will be willing to use regularly.

The general policy of Colgate-Palmolive-Peet Company, makers of Octagon products, has been to spend their advertising appropriation for merchandise, giving same to their customers and friends in exchange for the coupons. But in our case they have cheerfully modified this forty-year-old policy and made us the offer as above outlined. I cannot help but feel that we would be ungrateful, indeed, and may I say, short-sighted if we fail to take full advantage of this extremely liberal offering. Furthermore, the company has agreed to give us a new truck as an extra bonus, cost not to exceed $800, if we secure the needed 8,000,000 coupons within a specified period. After giving the matter due consideration we have decided to set our goal at 1,000,000 coupons per month. This will be easy and yet it will take thoughtful, careful, and prayerful consideration by each and every friend of the Orphanage. Everyone is interested in all institutions that care for homeless children, therefore it will be easy for you to enlist the co-operation of all your friends.

Should some unsympathetic party suggest that you are paying for all these coupons, kindly inform such a one that you are aware of that fact, and also that you are aware of the fact that the public pays for all advertising, regardless of the mothod of publicity adopted. The coupon method of advertising is certainly ethical, as it assures everyone of receiving their pro rata of the advertising appropriation if they will save the coupons.

It is just possible that in some of the rural sections and perhaps in some of the small towns the dealers have not been handling the Octagon products regularly. Should this be true, may we suggest that committees be appointed to call on the dealers, urging them to co-operate by stocking with the various Octagon brands, so you will experience no difficulty in securing the same? Here are other suggestions, that will be helpful, that have been used successfully in other coupon drives. Get the dalers to place coupon boxes in their stores near the soap counter. Have appropriate posters made which will explain the object, requesting that coupons be deposited for the Orphanage. Possibly some of the younger members of the community have talent and will be glad to prepare these posters.

The campaign proper will start February 1 and is scheduled to be completed by September 30. Early in October we hope to have a state-wide rally and note-burning. Will tell you more about this later. Mr. Bowman, the representative of the premium department, has expressed a desire to ride to this rally astride the hood of the new Bonus Truck, and we are determined that he shall have this pleasure.

Finally, do not wait until February to get started. Begin now. See that your local dealers are prepared to co-operate. Have the posters and coupon boxes ready and placed in the stores. Get your local editors to give publicity to the campaign. Write your friends. Get the young people interested. There are various and sundry suggestions which could and will be made from time to time, but we hope our friends will assume their responsibility and give their whole-hearted support and co-operation by working out effective methods for the success of this big coupon drive.

WE MUST WIPE OUT OUR INDEBTEDNESS AND WE NEED THE NEW TRUCK. We MUST WIN. REMEMBER THE MINIMUM WILL BE 1,000,000 COUPONS PER MONTH AND THAT THE NOTE-BURNING IS SCHEDULED FOR EARLY OCTOBER.

I could not close this article without thanking you sincerely for your part in helping us secure the big General Electric refrigerator. It is wonderful and did not cost us a penny—only Octagon coupons.

Jackson, Miss.

WATCH-NIGHT SERVICE AT BENTON

Rev. G. E. Allan, the resourceful pastor at Benton, Mississippi Conference, closed the old year and began the new with a Watch-Night Service at Benton. This was the first step in the Spiritual Life plan and the following unique and suggestive Acrostic was used:

N—Now is the time for all men to come to the aid of their Church.
E—Every effort should be made to make this the best year of our lives, individually and as a Church.
W—Ways should be found to use our time, to the best advantage, for the glory of God and the advancement of His Kingdom.
Y—Years—yes, this New Year offering 365 days filled with opportunities for service and for praise.
E—Eternity cannot be measured by mortal man, but if we measure up to God's standard, for man, then no regrets shall be ours as the years of eternity roll on and on and on.
A—All together we shall win if our trust is stayed on Him.
R—Righteousness not only exalts a nation but a community also; may our Nation, our State and our community be more righteous throughout this new year.
1—One, yes, I am only one but I'll do my best.
9—Nine, like minded as me, would be nine times my strength you see, for it was nine, plus
3—Three, that Christ used as a nucleus for the beginning of our Christianity.
1—One was a traitor who proved untrue; God forbid that this should ever be said of me or of you.

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All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE CHURCH PAPER

Dr. L. O. Hartman, editor of Zion's Herald, Boston, Mass., enumerates fourteen points of value in the church press, as follows:

1. I mention first the fact that the religious weekly voices the call of God both to the individual and to society, reiterating that summons to Christian idealism every seven days throughout the year.

2. The church paper promotes fellowship and solidarity among the followers of Jesus Christ, and today is paving the way for Christian unity throughout the world.

3. Through the pages of such a periodical, instruction is furnished in Christian principles through editorials, contributions, poetry and devotional articles.

4. The religious press also seeks week by week to apply gospel teachings to concrete situations as they develop in the progress of the world.

5. The church paper furnishes information on great issues, eliminating the false propaganda that in our time fills the pages of many daily newspapers.

6. The religious weekly interprets the events occurring throughout the world from the angle of Christian teaching, and points out their meaning for the kingdom of God.

7. In the columns of such a publication the relations between religion and the philosophic, scientific and social movements of the day are shown and explained.

8. The church paper is also a watch-tower from which the watchman reports the advances and retreats of the Christian forces in their battle for the things of the spirit, discerns the signs of the times, and warns the followers of Jesus against impending dangers.

9. The Christian weekly is, moreover, a defender of the faith, attacking the menacing evils of the day in the fields of thought and action. It is unalterably opposed to the pagan spirit in its every manifestation.

10. Sometimes we hear the religious journal described as the "spearhead" of organized Christianity, because it does a pioneering work, espouses reforms, many of them unpopular, and seeks to lead Christian forces into the new paths of genuine progress.

11. Through the mails week by week comes this printed message of gospel teaching to help parents in the cultivation of home religion. In the pages of the church paper are to be found wholesome, inspiring aritcles and stories, good reading for children, and editorials on the problems that today beset family life and threaten its welfare.

12. The Christian newspaper clears the pathway for the preacher by imparting to his members important information about the Church and the Kingdom enterprise and stimulating generally an interest in religion and the life of the spirit.

13. A Christian newspaper chronicles the happenings of the religious world, furnishes news about churches and leaders, and reports the progress of evangelistic and missionary endeavors.

14. Through the columns of the religious press is furnished the very best publicity for Christian enterprises, such as universities, hospitals, homes, and other institutions dependent upon the good-will and generosity of the Christian public.

TRIBUTE TO REV. C. C. EVANS

As his official Board and friends, we want to render our tribute of respect and esteem to the memory of our dear pastor, Brother Evans, a man of fine character, loving disposition and a great friend; a beacon light to his people, ever endeavoring to lead them to a higher life and towards that City whose builder and maker is God.

Out in the cold Christmas night alone with God, stepping out into that beautiful Home, the home of the soul, that he preached so eloquently and earnestly about a few weeks ago.

We offer this our tribute of love. His memory and soul-stirring sermons will linger with us for years to come. We extend our heartfelt sympathy to his loved ones, praying they may be sustained and kept by that power that is a refuge in time of need.

C. M. FAIRLEY, Sec. and Treas.
C. W. JACKSON, S. S. Supt.,
F. COLMER, Chairman of Board.,
R. P. COLMER,
DR. J. F. COLLEY,
O. H. MARTIN, Chair. Mis. Com.,
HOMER M. MILLER,
J. V. RAPE,
C. H. WOOD.

Moss Point, Miss., December 27, 1930.

CHURCH EXTENSION

The Board of Church Extension regrets that it is necessary to announce to the Church that receipts from assessments from the several Annual Conferences for the year 1930 fell to such a low figure that the Board finds that it has granted at the last Annual Meeting and at the Appropriations Committee meeting, September 5, 1930, donations sufficient to consume all the donation money in hand. The financial condition throughout the territory covered by our Church has brought embarrassment to many congregations which, under normal conditions, could finish their enterprises without aid, but whch, because of these circumstances, are making earnest appeals to the Board for loans and donations to save their property.

The purposes of this communication are to inform the Church of the real situation, so that the churches whose applications have been declined may understand why they did not receive aid, and to urge all congregations to make an earnest appeal for liberal contributions to the Kingdom Extension Offering.

T. D. ELLIS, Secretary.

P. S.—The above statement was unanimously approved by the Appropriations Committee at the meeting held at the Church Extension Building, January 2, 1931.

T. D. E.

BATON ROUGE DISTRICT STEWARDS' MEETING

Those of us who have been in the district for the past three years have become accustomed to the fine district meeting sponsored by the Rev. L. W. Cain, presiding elder of the Baton Rouge District. But his most ardent supporters were not prepared for the most excellent meeting of the district board of stewards and charge lay leaders which he called to meet in the Ponchatoula Methodist Church, Tuesday, January 6, 1931. From the beginning to the end the meeting was a success.

The apportionments were received and handed down to the several charges on the double ratio of membership and pastor's salary. The presiding elder's salary was fixed at 13 per cent of the preacher's salary. After these routine matters of the district board of stewards were finished, the other interests of the church were presented.

Rev. J. Henry Bowden represented the Board of Christian Education and brought a short message on "Paying the Apportionments in Full." Rev. Walter C. Scott represented the Board of Missions and distributed literature and took orders for literature from each pastor in the district.

At the close of the conference the ladies of Ponchatoula served a chicken dinner which was enjoyed by all present.

One of the outstanding attractions of the meeting was the inspiring message brought to us by Dr. Theodore Copeland, 3710 Euclid Avenue, Dallas, Texas. Dr. Copeland remained during the conference and preached Tuesday night at the Methodist Church in Ponchatoula. The writer of this article heard many very fine words of commendation for the two messages of Dr. Copeland. We trust that Dr. Copeland will visit our district again.

Another event of importance was the passing of a resolution offered by Rev. J. B. Grambling to this effect, that the Baton Rouge District adopt as its slogan for 1931, "Make Church Membership Mean More," and use this slogan in all our advertising and church literature.

We believe that the Baton Rouge District has its best year ahead of it. If the beginning is any criterion of the ending, then surely this will be a successful year, for we have made a good beginning.

J. HENRY BOWDON, Secretary.

THE MONROE DISTRICT STEWARDS' MEETING

If attendance and interest mean anything to the material and spiritual life of a district, Monroe is off to a banner year. At the annual district stewards' meeting, January 7, every minister, with the exception of Rev. R. W. Tucker, who was ill, was present with his district steward or a member of the board of stewards. The new ministers present were: Louis Hoffpauir, West Monroe; Bill Pomeroy, Delhi; H. W. Cudd, Sterlington; R. R. Branton, Epps, and R. A. Bozeman, Oak Grove.

Important discussions centered around the apportionments as the pastors received their quotas for the year. Rumors of "depression" and "hard times" were insinuated, as some expressed regret that reductions were not greater, but all concurred in the high resolve to do their best to make the district as near one hundred per cent as possible.

Dr. W. W. Drake and Rev. W. H. Giles spoke on the new financial plan, and each expressed a belief that it was possible for every church to reach its goal if it only entered into the work with confidence and the spirit of sacrifice.

Miss Elizabeth Langford spoke enthusiastically of her work with the young people of the conference. She now represents all of the young people's work which was provided for by the merging of Sunday school, Epworth League and education boards.

Mr. W. B. Clark was appointed district lay leader, succeeding Mr. S. M. McReynolds, who was elected Conference lay leader at Alexandria.

The Dual Extension work, through the Sunday school, was ably reviewed by Mrs. D. C. Warner of First Church, Monroe, who has the reputation of being one of the most efficient missionary superintendents in the district.

THE CHURCH IS BUILT ON CHRISTIAN EDUCATION

Wesley knew it, hence he said of those preachers who did not study constantly, "Ought not shame to cover your faces?" Hence he built a school before he ever had a Church. Hence he gave life long encouragement to the Methodist woman who organized the first Sunday School in history.

Methodism has always known it, hence the Church has gone hand in hand with the school—has covered the world with institutions of learning—has even made a school out of every congregation bearing its name.

Christian Education is much more than conducting schools for literary and theological instruction. It is a process of training every soul in and for the Christian life.

It must precede evangelism. Indeed, it is evangelism. Practically no persons are converted who have not first been trained in religion. Eight or nine out of ten converts come from the training processes of Sunday School or Epworth League.

If Methodism grows—even lives—it must spread its whole program of Christian Education.

The Kingdom Extension Offering will do this. Bring it to the attention of all the people. Inform them thoroughly. Give every member an opportunity to make an offering.

GENERAL COMMISSION ON BENEVOLENCES

METHODIST EPISCOPAL CHURCH, SOUTH
Doctors' Building, Nashville, Tennessee

The presiding elder, Rev. E. C. Gunn, announced the district Kingdom Extension Institute for January 30, at Winnsboro. Rev. Louis Hoffpauir set the challenging note for the year in his devotional talk when he spoke of "Service Out of the Overflow." It was the prayer of everyone present that the spirit of loving service might flow through every channel of church life in a large measure in 1931.

B. C. TAYLOR, Secretary.

RUSTON DICTRICT STEWARDS' MEETING

A meeting of pastors, district stewards and lay leaders for the Ruston District was held in the Trinity Methodist Church, at Ruston, on Wednesday, January 7, 1931. There were about fifty present, most of the charges being represented.

The meeting was opened at 10 o'clock a. m. Rev. George Fox of Hodge led the devotional.

Rev. R. M. Brown took the chair and after the election of a secretary the business of the day was taken up. Rev. R. M. Brown explained the new financial system.

The apportionments for benevolences for the various charges were made and the salary of the presiding elder was fixed.

A committee was appointed by the presiding elder, in accordance with a prevailing motion, to study the various charges in the district with a view to more equitable distribution of the benevolent apportionments. The committee composed of Rev. K. W. Dodson, Judge E. L. Walker and Hon. W. J. Hammons are to have their report ready at the meeting of the District Conference.

Judge Walker, district leader, presided during the remainder of the session, and gave an excellent talk on stewardsip and the duties of the various officers under the "new plan."

A delicious luncheon was served by the ladies of Ruston. During the luncheon hour, Dr. W. W. Drake of First Church, Monroe; Mr. S. M. McReynolds, Conference lay leader, and Rev. A. K. McLellan brought us helpful messages.

In addition to the regular official members there was a number of visitors present, including several ladies.

Rev. Robt. M. Brown announced the Mission Institute to be held at Gibsland, on January 29, 1931, and asked all present to take the announcement as official notice.

Rev. George Fox, Rev. J. T. McVey, and Rev. Cleanth Brooks were introduced as the new pastors of the district.

The meeting was closed with prayer by Dr. Brooks of Haynesville.

R. H. STAPLES, Secretary.

IN THE HEART OF LOUISIANA

Our district stewards' meeting has come and gone. Those preent: Wadley, Hunter, Sanders, Ernest, Rogers, Few, Butler, Hardee and Breedlove. Nine.

The regular business was transacted. The apportionments were handed down on the basis of membership and salary. Has anyone found a more equitable way?

The preachers and the district board of lay activities were invited to sit in with the district stewards. Preachers present: Holmes, Wilson, Foster, Nease, Hines, Knight, Atkinson, White, Lipscomb, Joyner, Cross, Anders, Boddle, Dring, Baggett and McLellan, sixteen. In addition, quite a number of lay leaders, both men and women, were present.

Hon. T. W. Holloman explained the new legislation adopted by the General Conference in regard to lay activities, stressing the feature that the board of stewards constitute the local board of lay activities.

Dr. W. W. Holmes spoke on the merger of the three boards into the Board of Christian Education and what it should mean for the local church as they carry out the idea into all of their activities.

Miss Elizabeth Langford spoke of the "Young People's Movement in the Church," and what this new year should mean to us as we put our young people to work.

Strong resolutions were adopted pledging the district lay movement to promote Christian stewardship, men's work, boys' work, full payment of all benevolences, personal evangelism, lay speaking, training of church officers and all other interests of the church in co-operation with the agencies promoting these interests in the local church.

"We know one thing is always true:
Achiement knows no bar nor fetter.
What man has done, that man can do,
And usually a little better."

The motto for the year is: "Everything in Full." Place high thy standard, and with a firm tread and fearless eye press steadily onward. **Persevere**, and thou wilt surely reach it.

Distribute the literature on the benevolences. Secure your pledges. Collect them through the year. Success will attend you.

January is church loyalty month. February is survey month. March is the month for missions. April is revival month. May is Christian Education month. June is laymen's month. Remember on June 14 a layman is to speak in every pulpit. Follow the program of the church.

ALBERT S. LUTZ, P. E.

DEDICATION ADDRESS

A MEMORIAL TO MY MOTHER, MRS. SUSAN L. MONTGOMERY

By Arthur Montgomery

(Rev. P. H. [illegible] upon [illegible] appointment to Madison station, Mississippi Conference, visited Mr. Arthur Montgomery, a successful business man of Atlanta, Ga., and Mr. Montgomery contributed most of the funds required for the erection of the beautiful new church at Madison. Upon the dedication of the church building, Mr. Montgomery delivered the following eulogy, which is replete with sentiments that express the affection of many another son for his own mother.—Editor.)

Not far from where I now stand my eyes were opened upon a beautiful world. My advent was timed to nature's awakening of spring—the trees were budding, the grass greening, and the flowers beginning to bloom. It was here that my infant feet made their first impression on the clay of this soil—here that I lived my childhood, my youth and my adolescence. Attaining the period of early manhood here, I saw a beacon and heard a call to other fields. In responding to that call I carried with me the sweet memories of my home, my friends and associates, and that sentiment has adhered tenaciously to me to the present day.

Looking backward upon the days of my early life, reviewing the many scenes and rehearsing the happy events, I feel my spirit rejuvenated, and I am made to feel the exuberance of youth and wish I were a child again.

Retrospecting this period of half a century past brings to me picturesque panorama, like the scenario of a moving picture, in the background of which I see my old home and the surrounding playgrounds. I imagine I can hear the sweet song birds send their carols of peace and good will to all mankind. I imagine I see the apple blossoms in the old garden vieing with the sweet-scented roses diffusing their fragrance on the early morning breezes.

But paramount to all these I see in the forefront of that picture the face of a beautiful woman on whose cheeks still linger a trace of youth. While that face is furrowed by the bitter tears of grief, sorrow and bereavement it yet radiates a character of strength, and patience, faith and hope.

I see this good woman again, each Sabbath morning leading her little family of paternal orphans to the Union Sunday school in the old Methodist Church. I see her kneeling around the chancel of that old church, in communion and fellowship with other Christians, commemorating the dark scenes in the Garden of Gethsemane.

As our reel unfurls, it develops that same good woman in her Samaritan work, visiting the sick, consoling the distressed, and measuring out comfort to the bereaved.

This Christian woman was not a member of the Methodist Church. Adhering loyally to the tenets of the church of her ancestors, but without a single sectarian thought, she affiliated with every church of the Christian faith. She was always among the first to greet the incoming pastor and welcome his family, ever ready to cheer the disconsolate, encouraging the doubtful and building bulwarks against the skeptical, because she herself was a Christian.

And that good Christian woman was my mother.

She that nurtured me from weakness unto strength, nursed me from sickness unto health. She it was at the close of each day, when the shadows of darkness hung over our happy home, lay me in my little bed and taught my lisping lips the "Now I lay me down to sleep."

My mother was my Guardian Angel—ever watchful that she sound the siren of warning when danger threatened. She blazed the highway which I must tread and swept aside the jagged stones that might bruise my feet.

She placarded the paths of rectitude, lest I stray into the broadway of turpitude. She closed the prison gates ahead of me and planted the red flag at the gates of the alluring gardens of temptation. She spun the first thread of a character she coveted for me, and with her prayers wove that into a cable she thought would sustain me. And if today that character were on trial before a jury of my peers, and were found wanting, I could not enter a single plea in mitigation for my derelictions, or traverse my mother's prayers; but say it is but the weakness of the flesh.

If in their research any strength be found, infinitesimal as it might be, I should claim no credit to myself but say it obtained by the grace of God and my mother's prayers.

More than two decades have passed since deaath closed her eyes, sealed her lips, and silenced her voice, yet that voice reverberates in my ears still and I can hear my mother's call.

Oft times at the end of a strenuous day, when I can close down my desk and my feet homeward trend, I meditate, for I am mindful that in that happy home there yet remains the vacant chair of my mother. And when the nocturnal shades shut out the light of the receding day, and nature calls me to rest and slumber, like Jacob I dream a dream.

I can see the gates of heaven ajar—I see the angels descending and hover around my couch. I recognize the faces of the loved ones gone before, but pre-eminent among these I see the face of my mother, reflecting the glories of her heavenly home. When I seem to embrace her I am restrained by the forbidding hands of the angels, while my mother touches the silver chords of her golden harp, attuned to the melodies of the angels' anthem, singing, "Holy, Holy, Holy."

I realize my utter unworthiness to touch the hem of her celestial robe, yet I importune her, "Mother, if you cannot come down and take me again in your arms as of yore, take my spirit to your bosom and waft it to your heavenly home." And her sweet voice answers: "Nay, nay, my son, not now, but soon."

This may appear a phantasy, but to me it is sufficiently realistic to bring to me an inspiration, and that inspiration was to build unto my mother a monument.

"I had thought it to be of stone, and on the scroll of that shaft would I carve her name, but again I heard a voice saying, "Not so, my son, not so. Build not unto the temporal that which is ephemeral, but rather unto the spiritual that which endureth forever."

My interpretation was that her monument should be a temple unto God, on which though the rains descend, the tempests assail or fires destroy, the Church of God like the Sphinx would arise again and live forever. With the culmination of this thought, could I find a more fitting place for that monument than on the very spot on which she had worshipped, or in the community where she had lived the major portion of her three-score years and ten?

And the answer came to me.

In a conference with your enthusiastic and energetic pastor, our inspirations met, and I said I should be glad to take a part in building this church as a memorial to my mother.

I said that I was opposed to individualizing the church and thought everyone should have the opportunity of becoming interested. That the "widow's mite," though it purchase but a single brick, should have no less interest than he who might buy many bricks—and now it is my pleasure to place my little brick beside that of the widow's mite, a memorial to my mother.

To this end and in furtherance of the memorial I have caused to be cast a tablet on which is embossed her name. I have required the face of that name to be polished to a brilliancy commensurate to her life and character on earth, and in committing to you this church and that tablet, may I not hope that when I shall have reached the end of my trail and my last sun has set beyond the horizon of my destiny, that some one will brush the dust from that tablet, and wipe from the face of that name time's erosive mold—and remember it is a symbol of a son's reverence and affection for his mother, and an expression of gratitude to Almighty God, that he gave me a Christian Mother?

SAFETY SIGNALS

By Rev. S. J. Davies

The press, the pulpit, and the people are all discussing the economic conditions of our present day. I shall not attempt in this brief bit of writing to state causes or suggest remedies, but merely attempt to say something that possibly may be helpful and constructive for better conditions. This old world has been wagging along for a considerable period of years, having had eras of oppression and depression, cycles of good times and hard times, days of prosperity and adversity, of wars and peace, yet we are living, the most of us, in a fair measure of peace and comfort. Grumbling, complaining, fretting never get us anywhere, only burdens the mind and flesh and taxes the nerves. I do now exhort you, beloved, to hold fast to the things that are true and tried, that have stood the test, the storm and stress of the past. Don't lose faith nor courage. Don't play the baby when we need men. We all need anchorage in a storm, and the old ship of state is drifting, and if we are not careful Zion's bark will be caught in the cross currents. In spite of the wonderful discoveries made by modern chemists in the way of new remedies for human ills, I notice that the old-time medicines, quinine and calomel, turpentine and paregoric, are still standards and are administered by physicians. So in the body economic and social. Faith and work; good, honest, faithful toil will help. Let the psychology of the times take care of itself, as it surely will; only be sure each one of us stands securely and trustfully in our assigned place in life, believing in the goodness and wisdom of Almighty God.

* * *

The young woman, thinking, thinking of life, destiny and purpose burst into tears. What is it all about, she asked? The mystery of our mortal being is the question concerning which many have wept and more will continue to weep as the years unfold. Yet life has a purpose, but never a selfish, self-centered purpose. The springs of joy, contentment, and right vision of things, will surely become arid and barren if their upstreamings are spent only on self. I was thinking, last Sunday, while the teacher was teaching, how universal are the big, common, indispensable things that maintain life. The atmosphere enfolds the whole round world in its ethereal cloak, the waters of earth cover three-fourths of its surface, light from sun, stars, and moon so widely dispersed, and now music and speech from countless microphones fill and flood the many homes of our land. There are too many big things about me and too many ceaseless, busy activities among peoples and nations, for me at least, to waste time in morbid brooding and vain questionings. I am not sitting by as an idle, disinterested spectator, watching the crowd march by, but in some measure at least, I am part of the thing and trying to keep step with the music. Shakespeare wrote many magnificent plays, but he never dreamed a drama so big, so filled with human interest, so replete with sorrow and joy, so everlastingly busy, and projected on so vast a stage, as this modern, present-day life we are living. It's big enough and attractive enough to hold your attention, little sister, and that of the rest of us, and keep us from idle, useless broodings over mysterious problems that find no solution. Sharing and serving is the essence and meaning of a useful, happy life.

The Home Circle

YOUTH'S OPPORTUNITY

O youth! the doors will open wide
 To various tasks that you can do,
Heed well the opportunity
 To choose a work that keeps you true;
And then determined, do your best,
For labor earns an honest rest.

O youth! strike out into the field
 While hand is firm and eye is keen.
Keep faith and love within your heart,
 And mind and body pure and clean;
Be on your guard each day through life
To meet and conquer every strife.

O youth! quick colored moments fly;
 Each breath's a tick from clock of time;
If cruel stones should bruise your feet
 As recklessly the hill you climb,
Reach out and take the Master's hand;
Your stumblings he will understand.

—Emma Thomas Scoville, in Religious Telescope.

HOW POINSETTIA GOT ITS NAME AND WORK OF POINSETT

The brilliant red flower coming into more and more use for Christmas decorations was named poinsettia in honor of Joel Poinsett, a remarkable South Carolinian, who introduced the plant from Mexico and grew it profusely at his home in Charleston and near Georgetown. The English call it Mexican flame leaf, and the Mexicans call it flora de paca.

In recent years the poinsettia has rivaled in popularity the holly for Christmas decorations. Perhaps the reason for this is that it can be so easily produced in velvet, muslin or even paper bringing it within reach of the purse that could not afford the precious hot house plants nor rare holly. Recalling the man for whom it was named the happier thought would be that its popularity is due to its unusual brilliance.

Poinsett was born in Charleston, South Carolina, of Huguenot descent. Like so many of the colonial gentlemen he was educated in England, and studied both medicine and law. Physically he was never strong; but having the good fortune to possess a wealthy physician for a father, he was able to travel through many countries in search of health. It was sheer will power that enabled him to do whatever he wished; for he said a few years before he died that in spite of the doctors he had lived comfortably with one lung for over 60 years.

Next to his love of adventure, probably came his love for flowers and conversation. He was able to indulge himself in both of these when he left Mexico and bought a home in his beloved Charleston. It was a small house surrounded by a garden and a grove of oaks. For many years "Poinsett's Grove" was a place of great interest to strangers, but that all consuming force, Progress, has devoured the house and the grove is now almost impossible to locate.

Soon after his marriage, Poinsett moved near Georgetown, S. C., to White House, a plantation owned by his wife. There he gave himself over to the joy of horticulture and between 1830 and 1835 he planted a garden noted for its beauty and value. He had brought from Mexico many rare plants and cultivated them there. Among these were the red and yellow mimosa called Goat's Beard; and the so called Mexican rose, a species of hibiscus, which changes from white to pink to red in a single day, and also the poinsettia.

This wonderful garden boasted of a wealth of roses, camellia bushes, pryus japonica, magnolias and a hedge of azaleas between the house and the river, which was so brilliant that horses making a turn in the road would often shy as they came suddenly in sight of the blaze of color.

Nothing is left of the garden in which Poinsett labored so diligently and of which he was so proud. Even the house is gone. Sparks from a forest fire about three years ago burned it to the ground. Possibly the moss-draped trees along the river bank in front of the lawn are the only remaining witnesses of the happy life of the Poinsetts at White House.

He often visited his friend, Dr. William Wallace Anderson at his colonial home, Hill Crest, at Statesburg, S. C. It was while on one of these visits that he died and was buried in the Anderson family plot in the nearby church yard. It is a spot most fitting for such a lover of nature. Here in the shadow of the little but beautiful Episcopal church, Church of the Holy Cross, surrounded by native growth, is his old-fashioned tomb.—From the Southern Christian Advocate.

A FIRE THAT ILLUMINATES LIFE'S SHADOWS

By Mary Belle Poole-Mason

"When you and I were seventeen,
And Life and Love was all."

It was in a little town way up in Mississippi, and the boy from Kentucky, who had improvised a sled with jingle bells, and all, and came with Frank, so tall and handsome, to take my beautiful sister Annie (who went so soon afterwards to live with the angels in Heaven), to his birthday party at their house on the hill that was always so full of hospitality and charm. The house was all decorated with crimson and green holly and silver-white mistletoe. His beautiful mother (who had always been associated in my mind with a queen on a throne, with her snow-white hair and young face, her silks and satins, and diamonds) met us at the door. We went into the brilliantly illuminated hall and there stood Henry, a boy who was always just on the outside edge of our crowd. His father kept a bakery or something and we, a horrid little bunch of snobs, made him feel it. But the boy from Kentucky, with that greatness of spirit that always characterized him, always treated him as a friend and equal, and had him here as a guest of honor on his birthday night. I gave Henry a stiff little nod, but my sister Annie, who was always an angel on earth before she went to be one in Heaven, smiled kindly and said, "How are you, Henry?" A pleased flush came over his thin face.

Oh! that grogeous night. The promenading all around the block, which was quite the style then. At 12 o'clock supper was announced, and the boy from Kentucky came to me and said a little diffidently (for I knew he had asked every girl there to go in with Henry and been refused), "You don't mind Henry going with us, do you?" And just because I was so happy, and being a bit more democratic or maybe a bit more diplomatic and a bit more popular too, but most of all to please the boy from Kentucky, I marched grandly in with the boy from Kentucky on one side and Henry on the other to take the place of honor at the head of the table. I can see that table now with its crystal pitchers, gleaming silver, fruit and flowers, and every good thing on earth to eat. As I stood there a beautiful dream grew in my heart, for I thought through all the coming years I would stand or sit at a table with the boy from Kentucky and maybe after a while a round table with him at the head and me at the foot with bright little faces seated all around us. Oh! boy from Kentucky (God bless him), somewhere in this great wide world today, you'll go back and look into your heart of that night and will acknowledge that your dreams then were just the same as mine, and you'll "Think what might have been, Lorena, if you and I had only known." But Fate tricked us. She often does.

Then the ride home over the frozen snow. The moon had a great golden round face and the stars twinkled and winked for very joyousness.

Suddenly came a shrill fire alarm on the frosty air. "Oh, Hunter," I said to the boy from Kentucky, "let's go to the fire." "All right, girlie," and we were off. We came to an obscure part of the town, and there stood a dingy three-story brick house all aflame. The fire equipment was poor, for the town was small, but the firemen were doing their best to extinguish the fire. Suddenly I gave a scream of terror, for standing at a three-story window was a girl, hardly older than myself. She had on a pink kimona with big flowers all over it. Her hair was reddish gold and hung all around her face. I thought her marvelously beautiful—I, so young and innocent, I did not know the kind of girl she was. I heard the boy from Kentucky call out, "Come on Henry," and then to my horror I saw them start climbing the narrow iron railing that led up to that window. I'd never been much of a praying girl—just to fall on my knees by my bed at night and mumble a few words, often half asleep before I finished, but now I knew somewhere there was a God and he alone could help. So I closed my eyes tight, but opened them just a moment to see that they had reached the window. I heard the boy from Kentucky say: "Can you open the window, little girl?" And she put up her thin arms and lifted the sash. The boy from Kentucky caught her in his arms and Henry caught the boy in his arms and they began that perilous journey down. I closed my eyes again—I couldn't look—I just prayed out loud: "Oh, God! Dear God! please save the boy from Kentucky and Henry and the girl." And in a little while I heard wild cheering and yelling, and I opened my eyes and there they were safe on terra firma. The boy from Kentucky holding the girl in his arms and Henry holding the boy in his arms. Someone took the girl, and I rushed forward (all my snobbishness forgotten) and threw my arms around both the boy from Kentucky and Henry, and said, "Oh, boy! you were wonderful." But he laughed and said, "Why, Henry did it all, I didn't do anything." That was the way he was always, and how was I to know after the wheels of Life had turned many times this Henry boy was to do me a great favor that helped me on the sometimes hard journey.

When we reached home mother was waiting at the door with a rather anxious look. "Why, how late you are, dear." "Mother, we've been to a fire, and Oh, mother, won't you make me a pink kimona with big flowers all over it?" "We'll see about it," she said with a smile, "but now you must go to bed, it is almost morning." And again, I called out, "Oh mother, I'm so happy, I hope I'll live forever." And I went to sleep and dreamed I was sailing over a blanket of snow with the boy from Kentucky, a flying angel before us with flapping wings and a pink kimona with big flowers all over it.

New Orleans, La.

A LITTLE BOY'S SERMON

One Monday a little boy, who had been to church the day before, thought he would have a church of his own. He arranged his four sisters in front of him, then stood up on a stool and spoke very loud.

"This is to be a 'mind mother' sermon. There are two ways in which to mind everything she says:

"Mind her the first time she speaks. When mother says, 'Mary please bring some coal or water," or 'Run to the shop,' don't answer: 'In just a minute, mother.' Little folks' minutes are a great deal longer than the one the clock ticks off. When you say, 'Yes,' with your lips, say 'Yes' with your hands and feet. Don't say 'Yes' and act 'No.' Saying 'Yes, in a minute,' is not obeying, doing 'Yes' is. Mind cheerfully. Don't scowl when you have to drop a book, or whine because you can't go and play."—The Watchman.

New Orleans Christian Advocate

J. L. DECELL, D.D., Editor.
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All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good-quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE POHIBITION NEW YEAR

(Continued from Page One)

These forceful, statements from President Hoover, and Mr. Morgan's vigorous assertion that the Eighteenth Amendment was the third greatest contribution to child welfare in human history, speak volumes in favor of retaining and making more effective temperance laws.

The Wickersham Commission's report on Law Enforcement, and the decision of the United States Supreme Court on the novel decision of the Jersey Judge are awaited with interest. It is not expected that these will retard a progressive improvement in temperance law enforcement.

The new temperance year should be one of good results. The American Federation of Labor, and the American Legion, at their annual gatherings voted down motions for the repeal of the Eighteenth Amendment; while the intrepid Senator Morris Sheppard says, "All the Morrowites and all the Raskobites aud all the Bar Associations cannot prevail against Prohibition." Down with the liquor menace and up and on with the Constitution and the flag!

CALIFORNIANS AT THE LOUISIANA CONFERENCE

Bishop Arthur J. Moore, D.D., LL.D., and the Rev. W. H. Nelson, D.D., were guests of the Louisiana Annual Conference at its recent session.

Bishop Moore, who was elected to the episcopacy at Dallas last May, preached stirring sermons afternoon and evenings during the Conference and edified the throngs of people who waited upon his ministry. He is a great evangelistic preacher and his election to the bishopric has not cooled his ardor nor lessened his zeal for the lost. He is the same earnest, powerful gospel preacher that he was in his notable pastorates at Travis Park, San Antonio, and Birmingham, Ala.

Dr. Nelson, who was born in the city of New Orleans, was at the Conference and spent several days in different sections of the State gathering data and, as he said, getting the atmosphere necessary to write the history of Centenary College. It was the editor's and manager's privilege to enjoy several days of fellowship with him while he was going through the Advocate files. Through many discouragements Dr. Nelson has stood out on the far western front and carried on in the work of the Methodist Episcopal Church, South, and the Kingdom of Heaven. Declining offers of much larger salary, he has remained faithful to the task and with heroic devotion and unusual ability he has placed the Pacific Methodist Advocate, of which he is editor, among the best religious periodicals in the Church. The Church is to be congratulated that Bishop Moore, with his fine enthusiasm and aggressive evangelism, is seconded in his work on the Pacific coast by the consecrated pen of Dr. Nelson.

MR. EUGENE PHARR PASSES

Mr. Eugene Pharr, who died of pneumonia on Saturday, January 10, 1931, was the scion of a distinguished Methodist family. His father, the late Captain John Pharr, came to Louisiana from the Carolinas, married a Miss Andrus of Opelousas, La., and engaged in steamboating in the early days in Bayou Teche. While thus occupied he acquired large timber interests, and later in life engaged in sugar raising, having come into possession of thousands of acres of land on the Teche. He made his home at Berwick, opposite Morgan City. Captain Pharr once ran for Governor of the State of Louisiana on the Populist ticket.

Mr. Eugene Pharr was the youngest of three sons. He received his education at Centenary College and schools of note in the East. His wife, who, with several children, survive him, was a Miss Nye, daughter of Bill Nye, celebrated humorist. They have a beautiful home on Avoca Island, within sight of Morgan City.

At the time of his demise, Mr. Pharr and his two brothers were engaged in sugar raising. He was a charming gentleman and a valuable member of the Methodist Church at Morgan City, La. He will be greatly missed. His remains were interred at New Iberia, La.

PERSONAL AND OTHER NOTES

Rev. M. L. Burton, President of the Board of Trustees, Millsaps College, was a recent guest in the home of Dr. and Mrs. B. F. Jones, Brookhaven, Miss.

Miss Ruth Chalmers, sister of the manager of the Advocate, is spending some time with friends in Peoria, Illinois. She is having a most delightful visit notwithstanding the ice and snow.

The circuit pastor's school which was to have been held at Millsaps College, March 4-5, has been moved up to the latter part of February. The place remains the same and the definite date will be announced later.

Miss Ruby Ball, Tylertown, and Miss Frances Decell, Brookhaven, Miss., returned the first week in January to Alabama Woman's College at Montgomery. They are enjoying their work in the old historic capitol of the South.

We acknowledge with appreciation subscriptions received from Rev. K. W. Dodson, pastor at Arcadia, La. Brother Dodson starts the year well in his interesting pastorate and we wish for him and his people every success.

Dr. Harley R. Shands, one of the stewards in our Galloway Memorial Church, Jackson, Miss., is not only a good surgeon, but is a speaker of ability. He is to address the Southern Association of Surgeons at Atlanta, Ga., in March.

Rev. B. H. Andrews, of the Houma and French Mission charge was an appreciated caller at the Advocate office recently. Brother Andrews and his co-workers are planning a year of aggressive evangelism in their historic and important field.

Dr. W. P. Gray, physician and surgeon of Waynesboro, Miss., is erecting a new hospital building for that enterprising section. Dr. Gray is a nephew of Bishop H. M. DuBose, and a Methodist in his own right. He is a faithful steward in our church.

Rev. J. B. Williams, pastor, Plain Dealing, La., has our thanks for sending in five subscriptions accompanied by check for same. Brother Williams is one of the faithful men of the Louisiana Conference and renders effective service wherever he is assigned.

Mr. A. L. Gilmore, who is rendering most effective service at the Galloway Memorial Church, Jackson, Miss., as Director of Christian Education, was recently elected vice president of the Directors of Religious Education of the Methodist Episcopal Church, South.

Of interest to a wide circle of friends was the marriage of Miss Josephine Huntley Frizell to Mr. Lewis Edwin McGregor, at Jackson, Miss. Mrs. McGregor is a daughter of Dr. and Mrs. W. H. Frizell of Brookhaven, and a granddaughter of the late Rev. W. H. Huntley.

Rev. M. E. Scott, pastor at Pickens and Goodman, brightened up the Advocate office recently by sending in ten subscriptions with a check to cover. We thank Brother Scott and wish for him a most successful pastorate on the progressive Pickens and Goodman charge.

Mr. Thomas W. Camp, a layman of Haynesville, La., Church, writes of his appreciation of the Advocate and urges other laymen to take and read their Conference organ. We appreciate the good words of Brother Camp and trust that the new year may bring him much happiness.

Rev. H. W. Cudd, Louisiana Conference evangelist, is now residing at 1602 North Sixth Street, Monroe, La. The brethren desiring the services of a good evangelist may address Brother Cudd at Monroe. There is no necessity for waiting until summer to have a good revival.

Dr. Clanton, a physician of Grenada, Miss., and an official member of the Methodist Church, addressed the congregation of the Methodist church at Coffeeville on a recent Sunday on stewardship. Rev. W. L. Robinson, the pastor, was absent attending the Educational Meeting at Nashville.

Rev. J. F. Campbell, pastor, Fifth Street, Meridian, publishes a most attractive church bulletin. A recent number carries the information that all the departments of the church are well organized and starting into the New Year with a determination to make progress in every way.

Bishop Dobbs is keeping busy in his episcopal district. He was scheduled to dedicate the church at Many, La., on Sunday morning, January 18, and at Winnfield on the morning of January 25. Revs. James E. Selfe, and C. C. Wier and their people are to be congratulated upon their achievements.

Rev. J. L. Jordan, local preacher, Biloxi, Miss., in renewing his Advocate subscription expresses appreciation for the paper and states that he has been reading it for more than sixty-five years. Brother Jordan is in his eighty-fifth year and we wish for him that it may be the happiest of all thus faf.

Rev. John C. Chambers writes: "Arrangements have been made for cheaper postage by using a printed envelope and having letters alike. I am asking each one interested in the work of Christian Education Boards to look for these letters and examine them. It will enable us to reach more workers at a large saving."

Mrs. Stevens, wife of Rev. J. E. Stevens, pastor at Lexington, Miss., was operated on Monday, January 12, at the Methodist Hospital, Memphis. Dr. Eugene Johnson performed the operation which was said to be a very serious one. Let prayer be made for the restoration to health of this useful companion and devoted mother.

Rev. C. F. Checlzzli, a native of Ethiopia, East Africa, a Negro who is in his seventy-second year and touring America, recently addressed both the white and colored people at Picayune, Miss. He states that his father is yet alive and is one hundred forty-four years old. Dr. Checlzzll has a number of degrees and is said to be a remarkable man.

The Mississippi Conference was well represented in Nashville, December 31-January 2, at the various Educational meetings: Mrs. W. H. Watkins, Mrs. C. F. Nesbitt, Miss Doris Alford, Prof. C. F. Nesbitt, Prof. H. C. Blackwell, A. L. Gilmore, Dr. C. A. Bowen, Dr. J. A. Smith, Rev. J. C. Chambers, O. C. Hull, S. T. Lewis, and Drs. D. M. Key, A. P. Hamilton and B. E. Mitchell.

Mrs. T. Dilworth, Aberdeen, Miss., in renewing her subscription to the Advocate, writes of the benefit she receives from the Advocate and says, "Our little granddaughter finds the Home Circle page and I must read it to her just as quickly as I can." We thank Mrs. Dilworth for her kind words and wish the little granddaughter many hours of pleasure from the Home Circle page.

Rev. J. B. Shearer, pastor, Gueydan, La., has our thanks for three subscriptions to the Advocate. Mrs. Ida Doxey of Grand Chenier, is chairman of the Christian literature committee in that church, and Brother Shearer reports that we may expect some more subscriptions from there at an early date. The work on the Gueydan charge starts off with promise of a good year.

Mr. and Mrs. J. L. Goss, members of our church at Tie Plant, Miss., have the sympathy of their friends over the death of their little son, J. L., Jr., nine years old, who died at Grenada on Christmas day. The funeral services were conducted by the pastor, Rev. G. T. Sledge, assisted by Rev. E. H. Cunningham, presiding elder. Prof. John Rundle, superintendent of the Grenada school, also assisted in the service.

It is estimated that the overhead expense of the new Board of Christian Education will be from fifty to seventy thousand dollars less than the cost of maintaining the three former Boards of Education, Sunday School, and Epworth League. It is confidently believed that the efficiency of the work will in no wise be interfered with. This is a good example and probably some of the other causes could go and do likewise.

Mrs. C. W. Crisler, who was injured in an automobile accident soon after the Annual Conference at Vicksburg, remained in the Methodist Hospital at Hattiesburg for several weeks, was happily welcomed to the parsonage at Brookhaven by her many friends in that delightful pastorate. The physicians assure Dr. and Mrs. Crisler that she will suffer no permanent after effects from the accident and will soon be herself again.

The parsonage at West Point, Miss., was damaged a few days ago by the explosion of a steam cooker that was preparing orthodox Methodist chicken for the dinner of Rev. W. R. Lott, pastor. It was fortunate that no one was in the kitchen when the disaster occurred. Brother Lott does not announce his intention to purchase another steam cooker, but it goes without saying that he will find a way to continue to prove his faith by his works when it comes to eating chicken.

The Board of Stewards and the Woman's Missionary Society of the Noel Memorial Church, Shreveport, tendered Dr. and Mrs. T. M. Brownlee, Bishop and Mrs. H. M. Dobbs, and Dr. and Mrs. H. T. Carley a reception in the parlors of the church on Wednesday evening, December 31. Mr. H. E. Gump, Sunday School Superintendent, writes, "Dr. Brownlee has made a fine start at Noel Memorial; good sermons, large attendance and fine impression upon the church and city."

In writing of the watch night service which was held at Picayune the pastor, Rev. W. H. Saunders, says, "A goodly number of our members spent the last two hours of the old year at the church. We watched the old year pass away and greeted the new as it crossed the line into time and on its way to eternity. We talked, sung, prayed in the spirit of worship and asked the Lord's help to open the way for the revival we so much need. We are going to do our part that it may come."

Mrs. John M. Stone, wife of Colonel John M. Stone, a distinguished former Governor of Mississippi, died at Iuka, Miss., at the ripe age of ninety years. She was a devoted member of the Methodist Church and the last rites were conducted from its altars by Rev. E. M. Shaw, her pastor. Mrs. Stone was a co-worker with Governor Stone in one of the most trying periods of the State's history. She loyally supported him in his endeavors to rebuild confidence in the State Government after a period of misrule.

Rev. W. R. Lott, of West Point, in writing of the death of Mrs. Lucy Duncan DeGaris, which occurred in Baltimore, Md., Jan. 9, said: "Funeral services were conducted from the West Point Methodist Church by the pastor, assisted by Dr. J. R. Countiss. She was a daughter of the late Rev. Perry Duncan of the North Mississippi Conference and a sister of Rev. Julian S. Duncan of the same Conference. She was a graduate of Grenada College and had lived a sweet Christian life. Her mother, brothers and sisters rejoice in the life she lived."

Financial distress seems to be abroad in the land; however, it is but the manifestation of a condition that has been developing for some time. By such, attention is being called to nomenclature that is not frequently used. A bank closes because of frozen assets; then depositors are asked to freeze their deposits. An old negro whose fifty dollars were frozen did not understand what "liquidation" meant. When he studied it over he said, "It means dey 'licks' up all you has and 'dates' you back whar you wuz when you wuz first bawn."

Dr. Frank N. Parker, Dean of the Theological Department of Emory University, called at the Advocate office on Monday of this week. Dr. Parker had come in from Baton Rouge, where he attended the 100th anniversary of the founding of the First Methodist Church in the Capital City of Louisiana, of which Dr. F. L. Wells is the pastor. Dr. Parker preached on Sunday morning for Dr. Wells, and Dr. W. W. Drake preached in the evening. In spite of the inclement weather, there was a large attendance at both preaching services. Dr. Parker left New Orleans for Atlanta on Monday evening.

Captain Samuel B. Watts, Commander of First Brigade of Mississippi Confederate Veterans, died in Meridian, Miss., on January 9. Brother Watts was a faithful member of the Methodist Church and a typical gentleman of the old South. He resided in Jackson for the past few years and is survived by his wife, Mrs. Sarah C. Watts, Jackson; three daughters, Mrs. G. S. Kendall, Meridian; Mrs. Louise Jones, Minneapolis, Minn.; Mrs. J. P. Ormond, Flagstaff, Arizona. Funeral services were conducted at Meridian on Saturday, January 10 by the Rtv. B. L. Sutherland, pastor of Central Methodist Church.

Rev. Charles E. Downer, who so successfully served the Terry, Miss., charge for a quadrennium 1922-26, has begun another successful term of service on the Terry charge. In a recent letter the pastor states, "We have been very cordially received over the charge and the people at each church are indicating their willingness and enthusiasm in a manner that is encouraging. The Woman's Missionary Society at Terry has been re-organized and the Auxiliary at Forrest Hill is beginning new activities. Twenty-eight members have been received into the church since the Annual Conference."

It was feared that the Louisiana Avenue Church, New Orleans, might be discontinued, but Rev. J. L. Williams, pastor, has gotten on the ground and accomplished great good already. He says, "We have reorganized the Sunday school, the attendance is more than double since the first Sunday. More members have been received into the church than removed last year and sufficient increase in finances to offset whatever financial loss may have been incurred by removals last year. The Advocate will be placed in every home." We congratulate Brother Williams upon his fine adjustment and trust that this important field may continue to grow.

Rev C. A. Schultz, pastor Grace Church, Jackson, Miss., has been doing excellent work as Advocate representative in the Jackson district. He has written splendid letters to every pastor and every chairman of a Christian literature committee. In a report to this office he writes, "In my twenty years' pastorate I have found that every home where the Advocate was taken regularly, the pastor could always count upon the loyal and faithful support of that home in the church's program, and this alone should stimulate every pastor and his official board to look after the interest of the Advocate, to say nothing of the spiritual benefit that comes from reading that splendid organ."

The Commissions representing the North Mississippi Conference and the Mississippi Conference to select and secure funds for, a suitable memorial to the late Bishop Charles Betts Galloway, composed of Dr. R. A. Meek, Rev. J. H. Felts, Judge J. G. McGowen, Rev. M. L. Burton, W. H. Watkins and Rev. J. A. Smith, met in Jackson and organized by electing the following officers: M. L. Burton, chairman; Judge J. G. McGowen, vice-chairman, and Rev. J. A. Smith, secretary. This is an important responsibility committed into the hands of these Commissioners and it is hoped that their plans and efforts will result in erecting a worthy memorial to Bishop Galloway, the only native Mississippian ever elected to the Episcopacy.

A Jackson, Miss., daily paper, in reporting the Baptist Sunday school convention, carried the following: "Dr. Van Ness paid a deserved compliment to Mississippi's own 'big brother,' W. Fred Long, Tuesday morning, when he outlined the development of the present Conference, tracing it from the dissolution of the old International Sunday School Association, 'on whose entire staff, only one stalwart man, W. Fred Long of Mississippi, is today conducting the affairs of the Association in the proper and accustomed way.' Big brother Fred is having a glorious time at the convention, meeting and greeting a number of men and women now Baptist Sunday school leaders, who were given their first start in the work by Brother Long."

In a recent issue of the Fayette Chronicle, a report of the reception extended to Rev. and Mrs. T. B. Cottrell was carried as follows: "A reception was given on Friday night, December 12, in the Annex of the Fayette Methodist Church, in honor of Rev. and Mrs. T. B. Cottrell. Pretty Christmas features reflected additional brightness to the church. Receiving with Rev. and Mrs. Cottrell were Mrs. Lucy Kinnison, Mrs. W. H. H. Lewis, Mrs. R. T. Liddell, Mrs. G. S. Croxton, and Mrs. W. W. Ellis, with Dr. J. E. Briggs serving as toastmaster. Interesting addresses were made by Rev. and Mrs. Cottrell and Judge Corban, and a short talk was given by Mrs. W. H. H. Lewis. A delightful musical program was enjoyed during the reception, a special feature of which were songs by the High School Glee Club, piano selections by Mrs. Frank Corban, and a violin duet by Misses O'Neal and Bagley. A large gathering of members of the church and visitors attended and the reception proved a notable event, both social and spiritual."

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On Sunday, November 23, 1930, MRS. MARTHA J. SHEPPARD, aged 78 years, 9 months and 22 days, passed away at her residence in Doyline, La. She was married to A. C. Sheppard, a local Methodist minister of the gospel, December 31, 1874, and to this union were born five children, Laura, who passed away in infancy; Mrs. William Ward, Garrett, Ind.; Miss Mary Sheppard, Doyline, La.; Herbert Sheppard, Coushatta, La., and Mrs. Frank Cour, Seattle, Wash. Besides her children she is survived by five grandchildren, William Sterling Ward, Marion, Ind.; James, Lester, Robert and Paul Cour, Seattle, Wash.

Her remains were interred in old Castor Cemetery, November 24, 1930, beside her beloved companion, who had long preceded her. The funeral services were conducted by Rev. E. V. Duplantis, Doyline Methodist Church, in his sympathetic, loving way. Loving friends and relatives covered the grave with beautiful floral offerings. A long and useful Christian life has been brought to a close. Her passing was at 11 o'clock, Sunday morning, the day and hour she loved best, as she dearly loved her church and its services. We miss her loving presence, but cannot think of her as dead, and feel that she is now happy. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

ONE WHO LOVED HER.

BAYER ASPIRIN is always SAFE

Demand this package
12 Bayer-Tablets of Aspirin
5grs each
Genuine
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GENUINE Bayer Aspirin, the kind that doctors prescribe and millions of users have proven safe for over thirty years, can easily be identified by the name Bayer and the word genuine on the package as pictured above.

Genuine Bayer Aspirin is safe and sure; always the same. It has the unqualified endorsement of physicians and druggists everywhere. It does not depress the heart. No harmful after-effects follow its use.

Bayer Aspirin is the universal antidote for pains of all kinds.

Headaches — Neuritis
Colds — Neuralgia
Sore Throat — Lumbago
Rheumatism — Toothache

Aspirin is the trade-mark of Bayer manufacture of monoaceticacidester of salicylicacid.

On Saturday afternoon, December 20, 1930, MRS. LELIA EDWARDS COLLINGSWORTH, died in Arcadia, La., after a sudden illness of only a few hours. Mrs. Collingsworth was the daughter of Judge Benjamin P. Edwards and Kate Pearce Edwards. Her early life was spent in Old Sparta, where she was born on July 1, 1875. She was educated in the schools of Sparta and Bienville and was converted in childhood and joined the Methodist Church. She was married on December 5, 1906, to M. O. Collingsworth. In the year 1911, Mr. and Mrs. Collingsworth, together with Judge and Mrs. Edwards, moved to Arcadia, where she has lived since that time. She was a constant member of her church and the record of her life gave emphasis to the truth and beauty of Christianity. Her every thought and deed was of unselfish love and service for others. Truly, her life was hid with Christ in God. Her devotion to her church was a real inspiration to her friends, and while she was limited in her physical strength, she served in so many ways and in every place where there was need, that she will be sadly missed in her home, in her church and in the community.

After the funeral services were held in the church in Arcadia, the remains were conveyed to the cemetery near Bienville, where another gathering of friends awaited and she was laid to rest by the side of her parents, who were highly honored citizens of this community. She leaves, besides her husband, one brother, L. D. Edwards, her uncle, Judge Stephen Pearce, of Ruston, La., and other relatives. The sympathy of many friends is extended to these.

"But loved ones in the Homeland
 Were waiting her to come
Where neither death nor sorrow
 Invades their holy home.
O dear, dear native country!
 O rest and peace above!
Christ brings us all to the Homeland
 Of his eternal love."

Her pastor,

K. W. DODSON.

Arcadia, La.

MRS. ADDIE MUGGAH GOODWILL, daughter of Dr. Thomas R. and Adeline Fash Muggah, was born at Patterson, La., June 15, 1869, and died at McComb, Miss., October 30, 1930. Her grandfather, Leonard Fash, was a pioneer Methodist in New Orleans and one of the charter members of Felicity Street Church. Sister Goodwill spent all of her childhood and youth in New Orleans. Many summers she attended the Seashore Camp Ground at Biloxi, and when about twelve years old united with the Moreau Street Methodist Episcopal Church, South, during the pastorate of Rev. John T. Sawyer. Brother Sawyer married her to Mr. Edgar Goodwill, of Minden, La., on April 30, 1894. After Mr. Goodwill's death, Mrs. Goodwill came to Mississippi and resided with her sister, Mrs. R. V. Dickey, at Osyka. Her life work was to serve her Lord. She gave her love, her strength and her money for his service. About a year ago at the Baton Rouge District Missionary Institute, after hearing Bishop U. V. W. Darlington present the needs for a William Tyndall Memorial Church at Vilvorde, Belgium, she cheerfully gave $1,000 as a memorial to her precious mother, who had just a few years before gone to her heavenly reward. She was an active worker in the Woman's Missionary Conference, district, zone and local church work. For four years she was superintendent of social service in the annual conference. At the time of her death she was Sunday school superintendent at the Osyka Methodist Church, which building she largely made possible (as well as the comfortable parsonage at Osyka). In her death, as in her life, she did not forget the church. She made provision that the church should be remembered through the years from part of the funds that she felt the Lord had intrusted to her care. The funeral services were held in the Methodist Church at Osyka, Miss., on Friday morning, October 31, by Rev. B. H. Williams, her pastor, with Rev. Sid Williams, pastor of the Baptist church, assisting. Amid a wealth of beautiful flowers her body was borne to New Orleans and laid to rest by the side of her beloved dead in Metairie Cemetery. Long after the flowers have faded and their fragrance has vanished away the abiding influence of the noble life of this good woman will abound in blessings to others.

J. L. DECELL.

FRIENDS OF MT. SEQUOYAH

Many thanks to the friends of our Western Methodist Assembly in Louisiana who sent us their Christmas dollar for Sequoyah. Not only did we appreciate the check or dollar bill, but the kind words that came with most of them.

Some of our friends who received a letter asking a gift of a dollar for Mt. Sequoyah have for some reason overlooked it, but I feel sure they will yet respond.

Come on and help us make Mt. Sequoyah a bigger Assembly, where the great programs of our Church can be put over in good shape.

SAM M. YANCEY.

Fayetteville, Ark.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—First Round

Derma, at Big Creek, Jan. 22.
Vardaman, at Rhodes Chapel, Jan. 23
Bellefontaine, at Bellefontaine, Jan 24
Eupora, Jan. 25.
Mathiston and Maben, at Maben, January 26.

T. H. DORSEY, P. E.

Columbus District—First Round

Chester Ct., at Chester, preaching and Q. C., January 24, a. m.
Sturgis Ct., at Sturgis, preaching and Q. C., January 25, a. m.
Longview Ct., at Longview, preaching and Q. C., January 25, p. m.
Columbus, First, preaching, December 28, a. m.; Q. C., January 28. p. m
Mashulaville Ct., at Mashulaville, preaching and Q. C., February 1, a. m.

W. N. DUNCAN, P. E.

Greenville District—First Round

Evansville and Dubbs, at Dubbs, preaching, Jan. 25, a. m.; Q. C., afternoon.
Tunica, preaching and Q. C., Jan. 25, p. m.
Gunnison and Hillhouse, at Gunnison, preaching. Feb. 1, a. m.; Q. C., afternoon.
Rosedale and Benoit, at Rosedale, preaching and Q. C., Feb. 1, p.m.
Merigold and Sherard, at Merigold, preaching, Feb. 8, a. m.; Q. C., afternoon.
Shelby, preaching and Q. C., Feb. 8, p. m.
Shaw and Litton, at Shaw, preaching, Feb. 15, a. m.; Q. C., afternoon.

E. NASH BROYLES, P. E.

Greenwood District—First Round

Webb, preaching, 11 a. m., January 25.
Indianola, night, January 25.

Brethren, let us make this a year of great revivals and count not our lives dear unto us if by all means we may save some.

L. P. WASSON, P. E.

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LIMITED
For All Your Needs

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Best Remedy for Cough Is Easily Mixed at Home

You'll never know how quickly a stubborn cough or chest cold can be conquered, until you try this famous recipe. It is used in millions of homes, because it gives more prompt, positive relief than anything else. It's no trouble at all to mix and costs but a trifle.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup or strained honey to make a full pint. This saves two-thirds of the money usually spent for cough medicine, and gives you a purer, better remedy. It never spoils, and tastes good—children like it.

You can actually feel its penetrating, soothing action on the inflamed throat membranes. It is also absorbed into the blood, where it acts directly on the bronchial tubes. At the same time, it promptly loosens the germ-laden phlegm. This three-fold action explains why it brings such quick relief even in severe bronchial coughs which follow cold epidemics.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creasote, in a refined, palatable form, and known as one of the greatest healing agents for severe coughs, chest colds and bronchial troubles.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Fayette, Miss.

Gilbert, La., was hostess to Zone No. 2 on December 6, 1930, with sixty-two members and ten visitors present. "The Life of Christ" was given by the Little Creek Society, in the form of a cantata. Seven societies were represented and a splendid report given by each. Mrs. Hatch, district secretary, gave a general report of work done in the district and told interesting incidents witnessed at Houma during her visit there.

Additional Mississippi Conference Auxiliaries which have met all financial obligations in full are: Magee, Lauderdale, Vaughan, Carpenter and Meadville. The Brookhaven district as a whole has paid $131 more than its quota.

ZONE MEETINGS

Zone No. 2, Hattiesburg District, met at New Augusta, Deember 3, wicth the following societies represented: Piave, 9 members; Ellisville, 8; Lucedale, 4. and New Augusta, 12. important subjects discussed were: "Every woman in the Missionary Society and Their Responsibility," "Why Should a Woman Enter Service Through the Missionary Society," "Pleasure of the W. M. S. and Financial Side of the Work;" playlet, "Which Woman Are You? Do You Run from Duty as Did Jonah?" These talks were interspersed with Scripture lessons and songs. An urgent appeal was made for auxiliaries to go over the top with their pledges. The next zone meeting will be held at Ellisville. Leaksville asked for the next. This splendid report shows with what intelligence and enthusiasm this zone work is carried on.

WEAK AND RESTLESS

Georgia Lady Says She Felt Tired and Nervous.—Took Cardui, Improved.

Blackshear, Ga.—Mrs. L. E. Thornton, of this place, tells how she was benefited in a case of weakness by taking Cardui.

"I was very weak," says Mrs. Thornton. "My back gave me a lot of trouble. I felt like my back was sprained. I was very nervous and restless. I did not sleep well at night. I was so tired in my back. It seemed to hurt me when I tried to turn over.

"I did not want anything to eat. I was in bad shape.

"I thought I would try some Cardui. The first bottle seemed to ease the pain some in my back. I took another bottle, and then I felt more like eating. I noticed that I had more strength and my work seemed easier. My back didn't feel so awfully bad when I had to stand. I could sleep better and felt more rested when I got up in the morning. I took six bottles of Cardui. I certainly think Cardui is a good medicine for women."

For more than fifty years, women who had suffered, or who had gotten into a run-down, weak condition, have been enthusiastic in praising Cardui for the benefits obtained from its use.

Try Cardui in your case. NC-236

Take CARDUI 50 YEARS OF USE BY WOMEN

666

Is a doctor's Prescription for
COLDS and HEADACHES
It is the most speedy remedy known
666 also in Tablets.

Columbiana Zone meeting was held December 19, 1930, 2 p. m. The Scripture lessons were taken from Luke bearing on the birth of Jesus. Subjects discussed were: "The Value of Prayer," "What Are Our Duties and Should Be Our Attitude as Members of a W. M. S.? Mrs. Taylor Everette of Columbiana was selected zone chairman and Mrs. J. C. Bennett of Valden re-elected secretary.

My Dear Mrs. Alford: I've been thinking of you since the first. I know just how anxious you are for all the auxiliaries in the Mississippi Conference to report in full and I'm praying that the finances will be 100 per cent.

I'm happy to write you that our reports were mailed on the 15th and that we were not only on the honor roll, but 100 per cent for 1930, despite the depression and our bank failures. I am so proud of our year's work. My ladies have been wonderful—all so interested and anxious to do. We didn't miss meeting a single Monday and had such good attendance, some of the ladies driving seven miles.

We met all requirements for council certificates on our mission study, "Trailing the Conquistadores."

We are increasing our pledge for 1931 in the face of hard times and I do hope we can meet all obligations again this year, although it was a struggle this last year and am sure it will be a greater one now. Here is a plan for Faith.

We want you to know we are thinking of you and are hoping that your auxiliaries will not fail you.

With love, sincerely,

MRS. HOMER E. FRIZELL.

Vaughan, Miss.

Whereas God, in his infinite wisdom, has removed from our midst the gentle spirit of our friend and sister, Mrs. Lena McFadden Rogers, therefore be it resolved:

First: That the Woman's Missionary Society of the Methodist Church in Brookhaven, Miss., has lost one of its most loyal and devoted members. Always ready to do or to give to the very limit of her strength and means.

Second: That we shall miss her kindly presence at our meetings which she always attended when her frail body permitted.

Third: That we cherish her memory and feel confident that she is now with the loving Father in heaven, whom she loved and served in every way she could, sending lovely flowers and words of good cheer to those in trouble and sorrow, and filling her place in the church and at home as a true Christian and wife.

Fourth: That we extend to her bereaved husband and other loved ones our most sincere sympathy in this time of deep sorrow and pray that God may comfort them all.

MRS. L. H. BOWEN,
MRS. MARY FLIPPEN,
MRS. B. F. JONES,
Committee.

TO THE WOMEN OF THE AUXILIARIES OF THE NEWTON DISTRICT

Dear Friends: Possibly you know already that I have assumed the duties of district secretary of the Newton District.

Several months ago I was approached concerning this work, but feeling my inability refused to consider it; and it was only after much urging on the part of the past district secretary that agreed to do it.

I am not unaware of the honor that has been bestowed upon me. Neither am I unaware of the duties and responsibilities that this honor brings. But these things are overshadowed by thoughts of the joy that will be mine to have the privilege of serving you. Now, the question with me is, "Will I be worthy of this important trust?" Will you pray for me? Will you work with me? Will you hold up my hands? I must have your co-operation if the work of the Newton District is to go forward as it has done under the hands of our past efficient secretary, Mrs. Hopkins.

Let this be a personal letter to each auxiliary of the district to please send on the names of your 1931 officers so I can get my books completed soon as possible. If there's any way I can serve you I want to do it.

May happiness follow you in your work this new year. Let us all put forth our best efforts, remembering that through faith and prayer the impossible may be made possible. May this year bring a reconsecration of each member so God will honor us with a fruitful harvest.

Sincerely,

MRS. JAS. W. ABNEY.

Montrose, Miss., Jan. 8, 1931.

AMERICAN TREE ASSOCIATION

My Dear Citizen: The American Tree Association invites you to join the tree planting army and take part in the plans for marking the bicentennial of the birth of George Washington.

The commission appointed by President Coolidge to arrange proper observation of the Two Hundredth Birthbay of George Washington (in 1932) has asked the American Tree Association to take charge of the Memorial Tree Planting.

The aim of the commission and of our association is to have over ten million memorial trees planted between now and 1932, and dedicated to the Father of our Country on February 22, 1932.

COLIC

QUICK RELIEF

A few drops of Mrs. Winslow's Syrup seldom fail to relieve Colic Pains.
Mrs. Winslow's Syrup used, for nearly 100 years, is made especially for infants and children. Keep it handy and use it for constipation, colds, stomach ache, teething and similar ills of children.
Harmless. Contains nothing your own doctor wouldn't prescribe. At all druggists.
Send for Mrs. Winslow's Diet Instruction Book for Baby. It's full of valuable information and it's FREE.
ANGLO AMERICAN DRUG CO.
75 West St., Dept. JL. New York, N.Y.

MRS. WINSLOW'S SYRUP

In order to do this we desire individual plantings, group plantings, and forest plantings.

We are urging patriotic citizens everywhere to do their part in this work, and to plant a tree or to participate in the planting of a number of trees. Will you take the lead in this not only in your organization but in your community? Will you also agree to plant a tree yourself?

Please report to us what you will do and what your society will do.

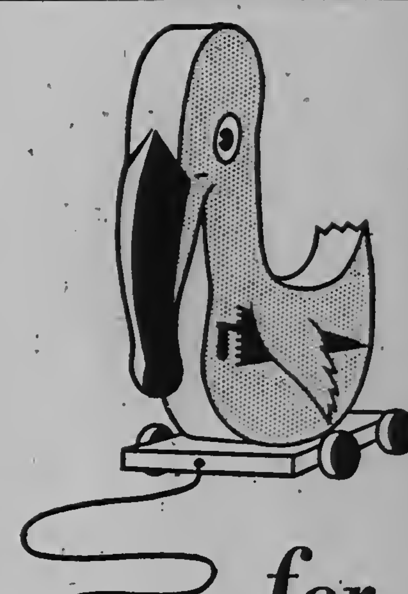
The American Tree Association will register all tree planters on a national honor roll and send all those desiring them tree planting instructions free of charge.

May we have a good registration on our national honor roll as a result of your fine example?

Very sincerely,

CHARLES LATHROP PACK,
President.

1214-16th St., N. W., Washington, D. C.



for ANY CHILD

WE can never be sure just what makes a child restless, but the remedy can always be the same. Good old Castoria! There's comfort in every drop of this pure vegetable preparation, and not the slightest harm in its frequent use. As often as your child has a fretful spell, is feverish, or cries and can't sleep, let Castoria soothe and quiet him. Sometimes it's a touch of colic. Sometimes constipation. Or diarrhea — a condition that should always be checked without delay. Just keep Castoria handy and give it promptly. Relief will follow very promptly; if it doesn't you should call a physician.

Fletcher's CASTORIA

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE........Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE NOTES

Sunday was spent at Madison with Brother P. H. Grice and his folks. This is a beautiful house of worship. The arrangements are fine. It does one good to see such a building in a community like Madison. May it prove a joy and a blessing always.

The class at Millsaps College in "Religious Education in the Small Church" began the 14th. We have eighteen fine young men and women in this course. We trust they will prove real helpers to their local churches this summer.

Brother Huil represented the Board of Christian Education at the Newton, Brookhaven, Hattiesburg and Seashore District Missionary Institutes, Rev. B. L. Sutherland at the Meridian and Rev. J. B. Cain at the Newton and Vickburg. Reports indicate fine institutes in each district.

The Sunday School Day programs will be issued so that a part of the program may be used or all of it, as each school may desire. Programs cannot be furnished as formerly. Your board regrets this very much, but there is no other way out as we see it now.

For Women
Who Value
Daintiness

WE recommend Lydia E. Pinkham's Sanative Wash. A cleansing, refreshing antiseptic for women's use. As a deodorant, it prevents embarrassment.

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SANATIVE WASH
LYDIA E. PINKHAM MEDICINE COMPANY
LYNN, MASS.

Sold at druggists

Lydia E. Pinkham's Sanative Wash

LYDIA E. PINKHAM
MEDICINE CO.,
LYNN, MASS.

"Here and There," the Missionary Program for the fourth Sunday, will be sent to every Sunday school this month. You will find listed articles from all our publications that will be of missionary interest and usable in your Sunday school work. Please use this program this month.

We are happy to note the organization of two new Epworth Leagues since we wrote last. We are anxious to be of real service to the local Leagues. Let us know your need. We trust we will be able to serve the local chapters quickly and efficiently.

Pray for your District Institutes.

Pray for China, our Mission field this year.

Pray for your workers in your own conference.

GENERAL WORKERS' COUNCIL

The twenty-second session of the General Workers' Council was, I think, the best session ever held. Because of the merger between the Epworth League leaders with that of the Sunday School leaders into one great council. The spirit of this merger was all that could be desired. It was a real great occasion. It is hoped that the Educational Association will also come into this organization.

This meeting was also great because of the large number of persons who were present to participate in the meeting. There were eleven members of the council present from the Missisippi Conference and three present members of the Educational Association.

The Missionary Conference was honored by the Council in making several of its members officers in the various associate councils. Prof. C. F. Neshitt, retiring president of the Council of Professors of Religious Education, was elected a member of the Central Council. Mrs. W. H. Watkins was elected president of the Adult Council. Miss Doris Alford was elected secretary-treasurer of the Elementary Council, and Mr. O. C. Hull was elected secretay-treasurer of the Extension Secretaries' Council.

The reports read at the Council were the best reports I have ever heard. Several of these reports should be printed so they might be used through the church. Certainly these various groups are hard at work on their task.

In the executive secretaries' group, fourteen had never met in council. This caused this group to be slow in getting under headway.

The financial depression was felt in that a large number of Elementary Superintendents were dropped from the various conferences. Many of the conference boards were facing real difficulties in trying to even hold together. Conference after conference was beginning their work in debt. This means, of course, a burden of interest, etc. This also means a curtailment of the work of these various boards.

I had told several that I thought it would take more men and money to run the Board of Christian Education than it did to run the three old boards. I was startled at the wide open spaces in the publishing house. Last year everyone was cooped up using as little room as possible and this year room has to be had and to spare. Desks and tables and typewriters and other equipment were stored in rooms waiting to be disposed off.

I had a long interview with Dr. Hogau, the treasurer, and I was dumbfounded to learn that 20 less persons were being employed and that the salary budget was $40,000 less than last year. Dr. Hogan said that if the present rate of expenditures was held to by the various departments that there would be a saving of something like $70,000. Dr. Bowen reported that with the publication of the Epworth Era added to the budget that the editorial department was running on a budget of $4,000 less than the year before. How they have been able to do this is beyond me, but I am more than delighted and pleased that it is so.

The publishing house is in good shape. Mr. Howard told me that their business for December was $4,000 more than for December a year ago. The house is surely making every effort to serve the church and make good at it.

There was a joint meeting between the Educational Association, the Epworth League leaders and the Sunday School Council. Bishop Mouzon presided. This was a most happy occasion. We all felt that these joint meetings were most helpful.

The Publishing House secured the singers of Fiske University to give a program for our entertainment and profit in Wightman Chapel, Scarritt College. This was a program of negro spirituals and was greatly enjoyed by all. The heads of the various departments made a most favorable impression upon those attending the meetings.

Rev. Walter Towner has been selected to head the Department of Young People's Work. He made a most favorable impression. It is hoped that this department will function so that the work of the young people will be more far-reaching than it ever could have been otherwise.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

A mill will not turn without the power. A mill will not turn out meal without being fed the corn. Now we have the mill, the power and the meal. These three, but the greatest of these is the meal. In the kingdom on earth we have organization, spiritual power and Christian character, these three, but the greatest of these is Christian character.

W. F. GRAY'S GENUINE OINTMENT PRICE 25¢ NASHVILLE, TENN.

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707 Gray Bldg., Nashville, Tenn.

It seems that for several years we have been placing the emphasis on organization. No one would deny that we need organizations. God does his work through the most perfect organization, goverend by His laws, that can be found today. There is no lost motion, useless duplication or troublesome overlapping in His organization. The Holy Spirit came on Pentecost when that group of devout souls came to be perfectly organized. However important organization may be we can place the major emphasis there until we come to the place where we spend all our time organizing something or turning over an already lifeless organization.

In order for our organizations to be effective they must be empowered. There must be a spiritual dynamic. Often we are running our machinery by mere material power. This being the case, the ongoing of all our intricate machinery has become a bore and an unhappy task. There is no passion there. We are lost in the dense fog of technique. We are blinded in the dazzling reflection of our own well shined machine. Our ears are stopped by the thundering of our own mill. In the meantime a lost, suffering, heartbroken world goes by our doors on its way to an awful doom. We need to have eyes to see and see; ears to hear and to hear. May the passion that Jesus had when he organized his disciples and sent them out tow and two into all the cities be kindled again in our hearts by the power of the Holy Spirit. This shall come when love replaces fear, suspicion, hatred, selfishness and material greed and becomes

SWEETEN ACID STOMACH THIS PLEASANT WAY

When people experience distress two hours after eating—suffer from heartburn, gas, indigestion—nine times out of ten it's excess acid that's causing their trouble.

The best way—the quickest way to correct this is with an alkali. And Phillips Milk of Magnesia is an alkali, in the harmless, most pleasant and palatable form. It's the form physicians prescribe; which hospitals use; which millions have come to depend upon in over 50 years of steadily increasing use.

A spoonful of Phillips Milk of Magnesia in a glass of water neutralizes many times its volume in excess acid; and does it at once. In five minutes, the symptoms of excess acid disappear. To know this perfect way is to be through with crude methods forever.

Be sure to get genuine Phillips Milk of Magnesia. A less perfect product may not act the same. All drug stores have the generous 25c and 50c bottles. Full directions for its manay uses are always in the package.

the flaming radiance of our whole being.

When our organizations are thus empowered the unsaved souls and lives shall pass into the kingdom of our Master and become stalwart Christian characters. I pray and ask you to join me in praying that the whole program of Christian education will not lose its heart, its passion, its spirit.

R. G. LORD,
Executive Secretary.

EPWORTH LEAGUES, NORTH MISSISSIPPI CONFERNCE

Dear Leaguers: Our Publishing House is one of the great institutions of our Church. It is rendering a very conspicuous service to our Church and we believe that our young people are interested in the Publishing House. We want to tell you something about it.

The General Conference which met at Petersburgh, Va., in May, 1846, voted to establish a publishing house. Provisions were made for the publication of two weekly periodicals, one at Louisville, Ky., and another at Richmond, Va., together with such books and tracts as might be needed. The Quarterly Review was also authorized at this time. To finance this undertaking, a collection was ordered throughout the Church. Methodists can always take a collection. John Early was elected as agent, to work in conjunction with a committee of three in supervising this new activity.

The first real activity began in 1855. A publishing house was established at Nashville, Tenn. The publishing house was placed under the supervision of two agents who worked in conjunction with a Book Committee of five or more members, with full authority to operate the book publishing house for the Methodist Episcopal Church, South. At this time Edward Stevenson and F. A. Owen were elected as agents, who, in co-operation with a Book Committee of five, organized the present Publishing House.

STOP BOBBY'S COUGH

Before it Weakens Him to the Danger Point!

Never take a child's cough lightly. You can't tell where it will end. Many a serious sickness has started with "just a cough". For a cough is not only distressing, but weakening as well. At the first sign of a cough or chest soreness in old or young, always give good, dependable old "Piso's for Coughs".

Piso's does the five things necessary to stop a cough and repair the damage done. It checks the cough spasm, loosens the mucus, opens the air passages, soothes the inflamed tissues, and at the same time, has a tonic value that tends to build up what the cough tears down. Only Piso's supplies these five vital effects and it contains no opiates and does not upset the stomach. Safe to give, even to babies. All druggists sell Piso's in 35c and 60c sizes. Be sure you ask for "Piso's for Coughs".

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The report to the General Conference of 1858 showed that 322 books of varying sizes had been published—from a 96-page Sunday School book to a 1114-page Watson's Dictionary. In addition to this there were 399 different tracts and pamphlets on a vast variety of Christian subjects. So we see that our Publishing House from the very beginning has been rendering a valuable service in the publication of Christian literature. A large amount of literature in the form of tracts is being published now by the House and this literature is free to those who will use it. This is a great need that is being met by our Publishing House. More of our people should be using this literature, but many of them do not know about it. Let us tell them about it.

Most publishing concerns import more books than they export. In 1930, our Publishing House imported two books and exported seven. A number of our Cokesbury books were published in England. This is a record that we should be proud of. Our books are being recognized abroad.

For a long time the House had a difficult struggle in a financial way. But it entered its era of success about 1882. It has been steadily growing since that time. Now, the sale of books and other merchandise totals approximately $2,000,000 a year. About five per cent of all the money taken in goes to the support of retired ministers. This means that every time you send a dollar to the Publishing House five cents of this dollar will go to the support of the retired ministers. So, when you buy anything from the Publishing House you are not only saving money for yourself, but you are helping the retired ministers of our Church. In 1929 the House paid to these superannuates $105,000.00. This is another service that is being rendered by our Publishing House. Let us tell our people about this phase of the work. Ask your people to buy their books from the Publishing House.

Good news is still coming our way. Mrs. E. C. Driskell has organized an Epworth Hi League at Lambert, Miss. The interest is so keen that the membership has grown to thirty members within a very short while. These Leaguers are getting the Epworth Era and they plan to use it. They are also making a pledge. That is one of the first things a League should do. Mrs. Driskell is the wife of our pastor at Lambert, Brother E. C. Driskell. Bro. Driskell has only been pastor there at Lambert for a few months. He was sent there by our recent Annual Conference.

Rev. A. Y. Brown is the very alert pastor of the Shannon charge. This is his first year on this charge. Since Conference, Brother Brown has organized an Epworth Hi League at Brewer on the Shannon charge. They have twenty-five members in this League and they are starting off enthusiastically in their work. The Hi League there at Shannon is one of the most up-to-date Leagues that we know anything about. These Leaguers have already paid their pledge in full for this year. They have also bought some Bibles for the children at the Orphans' Home at Jackson. They are to be commended for this splendid work. We hope others will follow their example.

We have just received the news from headquarters at Nashville that a charter has been issued to the Senior Epworth League at Pyland. This League is in the Aberdeen District and is on the Vardaman charge. Brother J. V. Stewart is the pastor, and Paul Weddle is the president of the League. This is another good example that we should follow when we organize a League, get a charter for it.

Let us remind you again that you should check up on your League and see whether or not you have a Standard League. We want to have a large number of Standard Leagues when our Assembly meets in Grenada in June. You can do a lot to improve your League in the time that remains. You will enjoy the Assembly a lot more if you have a Standard League when you come to Grenada.

Do we need to remind you of the importance of sending in what you have on your pledges? It may be a small amount that you have, but it is important. When our contributions are all combined it may be a large sum of money. The money is needed to carry on the work. We are not asking you to make a large contribution. We are just asking you to pay what you can. This is a time of financial depression, but the work of the Church must go on. People always need the Church, but they certainly need it in a time like this. As Epworth Leaguers let us do our part in carrying on the work of the Church. We are counting on you.

We hope that a large number of our young people are studying our book on Missions, which was written by Dr. W. G. Cram. This is a splendid book. Dr. Cram has written out of his rich experience, and he has given us a book that the Church should read. It is a very helpful little book. We recommend it to our young people.

Yours sincerely,
WM. L. ROBINSON.

Mr. J. W. Crabtree, secretary of the National Education Association, speaking on the conditions of 1920 and the conditions of 1930, declares that the condition in the high schools of the country are much better to-day than they were ten years ago with respect both to drinking and to general behavior. He declares that high school enrollment has grown since 1920 from 2,000,000 to more than 5,000,000 students, and he insists that many of the additional students have come from the poorer homes where formerly those from such homes were not able to attend high school because of the drink problem. Mr. Crabtree says: "Unquestionably the Eighteenth Amendment has benefited the schools beyond measure."—(Anti-Saloon League Year Book, 1930).

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CAPUDINE--Liquid

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AS A LAYMAN SEES IT

If any one happens to read these lines who did not read the Jan. 1st N. O. Advocate be sure and find one and read it, for the first issue is worth the price of a whole year. Read the editorial, letters from our two Bishops "Journeying to the Far East," by Bishop Kern; "It is Time for Action," by Walter Jones; "The Grace of Forgetting," "A Message from Our Bishops." Don't fail to read the "Pelican Pines" and all the rest.

The reason our people do not want the Advocate is they do not read it. Mr. Editor, if you will find a way to get the people to read our religious literature the question will be solved.

THOS. W. CAMP.

Haynesville, La.

FROM REV. W. C. BEASLEY

Dear Advocate: According to paragraph 64 of the New Discipline the committee on examination should organize themselves into a Joint Committee on Ministerial Training, etc., etc. This organization was not carried out at our Conference at Starkville. The Discipline further directs that this joint committee shall make provision for a thorough study by the undergraduates of the several courses, etc. From the minutes of 1930 there are some 26 undergraduates in our Conference. Many of these brethren will not, in all probability, be able to buy the books for their particular course of study. This fact being true, may I be pardoned for making this suggestion to the brethren of the seven districts of the Conference. In the next meeting of your Ministers' Association find out how many undergraduates are in your district who will need certain books. Let the president of each association be designated as a depositary for the keeping of the books, and then those who happen to have copies of the books needed place them with the depositary to be lent to the undergraduates. The undergraduates may return the books to the depositary at the meeting of the association at its monthly meeting.

W. C. BEASLEY.

Coldwater, Miss., Jan. 10, 1931.

New Orleans Christian Advocate Week
January 18-25, 1931
Back Your Conference Organ

FROM CAMPTI, LA.

Dear Editor: Just a word from our field. This is the third year that I have served this charge at this time, having served three years previous (several years ago). We have added to our work in the way of forces Rev. H. C. Murphy and wife, who have moved here and have bought a home. We are glad to have them with us and hope that satisfaction will prevail among us this year, and much good be accomplished through our efforts.

We are beginning the work as usual, have been able to meet all my appointments up to date. We are praying and trusting for a great year. I am very conscious of many things, but two especially; there must be lots of serious praying, and much real old gospel preaching. The time has come when just mere suggestions, and so and so ought to be done is not enough. It has come to the point in the history of our church when nothing will take the place of a spirit-filled ministry, to lead our people on to higher things.

God bless our great Church and make it a power.

Fraternally,

C. B. POWELL.

A METHODIST JUDGE ON LIQUOR

Judge C. C. Featherstone of South Carolina recently denounced the effort to make it appear that prohibition was responsible for all the ills of the day. He said: "I remember before prohibition that all the courts were filled with cases of those charged with making and selling liquor illicitly. I consider the prohibition law far superior to any other system of dealing with the liquor traffic the State has ever had." And then he added, "The curse of Almighty God is upon liquor."

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Prescription gives Bowels Real Help

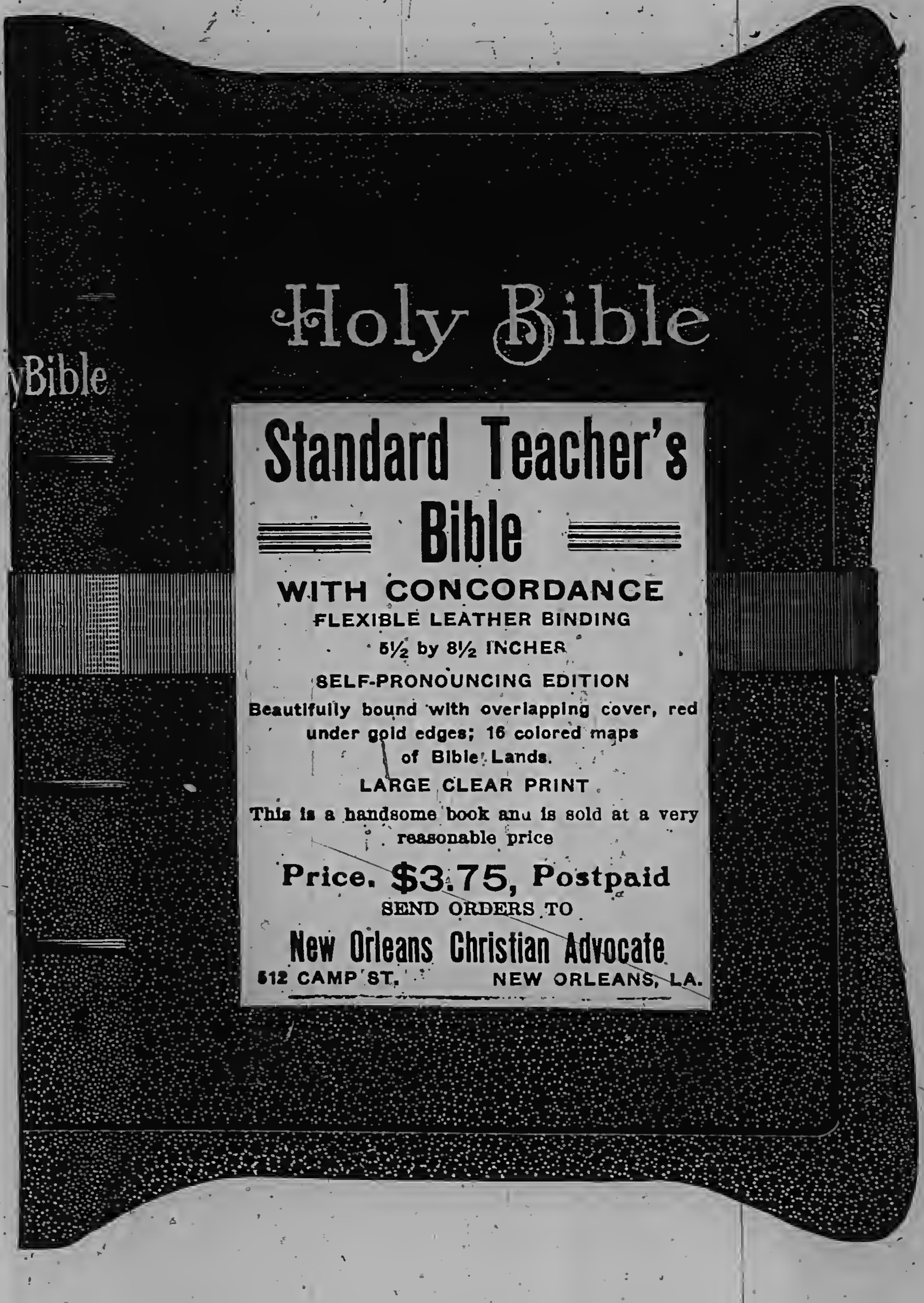
Train your bowels to be regular; to move at the same time every day; to be so thorough that they get rid of all the waste. Syrup Pepsin—a doctor's prescription—will help you do this. When you take this compound of laxative herbs, pure pepsin and other valuable ingredients, you are helping the bowels to help themselves.

Dr. Caldwell's Syrup Pepsin is the sensible thing to take whenever you are headachy, bilious, half-sick from constipation. When you have no appetite, and a bad taste or bad breath shows you're full of poisonous matter or sour bile.

Dr. Caldwell studied bowel troubles for 47 years. His prescription always works quickly, thoroughly; can never do you any harm. It just cleans you out and sweetens the whole digestive tract. It gives those overworked bowels the help they need.

Take some Dr. Caldwell's Syrup Pepsin today, and see how fine you feel tomorrow—and for days to come. Give it to the kiddies when they're sickly or feverish; they'll like the taste! Your druggist has big bottles of it, all ready for use.

DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative



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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

The Alexandria District First Round—In the Heart of Louisiana

Marksville, Jan. 25, a. m.
Bunkie, Jan. 25, p. m.
Lottie, Feb. 1, a. m.
Melville, Feb. 1, p. m.
Alexandria, Feb. 2, Q. C.
Missionary Institute, 10 a.m., Feb. 4.
Boyce, Feb. 4, Q. C.
Pleasant Hill, Feb. 8; a. m.
Natchitoches, Feb. 8, p. m.
Glenmora, Feb. 15, a. m.
Elizabeth, Feb. 15, p. m.
Opelousas, Feb. 22, a. m.
Eunice, Feb. 22, p. m.
Lecompte, March 1, a. m.
Colfax, at Montgomery, March 1, p. m.
Lecompte, Q. C., March 2, p. m.
Melder, March 8, a. m.
Pineville, March 8, p. m.

Pastors with all missionary workers are expected to attend the Missionary Institute, 10 a. m., Tuesday Feb. 4, at First Church, Alexandria.

Read the new Discipline. Study on the new questions asked in the quarterly conference. Organize the local church in accordance with the agenda laid down in the program of the church.

"Everything in full," is our motto for the year.

ALBERT S. LUTZ, P. E.

Baton Rouge District—First Round

Jackson, at Ethel; Jan. 25, 11 a. m. and 2:30 p. m.
Zachary, at Slaughter, Jan. 25; 7:30 p. m.
Hammond, Jan. 28, 7:30 p. m.
Baker, at Baker, Jan. 31, 11 a. m. and 2:30 p. m.
Clinton, at Clinton, Feb. 1, 11 a. m and 2:30 p. m.
First Church, Baton Rouge, Feb. 2 7:45 p. m.
Springfield, at Maurepas, Feb. 8, 1 a. m. and 2 p. m.
Pine Grove, at Montpelier, Feb. 15, 11 a. m. and 2 p. m.

L. W. CAIN, P. E.

Lake Charles Dist.—First Round

Indian Bayou, Jan. 25, a.m.
Lake Charles, Jan. 25, p.m.
Gueydan Ct., at Gueydan, Feb. 1, a.m.
Lake Arthur, Feb. 1, p.m.
Acadia Ct., at Estherwood, Feb. 8, a.m.
Lafayette, Feb. 8, p.m.
Many and Zwolle, at Many, Feb. 15, a.m. and p.m.
Hornbeck Ct., at Hornbeck, Feb. 22, a.m.
Leesville, Feb. 22, p.m.
Abbeville, Mar. 1, a.m.
New Iberia, Mar. 1, p.m.

J. W. LEE, P. E.

Minden District—First Round

Sicily Island, at Sicily Island, Jan. 25, a. m.; Q. C., 2:30 p. m.
Ferriday, Jan. 25, p. m.
Rochelle and Selma, at Rochelle, Feb. 1, a. m.; Q. C., 2 p. m.
Standard, at Standard, Feb. 1, p. m.
Jonesville, at Jonesville, Feb. 8, a. m.; Q. C., 2 p m.
Campti, at Campti, Feb. 15, a. m.; Q. C., 2 p. m.
Coushatta, Feb. 15, p. m.
Plain Dealing, at Plain Dealing, Feb. 22, a. m.; Q. C., 2:30 p. m.
Winnfield, March 1, a. m.; Q. C., 2 p. m.

W. R. HARWELL, P. E.

Monroe Dist.—First Round

Bonita, at Bonita, Jan. 25, 11 a.m.
Mer Rouge, at Mer Rouge, Jan. 25 7:30 p.m.; Q. C., 4 p.m.
Tallulah, Feb. 1, 11 a.m.; Q. C., 2 p.m.
Lake Providence, Feb. 1, 7:30 p. m.
Monroe, First Church, Feb. 4, 7:30 p. m.
Bastrop, Feb. 6, 7:30 p. m.
Wisner, at Wisner, Feb. 8, 11 a. m; Q C., 3 p. m.
Winnsboro, Feb. 8, 7:30 p. m.
Newellton, Feb. 15, 11 a. m.
Waterproof, at Waterproof, Feb. 15, 4 p. m.; preaching, 7:30 p. m.
Oak Grove and Epps, at Oak Grove, Feb. 22, 11 a. m.; Q. C., 2 p. m.
Pioneer, at Pioneer, Feb. 22, 4 p. m.; preaching, 7:30 p. m.

ELMER C. GUNN, P. E.

New Orleans District—First Round

Algiers, Jan. 25, a. m.; Feb. 18, p. m.
Delta Ct. and Chalmette, at Chalmette, Jan. 25, p. m.
St. Mark's Feb. 1, a. m.; Jan. 14, p. m.
Felicity, Feb. 1, p. m.; Jan. 21, p. m.
Carrollton, Feb. 8, a. m.; Jan. 15, p. m.
Epworth, Feb. 8, p. m.; Jan. 23, p. m.
Second Church, Feb. 15, a. m.; Jan. 28, p. m.
First Church, Jan. 15, a. m.; Feb. 4, p. m.
McDonoghville and Pointe-a-la-Hache, at McDonoghville, Feb. 15, p. m.; Feb. 2, p. m.
Rayne Memorial, Feb. 22, a. m.; Jan. 6, p. m.
Louisiana Avenue, Feb. 22, p. m.; Feb. 11, p. m.
Slidell, March 1, a. m.
Covington, at Covington, March 1. p. m.

W. L. DOSS, Jr., P. E.

Ruton Dist.—First Round

Marion, at Downsville, Jan. 25, 11 a m.; Q. C., 3 p.m.
Farmerville, at Farmerville, Jan. 25 following night service.
Dubach, at Lisbon, Feb. 1; Q. C., 3 p.m.
Haynesville, at Haynesville, Feb. 1 p.m.
Bienville, at Bienville, Feb. 8, 11 a.m.; Q. C., 3 p.m.
Hodge, at Hodge, Feb. 8; Q. C. following night service.
Ruston, Feb. 15, 11 a.m.; Q. C., Feb. 2, 7:30 p.m.
Simsboro, at Simsboro, Februaray 15 Q. C. 3 p.m.; preaching, 7:30 p.m.
Bernice, at Bernice, Feb. 22, 11 a.m.; Q. C., 2 p.m.
Arcadia, at Arcadia, Feb. 22, following night service.
Gibsland, at Gibsland, Feb. 29, 11 a.m.; Q. C., 3 p.m.

R. M. BROWN, P. E.

Shreveport District—First Round

Preaching Dates.

Mansfield, Jan 25, a. m.
Bossier City, Jan. 25, p. m.
Belcher and Gilliam, at Gilliam, Feb. 1, a. m.
Claiborne, Feb. 1, p. m.
Vivian, Feb. 8, a. m.
Oil City, Feb. 8, p. m.
Grand Cane, at Stonewall, Feb. 15, a. m.
Noel Memorial, Feb. 15, p. m.
Mooringsport, Feb. 22, a. m.
First Church, Shreveport, Feb. 22, p.m.
Pelican, at Pelican, March 1, a. m.

Quarterly Conference Dates

Mansfield, Jan. 25, 2 p. m.
Bossier City, Jan. 28, 7:30 p. m.
Belcher and Gilliam, at Gilliam, Feb. 1, 2 p. m.
Claiborne, Feb. 4, 7:30 p. m.
Vivian, Feb. 8, 2 p. m.
Oil City, Feb. 8, after night service.
Noel Memorial, Feb. 11, 7:30 p. m.
Grand Cane, at Stonewall, Feb. 15, 2 p. m.
First Church, Shreveport, Feb. 18, 7:30 p. m.
Mooringsport, Feb. 22, 2 p. m.
Pelican, at Pelican, March 1, 2 p. m.

H. T. CARLEY, P. E.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round

Bayou Pierre. at Center Point, Jan 25, 11 a.m. and 2 p.m.
Hazlehurst, Jan. 25, 7 p.m.
Georgetown, at Providence, Feb. 1, 1 a.m., and 2 p.m.
Tylertown, at Tylertown, Feb. 8, 1 a.m.; Feb. 9, 10 a.m.
Foxworth, at Sandy Hook, Feb. 8, 2:3 p.m., and 7 p.m.
Centenary, Feb. 15, 11 a.m., and 2 p.m.
La Branch Street, Feb. 15, 4 p.m., an 7 p.m.
Gallman, at Bethesda, Feb. 22, 11 a.m. and 2 p.m.

J. L. DECELL, P. E.

Hattiesburg District—First Round

Prentiss, at Prentiss, January 25, 1 a.m. and 2 p.m.
Petal, at Petal, January 25, 7 p. m.
Bonhomie, at Bonhomie, January 28 7 p. m.
Silver Creek, at Silver Creek, February, 11 a.m.; 2 p.m.
Sumrall, at Sumrall, February 1,7 p. m
Hattiesburg, Main Street, Februry 2 7 p. m.
Mt. Olive, Feb. 4, 7 p. m.
Richton and Piave, at Richton, February 8, 11 a. m. and 2 p. m.
Heidelberg, at Heidelberg, Februar 8, 7. m.; February 9, 10 a. m.
Hattiesburg, Court Street, February 10, 7 p. m.
Hattiesburg, Broad Street, February 11, 7. p.

W. A. HAYS, P. E

Jackson District—First Round

Terry, at Forrest Hill, January 25, 11 January 11, 11 a.m. and 2 p.m.
Jackson, at Capitol Street, January 25, 7:30 p. m.; January 30, 7:30 p. m.
Harrisville, at Mt. Pisgah, February 1 11 a. m. and 2 p. m.
Clinton, at Ridgeland, February 8, 11 a. m. and 2 p. m.
Yazoo City, February 15, 11 a. m. and 4 p. m.
Yazoo Circuit, at Lintonia, February 15, 2 p. m. and 7 p. m.
Vaughan, at Vaughan, February 22, 11 a.m. and 1:30 p.m.
Brandon and Pelahatchie, at Pelahatchie, March 1, 11 a.m. and 2 p.m.

J. T. LEGGETT, P. E.

Meridian District—First Round

Pachuta, at Pachuta, January 25, at 11 a. m.
Meridian, Poplar Springs, January 25 7 p. m.
Cleveland, at Hopewell, January 31 February 1, 11 a. m.
Vimville, at Toomsuba, February 8, 11 a. m.

T. J. O NEIL, P. E

Newton Dist.—First Round.

Homewood, at Homewood, January 25 11 a. m. and 2 p. m.
Lake, at Lake, January 25, 7 p. m. January 30, 2:30 p. m.
Chunky, at Chunky, February 1, 11 a m. and 2 p. m.
Philadelphia Station, Febuary 6, 7 p m.; February 8, 11 a.m.
Philadelphia Ct., at Sandtown, February 7, 11 a. m. and 1:30 p. m.
Burnside, at Longino, February 8, 2 p m.
Union, at Union, February 15, 11 a. m and 1:30 p. m.
Decatur and Hickory, at Decatur, February 15, 3:30 p. m.
Laurel, First Church, February 20, p. m.
Laurel, Kingston, February 22, 11 a m. and 2:30 p. m.
West Laurel, February 22, 7 p. m.

H. A. GATLIN. P. E.

Seashore Dist.—First Round

Americus, at Pleasant Hill, Jan. 24, 25 11 a m.
Kreole, Jan. 25. 7:30 p.m.
Mentorum, at Pine Grove, Jan. 31-Feb 1, 11 a.m.
Wiggins, at McHenry, Feb. 1, 7:30 p.m
Biloxi, Wesley Memorial, at Epworth Feb. 4, 7:30 p.m.
Brooklyn and Bond, at Brooklyn, Feb 8, 11 a.m
Gulfport, Second Church, Feb. 8, 7:3 p.m.
Columbia, Feb. 15, 11 a.m.
Lumberton, Feb. 15, 7:30 p.m.
Gulfport, First Church, Feb. 22, 11 a.m.
Ocean Springs, Feb. 22, 7:30 p.m.

OTTO PORTER, P. E.

Vicksburg District—First Round

Nebo, at Oak Grove, Saturday, January 24, 11 a. m. and 1:30 p. m.
Rosetta, at Mount Olive, Sunday, January 25, 11 a.m. and 1:30 p.m.
Oak Ridge, at Bovina, February 1, 11 a. m. and 2 p. m.
Anguilla, at Delta City, 11 a.m. and p. m. February 8.
Rolling Fork and Cary at Rolling Fork, February 8, 7 p. m.
Mayerville, February 9, 2 p. m.
Gloster, at Liberty, February 15, 11 a.m. and 2:30 p.m.

L. E. ALFORD, P. E.

Her Reward

When children are weak and run-down, they are easy prey to colds or children's diseases. So it is never wise to neglect those weakening and depressing symptoms of bad breath, coated tongue, fretfulness, feverishness, biliousness, lack of energy and appetite, etc.

Nine times out of ten these things point to one trouble—constipation—and mothers by thousands know this is easily, safely relieved by California Fig Syrup.

Mrs. Chas J. Connell, 1434 Cleary Ave., St. Louis, Mo., says: "I gave Virginia California Fig Syrup for constipation and she was more than rewarded for taking it. It regulated her bowels, helped her digestion, increased her appetite, made her strong and energetic."

The *genuine*, endorsed by doctors for 50 years, always bears the word *California*. All drugstores have it.

CALIFORNIA FIG SYRUP
LAXATIVE-TONIC *for* CHILDREN

For Young Women

Sadie Farmer

Montgomery, Ala.—"My two daughters have been kept in good health by taking Dr. Pierce's Favorite Prescription. They take a bottle or two now and then, whenever they feel the need of a tonic. Both work, and off and on they find it necessary to take the 'Favorite Prescription.' Other medicines did not benefit them scarcely at all. I am glad there is a reliable medicine like Dr. Pierce's Favorite Prescription for young women."—Mrs. Hattie Farmer, 30 Covington St. All druggists.

Every package of Prescription contains a symptom blank for you to fill out and mail to Dr. Pierce's Clinic in Buffalo, N. Y., if you want free medical advice.

PARABLE OF THE WISE AND FOOLISH PASTORS

THE FOOLISH FIVE

Once there were five Pastors who were very Good, but not so very Wise:

They said:

"We are sorely Cumbered and Bothered with many things. We just can't be Bothered with the Advocate.

"It must wait until our church debts are all paid and our People are all perfect, then we will introduce them to the Advocate."

But no introduction ever came!

THE WISE FIVE

The five wise Pastors, hard put by the Multiplicity of their tasks and Breaking under the strain of the Impossible, spoke thus within themselves:

"We will send the Advocate to every Home, every Week, and every one will be an Assistant Pastor, helping us to lift every Burden in the parish.

"Go, Advocates, and Blessings on everyone of you, every week."—North Carolina Christian Advocate.

REPORT OF COMMITTEE OF FINDINGS—GREENVILLE DISTRICT

To the Missionary Institute of the Greenville District: Your Committee of Findings would report that in the discussions of the various phases and the different interests of the Kingdom Extension movement we have noted:

1. An undivided loyalty and devotion to both its methods and objectives on the part of our ministry and laity present. Not one voice or one word in any voice is raised to question the need or the urgency and immediacy of the interests involved. On the contrary we all recognize the great instancy of these claims upon our devotion and our means; and we pledge our service and our means to the point of sacrifice in the Kingdom Extension program.

2. That the imperative needs of our Missionary fields, of our Educational enterprises, of our Church Extension work and of our Hospitals are calling to us with more instancy than ever before. The financial depression has caused a curtailment of all money consuming activities. The Church, like all other agencies, has borne its share of this curtailment. This shrinkage has now reached the danger point. It is becoming alarming, and our membership must be aroused to the situation. Our loyalty to Jesus Christ, who gave as never gave another, calls us to more sacrificial giving than ever before. The very depression and discouragements of our situation are a challenge to our faith and endeavor.

3. We are heartened to learn through our Conference Missionary Secretary, who attended the recent great Missionary gathering in Washington, D. C., that our Church stands at the forefront of the embattled hosts of America for the conquest of the world for Christ. The intelligent way in which our Mission Board has mapped out its cultivation period and then followed this period with wholesome, inviting and inspiring literature, and convincing discussions of Missionary principles, challenges the admiration of all American churches.

4. We find that our General Board is sending to the churches a splendidly written literature on the different aspects of this campaign. We are able to commend to our people "Methodism and Kingdom Extension," the book for study during this period, along with the highest type of pamphlets and leaflets. Our "Missionary Voice" stands at the head of all Missionary publications in the world, in circulation, mechanical make-up and editorial management.

5. Since the cultivation period during January and February is designed to reach the largest number possible of our Church members it is needful that by every method of approach there should be a quickening of the Missionary conscience of all our membership. In the campaign for voluntary offerings every member should be given a definite opportunity to make his contribution. Both the pastor and the Missionary committee should function to the utmost efficiency. Not only will this procure a larger contribution for the Kingdom Extension objectives, but as well will it deepen the spiritual life of our people. Our pastors should note carefully paragraph 494 of the Discipline.

Sincerely,

J. E. CUNNINGHAM,
T. M. BRADLEY,
R. H. B. GLADNEY,
S. V. WALL,
W. W. WOOLLARD.

Cleveland, Miss., Jan. 5, 1931.

KINGDOM EXTENSION INSTITUTE—VICKSBURG DISTRICT

The Kingdom Extension Institute of the Vicksburg District, held January 7, in the Port Gibson Methodist Church was a success in various ways. The dinner provided by the ladies of Port Gibson was splendid, the attendance was good, and the messages brought by the several speakers were quite superior. Besides others, there were present fourteen pastors, two Sunday school superintendents, three lay leaders, two Epworth League presidents, fifteen members of missionary committees.

Success of the N. O. C. A. special effort week, January 18-25, means larger giving to the Kingdom Extension Special.

In his opening remarks, the presiding elder, Rev. L. E. Alford, explained that during the months of January and February there would be, as formerly, a cultivation period, and that the fund to be raised, though not larger in amount, had been broadened in purpose, 75 per cent being for missions, and the remaining 25 per cent for the causes of Christian Education, Church Extension, and Hospital work.

The addresses delivered by the chief speakers were all of a high order, sometimes eloquent and heart-searching. We have space here to mention only a few of the suggestions and points of information given by some of them. Rev. J. B. Cain, Secretary of the Conference Board of Christian Education, suggested that in all our religious education we conserve all former good methods He recommended that adult classes of the Sunday schools use the new study book, "Methodism and Kingdom Extension," as basis of study for several Sabbaths at their regular lession periods. Rev. A. W. Martin, of the General Board of Christian Education, stated that by merging of the three boards, Sunday School, Epworth League, and Education, into one Board of Christian Education the working staff had been reduced twenty, with a saving of $40,000 per annum. He said that Dr. Cram, who had recently returned from the Orient, believes that China is in real danger from the Communist propaganda of Russia. Rev. J. L. Neill, pastor of Crawford Street Church, Vicksburg, stated that no salaries of our 500 missionaries in the foreign fields had been increased, that the largest was $2,020, that of Dr. Onderdonk, of Mexico, who could easily command three times this amount as pastor of churches at home. Dr. J. M. Sullivan, Conference Lay Leader, said that face to face meetings had great advantages over mere radio programs, that our Methodist peoole needed some over-loyalty, that in the Mississippi Conference, if those of the 74,400 members who pay could have their amounts increased by five cents per week from the non-payers, we would "go over the top" for, for 1931, that the Church has too many who are "unemployed" in any kind of Christian work.. Rev. J. M. Lewis, pastor of Louise and Holly Bluff, speaking in place of S. W. Sharbrough, district lay leader, who was unavoidably absent, urger pastors and others to be punctual in answering communications from the leader. The New Orleans Christian Advocate was represented by Rev. J. H. Morrow, pastor of Gloster. W. D. Hawkins, Conference Missionary Secretary, made a great speech, and attended to the distribution of literature and the receiving of orders for the study book. He stated that at a recent meeting of representatives of national Boards of Missions the assemblage was amazed upon being informed that we had a periodical like the Missionary Voice, with 70,000 paid subscribers, and that in 1930 our people used 500,000 of the mission study books.

Announcement was made that a Missionary Conference for the whole M. E. Church, South, would be held in New Orleans, February 24, 1931.

HENRY G. HAWKINS, Reporter.

TO THE PASTORS SERVING MISSION CHARGES IN THE NORTH MISSISSIPPI CONFERENCE

All of you brethren know by now that the Booneville Banking Co.. where our funds have been deposited for years, closed some time ago. As you remember, I sent your checks before the set date, thinking that in these times of depression you would need them. I am sorry to learn that some of you failed to get your checks cashed before the bank closed. All who did not get your checks cashed, send them back to me. Then when the bank opens I will handle them for you.

As I understand it, in all these years that the Booneville Banking Company has handled our funds and some member of that bank has been the treasurer of our board the treasurer has been bonded with just a personal bond which would protect only in the case of mishandling the Board's money: There has been no mishandling of funds in this case, but this bank, just as so many others have had to do, had to close when a run was made by panic-stricken depositors.

The president of the bank, and who is the treasurer of our board, tells me that the State Banking Department has agreed to let them open in the very near future. I have taken the matter up with that department to let us, if possible, freeze our deposits only for this conference year; and if possible, to allow us to check out April the 1st, July 1st, and October 1st.

I want to assure you, brethren, that everything is being done that I can do to relieve the situation for you. In the meantime I hope that all of you will take the suggestion, sent out in my letter to you, that you hold rallies in each church early in the year and organize your congregations in donating any and all kinds of products which may be turned into money for salary and collections or used or sold by the pastor and his family and credited to salary.

Let us be much in the homes of our people and pray in their homes exhorting them that now in this time of depression we demonstrate our faith in our good God, "Who will supply all our needs."

Fraternally yours,

J. D. WROTEN.

FOR SALE

One Whippet automobile, excellent condition. Must be seen to be appreciated. Address Hilary S. Westbrook, Vaughan, Miss.

New Orleans Christian Advocate

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J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, JANUARY 29, 1931. C. MILTON CHALMERS, Manager

RUIN IN RUMOR

On the door of more than one bank has been posted, of late, "Closed because of unfounded rumors and for the protection of depositors." Wild rumors have worked havoc to financial institutions and individual happiness.

Ignorance is a productive soil for rumor. It was reported that on January 19, Lee's birthday, a man went to a bank and saw it closed; not knowing it was a legal holiday he spread the fallacy of his imagination that the bank had been closed and brought distress to many people and inconvenience to the bank. Those who allow ill-founded rumor to throw them into panicky hysteria evidence no higher intelligence than that of the stupid ignoramus who starts such.

Selfishness and malice, also, may be the basis of rumor. Persons who would progress upon the downfall of another find it easy to dig up out of their fertile imagination suggestions that would injure the reputation of another or weaken an institution's cause.

Gulpers of gossip are particeps criminis with the sayers of slander. Shakespeare asks, "For which of you will stop the vent of hearing when loud rumor speaks?" The vent widens into a sluice-gate and the baneful brood of speakeasies comb the range of acquaintance to hear or tell the latest and least thing that would imperil the influence of another or promote their own advantage.

He who climbs up slanderous steps or runs the dark ways of rumor to success, bears a mark of shame and wears a chaplet of disgrace. There is no moral ground for the bushwhacker, who whacks at the integrity of individuals or institutions, and snoopers and snipers will receive no encouragement from respectable people.

F. W. Robertson said, "Beware of that which becomes the slanderer's life, of magnifying every speck of evil and closing the eye to goodness, till at last men arrive at the state in which generous, universal love (which is heaven) becomes impossible, and a suspicious, universal hate takes possession of the heart, and that is hell." It takes a very small person to thread the way down on imaginary "specks," but finally the bottom is reached and the tale-bearer has hurt himself more than anyone else.

DON'T GIVE UP THE SHIP

The history of the United States is replete with daring deeds and heroic sacrifices. During the war of 1812 Commodore Perry sailed out on Lake Erie with his fragile fleet of nine small vessels to meet Barclay with his English squadron. Flying at the masthead of his flagship Perry had a pennant carrying the immortal words, "Don't Give Up the Ship." Give up they did not!

Don't give up the New Orleans Christian Advocate! Let the Special Effort be continued until the victory is won. The Advocate needs the successful efforts of the strongest churches as well as the ones of fewer members. An average of ten subscribers from charges of three hundred members or less; and of twenty from charges of six to three hundred; and of thirty from charges with over six hundred members will keep the Advocate going. Less than that will prove serious. The larger memberships must exceed the average by far, in order to make the average.

Say it with subscriptions. Now is the time for all good Methodists to come to the aid of their Advocate. January 18-25 was a beginning and may there be no ending until the paper goes into every home.

J. L. DECELL, Editor,
C. M. CHALMERS, Manager.

With an accession of the spirit of brave patriots and devoted church-people like our forefathers, heroic preachers and loyal people can turn depression into an expression of victory that will conquer difficulties now and for years to come. "Don't give up the ship!" Another worthy seaman, John Paul Jones, when asked by the opposing captain, "Have you surrendered yet?" replying, "I have not begun to fight yet," epitomized the spirit of Louisiana and Mississippi Methodists when faced with a grave crisis in the various activities of their church.

The Christian brotherhood is a compassionate company that conserves the character of another and knows the facts before the withering word is spoken, if it is spoken. Business cannot succeed, in the highest sense, on any lower level. May the luxury of living nobly and building confidence take first place again.

THE IMMEDIACY OF THE TASK

It is now or never with many who face life's opportunities. There is a witness to be borne and a task to be accomplished now. "Sufficient unto the day is the evil thereof," without jeopardizing the future with an accumulation of unfinished work and left-over wrongs.

Personal witnessing for Christ is the most effective form of promoting his Kingdom and is the immediate need of the times. This witnessing includes more than spoken testimony; it involves motives, convictions, attitudes and deeds. The motives that move, convictions which control, attitudes and sacrifical service that characterize this generation will determine its abiding influence for good more than all of its monuments of granite and volumes of trade. The Chinese have a saying, "If you want to exercise immediate influence, use your tongues; if you want to influence a hundred generations, write a book." Of the writing of books there is no end, but their truths, if they possess any, will remain dead until they become enfleshed and are made to walk among men in living persons.. Mechanical movements and impersonal mediums cannot convey redeeming power.

Utopian dreams that picture the glorious future and fill life with visions that obscure immediate necessities break the chain that would draw in the better day. "Hitch your wagon to a star" is alright, provided the wagon does not tumble down a precipice or crash to pieces against boulders while the gaze-running is going on.

There are grimy souls and broken hearts this side of the stars. To claim that things as they are have been providentially predetermined and acquiescence is the proper attitude; or, that there is a residuum of institutional force that will eventually lift the world out of its sin and immediate life-giving toil is a work of supererogation, may conform to certain theological formulas, but have no place in Methodism. Methodism with a Christ who died for all men cannot go to the wrong person and it is her immediate task to live, glow and go unto the lost with her message of salvation. With multitudes of the unevangelized far and near, with thirty-three millions of souls dying each year without the knowledge of Christ, Methodism dare not delay her mission, but she must "Charge, charge, in the name of God, charge!"

Christ's Way of Doing Good

BY BISHOP W. A. CANDLER, D.D., LL.D.

All good people wish to do good to their fellowmen; but doing good wisely and well is not an easy matter. It requires one to see clearly what is really good for others and to use the best means and methods to assure for them the good thus perceived.

St. Peter said of Jesus that "he went about doing good," and the word he uses for "he went about" means "he went through," and suggests that, as a kingly benefactor, he dispensed blessings as he made his royal progress through a needy world.

Our Lord's way is the best example of doing good wisely.

What did Jesus esteem as real good? What were the benefits he dispensed on the way as he passed among men?

There is no record that he gave to anyone money.

He gave health to thousands who were sick, so that the blind received sight, the lame walked, the leprous were cleansed, the deaf heard, and the dead were restored to life. (Matthew xi:5). These blessed deeds he declared were credentials of his Messiahship, in response to the inquiring messengers who came from John the Baptist to ask, "Art thou he that should come, or do we look for another?" The highest proof he offered of his divine character and mission, however, were not the miraculous healings that he wrought, but the fact that "the poor had the gospel preached to them." (Matthew xi:2-5).

Evidently, he put the doing of spiritual good above all other forms of benevolence; and St. Peter in his discourse in the house of Cornelius observed the same standard of appraisement, saying, "How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him." (Acts x:38).

There was a vast amount of poverty in Palestine when our Lord lived and labored in it; but he set agoing no pretentious movement to abolish it by the enrichment of the poor. Neither want nor wealth occupied much place in the Saviour's purpose and plan. He declared most emphatically that "a man's life consisteth not in the abundance of the things which he possesseth" (Luke xii:15); and that "the life is more than meat, and the body is more than raiment." (Luke xii:23). He thus taught that the primary wants of men, what they call "the necessities of life" in the form of victuals and clothes, do not rank in importance with the spiritual life of the soul. Some in our day who magnify above measure the "social gospel," and minify, "the saving gospel," would have dissented from his judgment concerning the relative importance of physical and spiritual things, if they had lived in his day and had heard his teachings. But Jesus was, and is, wiser than they.

He taught that, with reference to the requirements of the body, our "heavenly Father knoweth that we have need of all these things," and that he provides them for us with the same merciful care as that which he bestows upon the feeding of the fowls of the air and clothing the lilies of the field. But in the same breath, he says, "Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you." (Matthew vi:26-33).

Our Lord put first things first, although he did not overlook or underrate second things.

He gives assurance and approbation of the unforgetable good manifested by the giving of a cup of cold water in the name of a disciple (Matthew x:42); and when he foreshows the awards of the last Judgment, he puts in the forefront the benevolent deeds of the righteous in that they clothed the naked and fed the hungry, saying to them, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." (Matthew xxv:40). In terms of equal strength with his approving words to the righteous, he condemns the selfish inhumanity of the unrighteous, saying of them, "Verily I say unto you, inasmuh as ye did not to one of the least of these my brethren, ye did it not to me." (Matthew xxv:45)

But in all these profound teachings, the Master makes conspicuous the spiritual motive for doing good. He had no word of approval for godless humanitarianism.

BISHOP WARREN AKIN CANDLER, D.D., LL.D.

The capital defect in no little of what passes for benevolence in our times is that it is utterly destitute of spiritual motive and purpose, having in it no regard for God, the Father, and no personal concern for man, the brother. Perhaps much of it arises from the desire to get out of sight painful objects of need as the unjust judge avenged the wrong done to the poor widow, saying, "Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." (Luke xviii:4 and 5).

Many in this age of luxury and self-indulgence, can not bear anything that is disagreeable and uncomfortable. Hence, they give to the needy in order to be rid of the sight, or knowledge, of painful destitution. In their giving, there is no spiritual element or personal interest. But in all the good that Jesus did, the spiritual and personal factor prevailed. He brought loving mercy to individual souls, and organized no mechanical scheme of relief whereby they might be removed from his presence. His deeds were warm with love and fervent with faith.

If we follow his way of doing good, we shall not rely upon mechanical devices, but shall put personal tenderness into our efforts to relieve human want.

In view of the financial depression now prevalent in our country, much sore need is now about us, and this destitution may be increased before the winter ends. We can not deal with it as Jesus would have us do, if we look to boards and committees and legislative appropriations to do the entire work of ministering to the poor and suffering.

The sufferers around us need the warmth of our hearts quite as much as they want the money in our purses. And we also need their human touch quite as much as they need our sympathy. "Labor-saving machinery" in the realm of benevolence is too cold and heartless to secure the approval of our Lord, or to assure the highest good for ourselves and others.

Dr. Charles E. Jefferson put this truth with admirable clearness recently. When speaking of Christ's way of doing good, he said:

> "The only thing which stirred Him was the sight of human need and the only motive to which He appealed was the desire to help humanity because men and women are children of God. Anything which comes in between the heart and human need robs the heart of its impulse to make sacrifices for the sake of Jesus. To place money on the contribution plate in order to reach a goal which has been decided on by a committee is not giving from a Christian motive. Anything which breaks down the Christian motive is bad. If we fix our eyes on a financial goal instead of on God, we depart from the narrow path which leads to life. We have become the victim of the machine idea. We are mechanizing our benevolence. We are making our giving mechanical. The results are already beginning to appear. Still darker results are forthcoming if we do not change our method. In striving to be more efficient, we have lost the efficiency we had, and in perfecting our system we have lost much of the spirit which gives life. The only solid reason why we should give our money for helping others is that though Christ was rich yet for our sakes He became poor that we, through His poverty, might be rich."

Years ago a young pastor in the city of Atlanta went on an afternoon to visit the widow of a Confederate soldier who had been killed in battle, leaving her scant means for her support. When the preacher reached the closed door of her humble habitation, he heard the voice of prayer within, and he stood with uncovered head until the supplication ceased. Then, he sought admittance, and he found Chief Justice James Jackson, of the Supreme Court of Georgia, had come to bring her monetary help, and before leaving, had read to the sick and sad widow comforting Scriptures, and, kneeling by her bedside, had made prayer on her behalf. That beautiful act of Christian benevolence was not reported in the newspapers, but it conformed perfectly to the Christ's way of doing good. The young preacher, who came upon the Chief Justice when thus engaged, has never forgotten the scene. Best of all, God forgets not such deeds of Christian benevolence.

Rev. Alexander J. Reid, in charge of evangelistic work at Wembo Nyama station in the Congo Mission, has in his possession a huge pile of trinkets and witch doctor charms that the natives on his circuit have given up at the altar during recent evangelistic meetings. In these meetings one witch doctor was herself converted and gave up all her charms and witchcraft.

WHOSE MONEY HAVE YOU IN YOUR POCKET?

By Rev. James M. Martin, D.D.

"Mine," you say, "I earned it, I came by it honestly," and you resent the suspicion which the question implies. No, you say that you did not get it by gambling, nor by cheating, nor by stealing. You got all your money honestly and you are proud of that.

Very good! You are the very person we want to talk to, and it is to you that we want to put this question, Whose money have you in your pocket? And it is to you, honest man, that we want to say that it is not your own money you have in your pocket. It belongs to some one else. And if, in surprise, you ask to whom, then, does it belong, we answer that it belongs to God. God says so. Do you own land and real estate? He says, "The land is mine." Lev. 25:23. Have you a farm with live stock? He says, "Every beast of the forest is mine, and the cattle upon a thousand hills." Psalm 50:10. Have you money in the bank? He says, "The silver is mine and the gold is mine." Haggai 2:8.

There are some people who will not believe this, no matter how plainly it is set before them. When a present bishop of the Methodist Church was a young man, he delivered a sermon on this truth and was afterward taken home to dinner by a well-to-do farmer. When the meal was over, the farmer took his guest to the top of a knoll and there pointed out in one direction and another all the land which he owned, and turning to his minister, asked, "Whose now is all this?" And the minister quietly answered, "Ask me that question a hundred years from now."

There is another class which say, "Oh, yes, I suppose my money is the Lord's, after all." No, my friend, there is no "supposing" about this. It is the Lord's. When He says, "The silver is mine and the gold is mine," there is no "supposing" about the matter at all. Whose money have you in your pocket? God's money. Whose money do you receive in wages or salary? God's money. Whose money did you put into that business venture? God's money. Whose money have you invested in stocks or bonds? God's money. Make no mistakes about this. It is God's money. He says so, and that settles it.

It is a rule of all ownership that the owner has a right to what he possesses. How then shall God's rights be acknowledged in the money which we have which is His? There are three ways of so acknowledging God's rights. The first is the SURRENDER WAY.: this is the giving up of one's income and one's business altogether and living the life of faith. It was the way of the Master in the days of His ministry. It is the faith way. Some few are called to live that way, but it is not for all Christians.

The second way is the SACRIFICIAL WAY: this is illustrated in the case of the widow and her two mites, who gave "all her living." It was sacrifice, pure sacrifice. Perhaps it meant going without a meal. All Christians do not live that way. In fact, very few Christians know anything of sacrifice for their Lord. Many are living on "Easy Street" who have been called by the Master to live on "Self Denial Street."

The third way is the SOVEREIGN WAY: it acknowledges the sovereignty of God over our income. It is the tithe way, the setting aside of one-tenth of our income to the Lord. It is the way which God enjoins upon His people, and therefore we call it the SOVEREIGN way, because it confesses the sovereign rights of God over our money and property and income.

Let us have a word on this method of tithing and ask all who do not tithe to consider the following arguments:

First, tithing puts giving on a Scripture basis. "The tithe is holy unto the Lord," we read in Leviticus 27:30-32. This is the way in which to Israel of old God expressed His mind in the matter of giving, and therefore he who in our day sets aside one tenth of his income for the Lord may surely feel that he is giving as God wants him to.

Second, tithing is the least that ought to satisfy the Christian conscience. In the days of the Old Testament under a dispensation of meagre blessings men gave God a tenth of their income. Surely in these New Testament days under a dispensation of the fulness of blessings men ought to give no less.

Third, tithing solves the problem of giving. How ought we to give is the question, not how much. Every Christian who earnestly considers the matter of his giving to the Lord is furnished with the New Testament principle of systematic and proportionate giving: "On the first day of the week let everyone of you lay by him in store, as God has prospered him." I Corinthians 16:2. The tithe is a satisfactory rule for carrying out this principle of proportionate giving.

Fourth, tithing is good financing. The promises in the Bible are written for the tither. "Bring ye all the tithes into the storehouse, that there be meat in mine house, and prove me herewith, saith the Lord of Hosts, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:10. "Honor the Lord with thy substance and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst with new wine." Proverbs 3:9, 10; which, being interpreted, is "Give the tenth of thine income to the Lord, so shall thy debts be all paid, thy wages shall be secured to thee, thy income shall be full, thy business shall be prospered, thy savings shall constantly be increased, for the Lord shall continually bless thee." If this little word falls under the eye of any one whose finances have always been awry, who is in debt, who wonders how he is ever going to get his money matters straight again, let me exhort him to try God's way. "Give me the tenth," says the Lord, "and I will give you plenty and prosperity."

If, therefore, you are not a tither, these considerations urge you to become one. Tithing puts our giving on the SOVEREIGN basis and confesses that the money we have in our pockets is not ours—IT IS GOD'S MONEY.—The Christian Intelligencer.

THE GOLDEN CROSS AND KINGDOM ARISTOCRACY

Fred. T. Barnett, Associate Secretary, General Hospital Board.

"The Golden Cross button is the badge of Kingdom aristocracy," declared Dr. C. C. Jarrell, General Secretary of the General Hospital Board, in a Church-wide message last year, and this arresting sentence suggests at once the varying types of aristocracy which have existed in the world. Men have boasted of the aristocracy of power, the aristocracy of learning, the aristocracy of blood and the aristocracy of money.

Over against these superficial standards of aristocracy, Jesus gave the world a new law of greatness and a new standard of nobility in those memorable words, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." Speaking in terms of the values of the Kingdom of God, that man is greatest in God's sight who is giving himself most fully and unselfishly to the service of others, under the leadership of Jesus Christ. The men and women, however humble in birth and station they may have been, who have most fully embodied this ideal of greatness in their lives have been the world's real aristocrats.

Pestalozzi failed as a lawyer, broke down in his first sermon as a preacher, but he had a heart as big as the Alps, and he gathered the little children of Switzerland into his home and taught them, and out of his humble efforts to bless the child life of his native land he developed those educational theories which have influenced our modern world. On the little schoolhouse near which he is buried at Zurich is a bronze tablet which bears this inscription: "Pestalozzi, Man, Christian, Citizen. Everything for others. Nothing for self. Blessings upon his name." That is greatness according to the estimate of Jesus Christ, in Switzerland, and that is greatness anywhere in the world.

High on the honor roll of those who have qualified as members of God's order of nobility are the names of many consecrated men and women who, in the realm of healing, have discovered the real joy of living as they have given themselves unselfishly to the service of others. Out of the shadows of the World War emerges the noble figure of an English nurse, who early gave her heart to God and her life to the service of humanity. Shortly before she was shot by the Germans in the old military prison at Brussels, she said in a letter written to her nurses in the Training School she had founded in Belgium: "I told you that devotion would give you real happiness, and the thought that before God and yourselves you had done your entire duty with a glad heart would be your greatest comfort in the hard moments of life and in the face of death." Edith Cavell was a member of the aristocracy of service.

Immediately following his discovery of the method by which yellow fever is transmitted, Walter Reed, an American army surgeon, cabled back to his wife in the States and said, "Wife, the dream of the years has come true, and I have been able to make a scientific discovery which will bring lasting relief to suffering humanty."

The new law of greatness proclaimed by Jesus applies to the life of churches as well as to the life of the individual believer. In face of the fact that even commercial organizations are striving to impress the public that their policies are being formulated upon this fundamental philosophy of Jesus, the Church must see to it that all of its plans and programs are motivated by a Christlike passion to serve others.

Men sometimes wonder at the vigor of the Roman Catholic Church, in spite of its retention of many gaudy trappings of mediaeval ecclesiasticism. It will be profitable for us Protestants to remember that whatever may be said about the superstitions and the intolerance of the Roman Church, the fact remains that its priests and sisters of mercy have gone down into the places of human need and established hospitals, orphanages, homes for the aged, and other eleemosynary institutions, and have thus given a practical demonstration of Christian service which has won the admiration of men around the world. It is to be regretted that the leaders of the Protestant Reformation became so involved in theological controversy as to give but little attention to many of these practical forms of Christian service which have characterized the program of the Roman Catholic Church for centuries.

No one acquainted with the social service program of John Wesley in England would deny to him an honored place in the membership of God's order of nobility—the aristocracy of service. The founding of a Poor Man's Bank and the establishment of free medical dispensaries in London and Bristol were among the features introduced by this practical mystic into the program of early Methodism.

It was in recognition of this fundamental law of greatness announced by Jesus that the General Conference of the Methodist Episcopal Church, South, made provision in 1922 for the Golden Cross Society. This is a term which is used for the annual enrollment of our members in behalf of the healing program of our Church during Hospital Week, which includes the second and third Sundays in May. Here is an opportunity for every man, woman and child whose name appears upon the membership roll of the Southern Methodist Church to share in the unselfish ministry of our Methodist Hospitals to God's suffering poor.

The name of Robert A. Barnes, of St. Louis, will always be associated with Barnes Hospital; that of James B. Duke with the Duke Hospital at Durham, North Carolina; that of W. S. F. Tatum with the Methodist Hospital at Hattiesburg, Mississippi; that of H. L. Ott and his now sainted mother with the Good Samaritan Hospital, at Lexington, Kentucky, and that of Asa G. Candler with the Wesley Memorial Hospital in Atlanta, Georgia. These men and others have made possible through their generous gifts our institutions of healing, but the rank and-file of our Church membership must carry on the unfinished work of these laymen of large stewardship vision.

Most of our hospitals have little, if any, endowment, and if they are to fulfill their mission we must enlist all of our membership in their support. The Golden Cross makes possible the unanimous participation of our people in the work of our hospitals. The attractive Golden Cross button stamps its wearer as one who responds to the need of a suffering world. It is truly "the badge of Kingdom aristocracy," and stamps the man who wears it upon his bosom as a member of God's order of nobility—the Aristocracy of Service.

This worthy movement must not suffer from neglect or disloyalty by reason of the financial difficulties of the present hour. The need for the ministry of our Church to the worthy poor is greater as a result of the situation which exists in America to-day. As we give sacrificially during 1931 to the support of our Methodist Hospitals throughout Dixie, may we be cheered by the tender voice of our Divine Master as He says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

JOHN WESLEY

By Rev. John F. Foster

God lives, and all is well, for the God of Abraham, Isaac and Jacob, the nation-creating God and nation-guiding God, still rules.

This was so in the dark days of the early part of the eighteenth century, when England, forgetting God and its duty to humanity, was rapidly running on the rocks of destruction.

There were no standards in those days, and the people were ready for any extremity. France had its revolution, its guillotine and its baptism of blood. Had France had had a Wesley, history might have been far different and the man of Corsica never heard from.

England was corrupt to a marked degree; and, between the Scylla of royalty and Charybdis of poverty and squalor among its poor and the mining classes, the British Isles were ready for a similar baptism of blood.

As the temperament of the two nations was different, that of the Anglo-Saxon not being so mercurial as that of the Celt, the chances are that had such a baptism of blood overshadowed Britannia, the result would have been far deeper and more lasting.

England's position gives it influence as no nation, and therefore its influence is broader and more far-reaching than any other European nation, and its colonies make it world-wide in its influence. Had England and its pure type of religion and the character which it begat have gone down in destruction, the loss to the world could not be estimated, and an imagination greater than that of a Jules Verne would be necessary were the results measured.

The one man under God who saved England and the world from such a loss and kept the world from stepping backward two hundred years, lifting it and advancing it forward two hundred years, was John Wesley. The thoughtless measure his work as that of a street preacher, and thus discount the man and his work, not seeing its moral, spiritual and economic uplift, as his ministry changed the response and outlook of an age and a race.

Since Paul and Luther, there has not been his like in the history of mankind.

When God would make a man he begins a century or two before, for no small man can do a great work. The Annesley family were in training during days which tried men's souls. Their history reads like a romance. Dr. Annesley was one of the most cultured and intellectual men of all England. His blood had been tempered of God and of the times.

The Wellesley, or Wesley, blood likewise had come up through trials and tribulations, and there was trained into the same those elements of leadership which made Arthur and John both: the one a leader of men and molder of thought, the other a leader of armies. The first saved England from itself and the other from imperialism and Napoleon.

The world honors the Duke of Wellesley, Arthur Duke of Wellington, and the light and fickle opinion of men omit and forget that other great man and son of the same blood, John Wellesley, or Wesley, not Duke of Wellington and savior of England from imperialism, but the spiritual illuminant under God of an age, a race and a world advancing the thought of all enlightened, thinking humanity, and molder of a civilization the like of which the world had never seen and whose end is not yet.

These two streams met in John Wesley—the pure, intellectual, religious life of the Annesleys, and the religious, sturdy, courageous blood of the Wellesleys, and a man was the result, a man planned of God—may I say, reverently, begotten of God and raised by God for a great purpose, being the epochal man of a new day?

This man little knew his real field of labor, and never saw behind the veil, but quietly did his duty as he saw it, and in simplicity stooped to the level of the under-man and lifted humanity, saving a nation a creed and belief in God, and thus advanced the world, stabilized it with a vision of God and turth, saving it from that which would have put an estoppel to all progress, and which would have carried the world back several centuries, for without the work of Wesley England likely would have had its reign of terror and its guillotine.

He was possibly, or rather probably, the most intellectual man of his age, and had a genius whose like has seldom been seen in the history of the world.

Richelieu was indeed a great man, and as an organizer where shall we find his equal? But in Wesley we find his superior.

His grasp of a situation, his insight into the elemental, his far-reaching understanding of results, of cause and effect, has seldom if ever been equaled.

The height, the depth, the breadth and the simplicity of the man are remarkable and unique. These virtues in such bold contrast are seldom found in one man.

He builded wiser than he knew, not anticipating, but following the leadings of God, not seeing the divine purpose or plan in his life.

Little did he know that the progress of the nineteenth and twentieth centuries was in his hand, together with the greatness of the republic across the seas.

America's debt to Wesley and his pioneer preachers can never be measured until the last billow of the sea of time has broken on the shores of eternity. The history of the life of Wesley is well known, and I shall not go into it; but may I review but for a moment?

He did not intend other than to do his duty as an enlightened servant of God, and loved his Church to the last, and did not plan to teach a schism therein, or organize another ecclesiasticism. His work was to preach Christ and the truth, and, growing out of the attitude of his church, a movement began which gradually grew and developed into a great church.

Wesley was truly a man of God and the epochal man of his century.

Bunkie, La.

METHODISMS

By James William Sells

During January the attention of preachers and people will be directed toward the Voluntary Kingdom Extension Offering. This should not interfere with perfecting plans for not only the month but for the entire year.

Some pastors prepare a year's outline. Here, for instance, is an outline for the first three months;

January

Missionary Cultivation Period.

Evangelism in Sunday School.

January 24, anniversary of first Boy Scout troop in England.

February

Mission Study Class.

Class in Evangelism (either study class or class of children taught by pastor).

Birthdays: Lincoln and Washington.

Prepare plans for Easter.

March

Complete evangelism campaign in Sunday School.

Lenten Services.

Prepare for Easter music and Easter services.

Prepare for Sunday School Day.

(Rural pastors will engage help for revivals).

Dr. Joseph A. Smith, of Capitol St., Jackson, Miss., recently preached on "Budgeting Life." This leads one to become introspective and to suggest that several moments be spent in making plans for the interior life of the preacher.

John Howie Wright, editor of Postage and the Mailbag, in an editorial advised business men to read at least one book a week, and to subscribe for at least ten monthly magazines. If a business man should do this, how much more should a preacher plan for some reading.

Some suggested magazines for the preacher are: Church Management, Harpers, The Forum, The Expositor, Time, Literary Digest, The Christian Century, The Readers' Digest, a daily paper and the county paper. For the man who has only a few dollars to spend, buy Church Management, and The Readers' Digest.

A large number of churches have observed Watch Night. But how about having a church supper in January? Either every one bring a basket supper or charge twenty-five cents and ask the Leaguers or the women to serve. For a program, each department head could give their aims and objectives for the year; the stewards can talk benevolences, and the pastor can be silent and let the church lay leader preside. Don't forget to present the claims of the Advocates and the Missionary Voice at this meeting. A couple of young women can well present these papers by appearing in a costume made from copies of each paper (as one McComb lady did last year).

One pastor is preaching a series of sermons during January on "The Land of Beginning Again."

"AND AS YE GO, HEAL!"

Does the Lord's direct command have any authority for us to-day? What says it? "Go preach! Go teach! Go heal!".

Too long we have neglected our healing ministry. Too long we have neglected the opportunity—overlooked the need—of alleviating the pain and suffering of the world in the name of Christ.

But to-day a dozen great Methodist hospitals are bearing our ministry to the sick. In all of them Christian doctors and Christian nurses are performing miracles of mercy. It is our way of doing what Christ did in Galilee when He lived among men.

You are interested in this. You must be if you have the spirit of Jesus.

Tell all the people about it. Let them know that their gifts to the Kingdom Extension Offering will help to extend the healing hand of their Church to thousands of the sick and suffering. Then see that each one has a personal opportunity to help as he may be able and as he may be led by the Spirit of the Great Physician.

GENERAL COMMISSION ON BENEVOLENCES
METHODIST EPISCOPAL CHURCH, SOUTH
Doctors' Building, Nashville, Tennessee

GRENADA GRAPHS

Dear Brother Chalmers: I hope you are well and everything moving along harmoniously and beautifully with you and also with the Advocate, and I hope the new editor can find time to get from one big job to the other. We are most happily situated at Grenada. The people are first class. They show us great kindness and genuine appreciation. It seems a year of progress lies ahead.

Brother Holder and his faithful wife did a monumental work here. They are warmly esteemed and devotedly cherished by all the people. They left a great Sunday school and a live and active church behind them.

Brothers Lord and Mohler have begun the work of their respective offices in full tilt with many calls for help, more than they seem able to meet at present.

Dr. Countiss and his able faculty with their flock of fine girls have resumed labors since the holidays with mutual good will and happy outlook.

Our district missionary institute was held recently at Winona. Good attendance and fine spirit characterized the whole meeting. It looked as if the whole program throughout the district would be faithfully put on. The people are undergoing great financial pressure. This is no news. Every section is under the same weight and distress. There is but **One Source** of alleviation and comfort at present and that One is and always has been the same but unseen and unfelt because unrecognized save when circumstances drive us out of other subterfuges, hopes and escapes into bare open fields of storm-swept helplessness. After all, as long as "Vanity Fair" is open and much on display, the bunting floating and the music going and all the people filled with the spirit of their day off, why, don't you know God nor heaven, virtue nor labor, self-denial nor **real thought** are not to the fore? Play is all right at recess, as a tonic and an appetizer for more and better study, but day in and day out is inimical to the laws of mind, the needs of the body, the nature and purpose of the universe.

We have to be called "To Books." And now we have to encourage us in linking down to old time toil, the very highest of all rewards, the primal and primitive rewards of discipline, industry, self-denial, thoughtfulness, economy, those very laws under whose rigid and impartial enforcement John Rockefeller, Andrew Carnegie, Jonothan Swift and blind old Homer and Milton sang and waked up slumbering indifference.

All good luck and best wishes to you and the editor in all your labors.

Cordially yours,

L. M. LIPSCOMB.

NEWTON DISTRICT NOTES

The District Missionary Institute met on January 6 at the Methodist church in the historic town of Montrose. Rev. H. A. Gatlin presided over the meeting, which was well attended by pastors, laymen, and laywomen from all parts of the district. Rev. A. W. Martin spoke for the General Commission on Benevolences, Mr. P. L. Blackwell for the lay forces, Rev. J. L. Neill for the Conference Mission Board, Mr. W. D. Hawkins as Conference Missionary Secretary, Rev. J. L. Carter for the Conference Board of Christian Education, and the writer for the New Orleans Advocate. A delightful lunch was served by the ladies of the Montrose church at the noon hour.

Montrose has been a center of Methodist activity for many years and has had an influence in Mississippi Methodism far beyond its size. Many of the present pastors in the Mississippi Conference attended the school there and a large number of influential laymen. The fact that the Newton District has more preachers in the Conference than any other district is probably accounted for by the Montrose school.

A number of pastors in other places whose homes are in this section of the State visited relatives during the Christmas holidays, among them Rev. J. T. Weems of Gallman, Rev. M. K. Miller of Summit, and Rev. Leland Clegg, pastor of Pulaski Heights, Little Rock, and several others, whose names are not at hand.

Under the leadership of the vigorous and aggressive presiding elder, the Newton District is cheerful and courageous and faces the future with optimism and determination.

J. B. CAIN, Reporter.

MR. HAMPTON MORGAN PASSES TO HIS REWARD

Mr. Hampton Morgan, father of Rev. G. A. Morgan, pastor Mangum Memorial Church, Shreveport, died at his home in Crowley, La., at 8:30, Tuesday morning, January 20. The funeral services were held at Indian Bayou, on the next day, being conducted by his pastor, Rev. J. T. Parsons, and Rev. C. K. Smith.

Mr. Morgan was a faithful follower of his Lord, and a good citizen of his community. Brother Morgan and the other loved ones have the sympathy of the Advocate in their bereavement.

J. L. D.

REACTION TO TIME FOR ACTION

By Rev. W. H. Saunders

A recent issue of the Advocate carried an article by Brother Walter W. Jones, that hits a most vulnerable point in our situation, and one that needs careful, prayerful, honest Christian consideration at the hands of all concerned.

Any man, preacher, pastor or leader in any branch of our system who makes a debt without the probability of paying it violates one of the general rules, lays himself liable to grave censure if not charges of immorality.

It is quite fortunate that when young men are admitted into full connection their debt making ability is looked into. It is also quite fortunate that in our system men are appointed—to look over these men, "in the Lord."

The reason for this is that the church may be protected and promoted, without scandal and hurt.

I am of the opinion that it is more difficult for a Methodist pastor to live and practice a fraud in our Church than any other branch of the Church.

I know, as all do, that the last few years has been a time when the cost of living has been run sky high, and we all know that the living allowance made by boards of stewards has not been in keeping with this extreme rise in living expense. This to quite an extent is one reason why this condition complained of by his elder and the good Bishop prevails.

That it prevails more among those who are comparatively well paid is subject to question.

Preachers who have reached the point in life and the ministry when they are considered for these better places have families that require more to live on, and live in towns and pastorates where it is impossible to live as cheaply as in more rural communities. The people set the pace and he cannot live as they require on the allowance made.

One thing we can mention as an expense that a preacher has to have, a car, and boards scarcely ever make an allowance for the purchase or upkeep of it.

If a preacher was sent to one of these better charges who would not keep a car, how long would he remain as their pastor? It has gotten to the point where they just have to have one. Most of these cars are bought on the installment plan and paying for it and the upkeep cuts his already too small living allowance. Even the pastors on rural charges cannot dispense with the car as they must go if they meet the demands.

If a preacher has sickness in his family, or children to educate, where is the money coming from?

One time not many years ago while trying to raise the Superannuate allowance in a charge with which I was fully familiar, one steward and his good wife remarked to the party soliciting that he was not in sympathy with the move, "let the old preachers live with their children, as we take care of the children while being raised." This man was a banker, stockholder, a big merchant and a steward.

The pastor was living on less than $17.50 per month for each member of his family, and trying to educate his child in a state school because it was cheaper than his church school.

It is possible to investigate the situation of most any preacher and his financial dealings, and if these rumors come to the presiding elder and he has reasons to believe that his continuance in the pastorate is hurtful, it is his duty to have this investigation. He should report the same to the Bishop who has the final word in the appointments.

But when the name of Rev. John Samson is called at Conference and the elder says, "Nothing against him," if he has done his duty he should let it rest there.

Let the broadsides come, but be sure it is broad enough to include all parties responsible for the situation.

The trouble may be that if you hit at one of these smaller men you miss some higher up who needs the same thing. Then spread your broadside to cover a larger space of the field. Is it true that when men are discussed, their needs, their actual needs, their ability, their success in the ministry, the services they have rendered; are they, under God, and the leadings of the Holy Ghost, in the light of the truth and justice, put where they can live on the allowance, keep self-respect, hold the esteem and respect of those among whom they live, look their families in the face at night, render a hundred per cent. service as pastors, and play the part of a real man of God? Raise the broadside, and widen it, and lower it and cut the whole swathe that will do justice, even justice without mercy. Brother Jones said something about the lay leader—he did not mention that there are lay leaders, and lay leaders. There is not the least doubt but that a godly lay leader is just as good a man as the Christian preacher. I would not object for one moment for him to have a place in the cabinet and discuss the appointments with the others. Are all these men, holy men of God? Are they truly spiritual? May I say if the lay leader will do his godly duty and help hold up the pastor's hands, see that he gets his salary, at least enough to live on, get it on time and get all, pray for him, work with him, hold up his hands, things will, in my judgment, change a great deal.

Sometimes one gets in who has but little of the quality to fit him for this place. I hope not many.

But sometimes the word of one of this sort gets his case before the right ones, and too often carries his case to the great hurt of the preacher, and reflects on the whole system. If a wise, godly board, associated with a preacher, does not find out his financial standing, difficulties, shortcomings, his tight places, advise, caution, they are short in some things. He soon finds out that he must go it alone. No one to stand by him and make him feel strong, it puts him to a great disadvantage.

On the other hand if he starts on his preacher from the very moment that he is associated with him as pastor, criticises, refuses co-operation, top to bottom will let God have his way, in us, his preacher has not had a fair deal, but still demands his removal, how can he be listened too? Let me say in conclusion that if all of us from top to bottom, will let God have His way, in us, through us, and with us, it will bring things to pass that none of us have ever seen.

Let God deal a broadside and darkness will flee away.

MERIDIAN ON THE AIR

That is better than being "in the air." "On the air" carries the idea of riding the ether waves with rapid progress, and "in the air" is a gas-inflated bag which is liable to explode at any time.

I heard of a little steamboat, that once upon a time plied the waters of the Mississippi River between Natchez and Vicksburg, that could scarcely generate enough steam to carry its load up stream and when it whistled it would tie up until it could steam up again. Someone asked the captain why he whistled and he answered, "So people will know we are still on the river." Now, Mr. Editor, we have very little time and energy to whistle, so this is a "tie up" proposition.

I met the preachers again Monday, January 5, in the Missionary Institute. Everyone is well and at work. Christmas is over and the chicken hash and fruit cake crumbs are all gone and we are back on normal rations. Our elder is still in "high." It seems that he knows exactly what to do and when to do it and how to get everybody else at it; he is as good as the best. He is making this district in "long strides" and it makes us short fellows trot to keep in sight; but everyone is in line and following with due step, though some may be a long way off.

Brother Ben Sutherland was at his best Monday. His sermon at the Missionary Institute on "The Church" made us all feel that we had an important part on a great program and we were compelled to do our best. That makes me think. You read Clark's article on "The Art of Being a Methodist"? He said the two elements in the art of being a Methodist were, "Information and Participation." Now, that is fine, and I have worked that out this way: Information is the mother of inspiration and inspiration finds no rest without participation and participation brings perspiration and the results of all this is consceration. Now, you know, Mr. Editor, if a person does not get his shirt moist with perspiration and his knees tough by consecration he will not get very far with the program of God's Church. I always did want to be a part of some big business. When I was a boy I thought I would like to be a runner in a bank, a water boy for a sawmill or a porter on a train just to be associated with big business. But what Clark says, that a member of the Methodist Church is an equal stockholder in an institution that has 7,000 preachers, 18,000 churches, 2,650,000 members, 3 universities, 26 white and 8 Negro colleges, 41 Junior Colleges, educating 32,000 young people, has 12 hospitals, 500 missionaries, 600 native mission preachers, 1000 mission churches, with 65,000 members, 300 mission schools, 15 mission hospitals, besides Wesley houses, orphanages, rescue homes, etc. Has property worth $250,000,000 with an annual expense of $43,000,000, and it reaches around the world in all languages known and as far out as the last man, and as far in as the deep longings of the soul and as far up as the heavens, and its wealth will endure forever. An institution like this makes Ford's business look like a country barber shop compared to Sears-Roebuck.

Now, Mr. Editor, can you tell me how a person can be a partner in a business like this and never participate except to draw a dividend from a civilization established by the Church, enjoy a liberty bought with the Church and exercise a citizenship produced by the Church? I just cannot understand how one could be indifferent to a big business like this, especially when the Church is the only institution that deals with eternal values.

The preachers and laymen of this district do not expect to be little partners in a big business; but we are going to invest our all in its success and final triumph.

SWIFTY.

BOOKS CONFERENCE UNDERGRADUATES WILL BE PRIVILEGED TO TAKE AT SEASHORE DIVINITY SCHOOL, JUNE 16-26, 1931

The next session of the Seashore Divinity School which is to be held at the Campground, Biloxi, June 16-26, will offer the Conference undergraduates an opportunity to get off three books out of each year. The last General Conference directed that not over three books be taken in any pastors' or divinity school. Dr. Harper, the Dean, announces credit will be given for work done in the following subjects: All the books for Admission on Trial. First Year—"The Making and Meaning of the New Testament" by Snowden; "Wesley and His Century," Fitchett; "Christian Doctrine," Dale. Second Year—"The Christian Faith" by Curtis; "Logic," Minto; "History of the Christian Church," Fisher. Third Year—"The Virgin Birth of Christ" by Orr; "Elements of Ethics," Davis; "Evidence of Christian Experience," Stearns. Fourth Year—"Grounds of Theistic Belief," Fisher; "The Resurrection of Our Lord," Milligan; "The Manual of Discipline."

The Home Circle

WHEN PAPA WAS A LITTLE BOY

When papa was a little boy,
You really couldn't find
In all the State of Washington
A child so quick to mind.
His mother never called but once,
And he was always there;
He never made the baby cry,
Or pulled his sister's hair.

He never slid down balusters,
Or made the slightest noise;
And never in his life was known
To fight with other boys.
He always studied hard at school,
And got his lessons right;
And chopping wood and milking cows
Were papa's chief delight.

He never grumbled when he had
To do the evening chores,
And ne'er in all his life forgot
To shut the stable doors.
He never, never thought of play
Until his work was done,
He labored hard from break of day
Until the set of sun.

He never scraped his muddy shoes
Upon the parlor floor,
And never answered back his ma,
And never banged the door.
"But truly, I could never see,"
Said little Dick Malloy,
"How he could never do these things,
And really be a boy."

—Selected.

INTERRUPTIONS

By Mrs. Effie Smith Ely

At the click of the gate latch, Ruth Sprang from the porch swing to greet her visitor, while the trouble in her eyes partly faded.

"How cool and sweet your look in that filmy dress, Aunt Mildred—as if you never had a care in your life. I've just been wondering about you."

"Why, Ruth, what's wonderful about me?" Mrs. Ellison laughed.

"I've been wondering how you find time to do your own work and live your own life so well, when you are always stopping to help other people. Everybody calls on you for aid and advice, but it never seems to worry or hinder you at all. I'm always so rushed for time that it frets me when anything interferes with my plans. I've had so many interruptions to-day that I've not been able to get any real work done, and I'm all frayed out. Mrs. Carter was the last straw."

"What did Mrs. Carter do?"

"You know, the day after to-morrow is a holiday, and the girls of our club have planned to drive out to the university to hear a lecture that some noted speaker is to give on Community Improvement. He's an authority on his subject, and we've been studying social service this year, so we're wild to hear him. But after all our planning, Mrs. Carter—she's the little woman who teaches that class of grown boys in Sunday school—called me up this afternoon and asked me to go with her and the boys for a picnic at Shady Springs that day. She wants me to take my class of girls along and help with the games and the lunch. Of course, I can't think of going, but I hate to disappoint her."

"Can't Mrs. Carter manage by herself, or get somebody else to help instead of you?"

"Oh, no; she couldn't take care of that crowd. Mrs. Carter is a perfect dear, and the boys all love her, but she's one of those helpless people who can't manage anything. She said the other teachers had already made their arrangements for the holiday, so if I couldn't go they would have to give up the excursion. The pity of it is that the boys and girls all work in factories or stores every day, and if they miss this outing they won't have another soon."

"What answer did you give to Mrs. Carter?"

"I told her I just couldn't give up that lecture—social service is such an important subject. But isn't it vexatious that every time I get a little leisure and chance for intellectual improvement, somebody wants me to do something? How much simpler and easier life would be if there were no interruptions."

An odd light twinkled in the older woman's eyes. "Yes, life would be simpler and easier without interruptions, but I don't think it would be half so interesting or worth while. Somebody has said that interruptions are opportunities in disguise. I've found that true, over and over."

The girl's brow puckered with a frown of surprise.

"Ruth," continued Mrs. Ellison, "shall I tell you of an interruption I had when I was young and eager like you? I was just out of college, teaching my first school, and trying to keep up my music and languages by spare time study. Every minute after my day's work was ended was golden, so I was greatly annoyed when a city mission worker asked me to teach a class in the little night school he had organized. I would have refused, but there was nobody else to teach the class. And what an opportunity that class proved to be. There were two Italian mill girls who taught me more Italian than I taught them English. I gained new points of view, and an interest in mission work which has lasted all my life."

"But, Aunt Mildred," Ruth protested, "interruptions don't usually turn out in that story-book way. Many a time I've seen you stop your sewing to write a letter for old Mrs. Jenkins, or leave your own baking to show that funny little bride, Mrs. Dunlop, what was the matter with her cake. Did you find joy and opportunity in hindrances like those?"

"I certainly did. Poor old Mrs. Jenkins, out of her checkered life, has brought me more worldly wisdom and heavenly wisdom, too, than some learned books have revealed. I've had more hearty laughs with Mrs. Dunlop over the comedy of errors her cooking has been than I could have gotten at a circus—and she's learned to be a fine cook at last. You don't know how much fun it is to hunt for the opportunity hidden in any particularly vexatious interruption."

There was a long silence, broken only by the trill of katydids in the darkening maples.

"I guess you are right, Aunt Mildred," Ruth spoke softly. "I've been so anxious to do big, significant things that I've been missing some of my best chances to broaden my own life and help others. I suppose when people interrupt us it's because they need us."

She rose and went to the telephone with quick, resolute steps. "I'm going to call Mrs. Carter right now and tell her I've changed my mind. Those boys and girls shall have their outing after all."—Exchange.

BUCKING UP

By Vera B. Ford

Betty Ann turned her little frail body over as fast as she dared and gave her pillows a shaking. This she had done at least a dozen times that day. And it was only one o'clock. They would get another dozen before the day was ended.

For Betty Ann all days had been very much alike—until a few minutes before. Just days—days growing into months—then years. It had been seven years. She was twelve now. Yes, for seven years she had been a cripple. But what of that? Others had been even longer. And so she thought of it, taking everything as a matter of course.

But now, just a few minutes ago, everything had changed. Here she lay thinking of things she had never thought of before. She had overheard her mother and one of her friends talking. They were talking about her. And then came the words that had brought about this sudden change.

"Sylvia, I'm so sorry for Betty Ann. She's getting so thin and pale. It might have been best if—." The sentence was not finished. Betty Ann thought she heard sniffs. But these words! She remembered them. And then her mother's words.

"Yes, Mary, but we must never let her know. We must go on trying to cheer her up."

That was all. But she had heard it. Now she was thinking—building new footholds on which to climb.

"They must not be sorry for me," she whispered over and over again. She knew she must stay in bed, but she didn't want folks to feel sorry for her—to pity her. No, she could never stand that. For these seven years her family and friends had been doing all kinds of things for her comfort and all the time they had been feeling sorry for her. Why had she not thought of that?" But she had not. She now felt that she had accepted everything and given nothing.

"I'm going to make them sorry they have been sorry for me. They are going to feel that they have gone to unnecessary trouble." Betty Ann almost shouted these words to the four walls about her. She was going to begin right then. After all she had lots to live for. From her own big window she could see the setting sun—the moon as it climbed on its way—trees and flowers. The birds sang to her. Books and pictures were piled on her table. The most tempting trays were brought right to her bedside. Every wish was granted. Why, God had made everything just for her! And she had failed to do her part. But now new thoughts and feelings were being born. Right there in her own little bed she was going to put her shoulder to the wheel. Her room was to be a place where others would go to catch a bit of cheer and sunshine. She was going to make it so. Nothing would keep her from it.

And Betty Ann did. She made all feel that they were missing something—that right there in that little room you could see and feel things that you could not elsewhere. Of course God is everywhere but they felt that most of him was right there.

Betty Ann knew her strength was limited, but she also knew there was no limit to love and good cheer. She was smiling all the time and her smiles were getting to be contagious. Everybody smiled. Aside from being cheerful she was actually doing things for her loved ones. There were lots of things she could do. Her mother didn't have to stop her work now to do a bit of basting, hemming or darning. Too, she was making pictures for children who were less fortunate than she. There was nothing wrong with her hands and she kept them busy. And story telling had become one of her favorite hobbies. Sometimes her room was crowded with children. She had something to tell the grown-ups too—about the things she was going to do when she got on her feet again.

"I'm just resting up for the days ahead," she would often say.

Then a day came when she overheard whispered voices again.

"Sylvia, I think she's wonderful. I believe she gets more out of life than you or I do. That child is going to get up some day. Now watch my word."

Her mother said something, but Betty Ann did not hear it. The happy thumping in her heart was too loud.—North Carolina Christian Advocate.

New Orleans Christian Advocate

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C. MILTON CHALMERS, Manager.

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DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

A PERSONAL WORD FROM THE EDITOR

The routine work of getting out the Advocate has not been changed. The editor is at his desk in New Orleans on Tuesdays, at which time the material is edited for the first half of the following week's paper; and the last half of the present week's issue is proofed and the paper is put on the press. Again on Fridays he is in the office, at which time the material is edited for the last half of the following week's issue, and the first part of the following week's is finally proofed.

Contributors will be patient for there are many articles in reserve; and each will be given a place as soon as practicable. We would be glad to have the brethren in the three Conferences express themselves through the Advocate.

Mr. Chalmers, the manager, is in the office every day, and the editor every Tuesday and Friday, and we will be glad to have you call when in the city.

J. L. DECELL, Editor.

PERSONAL AND OTHER NOTES

We thank Mrs. B. F. White, Pioneer, La., for two new subscriptions and appreciate her good wishes for the Advoate.

Rev. J. A. Alford, of St. Mark's, suffered for some weeks with the "flu" and was kept in his room. He is out and at work now.

Rev. Don E. Dulany, of Morgan City, has been suffering from after effects of the "flu." Last reports were to the effect that he was still unable to do his work.

In sending a subscription to the Advocate, Rev. W. H. Lane, pastor at Wiggins, Miss., writes that "the work on my new charge is opening up well and we expect good results for the year."

Rev. J. A. McCormack says that he has received a fine reception by his people and also the town of Franklin, where he has been returned for the beginning of his eighth year in that important field.

The Rotary Club of Crowley, La., attended the Crowley Methodist Church on a recent Sunday night, when Rev. Claude K. Smith preached an inspiring sermon on the subject, "He profits most who serves best."

Rev. M. E. Scott, pastor, Pickens, Miss., writes, "We had our First Quarterly Conference yesterday (January 11) with good reports; no reduction in salaries for this year and the outlook is most encouraging."

After his operation at the Gulfport Hospital, Rev. C. P. Jones, pastor, Main Street, Biloxi, was able to preach for the first time on Sunday night, January 18. Rev. Otto Porter, presiding elder, was announced to preach in the morning service.

Rev. W. W. Brunner, pastor, Valden, Miss., enjoyed the fellowship of Rev. W. B. Hooker, Presbyterian pastor, in their recent attendance upon the Kingdom Extension Institute at Winona. Bro. Brunner is enjoying his work on the Vaiden and West charge.

Rev. A. M. Broadfoot, pastor, First Church, Gulfport, is to have Dr. G. L. Morelock, General Secretary of the Board of Lay Activities, for a week's "Make Church Membership Mean More", revival. We trust that they will have gratifying results.

Dr. W. L. Doss., Jr., presiding elder of the New Orleans District, addressed the W. C. T. U. celebration of the anniversary of Prohibition on Friday, January 16. His leadership counts for all good civic and spiritual movements in the great city which he serves.

Rev. H. H. Smith, Ashland, Va., has issued another edition of his pamphlet, "The Methodist Steward." It is crowded with good things, and pastors would do well to secure copies and present one to each of his stewards. Single copies, 10c or 30 copies for $2.

Rev. A. M. Broadfoot, pastor, First Church, Gulfport, Miss., has our thanks for a list of five subscriptions with check to cover. Brother Broadfoot is entering upon his second year at Gulfport with encouraging prospects for success in every department of the church.

Dr. J. A. Smith, pastor, Capitol Street, Jackson, was the radio speaker on Wednesday evening, January 21, over WJDX. He spoke on "Thrift of Life Insurance," and Mr. E. H. Hicks, president of Mississippi Underwriters, was anxious that all who could would hear Dr. Smith's message.

Rev. Lewis L. Davis, a local Methodist preacher and a Confederate veteran, aged ninety-two years, died at the Jefferson Davis Soldiers' Home last week. Rev. J. M. Corley, pastor, Collins, Miss., conducted the funeral services at the Davis Memorial Chapel, near Collins.

Rev. Otis Spinks, pastor at Newellton, La., begins the new year under favorable circumstances. The Tensas Gazette says of his appointment, "Newellton is fortunate in having secured Rev. Spinks for the pastorate of the Methodist church; his sermons are attractive and his singing is helpful."

Rev. N. G. Augustus, Ponotoc, Miss., in a letter to the office, states that he has been a reader of the Advocate for over sixty years. Brother Augustus is a superannuate member of the North Mississippi Conference, and notwithstanding that relation is yet able to do much, and is a writer of ability.

Rev. T. B. Thrower, former pastor, performed the marriage ceremony for Miss Lillian M. Pund and Mr. Donald J. Baker in the Crowder Methodist Church. The happy young couple left after the ceremony for Ann Arbor, Mich., where the groom is to continue his studies in the University of Michigan.

Rev. O. L. Tucker has been moved from Wisner, La., to Rayville to succeed his lamented father; and Rev. H. L. Norton has been moved from Edwards, Miss., to Moss Point, to take the place of Rev. C. C. Evans, deceased. The Advocate office has not been informed as to who goes to Wisner nor Edwards.

Rev. Marlin H. McCormack, Jr., pastor, Eden and Bentonia, Miss., writes that he has had the best start of his ministry. He is enthusiastic about the outlook and says he has the full co-operation of his people. Happy the people and pastor who can do the work of the Lord with such sympathetic interest.

Under the leadership of Rev. D. W. Poole, pastor at McDonoghville, that church has recently purchased a splendid new lot in a fine location. They hope to have this fully paid for during the present year and to make plans for a new church at some time in the future, or the removal of their present building to the new location.

Mrs. J. L. Adams, wife of Mr. J. L. Adams, a prominent attorney of Quitman, Miss., died at her home in Quitman on Monday, January 19. Mrs. Adams was a faithful member of the Methodist church and will be greatly missed by those who served with her. Rev. H. Mellard, her pastor, conducted the last rites.

Rev. Waldo W. Moore, pastor, Carriere, Miss., is highly pleased with his opportunity this year, especially with the work for the young people. There are four brick school buildings within the bounds of the charge. Brother and Sister Moore will avail themselves of every opportunity to guide these young people in the nobler paths of life.

Rev. J. B. Peters, D.D., pastor, First Church, New Orleans, and chairman of the Advocate Publishing Committee, has found time to substantially help out with the Advocate and do the work on his charge, too, since Conference. He enters upon his sixth year as pastor at First Church. Virginians are uniformly courteous and helpful and Dr. Peters is in no wise an exception.

Rev. M. S. Monk, pastor, Parker Memorial, New Orleans, delighted the workers in the Advocate office, on Friday, January 23, by calling and securing the list of subscribers for his church. We enjoyed meeting Brother Monk and was gratified to find him fully recovered from his recent illness. He reports having been most cordially received at Parker Memorial and being happy in his work.

Rev. A. T. McIlwain, pastor First Church, Greenwood, Miss., is carrying out plans for advance in the Spiritual Life of his people. "Make Church Membership Mean More," is being accomplished by the members, uniting in personal evangelism. "This is the day of His Power," and Brother McIlwain and his people will realize His presence by going out after "that which is lost."

Rev. Herman A. Butts, one of our General Evangelists, may be reached at Box 2372, DeSoto Station, Memphis, Tenn. Rev. J. L. Sells writes concerning brother Butts, "He preaches with unction and power and the people hear him gladly. He is among the best I have ever known. I heartily commend him as worthy to work anywhere."

The group Insurance plan in the Mississippi Conference is a success. Brother W. D. Hawkins, secretary, mailed Mrs. C. C. Evans a check for her husband's insurance in a few days after he passed away. Brother Hawkins is rendering efficient and unselfish service to the preachers of his Conference, and all who possibly can should enroll as members of the insurance group.

Wm. B. Reily Coffee Co., New Orleans, have the appreciation of the editor and manager for their continued advertisements, which help out no little in the work of the paper. They are makers of Luzianne coffee, which is good coffee. Mr. W. B. Reily, Sr., the president of the company, is an official member of our Rayne Memorial Church, and as a citizen stands for the Eighteenth Amendment and other good causes.

Rev. John F. Foster, the cultured pastor at Bunkie, La., is beginning the new Conference year with bright prospects. The editor appreciates his expression of good will for the Advocate.

The Interstate Progress, of Logansport, La., carried an article concerning the recent visit of Rev. H. T. Carley, presiding elder, of Shreveport. The occasion of the First Quarterly Conference was one of inspiration and plans for the year's work were definitely outlined.

In a communication requesting sample copies of the Advocate, Rev. J. M. Boykin, pastor, Grand Cain, La., states, "We are getting started off in our work on this charge in a rather encouraging way; our reception has been most gracious. We are looking forward to one of the best years of our ministry." The Advocate appreciates the interest of Brother Boykin and wishes for him and his churches the best of success.

Mr. Robert Emmett Silverstein, Jr., was married to Miss Jane Elizabeth Odom at Winona by Rev. A. C. McCorkle, pastor of the Moore Memorial Methodist Church, on Sunday, December 28. Mr. Silverstein is a son of Dr. R. E. Silverstein, who is a steward in our church at Tylertown, Miss. The young couple intend to make their home in Tylertown, and the Advocate joins their many friends in best wishes.

The present era of depression will doubtless prove a blessing in more than one way. Distinguished leaders recently held a convention in Washington, at which they discussed "permanent preventives of unemployment." There should be a method by which such depression should be prevented in the future, and turning the minds toward the cure of unemployment will contribute no little toward that end.

Rev. R. S. Walton, pastor, Amite, La., is happy on his new charge and starts about his work as one who knows what it is all about. He requests a list of subscribers for his charge, and says, "We have been graciously received by the good people of Amite, and the outlook appears promising. The congregation is housed in a most adequate building, especially for Sunday school purposes. We are expecting a great year."

Rev. J. T. Harris, pastor, Felicity Street, New Orleans, is felicitous over the outlook in his historic charge for the year. Brother Harris is Advocate reporter for the New Orleans District and favored us with a visit one day last week. He and Mrs. Harris are rejoicing over the arrival of James Thomas, Jr., who came to bless their lives on December 19, 1930. We congratulate the happy parents and wish for the little man a useful life.

Rev. H. S. Westbrook, pastor, Vaughan, Miss., in a letter to the editor, writes. "We are getting along reasonably well with our work here for the Master. Have had some helpful services since our return from Conference. We have been most cordially received by our parishioners; they have been thoughtful of our needs in many ways, which we appreciate very much. We hope to be able to make this our third year the best of the three." Brother Westbrook is one of the faithful men of his conference and will make his work count for the Master.

Rev. J. Tillery Lewis, pastor, Drew, Miss., in a letter to the editor requesting a list of the subscribers on his charge, writes: "This great Delta is in distress. Many lack the necessities of life. Though we share with our people the prevailing times, we are happy in our work. We could not possibly be more delighted with the people in any other charge in the Church. Our parsonage home is modern and convenient and our people loyal to the pastor and devoted to the church." We may expect genuine revival fires to burn this year at Drew.

HATTIESBURG DISTRICT NOTES

The district stewards met in Court Street Church, December 2, and attended to the business of the district allotted to them. W. A. Holloway of Mt. Olive, was elected secretary. Rev. W. H. Lewis, pastor at Main Street, Hattiesburg, presided while the stewards were fixing the presiding elder's salary. After consultation with him, the salary was made $4,000 for the year. Every preacher in the district and most of the distrct stewards were present.

The District Board of Lay Activities met along with the stewards and attended to items of business.

Rev. B. L. Sutherland spoke to the conference in interest of the Superannuate Endowment Fund, also the Orphans' Home. Mr. W. D. Hawkins addressed the meeting in behalf of full payment of the benevolences.

The ladies of Court Street Church served lunch in the basement of the church.

* * *

The Richton Zone of the Missionary Society of the district met at New Augusta, Wednesday, December 3, with the zone leader in the chair. There was a good attendance of the ladies and the program rendered was inspirational and helpful. Revs. F. B. Ormond, A. J. Boyles, J. C. Ellis, W. A. Terry, R. H. Clegg and W. A. Hays, were present at the meeting; part of them having part on the program.

* * *

All the pastors are hard at work on their charges and the people are co-operating with them and so far we have not heard a pessimistic note sounded. There seems to be loyalty and a heroic faith on the part of all concerned, and these times of depression are proving a blessing unto us.

* * *

It seems from reports generally that Brother Terry is a happy fit at Richton and Piave. The people and preacher are delighted. The starting of the mill at Piave makes the prospects much brighter there for success in a material way.

* * *

Two building projects are being completed. One at Petal, where the Sunday school annex has been started for some time and now being completed with brick veneer. The report from Petal is that prospects are brightest ever there. The other undertaking is the completion of an annex to the church at New Augusta, which will add very materially to the work of the church in that community. Bro. Boyles begins his fourth year with bright hopes of a good year.

* * *

Bro. Holyfield at Magee gives account of the activities of his good people by being able to report something paid on the benevolences at the first Quarterly Conference.

* * *

Bro. Oliver at Prentiss reports watch night service December 31, with eighty-three present and the Holy Spirit's presence felt all the way through the service. He also says they have painted the parsonage on the inside and remembered the pastor and family with an old-time pounding.

* * *

The work here in Hattiesburg starts well. Bro. Lewis at Main Street has his church about organized for the year's work and the prospects are bright.

Bro. Roberts, the new pastor at Court Street, seems to be getting the situation in hand and making a good start. He bought 250 copies of mission study book at the Missionary Institute; this by far the largest number any one pastor bought.

The people at Broad Street held their prayer service Wednesday night, December 31, in the nature of a watch night service. They observed week of prayer services, January 4-9, and also observed the month of January as Church-loyalty month. They, too, have remembered pastor and family with an old-time pounding.

We understand that in every place where the Quarterly Conference has been held thus far there has not been any reduction in amount assessed for the support of the pastor.

R. H. CLEGG, Reporter.

MISSIONARY INSTITUTE, JACKSON DISTRICT

The missionary institute of the Jackson District met in Galloway Memorial Church, Jackson, Miss., at 10 o'clock a. m., Thursday, January 8, 1931. The worship program of the Institute was led by L. L. Cowen, the pastor of the local church. Several missionary hymns were sung; there was a chain of voluntary sentence prayers, and Dr. Cowen read a lesson from the third chapter of Luke. Rev. J. T. Leggett, the presiding elder, took charge and stated the purpose of the gathering. Rev. J. A. Smith, representing the Conferene Commission on Benevolences, and Dr. A. W. Martin of Nashville, Tenn., representing the General Commission on Benevolences, brought the chief addresses of the morning, stressing the importance of the Cultivation period, the Kingdom Extension Offering, and full payments of all Apportionments. J. C. Wood, lay leader of the Jackson District, spoke of the opportunities and duties of the Church and charge lay leaders.

W. D. Hawkins and Rev. C. A. Schultz spoke on the need of a better circulation of Christian Literature and respectively pressed the claims of the Missionary Voice and the New Orleans Christian Advocate. Miss Pattie Lewis, Mrs. P. H. Grice and Mrs. Robert Rodgers were appointed to secure subscriptions to the Voice during the noon hour. After singing the Doxology the Institute was dismissed for lunch, the benediction being pronounced by Dr. A. W. Martin.

After a bountiful lunch served in the basement by the ladies of Galloway Memorial Church, the Institute again convened at 1:30 p. m. "Onward, Christian Soldiers," was sung, and Rev. G. E. Allan led in prayer. A note of hopefulness and optimism concerning the conditions in the churches of the district was sounded by Brother Leggett. Dr. J. M. Sullivan, lay leader of the Mississippi Conference, addressed the Institute. Mr. D. W. Hawkins, Conference Missionary Secretary, was presented, and he explained the cultivation period and financial plans for the Kingdom Extension Offering, distributed the literature and took the orders for the study books. Rev. J. T. Leggett read the quotas of the different charges for the Kingdom Extension Offering and presented a plan for the exchange of pulpits during the Cultivation Period.

Mrs. S. F. Riley spoke of the plan of securing a cash donation for the Orphanage through the collection of coupons from Octagon soap.

It was announced that about one hundred fifty had attended the Institute: 7 Epworth League presidents, 18 presidents of Woman's Missionary societies, 6 church and charge lay leaders, 22 pastors and 5 other preachers, 19 chairmen and members of missionary committee, 35 superintendents, officers and teachers of Sunday schools, and 16 chairmen and members of Boards of Stewards were in the Institute. After singing "A Charge To Keep I Have," the Institute adjourned, the benediction being pronounced by Rev. B. F. Lewis.

S. F. HARKEY.

TIME FOR A BIG FUNERAL

L. P. Jacks said "There is a coward and hero in every man." If that be true now is the time for the death and burial and no resurrection of "the coward."

Sentinel of METAL!

UNFAILING sources of water, tanks like this rise above a thousand cities and towns — *dependable* because made of *metal.*

Whether water is to be kept in or out, *metal* is chosen. In grave vaults, especially, metal is ideal, for a grave vault that allows water to enter is money wasted.

Made of 12 gauge, specially processed Keystone Copper Steel or Armco Ingot Iron, the Clark Grave Vault offers the dependable protection of *metal.* The seams are welded inside and out; there is not even a pinhole through which a drop of water may enter. Using the principle of the diving bell, the Clark requires no man-made seals. No wonder the Clark is guaranteed for fifty years.

The Clark is also made in a perpetually guaranteed de luxe model of 10 gauge solid copper.

Clark Vaults can be obtained through better funeral directors everywhere, in Gray or White Lacquer Finish, Copper Bronze or Gold Bronze Finish, Silvertone or Copper Finish on vaults Cadmium Plated by Udylite Process, De Luxe 10 Gauge Solid Copper.

Less than Clark complete protection is no protection at all.

Ask for booklet, "A Modern Interpretation of Age-Old Reverence."

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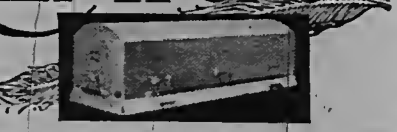

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Keep up the Effort for New Orleans Christian Advocate

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

REV. JOHN O. WILLIAMS was born near Thomasville, Ga., November 14, 1836. Died at Proctor, Texas, January 8, 1931, being a little over 94 years old. He was twice married, and was the father of eleven children; four survive him. He was converted in 1864, while in the Confederate army. In the year of 1868 he joined the Masonic order, and was for over 40 years an active member. Brother Williams was licensed to preach in the M. E. Church, South, in 1883, doing quite an extensive work in the ministry. I am told thaat he was a splendid preacher, and from what experience I had with him I can say that he was indeed a wonderful character. No doubt he possessed many of the qualities of the godly preacher of many years ago; he was a man of large vision, deep in thought, lovable and very spiritual, patient and unassuming in his manner of life—these are some of the qualities that many of the old-time preachers possessed. It was a great pleasure for the writer to be in his presence and enjoy the sweet fellowship with him, for you felt that you were in the presence of one who knew the Lord in reality. His body was consigned to resting place at Bethany Cemetery, the services being conducted by the writer and with Masonic orders. May the richest blessings be upon the loved ones and his many friends.

C. B. POWELL.

MRS. MARTHA ELMORE, daughter of Benjamin H. and Elizabeth McGee, was born near Durant, Miss., March 31, 1846, and died at her home in Durant, December 12, 1930. In her early life her parents moved to Acona, in Holmes County. With the exception of a few years spent in Kentucky she passed all of her long life in the county of her birth. On September 10, 1874, she was married to Mr. P. M. Elmore, who, with four children, H. H. Elmore, Dr. R. C. Elmore, Mrs. Bessie Griffin of Vicksburg, and Mrs. Lillie Williams, survive her. As is the case with most women of highly useful type her life was so spent in the performance of the duties of home as to leave little or nothing of a striking nature to be noted. If it can be said, "Happy is the nation that has no history," so, likewise, it may be said of those whose uniform performance of duty makes them the most useful. She made a home for her husband and children. With industry and fidelity she performed the unnoted but vastly important duties of wife and mother. The worthy life that her motherhood gave to the world, and which her motherly care fashioned in the worthy manhood and womanhood of her children is her best and most enduring monument. Reared in the atmosphere of a devout and godly home, in childhood she gave herself to God and joined the Methodist church and faithfully kept its obligation for over three score and ten years. In the various relations as wife, mother, neighbor, friend and church member she was faithful throughout her long life. After her more than four score years of life she passed peacefully to rest and was buried in Durant. "Blessed are the dead who die in the Lord. Their works do follow them."

N. G. AUGUSTUS.

Pontotoc, Miss.

Our church at West Point has lost one of its oldest and most useful members and our State has lost one of its greatest physicians in the death of DR. UNGER, of that place, on December 6, 1930. Jacob William Unger, son of James David and Julia Elizabeth Unger, was born in Lexington County, S. C., on August 8, 1851. Moving to Attala County in his youth, he studied medicine and received degrees from the Louisville Medical College and the Kentucky School of Medicine in 1875. He practiced medicine at Newport, Attala County, and at Sharon, Madison County, until 1885. Since which time he has practiced at West Point, Miss., until his death. On January 25, 1877, he was married to Miss Maggie Crawford Neal, who died April 23, 1897, without issue. On January 18, 1900, he was married to Miss Florence H. McMillan, of Louisville, Miss., who, with three children, Ansel Merton, Jacob William, Jr., and Mrs. Annie Elizabeth Davidson, survive him. Dr. Unger was a man of great fondness for reading, and to gratify this taste he was a buyer and reader of good books, accumulating a fine general library. But the passion of his life was medicine. In quest of knowledge in his great calling, he at intervals attended lectures in several of the great medical schools of the country. And in addition to these occasional studies at schools he bought and continuously studied the chief medical books of the day. With a peculiar broad mindedness, he limited himself to no particular school, but drew from every side the resources which he used in his successful practice. His devotion to his calling was such that he followed it to the end of his days and his strength, and "ceased at once to work and live."

Of a kind and gentle nature, he made and kept his friends and lived in touch with his day and the life of his day. He belonged to the great fraternal orders. He was a consistent member and liberal supporter of the Methodist church at West Point for 45 years. Faithful in the various relations of life as husband, father, citizen, physician and churchman, he literally served his generation by the will of God."

N. G. AUGUSTUS.

Pontotoc, Miss.

MRS. MARY E. THOMPSON, of Moss Point, Miss., wife of the late Dr. W. R. Thompson, passed to her reward at 1:30 a. m., Friday, January 9, 1931, after an illness of fourteen months. Mrs. Thompson's passing was only a translation to that "home not made with hands, eternal in the Heavens"; and knowing she has only "Fallen Asleep in Jesus," brings assurance and comfort to the many sad hearts who mourn her passing but glory in her resurrection. What a beautiful life was hers, truly filled with fruits of holiness, a loving testimony in consecration and loving service to her Lord, which had the beginning in early childhood, when she would gather the little "slave negroes" about her and teach them of Jesus, reading the Scriptures and singing sacred songs with them. On March 29, 1876, she was married to Walter R. Thompson, of Copiah Co., moving to Hazelhurst the same year. She was present at the Mississippi Annual Conference when the first woman's missionary society was organized, and at the time of her passing, with one exception, was the only surviving member; she was also a life member of the missionary society. With heart and soul consecrated to the service of her Lord, she never considered her frail little body but went about always doing good. There was never (and that covers a large territory, but it is nevertheless true) a more faithful church member, always present at every service, and always contributing of her limited means; "I want to have my name in every good cause," as she expressed it. For 25 years she was organist at the local Methodist church, until ill health overcame her, and she had a record of over 20 years' perfect attendance at Sunday school, serving as superintendent and teacher of the beginners' department, and superintendent of the home department. Truly she loved her church and reared her children, "who rise up and call her blessed," in its glorious, triumphant faith. She was lovable in disposition, cheerful and optimistic, and her life was replete with golden deeds of service for others, especially among the poor. A beautiful tribute to her was expressed by one of her former Sunday school pupils, now a sophomore at M. S. C. W., in Columbus: "My earliest remembrance or religious influence and training in Sunday school goes back to one little Sunday school room where Mrs. Thompson met with us every Sunday morning and so lovingly and tenderly taught us to love the God she loved so much; and all this will go with me through life and help me to be a better Christian. I loved her dearly and now when I think of her I'll know she is one of God's most beautiful angels." Mrs. Thompson, who was 79 years old, is survived by two children, Jesse W. and Miss Ina Thompson, two brothers and three sisters.

BY ONE WHO LOVED HER.

QUICK RELIEF
ACHES & PAINS
Rub antiseptic Japanese Oil on aching spot. It generates a pleasant soothing heat that drives out pain QUICK. Won't blister like old type liniments. 46 Years Success. At druggists. Quick Relief With
JAPANESE OIL

RED EYES Quickly cleared up after reading, sewing or driving. Dickey's Old Reliable Eye Wash has given painless, prompt relief for 60 years. Price 25c.
DICKEY DRUG CO., Bristol, VA.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Fayette, Miss.

METHODIST AUXILIARIES

A meeting was held Friday, January 9, in the First Methodist Church of Gulfport for the purpose of making preparations to care for some 200 delegates of the Woman's Missionary Conference of the Mississippi Conference which will convene in Gulfport April 7, to 10. Mrs. E. T. Riemann, president of the Gulfport Auxiliary, presided, offering prayer and briefly stating the object of the meeting. Mrs. R. E. Johnson was then asked to take charge.

A program was formulated in which plans were made for entertaining delegates in the homes. A motor ride along the coast and teas were other features of entertainment.

Mrs. Riemann expressed appreciation for the splendid representation of the Coast Auxiliaries and the interest manifested. Mrs. R. B. Dacey of Biloxi offered the closing prayer.

The Coast Auxiliaries represented were Bay St. Louis, Mesdames C. C. Clark, S. Siler, C. C. McDonald, E. S. Drake, J. A. Evans; Biloxi, Mesdames R. B. Dacey, J. A. Bishop, M. B. Sharbrough, C. D. Nesossis, Murry Cox, L. Allen, J. Seymour, W. O. Felker; Moore Community House, Miss Ellis; Wesley House, Miss Helen Reeves, Miss Edith Leighty; Long Beach, Mesdames B. J. Parker, J. V. Jeffries.—Gulfport Herald.

A WORD OF COURAGE

Phillips Brooks said: "Do not pray for easy lives, pray to be stronger men. Do not pray for tasks equal to your powers; pray for powers equal to your tasks! Then the doing of your work shall be no miracle, but you shall be a miracle, and every day you shall wonder at yourself, at the richness of life that has come to you through the goodness of God."

THE SEVEN PRINCIPLES OF MISSIONS

World-wide Christian missions must be saved from decline and defeat by an apostolic revival of what may be called the seven principles of Missions.

1. Absolute obedience to our Lord's command.
2. Honest acceptance of stewardship in money and other talents.
3. Consecration of children to God from birth.
4. Impression of Missionary obligations on the individual consciences.
5. Widespread information about the world field and its spiritual needs and the work of God in all lands.
6. Separation from unwholesome and weakening worldly contaminations.
7. Praying in the Holy Spirit for the whole field, the work and the worker.—Missionary Review.

SUPERINTENDENT OF MISSION AND BIBLE STUDY, MISSISSIPPI CONFERENCE

I am writing you regarding the co-operation of the women with the cultivation period of the boards during the January-February campaign. We are desirous that this year, as in other years, there shall be as full co-operation as possible and that this co-operation shall be a help in making the effort profitable. In order to participate in this study in such a way as to get credit for it, the women are asked to give attention to the following directions:

A woman's missionary society will receive credit for the book used during the Missionary Cultivation period if it is taken **under the direction of the pastor as a part of a Church School of Missions in which the other departments of the church participate.** The women, by arrangement with the pastor, may have their own class for which they will receive Council credit if the work comes up to the standard, or they may be in a school with other adults, and the missionary society will receive credit for their work if there are a creditable number of them in the class. They may also receive a Council Certificate if this mixed class comes up to the standard. No group of women buying the book and taking it by themselves without relation to the pastor's plans for the cultivation of the church as a whole can count this as an accredited text. The thing that we are trying to do is to encourage our women to co-operate with the pastors and help to make this special cultivation period a success by lending their influence to it, but we do want to make sure that the pastors do not sell the books to the woman's missionary society and put upon that society alone the responsibility of doing the study. The women will do the study anyway, whether the pastor promotes the cultivation period or not, but the real objective is that the Church as a whole shall have the cultivation in missions.

Hoping that the women of your auxiliary shall have a worthy part in this church-wide educational work, I am,

Sincerely yours,
MRS. JOSEPH A. SMITH.

QUESTIONS ASKED, AND ANSWERED BY MRS. B. W. LIPSCOMB

Q.—In attaining the Standard of Excellence, what is meant by "fifty per cent attendance on monthly meetings"?

Ans.—That a society which holds ONE monthly meeting should have an average attendance of fifty per cent of its membership for the twelve meetings. A society that is divided into circles should have an average attendance of fifty per cent, **all told, for all** the meetings of the year. In other words, a woman's attendance upon the circle meetings should count, even if she does not get to the regular meetings.

Q.—How is the increase in Children's department reckoned?

Ans.—The increase in the Children's membership for the year is counted before any promotion takes place; at the end of the year rather than at the beginning.

* * *

The Superintendent of Study and Publicity, Mrs. B. D. Pace, Poplar Springs W. M. S., Meridian, Miss., gives an interesting account of the splendid work done in their society. While there are only twenty members, they try to measure up to the standard. In Bible study, they used "The Life and Letters of Paul,"; studied two mission books in the required time, and had a lesson each month from the Voice, using the questions asked on the page and request that in answering them a sketch of the article be given, which stimulates the reading of the Voice. All members subscribe for the Voice.

A social meeting is enjoyed each month.

"In a financial way we have not been altogether idle," and the following report testifies:

For local work	$536.00
Sent Conf. Treas.	106.55
City Mission Board	27.00
Supplies	81.35
Total	$750.90

"We hope to have a better record for another year."

* * *

The many friends in the Mississippi Conference rejoice to know that Miss Ella Wayne Ormond, corresponding secretary, is rapidly regaining her health after a tonsil operation.

ZONE MEETING AT RINGGOLD, LA.

Zone meeting number two of Minden District held its quarterly meeting at Ringgold, Friday, December 12.

After the devotional service, the following program was given: Story of the boundless faith of the Chris-

(Continued on Page 15)

SOUR STOMACH

Gas Formed, Head Hurt, and Woman Had To Hold To Things When She Walked.

Kaufman, Texas.—"Two years ago, I began suffering with spells of indigestion," says Mrs. Marshall Smith, of this place. "It seemed like everything I ate disagreed with me. I had gas on the stomach, and often my head would hurt so bad I had to lie down.

"Everything would get black before my eyes, and I would be so dizzy when I would get upon my feet that I had to hold on to things, to walk around the room.

"My food soured on my stomach, and I was constipated.

"I had often read about Black-Draught, and my mother told me it was a good medicine to take, and so I began a course of it.

"It was not long until I was feeling better. I took a pinch after meals, and I soon found I was suffering much less. It relieved constipation, and I was not any longer troubled with indigestion.

"We try to keep it in the house, and I use Black-Draught now, whenever I feel a sick headache coming on. It is a fine medicine."

Thedford's Black-Draught is prepared from medicinal roots and herbs, of highest quality, finely powdered, carefully combined and packaged by automatic machinery. NC-237

Thedford's BLACK-DRAUGHT for Constipation, Indigestion, Biliousness

W. F. GRAY'S GENUINE OINTMENT PRICE 25¢ NASHVILLE, TENN.

Gray's Ointment

With its soothing, healing antiseptic action, is a most effective remedy for cuts, bruises and skin troubles. At all drug stores. For free sample write

W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of Malaria Chills and Fever Dengue

It is a Reliable, General Invigorating Tonic.

There May be Poison in YOUR Bowels!

STEP out tomorrow morning with the fresh buoyancy and briskness that comes from a clean intestinal tract. Syrup Pepsin—*a doctor's prescription for the bowels*—will help you do this. This compound of fresh laxative herbs, pure pepsin and other pure ingredients will clean you out thoroughly—without griping, sickening or discomfort.

Poisons absorbed into the system form souring waste in the bowels, cause that dull, headachy, sluggish, bilious condition; coat the tongue; foul the breath; sap energy, strength and nerve-force. A little of Dr. Caldwell's Syrup Pepsin will clear up trouble like that, gently, harmlessly, in a hurry. The difference it will make in your feelings over night will prove its merit to you.

Dr. Caldwell studied bowel troubles for forty-seven years. This long experience enabled him to make his prescription just what men, women, old people and children need to make their bowels help themselves. Its natural, mild, thorough action and its pleasant taste commend it to everyone. That's why "Dr. Caldwell's Syrup Pepsin," as it is called, is the most popular laxative drugstores sell.

DR. W. B. CALDWELL'S SYRUP PEPSIN
A Doctor's Family Laxative

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE........Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE

The correct date for the Circuit Preachers' Conference will be February 26 and 27. The place of meeting will be Millsaps College. All circuit preachers are invited to attend this conference. Board and room will be $1 a day. Why not several get in one car and come on.

PLEASE CIRCUIT PREACHERS send me a list of your problems so we may tabulate them and spend our time in most worth-while manner possible. We do not contemplate a series of addresses. We will have Dr. W. M. Alexander, the head of the Department of Schools and Colleges of the General Board. We will have Rev. W. A. Martin, head of the Department of Extension Work.

We are planning a Bible hour. Which we trust will be helpful. We are planning that you have the pleasure and profit of attending two regular chapel periods of the college. The afternoons will be used as you may direct when you arrive.

The North Mississippi Conference is joining us in this conference. We are trusting that every circuit preacher in the Conference can arrange to come and be with us. We hope to make this indeed and in truth your meeting.

* * *

In our present situation it strikes me more and more forcibly that our only hope is to go forward. God has always been on the side of the aggressive worker. Now is our time for aggressive work. The world needs the Church more than it ever has. We need the opportunity to demonstrate our faith.

The offerings from our 125 faithful Sunday schools is greatly appreciated. It is hoped that the other 250 will make an aggressive forward step. Why not make the heart of the Church glad by taking an offering for Missions next fourth Sunday and sending it to the Board?

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

I wish to direct your attention to the periodicals and literature of our Church. There is no excuse for any member of our great Church to be uninformed. Those in charge of our publications are giving us a vast body of as fine a literature as was ever put out by any Church. It covers every field of activity, every age group, and every phase of life. We have the Sunday school literature, rich in thought and spiritual food suited to all ages. This is not only true of lesson materials, but there are many other journals that supplement the lesson materials. "The Sunday School Magazine," "The Adult Student," both have splendid editorials and articles every month. We have the "High Road," for the young people, and the "Torchbearer" and "Boys and Girls," for the children. "The Elementary Teacher" is a most excellent magazine for teachers and workers as well as parents of children under twelve years of age. "The Workers' Council" is designed for all workers and is always full of information and help as well as inspiration. It was said recently at a great missionary conference at Washington, that the "Missionary Voice" is the best missionary journal on the North American continent. The "Nashville Christian Advocate" is at its best and the same is true of the paper that you hold in your hand, our own "New Orleans Christian Advocate." These are just some of our periodicals, there are many others and they are all good. "In the making of books there is no end."

As leaders we must call our people to the reading of good literature. The world is pouring out into our laps a veritable avalanch of its often vile and even viciously designed literature. It is producing a fine crop of criminals, weaklings and debauchees. If we ever hope to produce a generation of God-fearing, righteous Christian citizens, we must give our literature to the children, youth and adults of our land.

Requests for schools, classes and helps of every kind are coming fast. There is a fine spirit among our people. There is victory always for the faithful. Call on us for help when you need us.

R. G. LORD,
Executive Sec.

EPWORTH LEAGUE, LOUISIANA CONFERENCE

Dear Young People: Several interesting letters have reached my desk in the last two weeks. I am delighted that new Hi-Leagues are being organized. There is a new one at Coushatta, with Miss Neva Forney as the counselor. The young people of Hineston church are soon to be organized, as Mrs. T. B. Brodnax wrote for information on organization. The Hi-League at Houma has recently been chartered with Miss Annie Lampard as counselor.

I suppose the liveliest Senior chapter in the State just now, if accomplishments have anything to do with it, is the West Monroe Senior Chapter. In writing to ask about a Missionary Study Book they stated that they had already paid $45 on Missions and Conference Promotion and $35 to Mt. Sequoyah, besides the $6 offering taken the first Sunday in December. They are planning already to have delegates at both Mansfield Assembly and Mt. Sequoyah. I had the pleasure of attending their White Christmas Service, where they received $32 in money besides garments, food, and toys for eighteen families. They now have 42 on the roll and almost 100 per cent present. Can't we get such a report from some more chapters? Your chapter may be running a good race with West Monroe, so how about writing us about it?

This report reminds me of the work being done by the Carrollton Leaguers. They presented a beautiful pageant before Christmas and raised their Mission Special money with the offering.

John Rinehart, of Douglas Chapter, writes that their League and Union are both on the boom.

In the past two weeks I have assisted the Shreveport and New Orleans City Unions in setting up their efficiency institutes. At these institutes, which are to be church-wide, we hope to reach the young people of the Sunday school as well as the Epworth League. We should have the largest attendance we have ever had.

The dates for these two institutes are Shreveport, March 1-6, and New Orleans, March 8-13. We are busy lining the unions up for a large successful institute.

Last week I made a trip to Mansfield in behalf of some of our assembly plans. Reverend and Mrs. Hicks are living on the campus, so the college is not quite as deserted as one may expect. Since Reverend Hicks is our Senior Assembly Dean, it is fine that he is so near the year round.

In our next Christian Education Bulletin I am printing the amounts of chapter pledges that have been paid to date. If your chapter has not yet remitted, I'm afraid you will find assembly time right at your door with pledges to pay, delegate funds to raise, school graduation, and a dozen other demands that will cause a shortage somewhere. Please mail your pledges in to F. Harold Riggs, Box 1048, Monroe, La.

I'm sorry this letter goes to the Advocate office before our Union presidents' meeting on the 24th and 25th. We have registrations for 45 or 50 young people, and if the weather permits we are to have the greatest Conference officers' session we have ever had.

Since coming into supervision of the Sunday school young people I have visited several departments in different churches and hope soon to feel that I am well versed on Sunday school methods for the young people.

Brightest

From three to twelve. That's the most important period in a child's growth. And that's the time many are retarded physically and mentally by energy-sapping constipation.

Watch your child, mother! At the first sign of bad breath, coated tongue, headache, biliousness, lack of energy or appetite, give California Fig Syrup.

This pure vegetable product will cleanse the little bowels without discomfort. It tones and strengthens weak stomach and bowels. In colds or children's diseases, employ its gentle aid to keep the system free from germs and waste.

Mothers everywhere are eager to tell how it helps children. Mrs. H. Mayer, 1737 Marburg St., Dallas, Texas, says: "I have used California Fig Syrup with Danny all his life in colds, biliousness, constipation, upsets, or children's ailments. It keeps him the brightest, happiest six-year-old I know."

Emphasize the name *California* when buying, to get the *genuine*.

CALIFORNIA FIG SYRUP
LAXATIVE-TONIC *for* CHILDREN

NIGHT COUGHING

Quick and Safe Way To Stop It!

Whatever it is due to—cold, catarrhal condition of the throat, dust irritations or smoking—night coughing *can* and *should* be stopped! Nothing will pull you down faster, for it not only deprives you of needed sleep, but it tears you to pieces.

At the first sign of a cough, take good old "Piso's for Coughs." It does the five things necessary to stop a cough and repair the damage done. It checks the cough spasm, loosens the mucus, opens the air passages and soothes the inflamed tissues. At the same time, it has a tonic value that tends to build up what the cough tears down. Only Piso's supplies these five vital effects and it contains no opiates and does not upset the stomach. Safe to give even to babies. All druggists sell Piso's in 35c and 60c sizes. Be sure you get "Piso's for Coughs."

STOMACH UPSET, SOUR? THIS WILL COMFORT

Don't let sour stomach, gas, indigestion make you suffer. And don't use crude methods to get relief. There's no use when millions know the quick way; the pleasant, harmless way.

Just take a spoonful of Phillips Milk of Magnesia in a glass of water. It is alkali in the best form. It neutralizes many times its volume of excess acid—and does it instantly. It will probably end your distress in five minutes. Then you'll know what to do the next time. Crude, harmful methods will never appeal to you again.

Phillips Milk of Magnesia is the perfect way to end digestive disorders due to excess acid for men, women, children—and even babies. It's the method doctors endorse; which hospitals use. For fifty years it has been supreme.

To know the many important uses of Phillips Milk of Magnesia is to keep a bottle in the house, always. Full information with each bottle: Your drug store has the 25c and 50c sizes. Insist on the genuine. A less perfect product may not act the same.

Beginning on February 8, in Lake Charles District, Rev. A. K. McLellan and I are to hold rallies in the different sections of each district. In Lake Charles District our meetings are to be in Many, DeRidder, Lake Charles, Crowley, and Lafayette. Other charges in the district are asked to meet at the church designated in the schedule being mailed out. From there we go to Baton Rouge District, meeting in Baton Rouge, Hammond and Bogalusa.

Continue to send in your fine reports, and let us help you whenever we can.

Sincerely,

ELIZABETH LANGFORD,

Young Peoople's Secretary.

EPWORTH LEAGUE, MISSISSIPPI CONFERENCE

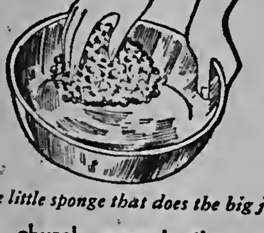
Brookhaven District Epworth Leagues Meet at Tylertown.

The Epworth Leagues composing the southern group of the Brookhaven district met with the Tylertown Epworth League last week in the Tylertown Methodist Church. There were 78 present, which represented the Hopewell, Sandy Hook, McComb Pearl River Avenue, Norfield, Bogue Chitto and Tylertown. The following program, which had been previously arranged by Collye Alford, district secretary, was given: Devotional, Rev. W. B. Alsworth; duet, by two Bogue Chitto Leaguers; statement of district League work, by Collye Alford; inspirational address, Rev. B. M. Hunt, pastor, McComb Centenary Church. After this address the Leaguers adjourned to the basement, where they met the social superintendent of Tylertown League, who led in several games, after which delightful sandwiches and cocoa were served to all present.

GRACE WILKINSON,

President Tylertown League.

GOTTSCHALK'S METAL SPONGE



"The little sponge that does the big job"

Every church organization needs money. Last year 25,000 different bodies successfully used our liberal cooperative plan.

GOTTSCHALK'S METAL SPONGE is a meritorious household necessity which has been awarded the Good Housekeeping Institute's Star. It sells and repeats easily. It cleans and scours everything...keeps the hands dainty and white...does not rust, sliver or scratch.

Write today for complete information regarding our liberal money-making plan.

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VALUE $1.50
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NEW ORLEANS USA

MINISTERIAL ASSOCIATION, GRENADA DISTRICT

The February meeting of the Ministerial Association of the Grenada District will be held at Duck Hill, Tuesday, February 3. Bro. O. A. Clark and the good people of Duck Hill will be the hosts for this meeting and are anxious for a full attendance.

The program is as follows:

1. 10 a. m.—Any business to come before the association.
2. 11 a. m.—Preaching by Rev. A. L. Brewster.
3. Subject for discussion, "The Spiritual Life." (1) Spiritual Cultivation, Rev. J. D. Wroten; (2) Spiritual Growth," Rev. L. M. Lipscomb; (3) Spiritual Harvest, Dr. J. R. Countiss.

R. G. LORD, Secretary.

THE NATIONAL TRAGEDY OF SABBATH BREAKING

By Noah W. Cooper, Nashville, Tenn.

We think the murder of Arnold Rothstein in New York and of Jake Lingle of Chicago by underworld assassins were terrible tragedies. But as I look upon our Congress and commerce today, I see a hundred fold more terrible tragedy—in the murder of God's Holy Sabbath, in our American nation by the Moloch of Mammon, and Congress aiding and abetting it.

We claim to be a Christian nation. Christ was a Sabbath keeper. No man or nation is Christian unless a Sab bath keeper.

Congress inherited from our Christian pioneers the habit of resting from their labors on Sunday. Our Constitution gives Congress the power to regulate our interstate commerce, and in doing so they have passed various laws regarding trains, newspapers, traffic, rates, etc. But they have let the vice of Sabbath breaking capture our interstate commerce, the biggest in the world, and Mammon now runs his trains, newspapers, express, steamships, bus and aviation lines, every day and Sunday, too, as if there were no God and no Sabbath. It is an insult to God, and a peril to our nation.

I believe God's word that Sabbath breaking quickly brings perdition. It has done so for Israel, and other nations, and is doing so for America. It is spiritual, financial, and political suicide.

Congress has spent millions trying to suppress the fruit fly, the gypsy moth, the San Jose scale, the cattle tick, the yellow fever, and tree vermin. And if Mexico were to try to take one county of land from us, Congress would declare war and spend millions to prevent it. Yet here is the demon of Mammon polluting and stealing our Christian Sabbath from our commerce; a Sabbath worth more to all America than all our banks, gold and silver, and Congress seems sleeping at the switch.

Senator Walsh favors a five-day work week, and the railway brotherhoods favor a six-day work week. God's plan is very simple, and very best of all; to work six days and then all observe a Sabbath day of rest.

The great captains of industry, and giant corporations, who used Sabbath to make money, are fast finding out that billions thus made will soon fade away, along with liberty, safety and happiness.

Fortunes polluted with Sabbath breaking, and nations and people who condone that vice, are bound to fail. God said it, and history has proved it.

May God help our churches and commerce and Congress to awake to this fearful peril, and to return to the Godly plan of working every day except Sunday.

I am here as chairman of the Tennessee Southern Methodist Sabbath Crusade Committee, to help secure a Sabbath Day's rest for every toiler, including every engineer, brakeman, fireman, newsboy, printer, editor, reporter, bus driver and birdman. They are also entitled to the Sabbath Day of rest, just as well as our President, Senators, Judges, Clerks and Schoolmen.—From the Methodist Herald.

SPECIAL: LADIES RAYON HOSE, 12 pairs $1.75, postpaid. Slightly imperfect, extra good quality. Assorted colors. Send for bargain list. **Lewis Sales Company, Asheboro, N. C.**

Experience of this Missionary Doctor Convinces Her of the Value of Vicks

"I can honestly say I think it is one of the best things I know for children's colds," writes Dr. Jeannett Beall, from China.

"I assure you," writes Dr. Jeannett Beall, of the Kathleen Mallory Hospital at Laichowfu, Shantung, China, "Vicks is a great help to us in our work with these Chinese children. I am using it on a little child right now, and her breathing is much better since we started the croup kettle, using Vicks. This is the child in the picture standing just behind the doll—the smallest child.

"I also enclose a picture of a pair of our twins with their mother. These children were constantly having colds when they were tiny and I always gave them a little of my Vicks. It seemed to be all they needed. Some of our patients have found out that we have a medicine that opens up the babies' breathing, and they ask for it. Just last week a mother insisted on having Vicks for her little baby. She went away happy when I gave her a little.

"I can honestly say that I think it is one of the best things I know for children's colds."

Vicks solves one of the vexing problems of mothers in treating the frequent colds of children, because it avoids constant "dosing" with internal medicine—which so often upsets delicate digestions. Just rubbed on, Vicks attacks colds two ways at once: (1) Its medicated vapors, released by body heat, are breathed in direct to the irritated air-passages. (2) At the same time, it acts through the skin like a poultice or plaster, aiding the inhaled vapors to break up congestion and relieve soreness.

Every year millions of adults find that Vicks is just as effective for their own cold troubles, too.

A group of Chinese children at this Mission in Shantung.

FROM ATHENS (LA.) CHARGE

We have had a wonderful reception here for our second year; the people are responding to the call of the Church in a splendid way. Fresh meats, canned goods, etc., have been sent in to help out in the larder, all of which has been very acceptable.

Our choice young people at Athens held a Young People's revival beginning on December 26 and closing with a watch night service on the 31st. This was conducted by the young people themselves, and we had an average attendance of 18, except the last service, when we had 88 present, most of whom stayed through the entire service.

We are planning to have an "Old-time Camp Meeting," at Old Tulip Church, which is located about centrally among my three churches, and has been abandoned for some years as a meeting place, caused by the shift in population, but with the coming of better roads and transportation we will be able to use this, and hope to use the grounds for an encampment for this whole section of the State, as we have nothing of the kind in this part of the Conference.

Have already set the date for the first meeting, July 15 to 26, and have secured Brothers P. B. McCullen and Otis Spinks to preach and lead the singing for us. We have also asked the co-operation of the Board of Christian Education in putting over a training program for us. We are not far from Homer, Haynesville, Gibsland and Arcadia, and we expect to invite their co-operation, as all are connected by good roads. Our wide-awake presiding elder, Robert M. Brown, we are hoping to have, and his family, come and camp with us and take advantage of the training that we have to offer. We are busy and happy.

Fraternally yours,
W. F. HENDERSON, JR., P. C.

FROM FRISCO, TEXAS

I notice that Sam Steele says he is not a forgotten man, and neither am I. It was my privilege to know Steele when he was a boy preacher, and I had a rather trying time once following Steele and I. R. Hicks, the weather prophet of St. Louis. It was this way: Rev. A. J. Sea was sick, and they both preached for him. I went down to visit him and the brethren were continuing the meeting as a prayer meeting. I was asked to hold the prayer meeting, but they did not ask me to preach. I said to them, "You must take the bridle off of me if I conduct the service," and they said, "You have the hour." I read a scripture and made a sermon from it, we had an altar of penitents, and a great time, so as I closed they came around me and said, "You must preach tomorrow night." I said, "Why did you not ask me to preach tonight?" and they said the two young preachers used so much Latin and Greek in their sermons they were afraid I would do like they did. I preached the next night, and Dr. John Boswell came and took the pulpit. I had many friends in Sardis, and preached for them a week following Bishop Galloway and Dr. Ramsey, then of Jackson, Tenn.

No, I am not a forgotten man: Some time back I got a letter from Brother Jaco and one from a lady in San Antonio I had known in 1869: and I have just received one from Dr. Bell, whom I married in '78, and last, but not least, one from brother W. F. Beasley, who was one of my stewards in '77 and '78. He said his son was a preacher, and he was living with him. These letters from old friends make me feel like I am nearing the shore where so many of my friends have gone.

If I live till the eighth of February, I expect to preach my eighty-fourth birthday sermon in McKinney, Texas, where I preached thirteen days years ago and saw ninety souls converted during the meeting.

I only wish I were able to go back in the regular ranks, and preach the Divine Christ and the witness of the Spirit, and the evidence of Divine Salvation, in contrast with some of the stuff I sometimes hear now, but thank God we are waking up in this western country.

When the Church drifts from the divine revelation of the Bible and lets skeptical science draw it off just to that extent it will lose hold on the God of our salvation.

I love my old North Mississippi Conference, but prudence will enable me to keep forever in my breast why I left there. With the exception of three men they were all my friends, and my presiding elder, who licensed me to preach and married me advised me to go west.

With love to all, I am yours in Christ.

S. W. MILLER.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge District—First Round

Baker, at Baker, Jan. 31, 11 a. m. and 2:30 p. m.
Clinton, at Clinton, Feb. 1, 11 a. m and 2:30 p. m.
First Church, Baton Rouge, Feb. 2 7:45 p. m.
Springfield, at Maurepas, Feb. 8, 1 a. m. and 2 p. m.
Pine Grove, at Montpelier, Feb. 15, 11 a. m. and 2 p. m.

L. W. CAIN, P. E.

SCIATICA?

Here is a never-failing form of relief from sciatic pain:

BAYER

Take Bayer Aspirin tablets and avoid needless suffering from sciatica—lumbago—and similar excruciating pains. They *do* relieve; they *don't* do any harm. Just make sure it is genuine.

BAYER ASPIRIN

Holy Bible
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Standard Teacher's Bible

WITH CONCORDANCE
FLEXIBLE LEATHER BINDING
5½ by 8½ INCHES
SELF-PRONOUNCING EDITION
Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands
LARGE CLEAR PRINT
This is a handsome book and is sold at a very reasonable price
Price. $3.75, Postpaid
SEND ORDERS TO
New Orleans Christian Advocate
512 CAMP ST. NEW ORLEANS, LA.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

Was the Lord."

Presentation of Work Done at Jubilee Inn.

High lights from Conference. Prayer for two French ministers.

A letter was read from Miss Hooper concerning the little orphan girl supported by this zone and an offering was taken for this fund.

In the afternoon session, the Scripture lesson was taken from Luke, embracing the Christmas story, comments bringing out these thoughts: 1. Where art thou? 2. What hast thou done? 8. Where is thy brother? 4. What doest thou here?

This program interspersed with songs and prayers closed with a love feast enjoyed by all.

MISSISSIPPI CONFERENCE NOTES

An interesting meeting of the Nebo Woman's Missionary Society was held in the parsonage home, November 19, when, after the song and scripture lesson, officers for the ensuing year were elected, as follows:

President, Mrs. Flora Dawkins; vice-president, Mrs. W. W. Murray; recording secretary, Mrs. W. A. Coleman; corresponding secretary, Mrs. Ralph Smith; treasurer, Mrs. Leland Saxon; superintendent local work, Mrs. W. H. Gibson; superintendent of Publicity, Mrs. A. L. Saxon.

Effective talks on work of past year and outlook for next year were given by president and vice-president.

A one hundred per cent attendance at all regular meetings was urged, and a prayer service supplementary to business meetings will be held. The meeting closed with prayer.

* * *

Splendid reports from Porterville society show that the work is being carried on in a most splendid way—meeting every Monday, and aside from their business meetings have a Mission Study and a Bible Study class. Round table discussions are held after the study of "The Home as a School of International Brotherhood," which brought out practical thoughts.

* * *

The reporter for Centreville auxiliary sends interesting accounts of the programs taken from the Year Book interspersed with songs and prayers. These meetings are held in the homes and a social hour enjoyed.

A splendid idea was a report of a zone meeting held previous to our meeting.

FEDERATED MISSIONARY UNION, BATON ROUGE, LA.

A valuable part of the women's work of the Protestant churches of Baton Rouge is the Federated Missionary Union, which grew out of a joint meeting of the Missionary Societies of the Baptist, Christian, Episcopalian, Methodist and Presbyterian churches of the city, held a few years ago. The invitation for the joint meeting came from the Missionary Society of the First Methodist Church. An all-day Mission study meeting was held and luncheon was served by the hostess society. The gathering was so well attended and so enjoyed that a movement was at once begun to create an organization for further regular joint meetings. Since that time a constitution has been adopted, the local union has joined the National Federation, and regular meetings have been held several times a year in the various churches, in turn.

The organization is managed by a governing board composed of three members from each church society. Dues sufficient to carry on the clerical business of the organization are assessed against each society in proportion to its membership.

The Federated Missionary Union has proved an inspiration and an opportunity to the six societies composing its membership. The programs presented at its meetings have covered information on the Missionary work of the various churches and have taken up various interchurch charities of Baton Rouge. A Mission Study class of interdenomination scope was very successful last year and will be continued.

In line with the departments of the National Federation the organization has formed a Missionary Study committee, a Social Service committee, a Committee on Spiritual Life and a Committee on World Friendship Among Children. Under these committees work has been planned for the Orphans' Home of Baton Rouge, and the Baton Rouge Parish Nursing Service. Friendship chests were packed for the children of the Philippines, and the World Day of Prayer is regularly observed.

MRS. MARTHA HARTWELL ESKRIDGE, Supt. Pub., Baton Rouge First Church, Louisiana Conference.

MEETING OF ZONE 4, VICKSBURG DISTRICT

A meeting of Zone 4, of the Vicksburg District, was held at Port Gibson, Tuesday, December 9. There was a splendid attendance, and an unusual amount of interest and enthusiasm manifested by the ladies present. Mrs. T. B. Cottrell, Fayette, Conference Superintendent of Publicity and Editor of Woman's Page, and Mrs. W. T. Hegman, Holly Bluff, District secretary, were present. Their addresses were wonderfully helpful. Others taking part in the program were Mrs. Harvey Rollins, Utica; Mrs. J. M. McKeown, Mrs. W. L. O'Donnell, and Mrs. T. H. Stout, Crawford St., Vicksburg; Mrs. Jessie Brent, Gibson Memorial, Vicksburg, and Mrs. L. B. Allen and Miss Marjorie Allen, Port Gibson. The presence of several of our ministers who led and helped in the devotional service, was much appreciated. An interesting feature of the program was the introduction of two of our pioneer workers, who have been for many years earnest workers in the missionary society. Their presence was an inspiration. They are Mrs. Scott of Hermanville and Mrs. Taliaferro of Port Gibson. Then came the introduction of Harvey Rollins, Jr., Utica; of the Baby Division, and Cornelia Bowman Hegman, Holly Bluff, Primary Division.

The reports for the year from the auxiliaries were good and showed faithful work throughout the year. Officers elected for the coming year are: Mrs. Z. D. Clark, chairman, and Mrs. W. E. Potts, secretary, both of Crawford St., Vicksburg.

The auxiliaries represented were, Burtonton, Carpenter, Cayuga, Hermanville, Utica, Oake Ridge, Rocky Springs, the two Vicksburg churches, Fayette, Holly Bluff and Port Gibson.

KATE DRAKE, Zone Secty.

FROM THE CARRIERE CHARGE

Dear Brother Decell: I expect to make the greatest effort ever to circulate the New Orleans Christian Advocate. We have had splendid editors for several years and the one we now have is not a whit behind any. It is our paper, and it came into my father's home when I was a very small boy hanging on the chair post listening to my father and the presiding elder and preacher in charge talking about our missionaries—Young J. Allen and J. W. Lambuth, and China. They also talked something about the Golden Gate, but I would not undertake to give to the readers of the Advocate what my childish mind understood from these men of God. Suffice it to say that I have had a missionary urge from those early days in my life.

This charge received me kindly and cordially. The people remembered to fill the larder and a few have continued to supply us with things useful and refreshing. I never saw so many fine brick school buildings in this country as in this county. We have four appointments and a splendid school at or near each preaching place. Because of these good school facilities and because of the location of the churches with reference to the schools, I think this would be an ideal charge to make a real rural charge.

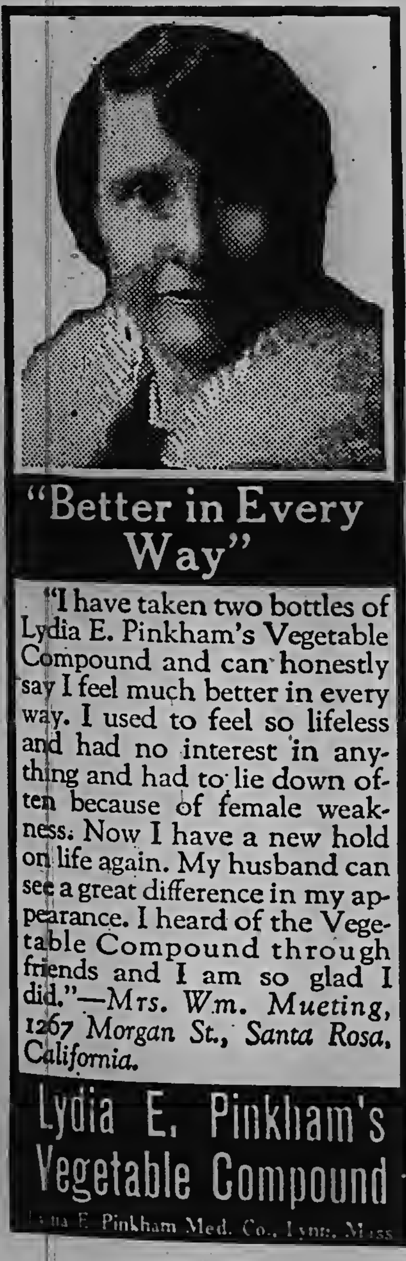
If you think it would make a model rural charge and we can put it over (I mean with your help), I will give you a pocket full of homegrown Satsuma oranges, if you will run out here next fall. I have much more I could write.

WALDO W. MOORE.

FROM CEDAR BLUFF, MISS.

Dear Brother Editor: Will you allow me space in your paper to say just a few words in regard to my new charge? We are very pleasantly situated at Cedar Bluff. We had our first Quarterly Conference January 11. Although it was a rainy day, we had very good day. The ladies served lunch at the church, and if you do not believe we had a good dinner just ask our presiding elder. We expect to have a great year in the name of the Lord. Maybe you do not like a "pounding", if you do not don't ever transfer to the North Mississippi Conference and let them send you to Cedar Bluff charge, for they "pound" their pastor, not once but twice; at least they did us. We are truly greateful for the way they "hit" us, they hit hard and with many nice things, sugar, coffee, rice, meat, such as "spare ribs, back bones", sausage, etc. Jars of preserves; pickles, peaches, both canned and dried, jelly and jam, peas and potatoes, chicken and turkey. Oh, I just can't tell you all they gave us, but our pantry looks like they tried to give us everything. We cannot find words to express our appreciation and our thanks to the people of Cedar Bluff and Siloam. We came to them as strangers and they received us so cordially. Time and time only can prove how much we already love them, and we pray that each one may have as happy and prosperous new year. Thanking them again for all these nice things we are very sincerely,

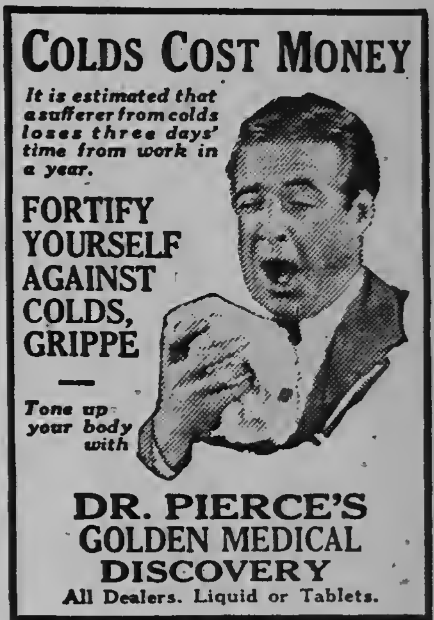
R. G. A. CARLISLE AND FAMILY.


"Better in Every Way"

"I have taken two bottles of Lydia E. Pinkham's Vegetable Compound and can honestly say I feel much better in every way. I used to feel so lifeless and had no interest in anything and had to lie down often because of female weakness. Now I have a new hold on life again. My husband can see a great difference in my appearance. I heard of the Vegetable Compound through friends and I am so glad I did."—*Mrs. Wm. Mueting, 1267 Morgan St., Santa Rosa, California.*

Lydia E. Pinkham's Vegetable Compound

Lydia E. Pinkham Med. Co., Lynn, Mass


COLDS COST MONEY

It is estimated that a sufferer from colds loses three days' time from work in a year.

FORTIFY YOURSELF AGAINST COLDS, GRIPPE

Tone up your body with

DR. PIERCE'S GOLDEN MEDICAL DISCOVERY

All Dealers. Liquid or Tablets.

SCRIPTURE MEMORIZING

The instructor in Personal Evangelism at the Moody Bible Institute, Chicago, reorts a revival of interest in the memorizing of Scripture. Exact knowledge of the Bible as an aid to soul-winning has always been stressed at the Institute. Recently, however, there has been a marked quickening of interest in the memorizing of Bible passages.

During the fall term, 693 Day School students memorized 30,048 passages; 392 women reporting an average of 43, and 301 men an average of 45. One woman memorized 293 passages; one man, 210. More than 100 passages were memorized by 21 women and 27 men. From 50 to 99 passages were reported by 121 women and 74 men. The Evening School is also gleaning much benefit from this work. Favorable spiritual results, seen in the lives of the students and in the number of souls won to Christ, are reported as among the fruits of this revival of Bible interest. The winter term, which began on January 8, will doubtless witness even larger results.

THE MOODY BIBLE INSTITUTE,
CHICAGO.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Greenwood District—Second Round

Greenwood First Church, Feb. 1, 11 a. m.; Q. C., March 10, 7:30 p. m.
Tchula, Feb. 8, 11 a. m. and 2:30 p. m.
Cruger and Sidon, at Sidon, Feb. 8, p. m.
Marks, at Darling, Feb. 15, 11 a. m. and 2 p. m.
Tutwiler, at Vance, Feb. 15, night.
Black Hawk, at Coila, Feb. 22; 11 a. m.
Carrollton, at North Carrollton, Feb. 22, night.
Lambert and Crowder, at Crowder, March 1, 11 a. m.
Webb and Sumner, at Sumner, March 1, night.
Aeona, at Acona, March 8, 11 a. m.
Schlater, March 8, night.
Price Memorial, at Morgan City, Mar. 15, 11 a. m. and 2:30 p. m.
Swiftown and Isola, at Swiftown, March 15, night.
Ruleville, at Ruleville, March 22, 11 a. m. and 2:30 p. m.
Drew, March 22, night.
Drew Mission, at Wade, March 27, 11 a. m.
Dublin and Mattson, at Mattson, Mar. 29, 11 a. m. and 2:30 p. m.
Sunflower, at Blaine, March 29, night.
Inverness, April 5, 11 a. m.
Belzoni, April 5, night.
Moorhead, April 12, 11 a. m. and 2:30 p. m.
Itta Bena, April 12, night.
Minter City, at Glendora, April 19, 11 a. m.
Indianola, April 19, night.

L. P. WASSON, P. E.

If baby has COLIC

A CRY in the night. Colic! No cause for alarm if Castoria is handy. This pure vegetable preparation brings quick comfort, and can never harm. It is the sensible thing when children are ailing. Whether it's the stomach, or the little bowels; colic or constipation; or diarrhea. When tiny tongues are coated, or the breath is bad. Whenever there's need of gentle regulation. Children love the taste of Castoria, and its mildness makes it safe for frequent use.

And a more liberal dose of Castoria is always better for growing children than strong medicine meant only for adult use.

Fletcher's CASTORIA

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round

Georgetown, at Providence, Feb. 1, 1 a.m., and 2 p.m.
Tylertown, at Tylertown, Feb. 8, 1 a.m.; Feb. 9, 10 a.m.
Foxworth, at Sandy Hook, Feb. 8, 2:3 p.m., and 7 p.m.
Centenary, Feb. 15, 11 a.m., and 2 p.m
La Branch Street, Feb. 15, 4 p.m., an 7 p.m.
Gallman, at Bethesda, Feb. 22, 11 a.m. and 2 p.m.

J. L. DECELL, P. E.

Hattiesburg District—First Round

Silver Creek, at Silver Creek, February, 11 a.m.; 2 p.m.
Sumrall, at Sumrall, February 1,7 p. m
Hattiesburg, Main Street, Februry 2 7 p. m.
Mt. Olive, Feb. 4, 7 p. m.
Richton and Piave, at Richton, February 8, 11 a. m. and 2 p. m.
Heidelberg, at Heidelberg, Februar 8, 7. m.; February 9, 10 a. m.
Hattiesburg, Court Street, February 10, 7 p. m.
Hattiesburg, Broad Street, February 11, 7. p.

W. A. HAYS, P. E

Jackson District—First Round

Harrisville, at Mt. Pisgah, February 1 11 a. m. and 2 p. m.
Clinton, at Ridgeland, February 8, 11 a. m. and 2 p. m.
Yazoo City, February 15, 11 a. m. and 4 p. m.
Yazoo Circuit, at Lintonia, February 15, 2 p. m. and 7 p. m.
Vaughan, at Vaughan, February 22, 11 a.m. and 1:30 p.m.
Brandon and Pelahatchie, at Pelahatchie, March 1, 11 a.m. and 2 p.m.

J. T. LEGGETT, P. E.

Newton Dist.—First Round.

Chunky, at Chunky, February 1, 11 a m. and 2 p. m.
Philadelphia Station, Febuary 6, 7 p m.; February 8, 11 a.m.
Philadelphia Ct., at Sandtown, February 7, 11 a. m. and 1:30 p. m.
Burnside, at Longino, February 8, 2 p m.
Union, at Union, February 15, 11 a. m and 1:30 p. m.
Decatur and Hickory, at Decatur, February 15, 3:30 p. m.
Laurel, First Church, February 20, p. m.
Laurel, Kingston, February 22, 11 a m. and 2:30 p. m.
West Laurel, February 22, 7 p. m.

H. A. GATLIN, P. E.

LOUISIANA CONFERENCE

The Alexandria District First Round—In the Heart of Louisiana

Lottie, Feb. 1, a. m.
Melville, Feb. 1, p. m.
Alexandria, Feb. 2, Q. C.
Missionary Institute, 10 a.m., Feb. 4.
Boyce, Feb. 4, Q. C.
Pleasant Hill, Feb. 8, a. m.
Natchitoches, Feb. 8, p. m.
Glenmora, Feb. 15, a. m.
Elizabeth, Feb. 15, p. m.
Opelousas, Feb. 22, a. m.
Eunice, Feb. 22, p. m.
Lecompte, March 1, a. m.
Colfax, at Montgomery, March 1, p. m.
Lecompte, Q. C., March 2, p. m.
Melder, March 8, a. m.
Pineville, March 8, p. m.

Pastors with all missionary workers are expected to attend the Missionary Institute, 10 a. m., Tuesday Feb. 4, at First Church, Alexandria.

Read the new Discipline. Study out the new questions asked in the quarterly conference. Organize the local church in accordance with the agenda laid down in the program of the church.

"Everything in full," is our motto for the year.

ALBERT S. LUTZ, P. E.

Lake Charles Dist.—First Round

Gueydan Ct., at Gueydan, Feb. 1, a.m.
Lake Arthur, Feb. 1, p.m.
Acadia Ct., at Estherwood, Feb. 8, a.m.
Lafayette, Feb. 8, p.m.
Many and Zwolle, at Many, Feb. 15, a.m. and p.m.
Hornbeck Ct., at Hornbeck, Feb. 22. a.m.
Leesville, Feb. 22, p.m.
Abbeville, Mar. 1, a.m.
New Iberia, Mar. 1, p.m.

J. W. LEE, P. E.

Minden District—First Round

Rochelle and Selma, at Rochelle, Feb. 1. a. m.; Q. C., 2 p. m.
Standard, at Standard, Feb. 1, p. m.
Jonesville, at Jonesville, Feb. 8, a. m.; Q. C., 2 p. m.
Campti, at Campti, Feb. 15, a. m.; Q. C., 2 p. m.
Coushatta,, Feb. 15, p. m.
Plain Dealing, at Plain Dealing, Feb. 22, a. m.; Q. C., 2:30 p. m.
Winnfield, March 1, a. m.; Q. C., 2 p. m.

W. R. HARWELL, P. E.

Monroe Dist.—First Round

Tallulah, Feb. 1, 11 a.m.; Q. C., 2 p.m.
Lake Providence, Feb. 1, 7:30 p. m.
Monroe, First Church, Feb. 4, 7:30 p. m.
Bastrop, Feb. 6, 7:30 p. m.
Wisner, at Wisner, Feb. 8, 11 a. m; Q. C., 3 p. m.
Winnsboro, Feb. 8, 7:30 p. m.
Newellton, Feb. 15, 11 a. m.
Waterproof, at Waterproof, Feb. 15, 4. p. m.; preaching, 7:30 p. m.
Oak Grove and Epps, at Oak Grove Feb. 22, 11 a. m.; Q. C., 2 p. m.
Pioneer, at Pioneer, Feb. 22, 4 p. m.; preaching, 7:30 p. m.

ELMER C. GUNN, P. E.

New Orleans District—First Round

First Church, Jan. 15, a. m.; Feb. 4, p. m.
McDonoghville and Pointe-a-la-Hache, at McDonoghville, Feb. 15, p. m.; Feb. 2, p. m.
Rayne Memorial, Feb. 22, a. m.; Jan. 6, p. m.
Louisiana Avenue, Feb. 22, p. m.; Feb. 11, p. m.
Slidell, March 1, a. m.
Covington, at Covington, March 1. p. m.

W. L. DOSS, Jr., P. E.

Ruton Dist.—First Round

Dubach, at Lisbon, Feb. 1; Q. C., 3 p.m.
Haynesville, at Haynesville, Feb. 1 p.m.

666
LIQUID or TABLETS
Cure Colds, Headaches, Fever
666 SALVE
CURES BABY'S COLD

Bienville, at Bienville, Feb. 8, 11 a.m.; Q. C. 3 p.m.
Hodge, at Hodge, Feb. 8; Q. C. following night service.
Ruston, Feb. 15, 11 a.m.; Q. C., Feb. 2, 7:30 p.m.
Simsboro, at Simsboro, Februaray 15 Q. C. 3 p.m.; preaching, 7:30 p.m.
Bernice, at Bernice, Feb. 22, 11 a.m.; Q. C. 2 p.m.
Arcadia, at Arcadia, Feb. 22, following night service.
Gibsland, at Gibsland, Feb. 29, 11 a.m.; Q. C., 3 p.m.

R. M. BROWN, P. E.

Shreveport District—First Round

Preaching Dates.

Belcher and Gilliam, at Gilliam, Feb. 1, a. m.
Claiborne, Feb. 1, p. m.
Vivian, Feb. 8, a. m.
Oil City, Feb. 8, p. m.
Grand Cane, at Stonewall, Feb. 15, a. m.
Noel Memorial, Feb. 15, p. m.
Mooringsport, Feb. 22, a. m.
First Church, Shreveport, Feb. 22, p.m.
Pelican, at Pelican, March 1, a. m.

Quarterly Conference Dates

Belcher and Gilliam, at Gilliam, Feb. 1, 2 p. m.
Claiborne, Feb. 4, 7:30 p. m.
Vivian, Feb. 8, 2 p. m.
Oil City, Feb. 8, after night service.
Noel Memorial, Feb. 11, 7:30 p. m.
Grand Cane, at Stonewall, Feb. 15, 2 p. m.
First Church, Shreveport, Feb. 18, 7:30 p. m.
Mooringsport, Feb. 22, 2 p. m.
Pelican, at Pelican, March 1, 2 p. m.

H. T. CARLEY, P. E.

OPPORTUNITY FOR WOMEN

WOMAN to travel and appoint agents, food specialties. Salary and commission. Permanent. No investment. Experience unnecessary. We train you. Dwight B. McCurdy Company, 2711 Lincoln Ave., Chicago.

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Remove This Ugly Mask

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NEW ORLEANS Christian Advocate

Vol. 77—No. 6. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3958.

J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, FEBRUARY 5, 1931. C. MILTON CHALMERS, Manager

CONTENTION, INTENTION, EXTENSION

Doctrinal emphasis is necessary and to contend for the Faith is a duty, but contentious churchmanship is never constructive. Argumentative alertness is not so high an art as agonizing prayer. Enough energy has been expended arguing on creek banks to build a bridge of brotherhood that would connect two worlds.

The more serious contention though, is less objective than subjective. It isn't so much the other fellow that retards the Kingdom, as the divided self within. One part of the person within soliloquizes that things are wrong, they should be perfect and the way easy, times are inopportune, the program is complex and arbitrary, and there is too much expected; while the other clamors for a wholeness of devotion and readiness of action. This contention within consumes enough of life's fine powers to forge unity in the soul and make difficulties sentinels of success. "Double mindedness" is "do nothingness" in the Kingdom of God. The need is not so much to sharpen the sword to cut low the pestiferous prater of small wares, as it is to substitute entire consecration for inner contention.

Intention, born of the deep springs of love and loyalty, rightly followed is a white winged angel that leads to the land of "well done, thou good and faithful servant;" but, intention begotten by fear or fleeting impulse is like "the grass that flourisheth in the morning and in the evening it is cut down and withereth." This Intention is satisfied with mere resolution and it is soon resolved into nothing. It would seem that Church and State are surfeited on resolution conventions. Many of them resolve everything but the needs which they so exquisitely, firstly and secondly about.

Intelligent diagnosis is good, but to tell and tell the patient he has a ruptured appendix and leave the gangrenous thing in his side is but to help kill the patient. Intention that stops at resolution sets up devilution.

Extension, the act of holding out for acceptance, extending and enlarging, what significant meaning. The Holy Spirit must have inspired the change in nomenclature from "Missionary Maintenance" to "Kingdom Extension." Extension is so full of glory there is no room for quibbling nor reachless resolution. It is a word filled with Christly passion. "Go ye into all the world," He said, "and I am with you."

Why the Lambuths' filling graves in foreign lands; Asbury riding thousands of miles through wilderness and storm; Wesley, crossing oceans and enduring long hardships; and Coke filling a watery grave? Extension. What meaneth Paul's suffering the loss of all earthly things and burning to a crisp in Nero's Rome? Extension. Why cometh that One from Edom "glorious in his apparel and traveling in the greatness of his strength" to Calvary's Cross? Extension, of the nail pierced hands that lift a lost world to God.

Aside, contenders and intenders, the day of the extenders has come.

CLEAN OUT ORPHANAGE DEBT WITH SOAP

Buy Octagon soap, soap powder, cleanser, toilet soap, floating soap, and soap chips and send the coupons from any or all of them to the Methodist Orphanage, Jackson, Mississippi.

The Mississippi Orphanage has an unsecured balance of an indebtedness on the new building of $40,000. It has been running several years and has become embarrassing both to the bank and Home. The Colgate-Palmolive-Peet Company, makers of the above six octagon soap products, have deviated from a forty-year rule, and offer to pay off the entire $40,000 indebtedness and give a new Ford truck to the orphanage for eight million coupons.

Mississippi Methodists and other friends of orphan children, who use any of the above named Octagon soaps, can render fine help by sending in their coupons. Let us wash our hands and save our faces with octagon soap. It can be done and there should be a wide and ready response.

This privilege closes October 1, 1931.

FIFTH GENERAL MISSIONARY COUNCIL

We join New Orleans Methodism in inviting you to attend the General Missionary Council at First Church, February 24-26.

J. L. DECELL, Editor,
C. M. CHALMERS, Manager.

A COUNTRY PREACHER IN THE CITY

It being the closing Sunday of the Special Effort Advocate Week, the editor was invited by Rev. John Brandon Peters, M. A., D.D., pastor of First Church, New Orleans, to preach to his people and represent the Advocate on Sunday morning, January 25.

It was a glorious day in Dixie. It was like the sunshine of Spring, and the calendar was all that could say it was winter. Warmer than the balmy weather and more cheering than the sunshine was the spirit and cordiality of Dr. Peters and the large congregation that assembled for worship. The First Church people are in the metropolis of the South but they still have "country courtesy."

Dr. Peters, as pastor of a great church and chairman of the Publishing Committee, has done for the editor and manager what Col. Henry Watterson told, one of his relatives did for Franklin Pierce (afterwards President). The Mr. Watterson and the president-to-be Pierce in their young days had been out on an old time "big night spree." Pierce found the road too narrow and walked off into a canal. His companion tried long and hard to get him out, but failing, said, "I will just get in with you." So the next morning both of them were found wading in water up to their waist trying to find the road. Dr. Peters and a certain bank-note clerk can tell how deep the water is. Of course, this is pleasantry, for the chairman of the Publishing Committee is willing to share heavy burdens and is unselfishly co-operating in trying to find the road out and up. It will be found.

After a bountiful dinner and a delightful visit in the home with Dr. and Mrs. Peters, Mrs. Rettew, and Mary Manning, the happy little lady of the house; Mr. C. M. Chalmers, manager of the Advocate, and heir apparent to the House of Chalmers, came, and in his car we enjoyed the beautiful afternoon in driving over much of the city. Had it been out on lonely rural roads running by little gas stations, and an occasional farm house with the cows standing on the sunny side of their pen and chickens squawking as they fluttered out of the way of the preacher's car, the editor would have known, but as it

(Continued on Page 8.)

Why I Am a Protestant

BY BISHOP H. M. Du BOSE, D. D.

An Address Delivered in the Speakers' Forum, Ryman Auditorium, Nashville, Tenn.

The question, "Why I am a Protestant," is neither academic nor controversial; but is emphatically an issue of history and experience. Its answer does not come of secretarian promptings, but is humanistic and of the essence of universal Christian consciousness. Protestantism has brought a maximum of illumination to the religious mind, and has stimulated intellectual accord with truth in its highest and widest manifestations. At the very outset, therefore, I find myself able to say that I am a Protestant because Protestantism, amongst all the extant forms of religious faith, is most in accord with the spirit of historic Christianity, as also most in line with the militant traditions of truth in life and history.

Protestantism Is a Scientific Statement of Religion

The science, literature and thought activities of the most highly developed age of history have been coincident with the rise and growth of Protestantism; and have occurred most markedly in Protestant lands. Indeed, Protestantism is a scientific statement of religion in the sense in which religion is the rationale of the existence and hope of the soul. In this purview, Protestantism is both conformable to the letter of the written Word, and favorable to the largest and most genuine advancement of science.

The progressive theological thought of the past four centuries, especially that of the strictly defined modern period of Christianity, has established the claims of Protestantism on the broadest basis of revelation and reason. This statement, as already explained, is made not as from the lists of controversy, but as from the records of religious fact and interpretation. So far as I am able to see the argument for Protestantism, it relates itself more to the essential engagements of the open mind, and to the matching of the religious choices of men to the revelation than it does to ecclesiastical differences and the output of scholastic theology.

Born Under Protestant Influences

Perhaps I should not be quite faithful to the facts involved, if I failed to say that the foremost reason, certainly in point of time, for my being a Protestant, is that I was born in a Protestant home and grew up under Protestant teaching and influences. Both my Catholic and my Jewish brother on this platform, no doubt, will admit as much for their own adhesion. But there came a time in my life when the letter of my religious inheritance was subjected to a long and rigid test; so that the convictions witnessed to this night are no longer reckoned to have come through mother milk, but rather through the sincere milk of the Word. In fact, Protestantism, to both the individual believer and the body of the elect, is a revalidation of the faith of the infant years of the Christian Church. This is said and held along with a cordial appreciation of great and praiseworthy things that characterize the communion of the Roman Catholic body.

Discussion Without Prejudice

Has not the time come when Protestants and Roman Catholics should be able to discuss their particular beliefs and credal views without bias or sectarian prejudice? There are vast leads of truth which are common to the faith of Romanists and Protestants. In Protestantism abide the elements of strict catholicity; while in Roman Catholicism there remain active many evangelical forces of the apostolic gospel. The calendar of the Roman Church contains many illustrious names, duly venerated by Protestants. The zeal of Saint Francis d'Assissi and the fervor of Massiion and Bosuet have not deserted the Roman Church, even in these days of confluent modernism. Protestantism might well borrow a measure of this fervor and zeal.

Kinship of Protestants and Romanists

But there is an even nearer kinship of Protestants and Catholics. In the great historic doctrines of the Nicene Creed, namely, the doctrines of the Godhead of Jesus Christ, the Trinity, and the atonement made for sin in the blood of the Crucified, all true Protestants and all true Roman Catholics are reverently agreed. Neither will relinquish this heritage of common belief. But I cannot fail to note that the Nicene statement of doctrines came from a time when neither Protestants and Roman Catholics, as such, were known in the body of Christ. This is a point in history at which Protestants and Roman Catholics might well meet to make common cause for the truth. But whatever fondness may prevent the two communions from coming together on this historic fact, it is the established claim of Protestantism that the Nicene Creed was a fixed post of universal Christianity before the Sacerdotalism of the West became settled on its present foundation. This is simply an appeal to written history.

BISHOP H. M. Du BOSE, D.D.

However, it is the spirit and historic interpretation in which Protestantism is grounded that most widely separate the two great sections of Christendom. The Reformation was not so much a religious revolt as it was the assertion of an instinct of human freedom and a reserve of individual conscience. The conditions which brought on the Reformation had subsisted in the Church from apostolic times. Also it represented, at least, an important section of the western, or Roman Catholic, body of Christianity as it existed in the middle of the Sixteenth Century. This also is of written record.

Freedom of the Will

I am a Protestant because I believe in the freedom of the human will and in the right of private interpretation, both in matters of secular thought and in the issues of religion.

Protestantism is the restoration of the revealed Scriptures, as being of supreme authority in matters of faith and religious worship; as also it is the reaffirmation to men of their right to judge, and to be judged by, the said Scriptures.

Tragic as is the right of private interpretation, it is the law of universal being, the settled order of destiny. The freedom of the human will is both the hope and the peril of life. The universe of thought and choice is open to every soul of man, under moral and spiritual obligation. A right choice leads into that faith which is righteousness, eternal life. A wrong choice brings judgment and eternal death. No dogma of men can suspend this right of choice, nor contravene the penalty of this inexorable law. This doctrine is paramount, both in the theology and the philosophy of Protestantism. It is also the last deduction from the word of revelation. Protestantism will go to the judgment of future centuries on the basis of its having emancipated the individual mind in every relation of thought and conscience.

Apostolic Christian

I am a Protestant because I am, by persuasion and conviction, an apostolic Christian Catholic.

The name Catholic has never been disowned by Protestants, and its exclusive use is disallowed to any particular Christian body. This statement is neither bizarre nor constrained; but is in strict conformity with historic fact. The apostolic Church of the first two centuries was neither Roman Catholic, Greek Catholic nor Protestant, in the sense in which we use these terms to-day. In its forms of worship, the apostolic Church bore little or no resemblance to the liturgical churches of later centuries; and these forms were even more simple than those of most of the so-called evangelical Churches of today. The New Testament assembly, or ecclesia, was a fellowship of believers, and not an establishment of ecclesitstical overlords.

It was this precedent of apostolic simplicity and carefulness in all things, this loyalty to the apostolic word, this right of private interprettion, and this quest after a spiritual experience, that gave spring and historic activity to Protestantism.

Protestantism is thus not so much a written creed, indeed, is not so much an ecclesiastical organization, as it is a reincarnation of early Christian life and ideals; and also as it is an appreciation of the pledge and prophecy of the Christian message of the future. It is Christianity of the past, present and future, pouring its fullness through the channels of responsible and responsive human consciousness.

The only creed of Protestantism that has been truly expositive of the Reformation has been one of protest against those teachings which are adjudged to be departures from the gospel word; for the rest, Protestantism has found its sufficient instruction in the canonical Scriptures; and in the direct use of individual reason.

Those symbolical writings of Protestantism which deal with the anthropological side of Christian theology, and which exploit the metaphysical aspects of sin and human conduct, with attempted exhibits of the secret counsels of Jehovah in judgment of men, logically have been left behind in the march of the Protestant centuries. They were never elemental in Protestant thought and faith.

Protestantism is thus a perpetual protest against historic theological errors and unbiblical practices, and also a committment to the largest reinvestments of faith and thought, on the basis of a finished and unchanging revelation.

Authority of the Scriptures

Again, I am a Protestant because I subscribe to the authority of the unglossed and uncorrupted canonical Scriptures, as accepted during the first three Christian centuries.

Before the middle of the Second Century, the canonical Scriptures, as received by Protestants today, were accepted as the Word of God and the infallible guide of the universal Christian congregation. It was a century later that, in the West, the doctrine of an infallible church began to take the place of the infallible book. Still later this doctrine was supplemented with the dogma of an infallible head.

To Protestants, this infallible book, the Bible, is not only the embodiment of truth, but is the arbiter of conscience, and the perpetual corrector of the errors of ethical and spiritual thought. It is the light which must abide until the consummation of all things. Nothing is to be believed and taught as necessary to the salvation of men except what is contained therein, or may be proved therefrom.

Authority in the Congregation

I am a Protestant because I believe ecclesiastical authority centers in the congregation of believers and not in a pontifical head. This also stands in the light of an exact record, and is not the offspring of discussional adventure.

From the integration of the apostolic Church on the day of Pentecost, to the end of the first century, the life of the Christian body was expressed in the congregation of disciples. Apostles, bishops and elders, were fellowship overseers of the flock, while the whole communion of the saints took on the semblance of a family, rather than of an ecclesiastical organization. There is no more certain contact of Protestantism with primitive Christianity than at this point. Indeed, the term Protestantism might well be converted into that of Christian democracy, which has been seen as an insistent and irreducible force in the history of world evangelization. It was imperative in the teachings of Jesus, the Galilean, who said: "Let him that would be greatest amongst you, be servant of all." It was also the watchword of the Pauline Mission, as it was of the entire household of the early saints. It waited through the centuries for the set time of Providence and the awakened faith of men. To claim this fundamental Christian democracy as the charter of Protestantism is not to deny to other Christians the right to appropriate it, or to return to its largess. It is not disallowed to any of our Christian brethren; but is claimed as a distinguishing characteristic of related Protestantism. To Protestantism, tolerance is as necessary as is the demand for freedom of thought and conscience. Tolerance, indeed, is the very essence of religious freedom; though tolerance, in no wise, diminishes either the right or the duty to preach and defend the truth of the written gospel. When rightly defined Protestantism abides in this attitude toward the record of the beginning.

Priesthood of Believers

I am a Protestant because I believe in the priesthood of believers, and in absolute personal approach to Christ for the forgiveness of sin. I do not believe in official absolution; nor otherwise, save through Christ Jesus, who is the one High Priest.

Protestantism might well rest its case with this posit concerning the central fact of religion. Indeed, the issues of religion are summed up in the relation subsisting between the individual soul and Jehovah, its Creator and Judge. Whatever else revelation and religion are assessed to be, is to enforce and consummate the doctrine of individual redemption. "My just man shall live by faith" was the voice out of silence which ushered the Reformation across the threshold of centuries of darkness and error. It is the voice which shall bring, not only Protestantism, but all the fellowship of true believers into the light of a present and future glory of redemption.

Lord's Supper a Communion, Not a Sacrifice

I am a Protestant because I must hold the sacrament of the Lord's Supper to be a communion and not a sacrifice. The Lord's table, with its tokens of bread and wine, is a spiritual and highly privileged board of Christian fellowship, and not an altar of oblation. It was so instituted of Christ, was so appraised of all the apostolic writers, and so remained until the emergence of sacredotalism in the Church, near the beginning of the third century.

Christian Goodwill

These considerations are offered in a spirit of seriousness and conviction, as also with the assurance of open mindedness and Christian good will. Appeal has been made to records which are open to the light of day. This is a right which must be allowed one Christian by another, as, preeminently, it is a right which must be conceded by one Church of Christ to each and all of its sister bodies. Frankness and sincerity should not be mistaken for intolerance and bigotry. The truth will indicate both itself and those who hold and defend it. Both Protestants and Roman Catholics should be content to take refuge under such cover.—From the Christian Advocate.

PRESIDENT AND WICKERSHAM COMMISSION OPPOSE PROHIBITION REPEAL

By Harry Earl Woolever, Editor of The National Methodist Press

President Hoover, eighteen months after having appointed a National Commission on Law Observance and Enforcement, received on January 19 that Commission's report regarding prohibition. The next day the Chief Executive transmitted the report to Congress with a statement in which he again declared his support of the Eighteenth Amendment and his purpose to continue, with increased energies, his efforts toward the enforcement thereof. The spirit of the President's message was in full accord with the first and most outstanding conclusion presented in the report. This one section alone, even without the reinforcements that follow it, gives new spirit and power to the cause of prohibition. It reads:

"The Commission is opposed to repeal of the Eighteenth Amendment."

President Hoover, in his message to Congress transmitting the report, pointed out the ability of the personnel of the Commission, which spent a year and a half in an exhaustive and painstaking study of the control of the liquor traffic both before and since the enactment of the Eighteenth Amendment. He called attention to their independence of thought and their geographical distribution. Then, after emphasizing the fact that the Commission had found a continued improvement since and as a consequence of the placing of prohibition officers under Civil Service and enforcement under the Department of Justice, he made the most significant and constructive prohibition statement he has given to the public since his inaugural address. He said:

"The Commission, by a large majority, does not favor the repeal of the Eighteenth Amendment as a method of cure for the inherent abuses of the liquor traffic. I am in accord with this view. I am in unity with the spirit of the report in seeking constructive steps to advance the national ideal of eradication of the social and economic and political evils of this traffic, to preserve the gains which have been made, and to eliminate the abuses which exist, at the same time facing with an open mind the difficulties which have arisen under this experiment. I do, however, see serious objections to, and therefore must not be understood as recommending, the Commission's proposed revision of the Eighteenth Amendment, which is suggested by them for possible consideration at some future time if the continued effort at enforcement should not prove successful. My own duty and that of all executive officials is clear—to enforce the law with all the means at our disposal without equivocation or reservation."

Conclusions and Recommendations

The Commission, after writing an extended report based on the evidence heard and on a review of foreign methods and proposed alternative systems studied during eighteen months gives the following as its "Conclusions and Recommendations":

1. The Commission is opposed to repeal of the Eighteenth Amendment.

2. The Commission is opposed to the restoration in any manner of the legalized saloon.

3. The Commission is opposed to the federal or state governments, as such, going into the liquor business.

4. The Commission is opposed to the proposal to modify the National Prohibition Act so as to permit manufacture and sale of light wines or beer.

5. The Commission is of opinion that the cooperation of the States is an essential element in the enforcement of the Eighteenth Amendment and the National Prohibition Act throughout the territory of the United States; that the support of public opinion in the several States is necessary in order to insure such co-operation.

6. The Commission is of opinion that prior to the enactment of the Bureau of Prohibition Act, 1927, the agencies for enforcement were badly organized and inadequate; that subsequent to that enactment there has been continued improvement in organization and effort for enforcement.

7. The Commission is of opinion that there is yet no adequate observance or enforcement.

8. The Commission is of opinion that the present organization for enforcement is still inadequate.

9. The Commission is of opinion that the federal appropriations for enforcement of the Eighteenth Amendment should be substantially increased and that the vigorous and better organized efforts which have gone on since the Bureau of Prohibition Act, 1927, should be furthered by certain improvements in the statutes and in the organization, personnel, and equipment of enforcement, so as to give to enforcement the greatest practicable efficiency.

10. Some of the Commission are not convinced that Prohibition under the Eighteenth Amendment is unenforceable and believe that a further trial should be made with the help of the recommended improvements, and that if after such trial effective enforcement is not secured there should be a revision of the Amendment. Others of the Commission are convinced that it has been demonstrated that Prohibition under the Eighteenth Amendment is unenforceable and that the Amendment should be immediately revised, but recognizing that the process of amendment will require some time, they unite in the recommendations of Conclusion No. 9 for the improvement of the enforcement agencies.

(Continued on Page 6)

CENTENNIAL CELEBRATION, FIRST CHURCH, BATON ROUGE, LA.

The First Church, Baton Rouge, La., has been celebrating during the month of January the hundredth anniversary of its organization.

One hundred years ago a little group of people at Baton Rouge banded themselves together and requested the Bishop to send them a preacher. For the first year they worshipped in temporary quarters and then raised sufficient funds to begin the erection of a house of worship. After four years of circuit connection the church was made a station. From that humble beginning the congregation has increased until now they have over 1800 members, and five years ago moved into one of the completest and finest church buildings in the State.

Rev. Frank L. Wells, D.D., pastor, and Rev. L. W. Cain, presiding elder, both are beginning their fourth year, which promises to be a year of spiritual growth and general development. The centennial celebration was launched on the first Sunday in January by Bishop Dobbs, who preached two sermons appropriate to the occasion. Although the weather was unfavorable, the Bishop was greeted by two capacity congregations. On Monday evening a birthday dinner was served the stewards, trustees, officers of the Woman's Missionary Society, Sunday school officers and the young people's workers.

It was regretted that Rev. R. H. Harper, D.D., who was to speak on "The History of Louisiana Methodism," on January 11, was prevented from being present on account of a funeral in his own charge, at Lake Charles. The pastor, Dr. Wells, preached strong aand helpful sermons on "What Makes Methodism Great" and "The Heart of Our Message as a Church."

On Wednesday evening, January 7,, an old-fashioned testimony and experience meeting was held, followed by the Sacrament of the Lord's Supper.

On Sunday, January 18,, two former pastors were present. Dr. Franklin N. Parker, dean of the School of Theology at Emory University, preached in the morning to a large congregation. At the evening hour, another enthusiastic congregation enjoyed the sermon by Dr. W. W. Drake, pastor at Monroe, La. On Wednesday evening, January 21, Rev. N. E. Joyner, a former pastor, delivered the message.

This celebration will culminate in a revival which is to begin on Sunday, February 8, with Rev. Frank M. Neal, General Evangelist of Memphis, Tenn., preaching twice a day for two weeks.

To stand in the Capitol City of Louisiana for a hundred years holding up the Cross and calling the heavy-laden to Christ is a record of which to be proud. We congratulate the congregation and the pastor and presiding elder, and pray for the church an enlarging usefulness all through its new century of life and service.—J. L. D.

C. E. McEUEN, Pastor's Assistant

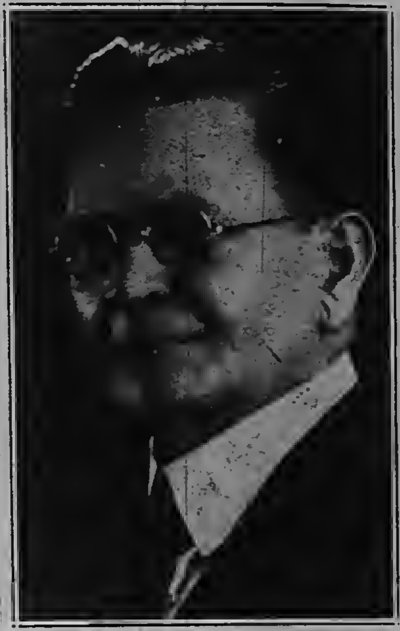
NOTICE TO THE MEMBERS OF THE LOUISIANA CONFERENCE

You will remember that the invitation through Mrs. A. L. Swan, district secretary of the Woman's Missionary Society for the New Orleans District, was extended to all members of the Louisiana Conference to receive entertainment in the homes of our people during the coming meeting of the General Missionary Council to be held in New Orleans. This Council is to convene on the evening of February 24 and continue through February 26.

It is desired to have as soon as possible the names and addresses of all ministers who wish to accept this invitation. This information must be in hand not later than February 15. Please advise Mrs. Bertrand Kiern, 1116 St. Andrew St. If you wish to accept this invitation by the above mentioned date.

W. L. DOSS, JR.
1431 Octavia Street,
New Orleans, La.

REV. F. L. WELLS, D.D.



REV. L. W. CAIN

MISSIONARY INSTITUTE, HATTIESBURG DISTRICT

By Rev. John D. Ellis

The Institute, January 12, at Main Street Church, was preceded by a steady downpour for thirty-six hours, and convened beneath weeping skies. Some cars stuck in the mud, and the one of the writer was punctured on the road in rain and slush. The weather was so wet and slippery, Rev. James C. Ellis marched in with his baptismal walking stick! Several years ago, Brother Ellis consented to immerse some candidates. He cut a hazel sprout in the wilderness, which he used to feel out the quicksand and treacherous depths. He continues to use the stick on untrustworthy roads, and slick pavements. Should he bequeath the walking stick to the third generation they will know how their great-grandpa was saved in the mirky clay and from a liquid grave.

Some modes of procedure still need a walking-stick.

According to the Scriptures, baptism is an ordinance for the home (parlor), street, jail, highway, as well as for the wilderness.

Men, women and children can meet the ordinance and be comfortable on a cold day without fear and trepidation.

If John the Baptist used a reed ("a stubble," or "stalk of grain," Matt. 11:7), the water-drops were shaken off or sprinkled under the wind.

With a reed, stubble, stalk of grain, or hyssop, John could have baptized the multitudes.

Under the guiding hand of Rev. W. A. Hays, the Institute progressed and was a success.

It was not an "ensemble," but a splendid assembly: Twenty pastors, and about seventy-five laymen and women were present. The speeches were of the highest quality.

The words by the presiding elder were to the effect that we should put the kingdom of God first, and live for the work we can do.

Rev. W. M. Williams gave emphasis to the idea that we can do everything the Church is asking us to do. Also that the grace of God is sufficient and we should abound in liberality and good works.

Prof. J. M. Sullivan left his claassroom at Millsaps College and laboratory of tubes, retorts, Bunsen flames, and chemical smells, to be present and stress our opportunity of rallying to the call of the Church in its program. He said that the greatest unemployment in America to-day is in the Church.

"A gift of five cents per member each Sabbath would pay the askings of the Church in the Kingdom Extension Fund."

Rev. A. W. Martin, from Nashville, gave emphasis to the thought that we should do what the Church asks us to do for personal reasons, for what happens to us by responding.

"Look the Lord in the face and win his approval."

"Carry your part, and use your opportunity as an individual." He mentioned incidentally that "an expert is one who used to spurt, but has quit spurting over the country, telling others how to spurt."

Rev. R. H. Clegg made a good speech in the interest of the New Orleans Christian Advocate. W. D. Hawkins represented the Missionary Voice, a great publication of the Church, which should be in every home.

Mrs. A. F. Watkins spoke in the interest of the W. C. T. U. and prohibition of the liquor traffic.

O. C. Hull said: "No church will ever go further in work and experience than its leaders." "Our attitude toward missions determines success or failure." W. D. Hawkins explained the Cutivation Period, plans and program, and said that "success is worth sacrifice."

Something was said about "hard times," but we decided to do our best regardless of financial problems. The Institute, through its committee on resolutions, and by unanimous vote, pledged co-operation with the program of the Church and in the support of the Missionary Voice, New Orleans Christian Advocate, Orphans' Home, and superannuate endowment.

All who were present expressed thanks to the ladies of Main Street Church for a good lunch at the noon hour. The Institute sat in judgment upon do-nothing-ism, and resolved to go forward with the conquering fires of the early centuries. The presiding elder and pastors divided the district into two groups for pastors' meeting. The Northern Group is composed of the following charges: Broad Street, Main Street, Collins, Magee, Mt. Olive, Prentiss, Silver Creek, Sumrall, Taylorville, Williamsburg, Sanatorium. President, W. M. Williams; secretary, J. B. Holyfield; time and place of meeting, February 24, at Collins. The Southern Group is composed of Bonhomie, Ellisville, Eucutta, Court Street, Heidelberg, Leakesville, Lucedale, New Augusta, Petal, Purvis, Richton. President, W. A. Terry; secretary, A. J. Broyles; time and place of meeting, Richton, March 26.

FIRST METHODIST CHURCH, BATON ROUGE, LA.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: It is not surprising that a very small amount has so far been received by our Conference Treasurer to be applied on our benevolence work, although nearly three months of the Conference year have passed. The example set by the nine charges that have made payments should be followed next month by a very large number of others in a determined effort to show improvement over last year.

We have entered a quadrennium free from increased financial burden, our Annual Conference has actually decreased the apportionments, and now a challenge comes to every loyal Methodist to study the literature and do his duty in prayerful earnestness.

If every charge that can will send to the Treasurer some amount monthly, and all others make a sincere effort to pay the proportionate amount quarterly, there will be encouraging improvement. The report is for receipts by Dr. W. D. Davis to January 29, 1931:

Brookhaven District—Conference Work: Wesson, $10. Hattiesburg Dist.—Conf. Work: Bonhomie, $10; Magee and Sanatorium, $36; Prentiss, $7; Purvis, $10. Meridian Dist.—Conf. Work: $33; Gen. Work, $18. Seashore Dist.—Conf. Work: Bay St. Louis, $33.60; Van Cleave, $6, Gen. Work, $35. Vicksburg Dist.—Conf. Work: Gloster and Liberty, $25.

J. M. SULLIVAN.

THE CHURCH HAS SPOKEN HER LOYAL SONS RESPOND

When the Church speaks only reasons of conscience and serious concern can excuse her people for hesitancy in responding.

When the need of lost and suffering and yearning millions pleads, those we name the name of Christ should bestir themselves to activity and sacrifice.

Both the voice of the Church and the need of the world appeal to Methodists now. Who can delay? Who can fail?

Kingdom Extension is the effort of Methodism to reach out beyond itself to save a needy world. The Church has designated this period for study, prayer, preaching and generosity for this supreme enterprise. Co-operate! Let nothing stand in the way! What reason can you offer to God for your failure?

Let all the people study the new book, "Methodism and Kingdom Service."

Give them the literature provided free.

Pray and preach about our benevolent interests.

Give every member an opportunity to make a free-will offering for Home and Foreign Missions, Christian Education, Church Extension, and Hospitals.

GENERAL COMMISSION ON BENEVOLENCES

METHODIST EPISCOPAL CHURCH, SOUTH
Doctors' Building, Nashville, Tennessee

POETICAL THOUGHTS

By Mrs. George S. Brown

But the tongue can no man tame; it is an unruly evil, full of deadly poison.—James 3:8.

AN ARAB SAYING

"Remember, three things come not back;
The arrow sent upon its track—
It will not swerve, it will not stay
Its speed; it flies to wound or slay.

The spoken word, so soon forgot
By thee; yet it has perished not;
In other hearts 'tis living still,
And doing work for good or ill.

And the lost opportunity,
That cometh back no more to thee;
In vain thou weepest, in vain dost yearn,
These three will nevermore return."

—The Century.

The Arabs have some very wise sayings and these are fair samples of them. We remember the song, "I shot an arrow in the air, it fell to earth, I knew not where." Sometimes it is in the heart of a bird, stopping forever its sweet song, sometimes it is in the heart of a man to wound or to take the life that God gave and that we cannot restore. Cruel indeed is the arrow, but hardly more so than the harsh, the unkind, the critical, the defaming word that is sometimes spoken. We may say it thoughtlessly, in fun, carelessly, but it finds lodgment and it rankles and hurts. We may bite our tongues and wish it back, but it is gone and cannot be recalled. How careful, then, should we be! On the other hand there are words that no one seems to heed, but they may bear fruit in years to come. They may be kind, helpful, encouraging words, they may be words of counsel, of advice, of entreaty. The preacher and the teacher may speak and feel that it is all in vain, but after perhaps a score of years, when the hearers are far away there may be blossoms and fruit from these words. One word can grow to wondrous proportions, be it for good or ill.

And, then, the lost opportunity that we may weep over and regret, but it can never return. Of course, there may be fresh opportunities which God, in His mercy, gives us, but the lost ones are gone forever. We lose a day loitering, undecided, procrastinating. We wait until tomorrow and it is the same; still the delay, and then it is too late. The stranger has gone from our midst, with his lonely heart, the despondent one has ended his life, because there was no friendly hand, the sick one has died, the neighbor has moved away. Let us, then, seize every minute, grasp every opportunity for service, and see to it, as Oxenham says, "that all our seed be such as bring forth noble deeds."

PRESIDENT AND WICKERSHAM COMMISSION OPPOSE PROHIBITION REPEAL

(Continued, from Page 3)

11. All the Commission agree that if the Amendment is revised it should be made to read substantially as follows: "Section 1. The Congress shall have power to regulate or to prohibit the manufacture, traffic in or transportation of intoxicating liquors within, the importation thereof into and the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes."

Recommendations are made under item No. 12 for the making effective of No. 9. In these recommendations, the Commission suggests the liberalizing of the law respecting physicians' prescribing of liquor, the removal of certain inconsistencies by fixing the alcoholic content of cider and fruit juices, and a law facilitating access to the books of manufacturers and users of denatured alcohol. It further distinctly recommends increases in the number of enforcement officers, in the Customs service personnel, and in the equipment of all enforcement organizations. The report concludes by again recommending other legislation which it had previously proposed, after which individual opinions by the commissioners are given.

Repeal Would Be Nullification

Standing out in the very center of the long report of nearly a hundred thousand words, is this sentence: **"Repeal of the National Prohibition Act would amount to nullification of a constitutional provision."** Furthermore, the report repeatedly makes it clear that the facts studied by the Commission led to the unanimous consent that national prohibition has resulted in great benefits which must not be lost. This is evident in such statements as the following: "There has been a real and far-reaching improvement in the efficiency of labor, especially in mechanical industries . . . In an industrial country, in an industrial age, this established fact must be of great weight." In speaking of social benefits, the report declares, "It is enough to say that upon weighing all the evidence, there is a clear preponderance to establish a gain."

The Commission considers the proposed alternatives to the present system of liquor control and then follows with this statement:

"Hereinbefore we have given our reasons for the conclusion that repeal of the Eighteenth Amendment is not advisable. We are convinced that it would be a step backward, that it would not conserve the achieved benefits of national prohibition, and that it would be likely to lead to conditions quite as bad as those we are seeking to escape."

Wet Press Deceives

One who read over the long report giving the differing opinions of the eleven commissioners, could easily see how the wet press would endeavor to emphasize the secondary opinions of some one or two commissioners to distract attention from the significant conclusions of the body as a whole. Some of the dailies which seek to deceive their readers played up section eleven of the conclusions, although this is a section which Chairman Wickersham could not support and is the one section which the President went out of the way to state that he did not recommend.

The individual views of the members which are given following the general conclusions require over a hundred printed pages and go from the extreme of State control advocate by Newton D. Baker, a political champion of State's rights, to systems just as extreme on the other side. Each member admits national benefits have resulted from prohibition. There is a preponderance of opinion that federal control is necessary in this age of high production and easy transportation. The opinion that enforcement has improved since 1927 is emphatically expressed by nearly all the Commission. Some indicate a desire for revision. Mr. M. M. Lemann, of New Orleans, doubts enforceability but denounces the suggested "if revision" under the No. 11 recommendation on the grounds that under such a revision the liquor question would play a large part in every election to Congress and a fixed national policy of dealing with liquor would never be assured. All agree that the government should not go into the liquor business, that greater co-operation on the part of the States is needed for enforcement, and that steps should be taken to promote an educated and quickened public opinion which would support the prohibition laws.

Wickersham Backs Drys

Space will not permit a review of the opinions of all the commissioners but that of the chairman, who had been depended upon by the wets to bring in a report more favorable to their desires, must be given in part:

"I cannot believe that an experiment of such far-reaching and momentous consequences as this of National Prohibition should be abandoned after seven years of such imperfect enforcement and only three years of reorganization and effort to repair the mistakes of the earlier period. The older generation very largely has forgotten and the younger never knew the evils of the saloon and the corroding influence upon politics, both local and national, of the organized liquor interests. But the tradition of that rottenness still lingers, even in the minds of the bitterest opponents of the prohibition law, substantially all of whom assert that the licensed saloon must never again be restored. It is because I see no escape from its return in any of the practicable alternatives to Prohibition, that I unite with my colleagues in agreement that the Eighteenth Amendment must not be repealed and, differing with some of them, I have been forced to conclude that a further trial should be made of the enforceability of the Eighteenth Amendment under the present organization, with the help of the recommended improvements. . . . Despite the well financed active propaganda of opposition to Prohibition and the development of an increasingly hostile public opinion, I am not convinced that the present system may not be the best attainable, and that any substitute for it would not lead to the unrestricted flow of intoxicating liquor, with the attendant evils that in the past always were a blight upon our social organization."

Our Part

It was on January 29, 1919, that the Secretary of State proclaimed the National Prohibition Amendment a part of the Federal Constitution. Now, upon the anniversary of this proclamation comes a report from a great national commission declaring that during the first seven years of prohibition the enforcement agencies had been inadequate and handicapped by politics, with resulting maladministration, but stating that the improvements of the past three years justify larger appropriations for continued and increased enforcement. It is our belief that any honest citizen who reads the whole of this report will conclude that prohibition is put on a firmer foundation than ever before. The Association Against the Prohibition Amendment, the Crusaders (called in Washington the Booze-alders), and their allies, who have been advocating repeal of the Eighteenth Amendment, have been given a blow from which they can never recover. But they will now turn to revision, so that the citizens who believe in temperance and prohibition will need to continue exposing the deceitful and undemocratic tactics of such disloyal organizations and individuals.

The Commission report is a challenge to all the friends of the Eighteenth Amendment. The President leads in response to this challenge and all should join him by making an effort to stimulate enforcement co-operation on the part of local officials and State governments and by calling upon school authorities and all makers of public opinion to come now to the aid of the Government in educating youth and adults as to the menace of alcohol and the benefits of prohibition. The whole basis of democratic government and the progress of civilization are at stake, and in the consciousness of our Christian and social responsibility the mass of the citizens will join with Judge Mackintosh, one of the commissioners, in his declaration that "Civilization will not allow this nation to end the long attempt to control the use of alcoholic beverages."

The Home Circle

OLD TIME RELIGION

By Mrs. A. W. Turner

Our battered ship was tossing,
The waves were rolling high;
We were not sure of crossing,
And we could only cry.

There were great billows dashing
Around our broken mast;
Our ship was really crashing,
No longer it could last.

The life boats were so useless
Against the raging seas.
This life had been so fruitless,
We fell upon our knees.

Then came a sound of singing.
Above the roaring blast.
Zion's ship help was bringing
And we were safe at last!

A CHANGE OF HEART

By Willie C. Page

"Aunt Ruth," cried Lynn Weston as she ran into the living room and banged the door behind her, "Miss Joyce, our music teacher, told the class this afternoon that Annie Humphreys was the most lovable girl she knew." Lynn laughed lightly as she made a ball of her tam and sweater and tossed them across the room to the davenport. "Do please tell me what she meant, for I would like to be a lovable girl, if I only knew how."

"My opinion of a lovable girls," said Aunt Ruth, as she folded the tea-cloth she was embroidering and sat restfully back in her chair, "is, first, she is true and sincere; she does not fret or repine over reverses that come to all, or if she can't have her way; she is a good sister—will sew buttons on Fred's overcoat without scolding him all the while for being careless and rude; she will brush little sister's hair and not jerk and pull until the child cries out in pain."

Lynn blushed, but said nothing, for she had done these only this morning.

"A lovable girl," continued Aunt Ruth, "is always willing to help others. If Nell's shoe-string is in a hard knot, she with deft fingers will come to the rescue without threatening to dislocate the little girl's limbs. She will entertain the little ones in loving consideration of her tired mother. She is neat and tidy; she has a place for everything."

"O, Aunt Ruth, it is so hard to remember all these little things and have a good time," said Lynn, looking about the disordered room—her tennis raquet on a chair, her books scattered on the floor, her muddy overshoes under the library table.

"Lynn, the foundation of every girl's life is laid while she is young. Acts formed then become habits; soon she will perform them naturally. If every girl could be made to realize the importance of this, her life and others would be immeasurably benefited and enriched."

Lynn got up and began vigorously to put the room in perfect order.

"Go on," she said earnestly.

"Dear," said Aunt Ruth softly, "every girl was intended to be lovely and lovable, just as a rosebud is fair and fragrant; but if she is selfish, ill-natured, the atmosphere she creates will be anything but sweet. Every girl can be lovable if she will only try hard enough; or she can be just the contrary.

"Let her be helpful, cheery, tactful, unselfish, refusing to fret over her disappointments, doing all in her power to make others happy. This, Lynn, is what Miss Joyce meant by saying Annie was a lovable girl. It is not difficult, if you begin early to form kindly, lovable thoughts and habits, for they grow with your growth."

From that day, Lynn began to play the new game of being lovable. Dear children, won't you try, too?

THE BOYHOOD OF A FAMOUS AMERICAN

By J. V. Fitzgerald

GEN. JOHN J. PERSHING

The competitive examination for West Point was on. It was a close contest between two of the candidates. The Missouri congressman, conducting the examination for his district, had a hard time grading them. Finally, he decided that one of the two leaders rated just one point better than the other. He named John Joseph Pershing as the winner and appointed him as a cadet to the United States Military Academy.

It was by this narrow margin that Uncle Sam obtained the general who was to command the greatest armed host ever raised in the United States and to lead it to victory with the allies in the greatest war in the world's history.

No ambition nurtured from early boyhood prompted John Pershing to seek admission to West Point. He had no set ideas on becoming a soldier when he was a little fellow. In fact, he was headed for a career as a teacher or a lawyer, and was a student in the Kirksville normal school when he won the appointment to the Military academy.

He saw his congressman's notice of the examination in a newspaper and asked his sister, who was also attending the Kirksville school, if she would advise him to try the test. She certainly would, she told him. This coincided with his own ideas on the subject, so his military career may be said to have had its impetus in the reading of a newspaper advertisement.

General Pershing was born in 1860 at Laclede, Mo., a hamlet of some 700 inhabitants. His father, whose ancestors had come from Alsace, had the general store at Laclede and also owned a farm on the outskirts of the town. The future commander of the A. E. F. was the oldest of six children. He assumed much responsibility in helping to care for them.

The Pershing youngsters spent considerable time on the farm. Young John developed into a capable worker in the fields even as a boy. The outdoor life and exercise made him a fine upstanding and vigorous youth. He was known as a good fighter when he had to use his fists, but he was never one to go out looking for trouble.

He could ride horseback, fish, swim and hunt when he was a little shaver. Such training fell to the lot of all boys in the West in those days. His mother taught him his first book lessons and instilled in him the desire for a good educatoin.

If he wasn't a brilliant student, he was a conscientious one and stood well in his classes. Fellow-pupils of the Laclede days can recall that when John Pershing had a problem to solve he worked at it until he had the correct answer. While he was quiet as a boy, he was full of fun and enjoyed playing pranks with the youngsters of his own age.

Before he entered the Kirksville normal school he taught for two terms at Prairie Mound, a few miles distant from Laclede. He was eighteen at the time. Some of his pupils were older than that. One day he had to chastise an unruly pupil. The lad's father, well over six feet tall and big in proportion, appeared the next day to demand satisfaction of the teacher.

He had a gun in his pocket. He stormed and roared threats. First the young teacher took the gun from the man. Then he handed him a sound thrashing with his fists.

Young Pershing was a leader among the students at Kirksville. He was equally prominent at West Point. They tell the story that when a group of hazers tried to put the new cadet through the mill, he thrashed two of them soundly.

He was serious, persistent and determined in his efforts to become an excellent soldier during his student days at the Military Academy. He made a good record in his studies, ranking thirtieth in his class when he was graduated in 1886. He was senior cadet captain and was elected president of his class.

The newly-made second lieutenant was assigned to the cavalry. He saw service as a young officer under Nelson A. Miles in the Apache, Geronimo and Wounded Knee campaigns. Then he taught military tactics at the University of Nebraska, also acting as assistant professor of mathematics.

He studied law while assigned to Nebraska, was graduated with honors and admitted to the bar. Then he was ordered to West Point as an instructor. From there he was detailed to duty in Cuba, serving under General Shafter in the Spanish-American war. He was promoted for bravery at the battle of El Caney.

He made a brilliant record in the Philippines and led the expedition into Mexico before being put in command of the A. E. F. Uncle Sam was fortunate, indeed, that John Pershing topped his rival in the West Point competitive examination for his district by the narrow margin of that single point.—Lawrence County (Miss.) Press.

O CITY OF GOD

Ps. 87:3

It hath not entered nto the heart of man (1 Cor. 2:9),
The things He hath gone to prepare (St. John 14:2),
In that City whose Builder and Maker is God (Heb. 11:10),
And by faith we hope to reach there (Hebrews 11:1).

There will be no more hunger or thirst (Rev. 7:16),
And God shall wipe away all tears from their eyes (Rev. 7:17),
In that city whose streets are paved with gold (Rev. 21:21),
In the realms beyond the skies.

Then seek ye first the Kingdom of Heaven, and other things will be added to thee (Luke 12:13),
If ye love me, keep my commandments (St. John 14:15),
And the promise is to you and me, we think of the white stone to be given,
And our names will be found inside (Rev. 2:17),
I hope to hear as I receive it, . . .
You have done what you could, my child (St. Mark 14:8).

—Compiled by Mrs. Maybelle J. Butt, Norfolk, Va.—Exchange.

Many native villages of the Congo are literally overrun by goats, which devour all vegetation and break down and destroy all fruit and palm trees. Natives in such villages must have their farms several miles away from the villages or across some stream, for goats do not like to swim. Because of the goats it often happens that the "hungry season," as they call it in the Congo, comes around very often in such villages. When asked by the missionaries why they do not get rid of the goats, the reply always is, "What would we buy our wives with, then?"

New Orleans Christian Advocate

J. L. DECELL, D.D., Editor.
C. MILTON CHALMERS, Manager

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DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

A COUNTRY PREACHER IN THE CITY

(Continued From Page 1.)

was: passing magnificent buildings, attractive homes and beautiful parks, and hundreds upon hundreds of cars swishing by, with an occasional jam in traffic made by a shrill whistle of some fellow dressed up like an army general who stood right in the middle of the street; and then the procession moving cortege-like until this blue-coated man would gesticulate in the manner of Rodeheaver leading the singing at a Billy Sunday meeting, and the cars darting off at a terrible rate of speed, he didn't know "where he was at," only it was somewhere in New Orleans.

When we stopped in lovely Metairie Cemetery, in front of Albert Sidney Johnston's tomb, it was to uncover and bow in memory of the valiant hero who fell at the front, on Shiloh's battle field. Mr. Chalmers extended every courtesy and aided no little in the work of the day.

At the evening hour we were privileged to preach for Rev. Martin Hebert at Epworth Church. Brother Hébert is the joyful and capable leader of one of the most promising churches in the city. He introduced the editor as being from Mississippi, where a number of his members are from, and the State that has given to the Church Bishop Galloway and other great preachers, who are all dead. The illuminating thing was that Brother Hebert knew of Bishop Galloway. Solomon said, "A living dog is better than a dead lion." The editor agrees with Solomon so far as running around is concerned, but is confident in the usefulness that abides, "A dead lion is better than a living dog," not that it isn't a privilege and a high honor to be a "living dog" that faithfully serves his Master.

There was a splendid audience at Epworth and they were as responsive and courteous as the morning congregation had been. When the editor of twenty-five years from now writes of having preached at Epworth, he will mention it as one of the largest churches in the city. Brother Hebert and his people could not have been more cordial than they were.

On Monday the climax was reached by attendance upon the New Orleans Preachers' Meeting at the Memorial Mercy Home; and with the presiding elder, city pastors, Rev. and Mrs. H. H. Ahrens, Revs. Martin and Tulley, enjoyed a delicious luncheon so graciously served by our hostess, Mrs. Snelling.

Dr. W. L. Doss, Jr., worthily leads a band of capable and loyal preachers who are seriously going about the work of His Kingdom in the Crescent City of the South.

It was a revelation to hear of and see the great work Dr. and Mrs. Snelling are doing. We could but thank God for their devotion and pray that He who blesses the merciful would lead our people to support with their prayers and means that worthy work.

Withal it was a happy experience for the country preacher who was generously favored with hospitality and brotherly kindness; and not the least, assurances of increasing Advocate subscriptions.

MRS. W. H. SAUNDERS, WIFE OF PICAYUNE MISS., PASTOR, PASSED TO HER ETERNAL REWARD

Mrs. W. H. Saunders, wife of the Rev. W. H. Saunders, pastor, Picayune, Miss., died in their parsonage home on Wednesday morning, January 28. Mrs. Saunders had been ill for some time, but it was thought that she was making rapid improvement until Sunday night, when she was suddenly stricken with pneumonia and continued critically ill until the end came at 1 o'clock Wednesdaly morning.

She is survived by her husband and five daughters, Hattie, Mrs. Willis Sanders, Mrs. Ruth Mars, Jimmie and Dorothy; also a sister, Mrs. C. W. Crisler, Brookhaven, Miss., and two half-brothers, Dr. W. G. Gill, Newton, and Dr. A. M. Gill, Sidon.

Mrs. Saunders was born in Clinton, Miss., her parents being Mr. and Mrs. J. H. Dunton, who were highly respected citizens of that historic and cultured community. She spent her childhood days in Clinton and attended Hillman College there and from her father's home she went out as the bride of William H. Saunders to face the "lights and shadows" of the Methodist itinerancy. To him, her children, her church, and her Lord, she remained faithful and true. When the Saviour called to take her unto himself He was not a stranger at the door, but a friend whom she had loved through the beautiful days of childhood, romantic days of young womanhood and the years of her home life and church devotion. She was a modest and devout follower of Jesus Christ. Her home was the charm of her life and her church was the joy of her service. Such a noble mother, devoted companion, and humble Christian, leaves a legacy worth more than the world could give. Her husband and children rise up and call her blessed.

The funeral services were held from the Methodist church at Clinton, on Thursday afternoon, January 29, with Rev. J. A. Smith and Rev. J. E. Gray in charge.

Rev. W. H. Saunders has been a capable and faithful member of the Mississippi Conference for 30 years and was a member of the North Mississippi Conference before his service began in the Mississippi. Through all the years his devoted wife aided and encouraged him in his life of ministry. Now that she is gone he will have the affectionate sympathy of his brethren, who commend him and his to the blessed Saviour, of whom he has so well preached through the years.

REV. B. W. LEWIS, PASTOR AT GEORGETOWN, MISS., PASSED AWAY, JANUARY 29.

Rev. Barney W. Lewis, pastor at Georgetown, Miss., died in his parsonage home on Thursday morning, January 29, at 2:30 a. m. He was taken with influenza, which developed into pneumonia, and died in less than a week's time. His death was a shock to his loved ones, members and other friends. He had begun his work with joyous devotion and at each of the churches had made a favorable impression. His people were happy with his assignment and he had given himself to preaching the gospel and promoting all the program of his Church.

B. W. Lewis was the first of nine children born to Rev. and Mrs. Henry P. Lewis. Rev. H. P. Lewis, his father, was for more than fifty years a member of the Mississippi Conference. His uncle, Rev. W. B. Lewis, was also an honored member of the same conference. Those who survive him are: his wife, Mrs. Ella Fry Lewis, Barney W. Lewis, Jr., Marion, Ark.; Miss Evelyn Lewis, Georgetown; Mrs. Van Kizer, Alexandria, La.; Mrs. H. McDaniels, Chicago, Ill.; Mrs. Christine Crawford, Marion, Ark., and Mrs. Sam Williams, Jackson. In addition to his wife and six children there are four brothers and two sisters who survive; Revs. J. Tillery Lewis, Drew; H. P. Lewis, Rosedale; J. M. Lewis, Louise, and O. S. Lewis, Canton; Miss Pattie Lewis, Jackson, and Mrs. W. A. Terry, Richton.

Brother Barney had been a member of the conference since 1889. He served all his charges with diligence and gave intelligent leadership to all the departments of the work. He gave his voice in song, and many times Annual Conferences have been lifted by the soulful songs of the Lewis Brothers' Quartette. His brethren loved him and will miss him from the ranks of their brotherhood.

The funeral services were held from his church at Georgetown, where he fell at his post. The services were in charge of Rev. J. L. Decell, his presiding elder, assisted by Revs. J. T. Leggett (conference classmate), G. F. Winfield, J. E. Gray, C. A. Schultz, and F. L. Applewhite. The following brother ministers were also present: J. G. Galloway, W. H. Lewis, W. M. Williams, B. F. Lewis, C. C. Griffin, L. F. Alford, W. A. Terry (brother-in-law), C. H. Strait, Del Longgrear, R. H. Clegg, T. A. Ferguson, V. R. Landrum, Paul H. Grice, J. B. Holyfield, and Rev. Mr. Jones, Georgetown Baptist pastor.

His sorrowing loved ones, twenty-five of his brother preachers, and a large concourse of relatives, members and other friends gathered to pay their respects to the servant of God who had finished his course.

The bereaved ones have the sympathy of a wide circle of friends and the prayers of the editor that through faith in Christ they will meet him and other loved ones gone on before, in the Father's House above.

REV. J. A. BAXTER DIES AT LUMBERTON, MISSISSIPPI

Rev. J. A. Baxter, superannuate member of the Mississippi Conference, died at his home in Lumberton, Miss., Sunday, February 1. His funeral was held on Monday following. We have not been informed as to details, and trust that some one will furnish us at an early date an aaccount of the services, etc.

Brother Baxter was a faithful and useful preacher of the gospel. He was ordained deacon in 1918 and elder in 1920. He spent most of his ministry in Missouri, where he rendered acceptable service as a member of the Missouri Conference. A member of that Conference, in writing of his work when he returned to Mississippi, said: "He is a splendid pasator, good preacher and a thoroughly dependable man." Upon his return to Mississippi, Brother Baxter was assigned to the Scooba charge in the Meridian district, after three years he was granted a superannuate relation.

His loved ones are assured of the esteem in which he was held by his brethren and of their sympathy in this time of bereavement. Evans Lewis and Baxter have answered the roll call of the King since the Conference at Vicksburg.

PERSONAL AND OTHER NOTES

Rev. W. W. Nelson returned to the effective list and was appointed by Bishop Denny to Edwards, Miss., to succeed Rev. H. L. Norton, who was assigned to Moss Point.

Rev. J. F. Campbell, along with his other duties, has not forgotten the Advocate. He favored us with five new subscriptions last week and we appreciate the promise of more.

Rev. R. H. Clegg, pastor, Broad Street, Hattiesburg, has put on an aggressive effort for new subscriptions to the Advocate and we are looking forward to good results from that charge.

Mrs. R. T. Bailey, Lexington, Miss., in renewing her subscription said, "Your paper gets better all the time. I enjoy every issue of it." We thank Mrs. Bailey for her renewal and kind expression.

Rev. Melville Johnson, pastor, Cleveland, Miss., is getting well started in that important and cultured center. He is effectively using the bulletins put out by our Publishing House at Nashville.

Mr. P. W. Sibley, Frost, La., in renewing his subscription, says, "We look forward to the Advocate's coming as of a visit from a dear friend." We trust the Advocate will continue to be helpful.

Rev. and Mrs. R. F. Harrell and their daughter, Miss Natalie, attended the church dedication at Many, on Sunday, January 18. Brother Harrell is rendering faithful service on the Columbia, La., charge.

Mrs. T. J. Brown, 314 Margin Street, Grenada, Miss., renews her subscription and expresses appreciation for the Advocate. We thank her for both, and hope that the Advocate will continue to prove a blessing.

Rev. John F. Foster, pastor, Bunkie, La., recently addressed the Rotary Clubs at Bunkie and Glenmora and the Masonic Lodge at Melville. Brother Foster renders effective service in whatever field he is called.

Rev. J. R. Roy, pastor, Rayne, La., gladdens the hearts of the manager and editor by sending a list and check for eight subscriptions. Brother Roy is heartened with the opportunities before him in his interesting charge.

Rev. W. D. Kleinschmidt, pastor, Vivian, La., has our thanks for a list and check for five subscriptions to the Advocate. He is happy with his opportunity at Vivian and the work will doubtless go forward during the year.

Rev. L. P. Wasson, veteran presiding elder of the North Mississippi Conference, in sending in his second round of conferences of the Greenwood district, said, "We are financially distressed, but not cast down in this great district."

Mr. Henry G. Riser, evangelistic musician, Ruston, La., is available for revival services. Brother Riser is a soloist and choir director of ability and will render acceptable service in assisting pastors or evangelists in their revivals.

Mr. A. T. Ramey, of route six, Philadelphia, Miss., has our thanks for his renewal subscription and for kind expression concerning the Advocate. It is significant that those who have read the Advocate the longest feel its need the most.

Bishop Dobbs announces the following changes in appointments in the Louisiana Conference: O. L. Tucker, to Rayville; C. B. White, Wisner; R. A. Cross, Marksville; R. R. Branton, Newellton, and Elmos W. Corley, Supply, Fairbanks.

Rev. W. B. Jones, pastor, Philadelphia, Miss., greatly encouraged the manager and editor by sending ten subscriptions with check for the same. Brother Jones finds time to do the work of the church on time and we appreciate his consideration of the Advocate.

Rev. J. L. Carter, the widely awake pastor at Union, Miss., in a letter to the office states that his work is making progress along all lines. Bro. Carter sent us an article on a program for rural development which is worth looking forward to by the readers of the Advocate.

Dr. G. C. Ballard, M. D., a retired army officer, is spending the winter in New Orleans. The Advocate office was cheered with a visit from Dr. Ballard, on January 26. He spoke in high terms of the sermons of Dr. J. B. Peters, whose church he is attending while in the city.

A wedding of much interest was that of Miss Mary Lou Lyons, daughter of Mr. and Mrs. James M. Lyons, to Mr. Charles H. Comfort, Port Arthur, Texas, which took place in the Methodist Church at Crowley, La., on January 19, the ceremony being performed by Rev. C. K. Smith, pastor.

Rev. M. L. McCormick, pastor, Lumberton, Miss., in writing for a list of subscribers for his charge, said, "Everything moves well with us. The outlook here is encouraging." Brother McCormick closed a successful quadrennium at Carthage and will carry forward the good work at Lumberton.

Annuity Bonds

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PROTECTION AGAINST OLD AGE

The sudden death of Brother W. H. Coulter, Sharon, Miss., was a shock to his many friends. He was a devout member of the Sharon Methodist Church and his home was always open to the preachers. He and his faithful wife were ever ready to respond to the opportunities the church afforded.

Rev. D. B. Raulins, pastor, Algiers, La., has been sick with influenza and was unable to fill his pulpit on Sunday, January 25, which was occupied by Dr. W. L. Doss, Jr., in the morning and Dr. J. G. Snelling in the evening. We trust that Brother Raulins will soon be himself again and able to go forward with the work he is so anxious to do.

Rev. James W. Sells, pastor, Ocean Springs, Miss., and executive secretary of the Seashore Methodist Assembly, was in New Orleans last week on official business and favored the Advocate with a call while in the city. He will have interesting news in the near future for the Conferences with reference to the work of the new assembly at the Camp Ground.

Rev. J. B. Grambling, pastor, Hammond, La., taught the Recreational and Culture Course at a Standard Christian Education Institute at Southwestern University, Georgetown, Texas. Brother Grambling is the only man outside of the General staff who has been accepted to teach this standard course and we are sure he rendered most acceptable service for the Texans.

Dr. John Brandon Peters, pastor, First Church, New Orleans, is delivering an interesting and helpful "If I Were" series of sermons to his congregation on the following subjects: "If I Were a Roman Catholic Priest"; "If I Were a Protestant Episcopal Clergyman"; "If I Were a Christian Science Reader"; "If I Were a Jewish Rabbi"; "If I Were a Protestant Preacher."

Mr. A. C. Hoffpauir, Midland, La., died January 21. Brother Hoffpauir was in the prime of life, being but forty-seven years of age and his passing away will leave sorrow in many hearts and be a loss to his community and church. His two brothers in the Louisiana Conference, Rev. A. R. Hoffpauir, Natalbany, and Rev. L. N. Hoffpauir, Istrouma, Baton Rouge, and the other loved ones have the sympathy of their many friends.

Dr. J. C. Rush, physician and surgeon, died in his own hospital at Meridian, Miss., on January 22. A good physician, a faithful Methodist steward, devoted husband and father "ceased at once to labor and live." He did his work in the spirit of Him of whom it was written, "Others he saved himself he could not save." His wife, one daughter, Mrs. Forest Adams, and two sons, Drs. Lowry and J. A., Jr., survive him. The funeral service was conducted on Saturday morning following his death on Thursday, by his pastor, Rev. Benjamin L. Sutherland.

The Advocate office is grateful to Rev. W. B. Jones, secretary of the Mississippi Conference, and Dr. J. R. Countlss, of the North Mississippi Conference, and Dr. R. H. Harper, of the Louisiana Conference, for copies of their respective Conference Journals. The Gower Printery, Meridian, Miss.; McCowat-Mercer, Jackson, Tenn., and Mr. C. M. Chalmers, New Orleans, published them, respectively. The Mississippi Journal reached us before Christmas, the North Mississippi soon after, and the Louisiana on January 20. All three Journals are attractive in appearance and ably edited.

Mr. and Mrs. J. A. Petty, of 1128 Amelia Street, New Orleans, have enjoyed the privilege of completing fifty years of happy married life. They celebrated the anniversary of their golden wedding on the evening of January 25, surrounded by a large concourse of relatives and friends, who wished them godspeed in their journey in the afternoon of a useful life. Rev. J. G. Snelling was assisted by Rev. O. W. Bradley in the performance of a beautiful and interesting re-dedication ceremony at the family residence. Brother and Sister Petty are well known in Methodist circles in this city and up-State; they were until recently members of the Louisiana Avenue Church, having joined that congregation back in 1905. Mr. Petty has long been engaged in the building business, and many of the beautiful church edifices in and around New Orleans of various denominations were constructed by the firm known as J. A. Petty & Sons. Mr. and Mrs. Petty reared a large family of sons and daughters, many of whom have taken prominent part in church work. Mr. Morrls Petty, who was translated several years ago, was their son, and the late Mrs. L. I. McCain, beloved wife of Rev. L. i. McCain, honored superannuate of the Louisiana Conference, was their daughter. Other sons and daughters who were present at the anniversary are: Mr. A. T. Petty, Mr. J. A. Petty, Jr., Mr. W. Boyd Petty, Mrs. A. D. Knight, of Monroe; Mrs. Jno. McNulty, and Miss Helen Petty of New Orleans.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

A beautiful life of service to humanity came to an end shortly after 8 o'clock on the evening of January 18, 1931, when MRS. I. L. McINTYRE died in her home in Oil City. She was born in 1862 in Grenada, Miss., but moved with her parents to Texas at the age of 11 months. The daughter of a Baptist minister, at the age of fourteen years she united with the Baptist Church, and at 16 she was married to W. L. Lindley. Seven daughters were horn of this union—Mesdames Ella Farrell of Carlsbad, New Mexico; C. C. Craighead of Athens; E. Hay of Henderson, Texas; D. Newland of Corsicana, Texas; J. C. Hooten of Marked Tree, Ark.; Joe Houser of Ponca City, Okla., and P. Rhodes of Miami, Fla. The funeral services were conducted from the Methodist church in Oil City by the Reverend Mr. Ware of the Park View Methodist church in Shreveport, assisted by Reverend W. C. Yancey of Shreveport, pastor of the Christian church at Oil City, and Reverend C. W. Lahey, pastor of the Methodist church in Oil City. Interment was in the Greenwood cemetery in Shreveport, beside the body of her late husband, I. L. McIntyre.

Mrs. McIntyre was a pioneer resident of Oil City, coming here in 1907, when the turbulent life of the newly opened oil fields made the community a ripe harvest for the mission work which she promptly entered into. Her broadminded view of religious creeds opened for her activities seldom acquired by an individual, and she used them all for the work of her Master. The first fruit of her endeavors was the erection of the first church in Oil City. It was a small building, constructed mostly of brush and was called Brush Arbor, but later acquired the name of Lindley Chapel. It was used as a community house for all denominations. In 1916, she was married to I. L. McIntyre, who was a devoted member of the Methodist Church, and together they were instrumental in building the Methodist church, which was the first denominational church in Oil City. They were also helpers in the building of the other churches as well as any charitable movement whithin their sphere of action.

In 1912, Mrs. McIntyre received from the Union Mission in St. Louis license to preach and preached on the streets of Oil City in its early days. Her license has been renewed each year since. She was a member of the board of directors of the Hephzibah Home in Shreveport, which is auxiliary to the St. Louis Union Mission. She had been head of the Red Cross unit at Oil City since the end of the World War, devoting her entire time to these organizations; never holding back from any task to which they led. At the last business meeting of the Woman's Missionary Society of the M. E. Church of Oil City, she was presented with an honorary life membership. In December of the past year, a community house was established in Oil City, to provide alms for the needy. She was appointed manager and promptly left her home and gave her entire time to the work. She moved a bed into the place and did not leave it even for a night, lest some needy one come for aid and find it not. When she was stricken with penumonia, three days before her death, she still refused to leave her post, and it was not until she became unconscious that she was taken to her home.

She heeded naught but the cry of the
poor;
Saw naught but the sparrow's fall;
Gave ear to naught that would turn
her aside
Till she anwered the Master's call:

ONE WHO LOVED HER.

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BALD NO LONGER
Mr. E. R. Colwill, 1419½ 4th Ave., Seattle, Washington, was partially bald for almost ten years. He had given up hope of ever having a full head of hair again. One day he tried JAPANESE OIL. Now his entire head is covered with thick, luxuriant hair.
If you are bald, if your hair is falling out ask your druggist for a bottle of inexpensive JAPANESE OIL—the antiseptic liniment. Use it according to directions. If your hair roots are not yet dead JAPANESE OIL will probably help you as it helped Colwill.

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STOP BOBBY'S COUGH
Before it Weakens Him to the Danger Point!
Never take a child's cough lightly. You can't tell where it will end. Many a serious sickness has started with "just a cough". For a cough is not only distressing, but weakening as well. At the first sign of a cough or chest soreness in old or young, always give good, dependable old "Piso's for Coughs".
Piso's does the five things necessary to stop a cough and repair the damage done. It checks the cough spasm, loosens the mucus, opens the air passages, soothes the inflamed tissues, and at the same time, has a tonic value that tends to build up what the cough tears down. Only Piso's supplies these five vital effects and it contains no opiates and does not upset the stomach. Safe to give, even to babies. All druggists sell Piso's in 35c and 60c sizes. Be sure you ask for "Piso's for Coughs".

Keep up the Effort for New Orleans Christian Advocate

MARTIN TERRELL RUSH was born in Newton County, near Lake, Miss., May 20, 1909, and departed this life December 25, 1930. He joined the Methodist church at Lake, June 27, 1927. It was my privilege to know him two years, also was his pastor, and I am glad to say this in his behalf, there wasn't anything he prized too highly for his church, he was a strict tither, he served his church as Sunday school secretary, he was always on time with a good report, he was ready and willing to serve in any way for the best interest of his church and for the good of others. His going was no little loss for the church and community in which he lived. For, since his conversion, he caught the true spirit of the Apostle when he said, "For me to live is Christ, but to die it is gain." With all the glorious gifts that God Almighty gave him, not one was ever bent in willing service to an unworthy cause. He lived to make the world about him better, and with his splendid might he helped to build a happier, heartier and more wholesome sentiment among his kind, and with fondness mixed with reverence, I know the Christ of Calvary, who died for man, has found a welcome full and sweet for one who flashed within his person the golden spirit of the New Commandment and spent his life in glorious living for his race.

And to the devoted mother and two brothers left behind we extend our deepest sympathy, and pray God's richest blessings upon them in this hour of grief.

REV. T. C. COOPER.

JOHN MILTON WATSON, born April 11, 1870; died November 25, 1930. Between these dates there lived in Claiborne Parish, La., one of its most useful and honorable citizens, one who was most highly respected and beloved by the people of his church and community, a most devoted and loyal husband and father, for years an official member of Wesley Chapel, Methodist Church, on the Athens charge. One of the sturdy, dependable kind, that constitute the most valuable type of American citizenship. Honest, clean, highminded, generous, kind, loyal and true. Few men had a grip on his friends like Milton Watson.

Married to Miss Bessie Monk of Colquitt, La., November 18, 1908, she, with one daughter, Mrs. Prentiss (Mary Alice) Owens, and one son, John Milton, Jr., mourn his going.

He had been in ill health for about two years, was patient and submissive, enjoying visits from his pastor and friends as few men did.

The funeral services were conducted by the writer, assisted by Revs. J. S. Henley and W. C. Childress, interment in Arlington Cemetery, Homer.

To the devoted widow and children we extend hearty sympathy and point them to the Christ who alone can comfort in their grief.

Their pastor,
W. F. HENDERSON, JR.

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Removes Dandruff-Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N.Y.

A GOOD CELEBRATION OF THE ELEVENTH ANNIVERSARY OF NATIONAL PROHIBITION

By Rev. J. L. Carter

This Victory Day program was held at the Union High School Auditorium, Sunday, January 21, at 7 p. m. It was conducted under the auspices of the Methodist, Baptist and Presbyterian churches, together with the public school. Mr. J. M. Pearson, superintendent of city schools, was in charge of the service. The three pastors with several laymen and women took part. A very fine feature of this meeting was the singing of the appropriate songs in the W. C. T. U song book. This was entered into very heartily by the children and young people, who were there in fine number. By the way, every public school and every Sunday school should have a sufficient quantity of these song books. They may be had from W. C. T. U. headquarters at Evanston, Ill., for ten cents each. Our best means of becoming drier is to work through and for the children. This service is being praised by folks of the town. Some who still like their drink and some bootleggers are not profusely extolling it. But I think the more good people do and say for prohibition the weaker the enemy will become.

Strongest
"Gerald suffered with his stomach and bowels until he was listless and weak," says Mrs. B. E. Geren, 822 West Main St., Oklahoma City, Okla.
"Now he's the strongest boy I know. I gave him California Fig Syrup because Mother used it. It increased his appetite, regulated his bowels, helped his digestion."
Nothing could be more convincing than the way thousands of mothers are praising California Fig Syrup to show how it acts to build-up and strengthen headachy, bilious, half-sick, constipated children.
Your doctor will approve the use of this pure vegetable product as often as impure breath, coated tongue, listlessness or feverishness warn of constipation — or to keep bowels open in colds or children's diseases.
The word *California* on bottle and carton marks the *genuine*.
CALIFORNIA FIG SYRUP
LAXATIVE-TONIC *for* CHILDREN

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Fayette, Miss.

REVOLUTIONARY CONDITIONS IN CUBA

The daily papers have been bringing us news of the revolution in progress in Cuba. These conditions are seriously affecting our schools there. Some real dangers to life have arisen in Matanzas which makes the reopening of the Irene Toland at the appointed time in January very doubtful. Parents are naturally anxious about the safety of their children.

The unarmed citizens of Cuba are protesting against the present government by means of passive resistance, which was begun with a strike of the university students, spreading through normal schools and other institutions. On the 16th of December the students of Candler College walked out en masse. A plea was made to Buena Vista to act, but by vote of the students school was continued until December 20.

The 6th of January was announced as the date of re-opening, but what the result was we do not know. At the present writing our missionaries are in anxious suspense, not knowing what will be the outcome. Whether or not the strike will be continued indefinitely is a question entirely unknown.

Doubtless as in former attempts on the part of the people to rid themselves of an undesirable government, they are restrained by the Platt Amendment. The people of Cuba are never sure when the strong hand of Uncle Sam may project itself into their affairs. We are sure the women of our auxiliaries, after their study of Dr. Inman's book, will be extremely interested in the situation, and that their sympathies will be enlisted to our missionaries.

WORLD DAY OF PRAYER

The interdenominational World Day of Prayer for the women of the churches is to be held Feb. 20, 1931. The literatures listed below may be secured at Literature Headquarters, 706 Church Street, Nashville, Tenn. Stamps cannot be accepted in payment.

Program, "Ye Shall Be My Witnesses." 2 cents each, $1.75 per hundred. "A Call to Prayer." Free. "A Call to Young People." Free. Poster. 10 cents. Seals. 25 cents per hundred. Service of Consecration. 10 cents each.

THE MISSIONARY VOICE

In spite of bank failures, encouraging things are happening about the Missionary Voice. One hundred and thirty-eight auxiliaries have already reached their quota. In one auxiliary in Alabama their 1930 list was five, their quota six, and they sent in thirty-nine subscribers. Let no auxiliary be content until the Missionary Voice is a monthly visitor to every home in its church.

FOOTBALL STAR LEADS CLASS IN PROHIBITION PLEDGE

The Christian Science Moultor reports that under the leadership of Mil Stroupe, star tackle on the varsity football team of North Carolina State College of Agriculture and Engineering, the sphomore class of that institution at a called meeting outlawed the drinking of liquor by any of its members. Stroupe is a former member of the United States marine corps. The class unanimously adopted the following resolution:

"We, the class of 1933 of North Carolina State College, put ourselves on record as outlawing drinking liquor among the members of our class."

Discussing the action of his class under his leadership, Mr. Stroupe said: "I am no angel, but I am here to say that drinking liquor is not the manly thing to do. By our action we mean to do all we can to prevent the use of, and traffic in, liquor, and to have nothing to do with it ourselves."—Missionary News.

Report of Aberdeen District Rural Worker for 1930: I feel that this should be an expression of appreciation—First to Mrs. J. A. Price's and Mrs. T. M. Clark's vision of the need for the work, then, for the women of the missionary societies who have made it possible. Next for the Board and the presiding elder, who helped plan and encourage the work. The hearty co-operation of the pastors of the twenty circuits was unanimous. Reverend and Mrs. J. V. Stewart and Reverend and Mrs. G. W. Robertson each organized one of their own missionary societies. Rev. A. N. Gore secured reports from four new societies. Last, but not least, we appreciate the women of the seventeen following churches who responded to the Master's call, organized and reported the work of their missionary societies—Evergreen, Shiloh, Salem, Liberty Hill, Lafayette Springs, Tchula, Price Memorial, Tossapola, Algoma, Troy, Palne's Memorial, Pyland, Morn, Spring Hill, Raper's Chapel, Cross Roads, and Soule's Chapel.

Pleasant Grove (on Shannon Circuit), Turon, Tremont and Boone's Chapel made a new start.

Salem, organized in June, completed 12 months' work and is on the Honor Roll with 13 paid-up members.

Of the six Greenwood Spring's societies that were organized in 1929, Riggan's Chapel, Pleasure Grove, New Hope, Friendship, and Greenwood Springs are on the Honor Roll. Quincy, in some ways, did better than some of these, but on account of bad roads, did not complete the outlined work. They welcome Gottman and Soule's Chapel societies to their circuit.

New junior missionary societies reporting good work this year are: Turon, Pyland, Palmeto, Salem and Union Jubilee.

Leagues organized and doing good work are: Pleasant Grove (Greenwood Springs Circuit), Riggan's Chapel, Una, and Salem, organized in June with 30 members and now has 70.

Much appreciation is extended those who put on the 13 D. V. B. schools. We hope they are planning to do the same again this summer. Miss Tennie Faulkes put on three.

Miss Ruth West has proved her gratitude for the scholarship granted her at Scarritt College. She has done Sunday school work and helped get up a Christmas program and tree for Soule's Chapel. That church was very much interested in getting their windows in, and stove up, ready for winter work.

Seventy-two of the 121 churches of the district have been visited. We have tried to accomplish a little on each of the 20 circuits. I owe a vote of thanks to the Soule's Chapel boys and Bro. Biffle's son for helping me get over the district. Bad roads will make it hard for many of our societies. But where we have a Mrs. J. W. Stewart, as Spring Hill has, who is willing to study, pray and report whether they can get together or not, we can do much to extend the Kingdom.

We praise God for the fruit He has granted the stronger missionary societies of Aberdeen District who have made possible this work.—Aberdeen District Rural Worker.

(Continued on Page 14)

When Your Cough Hangs On, Mix This at Home

The best cough remedy that money could buy, can easily be mixed at home. It saves money and gives you the most reliable, quick-acting medicine you ever used. The way it takes hold of stubborn coughs and chest colds, giving immediate relief, is astonishing.

Any druggist can supply you with 2½ ounces of Pinex. Pour this into a pint bottle, and fill up with plain granulated sugar syrup or strained honey. It's no trouble at all to mix, and when you once use it, you will never be without it. Keeps perfectly and tastes good—children really like it.

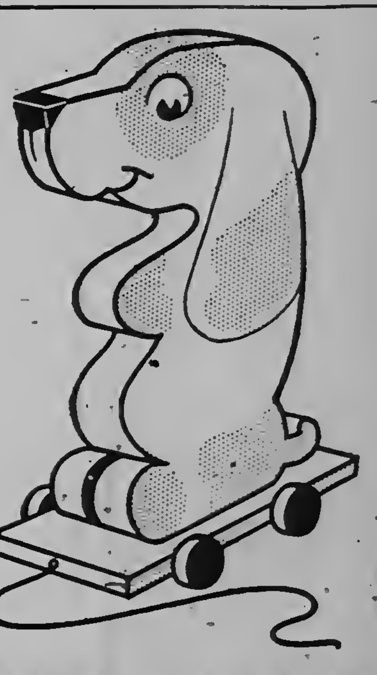
It is surprising how quickly this loosens the germ-laden phlegm, and soothes and heals the inflamed membranes. At the same time, part of the medicine is absorbed into the blood, where it acts directly on the bronchial tubes, and helps the system throw off the whole trouble. Even those severe coughs which follow cold epidemics, are promptly ended.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form. Nothing known in medicine is more helpful in cases of severe coughs, chest colds and bronchial troubles.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

Kidney Acids Break Sleep

If Getting Up Nights, Backache, frequent day calls, Leg Pains, Nervousness, or Burning, due to functional Bladder Irritation, in acid conditions, makes you feel tired, depressed and discouraged, try the Cystex Test. Works fast, starts circulating thru the system in 15 minutes. Praised by thousands for rapid and positive action. Don't give up. Try Cystex (pronounced Siss-tex) today, under the Iron-Clad Guarantee. Must quickly allay these conditions, improve restful sleep and energy, or money back. Only 60c at druggists.



WHEN CHILDREN FRET

THERE are times when a child is too fretful or feverish to be sung to sleep. There are some pains a mother cannot pat away. But there's quick comfort in Castoria!

For diarrhea, and other infantile ills, give this pure vegetable preparation. Whenever coated tongues tell of constipation; whenever there's any sign of sluggishness. Castoria has a good taste; children love to take it. Buy the genuine—with Chas. H. Fletcher's signature on wrapper.

Fletcher's CASTORIA

How Doctors Treat Colds and Coughs

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results. In millions of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish,—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE........Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE...........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE.........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE

The Circuit Preachers' Conference will be held at Millsaps College February 26 and 27. All the circuit preachers of the Mississippi and the North Mississippi Conferences are urged to attend.

Board and lodging will be $1 a day. Get up a carload and divide the travel and come.

We desire to discuss those things that you are interested in.

Please notify me some problem you desire help with and we will try and make it possible to render the service.

I am asking that a few books be displayed. I do not know if this will be possible. We will have book lists posted and I hope these will be suggestive.

Dr. W. H. Alexander, head of the Department of Schools and Colleges, and Rev. A. A. Martin, head of the Department of Extension Work, will be present to lead us in our work.

Please notify me as soon as you can so that proper provision may be made for your entertainment.

A most helpful Child Study Conference was held at Brandywine church on the Barlow charge. Miss J. H. Green, the district superintendent of children's work, was in charge and had worked up the meeting. Five charges were represented and six Sunday schools. Miss Doris Alford led the meeting. This was a most interesting and helpful meeting. All were delighted with its results and were determined to make aan effort to make better homes and better churches.

The City Elementary Council met the twenty with Grace Church. Mrs. G. Rice Wilson is the presiding officer. This first program was greatly enjoyed by all. This group plans for quarterly meetings.

You will be mailed a sample copy of the Sunday School Day program, if you desire it. A copy is being mailed to the Sunday school superintendents. The price of the program is printed on it. We think it a mighty good program. You may order your programs direct from Lamar and Whitmore.

If every Sunday school will observe Sunday School Day and send in an offering it will be a great aid to the Board of Christian Education.

This is to thank the workers for their response to the change in our mailing and for reading the cheaper postage materials. This month the saving in stamps was $20. We have been encouraged to feel that fully as many responded.

If you desire the news letter, send in your list. It is free to those schools supporting the fourth Sunday missionary cause. Pray for the work and the workers.

Items for the Attention of the February Workers' Council

1. Continue Evangelistic Campaign. Visiting the homes of the pupils should be begun this month. Cultivation of the pupils in the school should be attended to.

2. Patriotic Sunday should be observed February 22.

3. Plans for a Training class or school should be considered.

4. Committee appointed to see that Easter is observed appropriately. Get programs from Lamar and Whitmore.

5. Call attention to the needs of the New Orleans Christian Advocate.

6. Have a Valentine Social for the young people and children.

7. Make plans for the observance of Missionary Day. See that the offering is sent in promptly. Missionary Day is February 22.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

As we go about we find a fine spirit among the people in spite of the financial conditions. Comparative figures at most every place show an increase in attendance at the Sunday schools over the same Sunday last year. The pastors are preaching to larger congregations in most instances.

A day spent at Drew and Ruleville found two happy pastors and equally happy congregations. Rev. J. T. Lewis at Drew and Rev. A. T. Clanton at Ruleville are beginning most happy pastorates. Even though it was a cold, rainy day we preached to splendid congregations at both places and a fine group of the workers met for a conference in the afternoon.

At Durant, Rev. S. A. Brown and the good people there are faithfully carrying on the work. The Sunday school is increasing in numbers all the time. It is making some changes in its organization that will greatly add to its efficiency.

In the absence of the pastor, Rev. A. Y. Brown, who is taking a short course at Vanderbilt University, the writer preached at Shannon and met with the workers in the afternoon last Sunday. That is a most faithful congregation, and they are happy to have Bro. Brown as their pastor.

Bro. R. T. Hollingsworth, at Nettleton, is beginning a most happy pastorate. There is a fine interest there in the whole program of the church.

There have been organized recently three new Epworth Leagues. They are, Artesia, Rev. W. L. Pearson, pastor; Potts Camp, Rev. L. M. James, pastor, and Pyland, on the Vardaman charge, Rev. J. V. Stewart, pastor. We welcome these Leaguers into the fine fellowship of this fine group of young people working throughout our church.

Many places are requesting Standard Training Schools. The first school of the year will be held at Amory, February 22-27. Three courses will be offered in this school. Religious Education of Adults, Intermediate-Senior Materials and Methods, Training Juniors in Worship. These courses will represent the threee general divisions of the local church. Rev. C. A. Parks and Rev. W. R. Hannontree are hard at work together with their fine people to make this school a great success.

Application for a school has been made at Lexington March 8-13. Also for Inverness, for that side of the Greenwood District, April 12-17, and West Point May 3-8. Tentative arrangements have been made for schools at Columbus, Tupelo, Houston, Starksville and Ruleville.

We wish everyone to make a big red ring about the date, June 8-13. This is the date of the Standard Training School at Grenada College. We have the promise of some of the greatest talent in our church for this school. Definite announcements will be made about this school a little later. We wish the presiding elders and pastors would leave this date open and make arrangemenis to attend.

The Epworth League Assembly will follow the Training School and will be held June 15-19. Plans are under way to make this the greatest assembly ever held in our Conference. Mark this date also on your calendar.

If you want a Daily Vacation Bible School, a Standard Training School or Class, a Cokesbury Training School or Class, an Institute or Workers' Conference, you should get in touch with our office at Grenada at once. Our time is rapidly filling up.

R. G. LORD.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE

Hattiesburg, Miss., Jan. 18, 1931.

To Our Pastors: One of our pastors, in conversation a few days ago, stated that he had gotten the impression that there was not to be very much activity in the Epworth League work this year. We do not know how this impression has gotten out, but in case others of our pastors have in some manner gotten this impression, we are addressing this letter to you. We are pleading for greater effort than ever before in our League work, especially between now and Assembly time. Our League work is to go on just as before, only in greater emphasis; won't you please have it thoroughly understood with your young people, that there should be no lessening or slacking up in their efforts to make their League work one hundred per cent? We are working under the same standard of efficiency as last year, and we are extremely anxious that we have more 100 per cent chapters than ever before; and to stimulate interest along this line, we have included chapter ratings on the standard of efficiency as one of the points on which the Winfield loving cup will be awarded. This cup is presented each year by Dr. Winfield to the best District delegation at the Epworth League Assembly.

Please understand also that pastors are still welcome and we sincerely desire that as many as can will come with their young people to the Assembly.

Also bear in mind that the Assembly delegation is not limited to Epworth League members alone, but as heretofore we are urging young people of Senior League age from churches where there are no Epworth League organizations to attend.

We will also hold a Hi-League camp this year to take care of young people of Hi-League age, and we are plead-

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LYDIA E. PINKHAM'S VEGETABLE COMPOUND is now prepared in convenient, palatable, chocolate coated tablets packed in small bottles. Each bottle contains 70 tablets, or 35 doses. Slip a bottle into your handbag. Carry your medicine with you.

During the three trying periods of maturity, maternity and middle age, this remedy proves its worth. 98 out of 100 report benefit after taking it.

These tablets are just as effective as the liquid.

Lydia E. Pinkham's Vegetable Compound

High Blood Pressure quickly reduced. Send for FREE booklet which tells how thousands have rid themselves of this dangerous ailment which leads to paralysis, apoplexy, etc. Alertox, Inc., Dept. 103, Atlanta, Ga.

EXCESS ACID SICKENS—GET RID OF IT!

Sour stomach, indigestion, gas. These are signs which usually mean just one thing; excess acid. The stomach nerves have been over-stimulated. Too much acid is making food sour in the stomach and intestines.

The way to correct excess acid is with an alkali. The best form of alkali for this purpose is Phillips Milk of Magnesia. Just take a spoonful of this harmless, almost tasteless preparation in a glass of water. It works instantly. The stomach becomes sweet. You are happy again in five minutes! Your heartburn, gas, headache, biliousness or indigestion has vanished!

Know Phillips Milk of Magnesia and you're through with crude methods forever. It is the pleasant way—the efficient way to alkalinize the system; to relieve the effects of over-acidity.

Phillips Milk of Magnesia has been standard with doctors for over 50 years. 25c and 50c bottles at all drug stores. Be sure you get the genuine.

ing for your co-operation in Hi-League work also.

You are invited to write this office for any information desired about these meetings.

When you meet with your Epworth League cabinet next, we would appreciate it if you will insist on them checking up on the standard of efficiency and see how they stand, and see if anything can be done to raise their standing. Also impress upon them the importance of paying their mission special pledges in full before the Assembly time.

We are anxious to have the best Epworth League year the Mississippi Conference has ever known, and we are pleading with you to help us make it so.

Yours in the work,

J. H. WEEMS, Secretary.

EPWORTH LEAGUE, NORTH MISSISSIPPI

How many of our young people are reading the New Orleans Christian Advocate? Can some one answer this question for us? A large number of our young people should be reading the Advocate? There are many reasons why they should read it.

We believe that our young people will take more pride in their church when they learn more about what the church is doing. We have a great church and we should be proud of what our church has done and is doing today. The more I learn about the Methodist Church the more pride I take in the fact that I am a Methodist. This is not narrowness, it is common sense. We may speak in a general way and say that we love people, but we prove that statement by loving individuals. Our young people need to know what our church staands for. One way to teach them is to get them to read the literature of the Church.

Reading the Advocate ought to help develop the spirit of loyalty in our young people. This is a spirit that certainly ought to be developed. How are we going to perpctuate our ideals unless we instill them into the minds of young people? The success of the Church in the future will depend upon the loyalty of those who are being trained now. Are we going to be careless about this important matter? Of course, the Advocate alone will not develop this spirit of loyalty, but it will help. And we need all the help we can get.

The Advocate should help to broaden the vision of our young people. If we just read about our own local church we don't get much of an idea of what the Church at large is doing. We may think that the Church has a small task. But when we get a vision of what the whole Church is trying to do it becomes more of a challenge to us.

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Young people like to be challenged. Give young people a big task and they will respond. Enlarge their vision and see how they respond. Youth has the spirit of adventure and we need to direct this spirit into the proper channel. Let the church paper assist you in broadening the vision of your young people.

The church paper will also help to develop the spirit of co-operation. We need more team work. The Methodist Church is a connectional church, but some people don't seem to realize that fact. Young people respond very readily to the idea of team work. They will co-operate. We need to teach them the importance of team work in the Church. We are workers together. One of the fine features of our Board of Christian Education is the spirit of co-operation. This was every evident in the meeting of the Council of Christian Education in Nashville a few weeks ago. There seemed to be a desire on the part of those who were present to work out their problems together as brethren. This is the only way we will ever succeed in doing the work of the Church.

We hope that our young people are reading the Advocate. We hope they will help their pastors in circulating the Advocate. It is our purpose to represent as best we can in this column all the institutions of the Church. We want to keep the whole program of the Church before the young people and not just a part of it.

Yours sincerely,

WM. L. ROBINSON.

THE BIBLE STILL SELLS

In this period of world-wide depression and economic unrest, I am happy to state that the Bible is still the "Best Seller."

The distribution from the New Orleans Depository of the American Bible Society, at 716 St. Charles Street, for the year 1930, has been: 1,920 Bibles, 9,641 Testaments, 159,037 parts of the Bible; total, 170,598 volumes. Counting six days a week, nine hours a day, this is one volume a minute.

Our co-laborers have distributed more than 10,000 on ships, more than 10,000 in hospitals and jails, many thousands along the coast, and 5,000 to the poor children at Yuletide.

The Baptist Bible Institute bus left this depository one morning with 12,350 volumes of the Scriptures, in nine different languages, to be used in their Missionary program.

I have been with the American Bible Society nearly 18 years. During that time the distribution has been 40,305 Bibles, 77,183 Testaments, 715,382 parts of the Bible; total, 832,870; in 13 States, and in 34 different languages. God be praised! Don't you want a part in this work?

At a recent meeting of pastors of this city, the Rev. George Parker, a missionary of the Methodist Church, South, in Brazil, when asked to address the members, stated, that his travels and study had brought him in touch with the great mission fields of the world, but that he knew of no greater nor more promising mission field than the one in which this group of ministers had the privilege of working. He spoke of the many nations represented here, the proximity to Mexico and Central and South America, just on the verge of rapid development, and that the commerce of this port made this a gathering place for their nationals for the study of everything that is American: our manufactures, commerce, literature, social customs—and why not our religion!

Behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside . . . . some fell upon stony places . . . . and some fell among thorns . . . . but others fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold.

Where cross the crowded ways of life, where sound the cries of race and clan; above the noise of selfish strife, we hear thy voice, O Son of Man!"

Yours in His service,

G. A. PERKINS.

METHODIST MINISTERIAL ASSOCIATION OF JACKSON, MISS.

On Saturday, January 24, the pastors of the Methodist churches in Jackson convened at the home of J. T. Leggett, presiding elder of the Jackson District, and organized the Methodist Ministerial Association of Jackson, Miss. Rev. J. T. Leggett was elected president, Rev. L. L. Cowen, vice-president; Rev. C. A. Schultz, secretary, and Rev. Joseph A. Smith, reporter. The Methodist pastors of Jackson are mobilizing their churches for a unified forward movement. This Ministerial Association will not only be a clearing-house for ideas and a mechanism for co-operation, but it is hoped that it will become a center of inspiration and a source of spiritual power. All the Methodist churches in Jackson and all others in the Jackson district are cordially invited to attend the sessions of this association.

The first meeting will be held February 9, at 11 o'clock, in the parlor of the Capitol Street Methodist Church.

J. A. SMITH.

W. F. GRAY'S GENUINE OINTMENT PRICE 25¢ NASHVILLE, TENN.

Boils and carbuncles yield readily to

Gray's Ointment

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At all drug stores. For free sample write

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Lost Her Prominent Hips
Lost Her Sluggishness
Gained Physical Vigor
Gained in Vivaciousness
Gained a Shapely Figure

If you're fat—remove the cause!

KRUSCHEN SALTS contain the 6 mineral salts your body organs, glands and nerves should have to function properly.

When your vital organs fail to perform their work correctly—your bowels and kidneys can't throw off that waste material—before you realize it—you're growing hideously fat!

Take half a teaspoonful of KRUSCHEN SALTS in a glass of hot water every morning—cut out pastry and fatty meats—go light on potatoes, butter, cream and sugar—in 3 weeks get on the scales and note how many pounds of fat have vanished.

Notice also that you have gained in energy—your skin is clearer—your eyes sparkle with glorious health—you feel younger in body—keener in mind. KRUSCHEN will give any fat person a joyous surprise.

Get an 85c bottle of KRUSCHEN SALTS at your druggist's (lasts 4 weeks). If this first bottle doesn't convince you this is the easiest way to lose fat—if you don't feel a superb improvement in health—so gloriously energetic—vigorously alive—your money gladly returned.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

The W. M. S. of the New Hope Church, Spillman, La., reports an interesting program at their January meeting. The devotional was taken from Philippians 3:13-14, the central thought being. "Reaching Toward Life's Goal." The special feature of the program was the discussion of the duties of the superintendents. Each superintendent asked the question, "What Is My duty?" The answers were given by her committee.

"A LETTER OF APPRECIATION"

To My Friends: As most of you know I have been confined to my room and bed since January 17, 1930. I just want to tell you through the columns of the Advocate of the joy I experienced through Christmas holidays by a surprise brought about through the efforts of my dear friend (I shall not withhould her name), Mrs. P. R. Arrington, Magee, Superintendent of Epworth Juniors. She was inspired with the thought of a sunshine bag for my Christmas present; so, putting that thought into action, she conveyed the word to each W. M. S. of Hattiesburg District of her plan. And on Christmas Eve, my pastor, J. B. Holyfield, Mr. and Mrs. P. R. Arrington, Mrs. Myra Mitchell, accompanied by Epworth Juniors of Magee, came to see me. The joy of seeing those children and the surprise of it all, too! Santa came up the bedside saying he was carrying his whole pack for me. My! how anxious I was to see those presents, and I was not long going into them, either—nor would you have been, would you? Well, to my surprise and delight, there were presents from all over the district, also from some individuals. My heart was so happy, I said, "What does this mean, so many nice, useful presents and how did they all know to send them?"

You see, at first I did not know the secret. Now, to each W. M. S. and each individual who had a part in this, I wish I could express my appreciation and sincere thanks, but words fail me; anyway, many thanks for same for my life has been made brighter and happier by the love and thoughtfulness of so many friends for me.

I wish I might enumerate each gift but space forbids. Each one I can use and enjoy. Wishing for each and all that this New Year of 1931 may be a year of blessing in your lives on account of your fellowship with and working for God.

Sincerely, yours and His,
MRS. R. S. WALTERS.
Magee, Miss.

A QUICK AND BEAUTIFUL RESPONSE TO THE BESSIE C. ALFORD RESERVE FUND

Dear Mrs. Hegman: I always read the Woman's page first, when I get the New Orleans Advocate, and this morning as I read about the Bessie C. Alford Fund, I said: "My, what a fine thing to do. I believe it will be carried out." Thus, I am yielding to my first impulse, I have only $1 to my name, but there it is, for the reserve fund. I give it gladly, praying God's blessings upon this fine thought of Mrs. Brown's May it grow and grow until every obligation is met in full.

Sincerely and prayerfully,
KATIE C. ———————.

The last name of this dear saint is being withheld, because we believe that she would want us to do so. We publish it, that it may inspire others, as it has us, to yield to the first impulse and give according to the measure of our love.

Complying with Mrs. Alford's urgent request, send your checks immediately to Mrs. John T. Sharp, 512 E. Capitol St., Jackson, Miss.

IF I REFUSE

"If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fileds.

If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is "Hold the Fort!" forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "Go!"

OUR REPRESENTATIVES

While we go complacently about our duties in home and office and shop, do we often stop to think of our representatives in the far corners of the earth? In hundreds of centers they are working and toiling, often against the most adverse circumstances, in order to promote peace and understanding and Christian good will among the peoples of the world.

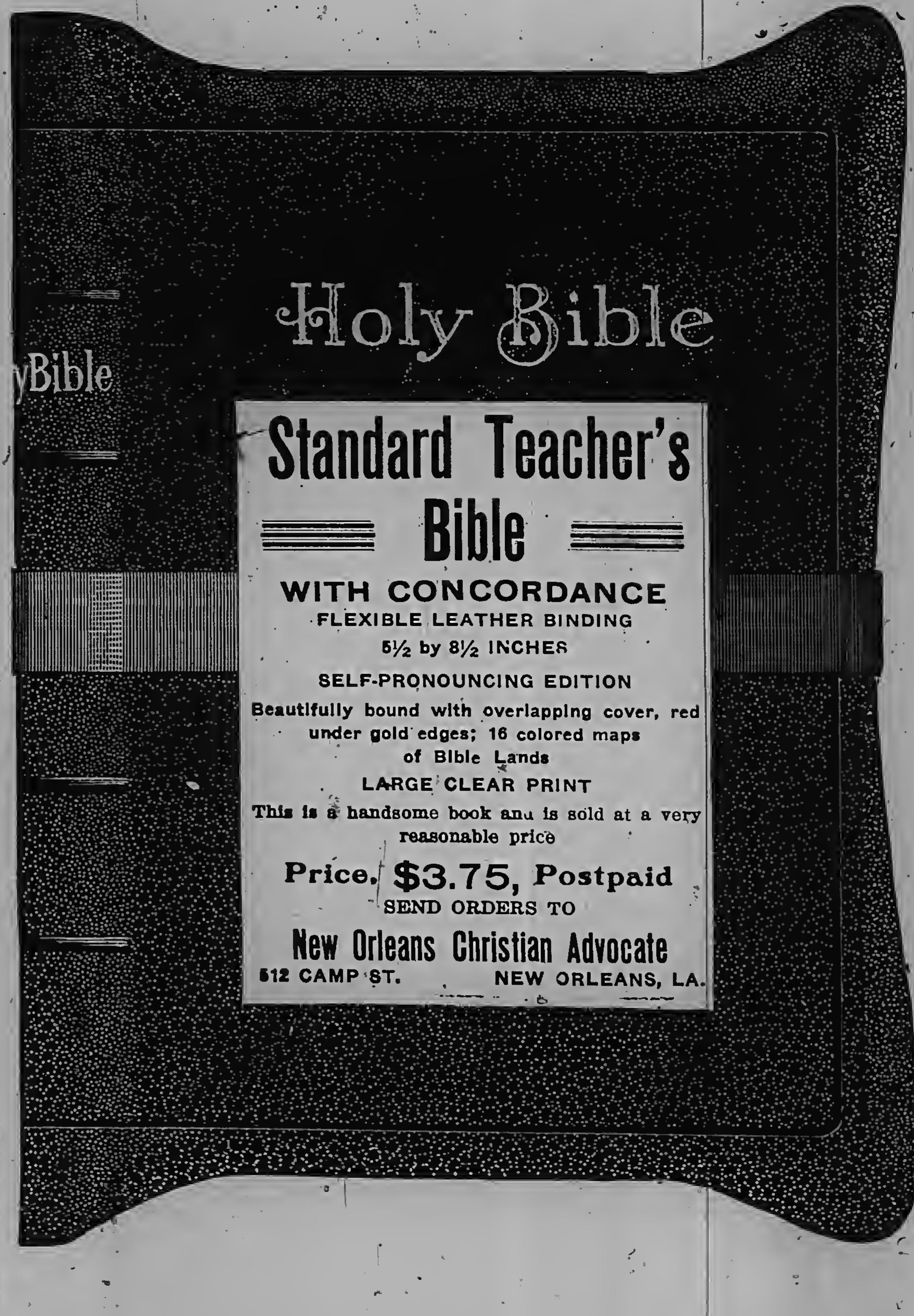
They are our representatives. They are there because you and I, for reasons best known to ourselves, cannot go.

Looked at in this light, what do we owe them?

Children need not steal your health

There should be no health penalty attached to motherhood. There isn't among really healthy women. Expectant mothers who think of the baby's health as well as their own, should take a good vegetable tonic to protect the two lives—**Dr. Pierce's Favorite Prescription.** All dealers.

Every package of it contains a Symptom Blank. Fill it out and mail it to Dr. Pierce's Clinic, Buffalo, N. Y., for FREE medical advice.



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LETTER FROM BROTHER HOFFPAUIR

Dear Bro. Decell:

Brother L. N. Hauffpauir, pastor of Istrouma, Baton Rouge. and myself have suffered the sad loss of our dear brother, Allen C. Hoffpauir, who died Wednesday night, January 21, at his home in Midland. Brother was recovering from a severe spell of pneumonia when, on Saturday prior to his death, he relapsed and succumbed to that dreaded disease. He was 48 years of age, engaged in the mercantile and hotel business in Midland.

The funeral services were held at Estherwood in the Methodist church, of which he was a faithful member, having united with the church early in life. The pastor, Rev. J. Hervy Hoffpauir, officiated, preaching a touching and appropriate sermon to a large crowd of relatives and friends, testifying to the esteem in which he was held. His body was laid to rest in the Crowley Cemetery.

Besides the two pastor brothers, the following brothers and sisters survive: (a younger brother, pastor at Covington, died in 1915), Ellis and Girard Hoffpauir, Estherwood; T. B. Hoffpauir, Crowley; L. P. Hoffpauir, Leesville; Mrs. C. C. Wagner, Midland; Mrs. R. J. Hientz, Reeves, and his widow at Midland.

Incidently, I might mention, Bro. L. W. Cain, our kind and efficient presiding elder, held our first quarterly conference here at Natalbany on Wednesday, January 21, from the good conference and reports among which was an increase in pastor's salary, seems to indicate we have made a good start here in our new field, after three years on the Plaquemine charge. We are looking after the Advocate and will do all we can by the help of the Lord.. The good people here have given us a very cordial reception, and many tokens of appreciation are manifest. We are looking forward to a good year.

Sincerely,

A. R. HOFFPAUIR.

CALL OF THE CHURCH

"Mr. Richey, Jim Bottomly is not able to play today," said the captain of the St. Louis Cardinal baseball team to Branch Richey, the Christian president of the Cardinal club. "He has a solid sore from his knee to his waist on his right leg, caused by sliding. Every move he makes is excruciating pain."

Jim Bottomley, however, had made no excuse. He donned his uniform and was engaged in batting practice before the regular game. Plainly, the agony was written upon his face each time he swung at the ball. He wanted to play. The team needed him, for this game would decide the National League pennant. Jim was only doing his best to make the manager let him play. He did. The game is on. He lines out a single to center. He is on first base, ready to steal second. The pitcher delivers the ball to the batter and Jim starts for second base. A few feet away he hurls himself on his right side, tearing the flesh anew, but lands safely. A single follows and Jim scores with the winning run to decide the flag for St. Louis.

"Why did you slide on your right side," says Branch Richey. "I could not arrive safely any other way," replied Jim. "I forgot myself. I knew I had to get there safely."

This is the story told by Branch Richey to a convention of laymen recently. There was a need and Bottomly accepted the challenge to give himself and not realize the cost.

Jim Bottomley and Branch Richey are Christians—each Sunday finds Mr. Richey teaching his Sunday school class. His mind is far away from baseball on Sunday. As all people should, he finds his way to the church of his choice and refreshes his spiritual life. He accepts life's challenge for real service and forgetting himself as did Bottomley, he gives all that is within him.

An evidence of the lack of spiritual life is the absence of interest in the services of the church and the lack of support in every way. The time will come when those who have enrolled themselves as members of the church and fail to live up to their vows will be disgraced. May that day soon arrive.

There are many channels open to everyone for the development of the spiritual life. Neglect these channels and the soul will die. "Middling Cotton" is a staple article in the world, but a "Middling Christian" is not standard in the church of God.

There exists a need in the church. Consecrated workers are needed in the Sunday school, W. M. S., Epworth League and the various activities of church life. Leaders are needed. Followers are needed, and until the men and women of the church supply the needs of consecrated lives, forgetting themselves in the breach, the church is impotent and merely stands dead and only at symbol of real power.

Listen to the call of the church bells as they ring out, calling men and women to worship on Sunday morning. Stop for a few minutes during the week and attend the prayer services of your church. Take the yearnings and longings of your heart to God in prayer and worship.—R. L. Walton, in the Lawrence County (Miss.) Press.

LUMBAGO?

A pain in the lower part of your back can torture you. But not for long. if you know Bayer Aspirin. These harmless, pleasant tablets take away the misery of lumbago, rheumatism, neuralgia, headaches, toothaches, and systemic pains of women. Relief comes promptly; is complete. Genuine Aspirin cannot depress the heart. Look for the Bayer cross, thus:

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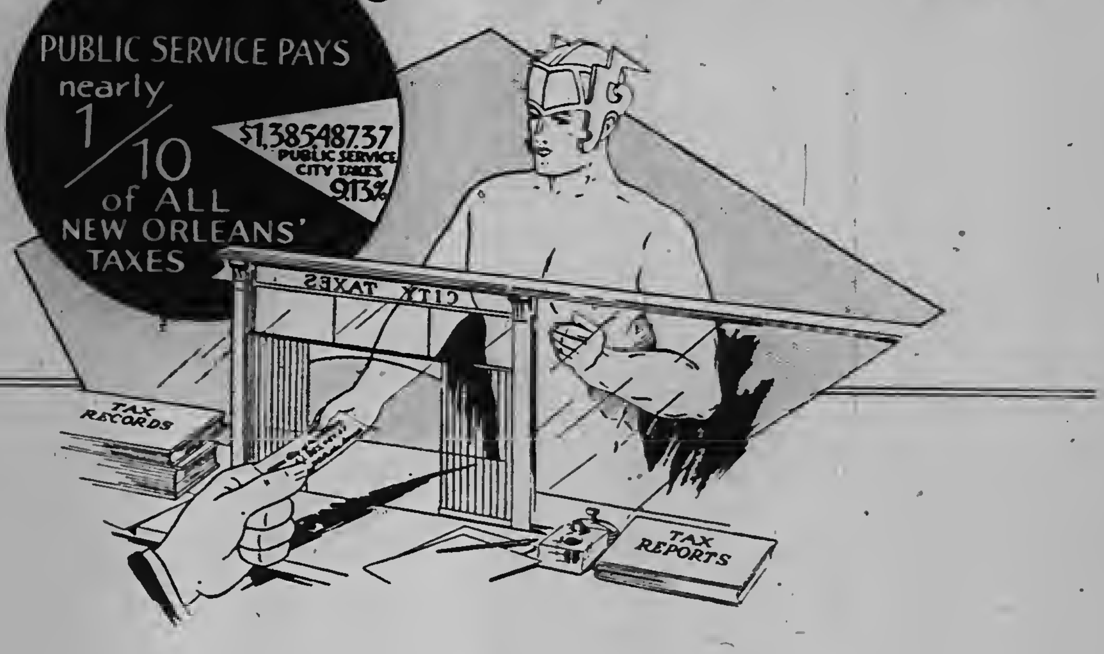
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New Orleans Public Service Inc.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Greenwood District—Second Round

Tchula, Feb. 8, 11 a. m. and 2:30 p. m.
Cruger and Sidon, at Sidon, Feb. 8, p. m.
Marks, at Darling, Feb. 15, 11 a. m. and 2 p. m.
Tutwiler, at Vance, Feb. 15, night.
Black Hawk, at Coila, Feb. 22, 11 a. m.
Carrollton, at North Carrollton, Feb 22, night.
Lambert and Crowder, at Crowder, March 1, 11 a. m.
Webb and Sumner, at Sumner, March 1, night.
Acona, at Acona, March 8, 11 a. m.
Schlater, March 8, night.
Price Memorial, at Morgan City, Mar. 15, 11 a. m. and 2:30 p. m.
Swiftown and Isola, at Swiftown, March 15, night.
Ruleville, at Ruleville, March 22, 11 a. m. and 2:30 p. m.
Drew, March 22, night.
Drew Mission, at Wade, March 27, 11 a. m.
Dublin and Mattson, at Mattson, Mar. 29, 11 a. m. and 2:30 p. m.
Sunflower. at Blaine, March 29, night.
Inverness, April 5, 11 a. m.
Belzoni, April 5, night.
Moorhead, April 12, 11 a. m. and 2:30 p. m.
Itta Bena, April 12, night.
Minter City, at Glendora, April 19, 11 a. m.
Indianola, April 19, night.

L. P. WASSON, P. E.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round

Tylertown, at Tylertown, Feb. 8, 1 a.m.; Feb. 9, 10 a.m.
Foxworth, at Sandy Hook, Feb. 8, 2:3 p.m., and 7 p.m.
Centenary, Feb. 15, 11 a.m., and 2 p.m
La Branch Street, Feb. 15, 4 p.m., an 7 p.m.
Gallman, at Bethesda, Feb. 22, 11 a.m. and 2 p.m.

J. L. DECELL, P. E.

Hattiesburg District—First Round

Silver Creek, at Silver Creek, February, 11 a.m.; 2 p.m.
Sumrall, at Sumrall, February 1,7 p. m
Hattiesburg, Main Street, Februry 2 7 p. m.
Mt. Olive, Feb. 4, 7 p. m.
Richton and Piave, at Richton, February 8, 11 a. m. and 2 p. m.
Heidelberg, at Heidelberg, Februar 8, 7. m.; February 9, 10 a. m.
Hattiesburg, Court Street, February 10, 7 p. m.
Hattiesburg, Broad Street, February 11, 7. p.

W. A. HAYS, P. E

Jackson District—First Round

Clinton, at Ridgeland, February 8, 11 a. m. and 2 p. m.
Yazoo City, February 15, 11 a. m. and 4 p. m.
Yazoo Circuit, at Lintonia, February 15, 2 p. m. and 7 p. m.
Vaughan, at Vaughan, February 22, 11 a.m. and 1:30 p.m.
Brandon and Pelahatchie, at Pelahatchie, March 1, 11 a.m. and 2 p.m.

J. T. LEGGETT, P. E.

Newton Dist.—First Round.

Philadelphia Ct., at Sandtown, February 7, 11 a. m. and 1:30 p. m.
Burnside, at Longino, February 8, 2 p .m.
Union, at Union, February 15, 11 a. m and 1:30 p. m.
Decatur and Hickory, at Decatur, February 15, 3:30 p. m.
Laurel, First Church, February 20, p. m.
Laurel, Kingston, February 22, 11 a m. and 2:30 p. m.
West Laurel, February 22, 7 p. m.

H. A. GATLIN. P. E.

Seashore Dist.—First Round

Brooklyn and Bond, at Brooklyn, Feb 8, 11 a.m.
Gulfport, Second Church, Feb. 8, 7:3 p.m.
Columbia, Feb. 15, 11 a.m.
Lumberton, Feb. 15, 7:30 p.m.
Gulfport, First Church, Feb. 22, 11 a.m.
Ocean Springs, Feb. 22, 7:30 p.m.

OTTO PORTER, P. E.

Vicksburg District—First Round

Anguilla, at Delta City, 11 a.m. and p. m. February 8.
Rolling Fork and Cary at Rolling Fork, February 8, 7 p. m.
Mayerville, February 9, 2 p. m.
Gloster, at Liberty, February 15, 11 a.m. and 2:30 p.m.

L. E. ALFORD, P. E.

LOUISIANA CONFERENCE

The Alexandria District First Round—In the Heart of Louisiana

Pleasant Hill, Feb. 8, a. m.
Natchitoches, Feb. 8, p. m.
Glenmora, Feb. 15, a. m.
Elizabeth, Feb. 15, p. m.
Opelousas, Feb. 22, a. m.
Eunice, Feb. 22, p. m.
Lecompte, March 1, a. m.
Colfax, at Montgomery, March 1, p. m.
Lecompte, Q. C., March 2, p. m.
Meider, March 8, a. m.
Pineville, March 8, p. m.

Pastors with all missionary workers are expected to attend the Missionary Institute, 10 a. m., Tuesday Feb. 4, at First Church, Alexandria.

Read the new Discipline. Study ou the new questions asked in the quarterly conference. Organize the local church in accordance with the agenda laid down in the program of the church.

"Everything in full," is our motto for the year.

ALBERT S. LUTZ, P. E.

Baton Rouge District—First Round

Springfield, at Maurepas, Feb. 8, 1 a. m. and 2 p. m.
Pine Grove, at Montpelier, Feb. 15, 11 a. m. and 2 p. m.

L. W. CAIN, P. E.

Lake Charles Dist.—First Round

Acadia Ct., at Estherwood, Feb. 8, a.m.
Lafayette, Feb. 8, p.m.
Many and Zwolle, at Many, Feb. 15, a.m. and p.m.
Hornbeck Ct., at Hornbeck, Feb. 22, a.m.
Leesville, Feb. 22, p.m.
Abbeville, Mar. 1, a.m.
New Iberia, Mar. 1, p.m.

J. W. LEE, P. E.

Minden District—First Round

Jonesville, at Jonesville, Feb. 8, a. m.; Q. C., 2 p m.
Campti, at Campti, Feb. 15, a. m.; Q. C., 2 p. m.
Coushatta,, Feb. 15, p. m.
Plain Dealing, at Plain Dealing, Feb. 22, a. m.; Q. C., 2:30 p. m.
Winnfield, March 1, a. m.; Q. C., 2 p. m.

W. R. HARWELL, P. E.

Monroe Dist.—First Round

Wisner, at Wisner, Feb. 8, 11 a. m; Q. C., 3 p. m.
Winnsboro, Feb. 8, 7:30 p. m.
Newellton, Feb. 15, 11 a. m.
Waterproof, at Waterproof, Feb. 15, 4. p. m.; preaching, 7:30 p. m.
Oak Grove and Epps, at Oak Grove Feb. 22, 11 a. m.; Q. C., 2 p. m.
Pioneer, at Pioneer, Feb. 22, 4 p. m.; preaching, 7:30 p. m.

ELMER C. GUNN, P. E.

New Orleans District—First Round

McDonoghville and Pointe-a-la-Hache, at McDonoghville, Feb. 15, p. m.; Feb. 2, p. m.
Rayne Memorial, Feb. 22, a. m.; Jan. 6, p. m.
Louisiana Avenue, Feb. 22, p. m.; Feb. 11, p. m.
Slidell, March 1, a. m.
Covington, at Covington, March 1. p. m.

W. L. DOSS, Jr., P. E.

Ruston Dist.—First Round

Bienville, at Bienville, Feb. 8, 11 a.m.; Q. C., 3 p.m.
Hodge, at Hodge, Feb. 8; Q. C. following night service.
Ruston, Feb. 15, 11 a.m.; Q. C., Feb. 2, 7:30 p.m.
Simsboro, at Simsboro, Februaray 15 Q. C. 3 p.m.; preaching, 7:30 p.m.
Bernice, at Bernice, Feb. 22, 11 a.m.; Q. C., 2 p.m.
Arcadia, at Arcadia, Feb. 22, following night service.
Gibsland, at Gibsland, Feb. 29, 11 a.m.; Q. C., 3 p.m.

R. M. BROWN, P. E.

Shreveport District—First Round

Preaching Dates.

Vivian, Feb. 8, a. m.
Oil City, Feb. 8, p. m.
Grand Cane, at Stonewall, Feb. 15, a. m.
Noel Memorial, Feb. 15, p. m.
Mooringsport, Feb. 22, a. m.
First Church, Shreveport, Feb. 22, p.m.
Pelican, at Pelican, March 1, a. m.

Quarterly Conference Dates

Vivian, Feb. 8, 2 p. m.
Oil City, Feb. 8, after night service.
Noel Memorial, Feb. 11, 7:30 p. m.
Grand Cane, at Stonewall, Feb. 15, 2 p. m.
First Church, Shreveport, Feb. 18, 7:30 p. m.
Mooringsport, Feb. 22, 2 p. m.
Pelican, at Pelican, March 1, 2 p. m.

H. T. CARLEY, P. E.

PRESCRIPTION
in use over 47 Years
Really Helps Bowels

Don t *you* want this way of making the bowels behave? A doctor's way to make the bowels move so well that you feel better all over! Dr. Caldwell's Syrup Pepsin doesn't turn everything to water, but cleans out all that hard waste clogging your system. It cleans you out without any shock, for it's only fresh laxative herbs a famous doctor found so good for the bowels, combined with pure pepsin and other harmless ingredients.

A doctor should know what is best for the bowels. Let Dr. Caldwell's Syrup Pepsin show you how soon you can train the bowels to move freely, every day, the way they should. It's wonderful the way this prescription works, but it's perfectly harmless; so you can use it whenever a coated tongue or sick headache tells you that you're bilious. Fine for children, too (it tastes so nice), and they ought to have a spoonful the minute they seem fretful, feverish, or sluggish, or have a sallow look.

You can get the original prescription Dr. Caldwell wrote so many years ago; your druggist keeps it all ready in big bottles. Just ask for Dr. Caldwell's Syrup Pepsin, and use it always for constipation.

DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

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NEED
MRS.
WINSLOW'S SYRUP

It isn't baby's fault if he's cranky It's his way of telling you something's wrong. Spoiled stomach, constipation, teething, colic. Just give him Mrs. Winslow's Syrup and he's bright and happy again.
Mrs. Winslow's Syrup, used for nearly 100 years is prepared especially for babies. Absolutely harmless. Contains nothing your own doctor wouldn't prescribe.
Send for Mrs. Winslow's Diet Instruction Book for Baby. It's full of valuable information and it's FREE.
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LIQUID or TABLETS
Cure Colds, Headaches, Fever
666 SALVE
CURES BABY'S COLD

OPPORTUNITY FOR WOMEN
WOMAN to travel and appoint agents, food specialties. Salary and commission. Permanent. No investment. Experience unnecessary. We train you. Dwight B. McCurdy Company, 2711 Lincoln Ave., Chicago.

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And ACHING

TAKE Capudine at once for fresh colds and aching. It relieves the aching head and back and reduces tendency to congestion and feverishness, soothes the nerves and promotes quicker recovery. Contains no narcotics. Does not upset the stomach.

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In Use For Over 50 Years
Helps Women to Health
A Purely Vegetable Medicine
Contains No Dangerous Drugs.
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Christian Advocate

NEW ORLEANS

Vol. 77—No. 7. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3959.

J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, FEBRUARY 12, 1931. C. MILTON CHALMERS, Manager

WICKERSHAM COMMISSION REPORT NOT A SHAM

The report of the Commission on Law Observance and Enforcement, which the President appointed eighteen months ago, was made to the President on January 19, and he transmitted it to Congress the next day. The members of the Commission were selected from different geographical sections of the country; and their qualifications of citizenship, ability to discover facts and reach their own conclusions seems unquestioned. It appears to have been an honestly drawn jury, to weigh evidence and render a sincere verdict. Had they been selected because they were all wet or all dry the hue and cry would have been a packed jury and a prejudiced verdict. But evidently approaching their task with opinions that could be changed, they reached their commission conclusions; with some of them exercising the right to record personal convictions. The report is a human and an American document.

After comparing conditions as they were previous to National Prohibition, which went into effect in 1919; and conditions as they have developed since that time, the Commission recites that "There has been a real and far-reaching improvement in the efficiency of labor" and in social benefits. "It is enough to say that upon weighing all the evidence, there is a clear preponderance to establish a gain." It is significant that regardless of what their personal preferences might have been, that when faced with the facts of human betterment and progress under National Prohibition the Commission does not favor repeal of the Eighteenth Amendment and recommends enlarged appropriation for an increase of enforcement personnel. The proposal, that if the continued effort at enforcement does not prove successful, then at some future time possible revision could be considered, should not outweigh the merits of the findings. When a nation-wide enforcement is adequately and honestly undertaken by State and National officers the results will place the "revision consideration" so far in the future until young people who study social history will consider saloon days, blind-tigers, and rum runners as dry as dust.

President Hoover is to be commended for his high and positive stand for the Constitution and against the Repeal of the Eighteenth Amendment and for the enforcement of the law "without equivocation or reservation." With more than ninety per cent of the territory of the United States dry by legal enactment prior to National Prohibition, the President should not find it difficult to have the moral support necessary to carry through a clean-cut and clean-up program.

The report is not without its unsatisfactory and perplexing paragraphs, yet, its controlling sections are constructively dry. However, according to a digest of editorial comment and news columns, the daily papers, with too few exceptions, give the wet slant to their interpretations. Certain parts of the report itself and a preponderance of press comment in the dailies give assurance that we are not in a sham battle. All but a rum rebellion is on in certain sections and the Christian forces may as well gird themselves for the fray. During the World War General John J. Pershing said:

> "Banish the entire liquor industry from the United States; close every saloon, every brewery; suppress drinking by severe punishment to the drinker, and if necessary, death to the seller or maker, or both, as traitors, and the nation will suddenly find itself amazed at its efficiency, and startled at the increase in its labor supply. I shall not go slow on prohibition, for I know what is the greatest foe to my men, greater even than the bullets of the enemy."

Such summary treatment of liquor offenders, while not required in peace times, does emphasize the evils of the Alcoholic Alliance. Men need morals and reason for pursuits of peace as well as for war.

Educating the public as to the danger of strong drink and the advantages of temperance is important, **but is not enough.** Multitudes do not want the facts, and thousands will not act upon the facts if given to them. In addition to fact-giving, the Church must pre-eminently live and lead in a great revival of true religion. Let the power of Christly love flood the lives of the multitudes and they will want to avoid evil and obey the law.

For civilization it is collapse or conversion.

A LOAD THAT IS TOO HEAVY

There are twelve hundred suscribers to the New Orleans Christian Advocate whose subscriptions are past due. Most, if not all, of them intend to send in their $1.50 for renewal and would dislike having their paper discontinued. Of course, the single subscriber feels that $1.50 isn't very much, but stretch them out to more than a thousand and in these days the amount almost paralyzes. These past due subscriptions dull the blade of the paper trimmer. It makes the publisher feel like he is using a dull cutter. Dr. William Peter King tells of the following epitaph on a tomb in a negro cemetery: "He fit a good fight, but his razzu was dull." It would sharpen things up if our friends would send in their renewals right away.

FIFTH GENERAL MISSIONARY COUNCIL, FIRST CHURCH, NEW ORLEANS, FEBRUARY 24-26.

We are in receipt of announcement concerning the Fifth General Missionary Council, which opens in First Church, New Orleans, 7:30 p. m., on Tuesday evening, February 24, and continues into the afternoon of Thursday, the 26. The General Board of Missions sends out the following statement:

"The fifth Annual session of the General Missionary Council will be held in First Methodist Church at New Orleans, La., February 24-26, 1931. This is the most notable missionary gathering of the year and will bring together all the Bishops, Editors, Missionary Secretaries, Chairmen of Annual Conference Boards of Missions, and Conference Missionary Secretaries, as well as a large number of visitors from every section of the Church.

"The sessions of the Council this year will differ from those of the last quadrennium in that major place will be given to forum discussions of the whole missionary policy and program of the Church. There will be three such discussion periods, one each devoted to Foreign Missions, Home Missions, and Education and Promotion, each session being presided over by the chairmen of the corresponding committee of the Board of Missions. A fourth discussion period will be devoted to hearing and discussing reports from Findings Committees, which will deal with each of the three major phases of missionary administration.

"Each forum period will be introduced by an appropriate address by some outstanding missionary leader. Each session of the Council will close with a special address on Spiritual Life by Dr. Forney Hutchinson of Oklahoma City.

"Among the other speakers will be Dr. Fletcher S. Brockman, who will speak on "China's Call to the Christian World," and "A New Approach With the Old Power." Dr. Brockman is the well-known Southern Methodist who has for many years been a leader of the International Y. M. C. A., with Dr. John R. Mott. Dr. W. G. Cram will speak on "The Methodist Church in the Orient." Bishop E. D. Mouzon will deliver an address on "The Methodist Church of Brazil." Bishop Juan N. Pascoe of Mexico will speak on "The Methodist Church of Mexico." Home Mission themes will be dealt with by Principal W. B. Hubbell, who will speak on "Training a Leadership for the Indian Church," and Dr. W. Y. Bell, of the Colored Methodist Church, who will speak on "Co-operation Between the White and Colored Methodist Churches."

(Continued on Page 8.)

The Orient Takes Us to Heart

BY BISHOP PAUL B. KERN

ARTICLE II

All the way from Vancouver to Yokohama we passed only one ship. Over six thousand miles of ocean traveling and only once did we see signs of human life anywhere except on our own boat. But that does not count Honolulu. God must have known that travelers on that long journey from the West to the East would want a half-way station in the middle of the Pacific, so He just let the sea rise and the volcanic islands of Hawaii are there in all their glory to await the voyagers as they go and come across the ocean.

While we were in mid-ocean between the United States and Honolulu the radio operator handed me one day a Marconigram. There is a peculiar thrill about being thus communicated with when one is on a great ship far from land, knowing that in some strange way the radio man has picked out of the numberless voices of the air the message to his particular ship and then your own very name. Well, the message was from the Methodist group in Honolulu telling us they would meet us, and that we were to lunch with them. When the "Empress" docked there were Dr. and Mrs. Fry and Dr. John Hedley of the Methodist Episcopal Church Mission with a welcome that would have put to shame a Down-in-Dixie crowd.

And what a day we had in their fellowship! With us in our luncheon at the Country Club was Mr. Trent, a Southern Methodist layman formerly of Memphis, Tenn., and a great friend of John R. Pepper. We talked of many mutual friends and enjoyed a never-to-be-forgotten trip to his wonderful home overlooking the city and the bay of Honolulu. I could write endlessly of the beauties of this wonder spot. Perpetual springtime, liquid sunshine, ever-blooming flowers, gorgeous trees redolent with odors and blossoms, palms that point to heaven, babbling brooks of clearest water trickling through vistas of primeval foliage, Waikiki Beach known the world over for its unsurpassed beauty. It is all so beautiful that you fairly ache with the splendor around you and your vocabulary suddenly seems poverty-stricken in the region where you keep your adjectives. We all secretly resolve to come again and linger longer, and wonder why friends like these must belong to one Methodism and we to another.

In the Sunrise Kingdom

But the days on shipboard, while very much alike, pass by rapidly and soon we are slipping into the harbor of Yokohama, Japan. The sun was rising as we got our first glimpse of the shore line. Old Sol seemed to be coming right up out of the ocean and the sunlight on the mountains was full of splendor. I knew as I looked at it why they called Japan the "Sunrise Kingdom." As we slowly came to the dock we had the unusual thrill of getting an almost perfect view of Mount Fujiyama. Often it is covered with clouds, but today it peers through the clouds at its base and rears its perpetually snow-capped summit up into the blue sky. No wonder the Japanese passionately love this mountain. It seems the very symbol of purity and loftiness of spirit.

Familiar faces after so long a voyage give you a delirium of joy. Dr. Cram spies Dr. and Mrs. Wainright on the dock. In another moment we see Bishop and Mrs. Akazewa of the Japan Methodist Church. We are in the hands of our friends and no visitor to the Far East need fear that he will not be piloted around and have every courtesy and attention shown him. They outdo us in politeness and unselfish consideration for others. We had a full day in Yokohama and Tokyo and got back to our steamer in time to lift anchor for Kobe. Here we left the "Empress of Japan," and after a few days in Japan hastened on to Korea in order to be on hand at the opening of the meeting of the Commission on the new National Church in Korea.

The Korean Church

We had two weeks in Seoul, working on the Constitution and the Discipline for the new autonomous Church. There were ten members from the two branches of Methodism in America and ten from the two branches in Korea and ten co-opted members from Korean Methodism. As the discussions went on and conclusions were reached, I was greatly impressed with several facts. In the first place, these Koreans take their Christianity very seriously. Many of them have had to suffer to become believers. They know how dark is the heathenism from which they have been delivered. They feel that they have a liberty in the gospel which does not belong to them economically, socially or politically. The religion of the Spirit offers them a freedom for their true inner life that they find nowhere else. They hold a very high standard for their ministry. If a preacher does not live up to his high calling they drop him right now. To be a Christian in Korea means a new way of life. Old things have passed away.

KOREAN AUTONOMOUS CHURCH COMMISSIONS

And another fact impresses me. These Korean preachers held their own in every debate in the Commission meetings. There was no difference in the high level upon which they moved and that upon which the American Commissioners moved. They debated points with all the incisiveness and clarity that was found in their brothers from across the sea. At no point were they inferior to the representatives of their mother Churches. They were respectful but independent, teachable but original in their thinking. It was most encouraging to see the high character of their approach to their many problems. The home Church may be sure that in time they will build a Church in Korea that will be worthy of their mother Churches and of their Founder and Lord.

Another fact is very clear. They were not going to be bound by tradition. They wanted a Korean Methodist Church, not an American Methodist Church in Korea. For example, they did not want our episcopacy in the form we have it new. (Some of our people evidently do not either). They chose to call their leader a "Chong-ni-sa," a general superintendent. He is elected for four years and can be re-elected only once. He is not ordained, but induced into office. They were a unit on all these matters.

And then they recognize their women as on a parity with their men. They figure that whom the Spirit calls they will ordain. The Korean sisters bore their worthy part in all our deliberations. They are modest but unafraid, devoted but independent in their thinking. It is rather interesting to see that these nations, whose women have been so long held in bondage, now, under the spiritual emancipation of Christianity, have not hesitated to declare in words and ritual that Jesus Christ "there is neither male nor female." The unity is in the body of Christ and each has his and her own gift "according to the measure of faith."

I was reminded of another fact which the Church in America must not overlook. Korea never needed our help more than she does today. True, they have a Church of their own, but they are deeply desirous of keeping strong and intimate their relationship to the mother Churches. They need our counsel, our confidence and our financial assistance. It is a critical time in the history of the Christian movement in Korea. Let no one at home think for a moment that we can withdraw one missionary or one dollar from Korea at this time We simply have a better chance to make our men and money count.

Gracious Experiences

I must tell you about one day's experience that is typical of many that I have had since I reached the Orient. At the invitation of Rev. L. P. Anderson I went to Wonsan to spend a Sunday. We left Seoul at 11 o'clock Saturday night and arrived at Wonsan at 6:30 Sunday morning after a night on a second class Japanese sleeper. To say the least, they are not "flowery beds of ease." When we reached the station the sun was barely up and the thermometer was flirting with the freezing point. I remarked to Brother Anderson that there certainly were a lot of people stirring at that early hour, as the platform was filled with men and women. To my surprise I found that they had all come down to meet us! About fifty native Christians were going to show how glad they were to have us come to their Church.

On the way to the parsonage we passed the church and I noticed it was lighted. I asked the pastor the reason and he explained that since last March they had been so burdened in heart for a great revival and for some way to build a new church that every Sunday morning at 5:30 the congregation had been meeting in a special prayer meeting for these ends. We might have a revival in some churches in America if our people wanted it that much.

I wish you could have seen that congregation at the morning service. The old frame building, built by the people in Dr. Hardie's days in Wonsan, was packed and jammed. No aisles were discoverable and all the men were on one side and all women on the other. How they did sing those tunes that I knew, but to words that sounded strange to my ears! The pastor conducted the worship service with dignity and reverence.

Everybody took part and I can feel now the thrill of their spiritual eagerness and alertness. The building held about four hundred, "maximum sardine capacity." The ushers had to ask a large group of children to leave and give place to older listeners. Women brought their babies, neatly nestling on their backs, and I noticed one woman who stood through the entire service holding her baby. I preached the best I could with Brother M. B. Stokes interpreting for me. I hope the sermon helped them more than it satisfied me. I felt very much like Dr. J. W. Moore whom I asked as to how he got along under similar conditions in Seoul the same day. "Oh," the doctor replied, "not very well. I can't preach if I can't holler." And just about the time you get warmed up and ready to holler you've got to stop for your "interrupter."

The afternoon was spent in a tour of inspectin of the Lucy Cuninggim School and the Hospital and the Bible Women's Training School and a tour of the city and the beach. A delightful evening meal with all the missionaries in the home of Brother and Mrs. Anderson and then to the evening service. On our way through the narrow, dark streets suddenly we hear music. It comes from a Buddhist temple. Children's voices are singing lustily a Buddhist hymn set to the tune of "Saviour, Like a Shepherd Lead Us." I did not feel so bad about it after all, because if the Christians can teach by example the Buddhist children to sing, they have started a work of grace in their hearts. And you would realize it more when you know that heathen children seldom if ever sing unless they have been touched directly or indirectly by the Christian spirit.

Another packed house greeted Dr. Cram that night and he preached to them in the Korean tongue. You ought to see our General Secretary function in his native atmosphere, for he is really a Korean by experience and training; ask any Korean Christian and he will tell you that Brother Cram was one of the best missionaries that ever worked in Korea. I am here to testify that he can talk Korean vernacular, eat Korean food and sit on the floor just like a native. I had to hurry him out of Korea before the Korean General Conference to keep them from electing him "Chong-ni-sa" of the new Church. After the service they gave us a public reception. Music and speeches and presents "and everything" kept us there for another hour. They apologized for the simplicity of the reception, stating that had they known sooner they would have "killed a pig and had a picture taken." But they left us in no doubt as to our welcome. When I got back to the parsonage, I was ready to call it a day; but not yet, for there was nearly a dozen Korean preachers and workers waiting for a "conference with the bishop" and would he say just a few words of encouragement and help to them? When I finished it was time to go to the midnight train and the day was done. I could duplicate that experience any Sunday in any of our churches in Korea. If any one is tempted to wonder if the Gospel has lost its power, let him watch it sweep a congregation in these virgin lands of faith and bring the light of Christ into faces that have been shadowed by ignorance and superstition. They wait only for a glimpse of Him.

I am writing these lines in Shanghai on Christmas Day. Yes, it's a strange Christmas, but an inspiring one, for even here in the midst of this great city of China the Christmas spirit breaks through. Many Chinese stores are closed, Christmas celebrations in Christian churches, and on every hand the signs that Christ is being born into Chinese hearts and homes. The leaven is working and some day the wise men from the East will bow again at the Cradle of the Babe of Bethlehem.

NOTICE

We are carrying approximately 1200 names on our mailing list whose subscriptions have expired and are running on grace. Kindly refer to your label on your paper and if your subscription has expired mail remittance to our office at once.

METHODISM'S WORLD MISSION

By J. F. Rawls, Treasurer, General Board of Missions

The General Board of Missions wishes to express to the ministry and membership of our Church its deep gratitude for its loyalty and support during the past quadrennium. Because of the magnificent co-operation on the part of the Church the Board of Missions closed one of the best quadrenniums in its history. The entire Church has worked under the most trying circumstances. It has been a period of confusion, of chaos, and of criticism, but in spite of our selfish ambition, our smallness of soul, our coldness of heart, God has been merciful and has blessed his Church. The Board of Missions in its long years of service climaxed its program at the last General Conference in Dallas, Texas, in the setting up of three autonomous churches, one in Brazil, one in Mexico, and one in Korea. Our Brazilian brethren elected as their first bishop of the new Brazil Methodist Church one of our superannuated missionaries, Rev. J. W. Tarboux. In the union of the two Methodisms in Mexico, one of our own preachers, Rev. Juan Pasco, was elected bishop of the new Mexican Church. In the union of the two Methodisms in Korea, Rev. J. S. Ryang, our own Southern Methodist preacher, was elected bishop, or general superintendent of the Korean Methodist Church. Thus being honored should not cause us to give expression to our pride, but in a spirit of humility we should thank God for the type of our missionaries, for the character of their work and for the training of men for leadership.

REV. J. F. RAWLS, D.D.

Our income for the past four years has averaged yearly the sum of $1,536,606. Of this amount we received from Sunday schools, $136,306; Epworth Leagues, $66,561; from Missionary Maintenance and Specials, $720,000. During the past period the General Board of Missions, through the generosity and liberality of our people, was able to provide for the staggering indebtedness which faced us in the beginning. We have operated on a cash basis and have reduced our overhead, or administrative expenses, $77,463 over the previous quadrennium. Ninety-three cents out of every dollar contributed has gone to pay the appropriations of the Board, both Home and Foreign, leaving the cost of administrative expense seven cents out of every dollar. This is less than what it costs to operate a first-class grocery store, factory, bank, or even one of our leading churches. The reduction in expense has not been made at the expense of our Mission work. During this period our appropriations for Home and Foreign Missions have increased approximately 15 per cent. In the past four years every General Board of our Church hasa operated without a deficit, all obligations have been paid, leaving a balance in the bank.

In addition to the Board of Missions being a great business organization it is also a great spiritual force and power. During this period we have stemmed the tide of retrenchment in world evangelization. The evangelistic fires are again sweeping through our mission fields, and hungry souls are being fed with the Bread of Heaven. Our increase in membership on a per capita basis has been larger in the mission field than at home. May God hasten the day when the evangelistic fires will burn anew on the altars of our churches and in the hearts of our people in the homeland! We have preached a red-blooded gospel, a gospel of repentance and full salvation, a gospel for the whole world. Our invitation has been:

> "There is a fountain filled with blood,
> Drawn from Immanuel's veins;
> And sinners, plunged beneath that flood,
> Lose all their guilty stains."

During this period new workers have been sent out to every field to strengthen the hands of those who have gone before. Through their combined efforts, their heroic and noble service, Methodism stands out across the world as a mighty power and force for good.

As an educator she yields her place to no group or organization. In Soochow, China, we have the great Soochow University; in Korea, Songdo Schools; in Japan, Kwansei-Gaukin College; in Cuba, Candier College; in Brazil, Granberry College; in Mexico, Laurens Institute. In the homeland there are also a vast number of Methodist schools and colleges. In these institutions our choicest men and women are taking the rough and unpolished youth and lifting them out of a life of superstition and ignorance into the blessed sunlight of truth and righteousness. Methodism, as a healer, following in the footprints of the Great Physician, is ministering to broken and diseased bodies and is interpreting the love and mercies of the God to suffering humanity. There are Doctors Manget, Sneli, Demaree, Lewis, Mount, Througman, Hughiett, and Sheffy. These consecrated physicians, with the aid of the nurses and others in our hospitals, are pouring the oil of joy on the wounds of the world and speaking peace to the sorrowing heart.

Methodism in its social service gospel is feeding the hungry, clothing the naked, and caring for the orphan. One of the greatest pieces of social service work ever conducted by any single organization was the sending of two ships of old clothing and shoes to Poland. Besides that she has been feeding the hungry in her soup kitchens in this land. In the social service work Methodism is a great mother to the orphans of the world. Upon her breast she nestles them, in the eventide she rocks them to sleep, she imprints upon their cheeks the kiss of a great Church, she tucks them in their little beds and draws around their dimples the cover of a warm heart. As the shadows of the night fall we kneel and from the bottom of our hearts we utter the prayer of our childhood days: "Now we lay them down to sleep, we pray the Lord their souls to keep, if they should die before they wake we pray thee, Lord, their souls to take." As we come from our knees we thank God for such a gospel and for our great Church.

Methodism as a world preacher, a world evangelist, has given to the world the best of her men and women. They have gone out as torchbearers of light into the dark places of the earth to broadcast the message of good news. In Korea, we find Gerdine and Stokes; in China, Hawk and Cline; in Japan, Hager and Wainwright; in Cuba, Clements and Nehiett; in Brazil, Kennedy and Lee; in Europe, Dobes and Thonger; in Africa, Davis and Tabb. These men, in language plain and simple, are proclaiming that the gospel of the Son of God is the "Power of God unto Salvation to all that believe." The world is filled with hearts seeking the red-blooded gospel of the Cross of Calvary. They are hungering for the Bread of Heaven, and they are looking to you and to me to break this bread and feed their starving souls.

We are surrounded at home and abroad with living testimonies of the saving power of the gospel. In the language of the twentieth century, if we could tune in with the redeemed of Manchuria, Korea, China, Japan, Mexico, Cuba, Brazil, Europe, Africa, and the homeland there would come expressions of joy, a message of gratitude, and songs of praise. And out of the blue their united testimony would be:

> "Blessed assurance, Jesus is mine,
> Oh, what a foretaste of glory divine!
> Heir of salvation, purchase of God,
> Born of his spirit, washed in his blood."

The hallelujah chorus joins in:

> "This is our story, this is our song,
> Praising our Saviour, all the day long."

The hour has struck when the Christian's patriotism is challenged. Sacrifice is the word, self-denial is the practice. The kingdom of God on earth cost Heaven its richest blood and underneath the Church's foundation are the ashes of the martyrs. In the program of world evangelization God needs both the preacher and the layman and their resources to lift up the world's Redeemer—Jesus Christ. The missionary gospel holds up to the world a broken-hearted Saviour. God grant that we may find in our pulpits a broken-hearted ministry, and in our pews a broken-hearted membership with a great passion for saving lost souls! May our feeble efforts be crowned with success; and the day soon come when every human heart shall find and know God, and, in knwoing God, do his will.

In the final triumph, let every knee bend, every arm hold forth a wreath of redeemed love and from Pisgah's loftiest height, "We will crown Him, Crown Him, Crown Him Lord of all!"

ANNUAL MEETING WOMAN'S MISSIONARY COUNCIL

The twenty-first annual meeting of the Woman's Missionary Council will be held in the First Methodist Church, Memphis, Tenn., March 11-17, 1931.

Hotel headquarters will be at the Claridge.

The schedule of meetings for March 10, 11 and 12 is as follows:

Tuesday evening, March 10, Executive Committee Meeting.

Wednesday, March 11, Executive Session of Council.

Wednesday evening, March 11, Commissions, Bureaus and Standing Committees.

Thursday morning, March 12, Executive Session of Council.

Thursday afternoon, March 12, Sessions Committees.

Thursday evening, March 12, first public session.

At this opening session, Thursday evening, Mr. Raymond Robbins will deliver an address on Christian Citizenship and Law Observance.

An inspiring program presented through the succeeding days will reach its climax Tuesday evening, March 17, in the service for the consecration of candidates for Home and Foreign service.

Bishop A. Frank Smith will deliver the annual sermon; Bishop Hoyt M. Dobbs will consecrate the candidates; Dr. Henry T. Hodgkin, director of the Quaker Center of Study and Research, Wallingford, Pa., has charge of the noon worship period, and Mrs. J. L. Cuuiuggim, of the morning worship period.

Attention is called to the facts that, while in Executive Session Wednesday afternoon, the Council will decide on the place for its next meeting, and Thursday morning will take the pledges for 1931.

Reduced railway rates according to the Certificate Plan, have been granted. This means that a full one-way fare of not less than sixty-seven (67) cents must be paid for a ticket to Memphis, and a certificate secured which will entitle the holder to half rate for the return ticket over the same route; provided, that not less than one hundred and fifty (150) regularly issued and properly dated certificates are presented in time to be counted and duly validated.

The required number of certificates (150) properly signed by the Council Secretary, must be in hand before the Railway Agent can validate one. When conditions are met, he will validate a certificate any day from March 11 to 17, except Sunday.

The dates of sale of tickets, except from the more remote points, are March 7-13, inclusive. From the more remote points, the dates will be early enough for the purchaser to reach Memphis in time for the meeting. The final date of honoring certificates is March 20.

Publicity agents are requested to take note of these dates, and to urge all who are to attend to purchase tickts to Memphis on the proper selling dates, also to urge those who attend to travel by rail, that there may be no shortage in attendance.

If the number of tickets purchased may, as nearly as practicable, reflect the actual attendance at the meeting, our appreciation of the courtesy of the railroads will be expressed. A full attendance will also serve as a guide in determining whether reduced rates are justified another year.

MRS. F. F. STEPHENS,
President;
MRS. FITZGERALD S. PARKER,
Recording Secretary.

ANNUITY BONDS

Protection Against the Needs of Old Age

By J. F. Rawls, Treas.

The Annuity Bonds of the Board of Missions of the Methodist Episcopal Church, South, represent the highest type of investment. They are safe and dependable. During the financial panic of the past year the Board's Annuity fund and Bonds did not decrease. They registered one hundred per cent in value. All annuities, or interest, have been paid promptly and in full.

The Board of Missions of the Methodist Episcopal Church, South, will issue an annuity bond for life upon any sum, $100 or over, and pay to the annuitant a rate of interest based on his or her age.

The Board issues both single and joint bonds. A single bond is issued to one individual and the interest is paid to the annuitant for life. A joint bond, is a bond issued to two, or more, people, and the interest is paid to the several annuitants during their life.

A gift on this basis is called an annuity or conditional gift, and the agreement issued by the Board is called an annuity bond. These bonds assure a safe, fixed and generous income for life. They are a protection against the needs of old age, and at the same time provide funds to promote a world-wide and fundamental Christian service, MISSIONS.

The amount of the annuity, or interest, to be paid is based on the age of the individual. The rate paid is much larger than that paid on other bonds or securities.

If you have bonds or cash on which you depend upon the income for a living, you can increase your income and direct your money by investing in the Annuity Bonds of the Board of Missions, Methodist Episcopal Church, South, Nashville, Tenn.

A SUCCESSFUL EXPERIMENT

By Rev. J. L. Carter

I have been requested by some who know about this experiment and who are also very much interested in getting the best program of Christianity across to the rural church to write this account. If other pastors or other church leaders are in doubt as to the wisdom of such plans, this is to say that it has been tried and it worked.

The attempt which began as an experiment, proved to be a very helpful experience. It was at Mt. Zion Church, on the Union charge. This church is eight miles from Union. I preach two Sunday afternoons each month there. Up until six years ago the Sunday school was considered practically a year-round failure, of the kind that must be reorganized each late spring, to expire when the protracted meeting season gets in swing.

Last year early, we included in the year's plans a revival and a Daily Vacation Church School at this church. To make the story short, after laying the plans before the Workers' Council and Board of Stewards with other interested ones, we decided to conduct the two jointly. This we did the fourth Sunday in July and the week following. The pastor preached at eleven and 7:30 each day. Miss Doris Alford had led a vacation school summer before last. Several local workers were familiar with the work and ready to go forward. We were also fortunate to have a worker from Union who had led the school there in June. She rendered fine help at Mt. Zion also. The work was carried on about in this way: The beginners and primaries met together with a leader and a helper. The juniors, with leader and helpers, worked in separate groups. This work began at 9 o'clock each morning, running till 11. At that time the preaching service was held. The interest was very fine. Parents came to look in on the work. Some drove the children to the church and later brought the rest of the family. This was a remark from a man considerably over seventy: "When I sit here in the old church and listen to those children singing and talking and see them doing things, it makes me just feel the presence of the Holy Spirit."

The effects of the work together was helpful each to the other. Farmers had "laid off" to come to the meeting. It was easier for them to co-operate with the church school. The school leaders helped the children to be a vital part in the preaching services. One fine result was that with a single exception the entire junior class, who were not already church members, made their profession. Some primaries also came into the Church. Then the effects can be easily seen and felt yet. Local workers and teachers got a vision of needs and possibilities that they had never before had. Many improvements on the class rooms were launched. Many other effects which it would prolong this article too far to mention.

If I were going to suggest the weak points I would say that one week is entirely too short. Though if one can only have one week, by all means have that much. Another need is a class for a group say from 13 to 16 years of age. It is our plan this summer to expand the work by adding to the revival and church school for Beginers-Primaries and Junior groups, the Intermediate group, the Senior-Young People group and also the Adult group. Suitable courses will be mapped out for these older groups. These courses will probably take the morning sessions from, say, ten to twelve, while the evenings will be the get-together preaching service. This will not run less than ten days. This ought to provide an intensive program to include the entire church and community. We feel very grateful to God our Father for the experience that came out of the experiment, and confidently expect greater things this year.

TO THE MEMBERS OF MISSISSIPPI CONFERENCE GROUP INSURANCE

On February 10 you will be due for another quarter's premium, which will be the same as heretofore, $4 per quarter, per thousand.

I trust that you will be prompt in your remittance, for remember that I have to pay in advance for all who are in the group. I hope that each member will be sure to get his premium to me before the close of February.

W. D. HAWKINS, Treasurer.

PORTRAIT GALLERY OF NATCHEZ PASTORS

Through the thoughtfulness and attention of Charles Head and Bryant Guice the Men's Bible Class room of the Jefferson Street Methodist church, Natchez, has been made into a sort of Portrait Gallery. Some years ago the framed photographs of fourteen former pastors and several other preachers who had served the church in some capacity were sent to Jackson, Miss., for exhibition purposes, and returned, but never replaced on the walls until a few days ago when the above two members of the congregation rescued them from what had almost become rubbish, cleaned them, repainted the frames, and rehung them, making thus an interesting and vaaluable display.

The following is a list of the fourteen pastors, with the years of service: W. H. Watkins, 5 times pastor, from 1851 to 1872; W. L. C. Hunnicut, 1873-76; W. C. Black, 1881-84, 1904; H. R. Singleton, 1887-88; W. E. Ballard, 1889-92; W. B. Lewis, 1893-96; T. B. Holloman, 1897-98; R. D. Norsworthy, 1899; John E. Carpenter, 1900-03; C. W. Crisler, 1905-06; Robt. Selby, 1907-10; H. B. Watkins, 1912-15; W. H. Saunders, 1918-21.

Messers Head and Guice are hoping to add right away the pictures of Revs. C. C. Evans and O. S. Lewis, recent pastors; and if relatives or friends of any of the former pastors can send pictures of them, all will be framed and placed in this gallery. How interesting it would be to add C. F. Emery, W. H. Huntley, E. H. Mounger, Geo. H. Clinton, W. E. M. Linfield, W. G. Millsaps, R. B. Downer, J. J. Wheat, James P. Limberman, A. T. M. Fly, John G. Jones, O. L. Nash, Levi Pearce, John L. Forsythe, and other worthies further back, such as B. M. Drake and William Winans.

The five other prominent preachers hung in the gallery thus far who were not pastors, are: Bishop A. W. Wilson, who probably preached here as Missionary Secretary (the photo is by Norman of Natchez); G. C. Andrews, Secretary of Mississippi Conference, 1865-99; John A. B. Jones, Secretary of Mississippi Conference, 1900; F. M. Williams, Presiding Elder; Bishop William F. Wightman, who presided over the Annual Conference in Natchez; and on that occasion preached the first sermon in the present auditorium, Nov. 30, 1876.

HENRY G. HAWKINS.

BROOKHAVEN DISTRICT MISSIONARY INSTITUTE, CENTENARY CHURCH, McCOMB, JAN. 9, 1931

The session opened with the singing of Hymn, "Hark, ten thousand harps and voices," Rev. J. L. Decell, presiding elder, conducting the devotional. Rev. Wesley Ezell then led in prayer. Hymn, "Sipirt of Faith, Come Down," was sung, after which prayer was offered by Mr. S. C. Armstrong. Dr. Decell read the first eight verses of the Book of Acts, making appropriate comment on this passage. Rev. T. A. Ferguson led in prayer. Rev. L. M. Reeves was elected secretary. The assembly joined in singing, "The Morning Light Is Breaking." The following visitors were introduced and welcomed: Dr. A. W. Martin, Rev. E. W. Ulmer, Mr. W. D. Hawkins, Mr. O. C. Hull, Rev. J. B. Cain.

Mr. J. O. Emmerich, editor of the McComb Enterprise, made an interesting address on "The Place of Christian Literature in World Evangelization." Mr. O. C. Hull made a few remarks, then presented J. B. Cain, assistant to the executive secretary of the Board of Christian Education of the Conference, who spoke on the relation of the Conference Board to the missionary movement. Hymn, "O, for a Thousand Tongues to Sing," was sung. Dr. A. W. Martin, representing the General Board of Christian Eduation, spoke on the necessity of raising the full quota, and showed how this accomplishment depends upon our own willingness. Hymn, "Am I a Soldier of the Cross?" was sung. W. D. Hawkins urged upon the Institute an increased interest in the Missionary Voice, looking toward a larger circulation. J. R. Goza, Miss Alice Decell and Mrs. Mamie Boone were appointed to take subscriptions to the Voice. Dr. J. M. Sullivan, Conference lay leader, made an address emphasizing the need of the right attitude toward the Voluntary Kingdom Extension Offering. Announcements were made and Revs. J. H. Morrow and W. M. Sullivan were presented. The meeting adjourned for lunch with the singing of "Lead On, O King Eternal," W. M. Sullivan pronouncing the benediction.

The afternoon session opened with Hymn, "Jesus Shall Reign Where'er the Sun." Dr. G. F. Winfield spoke on the importance of getting Christian literature into the homes, with especial reference to the New Orleans Advocate. Curtis Youngblood, District lay leader, addressed the Institute in the interests of The Methodist Layman. W. D. Hawkins presented the mission study book for the year. The missionary literature was distributed. The report of the Committee on Apportionments was read by Dr. C. W. Crisler. After some discussion, the report was adopted. Mrs. L. W. Alford pledged the support of the Woman's Missionary Society to the Kingdom Extension cause. "The Kingdom Is Coming," was sung as the closing hymn, after which Dr. Decell closed the meeting with prayer and the benediction.

L. M. REEVES, Secretary.

Are You Among Those Who Are Praying for a Revival of Spirituality in the Church?

That such a revival is needed every Christian knows. It is the dearest dream of thousands of praying hearts.

But will it come upon people who live in luxury, without ever knowing, from the cradle to the grave, what sacrifice means? Will it come upon the richest people the world over, who yet allow every interest of Christ to languish and fail? Will it come upon those who concentrate 95% of their gifts upon themselves while three-fourths of all the people on earth do not acknowledge His name?

The heart of spirituality is sacrifice. It has been so in every religion. Christ on the Cross is God's seal upon sacrifice as the way to the Father.

Methodists are not sacrificing for Christ! Scarcely one in a thousand ever sacrificed anything for Him! How can we, then, be the vessels of His grace?

Let us call them to it! In the Kingdom Extension Offering—in what many call "hard times"—we have our opportunity to begin. Call them to really sacrifice for the larger interests of Christ's Kingdom. Plant the seeds of revival in the Church.

When we talk about and pray for the revival, reflect upon His words: "Why call ye me Lord, Lord, and do not the things I say?"

GENERAL COMMISSION ON BENEVOLENCES
METHODIST EPISCOPAL CHURCH, SOUTH
Doctors' Building, Nashville, Tennessee

WHAT ABOUT PREACHERS WHO ARE IN DEBT?

By Rev. F. L. Applewhite

During recent weeks there has been some agitation of the painful and persistent "problem of the financially delinquent preacher." It is evident that presiding elders, bishops and others are concerned about this—and rightly so. The only just criticism, it seems to me, that could be leveled at this discussion, would be at its method rather than at the spirit and aim which has prompted it. Just how long it will take the lecturing of bishops and presiding elders and others to effect the desired results, it is hard to determine. It has been going on for a number of years and a recent contributor quotes an elder as saying that the matter becomes worse with the passage of time. Surely it is high time to try something else.

Anyway, due caution should be exercised by the doctors that some simple and guaranteed remedy is not advertised which would probably cause more trouble, if administered, than the original ill afflicting us. In my humble judgment, the plan which Rev. W. W. Jones puts forward so confidently in the first issue of this year must be put in that class. He thinks that a carefully prepared blacklist of the offending brethren sent broadcast to the lay leaders would "turn the trick." Now, let some other brother rise to propose that the bishop at each Annual Conference appoint a firing squad and have these offending gentlemen summarily executed. It may be plausibly argued that this plan would be more effective besides being as humane, for a dead man is better off than a preacher who has been disgraced by his brethren. At least that is my peculiar slant at this question.

However, there is no desire to controvert any view of this subject that has been or may be advanced, especially if the proposal calls for extra-legal and illegal action, which places it beyond the pale of consideration as a possible solution of the vexing problem. It is its own destruction. It is probable that our brother was not serious in the proposal he ventured, but that, in his zeal for the Church, he was simply calling attention to an ugly situation which needs radical and effective treatment. In this we all agree. The general idea, ever so often advanced, that preachers ought to pay their debts is not even open to debate. But there is this further matter for us to think about, that the agitation of a subject like this, unless it issues in some corrective action, is liable to do great harm in casting discredit on the ministry as a whole and in giving an exaggerated picture of the evil to the public upon whose confidence the success of our labors so largely depends. Moreover, we are likely to imagine that when something has been denounced that our responsibility has been discharged. This is not meant as decrying honest and earnest attempts to do away with an embarrassment like this about which I am talking, but simply to maintain that unless we deal actually and helpfully with the fundamentals of the total situation, then silence would be the better part.

What are these fundamentals which need our thoughtful and prayerful attention?

I beg leave, in the first place, to rule out that inconsiderable class of preachers who are reckless and consequenceless spenders; who ride too much and in autos too expensive for them; who incur debt without a purpose to pay; who live beyond their means in foolish extravagance. If our present laws and our men in authority are not equal to dealing with such men as these, then no amount of newspaper discussion and no amount of lecturing by the bishop over the heads of a class of young preachers at Conference can avail anything whatsoever. There is a lawful way to handle these offenders, and if there is lacking courage to evoke the proper action, some other "simple" plan that would make an elder liable for maladministration will hardly be tried, however desperate the situation. But let me repeat that this class of offenders is inconsiderable. Most preachers, the vast majority of them, are honest and honorable men. If they are in debt and cannot pay it is a matter of sorrow to them and should be to every Christian man or woman. If there are a considerable number of preachers who are in this state, then let us try to find out what is the matter and what can be done about it.

With these convictions stirring me, I am offering this diagnosis of the trouble which may be unsatisfactory, but, at least, it has the merit of being my honest conclusion arrived at after some years of observation as well as through the fires of a sometimes poignant experience. It is not hoped that everything will be said that ought to be said, or that the perfect way out will now be indicated. But I am going to risk the charge of being egotistic by saying that most of those who talk and write on the subject generally ignore a very important though, it would seem, a very patent part of the subject. And that is this, when an honest man who is in debt cannot pay, it is due to one, or to both, of two things, (1) He has had unusual expenses of an unavoidable nature, which his income could not altogether meet, or (2) His income has been below the level of necessary, normal living expense.

That the first named of these conditions sometimes does overtake a preacher, is unfortunate, but true. The ordination rites do not immunize a preacher against the misfortunes which occur to other men, neither do they miraculously expand the purchasing power of an inadequate salary. Particularly with reference to the second matter of the undersized salary, I venture this rather obvious statement: there has slipped up on us almost unawares this condition—that living costs have increased out of proportion to our ability to meet them. The standard of living now, to which we must conform or get into some other business, presents a variety of expenses which our fathers knew nothing of. This standard may be wrong, but the practical difficulty may be imagined, for instance, if the preacher should try to clothe his girls with gingham dresses and cotton stockings, and transport the family about in a surrey drawn by a pasture-fed plug horse. He would quickly find the argument going against him.

Undoubtedly, the auto has had much to do with this increase, and possibly too often we do unnecessary riding. But that the auto is a necessity rather than a luxury with most of us, is granted, I feel sure. And this is true, that on those works where it is most necessary, often the salaries are smallest.

Of course, these are difficulties with which every family has to wrestle, more or less. The minister is not the only man who is perplexed over the times and the peculiar trials of this modern day. And it is true, too, that there are other men than we whose salaries are insufficient to meet the needs of their families. But it is true, too, that the job which keeps a man stationary has decided economic advantages over that which keeps one in a moving expectancy. In many families these days father is not the only working man. Mother is sometimes a stenographer and sons and daughters are part time employees. So, in this way a living is honestly won and a competence is stored against the "rainy day." It is not so easy for their pastor, whose family is regarded as, like him, set apart for spiritual functions, to adopt any such method of making ends meet. Generally speaking, the preacher is expected to live, flourish and support his family on what is paid him, and I do not quarrel because of this fact, provided the salary is sufficient.

To put the matter concisely as I know how, our generation confronts its peculiar problems and these problems cannot be met by exactly the same methods of solution as those of a half-century ago, or of any past time. Most laymen do not know that at times in Methodist history the ranks of our clergy have been depleted ruinously by location of the best of the preachers on account of purely economic reasons. Steps have had to be taken to fend ruin from the Methodist Church by the abandonment of outgrown laws restricting salaries to ridiculous amounts and fixing time limits which made family life impossible. That we have arrived at that stage of perfection where we can now rest easy and assure ourselves that nothing further need be done for the assistance of the ministry in the simple art of making a living, would perhaps be disclaimed even by the most conservative. It may be that the time is not here for any further adjustment, but in my opinion, IT IS. And this is not said captiously or with disregard to the many comforts and honors that the ministry enjoy today, but with a sincere wish that something might be done which would forestall the discredit and ruin which will come to us and to our Church unless we are enabled to live debt-free and in some measure of economic independence.

It may not be amiss here to point out that the predicament of the Methodist preacher embarrassed by business reasons is possibly greater than it was in that former time. Then a local preacher really functioned, and, moreover, in those more primitive times, it was easy to switch from one business to another. Location now is with most the last desperate resort, and in many cases it can offer nothing but privation and distress. The corrective must be applied to conditions within the ministry itself and not leave a man the alternative of fighting a losing battle within the itinerant ranks, or a losing battle out in the business world.

Now, with some hesitancy, I beg leave to propose what seems to me a more excellent way. Let the presiding elder of each district appoint a committee of laymen and preachers to examine into the living conditions of each and every preacher family where the preacher receives less than—say $1,800—and wherever it is evident that there is embarrassment let them estimate what would be a reasonable increase of salary to take care of the deficit, and when a summary of the entire district has been made, then put on an educational campaign in those underpaying charges to see whether they can be made to do better; then levy an assessment for Home Missions sufficient to make up the difference between what the charges pay and what they should pay. In short, I am advocating a thorough-going method of inquiry to find the facts, followed up with the only plan I can imagine to fatten the lean situations.

In my humble judgment, the Church should fix some amount as a minimum salary and every preacher should have the assurance that he will receive at least that amount. All this is said with the clear consciousness that some dear friends of mine thoroughly disagree with me. For it has been argued to me or in my hearing that a Methodist preacher is a soldier who should go where he is sent uncomplainingly, take what he gets and live on it if he can, and the Lord will take care of him! Well, if this attitude of beautiful resignation should govern in—say the work of Foreign Missions, then we might agree. But that is not the case and ought not to be. My judgment is that we have glorified poverty for the Methodist preacher unduly, overlooking the possibility that the great achievements of the itinerant Methodist preachers have been in spite of, rather than because of, their poverty. We do not need, neither do we ask for wealth, but we have a right to expect adequate support.

All this I speak in Christian love, without desiring to excuse any preacher for dishonesty or even for the failure to handle his affairs with economy and good sense. The uppermost thought with me is that the emphasis has been wrongly placed and that before men are condemned for a condition, let us see if there are causes for the condition which may be remedied by the Church to whose services these men have dedicated their lives.

BELLS OF VARIED TONES

Bells are to the ear what sunsets are to the eye. I sometimes see the color in the tones of bells, and I often have heard the music of flaming horizon, tinted cloud and penciled sky. Last year I had promised my family a single holiday treat: a motor trip to Florida to hear the carillon on Bok's "Singing Tower." We did not go; but merrily rang the bells of the Christmas-tide in our town and church. And Vinton Methodism had a glorious Watch-Night service; and, after four hours of worship and conference, we rang out the old and rang in the new, with "Praise God from whom all blessings flow."

* * *

Light as seems the jingle of the telephone bell, it can be the harbinger of sad news. On the night of January 9, it called me to Ferriday—Brother J. M. Alford speaking—and I started immediately. Leaving my wife at Oakdale, I drove next morning to my field of labor for last year; and on Sunday, the 11th, I preached the sermon at the funeral of Dr. James Truman Reeves. He had been a useful man in his profession, successful in business, a good citizen, loyal Christian, devoted husband and true father; and he had been a patient and uncomplaining sufferer through more than a dozen years of serious bodily affliction. He was a trustee of our Ferriday church and a loyal and helpful friend of its pastors. Brother Alford had charge of the funeral, at which more people assembled than I ever saw gathered on any previous occasion in the town. A good man has gone to his reward.

* * *

All voices rang harmoniously in the Lake Charles District Stewards' and Lay Leaders' meeting, January 14—even if the pastors were there! But it was not the harmony of self-satisfied good-nature and mutual admiration, feigned or real. The voices rang in unison; but there was resolution, challenge and appeal, as laymen and preachers pledged themselves to a year of consecrated and sacrificial toil for the Master under the leadership of our alert and capable presiding elder. The writer rang the Advocate bell in that meeting, and is ringing it this week in his own pastorate. The old "New Orleans" is straightened; but I think it is in the pangs of a New Birth.

* * *

Last night, January 21, Vinton (as Sam Jones would say) "done it a'gin". I had announced last Sunday that Wednesday would be my birthday; that I wanted a party at the church at 7:30, and "lots of presence." I invited the whole church to the mid-week service, promising to tell my age (!) to all who came, and not to like those who didn't—any more for a week! Not only many of our own people came, but many Baptists, Catholics and the rest. I gave my age in seconds, and while they were trying to reduce more than seventeen hundred million seconds to years by mental arithmetic, gave them a historical and biblical intelligence test, by saying, "I am as old as Columbus was when he discovered America, and if I live nine hundred-thirteen years longer, I shall be as old as Methuselah"! We had a good service and profitable study in the Acts. Then ye pastor was treated to a surprise reception. There were music, singing, readings, refreshments and congratulations. Then the Missionary Society presented us with a four-story cake, adorned with flaming tapers, which, not knowing my age, they had wrought into a question mark. Then they announced that they would adjourn to the parsonage, so that all might see the beautiful new furniture. As we carried our cake into the dining room, we found not only presence, but presents; a pounding, a shower—a cloudburst of them! So rang the birthday bells. That was the best birthday I ever had, except the first!

ARTHUR M. SHAW.

THE ROMAN CENSORS

By Rev. John D. Ellis

REV. JNO. D. ELLIS

FOUR hundred and forty-three years B. C., among the Romans, men were appointed to the office of censor. The Latin and the English are the same—"censor," and the word means to value, to tax, to estimate, etc.

The censors made a register of the property of the people, and they were overseers of morals and conduct.

It was their duty to survey, rate and correct the manners of the people.

They had the power to punish and to inflict a public mark of ignominy. It was within their power to be very severe, and sometimes they were hard and unreasonable.

Occasionally, they took a man's horse away from him by saying, "You are not plowing to suit us." Their power extended to private families, and they restrained from extravagence. Sometimes they would say, "You are wasteful—too prodigal—amend," etc.

The censors went so far as to impose fines on unmarried men. They said to a man, "You are of full age and you must marry." If he failed to marry, a fine was imposed on him. The censors were configurators who shaped things according to custom or their own ideas, and the people were subject to their decisions. We can conceive how at times they were not very popular, and that often they could have been offended at the noble talents and superior property of others. Were they to come along today with the same power, many of us would feel like giving them "a crack on the head." We prefer to take our liberty and morality from the teaching of Scripture, rather than be governed by the "ipse dixit" of men whose own ideas may not be superior. We can conceive of some things in which even a "censor," with the Roman government behind him, is a meddlesome-Mattle.

It is sometimes said of a man, "He has a censorious spirit," and the meaning is that he is addicted to a carping, critical, censuring spirit. "Censor" is the great grandaddy of "censorious," to blame, to condemn.

In English, we say "censure," which means to blame, to condemn, from "censorious," from "censor."

It is just sometimes to censure a man; still, we do not like the censorius spirit in a man; such a spirit is against the teachings of Scripture. A man with the censorious spirit can bestow too much attention upon the conduct of others, which would be better bestowed upon himself. Self-examination would make his judgments more charitable. There are some "nimrods who are mighty hunters for faults in other people." They are apt to sometimes "pardon the ravens and condemn the doves."

It takes a very wise man, and a very perfect man to occupy the office of "censor." Sometimes men occupy the office who are self-appointed. They find motes in the eyes of others when beams are in their own. It is possible also for a "censor" to find fault where there is none. There is nothing out of place in the "censorship" of things today which need regulating and which do not violate man's inalienable rights. We are willing to have in America "censorship" of magazines, moving pictures, etc., and can have, without outraging the inalienable rights and liberties of any citizen.

All men have certain natural rights which are inalienable, but public decency is not an inalienable right. When the "censor" violates either Scripture, natural rights, or common sense, then "censorship" should be exercised over the "censor."

MY BROTHER BARNEY

By Rev. J. M. Lewis

He is gone—that brother o' mine;
The oldest of we preacher-boys,
Nathaniel was his spiritual name.
A man without guile was he;
Naught did he say against his fellowman,
Though some spoke ill of him;
He bore it with Christian fortitude,
And left it with Christ his Lord.
He loved as few men love
The people of his charge;
He did his best for his Master,
'Til life from him did part.
Never on earth will he sing
With his brothers here again;
But in that brighter world above,
He awaits the objects of his love.
With Father, Mother he has joined,
With two brothers, two sisters, too;
To await the coming of the rest,
For we all will join them soon.
Oh, what a gathering that will be
On that bright and shining shore,
When we, one by one, all get to Heaven,
There to part—NEVERMORE.

A SURPRISE PARTY

Saturday, Jan. 24, at 7:30 p. m., the doorbell of the Jackson District Methodist parsonage rang lustily and when Rev. J. T. Leggett opened the door, he was greeted by the more or less harmonious sound of laughter and shouts of joy expressing the familiar greeting: "Happy birthday to you!"

Before the surprised and delighted "Elder" could regain his usual dignity, this hilarious group who had planned this attack on his domicile marched by him into the beautifully lighted and cheery living-room. Those present were: Rev. and Mrs. A. B. Barry of Glendale Church, Rev. and Mrs. L. L. Cowen of Galloway Memorial Church, Rev. and Mrs. C. A. Schultz of Grace Church, Rev. and Mrs. T. O. Prewitt of Millsaps Memorial Church, Rev. and Mrs. Joseph A. Smith of Capitol Street Church, and our involuntary but gracious host and hostess, Rev. and Mrs. J. T. Leggett, and their splendid son, Candler Leggett.

The party reached its climax when Mrs. A. B. Barry opening the doors into an adjoining room revealed a beautiful day-bed and a smoking stand. She then called upon the pastors to make impromptu presentation speeches. Each pastor made a few felicitous remarks expressing affection for Brother Leggett, and appreciation of his efficient and capable leadership and his sincere and brotherly spirit. Brother Leggett made an eloquent and touching response.

A large pound cake decorated with sixty-five tiny candles was then presented the gay and agile sixty-five years young honoree. Someone in the crowd declared that if he would blow out all the candles in one breath, he would get married again. The alleged candidate for another matrimonial venture exhaled so vigorously that he not only extinguished every candle but came near blowing them off the cake.

After a bit of pleasant conversation and music, Mrs. Leggett, assisted by Mrs. Barry, served delicious ice cream with generous slices of the cake.

JOSEPH A. SMITH, Reporter.

New Orleans Christian Advocate

J. L. DECELL, D.D., Editor.
C. MILTON CHALMERS, Manager

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DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

FIFTH GENERAL MISSIONARY COUNCIL, FIRST CHURCH, NEW ORLEANS, FEBRUARY 24-26.

(Continued From Page 1.)

"All Methodist people interested in the evangelization of the world are invited and earnestly solicited to attend the General Missionary Council this year. The session will open on Tuesday evning, February 24, with an address by Dr. Brockman and all persons are urged to be in their places by that time. Each delegate and visitor should make his own hotel reservations in advance. Dr. W. L. Doss, presiding elder of the New Orleans District, is chairman of the local arrangements committee, and will be glad to furnish any information desired. For a complete program and other information concerning the gathering, write to the Board of Missions, Doctors' Bldg., Nashville, Tenn."

Many of our people within the Louisiana and Mississippi Conferences should avail themselves of attending this Council of Missions. It will be an unusual privilege to hear outstanding speakers like Bishop Mouzon, Bishop Pascoe, Dr. Brockman, Dr. Cram, Dr. Hutchinson and others.

ABRAHAM LINCOLN

One hundred years ago there was a tall, awkward youth who arrived in New Orleans on a flatboat. He came with a Mr. Gentry with a load of produce. That youth was Abraham Lincoln.

While we do not believe in canonizing Mr. Lincoln, we would not join with Edgar Lee Masters, lawyer-poet, in "ripping the mantle of greatness from Lincoln's shoulders." All, save the Crystal Christ, have their flecks. Posterity need not demand perfection of her entombed great. There are spots on the sun.

In writing of Mr. Lincoln's marriage to Miss Mary Todd, Lexington, Ky., which proved an unhappy marriage, the historian, John Lord, says: "It is unfortunate for the fame of many great men that we know too much of their private lives."

However much skeptical atheism occupied him in his earlier years, as time went on and responsibilities grew weighty he could but say "As God gives us to see the right." Bishop Simpson is said to have been often with President Lincoln in prayer; and though he never united with the Church, it isn't necessary to leave Abraham Lincoln in the camp of avowed atheists in order to magnify the Christian virtues of Robert E. Lee. Lee needs no bolstering; he only needs to be seen!

There must have been some elements of innate greatness in Lincoln. For any man to come from the humble place he did and climb on until over the astute Chase, and Seward and Cameron he was nominated by his party for President and elected to the first place among his countrymen, there must have been something about him that set him apart.

It probably goes without much question to-day that had Abraham Lincoln lived the South would have been saved much of the ignominy that she suffered. Hence sons and daughters of the South join with those of the North in respecting the memory of Abraham Lincoln who was born one hundred and twenty-one years ago to-day.

REV. W. J. O'BRYANT PASSES TO HIS ETERNAL REWARD

Rev. W. J. O'Bryant, a superannuate member of the North Mississippi Conference, and a Confederate Veteran, died at Gulfport, Miss., Sunday, February 8. He was born at Florence, Ala., in 1839. He had reached the ripe age of ninety-one years. He had been a resident of Mississippi for the past fifty-seven years.

In one of the editor's pastorates, Brother O'Bryant's son was a member of his church, and when he would visit the son he always attended the Sunday services. He was a sweet spirited saint in Israel, full of hope and waiting for the summons to come up higher. While he waited he spent much time in prayer. His public prayers were with unction and the audience often was made to feel,

"And heaven comes down our souls to greet,
While glory crowns the mercy-seat."

He was of the old-time Methodist type. He builded on the verities of the Scriptures and the adequacy of the gospel.

"The builder lifted his old, gray head,
'Good friend,' in the path I've come,' he said.
'There followeth after me to-day
A youth whose feet must pass this way,
The chasm that held no fear for me
To the fair haired youth may a pitfall be,
He, too, must cross in the twilight dim,
Good friend, I'm building this bridge for Him.'"

Those who cross on a bridge like that Brother O'Bryant built will find it like Jacob's ladder that reached to heaven.

Funeral services were held Monday from the home of his daughter, Mrs. J. A. Johnson, by his pastor, Rev. A. M. Broadfoot.

BISHOP DOBBS' CALLS PRESIDING ELDERS' MEETING

The presiding elders of Louisiana and Arkansas are hereby called to meet in Shreveport, La., at the First Methodist Church, at 10 o'clock, Tuesday morning, February 17, 1931.

HOYT M. DOBBS.

Shreveport, La., February 4, 1931.

SUBSCRIPTIONS RECEIVED

The following is a report of subscriptions sent in from January 1 through February 7. It may be that some name has been overlooked; if so, please correct us.

We appreciate the good work that has been done by those who have responded; and know that there will be many others to put their special Advocate effort on yet. He who runs may read that 617 renewals and new subscriptions in five weeks falls far below actual necessity.

We thank each and every one for their response and trust that on March 7, we can add twice as many to the report.

The list is as follows:

LOUISIANA CONFERENCE

Rev. L. W. Smart, Harmon, La.	31
Rev. Guy M. Hicks, Mansfield, La.	29
Rev. F. N. Sweeney, Franklinton, La.	20
Rev. J. L. Williams, New Orleans, La.	19
Rev. J. B. Shearer, Gueydan, La.	15
Rev. R. H. Wynne, Minden, La.	11
Rev. M. S. Monk, New Orleans, La.	10
Rev. J. B. Peters, New Orleans, La.	10
Rev. J. F. Dring, Pleasant Hill, La.	8
Rev. J. R. Roy, Rayne, La.	8
Rev. R. H. Harper, Lake Charles, La.	7
Rev. T. J. Holladay, Ida, La.	7
Rev. H. L. Johns, New Orleans, La.	7
Rev. P. B. McCullen, Ringgold, La.	7
Rev. R. L. Nease, Jr., Colfax, La.	7
Rev. Martin Hebert, New Orleans, La.	6
Rev. W. D. Kleinschmidt, Vivian, La.	5
Rev. J. B. Williams, Plain Dealing, La.	5
Rev. J. B. Bonnecarrere, Donaldsonville, La.	3
Rev. J. W. Boothe, Winnsboro, La.	3
Rev. R. S. Walton, Amite, La.	3
Rev. G. H. Corry, Pearl River, La.	2
Rev. K. W. Dodson, Arcadia, La.	2
Rev. Geo. Fox, Hodge, La.	2
Rev. J. B. Grambling, Hammond, La.	2
Rev. A. S. Lutz, Alexandria, La.	2
Rev. A. T. Law, Cotton Valley, La.	2
Rev. W. F. Roberts, Mooringsport, La.	2
Mrs. B. F. White, Pioneer, La.	2
Rev. J. A. Alford, New Orleans, La.	1
Rev. H. M. Brown, Lafayette, La.	1
Rev. W. W. Drake, Monroe, La.	1
Rev. Alonzo Early, Belcher, La.	1
Rev. J. F. Foster, Bunkie, La.	1
Rev. C. B. Powell, Campti, La.	1
Rev. Wm. Schuhle, Plaquemine, La.	1
Rev. C. F. Sheppard, Clinton, La.	1
Rev. A. W. Townsend, Jr., Farmerville, La.	1
Rev. B. W. Waltman, Baker, La.	1
Rev. F. L. Wells, Baton Rouge, La.	1
Rev. A. M. Wynne, Zachary, La.	1
Total Louisiana Conference	249

MISSISSIPPI CONFERENCE

Rev. J. A. Smith, Jackson, Miss.	71
Rev. W. B. Alsworth, Tylertown, Miss.	22
Rev. J. E. Gray, Crystal Springs, Miss.	14
Rev. W. B. Jones, Philadelphia, Miss.	11
Rev. J. H. Moore, Scooba, Miss.	10
Rev. J. L. Decell, Brookhaven, Miss.	9
Rev. Wesley Ezell, Wesson, Miss.	9
Rev. D. W. Ulmer, Glancy, Miss.	9
Rev. J. H. Morrow, Gloster, Miss.	8
Mr. J. C. Marler (Rev. H. E. Raley), Harperville	7
Rev. B. H. Williams, Osyka, Miss.	7
Rev. H. L. Daniels, Lang Beach, Miss.	6
Rev. W. J. Dawson, Meridian, Miss.	6
Mrs. S. Ewing (Rev. O. S. Lewis), Cantan, Miss.	6
Rev. C. W. Wesley, Shubuta, Miss	6
Rev. A. M. Broadfoot, Gulfport, Miss.	5
Rev. J. F. Campbell, Meridian, Miss.	5
Rev. R. S. Saucier, Brooklyn, Miss.	5
Rev. T. H. King, Heidelberg, Miss.	4
Rev. T. B. Winstead, DeKalb, Miss.	4
Rev. Jno. D. Ellis, Purvis, Miss.	3
Mrs. H. O. Middleton (Rev. C. H. Strait), Mendenhall, Miss.	3
Miss Annette Wilkinson (Rev. Percy Vaughan), Roxie, Miss.	3
Rev. F. L. Applewhite, Bolton, Miss.	2
Rev. C. C. Clark, Bay St. Louis, Miss.	2
Rev. L. L. Cowen, Jackson, Miss.	2
Miss Gertrude Davis, Brookhaven, Miss.	2
Rev. W. A. Hays, Hattiesburg, Miss.	2
Rev. N. S. Loftus, Trenton, Miss.	2
Rev. W. W. Murray, Hamburg, Miss.	2
Rev. T. J. O'Neil, Meridian, Miss.	2
Rev. F. B. Ormond, Ellisville, Miss.	2
Rev. I. H. Sells, Carthage, Miss.	2
Rev. D. E. Vickers, Silver Creek, Miss.	2
Mrs. E. Lou White, Bond, Miss.	2
Rev. L. E. Alford, Vicksburg, Miss.	1
Rev. T. B. Cottrell, Fayette, Miss.	1
Rev. Murray Cox, Biloxi, Miss.	1
Rev. P. H. Grice, Madison, Miss.	1
Rev. J. C. Jackson, Collins, Miss.	1
Rev. J. H. Jolly, McComb, Miss.	1
Rev. W. H. Lane, Wiggins, Miss.	1
Rev. J. A. Moore, Rolling Fork, Miss.	1
Rev. C. T. Noble, Ellisville, Miss.	1
Rev. H. L. Norton, Edward, Miss.	1
Rev. L. L. Roberts, Hattiesburg, Miss.	1
Rev. J. L. Sells, Port Gibson, Miss.	1
Rev. G. G. Yeager, Biloxi, Miss.	1
Total Mississippi Conference	270

NORTH MISSISSIPPI CONFERENCE

Rev. Wm. L. Robinson, Coffeeville, Miss.	24
Mr. L. J. Howard (Rev. W. R. Lott), West Point, Miss.	16
Rev. M. E. Scott, Pickens, Miss.	11
Rev. E. S. Lewis, Corinth, Miss	6
Mrs. G. B Taylor, Cleveland, Miss.	8
Rev. J. O. Dowdle, Lake Cormorant, Miss.	5
Rev. J. C. Wasson, Marks, Miss.	4
Rev. W. T. Phillips, Myrtle, Miss.	3
Rev. R. T. Hollingsworth, Nettleton, Miss.	2
Rev. H. R. McKee, Boyle, Miss.	2
Rev. S. B. Potts, Ebenezer, Miss.	2
Mrs. R. A. Tucker, Aberdeen, Miss.	2
Rev. W. L. Atkins, Calhoun City, Miss.	1
Rev. S. A. Brown, Durant, Miss.	1
Rev. O. A. Clark, Duck Hill, Miss.	1
Rev. J. B. Conner, Olive Branch, Miss.	1
Rev. K. S. L. Cooke, New Albany, Miss.	1
Rev. L. M. Lipscomb, Grenada, Miss.	1
Rev. W. Storment, Louisville, Miss.	1
Rev. J. W. York, Carrollton, Miss.	1
Total North Mississippi Conference	95

MISCELLANEOUS

Dr. G. C. Ballard, Little Rock, Ark.	3
Total subscriptions received	617

MISSISSIPPI CONFERENCE BOARD OF CHURCH EXTENSION

The executive Committee of the Mississippi Conference Board of Church Extension will meet in the Capital St. Church, Jackson, Miss., Tuesday at 2 p. m., March 10, 1931.

Write to Rev. I. H. Sells, Carthage, Miss., for blank application to the General Board.

W. M. WILLIAMS, Chairman.

PERSONALS AND OTHER NOTES

Rev. Robert M. Brown, presiding elder, Ruston district, announces that the District Conference will be held at Jonesboro, La., April 2-3.

Rev. C. C. Weir, pastor, Winnfield, La., and Mr. R. S. Walsh, an official member of his, delighted the Advocate office by calling on Tuesday of last week. They were in the city attending the Grand Lodge of Louisiana.

We thank Brother P. B. McCullen, who is having a splendid year at Ringgold, La., for the seven subscriptions he sent in from his charge. We are carrying a full statement of his work in another section of the Advocate.

Rev. L. R. Nease, Jr., pastor, Colfax, La., had time to find seven subscribers to the New Orleans Christian Advocate and we thank him for his interest and trust that the year's work may prove satisfactory in every way.

Rev. T. J. Holladay, pastor, Ida, La., is having an encouraging start for the year. He has sent in a list of eight subscriptions which we believe will help him in accomplishing the goal which he has set for himself and charge.

Bishop Paul B. Kern, who is now in the Orient, sent the following cable to the Board of Missions, "Dr. Cram, Missionary leaders, and natives in Orient plead with home church stand by them in this hour, needs heartbreaking, fields white."

Rev. J. F. Dring, pastor, Pleasant Hill, La., favored the Advocate with a list of seven subscriptions and check to cover. He writes, "We have had a splendid beginning here. The outlook is fine, we preach to splendid congregations at every church."

Rev. J. P. Bonnecarrere, pastor, Donaldsonville, La., faces the new year with a determination to succeed in all the work of his charge. He has supplemented his activities by seeing to it that the Advocate is to go into a number of the homes of his charge.

Rev. C. W. Wesley, the aggressive pastor at Shubuta, Miss., was royally received on his return from Conference to begin his second year. People have been kind and thoughtful and are loyally supporting him in his work. We thank him for a list and check for nine subscriptions.

Bishop Collins Denny has appointed Rev. Lester T. Nelson as pastor at Georgetown, Miss., to succeed Rev. B. W. Lewis, deceased. Brother Nelson was serving the Porterville circuit in the Meridian district. Rev. T. J. O'Neil, presiding elder, will use Rev. J. B. King to supply Porterville.

Brother James H. Ramsey, a faithful layman of New Albany, Miss., in a business communication to the office, writes in the highest terms of the work of Rev. J. H. Holder, the new pastor at New Albany. Brother Holder completed a quadrennium of splendid service at Grenada and his pastorate at New Albany will be successful.

Rev. W. D. Milton and the people of the goodly town of Greensburg, La., are to enjoy the privilege of having Dr. Theodore Copeland, general evangelist, of Dallas, Texas, to lead them in a revival. Dr. Copeland is one of the stronger preachers in the church and we trust that there will be a great awakening at Greensburg.

We are not surprised that Rev. H. E. Raley is continuing his successful work as pastor of the Harperville and Lena, Miss., charge. Brother J. C. Marler favored us by sending in seven subscriptions from Harperville. We thank Brother Marler for his splendid work and trust that the Advocate will contribute toward the success of the charge.

Rev. Irl H. Sells, pastor at Carthage, Miss., suffered an attack of influenza and was unable to preach on the fourth Sunday in January. Rev. John L. Sutton, manager of the Children's Home Finding Society, Jackson, delivered helpfu[illegible]ermons on that day. We hope Brother Sells has been able to resume his duties, which he never neglects.

It was interesting to read from a report of a good pastor that his people had pounded him among other things with "backbones." That could be more significant than at first realized. Of all times this is the time when the Methodist preacher will have an opportunity to show that he has backbone.

Miss Martha Pardue, Winnsboro, La., writes, "Our New Orleans Advocate is growing so rapidly in interest and value I am sure its number of subscribers would grow if our church membership could only be made cognizant of its readableness and worth." We appreciate the renewal and kind expression of Miss Pardue.

At a recent meeting of the Mississippi Society, First Church, Gulfport, little Peggy Oberschmidt sang to the delight of all present. One of the greatest services the Woman's Missionary Society renders is turning the minds and hearts of the little ones toward the Saviour and the mission of his church.

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NASHVILLE, TENNESSEE

PROTECTION
AGAINST OLD AGE

The meeting of the North Mississippi Council of the Board of Christian Education was held at Grenada on January 27. A large attendance was had and the important announcement was made that Bishop Paul B. Kern would be one of the principal speakers at the Methodist Young People's Assembly which will be held at Grenada College June 8-13.

Rev. W. M. Sullivan, Commissioner of the Orphans' Home, Jackson, preached at Main Street Church, Biloxi, Miss., on Sunday, January 25. Brother Sullivan is giving himself unreservedly to liquidating the embarrassing indebtedness at the Orphans' Home. He should have the hearty co-operation and sacrificial support of all Missisppi Methodists.

Mrs. F. A. Grimes, widow of the late Rev. F. A. Grimes, suffered painful, though not serious, injuries caused by an automobile accident which occurred when she was driving to Sunday school at Hazlehurst on Sunday morning, February 1. Mrs. Grimes was carried to Jackson, where she is recuperating at the home of her brother-in-law, Mr. Charles Grimes.

Rev. W. J. Dawson, pastor, Hawkins Memorial, Meridian, Miss., and secretary of the Methodist Ministers' Association, writes that special effort for the Advocate was postponed in that city, but gives assurances that the work will yet be accomplished. However, Brother Dawson has personally found it possible to proceed with the Advocate work and has our appreciation for six cash subscriptions.

Sometimes a sense of humor will save a situation. It is reported that one of the pastors in the Advocate territory heard that his members were not pleased with his assignment. Instead of becoming discouraged he said in his opening sermon, "I hear that you say I am not much of a preacher. Very well, I know it. And you know that if I could preach I would not have been sent to this community." The congregation and preacher both are now happy.

Rev. J. E. Gray, pastor, Crystal Springs, Miss., has the work of his important church well in hand. His officials and other members are loyally following his leadership as he begins his second year. He has the appreciation of the Advocate for a list and check for fourteen subscriptions. If all the charges that can would go and do likewise the Advocate would be relieved and render much better service.

The many friends of Rev. and Mrs. D. W. Ulmer will be distressed to learn that the physicians have directed Mrs. Ulmer to spend several months in the Sanatorium at Magee. Mrs. Ulmer faces her recuperation with resignation and determination. Let prayer be made that God will help in the full restoration of her health and strength. Brother Ulmer favored the Advocate recently with nine subscriptions, for which we thank him.

Rev. W. B. Alsworth, pastor, Tylertown, Miss., and his enterprising people have completed the restoration and repair of their church building. They now have one of the most substantial and attractive buildings in the Conference. Brother Alsworth delighted the Advocate office with a list and check for twenty-one subscriptions. What has been done at Tylertown for the Advocate could be done in most every charge within the three Conferences.

Rev. John D. Crymes, formerly a member of the Mississippi Conference, died Saturday, February 7, while en route to a hospital in Jackson, Miss. Brother Crymes was 65 years of age. In the early years of his young manhood he attended Vanderbilt University, from which he entered the Conference. For the past number of years he made his home at Meridian, Miss., at which place his funeral was held. Interment was in Magnolia cemetery at Meridian.

The adult division of the local church board of Christian Education of the First Methodist church at Lake Charles held its first meeting on Thursday night, January 29. The various departments were properly co-ordinated and the entire division manifested a spirit of co-operation. At the conclusion of the business session a delicious supper was served under the direction of Mrs. Lonnie Clark, Mrs. L. A. Wallace, Mrs. George Monroe, Mrs. R. I. Gould, Miss Lillian Morrison and Miss Ethelyn Crawford. Mrs. Harper is a teacher in the adult division and Dr. Harper was present at the meeting to lend his aid in perfecting plans for the year's work.

Mr. Frederick Sullens, editor, Jackson (Miss.) Daily News, gave editorial notice on Sunday, January 25, of a sermon Dr. L. L. Cowen, pastor, preached at Galloway Memorial Church on "The Introvert and the Extrovert," in which he said, "The Galloway Memorial, a congregation founded in the early dawn of Jackson's history, has been served by many able pastors, but the list reveals no man, with the single exception of the loved divine whose name it bears, more eloquent, scholarly and convincing than the present occupant of its pulpit." Dr. Cowen's first year was one of unusual success and the second bids fair to become even more so. Jackson is a growing and progressive City and Dr. Cowen is giving spiritual leadership to the hosts of Methodists who visit the city, as well as the members of his congregation.

The Home Circle

ST. VALENTINE'S DAY

Not always is a valentine
  Composed of fancy paper,
With buds and birds and clever words
  And cupids all a-caper;

Sometimes it's just a line to tell
  How one friend loves another well,
How one heart hopes the year may
    bless
  Another heart with happiness.

O birds and darts and sugar hearts,
  Are very gay and fine,
But often just a faithful word
  Will make a valentine.

—Youth's Companion.

GRANDMA'S VALENTINE

I bought a lovely valentine
  For Grandma, and as clear
The little golden letters said—
  "I'm thinking of you, dear."

But, oh, I wanted something else,
  So hard I almost cried.
So just before I sealed it up,
  I dropped a kiss inside.

—Allx Thorn.

BOYS AND GIRLS: VALENTINE GIFTS

It was a snowy day in early February, and Lois and Donald Kirkland were in the living-room. Lois was sitting at the piano, strumming a few notes now and then, and gazing out of the window, lost in thought, building castles in the air. Donald was deep in a thrilling adventure story. However, the short winter twilight was rapidly closing in, and it became difficult to see the printed pages. So, when Lois came over and dropped down into the big chair in front of the fire, Don closed his book, stretched his feet out at full length, placed his locked hands behind his head, and said, "I say, Lois, don't you think it's up to us to do something on St. Valentine's Day this year. It seems to me we've been accepting things all these years, and not doing very much in return."

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Ease your sore throat and reduce the infection:

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Genuine tablets of Aspirin — stamped Bayer — make a marvelous gargle. That soreness is relieved at once. For any sore throat, colds, headaches, etc., see proven directions in each package.

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"That's right, Don, I was thinking about it today," his sister replied. "But what can we do? I haven't more than seventy-five cents to spare, and you spent all your pocket money on that ski harness."

"Oh, I guess I could scrape up as much as you have," Don answered. "And out of a dollar and fifty cents, I guess we could buy the Valentines, paper and ribbon and cards."

"My goodness, Don!" exclaimed Lois. "You are thinking of stretching that money all right!"

"You just listen to me, Madam," was the reply. And then Donald unfolded his plan

"Goody-goody!" and Lois clapped her hands. "I think that's a splendid idea! Let's make out our lists."

Two chairs were pulled up to the table and a sleek, brown head, and a curly, bobbed one were soon intently bent, as pens flew, adding name after name to the list of beloved ones, to whom would go the Valentines. Of course, there were too many names on the first list, but after careful studying, they brought the number down to ten.

Lois and Donald spent a very happy hour down town one afternoon, and came home looking very much pleased with themselves, and with some mysterious parcels in their hands. Because they had done their shopping early, they were able to get very dainty and prettily appropriate cards for all, and had bought white tissue paper and red baby-ribbon and little red sticker hearts. And, of course, they had bought Valentines, which were all alike, but I'm not going to tell you, just yet, what they were.

What fun the two did have getting those little gifts ready! They tied the cards to the Valentines, then wrapped them carefully, fastening them with the them carefully, fastening them with heart, as a seal, out of the tiny red heart cut-outs they had bought. And then, a couple of days before the fourteenth, they posted all but four.

Valentines in the Kirkland household were always delivered at evening dinner-time, for then mother always had something special in the way of a treat. You can imagine that no one was late for dinner that night, and of all the gifts, none looked prettier than those Lois had placed for dad and mother, grandmother and Aunt Lou. And how pretty the table looked. Mother had just put spicy red carnations in low-centre bowl, and had scattered here and there, over the tablecloth, little and big red cardboard hearts. For dessert, there were raspberry jelly hearts, cut with a cookie cutter, and tiny heart-shaped cakes.

Lois and Don were so excited that they could hardly wait while the tissue paper on their gifts crinkled and crackled through the unwrapping. But, at last, under the innermost layer they lay—guess what?—large, red heart-shaped lolly-pops! How dad laughed, and how pleased everybody was at the thoughtfulness of the children." Dad said he hadn't had a lolly-pop for years. and grandmother told them all such interesting stories of the time when she was a little girl, and lolly-pops were fashionable. But best of all was the loving hug from mother as she thanked Lois and Don. And Don, very much embarrassed, mumbled something about not having cost very much, but mother only smiled and said, "It is'nt the cost that counts; it's the thoughtfulness and love that prompted the gift that meant so much." And I guess that's about right. Anyway, both agreed that this was the very nicest St. Valentine's Day they had ever had, all because of the lolly-pop love-gifts they themselves had prepared and sent.—Exchange.

THE NORTHERN GROUP OF THE NEWTON DISTRICT

The pastors and laymen's meeting of the Northern group of the Newton District was held at Walnut Grove, January 21, with eleven pastors, seven laymen from various parts of the group and a good number of the local people present. We were sorry that our elder, Rev. H. A. Gatlin, could not be with us. Rev. H. E. Raley conducted the devotional, reading the 13th chapter of I Cor., and stressing the need of love in our work and urging all to work harder for the causes of the church.

Rev. J. L. Carter took the chair and after a few remarks called for the reports from the pastors on what had been done on the benevolences and kingdom extension program. All pastors present gave their reports. Rev. I. H. Sells spoke from the following subject: "Is the evangelistic campaign in the Sunday school worth the effort?" in which he showed very clearly that it was. Rev. A. J. Davis then spoke on the pastors' duties in regard to the Advocate campaign, in which he stressed the need of all to do his best for the Advocate.

The time having arrived for the preaching, Rev. J. B. Cain came forward and, after the singing of a song, called on Rev. W. B. Jones to lead in prayer. He then took his text from Gal. 6:14 and brought a message that I am sure inspired and helped all who were present.

Rev. J. L. Carter appointed a committee to nominate officers to be elected at the afternoon session for this year, and Rev. E. M. Allen, pastor host, announced that dinner was ready to be served in the Sunday school rooms of the church, and we were adjourned and the ladies of Walnut Grove Church served a delightful lunch that was enjoyed by all.

We came back for the afternoon session and Rev. H. J. Oakley conducted the devotional, reading the 23rd Psalm. We then took up a round-table discussion of the following questions as outlined in the program:

1. A new pastor finds that the evangelist who held the meeting last year has been invited back, but the pastor does not care to use him. What should he do?

2. A S. S. superintendent does not favor the plan of a study of the book as suggested by the General Board. What would you do?

3. On a four point circuit each of three churches have different plans of raising collections. One church has no definite plan. What ought the pastor do? Is there any need for the charge meeting of the stewards?

4. A lay leader says it is generally talked that the pastor expects too much of a particular church. What attitude should the pastor take?

5. In a small rural church there are five people who want to take a Cokesbury course this summer; the Board of Christian Education would furnish a teacher; the superintendent will not co-operate or even attend. Should a pastor have it?

6. Suppose a S. S. superintendent wishes to have a daily vacation church school; the pastor does not see the value of it. What can be done?

7. The Epworth League is very well attended, but as soon as they are dismissed they leave. They do not remain for the evening worship. What should you do?

O. C. Hull expressed appreciation to the program committee for the splendid program and Rev. W. B. Jones expressed thanks to the pastor and people of Walnut Grove for their entertainment.

Rev. W. B. Jones, chairman of the nomination committee, announced J. L. Carter for chairman and T. E. Nicholson, secretary, and they were elected. Our next meeting will be in March. The time and place to be announced later.

T. E. NICHOLSON,
Secretary.

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You Are Beautiful
Remove The Ugly Mask

It is natural for you to freckle because your skin is naturally fair and lovely. But fortunately it seldom needs more than an ounce of the dainty white cream—OTHINE—to clear the skin.

Be sure to ask for Othine-double strength—sold by all druggists with money back guarantee to remove every last freckle and give you a lovely, milk-white complexion. Othine is also the perfect Bleach Cream.

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When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Fayette, Miss.

REPORTS FROM MAGEE EPWORTH JUNIORS

This little band of Juniors, which often number 27, is quite active in Missionary work, as is evidenced by the splendid reports of their weekly meetings held every Sunday afternoon, the children carrying out the well-planned programs.

Through their efforts, joy and sunshine have been carried to the children at the Sanitorium through a Hallowe'en party and a Thanksgiving fruit shower.

The Week of Prayer was observed by them and a substantial offering was made.

One outstanding feature of their program is stimulating daily Bible reading in the homes.

Programs that sparkle with interest showing much painstaking care and often a personal touch by poem or round table discussion, have been very profitably rendered by the Magee auxiliary, under the efficient leadership of Mrs. T. J. Burnham, who was re-elected for 1931.

W. M. S., CENTRAL CHURCH, MERIDIAN

Interesting accounts of circle meetings held weekly in the different homes—aggregating 109 total attendance at many meetings. The circles of this church are named for different missionaries and each circle keeps in touch with her missionary by letter. The business meeting is held at the church, when all circles meet together. The programs have been well outlined and much care has been given to Bible and Mission study. Attractive programs have been given from the Voice.

All circles had showers for the Wesley House, which is always substantially remembered in a financial way by this and all other auxiliaries in the city.

The Clara Chalmers and Mozelle Tumlin circles enjoyed a spend-the-day Mission study in their study of "A Turn Toward Peace." New members have been added throughout the year.

NIGHT COUGHING

Quick and Safe Way To Stop It!

Whatever it is due to—cold, catarrhal condition of the throat, dust irritations or smoking—night coughing *can* and *should* be stopped! Nothing will pull you down faster, for it not only deprives you of needed sleep, but it tears you to pieces.

At the first sign of a cough, take good old "Piso's for Coughs." It does the five things necessary to stop a cough and repair the damage done. It checks the cough spasm, loosens the mucus, opens the air passages and soothes the inflamed tissues. At the same time, it has a tonic value that tends to build up what the cough tears down. Only Piso's supplies these five vital effects and it contains no opiates and does not upset the stomach. Safe to give even to babies. All druggists sell Piso's in 35c and 60c sizes. Be sure you get "Piso's for Coughs."

Mrs. Otis McMullen has been elected president for 1931, and the personnel of all circles, except the business women's circle and the young matrons' circle, have been changed.

* * *

The treasurer's report shows that these faithful workers have not been idle in the financial world.

The Woman's Missionary Society of Ellisville, on January 5, held its regular business and social meeting in the home of Mrs. W. J. Moody.

After the devotional and short Voice program, a business session was held in which plans for the new year were formulated. The meeting was one of interest and inspiration, urging to greater accomplishment throughout 1931.

* * *

Port Gibson and Carpenter added to list that have reached their financial goal.

* * *

The Woman's Union Missionary Society of Electric Mills, Miss., met at the Community House, January 5, with Mmes. H. H. Barnes and L. M. Barksdale, hostesses. After the devotional service, a special song and a reading, "The Rose That Grew Too High for Me," an inspiring paper on "Knowledge and Courage" was given by Mrs. A. C. Grantham.

After song and prayer, the installation of officers for the year was led by Mrs. Grantham.

NAMES OF NEWLY ELECTED CITY MISSION OFFICERS, MERIDIAN WESLEY HOUSE

President, Mrs. G. C. Kendall; vice-president, Mrs. B. D. Pace; recording secretary, Mrs. C. M. Martin; corresponding secretary, Miss Lillybeck Phillips; treasurer, Mrs. Joseph Libby; superintendent of clubs, Mrs. Dorothy Rush Adams; superintendent of sewing, Mrs. E. E. Buntyn; superintendent of embroidery, Mrs. T. S. Henry.

* * *

Mrs. Libby reports that this has been a strenuous year at the Wesley House, but with the good workers and co-opeartion of churches they have managed to tide over and let no one suffer. At present there are so many unemployed, sick and distressed that it is enough to almost kill the workers to have to hear it all the time. $392.10 were given for relief during the Christmas holidays. This included clothing, groceries, fuel, etc.

* * *

Responding to an invitation from the auxiliary at Nebo, quite a number of the women of Fayette auxiliary enjoyed an all-day meeting, and by request presented the program as follows:

Theme—Service.

"Breathe on Me, Breath of God," was read as a prayer.

Appropriate songs, Scripture lesson and prayer, by Rev. T. B. Cottrell.

The Joy of Service Through Children's Work, Mrs. Coleman.

The Joy of Service Through young People's Work, Miss Luberta Freeman.

The Fullness of Service Through Bible Study, Mrs. Coffey.

The Broadening of Service Through Mission Study, Mrs. Puffer.

Song—Open My Eyes That I May See.

The Co-operative Service Through Christian Social Relation, Mrs. Harrigill.

The World-Wide Service Through the Voice, by Mrs. Cammack and followed by Mesdames Croxton, Coleman, Darsey and Corbin.

The Service of Love Through Local Work, Mrs. Lewis.

An Inclusive Service Through a Well-Rounded Program, Mrs. Cottrell.

Words of appreciation were voiced by the Nebo auxiliary and a most bountiful dinner served by them. It is hoped that more of such inspiring get-together meetings may be held from time to time.

There were present 15 members from Fayette Society, 8 from Nebo, which is a new society with 16 members, 3 visitors from Union Church, and 6 men, whose presence was enjoyed and appreciated.

Mrs. L. W. Alford, president.

Dear Friend: I am sure that you will pardon me for making the following suggestion to you, so that you may pass it on to the proper persons in the local Auxiliary, for I believe it will be helpful, that is, "That you again get in touch with the person in the local auxiliary (I think it is your Voice agent) and urge her to make a canvass of the ENTIRE CHURCH in their canvas for the Missionary Voice, for I have found in a number of places they are only working the members of the auxiliary, and not the entire church, and your request along this line will do more than any other though I am stressing it wherever I have the opportunity; but there is NO VOICE (except the Missionary Voice) like YOURS to get this done. I am trying to reach the churches where you do not have an auxiliary, through the chairman of the Missionary Committee, and the Voice agent of the committee. We just must make an increase in our Conference, send Mrs. Cottrell to Memphis, and get more folks to read the Voice. With kindest regards and best wishes for the work you are doing, sincerely,

W. D. HAWKINS.

FROM COALVILLE, MISS.

Dear Dr. Decell: I herewith inclose money to pay for my subscription to the Advocate.

I have taken the Christian Advocate for the past 45 years, and I believe my subscription to it is one of the best investments I have ever made. It has brought me comfort in time of sorrow, given encouragement to my tired mind, kept me properly informed with reference to my church work and my duty to my church, given instruction to my family, and been one of the greatest influences of my home in the rearing of my children. It has always had a great and good man at its head and, while it has never had the support of the church it ought to have had, yet it has always been on the job supporting the pastor and helping in every move for the uplift of our people.

CLEAN EYES ARE HEALTHY EYES
To keep your eyes clean and healthy use regularly Dickey's Old Reliable Eye Wash. All stores or by mail 25c.
DICKEY DRUG CO., Bristol, Va.

I personally believe it is a better paper today than ever, and, speaking as one who has been in mission work for 46 years, I believe it to be one of the strongest arms of our church and by all means should be in every home today instead of so much bad reading that is being fed to the minds of our young people.

Our pastor is doing everything humanly possible to get our people to take it, but I am ashamed of our small subscription list.

We had a wonderful watch night service at our church; I think we had possibly over a thousand people present and beyond a doubt the best service ever held at Coalville church. The last thing the pastor did ere the old year passed out was to receive into our church an old man nearly 80, who gave his life to God.

The old year passed away while we were in prayer and the new found us on our knees praying.

At 12:15 a. m. of new year we went to the table so beautifully builded and decorated in that wonderfully beautiful parsonage yard where many large heaters were driving away the cold of the night and there we all ate to the fill of our bodies of almost everything good the land could afford. It took three trucks of lumber to make the table and it was so crowded that only a part of the large crowd could get to it at a time, but after all had eaten we had a very large lot of good food left. A wonderful service. Wish you could have been there.

Many men and trucks are working this week hauling material to the grounds for the building of the new church.

We have lost many of our best members and we have a great number of sick people now, with financial conditions worse than at any time known to me in this community.

You are giving us a great paper and I appreciate it and pray God's blessings upon you and your work. Come to see us.

Your brother,

REV. LOUIS FAYARD.

Coalville, Biloxi, Miss.

NEED A TONIC?

Shreveport, La.—"While bringing up my family, I learned that I could do without most anything else better than Dr. Pierce's medicines. In fact two of these remedies I found were indispensable and I kept them in my house all the time. **'Favorite Prescription'** you know is considered far above anything else for women to take, and the **'Golden Medical Discovery'** is an all-round general tonic, universally recommended."—Mrs. A. J. Porter, 902 Commerce St. All dealers. Fluid or tablets.

Every package of Dr. Pierce's medicines contains a symptom blank. Fill it in and send to Dr. Pierce's Clinic in Buffalo, N. Y., for free medical advice.

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NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE

Circuit Pastors' Conference. Millsaps College.

February 26 and 27.

Board and lodging $1 a day.

Do you wish to study how to serve better. Come to the conference. If you have problems that are now pressing you come and be with us. Send in your problem and we will try and get it on the program.

Would you like to learn a great hymn or so? We are going to work that in too, if possible.

This is to thank you for your response to the letter sent in regards to the Missionary Offering. We believe in you or we could not keep on, but your response was beyond our faith. I wonder if we cannot increase our faith until we will actually expect every Sunday school to send in a missionary offering.

Keep in mind your District Educational Institute and be present on time with your problem list in hand. We are looking forward for the best series of institutes ever held in the conference.

It is time to be thinking of Vacation Church Schools and Cokesbury Schools. Let us have your applications as soon as you can. Our funds are limited and our help will necessarily be limited. We would like to reach as many places as possible.

Sunday School Day Programs will not be sent out as formerly. Order your programs direct from the Publishing House, 810 Broadway, Nashville, Tenn. The price is 50c a dozen. I do not think you will need more than 6 in order to have a program in your church. The Board is having a copy of the program sent to each Sunday school Superintendent. Please examine the program and get your order in early.

Our first Standard Training School for this year was held at Brookhaven. The attendance was off, but the work was well done and there was a great interest manifested by those who could take part.

Pray for the work and the workers.

JOHN G. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Rev. W. R. Hammontree recently taught a large class in Worship at Nettleton. He is teaching this course in several other places. Just to visit a place where such a course has been taught you can feel a different atmosphere. There is an interesting reverence there that is not felt where the people have not been taught to worship.

Our Extension secretary, Rev. E. G. Mohler, has been very busy during this month, as he is at all times, preaching, holding workers' conferences, institutes, etc. The work is growing and going forward under his leadership.

It was my privilege to be with Rev. W. W. Woollard and the fine people of Shelby recently. It is useless to say that Brother Woollard is going about the work with faithfulness and intelligent efficiency. He has some very definite plans for the advancement of the work at Shelby.

Rev. Melville Johnson leads a most loyal flock at Cleveland. The Sunday school has increased almost 100 per cent recently. Plans are being made for definite work between the local church and the student life of Delta State Teachers' College. Under the leadership of Mr. R. E. Davis, the intelligent and effective superintendent of the Sunday school, and Bro. Johnson, a Standard Training School is being planned for that area of the Greenville district.

In the three months that I have been in this field I find that I have done a great deal of going about as well as office work. I have traveled about 4,000 miles while in the field. Over 2,000 pieces of mail have been sent out from my office. I have preached 15 times, held 9 workers' conferences, attended 9 district meetings, had many personal conferences with preachers and workers concerning the work. Attended the general council meeting at Nashville six days, read several good books and attended to many details incident to the work. We are happy in the work.

Rev. John C. Chambers, of the Mississippi Conference, is holding a conference for the circuit preachers at Millsaps College February 26 and 27. Dr. W. M. Alexander and Rev. A. W. Martin of the General Board will be there and meet with the men who come. He is inviting as many of the men from our conference to come as possible. It will not cost them but $1 per day while down there. Those of us who heard Dr. Alexander while he was in our conference during the Missionary cultivation period, as well as those who know Bro. Martin, will be anxious to attend this conference. Several of the boys might go in together and go in a car without a great deal of expense to any one. Remember the date, February 26 and 27.

For the first time our church has made it possible for the colleges and universities to regularly and effectively place their work before the local churches. This is provided for in regular college days quarterly. On these days it will be expected that every church, Sunday school and Epworth League will put on a short program during the worship period dealing with our colleges. Such a program will be provided for you in the Millsaps College Bulletin, which will be mailed to all pastors, Sunday school superintendents and Epworth League presidents during March. The day for putting on the program is the fifth Sunday in March. We are not asking you to take an offering, but just put on the 20-minute program and give the people the information contained in the program. Rev. Jno. C. Chambers, of the Mississippi Conference, and I are co-operating in this matter. The people of the North Mississippi Conference will be expected to use the part of the program that deals with Millsaps College and Grenada College. Be on the lookout for the Millsaps College Bulletin in March and do not fail to put on this program.

Now is the time when our young people are deciding as to which college they want to attend next year. We will appreciate the preachers and the people sending us a list of prospective students, especially the names of all Methodist students graduating in high school this spring. Any student desiring information about our schools may apply to Grenada College, Grenada, Miss., and Millsaps College, Jackson, Miss., or to the writer.

R. G. LORD.

Bibles for the Junior Boys and Girls in Our Home

The calls that went out to the Junior Departments in our Conferences last November for Bibles to be given to the Juniors in our Home at Jackson was answered in full. Here is what Miss Louise Denson, superintendent of the Junior Department in the Home, says: "I wish you could have seen the faces of those children when I gave them their Bibles. I went to the Home several Saturday afternoons since, taught them two or three songs and then gave their Bibles to them. It was all I could do to keep from crying before them when I realized how much it meant to them to be able to say, "I have a Bible of my own.' They all came to Sunday school next morning and told their teachers how much they had read. It was a revelation to me to know how much the little boys thought of the Bible and how they bring them to Sunday school. All of the children are as careful with them as they can be. It makes me want to do more for these little tots and it is my prayer that I may be able to do things for them that will mean much to them in the days that are to come. I am planning to hold a Daily Vacation Church School for them in the future."

It will be a good idea to read this letter to the boys and girls in the departments that helped in this enterprise. All who had any part in this project thank the givers and thank God for the generous response on the part of teachers and children. Blessings upon all who did this kind deed.

R. H. B. GLADNEY.

Jonestown, Miss.

EPWORTH LEAGUE, LOUISIANA

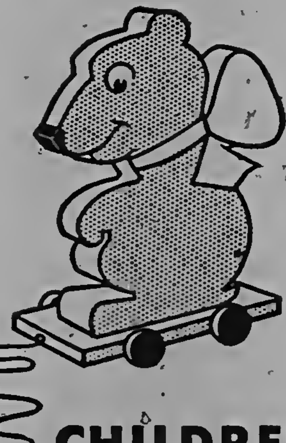
Dear Young People: Did you ever spend three or four months getting ready for, and looking forward to, some interesting event and then, at the last minute, be denied the pleasure of enjoying it? That was my predicament in our Union Presidents' meeting in Alexandria on January 24 and 25.

I went to Alexandria on Tuesday, expecting to spend the week getting ready for the best meeting we had ever had, but instead I went to bed sick and when about fifty young people from all parts of the State arrived in Alexandria they found me pretty sick. Dr. Holmes tells me that the meeting was wonderfully successful and that the young people seemed most enthusiastic in our plans of work. You can imagine how I hated to miss all the discussions, especially since I had spent a week in Nashville, studying the very plans that we were to discuss. Anyway, I'm glad that we have the type of leaders in our conference that can go ahead and put over such a program when I am forced to be absent.

I spent two weeks in bed, but am up again and anxious to get back to work. We have so many interesting plans to put over in the near future and a full schedule for some time to come.

Such interesting reports have come in about the different unions. I understand that the Earnest Workers' Union in Monroe district met at Delhi with about one hundred fifty present, so reports the presiding elder, and the Ever-ready Union of Ruston district had as large an attendance at Antioch. On the same Sunday there was a meeting of one of the Unions in Lake Charles district and the Elizabeth Langford Union in Baton Rouge district. Blanks have been given to all chapters so that, in the future, they will report to me the place of meeting, number present, etc.

When young people all over Louis-



CHILDREN CRY FOR IT—

CHILDREN hate to take medicine as a rule, but every child loves the taste of Castoria. This pure vegetable preparation is just as good as it tastes; just as bland and just as harmless as the recipe reads.

When Baby's cry warns of colic, a few drops of Castoria have him soothed, asleep again in a jiffy. Nothing is more valuable in diarrhea. When coated tongue or bad breath tell of constipation, invoke its gentle aid to cleanse and regulate a child's bowels. In colds or children's diseases, you should use it to keep the system from clogging.

Castoria is sold in every drugstore; the genuine always bears Chas. H. Fletcher's signature.

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High Blood Pressure

quickly reduced. Send for FREE booklet which tells how thousands have rid themselves of this dangerous ailment which leads to paralysis, apoplexy, etc. Alertox, Inc., Dept. 103, Atlanta, Ga.

iana are coming together monthly in such inspirational and instructive meetings as our unions are now having I feel as though we are accomplishing great things. We have twenty-two unions that are active and are planning to organize others. If your chapter or young people's group is not active in a union, you had better write me. I'll help you get into one.

The Shreveport City Union did itself proud last week when it gave a banquet for all the Methodist preachers of the city. All the Leaguers and preachers were present, and I hear that it was a great success. Miss Gatewood, of First Church, wrote that a place was reserved for me, but that is another event that I had to miss.

The most important event for both preachers and young people is the date set for Anniversary Day. We have chosen March 8, or the nearest Sunday thereto, as Anniversary Day. Every preacher in the conference is expected to arrange for one church service to be given to this observance for our young people.

A pageant entitled, "All for Christ," has been prepared and can be gotten from Lamar & Whitmore for a nominal price. If it is not advisable to use a pageant the program can be given on the same subject. It sets forth the history of the Epworth League and our plan of reorganization for our young people and is most instructive. Your church needs this information.

The offering taken at this service is to be sent in to F. H. Riggs, Box 1048, Monroe, La. This offering goes towards the financing of our young people's work within the conference.

Do not put off this observance if you can avoid doing so. There are many things on your church calendar, but none more important than your young people and their activities. Last year about seventy of our churches observed Anniversary Day, a large number using the pageant prepared, and our offerings amounted to approximately $700. If EVERY church did its bit I wonder how we would stand. Can't we find out by doing?

INDIGESTION GOES—QUICKLY, PLEASANTLY

When you begin to suffer from heartburn, gas or indigestion, it's usually the fault of too much acid in your stomach. The best way—the quickest way—to stop your trouble is with Phillips Milk of Magnesia. A spoonful in water neutralizes many times its volume in stomach acids—and does it instantly. The symptoms disappear in five minutes.

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The Shreveport Senior Institute takes place on March 1-6. The usual program of supper each evening and then class work and recreation will be followed. Leaguers and Sunday school young people are expected to join each other in this institute. The classes will be adapted to both groups. Young people in adjoining towns are invited to attend.

The New Orleans Institute for Senior Young People follows on March 8-13. Miss Ina C. Brown, of Nashville, will be at this institute. We were only able to get her for the one week.

Isn't it a pity that I can't report more news here? The space is too limited for that. Let me say, though, that if you really want news happenings among the young people you should subscribe to the Christian Education Bulletin being published monthly by our office. It is only 25c per year and will be mailed direct to you. We want 2,000 subscriptions from our preachers, adults and young people. Send your quarter and address in to Box 742, Alexandria, La., and receive the next issue.

More news next week.

Sincerely,
ELIZABETH LANGFORD,
Young People's Secretary.

EPWORTH LEAGUE, MISSISSIPPI CONFERENCE

Although the date of the Epworth Era Subscription Drive is over, if there are any of your Leagues that have not reached your quota, do not stop working. Our loyalty to the Era extends through all the year, and the efforts that you have made during the two weeks in January may be rewarded later. Our ideal is not only that each League shall subscribe to its quota, but that each Leaguer may have access to an Era. Will each of you do your part in making your district and even our Conference reach 100 per cent in Epworth Era subscriptions?

Let us show our appreciation of the Era and what it has meant to our Chapters by doubling our efforts to secure other subscriptions, for we will enjoy it most when others enjoy it with us.

MATHIELD KILLINGSWORTH,
Conf. Era Agent.

NORTH MISSISSIPPI EPWORTH LEAGUE

Dear Leaguers: We don't know what you Leaguers are taking up in your book-a-month clubs. There are many interesting books which you can study. We want to recommend two books to you which we read recently and they helped us very much.

One of these books is, "Studies in Power," by Dr. H. M. Edmonds. In this book Dr. Edmonds takes up a study of several outstanding characters of history and tries to find the secret of their power. He has one chapter on Joan of Arc, the seventeen-year-old girl of France who lived during the fifteenth century. She was a practical dreamer. She had convictions concerning certain things and she was willing to die for those convictions. She was burned at the stake, but people rise up and call her blessed because of her courage.

There is another chapter on Robert E. Lee, the Peerless Lee, if you please. All Americans ought to be proud of Lee, whether they live in the South or not. He was a great man. Dr. Edmonds says that one of the greatest things about Lee was his conception of God. He says that Lee was one of the most religious men he has ever read about. Several other interesting characters are discussed in this book. It is written in a very interesting way.

The other book is the little book which has just been written by Dr. C. J. Jarrel. It is called, "Friends of God." This is a devotional book and it is very refreshing. Dr. Jarrel is one of our outstanding pastors. He has written out of his own experience. That makes the book all the more in-

(Continued on Last Page.)

Missionary Decides at Midnight to Write Her Appreciation of Vicks

So Rejoiced Was She That its Treatment Had Brought Relief to Her Little Boy

A Group of School Children

"I am a missionary," writes Mrs. G. W. Strother from Pochow, Anhwei, China. "We have two lovely children.

"Last night, our baby son, Greene Wallace, Jr., gave me such concern with his terrible cold. I made a 'tent' over his bed and let him inhale the 'Vicks Vapor.' In an hour's time he was relieved and sleeping quietly. I was so rejoiced that I made up my mind at midnight to write you to-day."

Like Mrs. Strother, Vicks is the first thought of millions of mothers all over the world for children's colds, because it avoids the constant "dosing" which so often upsets delicate digestions. Being an external treatment, Vicks can be used freely and as often as needed, even on the youngest child.

Just apply it over throat and chest and cover with warm flannel. Vicks acts two ways at once for relief: (1) By stimulation, through the skin, like a poultice or plaster, and (2) by inhalation, its medicated vapors, released by body-heat are breathed in direct to irritated air-paassages.

For deep chest colds, increased stimulative effect can be had by reddening the skin over throat and chest with hot wet towels before applying the Vicks. For concentrated vapor action, melt a teaspoonful of Vicks in a kettle or bowl of boiling water, place a newspaper, towel or blanket over the head, covering the kettle, too. and inhale the steaming vapors for several minutes. This is the "Kettle and Tent" method to which Mrs. Strother refers.

Mrs. Strother and those who use these improved treatments for different types of colds are the ones who are really getting the greatest value from "The Little Blue Jar." Read your directions folder and try them.

BIG BROTHERS' BIBLE CLASS AT GREENVILLE, MISS., HAS FEAST AND FELLOWSHIP

Members of the Big Brothers Bible class never had a better time than their experience at the quarterly banquet last evening when they were guests of the class in the Sunday school room of the First Methodist church and enjoyed a delicious menu served by ladies of the church, with Mrs. D. S. Thomas as chairman, heard oratory of the wittiest and most laughable character, and splendid music by the Broyles family orchestra. It was simply two hours of genuine enjoyment.

When the guests walked into the banquet hall, where covers were laid for a hundred guests, the orchestra, composed of Rev. and Mrs. Nash Broyles and their four children, Christine, Katherine, Nash and Jimmie, were playing a beautiful musical program.

Invocation was said by Rev. T. M. Bradley, pastor of the Methodist church.

Arthur Brooks served as toastmaster and "roastmaster," keeping things lively throughout the evening. In fact he was appropriately called as the probable successor to the famous Will Rogers as he shot quips here and there and drew fire several times that provoked roars of laughter.

Oratory, that alternated between good and rotten, was dispensed and when called on a dozen or more members of the class produced something worth while. The meeting was interspersed by some club singing by the banqueters under the direction of song leader E. B. Henderson, with piano accompaniment by the class pianist, Miss Minnie Lee Thomas.

James McKee, son of Mr. and Mrs. Harry McKee, won a place among Greenville's greatly admired musicians when he rendered two saxophone solos, "Beautiful Colorado," with difficult variations, and "Old New England Moon." His piano accompaniment was played by his teacher, Mrs. Eva Wiggins, to whom much praise is due for her splendid tutorage.

Another musical treat was given by Misses Cristine and Katherine Broyles, playing Xylo-Marimbo duet, "The Glow Worm," with variations that would tax the ability of musicians of much longer training.

Rev. Nash Broyles, presiding elder of the Greenville district, was selected for the evening's oration and fifteen minutes of rare wit and fun were dispensed that included a satire on Greenville's new traffic rules, and other modern events "all for the sake of fellowship."

President Price Massey, who has done such splendid work in building up the class during the past one and a half years, remained in the background until the finale when he appeared just long enough to express his appreciation to the banquet committee, George Helms, Floyd Drew and George Haynes, and to Mrs. D. S. Thomas, ladies' chairman for their splendid evening's pleasure.—Reporter.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Meridian Dist.—Second Round

Meridian, Central, Feb. 15, 11 a.m.
Meridian, East End, Feb. 15, 7:30 p.m.
Daleville, at Lockhart, Feb. 22, 11 a.m.
Meridian, Fifth Street, Feb. 22, 7:30 p.m.
Enterprise, at Stonewall, Mar. 1, 11 a.m
Meridian, Hawkins Memorial, Mar. 1, 7:30 p.m.
DeSoto, at Hopewell, Mar. 7 and 8, 11 a.m.
Quitman, Mar. 8, 7:30 p.m.
Matherville, at Salem, Mar. 14 and 15, 11 a.m.
Shubuta, Mar. 15, 3:30 and 7:30 p.m.
Scooba, at Binnsville, Mar. 22, 11 a.m.
DeKalb, at New Hope, Mar. 22, 3 p.m.
Meridian, 7th Ave., at Pine Springs, Apr. 5, 11 a.m.
Porterville, at Briggs Chapel, Apr. 12, 11 a.m.
Lauderdale, at E. Mills, Apr. 12, 3:30 and 7:30 p.m.
District Conference at Scooba, Apr. 16-17.
Pachuta, at McGowan, Apr. 19, 11 a.m.
Meridian, Poplar Springs, Apr. 19, 7:30 p.m.
Buckatunna, at Buckatunna, Apr. 26, 11 a.m.
Waynesboro Cir., at Pleasant Grove, Apr. 26, 3:30 p.m.
Waynesboro Sta., Apr. 26, 7:30 p.m.
Vimville, at Cokers Chapel, May 3, 11 a.m.
Cleveland, at Mellen, May 9 and 10, 11 a.m.

T. J. O'NEIL, P. E.

NORTH MISS. CONFERENCE

Aberdeen Dist.—Second Round

Amory Sta., Feb. 1, a.m.
Aberdeen, Feb. 1, p.m.
Tupelo, Feb. 8, p.m.
Pontotoc, Feb. 15, a.m.
Houston, Feb. 15-16.
Prairie and Strongs, at Prairie, Feb. 21-22.
Okolono, Feb. 22-23.
Smithville, at New Bethel, Feb. 28-Mar. 1.
Woodland, at Prospect, Mar. 7-8.
Buena Vista, at Egypt, Mar. 8-9.
Amory Ct., at Gradys Chapel, Mar. 10.
Greenwood Springs, at Gatman, Mar. 14-15.
Sharon, at Bremen, Mar. 17.
Verona, at Plantersville, Mar. 18.
Nettleton, at Nettleton, Mar. 19.
Houlka, at Van Vleet, Mar. 21-22.
Algoma, at Ebenezer, Mar. 23.
Fulton, at Friendship, Mar. 28-29.
Tremont, at Hardin's Chapel, Mar. 29-30.
Salem and Friendship, at Sandy Spgs., Apr. 2.
Tocopola, at Thaxton, Apr. 3.
Randolph, at Springhill, Apr. 4, 5.
Bellefontaine, at Slate Springs, Apr. 5-6.
Pittsboro, at Pittsboro, Apr. 11-12.
Vardaman, at Vardaman, Apr. 12, 13.
Derma, at Cross Roads, Apr. 18-19.
Calhoun City, Apr. 19-20.
Mathiston and Maben, at Mathiston, Apr. 25-26.
Eupora, at Eupora, Apr. 26-27.

Let all pastors attend to the election of delegates to the district conference by the church conference before April 1.

T. H. DORSEY, P. E.

MARRIED

At the home of the bride's sister, Mrs. Lawrence White, Carriere, Miss., on December 18, 1930, with double ring ceremony, MR. ROY NANCE and MISS EMMETT KITTRELL, Rev. Waldo W. Moore officiating.

W. F. GRAY'S GENUINE OINTMENT PRICE 25¢ NASHVILLE, TENN.
Gray's Ointment
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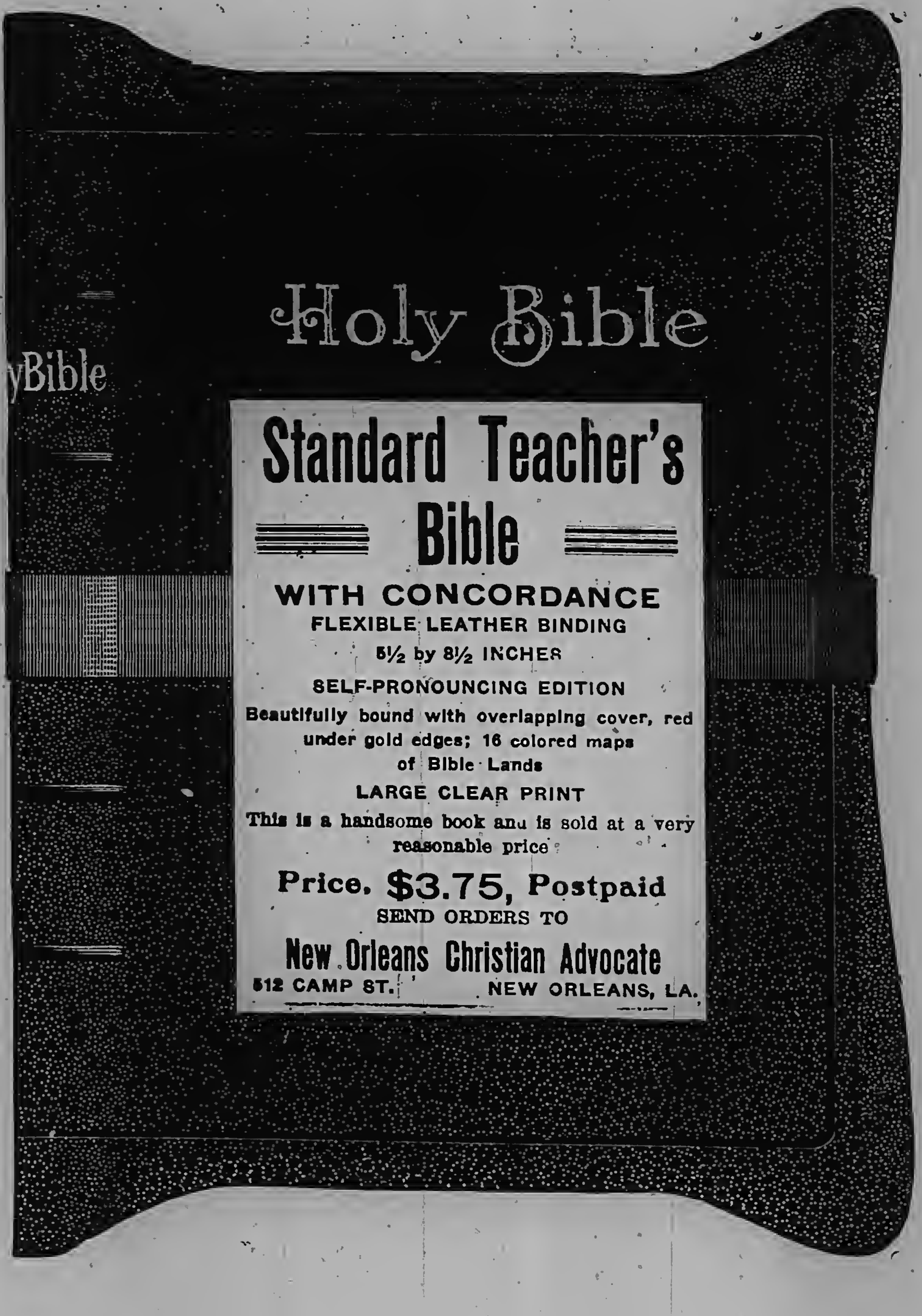

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

REV. J. A. BAXTER, superannuate of the Mississippi Conference, died at the home of Mr. J. T. Purvis, at Purvis, Miss., at break of day, Sunday, February 1, 1931. The funeral rites were conducted at the Purvis Methodist Church, Monday afternoon, at 2 o'clock. The Methodist preachers who were present and took some part in the service were M. L. McCormick, J. E. Williams, W. A. Hays, L. L. Roberts, R. H. Clegg and John D. Ellis. The Rev. Mr. Hogan, pastor of the Purvis Baptist Church, was present and took part. Brother Baxter was buried at the Myrtle Cemetery, near Baxterville, Miss.

JNO. D. ELLIS.

MRS. CELIA A. E. HATLEY was born in Jones County, Miss., November 21, 1843, and departed this life November 14, 1930. She was the last member of the Loposser family, who came to the Coast several years ago and made this community their home. She was happily married to William J. Hatley, May 28, 1863. There remain to mourn her going one son, four daughters, nine grandchildren and nine great-grandchildren. She joined the Baptist Church about 1895 and was a faithful member of that Church for many years. On July 14, 1929, I received her into the Handsboro Methodist church, and from that time until her death she was a faithful member. She was not able to attend all the services, but we often went to her home and had prayer meeting, which she enjoyed so much. She was always thinking of the church and praying for its progress. She called for her purse and paid her pledge in full to the pastor just before Conference. In the absence of the pastor, who was attending Annual Conference, Rev. J. R. Cruthirds and Rev. Olia Nix, two local preachers on the charge, conducted the funeral, which was held in the Handsboro Methodist church, and her body was laid to rest in the Handsboro cemetery. Aunt Celia, as she was known, is missed, but we are sure that heaven is richer.

Her Pastor,

ROY WOLFE.

ENGINEER GAVE UP

Says He Could Not Stand Indigestion Any Longer.—Relieved By Black-Draught.

Pulaski, Va.—How a railroad engineer was relieved of indigestion was described by Mr. C. K. Nelson, a Fourth Street resident of this city. Mr. Nelson said:

"I was suffering from stomach trouble in 1917, and had been suffering for some time. I had a tightness in my chest, a shortness of breath. There seemed to be a heavy weight in the pit of my stomach, and quite a bit of nausea, yet I couldn't vomit. I tried different remedies, yet suffered on just the same. When in West Virginia, on a work train, I was in such a condition that I just gave up and came home. I couldn't stand to work, in my condition.

"Some one told me about Black-Draught. I started taking it in small doses after meals. It helped me, and I went back to work.

"One morning while on my engine I felt like I would smother. I stopped in a little town, bought a package of Black-Draught, took a dose and later in the day took another dose. It relieved me and I have not had a bad spell like that in more than two and a half years."

Thedford's Black-Draught contains no chemicals. Composed of pure botanical roots and herbs. NC-239

Thedford's BLACK-DRAUGHT for Constipation, Indigestion, Biliousness

AT REST

Written in Memory of Mrs. S. A. Williams

Twas growing late on Tuesday eve;
Friends gathered around her bed
To comfort and to ease,
But she passed on to rest.

The pearly gates were opened wide;
A gentle voice said, "Come."
Leaving the ones she loved so well,
She calmly entered home.

But we know she has gone before us
To that land of heavenly rest;
She has joined the sainted chorus
Of the ones forever blest.

The sweet life she lived among us,
The good influence she bore,
Are beacon lights to guide us homeward
Where we'll meet to part no more.

Oh, the joy of that reunion!
What a meeting it will be
As our loved ones come to greet us
In that beautiful home above!

MRS. B. P. MOORE,
Georgetown, Miss.

On December 5, 1930, the noble soul of PERCY ALLEN McGUIRE took its flight to the home of rest. Son of Mr. and Mrs. W. J. McGuire, he was born October 27, 1883, near Arcadia, La. Here he grew to manhood. He was educated in Arcadia; also took a business course in Soule College, New Orleans. He was happily married to Miss Cornelia Richardson, of Claiborne Parish, La., May 30, 1907. To this union were born three children, Katherine, now teaching in Arcadia; James, now in school at L. P. I., and Lillian, senior in Arcadia High School. At an early age he united with the Methodist Church. To his church he was loyal and devoted. He served faithfully on the building committee in erecting the present Methodist church in Arcadia, La. He was a steward for a number of years and was faithful in the performance of his duties. He stood firmly by his convictions. Sometimes stern in manner, yet tender at heart as a little child. Brother McGuire felt a great interest in education, and manifested great interest in the education of his children. He was active in every civic interest in his community. There has been hardly an outstanding development in his town within the last few years without his name being closely connected with it. He had a host of friends and was trusted by them and to them he was loyal. The writer was with him on a camp hunt. He gave himself literally to the enjoyment of others on these camps. He directed with ease to the welfare of all there. No wonder at his funeral strong men broke down and wept. Not a respecter of persons, so men in every walk of life loved him. Among those who mourned his passing were a number of colored people. He was failing in health for several months during which time his faithful and devoted wife made a heroic effort for his restoration to health, but his call had come. At his funeral a large crowd overflowed the spacious auditorium of the Methodist Church. With bowed heads and grieved hearts we submit to the Great Redeemer's will. He is survived by his wife, parents, two brothers, S. J. and D. R. McGuire, and two sisters, Miss Jewel McGuire and Mrs. Raymond Madden. The funeral services were conducted by Rev. K. W. Dodson and the writer. His body was placed away in the Arcadia Cemetery beneath a bevy of flowers to await the resurrection of the just.

"Servant of God, well done!
The glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

H. W. LEDBETTER,
Former Pastor.

REALITY

The only religion that touches the conscience as well as the imagination of persons these days is the faith of the man who has courage in his religion. You know how very anxious we have all been these last few years to get and keep the ear of the people. We have felt it to be only too true, as the bishops said, that the idea of God seemed to be fading out of the mind of the people. Our tendency has been to be conciliatory, sometimes to trim, often to whittle down our religion's demands, and in short, to compromise, in order to keep men friendly to the Church. All that has got to go—if it has not already gone. The fear of man, of any man, must utterly depart from the soul of the Christian. He must know where he stands and what his Lord demands from him as one of His followers, and then face up to that with might and main. We must bow before the Lord in adoration and humble devotion, but we must bow to nobody else. The great people in the Christian ages have always been Christians of this type, so sure of the claim that Jesus had upon them, so clear as to what God wanted from them in moral character, in social effort and in true worship of the soul, that they had **authority**. Not authority, outwardly conferred, which is never true authority at all, but the authority of those who knew their Saviour, and who, by Him, had been led into "the peace of God which passeth all understanding."

I am sure we cannot speak with courage unless we have the deep, deathless underlying conviction that we know Jesus Christ and we know that He is right in what He demands from us, and right in what He wants His followers to say and do today, tomorrow and the third day. With that conviction burning like a hot fire in our inmost nature, where our will lives and our resolves are born, we can look out upon the world and stand before anybody for a religion with no vacillation, a Church with no trimming and a personal Christianity that, though marred by failure, is yet an honest, whole life, sincere attempt to live here on earth a life in all respects in accordance with the spirit of Jesus.

By controversy we may interest people's minds, but there is something wonderfully compelling about the influence that streams from the man who has found peace with Christ, and who therefore has a clear-eyed courage because he knows Christ, with conviction nothing can move, and knows He is right.—John Bevan in The Christian World.

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of ☛ Malaria Chills and Fever Dengue

It is a Reliable, General Invigorating Tonic.

After 40
Bowel trouble is Most Dangerous

Constipation may easily become chronic after forty. Continued constipation at that time of life may bring attacks of piles—and a host of other disorders.

Watch your bowels at any age. Guard them with particular care after forty. When they need help, remember a doctor should know what is best for them.

"Dr. Caldwell's Syrup Pepsin" *is a doctor's prescription for the bowels.* Tested by 47 years' practice, it has been found thoroughly effective in relieving constipation and its ills for men, women and children of all ages. It has proven perfectly safe even for babies. Made from fresh laxative herbs, pure pepsin and other harmless ingredients, it cannot gripe; will not sicken you or weaken you; can be used without harm as often as your breath is bad, your tongue is coated; whenever a headachy, bilious, gassy condition warns of constipation.

Next time just take a spoonful of this family doctor's laxative. See how good it tastes, how gently and thoroughly it acts. Then you will know why it has become the world's most popular laxative. Big bottles—all drugstores.

DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

21 MILLIONS ENROLLED IN ELEMENTARY SCHOOLS

According to an estimate based on the latest available statistics collected by the Federal Office of Education, the enrollment in elementary schools for the year 1930 was approximately 21,370,000. The number of pupils enrolled in public high schools was 4,030,000. The total number of teachers was 848,500; the number of schoolhouses, 254,200. School expenditures totaled $2,289,000,000. The number of pupils enrolled in private and parochial elementary and secondary schoos was 2,704,000.

The declining birth rate in the United States is being felt in the schools. In an average group of 200 Americans in 1915, five children were being born each year. In that same average group in 1928 less than four children were being born, according to statistical studies made by the Office of Education.

The problem of teacher supply and demand has become a matter of concern to school authorities. An apparent oversupply of teachers of liberal arts subjects and of elementary school work n some localities has led to more exacting requirements for entrance to teacher-preparing institutions, and in requirements for certification. More than one-third of the teacher-preparing institutions reported the application of such special selective measures to entering students as the requirement of superior high school scholarship, satisfactory intelligence scores, and high scores on achievement or other special tests. A growing number of progressive cities and states now require a minimum of three years above high school for certification of teachers.

More than a million persons, young and old, were enrolled in vocational schools in 1930, including 170,000 who were learning to farm better, 250,000 to make better homes, and 625,000 to do some specific job better in trade and industry, according to the report of the Federal Board for Vocational Education. This enrollment was largely in schools which received aid under the terms of the National Vocational Education Act, and all of it in vocational courses organized and conducted under joint Federal and State vocational education.—Exchange.

Happy Again

"Nothing seemed to please Betty Jean," says Mrs. James W. Nolen, 113 Ceanter St., Dallas, Texas. "She was feverish and fretful. Her appetite was poor; she seemed bilious.

"A child specialist recommended California Fig Syrup and it certainly made my little girl happy, well again in a hurry. We have used it over three years for all her upsets."

Mothers by thousands praise this pure vegetable product. Children love it. Doctors recommend it for feverish, headachy, bilious, constipated babies and children; to open the bowels in colds or children's diseases.

Appetite is increased by its use; the breath is sweetened; coated tongue is cleared; digestion and assimilation are assisted; weak stomach and bowels are strengthened.

For your protection the *genuine* always bears the name *California*.

CALIFORNIA FIG SYRUP
LAXATIVE-TONIC *for* CHILDREN

WHAT A LAYMAN THINKS

Dear Editor: May I have a little space in your good paper to give expression to a few things? I have been a reader of your paper from childhood, but never before asked for expression through its columns.

But since our Church is preparing to enter the great Missionary cultivation program, in the first place it seems to me that the opportunities and possibilities of the Church are unusually great. And the question is, are we fitted for the task? Someone says yes.

We have our educational program made out and our literature ready and we have our financial peg set to which we are to go and its apportionment made to each charge and the time set for beginning. But, oh brethren, have we considered the great necessity of spiritual preparedness and leadership to give it a place in our program? Our Blessed Lord would not dare to enter upon his great mission as the world's great Saviour without spiritual leadership. When he left the scenes of his baptism, he left filled with and led by the Spirit of God. And when it came time for his disciples to take up his work as his witnesses he insisted on them being in possession of spiritual power and leadership.

And as I see the program of our Church now, it is no more than a continuance of his great mission and have we as a Church, as pastors, as laymen, been still long enough and listened close enough to hear His still, small voice saying to each of us, "It is not by might or by power, but by my spirit," sayeth the Lord of Hosts?

Would it be good and wise for each congregation and each member in His great kingdom to first enter into a consecration service with our Lord and have him to refresh our spiritual power and leadership? Can we dare to enter the work without it and expect the success that meets His approval? We must be more than church advocaters and money gatherers. We are duty bound to be soul winners. We must labor for souls regardless of salaries. We must preach and teach to save instead of to please. We must go into the highways and hedges where the indifferent are and with the spirit of helpfulness and meekness awaken in them a hungering to know God, which to know aright is life eternal.

R. C. PURCELL.

Plain Dealing, La.

NORTH MISSISSIPPI EPWORTH LEAGUE

(Continued From Page 13.)

teresting. You will enjoy this book.

You may get both of these books from Lamar & Whitmore, Agents, 810 Broadway, Nashville, Tenn. Both of these books have been published since January 1. They are new books. Our Publishing House is getting out a number of interesting books. You might write them for a catalogue. They will be glad to furnish it.

We would like to direct your attention again to our Mission study book. "Methodism and Kingdom Extension," by Dr. W. G. Cram, is the book we are studying this year. All of our young people should read this book. As young people we want to be loyal to our church. The Church needs our support now as it has never needed it before. We have some of the greatest opportunities we have ever had. The good ships which are laden with privilege and opportunities are passing by our port. May we call them in.

Charters are still being issued to Senior Epworth Leagues in our Conference. Charters were recently issued to Senior Leagues at Artesia and Potts Camp. Brother W. L. Pearson and Brother L. M. James, our pastors at these places, are on the job. They are looking after the work of the young people. Brother J. D. Simpson, at Byhalia, is also busy with his League work. The League at Byhalia has been reorganized recently. We feel that real progress is being made in the League work of our Conference.

Yours sincerely,

WM. L. ROBINSON.

QUARTERLY CONFERENCES

NORTH MISS. CONFERENCE

Greenwood District—Second Round

Marks, at Darling, Feb. 15, 11 a. m. and 2 p. m.
Tutwiler, at Vance, Feb. 15, night.
Black Hawk, at Coila, Feb. 22, 11 a. m.
Carrollton, at North Carrollton, Feb 22, night.
Lambert and Crowder, at Crowder March 1, 11 a. m.
Webb and Sumner, at Sumner, March 1, night.
Acona, at Acona, March 8, 11 a. m.
Schlater, March 8, night.
Price Memorial, at Morgan City, Mar. 15, 11 a. m. and 2:30 p. m.
Swiftown and Isola, at Swiftown, March 15, night.
Ruleville, at Ruleville, March 22, 11 a. m. and 2:30 p. m.
Drew, March 22, night.
Drew Mission, at Wade, March 27, 11 a. m.
Dublin and Mattson, at Mattson, Mar. 29, 11 a. m. and 2:30 p. m.
Sunflower, at Blaine, March 29, night.
Inverness, April 5, 11 a. m.
Belzoni, April 5, night.
Moorhead, April 12, 11 a. m. and 2:30 p. m.
Itta Bena, April 12, night.
Minter City, at Glendora, April 19, 11 a. m.
Indianola, April 19, night.

L. P. WASSON, P. E.

Sardis Dist.—Second Round

Batesville, Feb. 8, a.m.
Sardis, Feb. 8, p.m.
Pleasant Hill, at Lewisburg, Feb. 15.
Senatobia, Feb. 15, p.m.
Courtland, at Pope, Feb. 22.
Oakland, at Tillatoba, Feb. 28-Mar. 1.
Charleston, Mar. 1, p.m.
Mt. Pleasant, at Union, Mar. 7, 8.
Horn Lake, at Poplar Corner, Mar. 14, 15.
Hernando, Mar. 15, p.m.
Red Banks, at Victoria, Mar. 18.
Crenshaw and Sledge, at Sledge, Mar. 22.
Cockrum, at Hebron, Mar. 25.
Arkabutla, at Truslo, Mar. 29
Shuford, at Lovejoy, Apr. 4, 5.
Byhalia, at Emory, Apr. 12, a.m.
Olive Branch, at Mineral Wells, Apr. 12, p.m.
Tyro, at Tyro, Apr. 15.
Longtown, at Pleasant Grove, Apr. 18, 19.
Coldwater, at Love, Apr 19, p.m
Sardis Ct., at Cold Springs, Apr. 25, 26.
Como, Apr. 26, p.m.

All quarterly conferences will be held by agreement.

J. M. BRADLEY, P E.

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666 SALVE
CURES BABY'S COLD

LOUISIANA CONFERENCE

The Alexandria District First Round—In the Heart of Louisiana

Pleasant Hill, Feb. 8, a. m.
Natchitoches, Feb. 8, p. m.
Glenmora, Feb. 15, a. m.
Elizabeth, Feb. 15, p. m.
Opelousas, Feb. 22, a. m.
Eunice, Feb. 22, p. m.
Lecompte, March 1, a. m.
Colfax, at Montgomery, March 1, p. m.
Lecompte, Q. C., March 2, p. m.
Melder, March 8, a. m.
Pineville, March 8, p. m.

Read the new Discipline. Study on the new questions asked in the quarterly conference. Organize the local church in accordance with the agenda laid down in the program of the church.

"Everything in full," is our motto for the year.

ALBERT S. LUTZ, P. E.

Ruton Dist.—First Round

Simsboro, at Simsboro, Februaray 15 Q. C. 3 p.m.; preaching, 7:30 p.m.
Bernice, at Bernice, Feb. 22, 11 a.m.; Q. C., 2 p.m.
Arcadia, at Arcadia, Feb. 22, following night service.
Gibsland, at Gibsland, Feb. 29, 11 a.m.; Q. C., 3 p.m.

R. M. BROWN, P. E.

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Christian Advocate
NEW ORLEANS

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J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, FEBRUARY 19, 1931. C. MILTON CHALMERS, Manager

Though Being Dead He Yet Speaketh

Lessons From Master Missionaries

BY BISHOP CHARLES BETTS GALLOWAY

Bishop Galloway's golden voice has been silent in death for more than twenty years, yet his noble example and imperishable words abide in an influence that eloquently promotes the missionary and other enterprises of his beloved Church.

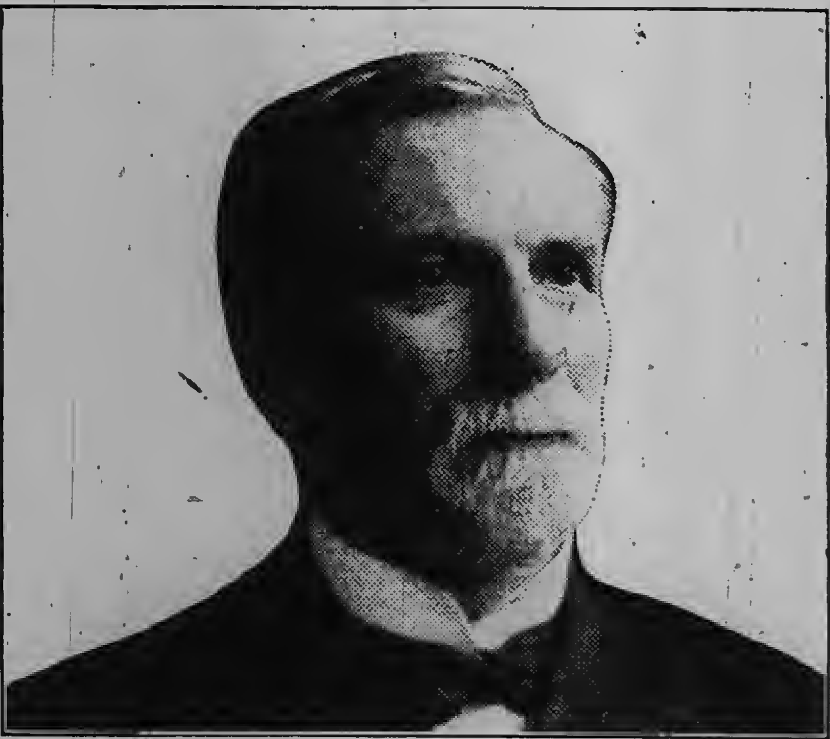
The address, "Lessons From Master Missionaries," is taken from the records of the great Missionary Conference held in Tulane Hall, New Orleans, April 24-30, 1901. Bishop Galloway spoke on Sunday night and that address was among the highest achievements of that magnetic master of assemblies. The address is abundantly worth republishing and rereading many times.—Editor.

I have been appointed to discuss this evening not the gospel of missions, but the gospel of the missionaries; not the faith once delivered to the saints but the faith illustrated by the saints. The man rather than his message shall be our prayerful study. The personal character of the apostle, and not his divine commission, will be our object lesson, and a lesson, I trust, that will be both an edification and inspiration. Important as is the Word of God, it is scarcely of more value and virtue than the character of the man of God who is to be its ordained exposition and illustration. The messenger more or less affects, if he does not determine, the power and influence of his message. The accredited ambassador of a great government is the personal and moral as well as official expression of the character and genius of its people. And so the kingdom of the Lord Christ is best known and most accurately measured by the character of its representatives in all the lands of earth.

Dr. Fairbairn states a portentous truth when he says: "Every good that enters the world enters through an individual—a conscious, reasonable, moral man; and it depends on the quality of the man what measure of good he brings." The character of the messenger, I repeat, largely determines the power of his message. "The world moves by personality." Great as an idea may be, yet to be potential it must be embodied. Truth is mighty and will prevail, we are told, but it is never mighty and all-conquering until it is incarnated. Doctrines must be transmitted into life before it becomes a force in the world. Tennyson beautifully expresses the idea in these exquisite lines:

"And so the Word had breath, and wrought
With human hands the creed of creeds,
In loveliness of perfect deeds
More strong than all poetic thought."

An apostle's life is the best commentary on the gospel he preaches, because it is most easily understood. A child cannot make doctrinal distinctions, is unable to grasp the metaphsics of theology or define the terms in the "Shorter Catechism," but that child can feel the weight and might of character as readily and savingly as the profoundest philosopher. There is infinite wisdom, therefore, in the fact that Christianity is the religion of a Person. Its doctrines are the teachings of a Person; its spirit is the life of a Person; its history tho history of a Person; its power the inspiration of a Person; its crowning triumph the resurrection of a Person; and its apostles are simply the revealers of a Person. And the more perfect their reincarnation of this divine Person, the greater will be the redemptive and triumphant power of their life and ministry.



THE LAMENTED BISHOP CHARLES B. GALLOWAY

This stupendous spiritual fact finds double emphasis in heathen lands. The missionary sent to preach the gospel will be more constantly and critically studied than the gospel he preaches. He must, therefore, become in himself—in the consistency and purity of his own unselfish, consecrated life—God's unanswerable argument with the heathen to forsake his discredited idols and turn unto the Lord and Giver of life. And for such unveilers of our Lord the heathen world pathetically pleads. A distinguished native of India once said in the agony of his inquiring soul: "What we ask of you is not Christianity, but Christians."

Another said: "What India requires for its regeneration is not so much Christian Bible passages, sermons, and addresses, but the presentation of a truly Christian life. An intelligent Japanese gentleman uttered this sad lament: "The conduct of the foreigners, with the exception of the missionaries and a few laymen, is a scandal on the name of Christianity and of civilization, and retards the progress of both." "If all the Englishmen lived such lives as Donald McLeod," said a Hindoo, "India would soon be a Christian country."

Such declarations evidence the supreme value of character in a missionary. His pure personal life is as potential a gospel as the divine oracles he is ordained to declare. And, thank God, the men and women sent out to the different and distant fields have abundantly vindicated the choice of the Church and the guidance of the Holy Spirit. Some of them have become the master spirits of the centuries, the massive and majestic figures of the ages. Theodore Parker was not extravagant when he said: "Had the whole missionary work resulted in nothing more than the building up of such a character as Adoniram Judson, it would be worth all it has cost."

And the world is beginning to share in this generous appreciation of missionaries. Their names have been so interwoven with the histories of the countries to which their apostolic lives were devoted that they have become the most conspicuous figures therein. In the story of Africa what names are written in largest letters? Not the governors of provinces and generals of armies who have guided the affairs of government and carried the English flag in triumph, but the names of Robert Moffat and David Livingstone.

In India, viceroys and generals may be forgotten—Hastings, Lord Clive, and the rest—but Carey and Swartz and Martyn and Marshman and Reginald Heber and William Butler and scores of others shine resplendent as the stars in the blue vault of heaven.

Bishop Thoburn, our honored guest on this great occasion, once made this eloquent statement: "During a residence of a dozen years in Calcutta I met many tourists from England and America. Among them all I recall but one who wished to see the house in which Macaulay had lived; one who asked to see the house in which Thackeray had been born; and two or three inquired for the residence of Warren Hastings. But, literally, scores upon scores have asked to be led to the grave of William Carey, and the little burying ground in the old Danish settlement at Serampore has become like a pilgrim's shrine to which Christian men and women come from all parts of the world."

A scholarly and distinguished gentleman, in a letter addressed to the American Board, paid this eloquent tribute to missionary character and courage: "The missionary appears to me to be the highest type of human excellence in the nineteenth century, and his profession to be the noblest. He has the enterprise of the merchant without the narrowing desire for gain; the dauntlessness of the soldier without the shedding of blood; the zeal of the geographer but for a higher motive than science." And like appreciative tributes have been paid by eloquent tongues and pens in all lands where the brave apostles of our Lord have borne the flag of their faith. Lord Lawrence, when viceroy of India, made this emphatic statement: "However many benefits the English people have conferred on India, the missionaries have accomplished more than all other influences together." Mr. Darwin, the great scientist, after his obsrevations in the South Sea Islands, said: "The lesson of the missionary is the enchanter's wand." At the feet of these mighty apostles of our Lord let us reverently sit this evening and "hear what the Spirit saith unto the churches."

The statue erected to David Livingstone in Edinburgh represents the great missionary as standing upon a lofty pedestal, with the calm confidence of a conqueror, his eager eyes turned toward Africa, with a Bible in one hand and the other resting on an ax.

Those are the suggested symbols of what all missionaries stand for—the world's redemption and civilization. They have made the echoes of the woodman's ax keep time with the story of the gospel in preparing the nations for the coming of the King. Industrial empire has followed the steps of their apostolic wanderings; commerce has reaped the fruits of their faithful sowing; civilization has been built upon the foundations of their wise planning and planting; nations have been the beneficiaries of their splendid and unawed daring. They have opened hospitals, established orphanages, founded schools and colleges, and introduced the great doctrines of personal and civil liberty. They have taught the tribes of earth the use of plow and plumb line, saw and hammer, compass and trowel, steam and electricity, and all the triumphs of immortal mind unfettered and inspired by the spirit of the living Christ.

And all this they have done with an almost reckless disregard of personal comfort or even life itself. The difficulties they have mastered, the dangers they have encountered, the opposition they have overcome, the friendships they have won, the martyrdoms they have suffered, and the achievements they have wrought, make a story that reads like a perpetual miracle. In some instances they had to construct a language and then preach in it; they had to create a moral sense and then appeal to it. Difficulties and discouragements never dreamed of in the home lands they have had to meet and master.

And many of their fiercest battles had to be fought alone and in a dark room. No man, however masterful and resourceful, ever becomes independent of personal sympathy and support. Even the mighty and majestic St. Paul himself suffered most from the loneliness of leadership and the loss of friends. These brave souls have often to prosecute their Lord's work without even the cheering, sustaining presence of the loved ones in their own homes.

I know of no picture more pathetic than that of Mrs. Judson, standing in the doorway of her home by the sea in Burma watching the ship sail away that was bringing her children to America for their education. The long-dreaded hour had come, the most painful hour in the life of every missionary mother. She must be separated for years, if not for life, from the dear ones of her heart in order that they may have the advantages of collegiate training in a Christian land and a Christian school. She had to make selection between separation from her children at a time when they needed her most, or leaving her husband alone in a heathen land to prosecute his work and bear the awful burden of anxiety and isolation. She chose to give up her children and serve the needy children of her Lord in Burma. With many a long and warm caress she had bidden them good-bye and the great steamer had turned her prow to the open sea. The almost broken-hearted mother stood and watched the vessel until through the mist in her eyes it had ceased to be even a speck on the distant horizon, and then, turning into her room, sunk into a chair and exclaimed: "All this I do for the sake of my Lord!" Glorious spirit of martyrdom, the martyrdom of mother love! How it transfigures every service that fills the life of duty with a minstrelsy as sweet as the angels sing in heaven!

Master missionaries have taught this encouraging lesson and given this inspiring assurance—that the Church will never lack for leaders to meet the emergencies of the Lord's kingdom. They have illustrated the sublime readiness and eagerness of God's apostles to co-operate with the Holy Spirit in opening and redeeming regions beyond. When the ages call, the heroes come. The man and the hour are made to meet. However perilous the enterprise or threatening the danger, when God calls, prophet and apostle are ready to obey. While the fields are ripening the Holy Spirit is preparing the husbandman; while the war clouds are gathering the passionate fires of patriotism are kindling in many a brave soul.

This is the divine statesmanship of the Holy Ghost. Eloquent and suggestive are those words spoken by a great student of the history of God's kingdom: "You can point to no critical epoch since the foundation of the Church—whether it was the downfall of the Roman Empire, or the incoming of the new races, or their settlement in the new homes, or the bursting upon Europe of the sea rovers from the North, of the moving of the Slavic races to their present localities, or the discovery of the new world, or the present age during which science has given to the political organism a new circulation, which is steam, and a new nervous system, which is electricity—when the spirit of missionary enthusiasm has not been rekindled just at the juncture when it was most needed." There was never a port unlocked that a missionary boat was not ready to cast anchor; there was never a gate flung open that one of God's intrepid apostles was not the first to enter.

And the passionate eagerness of these brave missionaries with tongues of flame to go up and possess every opened land has given a new interpretation to the great doctrine of a divine call to the ministry. It is no longer a providential compulsion or a reluctant yielding to the stern demands of dreaded duty, but a grateful and joyful readiness to hear the voice of God. Bishop Thoburn's experience is becoming universal. "It was not so much," said he, "a call to India that I received as an acceptance for India." Dr. Alexander Duff, the great apostle of education in India, in giving an account of his divine acceptance for missionary work, uttered these thrilling words: "There was a time when I had no care or concern for the heathen; that was the time when I had no care or concern for my own soul. When by the grace of God I was led to care for my own soul, then it was that I began to care for the heathen abroad. In my closet on bended knees I then said to God, 'O Lord, Thou knowest that silver and gold to give to this cause I have none; what I have I give unto Thee, I offer myself; wilt Thou accept the gift?'" That heroic spirit, that inspired patriotism, that sanctified loyalty to the divine kingdom and its King, are becoming the rapturous experience of the modern Church.

Master missionaries, by the successes they have achieved and the wide fields they have opened, have enlarged the sense of divine responsibility in the Church of God. The doctrine of our spiritual obligation to the whole world has had to win its way in the Church by conquest. National, racial, and geographical prejudices have put limitations upon the divine scope and mission of religion. But few faiths have aspired to become world-wide. In the early days of the Church, God had to employ miraculous agencies to broaden the conceptions and inspire the obligations of prophet and apostle. That was the meaning of the vivid experience of Jonah and the vision of Peter at Joppa. Jonah's prejudice had first to be conquered before he could preach the gospel of hope to Nineveh, and only after three commands from heaven not to call anything common or unclean that the Holy Ghost had sanctified would Peter receive the Roman centurion Cornelius into the Church. Dr. Ryland commanded William Carey to "sit down" and leave God to take care of the pagan world. The Scotch Assembly characterized the idea of world-wide missions as fanatical, dangerous, revolutionary. Why missions are modern is only answered in this way. But, thank God, the times of such ignorance are no longer to be winked at.

The heroic and unfaltering labors of apostolic missionaries have deepened the convictions and enriched the experience of the Church with a more vivid apprehension of universal redemption and universal obligation. With every demonstration of the gospel's perfect adaptation to the needs of another people there is a corresponding enlargement of obligation to speedily provide them with the means of salvation.

The sublime achievements of God's master workmen in the distant fields have wrought another needed revolution in the thought of the Church—they have abolished the arbitrary and unscriptural distinction between the cause of religion at home and abroad.

The work is one. There are not two commissions. Christ is not divided. The principles are identical and the same Spirit inspires. The particular field entered is determined only by present and imperative needs. Our mission is to God's neediest children in their greatest need. Wherever that need is most urgent, whether in pagan China or priest-ridden Mexico, whether in the jungles of Africa or in the slums of an American city, whether to the dreary and desolate lands of Mahomet or to the supremely unconcerned and skeptical of our own land, there the call is loudest, and in response to its authoritative voice we should hasten with swiftest foot.

They have taught the Church new lessons in personal consecration. Not the consecration of mere profession, but of prodigious and unselfish service. Not simply the claiming of ecstatic experiences, but the joy of giving light to those in darkness, the blessed luxury of seeking and saving the lost. This is the joy of the Lord that giveth strength.

With the extension of Christ's kingdom into the distant regions and among the most degraded peoples increased emphasis is given the great truths that consecration to God is service to man and that the only way to serve God is to help man. God, who is self-existent and infinite in all his perfections, has no lack that we can supply, has no need that appeals to our sympathy. But the needs of man are his needs; their sorrows are his burden. By ministering to them we serve God.

And the grandest types of Christian character are developed amid the activities of such a strenuous life. They are not the noblest disciples with the purest faith and in most perfect harmony with God who live under the shadow of a cloister or the shelter of a nunnery. You may raise flowers of gorgeous and glorious tint in a conservatory, but they are of delicate fiber and fade at the gentlest touch of the earliest frost. But trees that are to become monarchs, strong and enduring, out of which cities and navies are built, must be rocked by storms and toughened by the changing seasons of the revolving years. So the grandest characters—

purest in faith, noblest in life, attempting and accomplishing greatest things for God—are those who grapple with the hardest problems of every day, and who dare, under divine guidance, to walk steadily into the thick of any battle.

And these heroic men have been an inspiration to their fellow-laborers in other mission fields. To the example of certain flaming and fearless aspostles of God the earliest missionaries looked for encouragement in their self-denying and perilous labors. To his coadjutors William Carey used to say: "Let us often look at Brainerd in the woods of America pouring out his very soul before God for the perishing heathen without whose salvation nothing could make him happy." Indeed it was the story of Brainerd's toils in the forests of this new world that stirred the heart of Carey on his shoemaker's bench and caused him to ask: "If God can do such things among the Indians of America, why not among the pagans of India?" It touched the heart of Henry Martyn, the young student at Cambridge, and helped to make him one of the greatest missionaries in the world. Edward Payson, when twenty-two years of age, wrote in his diary: "In reading Mr. Brainerd's life I seemed to feel a most earnest desire after some portion of his spirit." This evening as I pronounce his precious name every devout soul looks up and instinctively exclaims: "My Father, my Father, the chariot of Israel and the horsemen thereof!"

The achievements of master missionaries have quickened and enlarged the expectations of the Church. That sublime exhortation of William Carey, "Expect great things from God," has become the experience of these later times. The skepticism of the past is the faith of the present. Hope has become the habit of the Church. There is less amazement at the report of mighty results. Victories are our daily expectation. Indeed, it has come to pass that the Church is disappointed if every day does not bring good tidings of great joy from the distant and different fields. These splendid successes are divine assurances for yet grander triumphs. "History is also prophecy." Current events predict if they do not predestinate what will occur to-morrow.

Never in all the history of our planet have spiritual and secular forces so conspired for the conquests of the gospel. Every invention and agency designed for the furtherance of commerce give speed and wing to the apocalyptic angel carrying abroad the message of salvation. International treaties and relationships make possible and give encouragement to spiritual fellowship. The electric cables that interchange daily, if not hourly, the market reports of the world also flash across seas and continents the glad tidings of gospel triumphs. Doors are open and fields are white everywhere.

What mighty displays of pentecostal power have been witnessed! Every day brings joyful tidings from some field where a great victory has been won. The Lord's hosts are being recruited with valiant forces ready and eager for service. The valley that Ezekiel saw covered with bleaching bones now glitters with the blades and trembles with the tread of an "exceeding great army." If, then, it be true that "each one counts two," that each trophy is prophecy and promise of another—that every Andrew will bring his brother Simon Peter to Christ—how inspiring is the prospect to-day!

Though progress has at times seemed to be very slow and often discouraging, we remember that "each one counts two." The winning of one heathen from his idols is only securing a multiplier whose multiplicand is the exhaustless grace of God. It is the entrance of light that will give abundant life.

But if expectation is bright, responsibility is correspondingly great. The work is before us and necessity is upon us. A door is never opened without a command to enter. Into every whitened field our Lord calls both reaper and gleaner. "Go ye into all the world" is the standing order of heaven, never to be repealed until the last conquered banner has been furled and the last lost sinner redeemed.

Other helpful and inspiring lessons from master missionaries in many fields I cannot even mention. If time allowed, I should like to note how they have given us a larger interpretation of providence, how they gloriously illustrated the doctrine of answered prayer; how they have reenforced the divine origin of Christianity by attesting its fitness to become the one universal religion; and other lessons that are but successive unfoldings and unveilings of God's glory and power—a series of epiphanies of the risen and reigning Lord.

And the men who wrought such wondrous things are worthy to be kept in everlasting remembrance. Mighty leaders of nations and the generations, how tenderly we cherish their precious memories; how reverently we pronounce their noble names; how ardently we ought to follow their apostolic examples and reincarnate their variant virtues! With such a heritage of faith and achievement and answered prayer, and such examples to incite us to holy endeavor, we ought to speed the triumphs of our Lord's kingdom. Let me call the names of a few of the master missionaries of the past and invoke a double portion of their spirit to descend upon the Church to-day.

There is David Brainerd, the apostle to the North American Indians, whose spirit was as saintly as a seraph, whose life was a joyous martyrdom to duty, and whose early, triumphant death was the descent of another chariot of fire. Traveling through the dense and trackless forests, destitute of all creature comforts, denied the companionship of a single human being who could speak a word of English, living on the coarsest fare, he moved among the savages of the woods like an angel of light and taught many of them the way of life. It is said that his prayers in the depths of the forest were so intense that "his garments were saturated with the sweat of his intercession."

"Fatigues and hardships," said he, "serve to wean me from the earth and, I trust, will make heaven sweeter." In the agony of his anxiety to be more useful and successful he exclaimed: "O that I were a flame of fire in the Lord's service! O that I were spirit that I might be more active for God!" In the thirtieth year of his age, and after only four years of prodigious labor and suffering, the seraphic spirit went home to rest. David Brainerd bequeathed to the Church the lesson of sublime and entire consecration to the Master's service.

There is William Carey, whose very name is the synonym of a forward movement in the kingdom of God, and who will ever stand as the most majestic figure in a generation of giants. He awoke the slumber of the Church, and infused into its withered veins the crimson tide of a new, triumphant life. His mavelous, unawed faith was equalled only by his peerless purpose and untiring labors. His love for the heathen became a consuming passion. For forty-one years he labored among the darkened millions of India, and was never so happy as when leading some dear soul into the glorious light. The "consecrated cobbler," by dint of his devotion to God and his unconquerable purpose, rose from obsurity to world-wide and enduring fame. Lord Wellesley, in acknowledging an address by William Carey, said: "I esteem such a testimony from such a man a greater honor than the applause of courts and parliaments." He became the "Wycliffe of the East." With his own tireless hand he translated the Scriptures into four different languages. Others he critically supervised, until twenty-eight versions were issued from the press at Serampore. His liberality was equaled only by his stipend. When his income as professor in Williams College amounted to F1,500 he reserved F50 for personal needs, and gave all the rest to the cause of God. He sleeps in a hero's grave at Serampore. Standing there and recalling the wonderful incidents of a great history, the scenes of an epochal life—scenes that changed the map of the world—we are reminded of Thomas Carlyle's reference to the birthplace of Martin Luther. "There was born here," said he, "once more a mighty man, whose light was to flame as the beacon over long centuries and epochs of the world; the whole world and its history were waiting for this man. It is strange, it is great. It leads us back to another birth-hour in a still meaner environment eighteen hundred years ago; of which it is fit that we say nothing; that we think only in silence; for what words are there? The age of miracles past? The age of miracles is forever here." William Carey has left the Church the lesson of a dauntless faith united with the profoundest humility.

In this company of God's great missionary worthies is a man of short stature, well-knit frame, nervous movement, fiery nature, open-handed and open-hearted, and with an energy that seemed never to have had a suggestion of weariness. The father of Wesleyan foreign missions, his zeal for the world's conquest has won for him the title of "the foreign minister of Methodism." That man is Thomas Coke. No knightlier soul ever obeyed the trumpet call of God or wielded with braver arm

"A two edged sword
Of heavenly temper keen."

His ardent desire for the world's conquest was voiced in his own loud exclamation: "I want the wings of an angel and the voice of a trumpet, that I may preach the gospel in the east and in the west, in the north and in the south!"

His life has all the fascination of a tale of chivalry. He crossed the Atlantic eighteen times at his own expense, and traveled up and down this new world preaching the gospel, with all the fiery earnestness of a prophet of the olden time. He gave his large patrimonial estate to the cause of Christian missions. A veteran of more than sixty years, he stood before the Wesleyan Conference and begged that he might be sent as a missionary to India.

He overruled all objection, chartered a vessel at a cost of $30,000, secured a few fellow-laborers, and sailed for India, but died on hoard the vessel and was buried in the wide and boundless sea. Before starting he remarked: "I am dead to all things but India." At Porstmouth he thus addressed the little group of brave spirits who were to accompany him: "Here we all are before God, six missionaries and two dear sisters, now embarked in the most important and glorious work in the world! Glory be to his blessed name that he has given you to be my companions and assistants in carrying the gospel to the poor Asiatics!" Thomas Coke has left the Church this lesson: a divine impatience for the salvation of the world.

There was Henry Martyn, an honor graduate of Cambridge, as frail as a flower, but as heroic a soul as ever led the hosts of God to battle. He went to India, preached like a seraph, translated the Bible into three different languages, traveled over many lands, and died when only thirty years of age. Christ crucified was his ruling passion, and he seemed to have unbroken communion with God.

"The thought of God
Filled him with infinite joy; his craving soul
Dwelt on his as a feast."

The burden of Christless souls was ever on his great heart. He cries out: "How dreadful the reflection that any should perish who might have been saved by my exertions!" At Dinapore we find this in his diary of a single day: "Morning in Sanskrit; afternoon Bahar dialect; continued late at night writing on parables in Bengali: The wickedness and cruelty of wasting a moment when so many nations are waiting till I do my work." His thirtieth birthday found him traveling on foot to Persia. He was pale, very emaciated, and too weak to speak except in a whisper. He lived only by force of his imperial soul. In his journal he says: "I am now at the age when the Saviour of men began his ministry; when

John the Baptist called a nation to repentance. Let me now think for myself and act with energy. Hitherto I have made my youth and insignificance an excuse for sloth and imbecility; now let me have a character and act for God." Shortly thereafter the exhausted saint sunk down and never rose again. In a far-away missionary grave he sleeps, while God's good angels keep loving and wakeful sentry. The lesson of Henry Martyn's life is perfect self-renunciation in a compassionate love for mankind.

How beautiful is the epitaph written by Lord Macaulay:

Here Martyn lies! In manhood's early bloom
The Christian hero found a pagan tomb!
Religion, sorrowing o'er her favorite son,
Points to the glorious trophies which he won.
Eteranl trophies, not with slaughter red,
Not stained with tears by hopeless captives shed,
But trophies of the Cross. For that dear name,
Through every form of danger, death, and shame,
Onward he journeyed to a happier shore,
Where danger, death, and shame are known no
more.

At a Methodist Annual Conference in session at Norfolk, Va., with Bishop Hedding in the chair, a young man was sitting modestly in his place eagerly watching the proceedings, pale, sad, and evidently making a heroic fight against moral disease. He had recently buried his fair young wife, and his own failing health had compelled him to leave his work and spend the harsh winter months in the far South. But in his brilliant eye there was the spirit of heroic daring, and in his great heart the quenchless fires of a passionate love for souls. That young man was Melville B. Cox. He sought an interview with the Bishop, and said: "I desire very much to be sent as a missionary to South America." "Why not to Liberia?" asked the Bishop, who had been trying to secure a man for that far-away and dangerous field. After a prayerful pause, he replied: "If the Lord will, I think I will go." Shortly thereafter he said: "Liberia is swallowing up my thoughts." A few days later he exclaimed: "I thirst to be on the way. A grave in Africa will be sweet to me if He sustains me." Writing to an intimate friend, he said :"If it please God that my bones shall lie in an African grave, I shall have established such a bond between Africa and the Church at home as shall not be broken until Africa be redeemed." And that prophecy is being fulfilled. The missionary's heroic grave has bound the heart of the evangelical Church to the Dark Continent. When the young hero lay dying with the African fever, he repeated with pallid lips the eloquent words he had uttered before leaving America: "Though a thousand fall, let not Africa be given up." Melville Cox has left this lesson as a glorious legacy to the Church—that love for Christless souls is stronger than love of life.

Among all the sons of the mighty there is no nobler figure than David Livingstone. A native of Scotland, converted at twenty, and for forty years a missionary in Africa, he worthily sleeps in Westminster Abbey amid the "bonny dust" of the United Kingdom. He prepared for work in China, but was providentially directed to Africa. When consulted by the London Missionary Society as to what field he preferred, he said: "I am ready to go anywhere, provided only it be forward." His last public utterance in his native Scotland was to a school, and these were his concluding words: "Fear God and work hard." That was the inspiring motto of his laborious life. As either explorer, traveler, geographer, astronomer, botanist, zoologist, physician, or missionary, he would have been among the most distinguished of men. He added to the known regions of the world a million square miles. His labors knew no bounds. When entreated to rest, he replied: "Death alone will put a stop to my efforts." So deep and pure was his piety that savages trusted him, the world admired him, and his friends almost adored him. When we think of this man, decorated by geographical and scientific societies, offered the freedom of great cities, publicly thanked by Queen and Parliament, sleeping on the coarse, damp grass, eating bird seed, roots, and African maize, forty times scorched with fever, his arm torn by the tooth of a lion, and all to serve and save the savage tribes of the Dark Continent, he stands out transfigured like one of the tall angels Isaiah saw next the throne of God. Three scenes in his noble life are most prominent and pathetic. First, when he turned away from his dear Mary's grave at Shapanga in 1860 to "find the only balm for his broken heart in seeking Africa's redemption;" second, when in 1863 he expected recall from the field and his great heart protested, crying out, "If I am to go on the shelf, let that shelf be Africa;" and the third, when, though feeble and nearing the grave, he resisted Stanley's entreaties to return with him to England, bade his dear friend good-by, and turned back in the wilderness to labor for a while and die on his knees in prayer. David Livingstone has left the Church the lesson of an incarnated conscience.

But time would fail me to tell of Robert Morrison and James W. Lambuth, of Adoniram Judson, of James Calvert, of Robert Moffat, of J. W. Koger and R. W. MacDonell, of Dora Rankin and Laura Haygood and scores of others who have wrought righteously, and whose immortal achievements are written in the chronicles of the skies. Lord God of these ascended Elijahs, be our God and answer by fire!

My brethren, the conviction grows on me that momentous issues are before the Church. We are facing a wonderful tomorrow. Mighty changes are taking place in all Eastern countries and with marvelous rapidity. The sons of God, girded with new power, must be up and doing. If this transition period is slighted or unimproved, another century of sin and sorrow may be our condemnation.

A letter written by one of the returned missionaries attending this Conference, referring to a great work of grace in his charge and to the rapidly changing conditions in China, uttered these words, which have the quiver of power: "The kingdom is under the hammer, and the devil is an active bidder." What a figure—"under the hammer!" A mighty nation of four hundred million immortal souls on the block! The spiritual and political destiny of the oldest and largest empire of the world about to be knocked off to the highest bidder! My brethren, when I read those words from that warm-hearted and strong-souled missionary, I had a vision. I saw the day of sale when a mighty nation with a long history and almost infinite resources was about to change hands. The scene was in Peking the capital of the vast empire. The Genius of History, standing on the ruins of an old Buddhist temple, with the golden mace of authority in one hand and the blank form of a title deed in the other, acted as auctioneer. Around him gathered on one side the representatives of every false religion and every form of scepticism, while just behind them stood the great enemy, alert and eager, and full of fiendish suggestions lest the kingdom over which he has long held sway should slip from his grasp. On the other side were the representatives of the Christian Church, men and women of many names, but animated by the same spirit; and behind them stood the Lord Christ with divine anxiety, watching the result of the contest, waiting to see what his children will do with his inheritance, the priceless purchase of his blood. Over them hovered a great cloud of witnesses—the spirits of those who had toiled and suffered and died for the heathen of many lands. There were William Carey and Adoniram Judson, Thomas Coke and Dr. Duff, Melville Cox and David Livingstone, Robert Morrison and James W. Lambuth, Mrs. Judson and Dora Rankin, and a vast company I could not number, all bending low their eager ears to hear the final result. The Genius of History stated the terms of sale: It required a vast outlay in order to secure this magnificent possession, adjust it to new conditions, and garrison it against foreign invasion. It was a supreme hour, an hour on which eternal ages seem to hang. The representatives of the Christian Church had it in their glowing hearts to offer any terms, to call out the highest figures and claim the inheritance, but were afraid the Church would not indorse the purchase. Often they had appealed in vain for help in adding another province to the Lord's kingdom, and now in an agony of anxiety, knew not what to do. And just then, in that moment of awful suspense, the vision mercifully vanished. But, my dear brethren, the fact remains and the mighty responsibility abides. I believe it is in the power of the Church to secure that uttermost part of the earth for our Lord's possession. Shall we redeem that purchase of his blood or allow the devil to renew his lease for another mournful century? If we cannot do more, let us make the purchase and give bond for payment. Is there not another Wilbur Fisk who will rise up in the majesty of a sublime faith and say: "I'll be bondsman for the Church?" The security on such a bond will never suffer; that paper will never go to protest. The men and women are ready and eager to go, and I believe the means will not be withheld. Heaven grant that Zion may be equal to her sublime opportunity!

AN INCIDENT

By Rev. James H. Felts

Recently while aboard a slow train in Mississippi I "listened in" to a conversation between two men who were passengers on the same train. It was at least interesting. One of the men was good-naturedly quizzing the other about what he was doing, how he was succeeding, and the like, and laughing in a significant way at the replies. The following reply taken in long hand is a sample:

"Nothing don't bother me. If the sun don't rise in the morning I don't care. The future means nothing to me. I work and have a good time. When I die I can't help it. The world is in a hell-uv-a-shape. I wish somebody would give me something. I ain't got no credit. My family? I send them something when I win. When I lose I don't."

There was much more of the same kind. Nor was this man in dress or appearance to be classed as a "down and out." He was a typical present-day wanderer. His philosophy had in it nothing new. What have we to offer such a man? Certain it is that ordinary "uplift," something on the order of the civic clubs, will be in vain. Equally certain is it that he is too far gone for any educational system to reach him. That man, like thousands of others, needs Jesus Christ and Him alone. What does he care about a finished sermon? Would your choir ever help him? I am of the opinion that his kind will never be reached short of prayer and fasting. We have about lost our yearning for souls. The intense personal worker who is broken-hearted because of the unsaved is scarcely known among us now. I believe this man may be saved. I believe my Lord can make today, tomorrow, and all the days to come, meaningful for such a man. And his family? God pity them. They also sorely need a Shepherd.

Corinth, Miss.

NOTICE TO MEMBERS OF LOUISIANA CONFERENCE

Members of the Louisiana Conference to receive entertainment at the Missionary Council will please report at the First Methodist Church, New Orleans, on the afternoon of February 24 for assignment to homes.

W. L. DOSS, JR., P. E.

MISSION WORK IN NEW ORLEANS DISTRICT

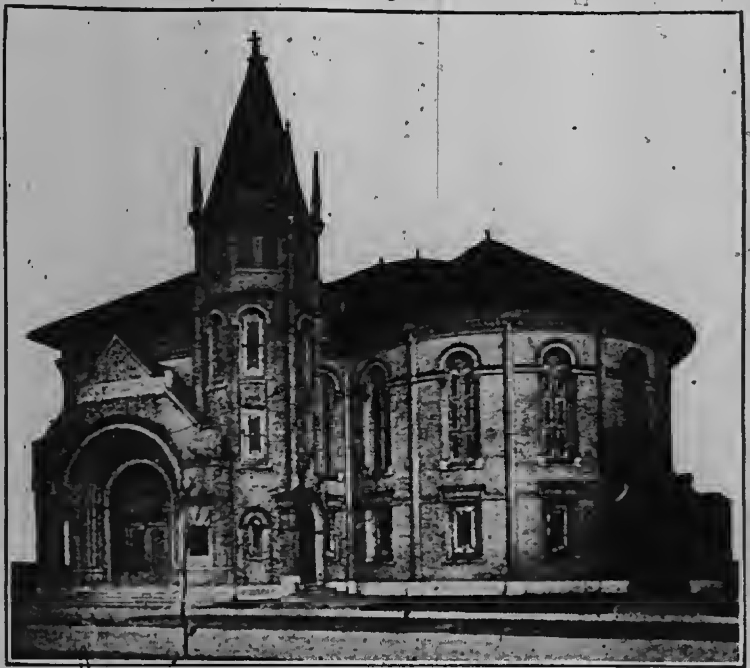
By Rev. W. L. Doss, Jr., D.D., Presiding Elder

That part of the Louisiana Conference in which the Board of Missions is doing work represents a very large and important field for missionary operations. Rev. G. D. Parker of Brazil, a native of New Orleans, said in the preachers' meeting here during a visit in 1930 that he considered this city to be one of the greatest mission fields in the world. The same is true of the regions in Louisiana immediately surrounding the city of New Orleans. This field is of great importance. There are large numbers of people here who are in as great spiritual darkness as those who live in any of the mission fields of the world. They are without God and without hope in the world. Their souls need salvation. Also we have here a large body of population that is native to our land, but foreign in speech and in standard and manner of life. Their standards are not up to those usually held by Protestant peoples and have a most disastrous effect on the lives of many Protestant people residing here. This influence touches the entire State of Louisiana and also affects some sections of the surrounding States.

With the same problems and responsibilities to be met that are to be found in all other Conferences, the Louisiana Conference has these additional problems. Here we have the largest distinctively Southern city in our connection. The population of New Orleans is largely foreign. The foreign element dominates the life of the city and is controlled by Romanism. There are great masses of unchurched people in this city and many large sections where protestantism is not at work. Our churches here have carried on a noble struggle in the past to establish and to maintain themselves. Their people give sacrificially and have responded nobly to the call of the presiding elder and the City Board of Missions for making advance movements here. But the are yet large unoccupied sections into which we should go as a church. The Louisiana Conference has never been able to enter the French field in this State in an adequate manner. There are towns of thousands of people into which we have not been able to go. There are multiplied thousands living along the bayous and in the marshes without any religious advantages whatsoever. Beside these there are many in the rural sections whose religion is a religion of superstition and fear. We must still appeal to the Board of Missions and to the Church at large to carry forward the work that has already been begun.

REV. W. L. DOSS, JR., D.D.

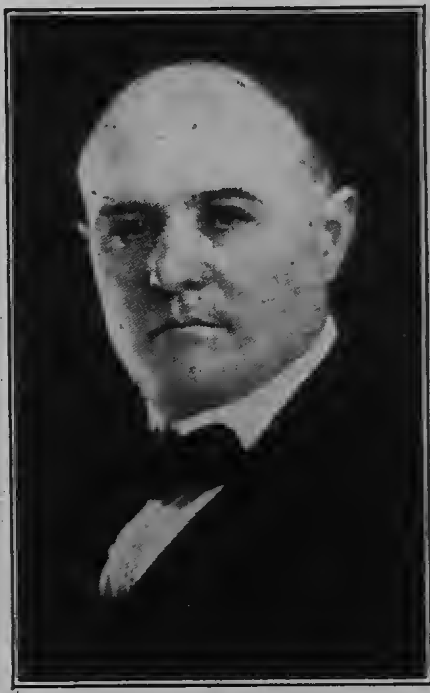
The work of the Board farthest west and from New Orleans is that centering at St. Martinville. Here it is claimed that Evangeline lies buried hard by the Roman Church. This is a town of about twenty-five hundred people. Our missionary is the only white Protestant preacher in this town and in the parish of St. Martin. But his work is not confined to this point. He also has charge of a rural church in Iberia parish, some twelve miles or so from the large town of New Iberia. This is the Lydia church, which is our oldest French church. There they preach, sing and pray in French. This church has the same problems faced by every other rural church together with the problem of facing a dominant and militant Romanism with a strong congregation in the community. Then the St. Martinville pastor is charged with the pastoral responsibility of a church located on Pecan Island in Vermillion Parish. This congregation is now in the process of erecting a new building at a cost of $1,000. This point is reached by a boat trip of about fifty miles down the bayou, through lakes and the marsh. There are 150 members in this charge and four Sunday schools with 140 members.



FIRST METHODIST CHURCH, THE COUNCIL CHURCH

Another charge being aided by the Board of Missions is the Patterson charge, which is composed of Patterson, Berwick and Jeanerette. These are three towns of importance with large Roman Catholic populations and struggling groups of Protestant people. The continued life of this charge is made possible only by the help that comes from the Board of Missions. There are 215 members of the Church and three Sunday schools with 126 members. There are also three Epworth Leagues with 69 members.

Morgan City is the center of missionary endeavor reaching out into the bayous and surrounding country. A splendid work was done during last year. While the Roman Catholic Church is also strong here, yet there are thousands of unchurched people who are not dominated by Romanism and who look largely to our Church for religious ministrations. It is not possible for one man to look after the work in the town of Morgan City, preaching twice on each Sunday and conducting weekly prayer meeting, and then also doing the outside work that should be done here. The boat is several years old and will soon need to be replaced by a new one. We need a much larger boat and also a full-time man to go among the people in the bayous and marshes here. On this charge there are 477 members in the church and a Sunday school membership of 126. Many of the people in this region are able to read neither French or English and hence the Sunday school work is limited. Last year thirty-eight were received on profession and six by certificate. A number of people came into our Church from the Roman Catholic Church.



REV. W. G. CRAM, D.D., MISSIONARY SECTY.

Our chief work among the French centers about the town of Houma, where we have a good church and where the MacDonnell Wesley House and school is located. The pastor here has two French-speaking junior preachers, both of whom have come into our Church through our work here. There are nine congregations served by this work. All except three of these congregations are almost entirely French-speaking. The church at Houma is largely so, though the services there are conducted in English. There are seven church buildings in the charge and two parasonages. One of these is owned by hte Board of Missions. The workers at the Wesley House and School do a very great work in the outlying sections about Houma. During the past year our workers have been very greatly hampered by weather conditions and bad roads. Under the leadership of Brother B. H. Andrews, preacher-in-charge, and Brother A. D. Martin, one of the junior preachers, a new church has been erected in one of the communities. This is the culmination of several years' effort on the part of different ones who have had to do with this work.

In this charge, there are 592 members. There are six Sunday schools with an enrollment of 422. There are three Epworth Leagues with 93 members and six missionary societies with 53 members. During the past year there have been 31 members received on profession and 20 by certificate.

Another charge being supported by the Board of Missions is the Delta Circuit and Chalmette Mission. This includes Reserve, forty miles above the city of New Orleans, a mission in the city and points at the mouth of the Mississippi, where live the engineers and others having charge of the jetties, the buoys, lighthouses and other such work. These points are about one hundred miles below the city of New Orleans. Within this charge there are 140 members in the five organized congregations, where we had none at all a few years ago. There is but one church building. Last year 25 were received on profession and 16 by certificate. There are four Sunday schools with 110 members.

One other point is outside New Orleans. This is Pointe-a-la-Hache, sixty miles below the city and parish seat of Plaquemines parish. We have a small organization who own a lot, but have no building. Services are held in a private home. Ours is the only Protestant work of any sort below the city of New Orleans. Statistics are not available, is this point was with the Louisiana Avenue Church last year and the statistics are included in those of the charge.

The new city enterprise in connection with the Louisiana Avenue Church during last year has gone forward under the leadership of the pastor of that church and of the City Board of Missions. This is in an important section of the city and has resulted in the organization of a Sunday school of some seventy odd members and in services being held twice on Sunday and on a week night. No church has yet been organized, but there are applications of some thirty-five who want to be formed into an organization which will be done soon.

The work at St. Mark's Church and Community Center is supported by the Woman's Council as well as by the Board of Missions. Here is carried on a varied program of social activities and of religious effort which is having a telling effect on that section of the great foreign population in New Orleans. There are 179 members of the church, 184 in the Sunday school, 52 in the two Epworth Leagues and 19 in the Missionary Society.

All this great work in Louisiana is entirely dependent upon the Board of Missions and could not be carried on without the help of that Board. There are yet large fields to enter into which it has been impossible for us to go.

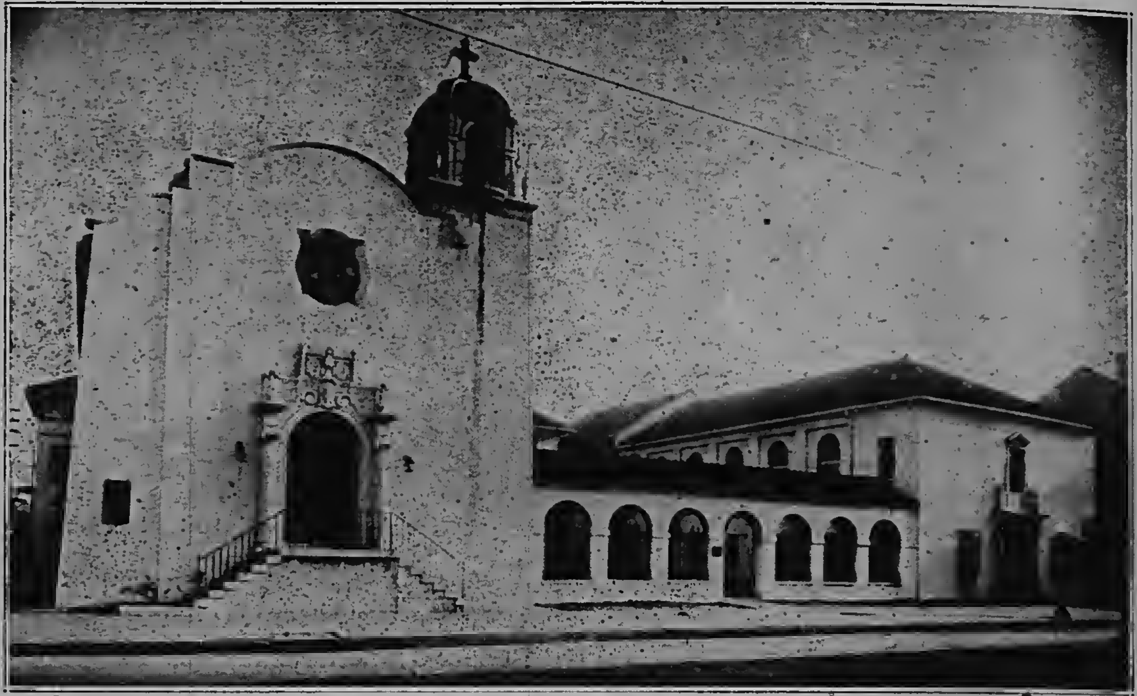
ST. MARK'S CHURCH

By Rev. J. A. Alford, Pastor

St. Mark's is the outstanding Missionary enterprise of our Church in the South, where many angles of church activities are carried on in the interest of humanity. It is the realization of a dream of devout women of the Woman's Missionary Society twenty years ago, who loved God more than self, and yearned over the lost. In a limited way they began to do specific missionary work in these parts. The handicaps under which the work was done in those days is left to be told by the few workers on the field.

The present location of St. Mark's is 1130 North Rampart Street, in that part of the city of New Orleans which includes the quaint old historic section known as the "Vieux Carre." Here live some 30,000 inhabitants of varied nationalities, many of them in densely congested quarters.

REV. J. A. ALFORD



ST. MARK'S METHODIST CHURCH AND COMMUNITY CENTER

Those who have known of and kept up with the progress of the years have with pride and joy noted the growth of the work, where no small amount of means and consecrated service have been centered and expended. It stands today, said competent critics, to be one of the most complete plants of its kind in America, a monument to faith, an expression of sacrifice, and the realization of dreams.

The work that is being done includes almost everything to be done for the relief, comfort and well-being of soul and body, to young and old. Those who have been this way in service know what it means to listen to the stories of broken and wasted lives, the distress of deserted mothers left with helpless children, hear the wails of the addicts, and the pleas of those out of work and in need. While this phase of our work entails great responsibilities, and creates burdens heavy to bear, the teaching and the training of the young life that is touched by the many angles of work being done through the Church proper and the Community Center, unfolds the greater opportunity, and brings much of joy to the heart of the workers, especially as they note the unfolding of the life Godward in response to the appeal made and the effort put forth.

Each of our resident deaconnesses, five in number, and our part-time older boys worker, do a distinctive part of the church work proper, which corresponds to the same age groups in which they work through the Community Center. Miss Nettie Stroup, head resident, works with the adult group; Miss Helen Shriner with the young people, Miss Maggie Marshall with the intermediates, Miss Wortley Moorman, our resident nurse, with the primary; Miss Lillian Addison with the juniors, and Mr. P. L. McCreary, Tulane medical student, part-time worker with the older boys, and clinic laboratory interne. All of these are trained and equipped for their tasks, giving to the Church and to Christ their all. Each has her or his separate group with whom to work, but when the occasion demands it, all, including the pastor and wife, our devoted church workers, and even our faithful old janitor, Jules Cantrell, enter into the work to be done, and co-operate in a harmonious way and with a beautiful spirit in helping to "carry on" in the name of Christ and humanity.

Our church is well organized with a complete corps of officers, and every department is being carried on in a normal way, though not in large numbers. Much is being done for the well-being of our adult constituency, but the hope of the future of our work is in the large number of promising young people and children, some of whom already, because of years of training, are rendering most valuable service to the work of the Community Center and the church proper. Our church membership of 183, Sunday school 150, Senior and Hi Epworth Leagues 60, Junior Epworth Society 35, and Woman's Missionary Society 20, many of whom count in more than one department, are but a part of those who are touched by the institution, through the clinic, various clubs and classes, and receive ministries and help in some way or other by the work being carried on. Records in the church and in its immediate departments, by no means tell the story of all that is being done. We must bear in mind that in some places where the church does its work it requires a great deal more of time, means and service to reclaim, win and train than it does in others.

In writing about "What St. Mark's has meant to me" (and this is typical of many others) one young lady says, "To me St. Mark's reveals itself in an opportunity to every girl and boy, man and woman. It has been the pathway by which I have found happiness, friendship, pleasure and most of all, I have learned to reach God through prayer, which comes so freely from the heart. The institution may be compared to a fountain, wherefrom all are welcome to drink the waters of health, pleasure, friendship, happiness, and knowledge of God. I have drunk of these waters and know their good results, and many others have been as fortunate as I." Such messages would hearten the most dispairing worker and inspire the most fainthearted to a deeper consecration for those who need a Saviour.

DEACONESS NETTIE STROUP

Through the leadership of Miss Nettie Stroup, who, in her training majored in pageantry, and spent a Christmas in Bethlehem, many of our young people have taken a great deal of interest in dramatic art. We have had given at our church some of the most inspiring messages on Christmas, Easter and Missions through these attractive and appealing pageants. Through this medium, those who take part are blessed as well as to bring joy to others in producing Bible stories in a very real and natural way.

From the institutional side of St. Mark's, the types of work carried on are Health, Recreation, and Educational. The health work is done through a well-equipped clinic, directed by our nurse and a staff of competent physicians, who give many hours of their valuable time in professional service. More than 4,000 treatments are given each year. The educational and recreational activities consist of such as, The Home-makers' Club, composed of adult women of the community; the Young Women's Business Club, composed of working girls, the Girl Reserves, three Triangles for different age groups, Sewing and Domestic Science Classes, two Athletic clubs and troop of Boy Scouts for the older boys, and a Junior club for the younger boys. All these clubs and classes have access at regular season and times to the swimming pool, gymnasium, game rooms, shower baths, etc., with entertainments, banquets, and many specials.

A library is maintained in the institution, containing upwards of 1,000 books, by standard writers, and some of the leading magazines, all wholesome literature, and very much used by the boys and girls, men and women of the community.

Immediately following the closing of school in the summer, a Daily Vacation Bible School is held for one month. Here scores of children who otherwise roam the streets and alleys in unwholesome idleness and degrading amusements are kept busy with worth-while programs consisting of games, handwork, and stories both from the Bible and other sources. In this way little hands are trained to do interesting tasks, make useful articles, and youthful minds are taught beautiful stories of life and clean living.

In all the activities of the institution a skilled hand and a trained heart and mind guides. Whatever it is, wherever, whenever, and whoever, the standard of life given us by the Man of Galilee is the basis for action. With the high standard of deportment upheld, sometimes it means the sacrifice of some present. But all the while the work is growing, numbers increase, and demands more and greater.

There is never any time to hang heavy on the hands of those who are assigned to do service here. To come to the close of the day with tired bodies and burdened hearts is not strange here. But the glorious opportunity for service that comes fresh with each morning, fires the lover of humanity with new strength for the day.

Come to see us if you can, but don't forget to pray for us.

POINTE-A-LA-HACHE MISSION

By Rev. D. W. Poole, Pastor

Fifty miles below New Orleans, situated on the east bank of the Mississippi river, surrounded by what the natives call the prairies, lies the village of Pointe-a-la-Hache.

The occupation of these few hundred that live in the town and the several hundred others that live up and down the river is chiefly trapping during the winter months and fishing and trucking during the other months.

This Methodist mission is the only Protestant mission between New Orleans and Pointe-a-la-Hache, which in itself makes it a very unique and important fact. The three main buildings of this vilage are a courthouse, a public school building and the Roman Catholic church.

Passing by these public buildings and getting on the lower side of the town we come to the home of Mrs. A. H. Labourg, a widow with four sons. This type of home reminds us of the ones into which Jesus visited while on earth and where He found a blessed welcome. Indeed His spirit is at home in the heart and home of this good lady as it is the home for public worship. She did not give one of her side rooms for this important work, but as all true Christians feel, she has nothing too good for that cause, and the front room is used as the church. A pulpit with a large Bible placed upon it, the benches, the hymn books, the sacred pictures are all arranged so as to create a spirit of worship.

The beginning of this little Methodist mission was in the heart of the lady already mentioned who has been a faithful Christian and Methodist for many years. The fire and love was in her heart and fire and love spreads and grasps others with their power. A few years ago after moving here from a neighboring place and feeling a great hunger for worship and a desire for her sons and neighbors to have the gospel, she appealed to her church for service, which it immediately met.

There are at present only eight members of the Methodist church, but this year's attendance has been an average of about thirty, with many fine young people present. Much has been accomplished in so short a while, as they have Sunday school every Sunday, and already they have a nice lot of ground given by Mrs. Labourg for the building of a new church.

The field is open and the harvest is waiting. The responsive looks when the gospel is given is indeed an indication that once they know Him they love Him.

REV. DAVID TARVER

DELTA AND CHALMETTE MISSIONS

By Rev. David Tarver, Pastor

My parish, like Wesley's, is long, stretching one hundred fifty miles up and down the great "Father of Waters" from New Orleans. In New Orleans, our Mission on Desire Street is in the most populous ward in the city in a Roman and Lutheran field. My other work leads me into varying atmospheres, including that of the sugar chemist, the river and bar pilot, the government river and radio engineers, trappers, shrimp and oyster fishermen, orange and pecan growers and other fabulously interesting glimpses in Old Louisiana. I have traveled a sum total of thousands of miles by train, bus, car and boat. My task is to radiate the light and warmth of the gospel in places where I am the only Protestant minister and to beings who thirst for these good things.

GENTILLY MISSION CHURCH

By Rev. I. W. Flowers, Pastor

For a number of years there has been a real need for a Methodist church in Gentilly, but it was not until the spring of 1929 that any definite steps were taken to start a mission in that section. At that time a group of Methodist, under the direction of Rev. W. L. Doss, Jr., started holding prayer meetings every Friday night in the home of Mrs. L. W. Pigott. In the following fall this faitful and loyal group organized themselves into the "Gentilly Methodist Club."

At the meeting of the Annual Conference in the fall of 1929 Rev. J. B. Shearer was appointed to the work in Gentilly. The prayer meetings were continued under his leadership until the summer of 1930. In June 1930 the City Board of Missions rented a house and opened the Gentilly mission with Rev. Shearer as pastor. Services were held every Sunday morning by the pastor and every Sunday evening by laymen. The mission grew rapidly. A splendid Sunday school was organized.

In the fall of 1930 the present pastor was appointed pastor of the mission. With the help of Dr. R. S. Crichlow, president of the City Board of Missions, and a number of enthusiastic workers in the mission, the work continued to grow. On Sunday, February 1, the mission was organized into the Gentilly Methodist Church, with 36 members. The church expects to increase its membership to at least one hundred before the close of the year. The Sunday school is doing a wonderful work under the leadership of Mrs. L. W. Pigott. The enrollment is 79.

There are great possibilities in this new and growing section of the great city of New Orleans. There is no reason why we should not have a great church in Gentilly and we believe that we will have it.

SUCCESS OF THE NATCHEZ MISSION

By Rev. J. B. Cain

When Bishop Francis Asbury, itinerant bishop of the Methodist Church in America, missionary in spirit and evangelistic in action, turned his eyes toward the vast territory along the lower Mississippi it was but natural that he should select Natchez as the center from which Tobias Gibson should go out to proclaim the gospel according to the beliefs and customs of the people called Methodist. Natchez was the oldest and the largest city in the territory to be served. While younger than Biloxi and Mobile, Natchez was about the same age as New Orleans and much older than Vicksburg. Honorable Dunbar Rowland, State Historian of Mississippi, in his introduction of Shield's history, says: "While the first settlement was at Old Biloxi, all the noteworthy events in its history from 1720 to 1820 took place within a radius of ten miles of Natchez. It was the social, political, and educational center of the State for a century.'"

At the South Carolina Conference, meeting in Charleston on January 1, 1799, Bishop Asbury selected Tobias Gibson for this important mission. The latter was a native of South Carolina, born on the Great Pedee River in what was then called Liberty County on November 10, 1771. His parents were people of the better class, having considerable property. Whether they were Methodists or not seems not to be known, but they were Protestants and Tobias was converted under

(Continued on Page 9.)

New Orleans Christian Advocate

J. L. DECELL, D.D., Editor.
C. MILTON CHALMERS, Manager

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All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE LENTEN SEASON

Yesterday was Ash Wednesday, the beginning of Lent, a forty-day season of special prayer and penitence, examination and meditation. For hundreds of years different branches of the Church have observed the forty-day period prior to Easter as a time of self-denial and spiritual devotion.

Noncomformist Churches have not made as much of the Lenten Season as have the Roman Catholics. Methodism is finding more and more that it is an appropriate season for toning up the spiritual life and earnestly seeking to bring the lost to Christ, particularly is it true of the sacred days of Passion Week. Every day we are privileged to live is a sacred day, but it is fitting that we retrieve the Season the Man of Sorrows went deeper and deeper into the "shadow of the valley of death." They are not days for cant phrases and mere ritual reading, but a time for a closer walk with Him and a pursuasive pleading with the lost to accept His grace.

After sharing with Christ the "fellowship of his suffering and the power of his resurrection," Christian experience should continue on such a high level as to make all the days a more effective witnessing for Christ; and when forty days have passed to lapse back into hilarious frivolity and extravagant indulgence would be a sacrilege.

METHODISM IN NEW ORLEANS

Methodism is making progress in New Orleans. All the hardships endured and sacrifices made, by the pioneer preachers who opened the work, have been justified. Elisha Bowman, Lewis Hoobs, William Winans, Mark Moore, Benjamin M. Drake, Samuel W. Spear, Elijah Steele, and John Maffit, though finding it difficult, laid well the foundations of the Church. John G. Jones wrote, "Never perhaps in any civilized community have the Methodists had to grapple with greater and more formidable difficulties in establishing a well-ordered and respectable church than in the city of New Orleans."

It is a long ways from the combined dwelling-place church and school of William Winans on Bienville Street, the first building on Gravier, and then Poydras and Carondelet, to the splendid edifices of the present day.

There are twelve well organized churches with 4,311 members in the city. The work is carried on by a forward-looking presiding elder and competent and consecrated pastors. The odds with which they have to contend being taken into consideration, they are going forward in an encouraging way.

New Orleans continues to be a difficult field. It's a strategic center for Methodism, and we hope that those attending the General Missionary Council will become immediately enlisted in behalf of an enlarged establishment for Methodism here, where the nations of the world meet.

As result of the first General Missionary Conference held here thirty years ago, Soochow University in China was set on its way to greater usefulness; while we would not wish the foreign work to receive any less, we would press the church-wide responsibility for New Orleans. The city needs now several new church buildings, a general hospital, and improved facilities and increased support for the Memorial Mercy Home.

We most cordially welcome the Missionary Council, Press Association and visitors and earnestly call "come over and help us."

PERSONAL AND OTHER NOTES

Rev. Alonzo Early, pastor at Belcher, La., in sending in a renewal, wrote, "All goes forward on this charge." We thank Brother Early for his plans to complete the Advocate canvass.

Rev. J. W. Booth, pastor, Winnsboro, La., has not forgotten the Advocate. In sending a list of subscriptions he wrote, "Last Sunday was a great day for us here at Winnsboro. The outlook is promising."

Rev. R. S. Lawson, one of the superannuated preachers of the North Mississippi Conference, who resides in Memphis, with Mrs. Lawson, attended the Sardis District Preachers' Association, which met at Coldwater recently.

Mrs. Lee H. Bird, Sicily Island, La., in renewing her subscription to the Advocate wrote, "I have been reading this paper ever since I was a child and I love it more and more as the years go by."

Rev. J. C. Wasson, of Marks, Miss., is doing more than marking time on his new charge. He is following the Spiritual Life Commission's suggestion for an evangelistic program, and is not overlooking the interest of the Advocate.

Rev. Murry Cox, pastor, Wesley Memorial, Biloxi, Miss., is going about his work in a determined way. He is teaching "Methodism and Kingdom Extension" in his churches and expects to get good results from the cultivation.

Rev. C. H. Ellis, superannuate, Camden, Miss., continues to have a live interest in all the affairs of the Church. His health is good and his strength abides, so that he is ready to render whatever service the brethren may call him to do.

Dr. J. M. Sullivan, dean of the Department of Science, at Millsaps College, delivered an address at Tylertown on Sunday, January 25. Dr. Sullivan is active in the work of lay activities and gives himself without reserve to the work of his church.

Rev. A. R. Hoffpauir, of Natalbany, La., was a visitor at the Advocate office last week and we regret being out of the city at the time. Brother Hoffpauir was down to visit Mrs. Clyde J. Burns, who is ill at the Touro Infirmary. He reports his work doing well at Natalbany.

Mr. T. T. Pollard, father of Miss Daisey Pollard, who has been a missionary to Mexico for several years, under the direction of the General Board of Missions of our Methodist Church, died recently at the ripe age of 83, at the family home in Batesville.

Angie, the cheerful little son of Dr. and Mrs. Angie Smith, First Church, Shreveport, is critically ill with pneumonia. We join the many other anxious ones in prayer that God will bless the means that are being used to the restoration of the little man's health.

Rev. T. H. Dorsey, presiding elder of the Aberdeen district, North Mississippi Conference, in sending in his second round states that the work goes forward in his district and not withstanding some discouragements a year of progress is expected. We thank Brother Dorsey for his interest in the Advocate.

Mrs. E. L. Adams died at her home in Greensburg, La., on Monday, January 26. Mrs. Adams was a faithful member of the Methodist Church and will be missed in the activities to which she gave her talent and time. Rev. W. D. Milton, pastor, assisted by Rev. C. T. Bowden, conducted the last rites.

Rev. J. F. Foster, of Bunkie, La., was the grand orator who delivered the address before the Louisiana Grand Lodge on Monday night, February 2. Those who were privileged to hear the grand orator spoke in highest terms of his deliverance. We appreciated a call from Brother Foster at the Advocate office on Tuesday, February 3.

Rev. W. R. Lott, pastor, West Point, Miss., and Mr. L. J. Howard, Jr., brought good cheer to the manager and editor by sending in a list of fifteen subscriptions with a check, which makes a list of forty-one families in that enterprising church who get the Advocate. We wish for them every good success.

Rev. John C. Chambers is to be congratulated upon arranging the Circuit Preachers' Conference which is to be held at Millsaps College, Thursday and Friday of next week, February 26-27. It is hoped that a large number of the brethren will avail themselves of this privilege afforded them.

Rev. Roy Wolfe, pastor, Hansboro, Miss., has started what seems to be the best year of his pastorate in that growing opportunity. In a business letter to the office he writes, "I am glad to report that the work on the Hansboro-Nugent charge is moving along nicely; the people received us cordially on our return. We have organized a Wesley Brotherhood, which is doing splendid work and interest is growing."

Rev. R. G. Lord, executive secretary of the Board of Christian Education for the North Mississippi Conference, preached at the morning 11 o'clock service Sunday, February 15, at Batesville. It was from the Batesville church, where Bro. Lord had been pastor two years that he went into the work of the Board of Christian Education at the last session of the Conference. He was welcomed by a large congregation.

A telegram from Brother W. B. Owen to the editor announced the death of his wife, which occurred at Leeds, Ala., Wednesday, February 11. The funeral and interment was at Leeds on Friday. Mrs. Owen was born near Kosciusko, Miss., and after marriage she and Brother Owen moved to Osyka, Miss., where they were active and loyal members of our church there. Mississippi friends recall with appreciation the excellent Christian character of Mrs. Owen and extend sympathy to the bereaved husband.

The Christian Century of Chicago erroneously stated that "The Southern Methodists have recalled two hundred of their missionaries and have dismissed hundreds of native workers." Dr. W. G. Cram, General Secretary of our Board of Missions, says that the statement of the Christian Century "is unwarranted and unauthorized. We have made no recall of missionaries nor have we dismissed any native workers." Let us sacrificially meet the Kingdom Extension Asking so that all missionaries may continue at their posts.

Rev. T. C. Cooper, pastor, Pachuta, Miss., in the first two months of his first year, has accomplished a great amount of good in his new charge. The church building at Pachuta was in an unsafe condition and they have repaired it at an approximate cost of $1,800 and made it comfortable and secure. Brother Cooper says, "We are hoping to be able to put on the full program of the church and are asking an interest in the prayers of all

Christian people, that the Lord will add his blessings to our efforts."

The Methodist church building at Utica, Miss., was destroyed by fire Sunday morning, February 15. Rev. E. A. King is the pastor, and being in his fourth year is well acquainted with all the possibilities, and we doubt not this wide awake pastor will lead his people in erecting an adequate and creditable new building.

Louisiana and Mississippi Methodism will regret that Bishop Warren A. Candler has found it necessary to go to the Wesley Memorial Hospital, Atlanta, for treatment. Bishop Caandler has ren-Atlanta, for treatment. Bishop Candled has renwho know of his illness will sympathetically pray for the speedy and complete restoration of his health.

Mr. James H. Ramsey, New Albany, Miss., writes, "I trust every loyal Methodist in Mississippi and Louisiana will rally to the support of the grand old Advocate. I have been a subscriber forty years and I do not see how I could be satisfied without it. I have always enjoyed its weekly visit, but the longer I take it the more I appreciate reading it." We appreciate brother Ramsey's renewal and good words and trust that he will enjoy the Advocate many, many more years.

Mrs. G. R. Ruff, eighty-one years of age, died at the home of her daughter, Mrs. H. P. Riser, Raymond, Miss., on January 24. The funeral services were held at Chapel Hill Methodist Church, near Chester, on the following Monday. Sister Ruff was a devout and faithful member of the Methodist Church. She is survived by Rev. Robert H. Ruff, D.D., president Central College, Fayette, Missouri; J. Ed. Ruff, Mississippi Agricultural Extension Agent; D. T. Ruff, Lexington; S. J. Ruff, Chester; Charles A. Ruff, Waco, Texas, and Mrs. Riser. President Ruff and the other loved ones will have the sympathy of their friends throughout the church in this great sorrow.

LOUISIANA CHURCH EXTENSION NOTICE

The executive committee of the Louisiana Conference Board of Church Extension will meet on Tuesday morning, March 10, 1931, at 10 o'clock in the First Methodist Church, Shreveport, La.

W. A. McKENNON, Chairman,
B. H. ANDREWS, Secretary.

SUCCESS OF THE NATCHEZ MISSION

(Continued From Page 7.)

the preaching of Methodist itinerants and cast his lot with that Church. Having been licensed to preach before he was out of his 'teens he was admitted on trial into the South Carolina Conference on February 14, 1792, when only a little more than twenty years of age. Seven years of itinerant work were spent in North and South Carolina and East Tennessee before his coming to Mississippi. At the very Conference at which he was appointed to this mission his name appears in the minutes as having been appointed to the Little Pedee and Anson Circuit, in order, according to Rev. John G. Jones, Methodist historian, to allow time for winter to pass and to give him a safe journey. A greater probability is that the appointment was not made at the Annual Conference at all, but that Bishop Asbury, after the Conference was over, selected Mr. Gibson as the proper person for this important task. He was, of course, unmarried, and while he was never strong in body he was fervent in spirit and had an abundant measure of evangelistic zeal.

Leaving his home in early spring he rode a horse for about six hundred miles through the wilderness to the Cumberland River, near where Nashville now stands, and descended the river in a canoe into the Ohio and then into the Mississippi, arriving at Natchez in the spring of 1799. Whatever Tobias Gibson may have thought about apostolic succession, he must have felt his kinship with the Apostle Paul on that long and weary journey. It is probable that he did not come alone but joined himself with a flatboat for part of the journey.

The Natchez country was a fertile field for missionary effort. A large group of settlers had been coming into this section for many years and with the beginning of American occupancy in 1798 a flood tide of immigrants poured into Natchez and out into the surrounding country. Prominent among them were the Swayze brothers, Richard and Samuel, the latter a Congregational preacher who had come to the Jersey settlement, later called Kingston, in 1772, where he served his neighbors and friends as pastor under adverse circumstances until his death in 1784. The Griffing family, also from New Jersey, had settled near Selsertown, twelve miles from Washington on the Natchez Trace and formed a center of religious interest. A number of members of the Gibson family, including his brother Stephen, came to Mississippi either before this time or shortly afterward. His cousin, Samuel, was the owner of the land on which Port Gibson stands, to which he gave his name; and another cousin, Randal Gibson, was living in the vicinity of Washington when Tobias came.

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PROTECTION
AGAINST OLD AGE

The first church was organized in the village of Washington, six miles from Natchez, soon after the arrival of the missionary. The services were held in a schoolhouse and six persons were received into the fellowship of the church. Their names, according to the historian Jones, were Randal Gibson and his wife, formerly Harriet McKenly; Caleb Worley; Mrs. Edna Bullen, sister of Randal Gibson; William Foster and Rachael, his wife, with two persons of color, both slaves. An old Bible, published in 1825, contains in part a different list: "The First Methodist Society was formed by Reverend Tobias Gibson in the house of Randle Gibson, of Adams County, Miss., in the year 1800. Members' names: Randle Gibson, Reuben Gibson, William Foster, Harriet Gibson, Mary Harris, Fanny Gibson, Edna Bullen, Robert Foster, Ann Dowling." This notation appears on the fly leaf and contains a difference in date, place, and some of the members' names.

Other churches were established by Mr. Gibson during the year at Kingston and Selsertown and no doubt at several other places. No doubt the missionary visited all the territory along the Mississippi as far north as Walnut Hills, now Vicksburg, and wherever he found enough folks who were willing and anxious to flee from the wrath to come they were formed into societies. For several years, at least as late as 1802, all of the churches were embraced in one pastoral charge with Randal Gibson and William Foster as stewards. The beginnings of Methodism in Wilkinson County, probably about Woodville and Fort Adams, in Claiborne County, and in the southern part of Warren County, date from this year.

Mr. Gibson did not attend the session of the South Carolina Conference, meeting again in Charleston on January 1, 1800. His report, however, showed that he had received a total number of sixty-two into the various societies that he had organized. He was reappointed to Natchez with Benjamin Blanton as his presiding elder. In the beginning of 1801 the first districts were formed and Natchez was placed in the Georgia District with Stith Mead as his presiding elder. The following year Natchez was in the Kentucky District of the Western Conference with William McKendree as presiding elder. Each year had seen an increase of twenty members from the sixty of the first year, so that at the end of 1801 there were a hundred members. At the session of the Western Conference in October, 1802, which Conference Mr. Gibson attended, there were only eighty-five white and two colored members, a decrease of fifteen.

At this Conference a new district was formed, called Cumberland, with John Page as presiding elder and four circuits: Nashville, Red River, Barren, and Natchez. Moses Floyd was appointed to help Tobias Gibson on the Natchez circuit. The following year the latter was given the supernumerary relation, which he sustained until his death on the fifth of April, 1803. He had labored and other men entered into his labors.

Any account of Methodism in the Natchez country must take into account such men as Lorenzo Dow, wandering evangelist; Newitt Vick, local preacher, in whose home the first Annual Conference was entertained, and a host of other worthy souls of whom the world was not worthy. Let it not be thought that Lorenzo Dow furnished only sensation and amusement for the pioneer settlers to whom he preached. Coming to Mississippi in 1803 and preaching in all the settlements where churches had been organized and many where they had not, he was no little help, though possibly sometimes an embarrassment, to the regular pastors. As the result of his efforts the first camp meeting south of Tennessee was held on Clear Creek, near Washington, and many of the staunchest Methodists of early days were his converts. He gave the bit of land for the church at Kingston and sold to the Methodists at Washington at a merely nominal price the lot on which the church was built in the Jefferson College campus.

Newitt Vick came to Jefferson County, from Virginia, where he had formerly been a member of the Conference, but sustained only a local relation to the church in Mississippi until his untimely death in 1819. During that time he was probably the most influential man in Mississippi Methodism.

What shall be said on the subject, namely the success of the Natchez mission? Shall we take the meager reports of those few years, or shall we take the large contribution that this section has made to Methodism in the one hundred and thirty years that have passed since that time? Out from this Natchez mission has gone the far-flung battle line of Methodism into all parts of Mississippi, to Alabama, New Orleans and other sections of Louisiana, Texas, and West Florida. In the immediate territory of the original Natchez circuit are thousands of Methodists and in the territory to which these have gone tens of thousands.

REV. A. J. MARTIN
Conference Evangelist
Evangelistic Singer
2214 Independence St., New Orleans, La.

The Home Circle

A LOVE SONNET BY WASHINGTON AT THE AGE OF SIXTEEN

From His Diary

Oh ye gods, why should, my poor restless heart
Stand to oppose your might and power,
At last surrendered to Cupid's feather'd dart,
And now lays bleeding every hour
For her that's pitiless of my grief and woes,
And will not on my pity take
He sleeps amongst my most inveterate foes,
And with gladness never wish to wake.
In deluding sleeping let my eyelids close,
That in an enraptured dream I may
In a soft, lulling sleep and gentle repose
Possess those joys denied by day.

By your bright sparkling eyes I was undone;
Rays you have, more transparent than the sun;
Amidst its glory in the rising day
None can you equal in your bright array;
Constant in your calm and unspotted mind;
Equal to all, but will to none prove kind,
So knowing, seldom one so young, you'll find,.
Ah! woe's me, that I should love and conceal.
Long have I wish'd, but never dared reveal,
Even though severely love's pains I feel;
Xerxes the great was not free from Cupid's dart,
And all the greatest heroes felt the smart.

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WASHINGTON'S WEDDING

Colorful Description of Brilliant Assemblage; George and Martha's Wedding Garments are Described

By H. O. Bishop

One of the most important weddings in the history, of this country was staged on January 6, 1759, one hundred and seventy-two years ago last month.

It was the wedding of Col. George Washington and Mrs. Martha Custis. George Washington was then a young army officer and was held in high esteem by the Governor, and by all of the leading men of the Colony of Virginia. Despite the fact that he was only 27 years of age, he was already a leader among men.

His bride was a beautiful young widow, eight months his senior, and unusually wealthy for that period.

It is strange and regrettable that so little authentic information has been handed down to us concerning this popular marriage. One of the few definite things that is known about the event is that the knot was tied by Rev. David Mossom, who, for forty years, was rector of the neighboring parish of St. Peter's. But whether they were married in St. Peter's Church or at the home of the bride. the White House, in New Kent County, still remains unknown. Historians differ on this subject. Such famous writers as Washington Irving, Bishop Meade and B. J. Lossing say the festivities took place at the home of the happy widow. On the other hand, such writers as Worthington Ford and Henry Cabot Lodge declare the "love, honor and obey" words were uttered in St. Peter's Church. At any rate, they were married—there is no doubt about that fact.

George Washington Parke Custis, the grandson of Mrs. Washington, in writing about his grandmother's wedding, said he had heard much about the affair "from gray-haired domestics who waited at the board where love made the feast and Washington was the guest. And rare and high was the revelry, at that palmy period of Virginia's festal age; for many were gathered to that marriage, of the good, the great, the gifted, and the gay, while Virginia, with joyous acclamation, hailed in her youthful hero a prosperous and happy bridegroom."

In her life of Washington's mother, Mrs. Pryor tells us that Martha's wedding gown was thus described by one of the guests: "A white satin quilt, over which a heavy white silk, interwoven with threads of silver, was looped back with white satin ribbons, richly brocaded in a leaf pattern. Her bodice was of plain satin, and the brocade was fastened on the bust with a stiff butterfly bow of ribbon. Delicate lace finished the low, square neck. There were close elbow sleeves revealing a puff and frill of lace. Strings of pearls were woven in and out of her powdered hair. Her high-heeled slippers were of white satin, with brilliant buckles."

The newlyweds spent their honeymoon at Williamsburg, then the capital of Virginia, where the young husband served as a member of the House of Burgesses. They occupied a house which was owned by the bride. Here they received the various Colonial dignitaries, gave balls and parties, and laughed and loved and ate good dinners as only the recently-joined know how to do.

Williamsburg was then the center of fashion and culture. At one end of the town stood the Capitol. and at the other end William and Mary College. Between them, and a little to one side, stood the mansion occupied by the Colonial Governor. During the years of the Revolution, and until comparatively recent times, the old town slowly decayed. The old Capitol and the Governor's mansion disappeared from view. Thanks to the enterprise and generosity of John D. Rockefeller, Jr., the town is being restored to the condition it was in when George and Martha went there as bride and groom so many years ago.

Martha did not see Mount Vernon until the House of Burgesses had ended its sessions. May-time had arrived, the season of the year when Virginia is the most beautiful. The birds were singing their sweetest songs. The wild flowers were all a-bloom. In a brand new coach, drawn by six beautiful horses, George and Martha left Williamsburg for Mount Vernon. They stopped at Fredericksburg to visit Mr. Washington's mother and sister. Belle Aire was visited on the last part of the long journey, where they were received with open arms by the Ewells and Graysons.

Great preparations had been made for their reception at Mount Vernon —their "Home, Sweet Home."

So much has been written on the more spectacular phases of George Washington's life that it is sometimes difficult to appreciate the really human qualities of the man. One of the finest stories ever told of Washington is that of his courtship of Martha Custis and their subsequent marriage. In this story are revealed some of the best and most attractive qualities of America's greatest hero. The firm, strong-willed leader of men who unflinchingly would face death on the battlefield found that he needed the companionship and helpful counsel of a woman. Fortunately, he met the sort of woman he wanted to preside in his home, and they were married on January 6, 1759.

The story of George Washington's marriage to Martha Custis is told by the Division of Information and Publication of the George Washington Bicentennial Commission, in a statement intended to call attention to the 172nd anniversary of this notable event.

George Washington first met the Widow Custis at the home of Major Chamberlayne in May, 1758. The lady had then been a widow for about a year. She had married Colonel Daniel Parke Custis when she was seventeen years old, and was left at his death eight years later with two small children and a considerable fortune. Although it is said that Washington was formally presented to Mrs. Custis for the first time by Chamberlayne, it is almost certain that the famous soldier and the charming widow had at least heard of each other before that time.

Fate must have taken a hand in the events of that day in May when Colonel Washington was detained at Williams' Ferry over the Pamunkey by his friend, Major Chamberlayne, who earnestly pressed upon the young man an invitation to stay his journey and enjoy the hospitality of the plantation. But Washnigton was hastening to Williamsburg where he intended to ask the Governor in person for men and supplies for the frontier, which previous urgent letters had failed to obtain. Chamberlayne was insistent, however, and when it appeared that all his importunities must fail to alter the plans of the Colonel, he informed the latter that he was then entertaining the charming Mrs. Custis. This argument, apparently, was potent enough to convince the young warrior where all others had been vain, and Washington consented to remain only long enough to partake of the meal which was then being prepared.

Bishop, the personal servant of Washington, who had served under Braddock, was instructed to hold the Colonel's horse in readiness for a speedy departure as soon as dinner was over. The old soldier knew very well his master's reputation for punctuality, and since the business at Williamsburg was important, he fully expected that this wait would be a brief one. But the dinner hour passed, the sun sank lower into the west, and

(Continued on Page 14.)

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SIDE AND BACK

Lady Had Suffered So Much Pain Was Almost Desperate. Says Cardui Helped Her.

Denison, Texas.—"Before I took Cardui, it seemed like I had tried everything, for my health was wretched," writes Mrs. Nannie Davis, of 418 W. Woodard Street, this city.

"I was in bed most of the time," explains Mrs. Davis, "suffering so much with pain in my side and back, and weakness. I was so discouraged, I was almost desperate.

"I knew there ought to be something to reach my case. I only weighed about 110 pounds. My eyes were hollow and I looked awfully bad.

"A good friend told me about Cardui. After taking my first bottle, I felt better, but I kept it up until I had taken four bottles, and now I am well, have no pain in my side or back, and feel like a new woman. I can work most of the time, and feel fine.

"For three years, I have been free from pain. That is why I recommend Cardui."

If you are run-down, nervous, or suffer every month, take Cardui, a medicine used by women for over fifty years. As your health improves, you will share the enthusiasm of thousands of others who have praised Cardui for the benefits they have felt after taking it. NC-240

Take CARDUI
50 YEARS OF USE BY WOMEN

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Fayette, Miss.

CARRYING ON

In China

The greatest danger to the Church and to all foreigners in China is caused by the inroad of Russian Communism. Now that the civil war is about over, the destruction of banditry and Communism will be the chief concern of the government, as Chiang Kai Shek has declared.

We anticipate also that there will be a strong reaction in favor of Christianity, as opposed to the anti-religious movement of the present government as outlined by the Minister of Education, Tsiang Mong Sin.

Throughout the entire country the crops this year are especially fine, and that will help greatly to relieve the distress of the people.

In Siberia

The work of our Methodist Church had a promising beginning in Manchuli City. Throngs of people from the very start came to hear the preaching of the gospel. The big church hall was often filled to such an extent that many had to stand. In a very short time all the departments of the Church were organized and functioned with great success.

Our Church, even though it had to meet with much opposition and criticism at the start, soon won respect and admiration in the hearts of the people of Manchuli City. Within a short time the membership had reached thirty.

In Belgium

A most important part of our work in Belgium is done among young people, for it is in youth that religious impressions have the most effect.

At St. Gilles we have a very interesting group of Scouts (boys from 12 to 18) and also a group of Girl Guides (girls from 12 to 16). By means of the scoutism which is making a great extension in all spheres in Belgium, we are able to reach homes where the gospel has never penetrated.

Every year we organize camps with our boys. Camps not only fortify the health, but they are good means of bringing the boys in contact with God in his creation. They understand more easily their Father in contact with this marvelous book, always open for us.—Exchange.

TO THE WOMEN OF MISSISSIPPI CONFERENCE

My Dear Co-workers: I am writing to thank each member of the Mississippi Conference for their loyalty to our missionary program during 1930. Truly each auxiliary is to be commended for their untiring effort and splendid achievement.

While we did not pay the entire amount of our pledge I consider our report a most creditable one when we take into consideration the financial condition of our State. The gifts made by our women were in most instances sacrificial offerings. Including our pledges to our Wesley Houses, our Scholarships and M. S. C. W. fund, our Love-gift to Robbie Lee Leggett and the salary for our Worker at the Welfare Center at Pascagoula, our pledge was approximately $30,000.

May God accept this our Conference offering and make it adequate to meet the urgent need of this hour. May we in the beginning of this year pledge anew our allegiance to Christ and strive more worthily to represent Him. May we ever be mindful that the objective of our organization is that all men, women and children might have opportunity to know Christ. How grateful we should each be that He has chosen us to be co-workers with Him in the extension of His Kingdom.

The Missionary Society of First Church Gulfport, together with the other Coast auxiliaries are already busy making plans for our Annual Meeting. Watch the Advocate page for the official announcement, by our recording secretary, of our Conference. Every society will want to be represented there, and every officer will, I am sure, plan to attend that they may get the needed information to do their work more effectively.

Let us be much in prayer for this Conference that it may be truly the best session in our history.

May God's Holy Spirit lead in the building of the program, may His presence be manifested during the days we are assembled, and may each delegate who attends be filled anew with the Spirit of the Master that we may truly be one with Christ in sacrificial living and giving.

Yours for service,
MRS. L. W. ALFORD.

TO THE VOICE AGENTS AND SUPERINTENDENTS OF PUBLICITY

Dear Co-workers: We are realizing, since we shall soon be in the last month of our Missionary Voice Campaign, that we must treble our efforts. Much depends upon what we shall do in the short month of February. We must close this special campaign promptly this year, as the Missionary Committee will be obliged to calculate the Conference percentages of increase and telegraph the three publicity superintendents entitled to a visit to the meeting of the Woman's Missionary Council, to be held at Memphis, March 12-17.

Our Conference had a subscription list of 2,587 on November 1, 1930. And the quota is a 20 per cent increase of this number. To date our Conference has sent in 415 subscriptions. You can easily estimate how far we are from the goal of 20 per cent increase.

The winning Conference in each one of these three groups will be the one which has secured the highest percentage of increase, provided that increase is in advance of one hundred subscriptions.

May I depend on you to send in your new subscriptions and renewals at once.

Appreciatively yours,
MRS. T. B. COTTRELL.

DRINKING AND POOR SCHOLARSHIPS

There is vastly more danger to the younger generation from poor scholarship than from drinking, according to the records of the deans of the forty land-grant colleges and universities of the country.

These institutions hold more than a third of the college and university undergraduates of the country and include such widely known institutions as Purdue, University of Illinois, Ohio State, Rutgers, University of Wisconsin, and the University of Minnesota.

Out of 136,690 students in 1928 it was found necessary to discipline 14,597; of this number poor scholarship accounted for 13,413, about ten per cent of the entire student body. Only 233 were disciplined for drinking, which represents only sixteen hundredths of one per cent of all the students.

There were 93,223 men students of whom 207 were disciplined for drinking, a matter of only one-fifth of one per cent. Thirty of these institutions are co-educational with 43,592 young women students, of which only 26 were disciplined for drinking, a matter of only six one-hundredths of one per cent. Poor scholarship is responsible for one hundred times as many disciplinary cases as drinking among the young women.

W. C. T. U.

FROM RINGGOLD, LA.

Dear Advocate: I am sending seven subscriptions and renewals to you for the New Orleans Christian Advocate, and enclosed you will find my personal check for same.

We are getting a fine start here at Ringgold and hope to make this one of the best years in the history of Ringgold Methodism.

We have held our first quarterly conference and fine reports came in from all over the work. We have received six members into the church since the last session of the Annual Conference, organized a Woman's Missionary Society at Heflin with twelve members and we have also organized a new Epworth League at Ringgold, which is doing splendid work.

We are beginning our Missionary Cultivation, which we hope will result in the full payment of our quota of the Voluntary Kingdom Extension Offering and will endeavor to put over every other part of the church program, as we work together with the fine people of this charge, for we find ourselves surrounded by a group of intelligent, loyal, and progressive people, and therefore we are happy in the work and feel assured that great things will come to pass in the future.

In spite of the panic I still weigh 230 pounds, so you may know we are being taken care of well.

Yours in the Master's service,
P. B. McCULLIN, P. C.

Doctor's 3 RULES
Big Help to Bowels

What a joy to have the bowels move like clockwork, every day! It's easy, if you mind these simple rules of a famous old doctor:

1. Drink a big tumblerful of water before breakfast, and several times a day.
2. Get plenty of outdoor exercise without unduly fatiguing yourself.
3. Try for a bowel movement at exactly the same hour every day.

Everyone's bowels need help at times, but the thing to use is Dr. Caldwell's Syrup Pepsin. You'll get a thorough cleaning out, and it won't leave your insides weak and watery. This family doctor's prescription is just fresh laxative herbs, pure pepsin and other helpful ingredients that couldn't hurt a child. But how it wakes up those lazy bowels! How good you feel with your system rid of all that poisonous waste matter.

Clean up that coated tongue, sweeten that bad breath, and get rid of those bilious headaches. A little Syrup Pepsin will soon free the bowels from all that waste matter that makes the whole system sluggish. You'll eat better, sleep better and feel better.

You'll like the way Dr. Caldwell's Syrup Pepsin tastes. The way it works will delight you. Big bottles—all drugstores.

DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

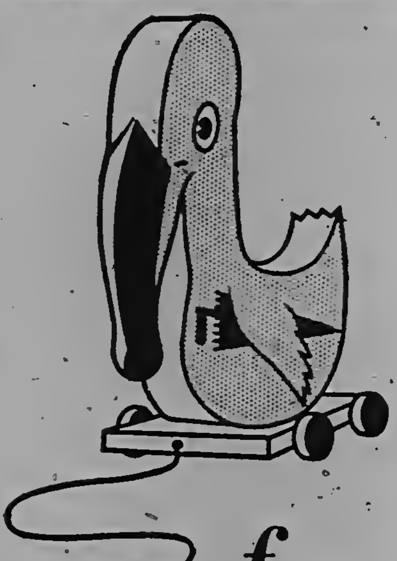
How Doctors Treat Colds and Coughs

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results. In millions of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish,—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)



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ANY CHILD

WE can never be sure just what makes a child restless, but the remedy can always be the same. Good old Castoria! There's comfort in every drop of this pure vegetable preparation, and not the slightest harm in its frequent use. As often as your child has a fretful spell, is feverish, or cries and can't sleep, let Castoria soothe and quiet him. Sometimes it's a touch of colic. Sometimes constipation. Or diarrhea — a condition that should always be checked without delay. Just keep Castoria handy and give it promptly. Relief will follow very promptly; if it doesn't you should call a physician.

Fletcher's
CASTORIA

To End a Cough
In a Hurry, Mix
This at Home

To end a stubborn cough quickly, it is important to soothe and heal the inflamed membranes, get rid of the germs and also to aid the system inwardly to help throw off the trouble.

For these purposes, here is a home-made medicine, far better than anything you could buy at 3 times the cost. From any druggist, get 2½ ounces of Pinex. Pour this into a pint bottle, and add plain granulated sugar syrup or strained honey to fill up the pint. This takes but a moment, and makes a remedy so effective that you will never do without, once you have used it. Keeps perfectly; and children like it.

This simple remedy does three necessary things. First, it loosens the germ-laden phlegm. Second, it soothes away the inflammation. Third, it is absorbed into the blood, where it acts directly on the bronchial tubes. This explains why it brings such quick relief, even in the severe bronchial coughs which follow cold epidemics.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form, and known as one of the greatest healing agents for severe coughs, chest colds and bronchial troubles.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

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MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE

Circuit Preachers' Conference, Millsaps College, Jackson, Miss., for the circuit preachers of the two Mississippi Conferences, February 26-27, 1931. Our schedule begins at 9 a.m. in the auditorium of the science hall.

Dr. W. M. Alexander and Rev. A. W. Martain will lead in the work.

Board and lodging $1 per day. Several club together and come. It will pay you. Send in your problems. Send in your name that you may be cared for. We desire to make this the greatest meeting ever held.

The District Institute for the Meridian District was held at Hawkins Memorial. This was the largest institute ever conducted in the Meridian District. More churches were represented and more preachers were present. The figures for attendance will be printed after the series of institutes are over.

The Hattiesburg Institute was held at Magee, February 6. What was said of the Meridian District is true in regards to this district meeting. We felt that real progress had been made.

Wednesday, February 5, was spent at Co-Lin Junior College. We were given a most cordial reception. It was a real pleasure to be with these fine young people and represent our church. Plans were made for a later visit. We are hoping that this work will encourage our Methodist young people to live better and do more Christian work.

Fifth Sunday will be Educational Day. A program will be sent you from Millsaps College. It will be the Millsaps College Bulletin. Please have this program. We believe it will help the cause greatly.

Fourth Sunday is Missionary Day. Pray for the success of your Extension program in your Conference. Give the program this month and send in your offering.

Pray for the work and the workers.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

The many friends of Rev. E. G. Mohler will regret to learn that he was operated on a few days ago for appendicitis and gaul bladder trouble. We are glad to report that he is doing fine and soon will be well on his way to recovery. He is in the Baptist Hospital in Memphis, Tenn.

Rev. W. L. Robinson, the conference director of young people's work, has been at Vanderbilt University taking a short course. He will return home this week. Bro. Robinson plans to organize the young people of the Coffeeville church, where he is pastor, into an ideal young people's division of the local church under the new arrangement of the work. This will be a fine demonstration of what can be done in this much needed field of experience. I trust that others interested in this work will do this.

We recently met with the workers of the Grenada Sunday school, when we went over the unified program of the local church. Few schools or churches are doing as good, and possibly none better, work than the Grenada school under the consecrated and intelligent leadership of Miss Lizzie Horn, the superintendent. The young people are interested and planning to unify their work in the Grenada church.

Last Sunday, we had the pleasure of visiting the Sunday school and of preaching for the splendid people of Greenwood and Itta Bena. These two important churches are well organized and doing most excellent work under the leadership of Rev. A. T. McIlwain and Rev. W. B. Baker, respectively. A large group of workers met with us after preaching at both places.

Now is the time to make your plans for evangelism in the Sunday school. It might be suggested that you call together the Workers' Council when emphasis will be laid on this work. Make definite plans for carrying on this campaign. Make a survey to find out those who are not Christians. Make every class responsible for the ones who fall within the age group that makes up the class. Call together for close conference and prayer the workers of the different departments from the Juniors up. Do personal work among those who are not Christians. Have a definite day for decision and work and pray toward leading every person to Christ by that day. This field is indeed white unto harvest. The Lord is waiting for his reapers. Will we pray and then go? You can receive ample literature for this work by writing to our office or to the Board of Christian Education, 810 Broadway, Nashville, Tenn.

R. G. LORD.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE

I wanted you to know that Dr. Forney Hutchinson will be on the program at the General Missionary Council to be held in New Orleans, February 24 26. The Council will hold its sessions at the First Methodist Church, and will open at 7:30 on the evening of the 24th and close at 4:30 on the evening of the 26th. Many of you will remember hearing Dr. Hutchinson at our Assembly last year, and if it is possible for you to attend the Council, would advise you to do so; look in the Advocate for more about the meeting. If you are not a subscriber, borrow one this time and then send your subscription for it, rate $1.50 per year, for it should be in every Meth-

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LIQUID or TABLETS
Cure Colds, Headaches, Fever
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CURES BABY'S COLD

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Only Remedy To Ever Have Done Me Any Lasting Good

Mrs. Lula Patterson

"I am glad to make this statemet in behalf of Miller's Herb Extract, formerly called 'Herb Juice'," says Mrs. Patterson, Birmingham, Ala. "This medicine has done me more good than anything I have ever used, and I have tried everything that promised relief with no results to speak of. When I began using Herb Extract I was underweight, and lost considerably in weight and strength, felt weak, nervous and badly rundown all the time. Each day I was in misery. I carried on with my work as best I could, just didn't want to give up, but it was agonies for me while I endured it. Friends knowing of my poor state of health, advised me to try a bottle or two of Herb medicine. They told me of numerous cases where it has actually brought health and strength to people when everything else had utterly failed to do any good. I started on the Herb medicine immediately. And to my surprise, I begun to improve rapidly and my continued use of this remarkable remedy has restored my health. I am free from constipation, bowels are regular, stomach is in fine condition. I sleep fine and eat hearty three times a day, have lots of energy; this means so much to me. I am actually gratified, beyond words to express, over my improved condition of health."

You don't need any pills with this medicine. It's a real medicine within itself, and guaranteed to give results.

A medicine you can take three or four bottles of without seeing any results is not much medicine. Miller's Herb Extract (known as Herb Juice) gives overnight results. Get it at your druggist.

Make the
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your headquarters while attending the Missionary Council. All sessions of the Council will be held in the First Methodist Church, just two doors from the Bienville. Send reservations care
BIENVILLE HOTEL
St. Charles Ave. and Lee Circle
New Orleans

odist home. Get ready for the Assembly, June 8-12, at Whitworth College.

Yours sincerely,

W. D. HAWKINS.

SCARRITT COLLEGE FOR CHRISTIAN WORKERS

It is our honest conviction that Scarritt College is doing one of the most constructive pieces of work in the field of Christian Education of any institution that we have. It is quite an inspiration to come in contact with the faculty and student body of Scarritt. They have a well trained and efficient faculty and a group of students who hold to the highest Christian ideals.

Scarritt campus is one of the most beautiful places in Nashville. The buildings are among the most beautiful in the country. The plans of the College even in the buildings have a spiritual significance. The beautiful tower stands there as a silent sentinel directing people's thoughts heavenward. It preaches a sermon to the folks who are passing by. One negro woman in Nashville is known to have walked some distance several times just to look at that tower. It is an inspiration to her. It has been our privilege to worship in the chapel at Scarritt on two occasions and it is one of the easiest places to commune with God that we have yet found.

The spirit of Scarritt is wonderful. It is more like a Christian family than any institution that we have found. That is one reason we say that they are dong a constructive piece of work in Christian education. The students seem to be so happy. During the six or eight visits that we have made to Scarritt we have not found one that did not love Scarritt with a beautiful devotion. Godliness with contentment is great gain. That is what they have at Scarritt.

Scarritt College for Christian Workers holds a unique place among educational institutions. It undertakes to do for religious workers what a teacher's college does for teachers; it trains them for their profession. It differs from a liberal arts college, which is largely cultural, and from a school of theology, which is designed for the training of the ministry, for while Scarritt seeks to satisfy the highest demands for liberal culture and offers courses in the Bible and Christian doctrine, it addresses itself primarily to preparing lay workers, men and women, for various types of religious service at home and abroad.

A positive evangelical faith, a vital Christian experience, and a passion for Christ-like life and service are central in the emphasis of Scarritt College for Christian workers. As Scarritt College is interested in social righteousness, a Christian solution in the light of scientific study is sought of such great social problems as world peace, industrialism, and race relations. Alongside the social teachings of the Gospel is offered technical social training in actual situations in Nashville. This offers a splendid opportunity to those who come to Scarritt.

Scarritt is certainly a monument to the wisdom and faithfulness of the women of our great Church. We owe them a debt of gratitude. The whole Church is trying to co-operate with the women now in building a larger and better Scarritt. We will tell you more about Scarritt next week.

WM. L. ROBINSON.

NEW ORLEANS DISTRICT KINGDOM EXTENSION MEETING

Two Kingdom Extension Institutes for the New Orleans District were held on Thursday, February 5. The first of these institutes was held in the morning at Morgan City, and was attended by all of the preachers and many laymen from that section of the district. The second institute was held in First Methodist Church, New Orleans, and was attended by the pastor and lay representatives from practically every church in the city and surrounding territory. Both of these institutes were very interesting and helpful. Dr. W. L. Doss, Jr., presiding elder of the district, was in charge as presiding officer. The main speaker was Dr. C. C. Jarrell, of the General Hospital Board. Dr. Jarrell gave a very fine address, which served as an inspiration to all those present and made them determine to do all in their power to raise the benevolence collections in full. Rev. H. N. Brown, Louisiana Conference Missionary Secretary, spoke on the cultivation period and urged that the literature be put into the hands of as many people as possible, for if the people are informed they will gladly help carry on such worthy causes. Orders were taken for the literature needed in each church in carrying out the cultivation program.

J. T. HARRIS.

WOMEN SHOULD LEARN USES OF MAGNESIA

To women who suffer from nausea, or so-called "morning sickness," this simple measure is proving a blessing. Most nurses know it and it is advised by leading specialists.

Prepare a small quantity of finely cracked ice—about a wineglassful. Pour over it a teaspoonful of Phillips Milk of Magnesia. Sip slowly until the mixture is gone or you are entirely relieved. It is seldom necessary to repeat the dose to end sick stomach or any inclination to vomit.

Its anti-acid properties enable Phillips Milk of Magnesia to give immediate relief in heartburn, sour stomach, gas. Its mild, but effective laxative action assures regular bowel movement. Used as a mouthwash it helps prevent acid erosion and tooth decay during expectancy.

With every bottle of Phillips Milk of Magnesia, come full directions for its many uses. All drug stores have the 25c and 50c sizes. Demand the genuine, endorsed by doctors for over 50 years.

HOLY LAND

Personally conducted by Dr. J. J. Wicker, Dr. J. McKee Adams, Professor Southern Baptist Theological Seminary, and Rev. Harry M. Lintz, Moody Bible Institute.

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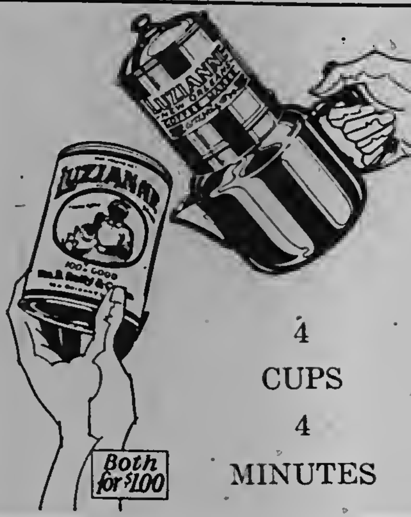

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WASHINGTON'S WEDDING

(Continued From Page 10.)

still Washington lingered. At last in the warm dusk of the May evening, the faithful Bishop received orders to stable the horses for the night and the journey was postponed until the next day.

There is something amusing in this scene of budding romance, although it is no wonder that Washington tarried. Martha Custis was beautiful, attractive and accomplished. She has been described as being short, slightly plump and of engaging personality. Certainly the Colonel's interest in the lady was matched by her own interest in the renowned young soldier, and such mutual agreeableness was surely sufficient to crowd prosaic business into the background.

However, the Governor had to be visited, so the next day found Washington on his way to Williamsburg. But as soon as the business which took him there was taken care of, the now fully smitten Colonel proceeded to the White House, the Custis home on the Pamunkey, where it appears Mrs. Custis expected him. When he left there he must have been in high spirits, for he took with him the lady's promise to marry him as soon as he should finish his military service on the Ohio.

Washington did not see his betrothed again for several months, for it was December before he returned from this expedition. His duties fulfilled, the Colonel resigned from the army and hastened plans for the wedding. It was during Washington's absence on the frontier that he wrote the only letter to Martha which alone remains of his prenuptial correspondence with her. This dignified and gravely tender note is dated Fort Cumberland, July 20, 1758:

"We have begun our march to the Ohio. A courier is starting for Williamsburg, and I embrace the opportunity to send a few words to one whose life is now inseparable from mine. Since that happy hour when we made our pledges to each other, my thoughts have been continually going to you as to another self. That All-powerful Providence may keep us both in safety, is the prayer of your faithful and ever affectionate friend,

"G. WASHINGTON."

It still is uncertain whether the marriage occurred in St. Peter's Church or at the bride's home, the White House. At any rate, the Rev. Mr. Mossom, rector of St. Peter's, officiated at the ceremony. Jared Sparks, one of Washington's earliest biographers, is the authority for the date of the wedding, which he established as January 6. But no matter whether the wedding took place at the White House or in the church, it was a notable event and was attended by a great number of Virginia's prominent people. The Governor himself was there with civil and militaary authorities, and many of the socially elite. Only a traditional account of the festivities on that occasion exists to-day, but certainly the celebration left noth-

Martha's wedding gown has been thus described by one writer: " . . . a satin quilt, over which a heavy white silk, interwoven with threads of ing lacking. silver, was looped back with white satin ribbons, richly brocaded in a leaf pattern. Her bodice was of plain satin, and the brocade was fastened on the bust with a stiff butterfly bow of the ribbon. Delicate lace finished the low, square neck. There were close elbow sleeves revealing a puff and frill of lace. Strings of pearls were woven in and out of her powdered hair. Her high-heeled slippers were of white satin, with brilliant buckles."

The attractive appearance of the bride was equalled by that of the tall, well-built bridegroom. Always particular over his dress, Washington, on this occasion, was elegantly arrayed and, according to all accounts, was the most gallantly magnificent figure in all that assemblage.

At last Mount Vernon had a mistress, but months elapsed after the wedding before the young bride saw her future home. Washington had just been elected to the House of Burgesses, so the young couple remained in Williamsburg while that Chamber remained in session until May. When Washington did return with his wife to his beautiful estate on the Potomac, the place became home to both of them for the remainder of their lives.

Washington's marriage was a singularly happy one. In Martha he found all those womanly qualities which were needed to supplement those of his own character. Who can measure the value of the encouragement she must have given him during the weary days of the Revolution? Certainly she was always a faithful and devoted wife, and the Father of his Country owed a great deal to her for the measure of success he attained.

Among the anniversaries of the many important dates in the life of George Washington, this one of his wedding holds an element of human interest which no doubt is appreciated by all his countrymen.—Washington Bicentennial News.

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Funeral services of MRS. WILLIE CAMERON, who died at her home here on Tuesday, February 3, were held yesterday, February 5, at Andrew's Chapel, about 12 miles east of Shubuta, conducted by the pastor of the Methodist Church, Rev. Chas. Wesley, assisted by a former pastor, Rev. W. J. Dawson, of Meridian, and Rev. T. J. O'Neil, presiding elder of the Meridian District, all paying beautiful tributes to her life of faithful service. There was an immense attendance, the church being full to overflowing. Relatives and friends from Mobile, Meridian, Hattiesburg, Columbia, Terry, Derma and DeSoto, and the communities nearer by, came to pay their last tribute of respect to this good woman. Many beautiful floral offerings attested the devotion in which she was held. Her body was laid away in the cemetery at Andrew's Chapel, with the following gentlemen acting as pall-bearers: Ed. Brewer, Coyt Brewer, Prof. McGrew, J. E. Newton, Will Weems and Ike Martin. Mrs. Cameron was an active and devout member of the Methodist Church. She was a teacher for a good many years in the public schools of the County, teaching up to a few days before her death. She is survived by her husband, J. D. Cameron, Shubuta, her daughter, Miss Mary Cameron, a senior at M. S. C. W., Columbus; two sons, William, a licensed preacher now teaching at McCondy, Miss., and Harry, a senior in Shubuta High School, and one step son, Julian, of Meridian. Three brothers and five sisters also survive her. The brothers are: Sid Weems, Columbia; Harry Weems, Hattiesburg, and Albert Weems, Jackson, Miss. The sisters are: Mesdames Ed. Morgan, Mobile, Ala.; Horace Watts, Newton; Joe Philips, Hattiesburg; Anna Lamb, Derma and Carrie Leglar, Terry, Miss.

W. H. PATTON.

In company with his host of other admirers and friends, it is with deep regret and heavy sorrow that I sketch briefly the passing of my good friend and brother, JOHN T. BRISTER, "to that bourne whence no traveler ere returns." For twenty-seven months in all the trials and vicissitudes of life, it was my privilege to know Bro. John T. Brister personally, and always, under all circumstances, have found him in thought, word and deed, "God's noblest handiwork, an honest man." He was a devoted husband, father and grandfather, a kind neighbor, and always and at all times a firm and steadfast friend. Never was he weary in well doing. He was ready and willing to serve in any way for the best interest of his church and for the good of others. He was tolerant in his judgment of others, and that endeared him to those who knew him. John T. Brister was a man of strong convictions and had the superb but rare courage to maintain them even under the most adverse circumstances. He was a manly man and never "bent the pregnant hinges of the knee that thrift might follow fawning." His going was a great loss for the church and community in which he had lived for 77 years. He was not free to express himself in public service, although he was an official in the church during his long and useful life, yet not even the breath of suspicion ever attached to any of his private or public acts. He was respected and loved by both old and young. He believed in the spirit of public generosity and looked upon it as a public trust and always acted up to that high standard. He loved the Lord and His will obeyed. He lived to make the turbulent world about him brighter and better by his having lived in it. He was a devout Methodist and loved his church and his people with a devotion that passeth understanding, and the way was never too long nor the night too dark to deter him from coming to their rescue when needed.

May God send his angels watch with tender care over those who were near and dear to him in his lifetime. May the sod lie lightly above him as with a tear in my eye and a throb at my heart, I place this simple loving tribute to his honest worth upon his honored grave.

"Droop, sacred head,
 Upon that breast divine,
The strife is o'er,
 The victory is thine."

His devoted pastor,
HILARY S. WESTBROOK.
Vaughan, Miss.

JAMES E. WILLIAMS was born in Russell County, Ala., September 3, 1850, and died at his home near Grand Cane, La., January 13, 1931, being 80 years, 4 months, and 10 days old. He joined the Methodist Church in early manhood. On January 22, 1873, he was married to Miss Sophronia Brown, who preceded him to the heavenly home by about 20 years. To this union were born 12 children, all of whom lived to be grown. Of these, seven survive, four sons and three daughters. Brother Williams came to Louisiana to live about four years after his marriage. He made his home near Grand Cane, where he resided until his death.

Brother Williams had been in failing health for over two years. A man of sunny disposition, he never complained. It was an inspiration to visit with him. He knew that "all things work together for good to them that love God." His going was sudden, but he was ready to meet his Lord.

Funeral services were conducted at the Grand Cane Methodist Church on Thursday, January 15, at 10:30 o'clock, and interment was at the Grand Cane cemetery. The officiating ministers were, Rev. J. M. Boykin, pastor of the Grand Cane Charge; Rev. Guy M. Hicks, pastor of Mansfield Methodist Church; Rev. E. C. Horton, pastor of the Grand Cane Baptist Church, and Rev. L. R. Nease, Jr., a former pastor of Grand Cane Charge. The large concourse of people attending the services and the many floral offerings attested the esteem in which Brother Williams was held. To his loved ones and his many friends we extend our deep sympathy. We would point them to Christ who alone can bring real comfort.

L. R. NEASE, JR.

On January 18, 1931, the Lord called MRS. MINNIE ELLIOTT POPE to her Heavenly home. She was converted and joined the Methodist Church at Sartinville about fourteen years of age. It was her great heritage to be reared in a Godly home. Her life, dominated by Christian principles, bore the fruits of righteousness, joy, and peace. The church was a holy place to her, because she found pardon at the mercy-seat, and there gave Christ her heart. Attending upon the ordinances of the church was not only a duty to her, but a privilege and an avenue through which she enjoyed worshipping God, who delighted her soul. In her home, she exemplified the teachings of Christ, therefore making it a pleasant haven for her family. She has gone ashore to join two of her children, where they now await in the city of God for the coming of her devoted husband and four precious children, father and mother, one brother and five sisters, aunts and uncles and a host of friends. Funeral services were held by the pastor, assisted by Reverends Walton of Monticello and Hudson of Tylertown. The Eastern Star chapter of Tylertown mournfully committed the body of their sister to the grave in the Dinan graveyard, where her body now sleeps awaiting the glorious resurrection morning.

May Christ's words be real to you who mourn, "I will not leave you comfortless."

E. D. SIMPSON.

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Wise mothers find the things that keep children contented, well, happy. Most of them have found they can depend on one thing to restore a youngster's good nature when he's cross, fretful, upset.

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GENERAL COMMISSION ON BENEVOLENCES
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IS GOD THE FATHER OF ALL MEN?

I did not expect to be drawn into a lengthy controversy by my criticism of Brother Ramsey's statement, but it seems he is plumed for the affair. I wish to say that I am delighted with the manner he refers to me, but I shall give him some things to whet his intellectual sword against.

My first point is, once a child he or she is always a child, however different may be their mental or moral relation. In acts 17:25 Paul says that God created of one blood all the nations of the earth. I ask did not God create Adam? I ask again, did all die in Adam, and were they not all made alive in Christ? (I Corinthians 15:22). This being the case, did not Christ take on him the seed of Abraham? And was not Abraham a man? Malachi says, "Have we not all one Father? Hath God not created us?"

Now turn back to our creation and let us see what we can find there. When God created Adam, mark you my points, he placed him in the Garden alone, and gave him charge of all he had created, and not only so, but he gave him the law, and said, "In the day thou eatest thereof thou shalt surely die." Eve had not been created. Now, he said it is not good for man to be alone, and He caused a deep sleep to fall upon him and took one of his ribs and created Eve. Now, the tempter came and knowing the law was given to Adam alone, he approached Eve with a lie and caused her to eat and she gave to Adam and he did eat. Now comes the test case, God says to Adam, "Hast thou eaten of the forbidden fruit?" And he said, "The woman thou didst give me gave me and I did eat." He never in the least tried to justify himself, but only referred to his wife as a decoy in the case, which the devil knew he possibly could do.

Now, mark you, a child never had been conceived nor born into the world. Eve said the devil deceived me, or rather the serpent beguiled me and the Lord said unto the serpent, "Because thou hast done this thou art cursed . . . . and I will put enmity between thy seed and her seed; it shall bruise thy head and thou sha't bruise his heel." Upon this promise the whole Christian world bases its hope of a world's redeemer. Paul says that Adam was not deceived, but the woman being deceived was in the transgression. Was not Eve our mother? Upon this hypothesis I am ready to take the position with Brother Ramsey that there never was a child born into the world in an unsaved state. Now, if the child of a religious family is a brother in Christ by virtue of its family relation, tell me when the relations with the brotherhood or with God ceased? This is clearly demonstrated in Luke 16:20-24. Also Christ says he is the Son of Man (John 5:24). Was not Dives a lost and condemned brother? And did not both Abraham and Dives acknowledge their brotherly relation? There is a twofold sense in which men are brothers. One is a natural, by generation which makes us all brothers of the human Christ, and the other is in a spiritual, in which we become heirs of God and joint heirs with Christ.

Being now eighty-four years old and not being able to follow up this subject, I may not write on it again.

Yours in Christ,

S. W. MILLER.

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Welcome Missionary Council and Press Association

Christian Advocate
NEW ORLEANS

Vol. 77—No. 9. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3961.

J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, FEBRUARY 26, 1931. C. MILTON CHALMERS, Manager

METHODIST EPISCOPACY AND THE NATIONAL CHURCHES

The Brazilian Conferences of the Methodist Episcopal Church, South.; the Mexican Conferences of the Methodist Episcopal and Methodist Episcopal Church, South, and the two Methodisms in Korea have been duly and respectively organized into the Methodist Church of Brazil, Methodist Church of Mexico, and the Korean Methodist Church. A better day has come to the Church and to the world.

The Brazilian General Council elected Dr. J. W. Tarboux the first bishop of the Brazil Methodist Church. A Brazilian bishop is elected for four years, subject to re-election.

The Mexican General Conference elected Rev. Juan N. Pascoe bishop of the Mexican Church and he becomes the first Mexican Protestant bishop. A Mexican bishop is elected for four years, and "under no circumstances is he eligible for re-election."

The General Conference of the Korean Methodist Church elected Rev. J. S. Ryang General Superintendent. A Korean General Superintendent is elected for four years, with only one re-election possible.

Bishop Tarboux's election seems to have delighted the Church and there are reasons for gratitude that two of her sons in the gospel have been called to positions of high responsibility in Mexico and Korea. Bishops Tarboux, Pascoe, and Ryang bring to their new and important task hearts of evangelistic zeal and intelligent knowledge of the needs of their people. They are worthy of these first honors, and under their leadership the new National Churches have entered upon what is confidently expected to be an era of spiritual prosperity and enlarged usefulness. These Churches have determined their own beginnings and are to be congratulated upon the poise and harmony reported to have prevailed in each of the three General Sessions. Their autonomy is established, and sympathetic cooperation and sacrificial support of the home Churches will not be withheld.

For seven months there has been before the Church a proposal, signed by nineteen worthy preachers, calling for a study of the question of fixing a limited term for our own bishops, and it is not surprising that some have already made capital out of the action of the Brazilian, Mexican, and Korean Churches in limiting terms of their bishops.

(Continued on Page 8)

THE CASE OF BISHOP CANNON

The committee of twelve traveling elders who investigated charges against Bishop James Cannon, Jr., reported "No trial necessary."

A lengthy article in a daily paper called for all the facts in the Cannon "trial." The investigation was held at Washington, February 3-7. It was not a trial, but was what is equivalent to an investigation by a civil grand jury. A grand jury makes inquiries that it does not make public. There is no legal or moral obligation resting upon the Church to "air" the charges against the Bishop. If he had been cited for trial it would have been different in due course.

The investigation was made by: Revs. R. H. Harper, A. T. McIlwain, W. L. Duren, E. M. Overby, A. M. Hughlett, R. E. Stackhouse, T. G. Herbert, H. B. Porter, W. E. Arnold, B. P. Taylor, W. P. Whaley and J. S. Barcus

As we close the forms for this week's issue the General Missionary Council is just beginning its work. Indications point to another great Missionary Conference at New Orleans. Methodists of the city are honored to have delegates and visitors and First Church is entertaining royally. A full report of the Council and Southern Methodist Press Association will be carried next week.

The disciplinary duty of these Christian ministers was to determine whether or not the charges were supported by facts sufficient to warrant a trial of the issues. After four days' patient investigation they reported "No Trial Necessary." Hence there is no reason to try the Bishop in the public press, when the only legally qualified persons to initiate a trial have said the evidence in support of the charges does not warrant a trial.

Both the Church and Bishop Cannon have lost. Not that justice has not had its course and that the hurt has not been held at the minimum, but the fact that twice a bishop has had to explain. If it be true that unholy and unscrupulous combinations have hounded his every step, more the pity that four of his fellow Christian ministers could find what to them justified another investigation. The outcome, however just it may be, has produced no heroic triumphs and further questionings and discussions would be extremely unprofitable and sorrowful silence seems the better part of wisdom.

OLD WORDS WITH UNENDING SIGNIFICANCE

In his address on the last day of the historic first General Missionary Conference, held in New Orleans thirty years ago, the widely beloved Rev. B. M. Palmer, D.D., who was then in the forty-seventh year of his pastorate at the First Presbyterian Church, New Orleans, said:

"Brothers, does not the Church now require, in a degree far beyond what we have ever yet enjoyed, the outpouring of the Holy Ghost? I feel that if all branches of the Church of Christ could only enjoy just now such an outpouring as we had on the day of Pentecost, it would be ready almost for the millenium, and might speedily expect the coming of our blessed Lord, when he shall reign King of the nations as he is King of the saints, and shall wear before the assembled universe his many crowns upon his head. And the thought has been struggling in my mind ever since you have been here, seeking for proper expression, whether it would not be a meet and fit thing for this Conference on this the last day of its session to prepare a brief paper in which it should call upon the ecclesiastical courts of the Church of Jesus Christ which are to assemble during this spring, to bring all the influence which these courts possess to bear upon the hearts of their people, scattered all through this land, rallying them to this one great purpose and this one single thought: that they will pray and continue to pray for the Pentecost until it shall come; laying it upon the hearts of our Christian families, in their family devotions to embalm in their ordinary supplications, in the very heart of their prayers, a prayer for the coming of the Holy Ghost upon the Church. I close with just a sentence. We have been praying, all of us, long, and I trust fervently, for the conversion of the world. Let us during the remaining months of this year pray for the conversion of the Church, bringing her back to her former bearings, to stand as she used to stand, upon the great principles of Christian doctrine and of Christian practice. Let us have once more a genuine revival in the Church of God, by whatever instrumentality it shall be brought about; and I think we will have introduced then the greatest factor that can be found in the conversion of the world."

Many things have come and gone since the celebrated Presbyterian pastor spoke the above words, but never more appropriate than today that "The Church stand upon the great principles of Christian doctrine and Christian practice."

And "let us have once more a genuine revival in the Church of God."

The Revival We Need

BY BISHOP U. V. W. DARLINGTON, D.D., LL.D.

Bishop U. V. W. Darlington has charge of the work in Europe. He has given unstintedly of his strength and time to that important field; and while he is in the home-land he is busy holding revival meetings, speaking to Annual Conferences, and District Institutes upon the important theme of evangelism. He has a passion for souls and preaches a gospel that leads many to accept Christ as Saviour and Lord. We count it fortunate that we can give our readers the benefit of his strong article this pre-Easter season.—Editor.

Concerning the need of a real revival within the heart and life of our Church there can be no question. No man who has known anything of the history of the movements of the Church in this land and who has any spiritual insight whatsoever will stop for one moment to question the need of a real, heart-searching, soul-saving work of grace. But the word "revival" has been over-worked, misapplied and very greatly misunderstood. We have come to the time in the life of the Church when a brother in the ministry solemnly announces that he will begin a revival at such and such a time, at such and such church. What he means is that he has set a date and has selected a helper perhaps, or he may undertake to do the work himself, when he will work up an interest in the community that will result in some decisions being made and some persons induced to join the church. The sad part of it all is that this is about the standard which now lives in the thinking of the Church concerning this matter of a revival.

Now, please do not misunderstand me as underestimating the importance of just such a work as I have indicated above, but in seventy-five cases out of every hundred, no such thing as a real revival takes place, but resolves itself into a mere protracted meeting. To have a protracted meeting is one thing, but to have a revival is quite another. First of all, the revival must take hold upon the heart of the Church, for the word itself indicates what MUST take place. Turn to the dictionary, and let this old book tell you what the word means. You will see that it means bringing life back into that from which life has all but departed. And in the application of it, it means, first, that the Church must become deeply conscious of its backsliding, its indifference, its worldiness, its forgetfulness of God. And until the Church becomes conscious of its need of a more consecrated and devoted life, there will never be any revival. But the fact remains that never in the history of this Republic have we seen a day when the heart of the Church needs to be "strangely warmed" again as in this day. And this experience will never become the experience of the Church until it first of all involves the pulpit; which is but another way of saying that the ministry types the Church. When the ministry becomes ambitious, self-seeking and without the knowledge and practice of self-sacrifice, then you may expect to find the Church backslidden, worldly-minded, self-seeking and turned away from any suggestion that looks like sacrifice.

Let me repeat, with all the emphasis of my soul, that the greatest need of the Church, and I will be a little more specific, of our Church these days, is an intelligent, devoted, consecrated, self-sacrificing ministry—men who are conscious of the fact that they, in reality represent their ascended Lord in the midst of a selfish, thoughtless, giddy, Godless world; men who cannot be bought; men who cannot be frightened; men whose one thought is to uplift Jesus Christ and put Him where the world can see Him—not hide Him away beneath beautiful rhetorical sentences, but who will bring Him out into the open and preach Him, live Him, and let the world get a fair look at Him in these days of distress and discouragement. With such a ministry as this, we could have such a revival as some hearts are anxious for and many hearts, we trust, are praying for.

But when we begin to think and to write and to speak along the lines indicated above, you will find a good many people in the Church, far too many, who will immediately announce that they do not believe in revivals. Certainly they do not. Worldly-minded, selfish, insincere, Godless people never believe in revivals and their neighbors are not surprised to hear them announce that they do not believe in revivals. They have never believed in revivals and such people never will. But this should not deter us—on the other hand, it should make us the more anxious and the more thoughtful when we consider how many such people there are in the Church of God today.

BISHOP U. V. W. DARLINGTON, D.D., LL.D.

When the time comes that the altars of the Church are deserted, when the prayer-meetings of the Church are all but deserted, except for a few faithful souls, and when the singing of the congregation is lifeless and listless; when the preacher stands in the pulpit, behind God's book, in God's house, on God's day, in the presence of Godless, thoughtless, selfish people, and under such circumstances attempts to give them a dissertation on "The Cosmogony of the Universe"; when this happens Sabbath after Sabbath, then the time has come when the real Church should come to her knees. And there is no other way to bring about this much needed work of grace. We can hear the voice of the Son of Man, as he still stands in the crowded ways, where the throngs cross and recross, saying, "The harvest, truly, is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He (and He alone) shall send forth laborers into his harvest." This really means that the Church must come to its knees, and that is another way of saying that the Church has been on its feet only, far too long. This is the day of our opportunity. The hearts of the people are hungry. God is able to satisfy their hunger, and He is calling to you. God grant that in the heart of our great Church there may be a great and mighty turning to God. Amen.—From Alabama Christian Advocate.

WHAT IS AN EVANGELISTIC MINISTRY?

By Bishop Joseph F. Berry

It is not necessarily a ministry which is expert in conducting evangelistic campaigns.

I do not discount revivals. I believe in them. But there are pastors who possess the best evangelistic ideals, and year by year contribute largely to evangelistic results, who would feel utterly out of place in a revival campaign of the usual type.

I have in mind a minister who has never felt it to be his duty to take part in union evangelistic campaigns led by professional evangelists, nor has he conducted a revival meeting in his own church for a good many years. Yet he is one of the most successful evangelists in his Conference. His ministry is one of almost continuous soul-winning during the whole year.

This minister is a preacher, not an essayist. He does not think his pulpit is the best place in which to review popular books of the day. He reads the freshest literature in the field of psychology and sociology. He is informed concerning the latest scientific revelations. I think he is especially well posted in all phases of internationalism. But he does not permit secular or semi-secular themes to usurp the place of a definite and authoritative gospel message.

His sermons center in the cross of Calvary. He deals plainly with the fact of sin, the certainty of retribution for those who persistently refuse God's offers of mercy, the atonement of a Divine Redeemer, the necessity of repentance, the new birth, the witness of the Spirit, and those higher attainments in the spiritual life which are possible to the Christian believer.

This does not mean that this preacher runs on a narrow gauge track. There is really a great variety in his messages. But every sermon possesses the evangelistic flavor, a definite and urgent spiritual appeal.

That appeal is usually enforced by what we Methodists are accustomed to call unction. By "unction" I do not mean physical energy, nor resounding tones, nor extravagant gesticulation. This particular preacher is of the quiet type. But he has the strength which comes from reserve power. His message is nearly always tender, winsome, persuasive. And sometimes it is simply overwhelming in its effect upon those who are awakened and brought face to face with God.

In his pastoral relation the man of whom I write is a "walking evangelist" of the type Dr. J. O. Peck used to talk about. He keeps the promise he made at his ordination, and "visits from house to house." He does not make mere social calls. He goes into the homes of his own people and seeks "outsiders" with a definite spiritual purpose. He is a cheery soul, and everybody likes to have him come. But his conversations are sure to lead people toward the Divine Master to whom he has surrendered his life. Of course, there are occasions when he does not think it wise to press for immediate spiritual decisions, but every visit is designed as a contribution toward that ultimate end.

You will not wonder, therfeore, that the recruiting of converts by this man has gone straight ahead, week by week, for nearly thirty years, and that the total figures which tell of those who have come into his churches must have caused many a jubilee in heaven.

Has the old-time revival meeting had its day? Many think so. I am not discussing that issue. But I am now insisting that the pastor who feels called of God to make the winning of souls the dominant task in the regular, unostentatious routine of daily service, is as truly a representative of the evangelistic ministry as his brother pastor who thinks of evangelism in terms of special campaigns and of extraordinary evangelistic agencies. —New York Christian Advocate.

OBSERVATIONS AND ELSE

By Rev. James H. Felts

Yesterday we had "before and after taking," and smiled. To-day we have before and after banking, and frown.

"It's an ill wind that blows no one good." If the present depression, seventy-five per cent imaginary and twenty-five per cent real, helps supposedly intelligent people become really and truly sane, it will be about the greatest blessing in disguise in many years.

After all, when a man can stand alone, stripped of all his earthly possessions, smile a real smile, and preach a gospel of good cheer, he is entitled to the respect of his fellows. Many of our brethren, clerical and lay, are doing that very thing day by day. Thank God for them.

When you look at "high fliers" with a feeling of envy, look also at their "roosting places," and all envy will pass into inocuous desuetude. "All is not gold that glitters."

Recently A said to B, "I have no faith in any man in the world."

B said to A, "When I reach that point I hope I may die."

Then C said to both of them, "I trust I may find my grave before I reach such a state."

When faith is gone there is nothing left worth living for.

My little pee-wee article of a few weeks since did not appear in the proper form. My idea was that a preacher should receive the degree of d.d. from certain institutions, to be followed, if found worthy, by the sublime degree of D.D. This would leave room for growth. Stagnation is an awful disease.

Recently I received a letter from one of my best friends, a well known character whose diction is usually all but perfect, in which appeared this sentence, in substance: "Our banks are in good condition, unless our people go crazy; then we ain't got no banks." That is what I call hitting the bull's eye.

"We be brethren" is about the highest expression of good will known. When a man calls me brother in good faith he honors me, takes me into the inner circle of his heart, gives me a place of kinship. The titles men yearn for, reach after, sometimes use doubtful means to obtain, are as chaff. They belong to the world, carry the odor of the world. Brother carries a quality beyond appraisement. I thank God for my brethren. I have only a homeopathic interest in the artificial names so many desire and seek.

Wise indeed was the man who said, "Give me neither poverty nor riches." Why? "Lest I be full and deny thee," "Lest I be poor, and steal, and take the name of my God in vain." The poorest of all men is the man with nothing but money. "Thou foolish one, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?" Again I say with assurance that if we come from the present depression with a new sense of values all we may have suffered will be as dross compared to our gain.

There is a grain of truth in "Christian Science." But why wade through a bushel of chaff to get that grain of truth? It is too much like taking cure-all patent medicines. Old King Cureall is generally a fake.

I am not greatly interested in modernism, fundamentalism, or any of the many isms that men go to war about. I have long since decided that when I can't preach a gospel of salavation from sin unto righteousness, joy and peace, based on faith in Jesus Christ, and Him alone, I will surrender my credentials and try my hand at fishing for doodle-bugs at so much per doodle, or join the Freethinkers and listen to myself bray, or enter the Wells School of imagination and ride a tadpole across the Atlantic ocean, or read the Bob Lyle department of the Commercial Appeal, or ladle out soup for homeopathic scientists, or organize an H. H. Menchken Society for the prevention of cruelty to tumblebugs, start a hot dog stand, play a corn-stalk fiddle for the delectation of the Jazzites, or establish a school for university graduates. Most anything is better than the milk and cider diet offered by Lilliputian dealers in salvation by soap, or some other philosophism that carries with it a little bunch of hair under the nose and a vocabulary that makes Webster look like a child playing with building blocks.

Corinth, Miss.

CRAWFORD STREET, VICKSBURG, CHANGES PLAN OF SUNDAY SERVICES

The Vicksburg Herald published the following concerning the new plan of Rev. J. L. Neill, pastor, Crawford Street, Vicksburg, for the Sunday morning services:

"Rev. J. L. Neill, pastor of Crawford Street Methodist Church, announces a change in the order of services in the church for each Sunday morning during the month of February. This change is a very radical one for churches in this part of the country and will be watched with great interest by hundreds of other congregations. It is not an altogether new plan to the present pastor at Crawford Street Church, however, as he used it in his work in Central Europe for four years. Some plan to do the work of the whole Church in a better way has been under discussion by the Sunday school committee, now the local church board of Christian Education, for more than a year, and some months ago unanimously adopted the pastor's suggestion about the morning services. The matter was then put before the Floral Club, the Woman's Missionary Society, the Board of Stewards and three weeks ago voted on by the church conference. All of these organizations agreed to throw themselves into a sincere trial of the plan through the month of February and Sunday morning is the date set for the first service.

"At present there are two seperate and distinct services in the church each Sunday morning, the first opening at 9:30 a. m. The officers and teachers of the Sunday school who spend an hour and a half in their work come into the auditorium already worn, for another service at 11 a. m. Under the new plan there will not be two services, but only one, and it will not begin until 10 o'clock. There will, however, be two programs, one for the children, eight years of age and under and another for all members of the congregation nine years of age and over. At present the program for these little children is an hour and a half. Under the new plan it will be extended to two hours so that parents can come and place their children in the care of competent Christian instructors for the whole time that they are worshipping and studying in the other program for those nine years of age and older. This program for the little children will be in their respective departments and will meet the needs of this group better than any program that could be arranged for a mixed group.

"The pastor announces that Al Frank will go to the organ in the auditorium at five minutes to ten and that those who are in this section be on time and that he desires that families sit together throughout the service in the auditorium. The program there will be one of worship and a message from the pastor with adjournment to the various classes and departments at 10:55, without a benediction. The final adjournment will be not later than twelve o'clock.

"Indications are that there will be a full attendance of the whole church membership for the first of these services Sunday morning. Parents of small children are requested to come in time to place these children in their departments and be in their seats in the main auditorium by ten o'clock.

"The old Crawford Street Church may be able in this new plan to set the pace for hundreds of other congregations of every faith who are today worried over the lack of cohesion in their morning programs in the church. The plan is being eagerly watched by scores of other churches throughout the country."

BISHOP DOBBS VISITS PINEVILLE

At the invitation of the presiding elder, Rev. A. S. Lutz, D.D., of the Alexandria District, La. Conference, Bishop H. M. Dobbs, D.D., on January 25, visited the Pineville congregation and brought a most inspiring and heart-searching message.

Our church at Pineville was facing what seemed to be a disaster financially. The debt on the new church building of several thousands of dollars and a pressing past due obligation which must be paid facing the congregation at this time of what seems to be a hard season financially, the congregation, or several members including officials, had become discouraged and knew not to whom to go for help. Our General Board of Church Extension had turned us down on an "emergency" loan. Things looked gloomy.

Our good Bishop Dobbs answered the call and came to our rescue. Our good brother and neighbor, Dr. W. W. Holmes, across the river in Alexandria and his fine congregation, called in their service and came over and joined us. When I say joined us, I mean just what I say, for they joined us in the choir, in the pew and in the collection. You could not tell but that they were all members of the Pineville congregation from the way they helped. (This may be a suggested hint to all larger churches and pastors).

The pastor and two of his officials, J. I. Barron and P. H. O'Neal, drove up to Winnfield in the afternoon of the 25th and met the bishop, who had dedicated the Winnfield church at 11 o'clock that day, and brought him to Alexandria and lodged him in the Bentley Hotel, where he had a short rest before the hour for the evening service. Drs. Lutz and Holmes met him at his room and escorted him to the church and both participated in the service.

The bishop used for his text, "Jesus Christ the same yesterday and today and for ever."—Hebrews 13:8. Using this text, he related in brief the work of God down through the ages and showed that He had instituted the Church and through the Church was carrying on His work and to be loyal to Christ and to His cause means that one must support the Church. This sermon was a masterpiece and one that gripped the entire congregation.

At the close of the sermon, the bishop, in his own quiet way, took an offering for the church debt and raised a sufficient amount to relieve the immediate distress. This service inspired the congregation to such an extent that it is falling in line now in raising systematically by the month, money to be applied on this fund. All praise to our good Bishop Dobbs. He proved to be a great blessing to us. We are happier because of his coming. God bless him.

D. B. BODDIE, Pastor.

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KINGDOM EXTENSION IN ARKANSAS AND LOUISIANA

By Rev. H. T. Carley, D.D.

Upon the call of Bishop Hoyt M. Dobbs, the presiding elders of the North Arkansas, the Little Rock, and the Louisiana Annual Conferences met in the First Methodist Church, Shreveport, La., at 10 o'clock, Tuesday, February 17. All the presiding elders were present—nine from North Arkansas, seven from Little Rock, and eight from Louisiana. In addition, Dr. A. C. Millar, editor of the Arkansas Methodist, the Conference secretaries of Missions, the chairmen of the Conference Boards of Christian Education, and several others were in attendance. Dr. J. Loyd Decell, editor of the New Orleans Christian Advocate, was unavoidably absent. The General Commission on Benevolences was represented by Mr. J. F. Rawls, treasurer of the Board of Missions, and Dr. R. N. Allen, assistant secretary of the Board of Church Extension.

The spiritually uplifting devotional service was conducted by Dr. W. Angie Smith, pastor of the First Methodist Church. After a concise statement of the purpose of the meeting by Bishop Dobbs, Mr. Rawls and Dr. Allen presented clearly and fully the serious condition confronted by the General Boards in view of the decreased receipts from the assessments and the Mission Special last year, and the urgent need of full collections of the Voluntary Kingdom Extension Offering if we are to escape a tragic situation in our connectional enterprises this year. After a full discussion of the situation, a findings committee was appointed to prepare a statement to the church in the States represented. That statement is as follows:

"1. We desire to express our profound appreciation f the magnificent spirit shown by pastors and people in these times of financial depression.

"2. We urge you to emphasize the place and importance of prayer in this period of instruction and special offering.

"3. That we recognize this as the time when we should exercise faith in God and confidence in our people.

"4. That we urge the pastors to conclude the Kingdom Extension program within the period set by the Annual Conference, sending the money promptly to J. F. Rawls, treasurer, Doctors' Building, Nashville, Tenn."

The conviction was expressed throughout the meeting that what is needed especially at this time is to get the facts of the situation clearly before all our people. There was no emphasis upon "high pressure" methods of collection; rather, the feeling was that a clear understanding of the needs would move our people to do their best through love of God and of the Church.

At the noon hour, the entire group were the guests of Bishop and Mrs. Dobbs at a luncheon, served in the dining room of the church.

A fine by-product of the meeting was the spirit of fellowship developed through the coming together of these representatives of the three Conferences composing the Twelfth Episcopal District, which is so happily and efficiently presided over by Bishop Dobbs.

Shreveport, La., Feb. 20.

UNWISE ECONOMY IN HARD TIMES

By Robert E. Speer

There is an economy that is never wise or right. It is economy in making the Bible available for men.

When the days are dark, men need its light.

When the times are hard, men need its comfort.

When the outlook is discouraging, men need its confidence.

When despair is abroad, men need its word of hope.

There are luxuries that may well be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these today.

The Bible is not a book of political maxims or of economic theories. It is not a book of maxims or theories at all. It is a book of living principles. Its spirit is the spirit of brotherliness and good will. It is a summons to helpfulness: "Bear ye one another's burdens." It is a summons also to self-respecting independence: "Let every man bear his own burden." It teaches charity, but also justice. It calls us to the giving and serving which the strong owe to the weak, and those who have to those who lack; but it also strikes straight and clear at the moral defects in individuals which are responsible for a large part of the suffering of the world; and also at the moral and economic defects in society, in business relations, and in the distribution of the common resources of the world, which are responsible for the remaining part.

Christ is the only hope of individuals and of society. And the Bible is the only book which tells His story. It alone preserves His words, which are spirit and life. It alone records His deeds by which He saved the world and would save it now if we would obey Him.

The best thing men can do is to spread the Bible and to get it read and obeyed. This would be the end of hard times, of poverty, of unemployment, of injustice, or wrong, or war.

The last place to economize is in our gifts to spread over America and the whole world the Gospel and the Book which contains it.

BATON ROUGE DISTRICT MISSIONARY INSTITUTE

The Missionary Institute for the Baton Rouge District was held in Amite, La., beginning at 10 o'clock on the morning of February 6. The attendance was fine and interest in the discussion was very keen. Approximately one hundred representatives from all over the district were on hand for the meeting.

After devotions, which were conducted by Bro. C. C. Miller, of Kentwood, the speakers of the morning were introduced in the following order:

Dr. F. L. Wells, of Baton Rouge, Spoke representing the Commission on Benevolences.

Dr. C. C. Jarrel brought a most helpful and inspiring address covering the interests of the Kingdom Extension program.

Rev. H. N. Brown, of Lafayette, as Secretary of Missions for the Conference, gave an address in explanation of the details of Kingdom Extension Cultivation and at the same time distributed the necessary literature to those present.

Rev. A. K. McLellan, of Alexandria, was also present for an address.

A most appetizing luncheon was served by the ladies of the Amite congregation at the conclusion of the morning session. During the dinner hour a number of speakers were introduced, who gave brief addresses. Among these were Rev. E. M. Mouser, Chaplain of State Penal Institutions, and Brother P. C. Garris, the district lay leader.

We feel that our presiding elder is to be congratulated both for the fine attendance and the splendid interest taken in this institute. The spirit of the meeting was very fine and gives promise of fruitful labors to follow.

CHARLES E. McLEAN,
District Correspondent.

College Corner

CENTENARY COLLEGE

Miss Ruth E. Lee, pretty 19-year-old daughter of the Rev. and Mrs. J. W. Lee of Lake Charles, this week was elected "May Queen" of Centenary College. Miss Lee, a popular senior, is a member of the Zeta Tau Alpha sorority and is an honor pupil in scholastic activities of the college.

* * *

Miss Constaance Ineichen, daughter of Mr. and Mrs. J. J. Ineichen, of Rayville, La., was recently elected president of the interchurch council of Centenary College. Miss Ineichen is a very popular sophomore at Centenary and takes an active part in extra-curricular activities. She is a member of the Masquers' club and a pledge to the Chi Omega sorority.

* * *

Today (February 13) at Chapel services, Dr. George S. Sexton, president of Centenary College, presented Bishop Hoyt M. Dobbs, who presides over the Louisiana Conference, Methodist Episcopal Church, South, with headquarters at Shreveport. Bishop Dobbs delivered an exceptionally fine inspirational address in which he told the student body that we do not live to be happy; that much of our life has to do with bearing crosses, and that Jesus Christ has the right to indicate to us that we must take them up if we are to live. He said that we could not get away from crosses if we would. In deploring the superficial purposes for which some seek college education, the bishop said: "I would impress upon you this great truth, that we are living now in college, now getting ready to live in the future."

MILLSAPS COLLEGE

A period of cultivation of the spiritual life at the college extended from February 13 to March 20. On February 13-14, Dr. W. D. Weatherford, president of the Graduate College of Y. M. C. A., visited the college for addresses and conferences. Sunday, the 15th through Friday the 20th, a Spiritual Life Conference led by Rev. L. L. Evans of Austin Avenue Church, Waco, Texas, was held. Dr. Evans preached in the morning at the college chapel and in the evening at Galloway Memorial Church. The congregations were made up from the membership of the church and the student body of Millsaps College.

* * *

A Rural Pastors' Conference for the Mississippi and North Mississippi Conferences will be held at Millsaps College, February 26-27, with addresses by Dr. W. M. Alexander, secretary of the General Board of Christian Education, and Mr. A. W. Martin of Nashville, Tenn. The visiting pastors will be guests of Millsaps College in the college dormitories and meals will be secured in the college dining room at $1 per day.

* * *

The S. I. A. A. basketball tournament will be held in Jackson, February 24-27. As one of the local or host colleges, Millsaps will have a team in the tournament.

* * *

Dr. D. M. Key will attend the Conference on Spiritual Life for our church colleges March 17-18, at Nashville, Tenn. This conference is called by the General Board of Christian Education.

* * *

Dr. D. M. Key attended a meeting of the trustees of the Seashore Methodist Assembly on Thursday, February 5, at Gulfport. The new trustees have now taken over the property and elected Rev. James W. Sells, a graduate of Millsaps College, as executive secretary.

* * *

The February bulletin of Millsaps College carries a suggestive program on Christian Education for the fifth Sunday in March. This program includes a prayer for the colleges and for students in colleges, and brief sketches of Millsaps College, Whitworth College and Grenada College. Other special programs will be arranged for the other fifth Sundays of the year, which have been designated by the Conference as times for special services for Christian Education. The January edition of the Millsaps College bulletin is a beautiful pictorial setting forth the work of the college with announcements for the new session of 1931-32. Among the important changes to be announced is the reorganization of the college year on the semester basis, and also announcement of the new plan for tuition charges. According to the new plan the amount of tuition for all upper classmen will be dependent upon the record made in college the preceding year. Students whose average falls below 75 will pay $125 tuition; those who average 75 to 89 will pay $100 tuition, the present tuition charge; and all students whose average for the year is 90 and above will pay only $75 tuition. The differential thus introduced is based on the fact that the student doing superior work is less expensive to the college for tuition, tutorage, etc. It is expected to provide additional service to that class of students in the way of supervised study and tutorage.

S. M. U.

The new director of college promotion and editor of Christion Education Magazine for the department of Schools and Colleges, General Board of Christian Education, is Boyd McKeown, B. A., gradute of S. M. U. in 1917. He came to his present position from McMurry College, where he has been dean and head of the department of education since the opening of the institution in 1923. His wide experience in church work is a distinct asset in his new position, according to Dr. W. M. Alexander, in the January, 1931, issue of Christian Education Magazine.

* * *

J. Abner Sage, head of the Voice Department at Southern Methodist University, and professor of Church Music in the School of Theology, attended as a member from the M. E. Church, South, the gathering of the Commission on Revision of the Hymnal, which met in joint session with the commission from the M. E. Church, January 6-8, at Washington, D. C. Bishop John M. Moore is also a member of this commission, having been on the commission of 1905, which issued the present Hymnal.

* * *

Mrs. F. Howard Taylor, of the China Inland Mission, addressed the Missionary Interest Group of S. M. U. Tuesday afternoon, February 10, and the School of Theology, Friday, February 13, at noon. In both instances she stressed the needs of China as a mission field ripe for evangelization, and emphasized the power of prayer and obedience to God through Jesus Christ in achieving the apparently impossible. Mrs. Taylor is the daughter-in-law of Dr. J. Hudson Taylor, who founded the China Inland Mission in 1865 on an interdenominational, evangelistic basis, with support derived wholly from free-will offerings. It is today the largest missionary sending body in the world.

FONDREN LECTURES

President C. C. Selecman announces that the Fondren Lectures for 1930-31 will be delivered at Southern Methodist University, beginning April 12, by Rev. F. B. Fisher, Ph.D., pastor, University Church, Ann Arbor, Mich., on the general theme, "The Living Christ in the Modern World." Individual lecture dates, with hour and place, will be announced later. The five titles included are (1) "Ram Mohun Roy, and the Rebirth of Brahman Society"; (2) "Rabindranath Tagore, and Indian Culture at Its Best"; (3) "Sun Yat Sen, and the Chinese Upheaval"; (4) "Toyohiko Kagawa, and the New Japan"; (5) "Mahatma Gandhi, and the Universal Christ."

The attention of the nation was centered on Dr. Fisher last year when he resigned, toward the end of May, as Bishop of the Methodist Episcopal Church, at the height of his powers, to accept his present pastorate. His successful career had included service as pastor in America, missionary to India, and secretary, Foreign Missions, M. E. Church, and Laymen's Missionary Movement, prior to his election to the episcopacy in 1920 and his assignment to India.

The first Methodist bishop in history to take such a step, Dr. Fisher explained his action in the Christian Century, July 2, 1930, as being due to his desire to serve humanity with the Christian gospel once more through the pastorate, which he felt offered opportunity for more direct and vital contacts than were possible from the position of authority which he held as bishop.

JAMES ALEXANDER GULLY.

Brother James Alexander Gully, one of the pioneer members of Central Church, Meridian, Miss., and for nearly half a century an official member of the church, died at his home in Meridian on Monday, February 2. The funeral services were conducted from the Central Church on the following day by his pastor, Rev. Benjamin L. Sutherland, who was assisted by Rev. T. J. O'Neil, presiding elder, and Rev. A. A. Little, pastor of the First Presbyterian Church. Brother Gully was a faithful and true follower of his Lord, and though he reached the age of eighty-three there were never many services held at his church at which he was not present. Deepest sympathy is extended to the bereaved loved ones.—J. L. D.

You Are A Member of A Church on Which The Sun Never Sets

The sun never goes down on the evangelistic activities of your Church. It is not provincial, but world-wide. Not bounded by racial or geographic lines, but universal.

The foreign missionary service of Southern Methodism extends to a dozen great nations of the world. It has more than a thousand workers abroad—a thousand churches, 300 schools, 65,000 members.

To maintain all this costs $2,500,000 each year.

Much of this work—$900,000 of it—depends entirely upon the Kingdom Extension Offering. If it fails, your missions will fail. If it succeeds, your missions will continue gloriously to "preach the Gospel to every creature."

Will it succeed in your Church? It will, if our leaders are true and faithful. It will, if the people are given full information about this great enterprise. It will, if every member has a chance to make a free-will offering.

Surely, those of our brethren who have forsaken all and gone "into the uttermost" will be supported by your prayers and your efforts. Rally all the forces to the Kingdom Extension Offering.

GENERAL COMMISSION ON BENEVOLENCES
METHODIST EPISCOPAL CHURCH, SOUTH
Doctors' Building, Nashville, Tennessee

THE UNIVERSAL FATHERHOOD OF GOD

By Rev. R. H. Bamburg

In the January 15 issue of the New Orleans Advocate, Rev. John W. Ramsey replies to an article written by Brother S. W. Miller, of Frisco, Texas, and writes a lengthy article denying the "universal Fatherhood of God." He closes by saying, "The conclusion of the whole matter is that the argument that God is not the Father of all men is irrefutable, and the doctrine of the universal Fatherhood of God is utterly false, and, further, its corollary, the universal brotherhood of man is equally untrue."

Certainly, Brother Ramsey does not mean what this statement seems to imply. He refutes his argument when he says, "This has no refereence, of course, to very small children who, by virtue of the atonement made for them on the cross, are born into the world already inside the Kingdom and are therefore children of the heavenly Father." This statement establishes the universal Fatherhood, also the universal brotherhood of man. Unless he claims this does not apply to every child born into the world. I do not believe for one moment that Brother Ramsey believes that even one single child is born unsaved. So, beyond a doubt he believes in the universal Fatherhood of the whole human family. Also the universal brotherhood of the whole human family. I believe in the universal Fatherhood of the whole human family, also the universal brotherhood of the whole human family in a material or natural sense. I have never believed in the universal Fatherhood of God in a spiritual sense. I have always believed just as brother Ramsey does in regard to children, that they are "children of the heavenly Father." All of them, and so remain till they reach the years of accountability and by sin sever their connections with the heavenly Father and become children of the devil, but this does not, it cannot destroy the fact that they were once God's children. They are God's lost children. I think this is clearly taught in the lost son. "For this my son was dead, and is alive again; he was lost and is found." (Luke 15:24). Jesus tells of the lost sheep, the lost piece of silver, the lost son, showing they did not surrender their claim in each case, even if they were lost. Here Jesus taught the Fatherhood of the "dead," "lost" son. I do not think this parable should have been named the prodigal son, but the love of the father for the lost son. The searching, finding, and rejoicing was to show the love the man had for sheep, and the woman had for her silver or jewelry, leading up to the climax of the real parable, the rejoicing of the Father over the return of the once "dead", once "lost" son. Then when the elder brother tried to deny the brotherhood of this once "dead", once "lost" brother Jesus establishes the universal brotherhood. "It was meet that we should make merry, and be glad for this 'thy brother' was 'dead' and is alive again; and was 'lost' and is found." (Luke 15:32). This father was a representative of God the Father, is a fact I think no one will deny. Jesus also taught this great, irrefutable truth of universal Fatherhood and universal sonship, or universal brotherhood in the story of the rich man. "And he cried and said, "Father Abraham have mercy on me." But Abraham said, "Son, remember." (Luke 16:24-25). In each case the lost son, the rich man in hell still claimed fatherhood. "I will arise and go to my Father." "Father Abraham have mercy on me." If we destroy the universal Fatherhood of God, where does repentence come in? If God is not the Father of the sinner, why should he repent or ask forgiveness of his sins? He has not sinned against his heavenly Father. He would have none.

So Jesus did teach God is the Father of the sinner also Brother Ramsey was mistaken when he said, "The argument that God is not the Father of all men is irrefutable." I have no criticism to make of his scripture quotations, only where he tries to show Jesus was speaking to his disciples only in the Sermon on the Mount. The chapter begins, "And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him and he opened his mouth and taught them saying—." (Matt. 5:1-2). Whom did he teach, disciples only or the multitudes? I think the multitudes, for seeing the multitudes was the cause of him hunting a convenient place to preach to them, and when all those whom he had chosen were gathered together about him and was set he taught the multitudes. This fact is made very clear in the sermon preached from the boat. "And great multitudes were gathered together unto him so that he went into a ship and sat and the whole multitde stood on the shore. And he spake many things unto them. (Matt. 13:2-3). And the disciples came and said unto him, "why speakest thou unto them in parables?" (Matt. 13:10). So the doctrine that Jesus spoke to his disciples only in the sermon on the mount is erroneous and instead of Brother Ramsey proving that Jesus did not teach universal Fatherhood he proves that he did beyond doubt, for he cites Matt 7:11, which reads, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things to them that ask him." That he was not speaking to his twelve disciples only is evident. There is no proof that any of his twelve disciples had any children. Peter was the only one that we have any proof that he was married. They were practically all young men, as Jesus wanted men who could leave home and travel with him, it is reasonable that he would choose men without children. I doubt very much that there was a father in the whole of the twelve. This thought is further substantiated by the fact they objected to the young children being brought to Jesus.

I believe just as Brother Ramsey does in a spiritual sense. But we must make a difference between Sons of God spiritually, and naturally. Paul must have had this same trouble with the Gentiles; doubtless they had been taught the Jews only were the Sons of God. Paul said, "There is a natural body and there is a spiritual body. And so it is written. The first man, Adam, was made a living soul, the lost Adam was made a quickening spirit. Howbeit that was not first, which is spiritual, but that which is natural, and afterward that which is spiritual." (I Cor. 15:44-46). "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7). And thus God became the father of every soul. Man was begotten by the breath of God, no man can believe that we have souls to save and dispute the universal Fatherhood of God in a natural sense, nor the universal brotherhood of man. Adam believed in the universal Fatherhood of God and recognized this fact. "And Adam knew Eve his wife; and she conceived and bore Cain and said, "I have gotten a man from the Lord." (Gen. 4:1). I do not think anyone will claim Cain was a son of God spiritually. God recognized this fact. "And Adam knew his wife again; and she bore a son and called his name Seth: For God said she hath appointed me another seed of Able whom Cain slew." Gen. 4:25. Paul taught this truth also. "One Godand Father of all." Eph. 4:6.

The doctrine of the Fatherhood of God is not "at the root of the denial of the virgin birth," as claimed by Brother Ramsey. The first man, Adam, was created not the image of God, with an eternal living soul that could not be killed or die just as God cannot be killed nor die. God had to find some way that He himself could "taste death for every man." (Heb. 2:9). Not some men only. "For when we were yet without strength, in due time Christ died for the ungodly. . . But God commanded his love toward us in that while we were yet sinners Christ died for us." Rom. 5:6-8.

God had to beget that part of man which could be killed, could die, so that it could be prepared for heaven, could be resurrected. So as stated by Brother Ramsey, "God was his Father in a unique sense. He was begotten of the Holy Ghost. Matt. 1:18-20. "And the angel answered and said unto her: "The Holy Ghost shall come upon thee . . . . that holy thing which shall be born of thee shall be called the Son of God," (Luke 1:35). So Jesus was begotten of God, not his soul, His body—the natural body. "Let this mind be in you which was also in Christ Jesus who, being in the form of God, thought it not robbery to be equal with God . . . . and took upon him the form of a servant and was made in the likeness of man." (Phil. 2:5-7). When his blood was poured out, and his body transfigured He could enter heaven. "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Rom. 8:34). So Jesus was the only Son whose flesh or body was begotten of God. He was God's only begotten Son. Some may object to say the soul was begotten of God, but if they will read the following scripture they will see in what sense the word begotten is used in the scripture, and it does no violence to the truth. Job 38:28. I Cor. 4:15. I Pet. 1:3. If we destroy the great irrefutable truth of universal Fatherhood, universal brotherhood, universal sonship, we have destroyed the whole of our Gospel. God is the Father of all: (1) By creation, (2) Our souls were begotten of Him. (3) He cares for us, the unjust the same as the just. (4) All are born in a saved condition through Christ. (5) He died for all; tasted death for every man.

Standard, La.

SEASHORE DISTRICT MISSIONARY INSTITUTE

The Seashore District Missionary Institute met at Biloxi, Miss., January 13, with Rev. Otto Porter presiding. The attendance was as large as could be expected with all things considered. Several of the pastors were unable to attend because of bad roads and illness.

Rev. E. L. Ledbetter of Pascagoula led the devotions and the presiding elder introduced Mr. O. C. Hull, representing the Conference Board of Christian Education, who explained the correlating features of the Kigdom Extension program.

Mr. W. D. Hawkins presented the Missionary Voice and in a few and forceful remarks spoke of the value of this magazine to the church. Rev. A. W. Martin, of the General Board of Christian Education and assigned to the department of the local church, was the representative Board of Missions charged with the responsibility of giving the members of the institute inspiration and information concerning the coming campaign.

After luncheon, served by the ladies of the Biloxi church, the institute reconvened with Mr. W. D. Hawkins presenting the detailed features of the educational campaign. The pastors each purchased a personal copy of the mission study book, took home with them their boxes of books, and the appointments were announced.

The representatives of the various charges of the Seashore District assured their presiding elder, Rev. Otto Porter, that to the best of their ability not only would the Kingdom Extension Offering be secured, but that an earnest effort would be made to secure full payment on all benevolences.

Under the able leadership of the new presiding elder this district will keep up the record that it has sustained for the past four years of being almost at the top of the list of districts in mission special payments.

A welcome visitor to the institute was Rev. J. T. Leggett of Jackson, who gave a word of encouragement to the congregation.

JAMES W. SELLS, Secretary.

The Advocate is new every week. Send in your renewal, please.

The Home Circle

"FIRST CONGRESS URGED TO FEED ON WILD PIGEONS"

A motion that the members of the first Continental Congress be fed on "wild pigeons," apparently the cheapest food on the market at that time, was made by a Virginia delegate in 1774 in a desire to put the country to the least possible expense in the maintenance of Congress. This information is contained in a statement issued by the George Washington Bicentenial Commission.

The motion was made by Richard Henry Lee, whose famous resolution in 1776 "that these united colonies are, and of a right ought to be free and independent states," paved the way for the Declaration of Independence, according to his son, Ludwell Lee.

When the first Continental Congress assembled in Philadelphia in September, 1774, there had been no provision made for the maintenance of the members while in the discharge of their public duties. A council being held to determine the ways and means of effecting such an arrangement, Richard Henry Lee rose and observed that as he was assured that every member present was desirous of putting the country to the least possible expense, he would move that, during the session, the honorable members be fed on "wild pigeons," that article appearing to be in very great abundance and certainly the very cheapest food that could be purchased.

It is said that Lee, in later life, often congratulated himself upon this motion, declaring it to have been, in purity of patriotism, not second even to his immortal resolve in 1776.

CHILDREN WHO EARN THEIR BREAD

By Miriam Keeler

What kinds of work the hundreds of thousands of child wage earners perform? Most of it is unskilled, repetitive, and monotonous in the extreme.

The report on child labor prepared for the White House Conference on Child Health and Protection last November described factory work done by young girls, as disclosed by a study made in Philadelphia a few years ago, including: "Turning-in, lidding-up, bending, cording, shaping, packing, gluing-off, and wrapping of paper boxes; trimming and finishing of false teeth; pasting, gluing, and packing of leather goods; hooking together of hooks and eyes; separating buttons; bunching artificial flowers; labeling cigar boxes and perfumes; packing candy, cigars," etc.

The Junior Placement Bureau of New York recently announced that of more than 14,000 jobs open for boys between fourteen and eighteen years of age in New York State during 1929-30, nearly half were "for errands pure and simple," and others for "errands plus." Concerning the factory jobs available (one-fifth of the total jobs) the bureau states: "Here the work to be done is of a routine nature, such as packing, assembling, painting, folding, and a multitude of other unskilled operations, for which no training or experience whatever is usually necessary." And in regard to mercantile openings, the bureau reports: "Mercantile jobs include bundle wrappers, stock boys, and shipping clerks, both in the wholesale establishments and in the retail stores."

Only five per cent of all the New York openings were actually apprenticeship opportunities, although some of the "errands plus" jobs include an opportunity to learn an inside trade.

For these "at least a grammar school education has long been a common requirement, and many employers are now insisting also upon high school graduation. Definite trade training also is becoming more and more essential, and there are, too, in many instances, very rigid union requirements which must be met."

Far from being a stepping stone to advancement, "blind-alley jobs" leave the young worker at a positive disadvantage as compared with the boy or girl who has remained in school for a vocational, technical, or commercial course, and is thus ready to enter industry with some degree of skill.

Health Hazards

Many of the jobs open to boys and girls are not only monotonous and unskilled, but involve definitely unhealthful conditions, such as badly ventilated work rooms, poor lighting, bad sanitation; a dust hazard from the particles of wood, lead, feathers, sugar, porcelain, or metal worked with; posture strain or overfatigue from long hours. Some states forbid girls to do work which requires them to stand all day, but this law is not always enforced, even where it exists.

Work about machinery is unsafe for young children or adolescents, and is prohibited by the law of minors under sixteen years in a number of progressive states. Even if the children are not supposed to operate or clean the machines themselves, they not infrequently get their fingers caught through carelessness or clumsiness. In Illinois, in the year 1928-29, the report of extra compensation paid to children under sixteen injured while illegally employed, included forty-two cases of injury to the hand. Twenty-eight children were hurt in operating or cleaning machinery in violation of the law. One, a boy of ten, illegally employed as sweeper in a clothing factory, caught his finger in trying to dislodge a rag from a machine, and was totally disabled for four months. Three fourteen-year-old boys were injured in meat-grinding machines in butcher shops, one of them losing his entire left hand. Elevators and elevator shafts were responsible for six accidents.

Employment hazards are not restricted to factory work and stores, however. Children in street trades, messengers, and helpers on trucks are especially liable to be struck by other trucks, street cars, and busses. Nineteen of the Illinois casualties were of this nature. In a recent case in Texas, an eleven-year-old boy working on a milk wagon at one o'clock in the morning was fatally injured. And Louisiana has recently been aroused by the death of a thirteen-year-old boy, a helper on a laundry truck, after being run down by another truck, to demand better enforcement of the law prohibiting all employment under fourteen years.

In New York, for the four years ending in 1929, out of fifty-seven fatal industrial accidents to minors under eighteen years, twenty-one were vehicle accidents (including six messenger boys, one only ten years of age; eight helpers on trucks, and three drivers). Ten were elevator accidents, although minors under eighteen are forbidden to operate elevators there.

Illustrative cases, however, fail to show the extent of the accident hazard to children in industry. Each year more than two thousand minors under eighteen receive injuries entitling them to workmen's compensation in the single state of New York—which has in many respects one of the best protective laws in the country. In Pennsylvania, in 1928, 4,760 accidents to employed minors were reported.

From Sunrise to Sunset

The White House Conference report stresses the large number of children employed in agriculture—sixty-one per cent of all employed children between ten and sixteen years of age at the time of Census of 1920. Light farm work on the home farm may be unobjectionable, provided it is not allowed to interfere with school attendance. But few people realize the extent to which commercialized agriculture now is employing children, some of them very young. When done in gangs under a foreman, and consisting of the same repetitive motion day after day from sunrise to sunset, such work has just about one advantage over similar repetitive work in a factory, and that is outdoor air. Even this may not always be appreciated, when the work is done under a burning hot sun; or with feet always wet and cold, or in clouds of dust stirred by shaking the beet roots, for example. On the best fields of the Middle West, in the fruit and hop orchards of the Pacific Coast, and in the cranberry bogs and on the truck farms of the Middle Atlantic states, family labor is imported from the cities on a large scale, and all members of the family who are old enough to make any attempt at it are expected to help in the work.

The White House Conference report especially lists some occupations.

One of these is tenement-home work, in which, the report states, work is carried on largely by mothers and **children too young to be employed outside the home.** Eighteen state departments of labor recently stated that home work was done within their states. Large cities, especially cities in which the men's clothing industry is of importance, are the principal centers of industrial home work, though factory work is known to be carried into rural communities also. The number of persons engaged in the work is not known, but indications are that it is increasing. The kinds of work done include finishing on men's clothing, embroidering, making artificial flowers, and stringing tags; also hair goods, lamp shades, and cheap jewelry. Children usually do carding buttons or snaps, striking tags, or pulling out basting threads, or packing different articles—all monotonous and tiring work. All too often, when one "wonders how" a store can sell this or that novelty at such a low price, the answer is: Through the ill-paid work of children, many of them under ten years old, in tenements. These children often spend all the time that should go for recreation in working, even keeping it up until late at night. * * *

Street Work

A very different form of work is that included under the term "street trades," which covers newspaper and magazine selling and distributing, bootblacks, peddlers, etc. One of the chief difficulties here is that because it can be carried on outside of school hours, it attracts extremely young boys—many newsboys are under twelve, and some under ten years. Such work, in addition to school attendance, means long hours and excessive strain. Street work is especially undesirable for young boys at night, both from the physical and the moral standpoint. The boys meet older "toughs," learn to gamble, hang around pool rooms, and may join gangs which engage in definite delinquent activities.

During 1931 the legislatures of forty-four states will be in session. In many of them child labor bills of one kind or another will be introduced. In several states it is expected that there will be an effort to raise the minimum age for employment from fourteen to fifteen years (half a dozen states already have a fifteen or sixteen-year minimum). In others there will be bills to regulate street trades, or to provide additional compensation for minors injured while illegally employed, or to shorten the legal working hours for children.

The success of such measures to a large extent depends upon public demand for the protection of children from industrial exploitation. There is certainly no **need** for the labor of children, from an economic standpoint, particularly in these years of depression and unemployment. Another year in school would mean not only a better training for the children themselves, but many an additional job for unemployed adults. When unemployment becomes serious and wages fall, when industry needs workers with a high rate of productivity, and workers want more education and better pay, when society demands that its future citizens shall have sound bodies and well-trained minds, it is time to put an end to employment of children.—Exchange.

New Orleans Christian Advocate

J. L. DECELL, D.D., Editor.
C. MILTON CHALMERS, Manager

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North Mississippi Conference—Rev. J. H. Felts, Rev. L. M. Lipscomb, Rev. V. C. Curtis, D.D.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

METHODIST EPISCOPACY AND THE NATIONAL CHURCHES

(Continued from Page One

Mexico fixed a final limit at four years, Korea at eight, and Brazil a possible continuous re-election which may reach even beyond the length of service ever rendered by one of our bishops. It is possible that experience will cause one or more of the Autonomous Churches to yet adopt the historic form of episcopacy—life tenure.

It is interesting, if not prophetic, to note that the General Conference of Indian Methodism of the Methodist Episcopal Church adopted life tenure instead of a limited term for their bishops. There are over three hundred thousand Methodists in India, and at Cawnpore last December Rev. J. R. Chitambar, Lucknow, was elected their first bishop.

Primarily it isn't what new National Churches have done. But, if the Methodist Episcopal Church, South, is to continue a connectional Church, then our well regulated and life tenure form of episcopacy is superior to short term and delimited influence episcopacy. Before the first General Conference in 1792 there was dissatisfaction with the plan of Methodist Episcopacy, and there have been periodic recurrences of movements for a change ever since, but the Church has marched on under the leadership of as great and good men as have served in any Church. Since it is likely that ten or twelve bishops will be ample for the needs of the Church during the next quadrennium, and the terms of those already elected cannot be limited by post facto legislation, instead of capitalizing current events or proposing a Church-wide consideration of limited term episcopacy, it would be better to set ourselves undividedly to the strengthening of the three new Churches and other Missions, and lighting revival fires that will help in "spreading scriptural holiness over the land" and in the "reformation of the republic."

PERSONALS AND OTHER NOTES

Rev. David Tarver was an appreciated visitor at the Advocate office on February 6. He reports progress on his charge, Delta and Chalmette Mission.

Rev. T. B. Winstead, of the DeKalb, Miss., charge, sends the Advocate encouraging words of appreciation and concretely expressed his interest by sending a check for four subscription.

Rev. J. D. Fomby, pastor, Logansport, La., is having increasing success in his charge. The Young people's work is going forward and the Sunday services are largely attended.

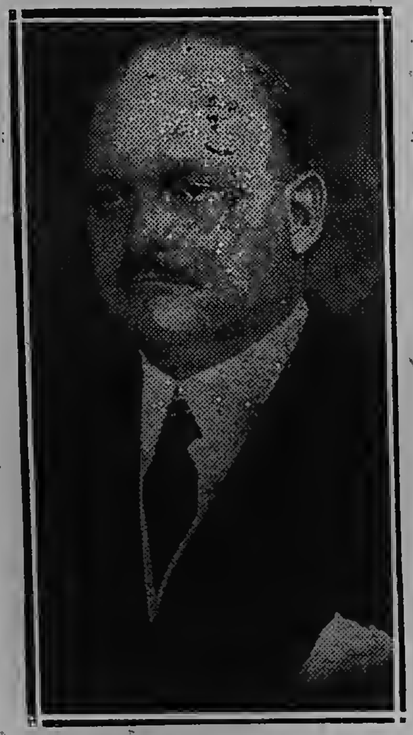
Dr. Theodore Copeland is in the midst of a gracious revival at Greensburg, La. The people are coming from all over the county to the services and a great revival is confidently expected.

Mrs. Susie Ewing, a devoted and capable worker in the church at Canton, Miss., is enjoying the pastoral leadership of Rev. O. S. Lewis. We thank Mrs. Ewing for six cash subscriptions to the Advocate.

Rev. J. A. Knight, pastor, Eunice, La., and his people served a "gumbo supper" on Friday night, February 6. A large crowd attended the feast and they all had gumption enough to enjoy the occasion.

The ideal Sunday school class of the First Methodist Church, Gulfport, Miss., is taking an active part in the work of the United Relief Committee which endeavors to relieve the suffering of the unemployed in their city.

Bishop Denny has appointed Rev. W. T. Griffin, pastor on the Bonhomie charge in the Hattiesburg District, Mississippi Conference. Rev. F. N. Ladner, the former pastor, we understand, has surrendered his work to attend school.



REV. JOHN BRANDON PETERS, M.A., D.D.

Dr Peters is the capable pastor of First Church, New Orleans, and the genial pastor-host of the Fifth General Missionary Council. He is a Virginian by birth and a Louisianian by choice.

Mrs. C. A. Edmonson, Collins, Miss, writes: "I have been a subscriber to the Advocate for many years and I hope this will be the best year of all so far. May God bless the paper and all its readers." We thank Mrs. Edmonson for her renewal.

Lay evangelist, Howard Williams, former owner and publisher of the Hattiesburg American, began his third revival in his home city, Hattiesburg. He calls this "A Cheer-up Drive." There is nothing that will build good cheer like a genuine revival of religion.

Rev. E. G. Mohler, Extension Secretary of the Board of Christian Education in the North Mississippi Conference, was operated on at the Baptist Hospital, Memphis, Tenn., on Friday, February 6th. The reports are that he is improving and we trust he will soon be well again.

Rev. Marion S. Monk, who was assigned to the Parker Memorial Church in this city at the recent session of the Louisiana Conference, has entered vigorously upon his work. He is finding happy response on the part of his people. We thank him for nine subscriptions to the Advocate.

Rev. J. H. Morrow brought to the Advocate office the cash for twelve subscriptions to the Advocate from his charge at Gloster and Liberty, Mississippi Conference. Brother Morrow appears to be in the best of health and spoke of finding much joy in serving the people on his new charge.

Rev. A. K. McLelland, Extension Secretary of the Louisiana Conference, and Miss Elizabeth Langford, Young People's Worker, held a profitable service at Zwolle, La., on Sunday night, February 8. The service included stetreopticon views of Mission work in Louisiana, China and Korea.

Many will regret to learn of the death of Mrs. Willie Cameron, who was a devoted and faithful member of the Methodist church on the Matherville charge. Rev. William Cameron, a local preacher and a faithful worker in the church, is a son. He and other loved ones have our deepest sympathy.

Mrs. M. S. Collier, Charleston, Miss., writes: "It is a pleasure to renew my subscription to the Advocate, which has been a welcome visitor in my home for fifty years. I would be sorry to have to do without it." We trust that the Advocate will continue to make its weekly visits for years to come.

Mrs. George B. Taylor, an active chairman of the Christian Literature Committee in the cultured little city of Cleveland, Miss., has our appreciation for eight cash subscriptions. Rev. Melville Johnson, the pastor, is preaching to splendid congregations and all the work seems to be going forward.

Rev. R. H. B. Gladney, who was for a number of years the capable and successful Conference Sunday School Superintendent of the North Mississippi Conference, returned to the pastorate at the last session of his Conference and is finding much joy in his pastorate on the Coahoma and Jonestown charge.

Mrs. A. W. Langley, wife of the lamented Rev. A. W. Langley, and mother of Rev. W. M. Langley, pastor at Crawford, Miss.,died on Sunday morning, January 11. Sister Langley abided in faith and was waiting for the summons. The last rites were performed by Rev. L. M. Lipscomb and Rev. J. M. Bradley.

Rev. J. B. Shearer continues his good work for the Advocate on the Gueydan, La., charge. We thank him for four additional subscriptions sent in last week. If the other charges within the three Conferences would do proportionately as well as Gueydan, Christian literature would have no trouble in our territory.

Rev. H. L. Daniels, in his third year as pastor at Long Beach, Miss., is heroically meeting the demands of the church n that interesting section. He wrties: "Our new presiding elder, Rev. Otto Porter, is winning his way into the hearts of the people n this distrct." We thank Brother Daniels for six subscrptons to the Advocate.

Mrs. D. S. Purvine, 416 S. Osage Street, Okmulgee, Oklahoma, in renewing her subscription to the Advocate wrote, "I have read and loved the Advocate for so many years, I feel like it would be losing a good friend to fail to receive it every week. It is like the visit of a dear friend." We rejoice that the Advocate can bring good cheer at eventide.

In sending in his second round, Rev. T. J. O'Neal, the forward looking presiding elder on the Meridian district, wrtes: "I am pleased with the outlook in most places. There has been liittle disposition to retrench. Payments on the pastors' salaries are almost up to this time last year." We appreciate Brother O'Neil's leadership in behalf of the Advocate.

Rev. F. N. Sweeney, superannuated member of the Louisiana Conference, living at Franklinton, finds great joy in rendering service to extend the nfluence of Christian Literature in that goodly town. Brother Sweeney has our thanks for twenty-one subscriptions to the Advocate. We pray that he may abide in strength and live long to serve "this present age."

Rev. J. H. Moore, pastor, Scooba, Miss., is happy in his work and is looking after all the interests of the church. Brother Moore is a preacher of outstanding ability and the Junior College students at Scooba are fortunate to have him as one of the preachers for that growing college community. We thank him for ten cash subscriptions to the Advocate.

Dr. L. L. Evans, pastor, Austin Avenue, Waco, Texas, conducted revival services at Milisaps College, Jackson, Miss., February 15-22. He preached at the College in the mornings and at Galloway Memorial at the night services. Reports are that there were gracious results on the campus and in the city. Dr. Evans is one of the stronger men of the great Methodism of Texas.

We regret the error made in the initials of Dr. J. H. Rush, who passed away last month in Meridian. We had J. C. when it should have been J. H. Dr. J. Hack Rush was one of the leading surgeons in this sections of the South. He has left to the city of Meridian two worthy successors in his noble profession in his sons, Dr. H. Lowry Rush and Dr. Leslie V. Rush.

Mrs. Ida Doxey, Grand Chenier, La., has been doing most excellent work as chairman of the Christian Literature Committee. We thank her and the pastor, Rev. J. B. Shearer for five subscriptions which makes a total of fifteen from this circuit this conference year. We pray that the paper may contribute something to the success of the work through all the year.

Rev. Guy M. Hicks, who has begun an aggressive pastorate at Mansfield, La., seconded by the "Knight of the Pelican Pines," Dr. S. A. Steele, is meeting with success in all the departments of his work. We thank him for thirty-five subscriptions and a check paying for same. Proportionately this is one of the most satisfactory responses that the Advocate has had this year.

Rev. J. A. Smith, D.D., continues the year at Capitol Street, Jackson, Miss., with increasing success. Large congregations are waiting upon his ministry and every department of the church is going forward. We thank Dr. Smith for seventy-five subscriptions to the Advocate, which thus far is the largest subscription list sent to the Advocate from any church within the three Conferences.

Just before going to press we received a telegram from Rev. W. W. Jones stating that Mrs. J. H. Sherard, Sr., died at her home in Sherard, Miss., near Clarksdale, on Monday, February 23. Brother Sherard will have the deepest sympathy of a host of friends in this great sorrow that has come. There was no "moaning at the bar" for this devout lady who knew her Lord in life, heard His loving call in death.

Ensign and Mrs. Leonard Van Egmond have the sympathy of all who know them. Richard, their fine sixteen-year-old son, was called out in death on January 28. Brother Van Egmond is the leader of the Salvation Army work in Vicksburg and will be appreciatively remembered as leading the music at the afternoon services during the Annual Conference when Rev. M. L. Burton delivered a series of sermons on Pentecost.

In a recent issue, the Houston (Texas) Chronicle, in its Art Gravure section, carried a full page description of the St. Paul's Methodist Episcopal Church, South, showing the exterior, and several views of the interior. This newest member of the Houston church family proves to be a magnificent temple of worship with impressive furnishings and well appointed departments. Dr. J. R. N. Score is the capable and aggressive pastor of this growing congregation that is housed in a $750,000 building.

Rev. W. A. Hays, presiding elder, Haattiesburg, Miss., District, announces quarterly conferences to begin his second round as follows: Taylorsville, at Taylorsville, Mar. 1, 11 a.m., 2:30 p.m.; Magee, at Pinola, Mar. 8, 11 a.m., 2:30 p.m.; Collins, at Seminary, Mar. 15, 11 a.m., 2:30 p.m.; Leakesville, at Winhorn Chapel, Mar. 22, 11 a.m., 2:30 p.m.; Lucedale, at Lucedale, Mar. 22, 7:30 p.m.; New Augusta, at Oak Grove, Mar. 29, 11 a.m., 2:00 p.m.

Rev. Otto Porter, presiding elder of the Seashore District, has been indisposed with influenza but is now able to be about his duties again. All doubt about whether a presiding elder had enough to do has been removed and the new elder is now systematizing his work so that he can find time enough to meet all the responsibilities. We are confident that the Seashore District will not only maintain its creditable record but go forward under the leadership of its aggressive presiding elder.

Rev. W. B. Alsworth, pastor, and Rev. J. L. Decell, presiding elder, had dinner in the hospitable home of Mr. and Mrs. Lester Williams at Tylertown, Miss., on Sunday, February 8. Mr. Williams is the versatile editor of the Tylertown Times, the official weekly of Walthall County. Mrs. Williams is the daughter of Mr. L. S. Felder, Summit, Miss. It was a delight to be in the home and the editor of the Advocate enjoyed it as much as the presiding elder of the Brookhaven district.

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PROTECTION AGAINST OLD AGE

Mrs. Malinda Alley Jones, died at her home in Benton, Ark., Sunday, February 8. She was a Mississippian by birth and moved to Arkansas with her parents in early childhood. She was married to Rev. John P. Alley, a Methodist preacher, in 1884. Rev. Mr. Alley died in 1889. Her second marriage was to J. H. Jones, of Benton, who died several years ago. Mrs. Jones was the mother of Mr. J. P. Alley, a Methodist steward in Memphis, Tenn., and creator of "Hambone." By his homely philosophy Mr. Alley has started many a person out on the day's work in a good humor, and now that deep sorrow has come to him he will have the sympathy of thousands who read his suggestive and quaint philosophy.

Bishop Joseph F. Berry, of the Methodist Episcopal Church, died at Winter Park, Florida, on February 11. Bishop Berry was a Canadian and came to America at the age of eighteen. He was elected Bishop in 1904 and retired at the Kansas City General Conference in 1928. He was highly esteemed as an evangelistic bishop, though not approving sensational evangelism. He knew and loved the Standard Doctrines of Methodism and more than once was their staunch defender. Though an ardent prohibitionist he disapproved the Church's entering politics, as such, and placed the weight of his official and personal influence upon the spiritual. The nation has suffered a distinct loss in the passing away of this good bishop.

Dr. James C. Ballard, M.D., Lieutenant-Colonel Reserve, Little Rock, Ark., has purchased the cottage on the Seashore Methodist Assembly Ground, formerly owned by Rev. W. W. Moore. It is fitting that Dr. Ballard should spend a part of his time in this historic Methodist environment. His father, Rev. William E. Ballard, joined the Mississippi Conference in 1862; and his maternal grandfather, Rev. Thomas Clinton, entered the same conference in 1823. His great uncle, Rev. W. B. Hines, was one of the faithful preachers of the Conference for more than forty years; while his mother's brother, Rev. George H. Clinton, filled some of the most important appointments in the Conference before his transfer to St. Louis. Dr. Ballard will be welcomed as a member of the Seashore Methodist Assembly family.

The Bulletin of the First Methodist Episcopal Church, South, Santa Anna, California, recently carried the following: "Mrs. Frances Hunt Beeson, supervisor of music in the city public schools, will be with us tonight in the Story of Great Hymns. She is a preacher's daughter and has always been interested in church music. This will be a really enjoyable hour of great inspiration to all who attend." Mrs. Beeson is a daughter of Dr. Rolfe Hunt, of the Mississippi Conference, and the wife of Dr. Marvin Beeson, formerly of Meridian, Miss. We are not surprised at this daughter of the parsonage carrying on in the work of the Church and Kingdom in the far west.

Rev. R. T. Hollingsworth, pastor, Nettleton, Miss., in sending in two subscriptions, wrote, "Our people are loyal and fine. They have given the pastor a leave of absence of six weeks to take the course at Vanderbilt University." Brother Hollingsworth avails himself of every opportunity to improve his usefulness and his successful pastorates in the past prohesy a good year on his new charge.

REV. A. P. STEPHENS
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Some Open Time
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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Thirty-eight years ago LUCIE DUNCAN DeGARIS first saw the light of day. By inheritance and by training she had a good chance in the world and used it to the very full. Her father, Perry E. Duncan, was a gentle mannered, modest Methodist preacher who died at his post of duty twenty-five years ago. Her mother, Mary Lee Smith, abides on this side of the river, rich in faith and in good deeds. Miss Lucie's childhood was not different from the experiences that come to most Methodist preachers' children. She finished the High School at West Point and was graduated with the B. A. degree from Grenada College in 1912. She taught Latin in the High School at Oxford for a number of years, and because of her fine character and faithful work she made a host of friends, both among the children and their parents. In 1918 she was happily married to Dr. Charles F. De Garis, who at that time was connected with the University of Mississippi, but now teaches in the department of anatomy in Johns Hopkins University.

No sweeter, gentler spirit ever graced a home or adorned a schoolroom than the rarely exalted spirit of this superior young woman. One who loved her dearly said of her: "She was beautiful in death; there was a peace that passeth all understanding." This same loved one said of her that she was the most saintly person he had ever been associated with. She did not know how to complain, though she was in poor health for many years. She bore her pain and suffering with a beautiful resignation.

At the time of her marriage her health was poor, but she and her young husband were bound together by chords of unusual tenderness and devotion. Her simple faith in God and her uncomplaining resignation in the long days and years of her suffering spoke eloquently of her love for her husband and his devotion to her. Out of her life came a sweet aroma that will delight and gladden the world for many days to come. Her tired body was brought back to West Point, Miss., the home of her people, for interment, and on that long, lonesome journey home Julian, her youngest brother, kept constant vigil. Her funeral was largely attended and was conducted by the pastor, Rev. W. R. Lott, assisted by Dr. J. R. Countiss of Grenada College. Farewell for just a while. We will see you again. "None knew thee but to love thee. None named thee but to praise."

E. S. LEWIS.

Corinth Miss.

Her Reward

When children are weak and rundown, they are easy prey to colds or children's diseases. So it is never wise to neglect those weakening and depressing symptoms of bad breath, coated tongue, fretfulness, feverishness, biliousness, lack of energy and appetite, etc.

Nine times out of ten these things point to one trouble—constipation—and mothers by thousands know this is easily, safely relieved by California Fig Syrup.

Mrs. Chas J. Connell, 1434 Cleary Ave., St. Louis, Mo., says: "I gave Virginia California Fig Syrup for constipation and she was more than rewarded for taking it. It regulated her bowels, helped her digestion, increased her appetite, made her strong and energetic."

The *genuine*, endorsed by doctors for 50 years, always bears the word *California*. All drugstores have it.

CALIFORNIA FIG SYRUP
LAXATIVE-TONIC *for* CHILDREN

RESOLUTIONS

Whereas, God in His infinite wisdom has seen fit to call to his eternal reward, our brother and friend, A. K. WORTHY, of Sumrall, Miss., whom we had the privilege of knowing for a short time before his death, be it therefore resolved by the Men's Bible class of North Charleston, S. C., first,

That we thank God that we had the privilege of having him as a regular attendant to the class while he was visiting in our community; thereby we came in contact with a man who was a great benefit to us in our attempt to learn of our Saviour; second,

That we solemnly, and yet joyously, present ourselves anew to our Master and ask Him to use us in His service as He sees fit; third,

That we extend our deepest sympathy to his loved ones and pray God's blessings to attend them in their sorrow; fourth,

That a copy of these resolutions be sent to his family, and that a copy be sent to the Conference organ of the Mississippi and S. C. Conferences.

Signed:
L. G. HOLROYD,
Sunday School Supt.;
O. V. BEST,
Pastor, for the Class.

RESOLUTIONS

Whereas, God in His infinite wisdom has removed from our midst our loving friend and co-worker, MRS. MAUD LARTER;

Be it resolved, That we bow in humble submission to His will.

2. That our church has lost a faithful member, and our Missionary Society a charter member whose sympathy, prayers and service have been an inspiration to us.

3. That as friends we will sadly miss her fellowship and co-operation in our work for the Master.

4. That we express to her children and loved ones our sympathy in this great sorrow and commend them to Him who is "too wise to err and too good to be unkind."

5. That these resolutions be spread upon the minutes of our society and a copy be sent to the New Orleans Christian Advocate.

MRS. O. L. SAVAGE,
For Committee.

Sumner, Miss.

A CARD OF THANKS

We take this means of thanking the friends and relatives who were so kind during our recent bereavement.

It may not be possible to reply to each message personally, but be assured of our sincere appreciation. Especially did we appreciate the presence of so many members of the Mississippi Conference.

MRS. B. W. LEWIS AND FAMILY.
Marion, Arkansas.

A REPORT FROM PLEASANT HILL CHARGE

Dear Editor: I trust you will give me a little space to tell you and the readers of the Advocate something of the work here on the Pleasant Hill charge.

First of all, I will say my work is in three parishes, DeSoto, Sabine, and Natchitoches, thirty miles long, and has five churches, with over 500 members, scattered from Dan to Bersheba, from the lakes to the Gulf, and from the Atlantic to the Pacific (almost).

I find the spiritual stamp of many great and good men, as they went from house to house and left their holy lives imprinted upon the life of the fathers and mothers of bygone days.

I feel that I am tramping upon holy ground when I approach some of the old church grounds of the circuit, for it was at Beulah (one of the churches of the charge), that many of the Christians of the charge date their first Christian experience. I feel that if the proper steps are taken, and God can use the preacher without hindrance, that we will again hear the shouts of newborn souls around the old camp grounds.

I have met with a wonderful people here, they treat us so nice, and love us so much, until we sometimes feel we are visited with the spirits of just men made perfect. I have found many good people everywhere that it has been my good fortune to serve, but there is a peculiar and unequaled spirit here, above all we have ever met.

Every church has given us a great welcome, and pounded us too, everything that could be done to make us feel that we were among our friends and also among true Methodist people.

The women here just won't let us feed the elder; we had him last Sunday for our first quarterly conference, and just such a dinner as the good women sent to the parsonage you hardly ever chance to enjoy. God bless their hearts, I want the elder to come again.

Well, for fear that this will be too much for some of the former brethren to understand, I will close.

J. F. DRING, P. C.

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A CORRECTION

Dear Editor: I notice in the minutes of the Louisiana Conference, Campti charge, table 2 shows blank as to the general organ, and also the Conference organ.

I should have reported 15 for Conference, 2 for our General organ. This was a mistake of my own. However, I want to correct it, so I will thank you very much if you see that this is done through the Advocate.

Fraternally yours,
C. B. POWELL.

FROM HAYNESVILLE, LA.

Dear Advocate: The Haynesville charge is getting along fine. Observed Advocate Week with but little results. Dr. Brooks is teaching Kingdom Extension to the men's Bible class on Sunday morning and to the Woman's Missionary Society at their regular meeting. The congregations have about doubled and the prayer meeting is four times as large. Dr. Brooks knows how to lead and the people are following.

THOS. W. CAMP.

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For over 50 years it has been the household remedy for all forms of ☛ Malaria Chills and Fever Dengue

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OTHINE DOUBLE STRENGTH

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Fayette, Miss.

A MISSIONARY FEAST

With outstretched hands gather into a heart-shaped bow of love the fragments of broken hearts, lost hopes and discouraged souls, and after discarding all outer leaves of doubts, fears, cares and disappointments place them under the atoning blood, and when they have been washed whiter than snow sprinkle with the oil of sympathy and encouragement and spread over the whole a smile of cheer and goodwill and add a generous supply of the following spices: Kindness, helpfulness, self-forgetfulness, service to others by mutual understanding and congeniality and stir gently with the Sword of the Spirit to the consistency of honey in the rock. Then toss all together graciously in the oil of rejoicing and mix the cream of the Word with a sauce made of the wine from the press which He trod alone, and toss all together carefully and put into the Potter's hands to be molded into the right shape. When it is ready turn onto a platter of self-effacement and surround with unbroken promises and lift up the heart with hymns of praise to His matchless name and it shall be decorated with palms of victory, if, in the center you have placed the cross of Calvary upon which the Rose of Sharon gave His life a ransom for many. Keep constantly in a warm place in the heart, never allowing it to become chilled. Serve, by faith, as you walk in the light of the Bright and Morning Star and on bended knees as you approach the throne of grace, to all who hunger and thirst after righteousness.

All those who partake of it shall come at last to bask in the sunlight of God's eternal love as they rest in the cool shade under the tree of life and drink deep of the water of the river that flows by the throne of God.

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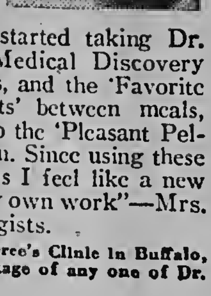

NERVOUS SPELLS

Crystal Springs, Miss.—"I suffered with blind nervous spells which would last from 30 to 45 minutes and would leave me with a severe headache. I tried several doctors but they did not help me. Then I started taking Dr. Pierce's Golden Medical Discovery Tablets after meals, and the 'Favorite Prescription Tablets' between meals, and at bedtime, also the 'Pleasant Pellets' for constipation. Since using these wonderful medicines I feel like a new woman and do my own work"—Mrs. Ruby Rice. Druggists.

Send 10c to Dr. Pierce's Clinic in Buffalo, N. Y., for a trial package of any one of Dr. Pierce's remedies.

INSPIRATION—EDUCATION—RECREATION

On October 6th, the Missionary Society of the M. E. Church, Haynesville, South Louisiana, sets sail for a six week's cruise of the Caribbean; Miss Winnie Camp is to be the captain. These ladies invite their friends to join them on this wonderful voyage, during which they are to follow "The Trail of the Conquistadoes" (conquerors) from the fifteenth and sixteenth centuries down to Lindbergh of the twentieth century.

Miss Camp urges all who contemplate taking this cruise to meet at the Methodist church, Monday afternoon, September 29, that they may secure guide books and make all other necessary arrangements before embarking. Dr. Inman, author of the guide book, "Trailing the Conquistadores," has visited these islands and presents the information in a very interesting manner.

ECHO FROM WEEK OF PRAYER

On Tuesday, November 11, the Carrollton Avenue Auxiliary had their Week of Prayer service in an all-day meeting with a lunch at the church served by some of their women.

The meeting was started with the playing of "The Star Spangled Banner," followed by a minute's silence at 11 a. m., as the Armistice Day Celebration was started in the city, followed by a beautiful prayer by the pastor.

The regular leaflet was carried out very effectively by different members and greatly enjoyed by all.

On Thursday and Friday the different circles also brought one of the leaflets into their meetings and received much spiritual help from the messages of the Old Saints.

We sincerely hope that our offerings, which were reverently given, may aid greatly in the two places it is so much needed to carry on the work of God's Kingdom among the Cuban people both in our land and in Cuba.

MRS. E. W. BROWN.

NEWTON ZONE MEETING (LIZZIE JOHNSON ZONE)

This meeting was held in Newton, Miss., January 14, 1931, beginning at 10:30, with Mrs. M. O. Idom, zone leader, in the chair, who presided with grace and dignity throughout the day.

The first session was opened with singing the two soul-stirring hymns, "A Charge to Keep I Have" and "Publish Glad Tidings," followed by an earnest prayer, led by Mrs. H. A. Wood.

Mrs. W. T. Johnson, formerly of the North Mississippi and Alabama Conferences, was elected zone secretary and assumed her duties.

Mrs. Will Rush read for our scripture lesson, Rom. 12th Chap., and commented upon the same; Mrs. L. J. Snellgrove, offered a prayer of consecration; after which we were warmly welcomed by Newton Auxiliary, with a response equally as warm brought by Mrs. Smith, from Rose Hill.

Despite the extreme cold, thirty-three delegates and several visitors were present. Among the appreciated and helpful visitors were our presiding elder, Rev. H. A. Gatlin; Revs. H. A. Wood, L. J. Snellgrove, W. L. Blackwell, and Mrs. Neill from Vicksburg.

Lake, Montrose, Newton and Rose Hill auxiliaries responded to roll call. Lake having the largest attendance of any visiting auxiliary, was awarded the banner.

The talks of the morning were brought to us by Mrs. Burton, Montrose, subject, "Stewardship of Time;" Mrs. H. A. Wood, "The Importance of the Missionary Voice;" Mrs. Pruett, Montrose, "The Intelligent Use of the Handbook." Inspirational talks were made by Revs. Blackwell and Snellgrove, and Mrs. Johnson.

A round table discussion on "How to Secure Attendance at the Missionary Society," centering around the fact of giving women something to do. Singing of "Give of Your Best to the Master" and a prayer led by Rev. H. A. Wood, closed the morning session, when we enjoyed a dainty, substantial lunch prepared by the Newton auxiliary. After a pleasant social hour we returned to the work of the afternoon and opened the meeting with singing, "He Leadeth Me;" Mrs. Will Rush again conducting the devotions.

Mrs. McMullin, president of Newton auxiliary, then entertained us with one of her happily inspired poems in rhyme, describing the officers and members of her society, which showed her society to us as being ideal.

We were further entertained and made to feel a keen sense of responsibility when Mesdames Gatlin and Watts sang the duet, "When Methodists Pay Up Their Tithe."

Rev. H. A. Gatlin's inspirational talk came next, exhorting us to make this our best year to study Methodism and kingdom extension, not to fail in our missionary apportionment, or in any of our financial obligations to the church, giving as a solution to our financial problems the practice of tithing and sacrificial giving, closing his talk with the story of Lizzie Johnson, the suffering saint.

From the inspiration gathered from this story and at the suggestion of our leader, we unanimously adopted Lizzie Johuson as the name for our zone, trusting the name may be an incentive to our reaching out for the highest and best.

Mrs. J. L. Neill, our charming visitor from Vicksburg, made a very helpful talk on "Pledges and Reporting," followed by a practical talk on how to be a good member of the Missionary Society, by Mrs. W. T. Johnson.

Next came resolutions from all the societies represented, embracing every phase of our work, and if carried out will make us one hundred per cent. The dedicatory service, led by our zone leader, and prayer of dedication, by Rev. Blackwell, made the resolutions seem all the more binding, and now comes the closing, with a rising vote of thanks to Newton auxiliary to meet in Rose Hill April 23. Benediction by Mrs. H. A. Gatlin.

MRS. W. T. JOHNSON,
Zone Sec.

Lake, Miss.

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A CRY in the night. Colic! No cause for alarm if Castoria is handy. This pure vegetable preparation brings quick comfort, and can never harm. It is the sensible thing when children are ailing. Whether it's the stomach, or the little bowels; colic or constipation; or diarrhea. When tiny tongues are coated, or the breath is bad. Whenever there's need of gentle regulation. Children love the taste of Castoria, and its mildness makes it safe for frequent use.

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MISSISSIPPI CONFERENCE NOTES

Epworth League Anniversary Day is the Fourth Sunday in March. The full program for the observance of this day is in the March issue of the Epworth Era.

It is asked that each church observe this day, take an offering and send it in for the work of the Young People. Seventy-five per cent of the offering is spent on young people's work within the Conference. It is also hoped that this program will call the attention of the local church to the needs and opportunities of its own young people.

It is hoped that every congregation will secure a copy of the Epworth Era and have a great service emphasizing the work of the young people.

The third Sunday it was our pleasure to be with Brother W. B. Alsworth and the good people of Tylertown. We met with the workers in the afternoon, with the Leagues in the evening and conducted the evening worship.

They have made extensive repairs on the church and have improved the plan wonderfully. This is a fine people and we expect that they shall continue to press forward and grow. It was a most happy and profitable visit.

Your Missionary Programs are in full in the "Workers' Council." If you will send us the chairman of your Missionary committee we will be pleased to send him a copy of the program for Missionary Sunday.

Please pray for the work and the workers.

Yours in Him,
JOHN C. CHAMBERS.

"BEST MEDICINE I HAVE EVER USED"

Only Remedy To Ever Have Done Me Any Lasting Good

Mrs. Lula Patterson

"I am glad to make this statemect in behalf of Miller's Herb Extract, formerly called 'Herb Juice'," says Mrs. Patterson, Birmingham, Ala. "This medicine has done me more good than anything I have ever used, and I have tried everything that promised relief with no results to speak of. When I began using Herb Extract I was underweight, and lost considerably in weight and strength, felt weak, nervous and badly rundown all the time. Each day I was in misery. I carried on with my work as best I could, just didn't want to give up, but it was agonies for me while I endured it. Friends knowing of my poor state of health, advised me to try a bottle or two of Herb medicine. They told me of numerous cases where it has actually brought health and strength to people when everything else had utterly failed to do any good. I started on the Herb medicine immediately. And to my surprise, I begun to improve rapidly and my continued use of this remarkable remedy has restored my health. I am free from constipation, bowels are regular, stomach is in fine condition. I sleep fine and eat hearty three times a day, have lots of energy; this means so much to me. I am actually gratified, beyond words to express, over my improved condition of health."

You don't need any pills with this medicine. It's a real medicine within itself, and guaranteed to give results.

A medicine you can take three or four bottles of without seeing any results is not much medicine. Miller's Herb Extract (known as Herb Juice) gives overnight results. Get it at your druggist.

NORTH MISSISSIPPI CONFERENCE

It was our very great pleasure last Sunday to be among our old friends at Batesville. A fine congregation greeted us at the morning hour, and a good group of workers came for a short conference in the afternoon. Rev. R. P. Neblett has the situation fully in hand there and every phase of the work moves along with a fine spirit.

At a recent meeting of the board of managers for the Lexington standard school, plans were perfected for a good school there March 8-13. Three courses will be offered. Bible, the Teachings of Jesus, R. G. Lerd, teacher; Principles of Teaching, J. E. Stephens, teacher; The Program of the Christian Religion, Prof. A. P. Hamilton, of Millsaps College, teacher Workers are expected to attend this school from Durant, Pickens, Goodman, Ebenezer, Acona, Tchula, Blackhawk and Lexington.

Plans for the conference training school at Grenada are taking fine shape. We have been informed recently that Rev. B. L. Schubel, of the General Board, will be with us and teach a course, teaching in the Training Schools. This course is meant for all instructors in both Standard and Cokesbury training work, and for all who wish to be accredited as instructors. This should be a most helpful course as well as most needed one. Also, Dr. W. M. Alexander, who heads up the department of schools and colleges of the General Board will be with us to teach the course, "Rural Situations and Problems." All who heard Dr. Alexander during his visit to our conference for the Kingdom Extension institutes will want to be with him at the training school. Other plans are shaping up and will be announced later. Remember the date, June 8 to 13.

Miss Virginia Thomas, instructor in religious education at Grenada College, has very kindly consented to help put on Daily Vacation Church Schools this year. She has several young ladies in training at the college for this work as well as several who took this training previously and are now teaching and working in different parts of the Conference, who will assist her in this important work. Our conference led the entire church last year in this field of work. We must do so again this year. Many calls are already coming in for schools. It is the most far-reaching work that we can do considering the time given to it. Any church can have a school using largely the local leaders and regular literature with some additional help. More instruction can be given in a 12-day school of this sort than is given in six months in a regular Sunday school session. Make your plans to have such a school and write to Miss Thomas, Grenada College, Grenada, Miss., for help, or to our office.

R. G. LORD.

NORTH MISSISSIPPI EPWORTH LEAGUE

Scarritt College for Christian Workers

The State of Mississippi is well represented at Scarritt. We are even represented on the faculty. Miss Juanita Brown is one of the instructors. Her home is Sallis, Miss. Sallis is in the Grenada District of the North Mississippi Conference. Grenada District, you will recall, is the banner district of the Conference, the claims of the Greenwood District to the contrary notwithstanding.

We are also well represented in the student body at Scarritt. The following young ladies from Mississippi are students at Scarritt: Misses Daisy Johnson, Chesley Thorne, Perdita Ward, Winnie Lee Davis, Carleen Selby, and Lucy Carlton. These young ladies are making splendid students.

During a recent visit to Scarritt we met some of the students who are being trained for work in the rural sections of our church. They were very enthusiastic about their work. We certainly need more trained workers in the rural districts and Scarritt will be rendering a great service by training workers for this great task. Possibly the bachelor preachers of our conference are hoping that some of these workers will be sent to this conference.

Some of the girls at Scarritt are being sent there by a woman's missionary conference. They are given a scholarship that pays their board and tuition. This is for the girls who are going to be missionaries. This is a splendid investment for a missionary conference to make. It seems that almost any conference could raise $33, the amount necessary to take care of this scholarship.

666
LIQUID or TABLETS
Cure Colds, Headaches, Fever
666 SALVE
CURES BABY'S COLD

Our Epworth Leaguers contribute $4,000 a year to support a chair of hymnology. At Scarritt, Dr. C. C. Washburn is professor of Hymnology there. If you could hear his students sing you would realize that this is a wise investment. They have a splendid choir at Scarritt.

Part of the support of Scarritt comes from the Missionary societies. Each local society is supposed to give four dollars a year. There are about 6880 societies in our connection. So, if each society would give four dollars that would bring in more than $27,000. That gives you some idea of the value of co-operation. Team work is what we need. Team work has put the Woman's Missionary Society on the map.

We felt that our young people would be interested in reading these facts about Scarritt. We certainly have a wonderful institution at Scarritt. We should be proud of this institution and we should give to it our most loyal support. Our girls make a wise choice when they decide to go to Scarritt.

Yours sincerely,
WM. L. ROBINSON.

For COLDS And ACHING

TAKE Capudine at once for fresh colds and aching. It relieves the aching head and back and reduces tendency to congestion and feverishness, soothes the nerves and promotes quicker recovery. Contains no narcotics. Does not upset the stomach.

10c, 30c and 60c bottles at drug stores

CAPUDINE--Liquid

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Important Announcement

Do you know that when you visit
NEW ORLEANS
You can stop at the famous
St. Charles Hotel
and enjoy its improved facilities and beautiful appointments at a rate of $2.50 per day for room with nearby bathroom, or for $3.00 per day with private bathroom and only $1.50 per day for additional person in room. Other rooms at prices to suit all demands . . . .
The St. Charles is much favored by ladies traveling alone
HOSPITALITY AND SERVICE IMPERATIVE
Alfred S. Amer & Co. Ltd. ~ PROPRIETORS

Mississippi Orphanage News

REV B. F. LEWIS, Editor

VALEDICTORY AND SALUTATORY

This note is both.

For more than twenty years the Methodist Orphanage at Jackson, Miss., has published a little paper called "Our Homes." This was not a newspaper in a strict sense, as it was devoted exclusively to the interest of this Home, and all which concerned it. There were no advertisements taken, and nothing was accepted for its columns except Orphanage news. It was in reality the Home's message to the more than two hundred thousand friends throughout the States. We had over five thousand names on our mailing list. The January issue of Our Home will be our last.

Concentration being the slogan of Methodism these days, Dr. Deceli, editor, and Mr. Chalmers, business manager, of the New Orleans Christian Advocate, made us a tender of a page in that splendid paper once a month, and we have accepted. Details have been worked out and with this issue of the Advocate we come from our new home to greet our many friends. You were kind to us in our old home and came to see us. Come to see us now, and above all things let us come to see you. This is not only a cordial invitation, but a pressing invitation.

We wonder if it were not possible to be permitted to come to see all of our old friends? We will have on a new suit—something out of the ordinary today—but we will be just as glad to see you as we were in our old clothes. May we? Write Mr. Chalmers, publisher of the Advocate, or Dr. Deceli telling them you want us.

Remember, when we came alone you only got Orphanage news. If we come in our new clothes, you will not only get Orphanage news, but far more. You will keep up with what is going on in the whole church. It will cost you only one dollar fifty cents for all the church news, and what we give you will be extra.

How One Woman Lost 20 Lbs. of Fat

Lost Her Double Chin
Lost Her Prominent Hips
Lost Her Sluggishness
Gained Physical Vigor
Gained in Vivaciousness
Gained a Shapely Figure

If you're fat—first remove the cause!

Take one half teaspoonful of KRUSCHEN SALTS in a glass of hot water before breakfast every morning—cut out pastry and fatty meats—go light on potatoes, butter, cream and sugar—in 3 weeks get on the scales and note how many pounds of fat have vanished.

Notice also that you have gained in energy—your skin is clearer—your eyes sparkle with glorious health—you feel younger in body—keener in mind. KRUSCHEN will give any fat person a joyous surprise.

Get an 85c bottle of KRUSCHEN SALTS at your druggist's (lasts 4 weeks). If even this first bottle doesn't convince you this is the easiest, safest and surest way to lose fat—if you don't feel a superb improvement in health—so gloriously energetic—vigorously alive—your money gladly returned.

Mrs. Mame Carey of Buffalo, N. Y., writes—"Since I began taking Kruschen Salts I have lost 20 pounds and I feel as if I had lost 50 pounds—I feel so good and the best part of all is that I eat anything I like."

Phone, Main 2838
Rose McCaffrey
SUPERIOR MULTIGRAPHING
810-811 New Masonic Temple

INFLUENZA SPREADING
Check Colds at once with 666
Take it as a preventive
Use 666 Salve for Babies

VOTE ON WELL PROPOSITION

We are sure the many friends of the Orphanage are desirous of hearing the result of the referendum vote on a gas well on our property. To date both Conferences have given a large majority in favor of the request of the Board of Directors and the Advisory Committee to grant a franchise, if they so desire.

There are 196 ministers in the Mississippi Conference, including superannuates, both those in the bounds of the Conference and without, also those in the army and navy service. Out of this 196, 205 vote favorably. This, of course, includes lay votes as well as clerical. The laymen have voted largely. Not a single "nay" vote. Votes are still coming in.

There are in the North Mississippi Conference 195 ministers, including superannuates and others. There are more members of the North Mississippi Conference living beyond the bounds of the Conference than in the Mississippi Conference, yet, to date, we have received 168 votes favorable, and not a vote against. The lay members of the North Mississippi Conference voted more generally than did the laymen of the Mississippi Conference, several expressing themselves as frankly favoring the move as well as voting. Votes are still coming in.

Before this paper reaches our people, a meeting of the Advisory Committee will have been held, and we trust steps will already have been taken to put forward this move. It will mean much to us, and in behalf of our two hundred children, and your Board of Directors, we thank you.

MRS. RILEY AND COUPON CAMPAIGN

We feel it might be well to say here that Mrs. Alma G. Riley, our field secretary, is in entire charge of the Octagon Coupon Campaign.

Mrs. Riley very successfully conducted a similar campaign last year, by which we were given a large General Electric Frigidaire, and no one is better qualified to direct this campaign than she.

Of course, all of us will help all we can, but we are working under her immediate direction. Even the superintendent takes orders, instead of giving.

We would be glad for all communications to be directed to her, and all packages of coupons sent directly to her at the Methodist Orphanage, box 36, Jackson, Miss.

We wish to repeat what we said in the beginning, that any and all remittances as a result of this effort will be held strictly for the notes at the bank, and nothing else. They will not pay even interest, only principal.

Our day school won a free trip to the "picture show," as a result of "perfect teeth." School opened in September with every pupil holding a dental certificate.

CONCERNING THOSE SOAP COUPONS

Mrs. Alma G. Riley

Pointed Suggestions

Organize! That is the first word! Thoroughly plan the campaign so that it will enlist every department of your church, the Sunday school, the Missionary Society, the Epworth League. Make your own church one hundred per cent in the use of all six products, viz., Octagon soap powder, Octagon cleanser, Octagon Flooring soap, Octagon chips, Octagon toilet soap. We must use all six of these if we are to reach that goal of 8,000,000 coupons. Remember that always!

After you have done this, go out to enlist EVERY other family in your town. Make it your job to help disseminate the OCTAGON GOOD NEWS to all surrounding churches, if you find it has not gone there. This movement must percolate to the farthermost corners of Mississippi Methodism, every rural church, if we are to reach that objective. This is something we can, every person, and WE MUST!

Get publicity in your local papers, not just once, but several times.

If you live in a small town or community, see that some dealer stocks up with all six Octagon products so that they may be available at all times. Ask him to run a special often of Octagon. If enough consumers request this to justify the dealer, he will gladly comply with all requests—for the time of this campaign at least.

Place a slitted box in the stores near the soap counter, in a prominent place, with a poster on it, asking the general public to buy Octagon and deposit the wrappers therein—for the Methodist Orphanage. Tell your dealer "what is it all about" and transfer your enthusiasm on to him.

Visit all restaurants, boarding houses, small hotels (large hotels use cleaners in barrel quantity usually), agricultural high schools, and ask them to co-operate, offering to call periodically for the coupons.

Ask to present the matter in your local school. Make an Orphanage speech to the children. You can do it and the children will joyously help.

Offer to exchange coupons with your neighbor in this way: ask her to use Octagon products and give you these coupons; in return you will use any other coupon-bearing products she may name and give her those.

Do not feel hesitancy in pushing this project, for you are offering your consumer something for which he gets full value for his expenditure. On the other hand, you are asking him to give to you what, to many, is only a waste product—the wrapper!

Last—if you will cut, count and tie these coupons in bundles of one hundred before mailing to us, you will be of great help. If you have not the time, mail them to us uncut, but it will a stupendous process that cutting, counting and tying of those 8,000,000 coupons WE MUST GET! WE ARE GOING TO GET!

Letters from Friends

We have been receiving quite a number of wonderfully enthusiastic letters from friends concerning our "Soap Proposition" and we are giving excerpts from a few of these that our readers may enjoy them, too. We only wish we had space to publish every one of them.

A pastor of one of our largest churches in North Mississippi writes this: "Yes, we are very much in favor of the "Soap Proposition". Already soap bubbles are floating all around this country. Our committee is organized, they are making their plans and coupons are already coming in. This is a happy idea, it appeals to people, it is psychological, it strikes a common spot. It is everybody's game, the adult, the child and all classes of people. With us it is now taking hold upon our merchants and they are stocking up with the Octagon products. Any information you wish to get over to our people please communicate with our chairman. She has charge of the campaign in this church. She is very much enthused and will co-operate with you in every way."

A lady of very ripe years writes: "I had only to read your appeal in the New Orleans Advocate for the canceling of our debt on the Orphanage to arouse my deepest interest. So this afternoon I read this article at our Missionary Circle of forty members who responded beautifully. I was made chairman, so we will begin to organize and by February 28 we hope to have a fine number of coupons to forward. I am just recovering from a serious illness and while convalescing in my comfortable room with hopeful expectancy I decided that God needed me for a bit of unfinished work and when I read your appeal I said, 'this is my work!'"

A letter from Central Church Meridian says: "This is to advise that we have entered into the soap proposition with all our hearts in our Missionary Society at Central. The president appointed me as general chairman and I wish to give you my plans and at the same time ask for some information."

A letter from a Louisiana town says: "I saw in a Methodist paper in Clinton, La., the proposition the Octagon soap people put up for paying off the debt on the Orphanage. I am a member of the Congregational Church, but until coming to Louisiana, I belonged to the Methodist Church. I would like to know more about this idea. Do you wish the coupons sent direct to you, etc.? I think all Christian people ought to take part in this."

HOW TO GET CREDIT IN THE MISSIONARY SOCIETY

Mrs. J. Morgan Stevens, of Jackson, Conference director of Christian Social Relations for the Mississippi Woman's Missionary Conference, reports to us that the coupon activity in each Missionary Society should go through the department of Christian Social Relations, that department thereby getting the credit. We are glad to call attention of the women to this and we hope they will keep account of the number of coupons gathered and report to their conference director.

NOTES

We have passed through the winter with remarkably little sickness. One case of pneumonia, and two little fellows broke their arms playing. Arms heal rapidly.

Our Sunday school is still prospering and improving. The International Senior department meets in the school building, the Junior department in the chapel of the Home, while the little tots gather in two sections in the study hall.

A GOOD DAY AT PRAIRIE METHODIST CHURCH

The Aberdeen District Methodist Ministers' Association met at Prairie Methodist Church, Prairie, Miss., January 23. Rev. W. C. Galceran and his good people gave themselves in making the day a joy to all who were present.

Rev. R. G. Lord preached at 11 a. m. A very wholesome and delicious luncheon was served at the church.

Rev. W. P. Buhrman conducted the devotional for the afternoon session. The following program was rendered:

I. Personal Evangelism, by Rev. S. L. Pope.

II. Knowing the Discipline, by Rev. H. N. McKibben.

III. General News of the Church, by Rev. C. A. Parks.

The program of the whole day was excellent. Everyone who took part, gave evidence that he had studied his lesson.

Rev. W. R. Hammontree, in a very appropriate way gave expression of thanks to Bro. Galceran and his people for their cordial entertainment.

We missed you who were absent and will expect you to be present at the February meeting.

At the close of the meeting the Association adopted the following resolution:

Whereas, in the name of charity and for the expressed purpose of giving material aid to the needy and less fortunate there are being sponsored by organizations and corporations forms of entertainment and amusement such as public dances, Sunday shows and other forms of wordliness that are detrimental to morals and in some cases violative of the laws of the State; and

Whereas, such practice is in violation of a high and righteous principle, and glaring with inconsistency and violation of a law of the land by running Sunday shows to help feed and clothe the needy of today and then by the same law prohibit the owner and proprietor of the show to supply his daily needs in the same way; and

Whereas, this is setting a precedent that is calculated to become an opening wedge for more flagrant violations of all Sunday laws and thus largely destroy the sanctity of the holy Sabbath day;

Therefore, be it resolved by the Aberdeen District Methodist Ministers' Association in session at Prairie, Miss., January 22, 1931, and by all the laymen and laywomen present that the practice referred to above be condemned as subversive to the high moral standing of the people at large and inconsistent with the dignity and integrity of the character of organizations which attempt to relieve in the name of charity and in the name of Him who said, "In as much as ye have done it unto one of the least of these ye have done it unto me."

Be it resolved further,

That a copy of these resolutions be furnished the Memphis Commercial Appeal, the county papers and the Nashville Christian Advocate and the New Orleans Christian Advocate.

R. T. HOLLINGSWORTH,
C. A. PARKS,
T. E. GREGORY, Committee.

STATEMENT OF THE AMERICAN BIBLE SOCIETY, BIBLE HOUSE

Following the recent statement by commercial publishers of Bibles that the sale of Scriptures throughout the United States was smaller in 1930 than in previous years the American Bible Society has just announced that the total of 5,565,779 copies of Scripture issued during 1930 from the Society's headquarters at Bible House, Astor Place, New York City, is an increase of more than a million and a half over the figures for 1929. With the exception of 1927 this total of volumes issued exceeds that of any year in the Society's history.

There are still thousands of homes and many thousands of people in the United States who have never owned or even seen a Bible according to statements sent the American Bible Society by its agencies which distribute from Philadelphia, Chicago, Dallas, Denver, San Francisco, New York City, and other large centers throughout the United States.

Statistics are not yet available from the Society's twelve foreign egencies responsible for distribution in territory outside of the United States but from reports already received the indications are that the foreign distribution during 1930 exceeded that of any earlier year.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

ASPIRIN

BEWARE OF IMITATIONS

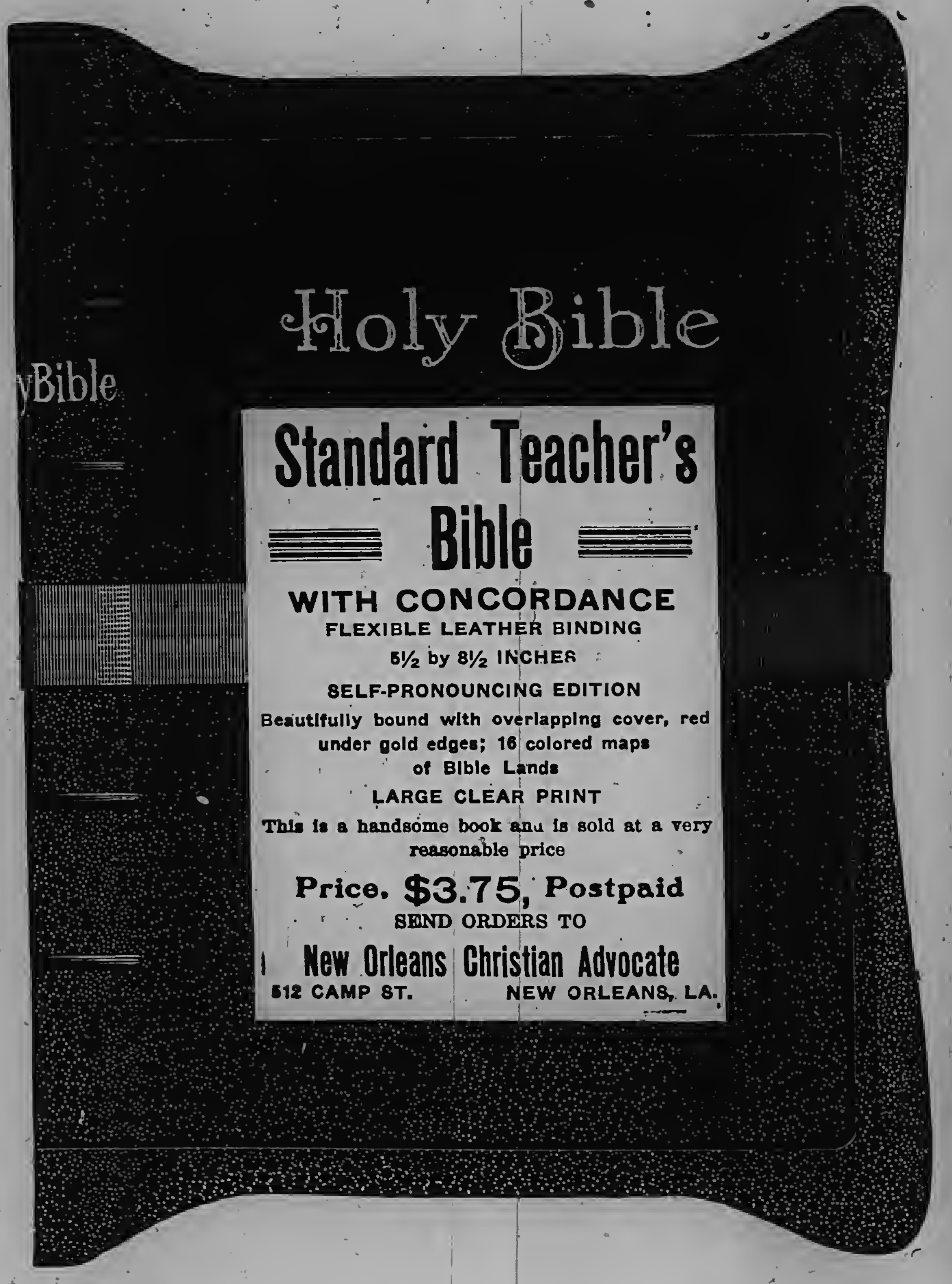
Bayer-Tablets of Aspirin
Genuine
BAYER
SAFE

GENUINE Bayer Aspirin has been proved safe by millions of users for over thirty years. Thousands of doctors prescribe it. It does not depress the heart. Promptly relieves

Headaches Neuritis
Colds Neuralgia
Sore Throat Lumbago
Rheumatism Toothache

Leaves no harmful after-effects. For your own protection insist on the package with the name Bayer and the word genuine as pictured above.

Aspirin is the trade-mark of Bayer manufacture of monoaceticacidester of salicylicacid.



Standard Teacher's Bible

WITH CONCORDANCE
FLEXIBLE LEATHER BINDING
5½ by 8½ INCHES
SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands

LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price, $3.75, Postpaid
SEND ORDERS TO

New Orleans Christian Advocate
512 CAMP ST. NEW ORLEANS, LA.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Jackson District—Second Round

Benton, at Benton, Mar. 8, 11 a. m. and 2 p.m.
Jackson, at Millsaps Memorial, Mar. 8, 7:30 p. m.; Mar. 30, 7:30 p, m.
Flora, at Flora, Mar. 15, 11 a.m. and 2:30 p. m.
Madison and Pocahontas, at Pocahontas, Mar. 15, 7 p. m.; Mar. 18, 10 a. m.
Edwards, at Learned, Mar. 22, 11 a. m. and 2 p. m.
Jackson, at Glendale, Mar. 22, 7:30 p. m.; April 1, 7:30 p. m.
Fannin, at Oakdale, Mar. 27, 11 a. m. and 2 p. m.
Florence, at Monte Rey, Mar. 29, 11 a. m. and 2 p. m.
Jackson, at Grace, Mar. 29, 7:30 p. m.; Apr. 8, 7:30 p. m.
Mendenhall and D'Lo, at D'Lo, Apr. 5, 11 a.m. and 2:30 p.m.
Yazoo Circuit, at Pleasant Hill, Apr. 12, 11 a. m. and 2 p. m.
Eden and Bentonia, at Eden, Apr. 12, 4 p. m. and 7 p. m.
Bolton and Raymond, at Bolton, Apr. 19, 11 a. m. and 2 p. m.
Clinton, at Clinton, Apr. 19, 4 p. m. and 7 p.m.
Terry, at Byram, Apr. 26, 11 a. m. and 2:30 p. m.
Jackson, at Galloway Memorial, Apr. 26, 7:30 p. m., and Apr. 29, 7:30 p. m.
Harrisville, at Harrisville, May 3, 11 a. m. and 2 p. m.
Vaughan, at Ellison, May 10, 11 a. m. and 2 p.m.
Camden, at Farmhaven, May 17, 11 a. m. and 2 p. m.
Canton, at Canton, May 17, 7:30 p. m., and May 18, 7:30 p.m.
Brandon and Pelahatchie, at Brandon, May 24, 11 a. m. and 2:30 p. m.
Jackson, at Capitol Street, May 24, 7:30 p. m., and May 29, 7:30 p. m.
Satartia, at Wesley Chapel, May 31, 11 a.m. and 2 p.m.
Yazoo City, May 31, 7:30 p. m., and June 3, 7:30 p. m.

District Conference at Canton, April 28, at 9 a. m.

J. T. LEGGETT, P. E.

Meridian Dist.—Second Round

Enterprise, at Stonewall, Mar. 1, 11 a.m
Meridian, Hawkins Memorial, Mar. 1, 7:30 p.m.
DeSoto, at Hopewell, Mar. 7 and 8, 11 a.m.
Quitman, Mar. 8, 7:30 p.m.
Matherville, at Salem, Mar. 14 and 15, 11 a.m.
Shubuta, Mar. 15, 3:30 and 7:30 p.m.
Scooba, at Binnsville, Mar. 22, 11 a.m.
DeKalb, at New Hope, Mar. 22, 3 p.m.
Meridian, 7th Ave., at Pine Springs, Apr. 5, 11 a.m.
Porterville, at Briggs Chapel, Apr. 12, 11 a.m.
Lauderdale, at E. Mills, Apr. 12, 3:30 and 7:30 p.m.
District Conference at Scooba, Apr. 16-17.
Pachuta, at McGowan, Apr. 19, 11 a.m.
Meridian, Poplar Springs, Apr. 19, 7:30 p.m.
Buckatunna, at Buckatunna, Apr. 26, 11 a.m.
Waynesboro Cir., at Pleasant Grove, Apr. 26, 3:30 p.m.
Waynesboro Sta., Apr. 26, 7:30 p.m.
Cleveland, at Mellen, May 9 and 10, 11 a.m.
Vimville, at Pleasant Hill, May 17, 11 a.m.

T. J. O'NEIL, P. E.

Newton District—Second Round

Montrose, at Louin, Mar. 1, 11 a. m.; 2 p. m.
Bay Springs, at Stringer, Mar. 1, 3:30 p. m., and 7 p. m.
Rose Hill, at Hopewell, Mar. 8, 11 a. m. and 1:30 p. m.
Newton, Mar. 8, 7 p. m.; May 6, 7:30 p. m.
Forest and Morton, at Forest, Mar. 15, 11 a. m. and 2:30 p. m.
Shiloh, at Clear Creek, Mar. 22, 11 a. m and 1:30 p. m.
Trenton, at Independence, Mar. 29, 11 a. m. and 1:30 p. m.
Harperville and Lena, at Contrel, Apr. 3, 11 a. m. and 1:30 p. m.
Walnut Grove, at Madden, Apr. 5, 11 a. m. and 1:30 p. m.
Homewood, at Gasque, Apr. 11, 11 a. m. and 1:30 p. m.
Raleigh, at Burns, Apr. 11, 3 p. m., and Apr. 12, 11 a.m.
Carthage Ct., at Freeny, Apr. 19, 11 a m. and 1:30 p. m.
Carthage Sta., Apr. 19, 7:30 p. m.
Chunky, at Meehan, Apr. 26, 11 a. m. and 2 p. m.
Decatur and Hickory, at Hickory, Apr. 26, 4 p. m. and 7:30 p. m.
Lake, at Conehatta, May 3, 11 a.m. and 1:30 p. m.
Philadelphia Ct., at Mars Hill, May 10, 11 a. m. and 1:30 p. m.
Union, at Union, May 10, 4 p. m. and 7:30 p. m.
Burnside, at Hope, May 17, 11 a. m. and 1:30 p. m.
Philadelphia Sta., May 17, 7:30 p. m., and May 18, 8 a. m.
Laurel, First Church, May 22, 7:30 p. m., and May 24, 11 a. m.
Laurel, Kingston, May 24, 2:30 p. m.
West Laurel, May 24, 7 p. m.

H. A. GATLIN, P. E.

Vicksburg District—Second Round

Woodville, at Woodville, Mar. 1, 11 a. m. and 3 p. m.
Silver City, at Silver City, Sunday, Mar. 8, 11 a. m.
Louise and Holly Bluff, Mar. 8, 3 p. m. and 7:30 p. m.
Natchez, Mar. 15, 11 a. m. and 3 p. m.
Washington and Natchez Mission, at Natchez, Mar. 15, 7 p.m.
Vicksburg, Crawford Street, Mar. 22, 11 a. m.
Vicksburg, Gibson Memorial, Mar. 22, 7:30 p. m.
Lorman, at Willows, Mar. 29, 11 a. m.
Port Gibson, Mar. 29, 7:30 p. m.
Hermanville, Apr. 5, 11 a. m., at Sarepta.
Utica, at Utica, Apr. 12, 11 a. m. and 2:30 p. m.
Fayette, Apr. 12, 7:30 p. m.
Rosetta, at Union, April. 18, 11 a. m. and 1:30 p .m.
Preaching at Mt. Vernon, Apr. 19, 11 a. m.
Roxie at McNair, Apr. 25, 11 a. m. and 1:30 p. m.
Centerville, at Centerville, Apr. 26, 11 a. m.
Gloster and Liberty, at Gloster, Apr. 26, 4 p. m. and 7:30 p. m.
Rolling Fork and Cary, at Cary, May 3, 11 a.m.
Anguilla, at Anguilla, May 3, 7:30 p. m.
Nebo, at Cool Springs, May 9, 10 a. m.
Oak Ridge, at Oak Ridge, May 17, 11 a. m. and 1 p. m.
Mayersville, at Valley Park, May 24, 11 a. m.

The District Conference will be held at Centerville, April 9-10. Pastor, see that delegates are elected from every church during the month of March and send list of them to me, and also to Rev. J. E. J. Ferguson, pastor host.

L. E. ALFORD, P E.

NORTH MISS. CONFERENCE

Aberdeen Dist.—Second Round

Amory Sta., Feb. 1, a.m.
Aberdeen, Feb. 1, p.m.
Tupelo, Feb. 8, p.m.
Pontotoc, Feb. 15, a.m.
Houston, Feb. 15-16.
Prairie and Strongs, at Prairie, Feb. 21-22.
Okolona, Feb. 22-23.
Smithville, at New Bethel, Feb. 28-Mar. 1.
Woodland, at Prospect, Mar. 7-8.
Buena Vista, at Egypt, Mar. 8-9.
Amory Ct., at Gradys Chapel, Mar. 10.
Greenwood Springs, at Gatman, Mar. 14-15.
Sharon, at Bremen, Mar. 17.
Verona, at Plantersville, Mar. 18.
Nettleton, at Nettleton, Mar. 19.
Houlka, at Van Vleet, Mar. 21-22.
Algoma, at Ebenezer, Mar. 23.
Fulton, at Friendship, Mar. 28-29.
Tremont, at Hardin's Chapel, Mar. 29-30.
Salem and Friendship, at Sandy Spgs., Apr. 2.
Tocopola, at Thaxton, Apr. 3.
Randolph, at Springhill, Apr. 4, 5.
Bellefontaine, at Slate Springs, Apr. 5-6.
Pittsboro, at Pittsboro, Apr. 11-12.
Vardaman, at Vardaman, Apr. 12, 13.
Derma, at Cross Roads, Apr. 18-19.
Calhoun City, Apr. 19-20.
Mathiston and Maben, at Mathiston, Apr. 25-26.
Eupora, at Eupora, Apr. 26-27.

Let all pastors attend to the election of delegates to the district conference by the church conference before April 1.

T. H. DORSEY, P. E.

Corinth District—Second Round

Mooreville, at Andrews Chapel, Feb. 28, and March 1.
Preachers' Meeting, at First Church, Corinth, March 3.
Corinth, South Side, Mar. 4, p. m.
Corinth, First Church, Mar. 5, p. m.
Iuka, Mar. 6, 9 a. m.
Chalybeate, at Brownsfield, Mar. 7-8.
Ripley, Mar. 8-9, Conf. 8:30 a. m.
Belmont, at Patterson's Chapel, Mar. 10, 11 a. m. and 1 p. m.
Tishomingo, at Tishomingo, Mar. 10, 3 p. m.
Booneville Circuit, at Oak Grove, Mar. 11, 11 a. m. and 1 p. m.
Booneville, Mar. 11, p. m.
Marietta, at Marietta, Mar. 12, 11 a. m. and 1 p. m.
Sherman, at Sherman, Mar. 13, 11 a. m. and 1 p. m.
Mantachie, at Oak Grove, Mar. 14-15.
Guntown and Saltillo, at Guntown, Mar. 16, 7:30 p. m.
Baldwyn and Wheeler, at Baldwyn, Mar. 17, 7:30 p. m.
Kossuth, at Wesley Chapel, Mar. 18, 11 a. m. and 1 p. m.
Burnsville, at Hebron, Mar. 19, 11 a. m. and 1 p. m.
Corinth Circuit, at Gaines Chapel, Mar. 20, 7:30 p. m.
Rienzi, at Pisgah, Mar. 21-22.
New Albany Circuit, at Wells Chapel, Mar. 24, 11 a. m. and 1 p. m.
Myrtle, at Glenfield, Mar. 25, 11 a. m. and 1 p. m.
New Albany, Mar. 25, 7:30 p. m.
Hickory Flat, at Bethel, Mar. 28-29.
Iuka Circuit, at Pleasant Hill, Apr. 4, 11 a. m. and 1 p. m. Rev. E. M. Shaw will hold this conference.
Potts Camp, at Cornersville, Apr. 4-5.
Blue Mountain, at New Hope, Apr. 11-12.
Dumas, at Paynes Chapel, Apr. 18-19.

District Conference, at Booneville, April 23-24. Formal opening Thursday, April 23, 9 a. m. Adjournment Friday, April 24, not later than 4 p. m.

JAMES H. FELTS, P. E.

Sardis Dist.—Second Round

Oakland, at Tillatoba, Feb. 28-Mar. 1.
Charleston, Mar. 1, p.m.
Mt. Pleasant, at Union, Mar. 7, 8.
Horn Lake, at Poplar Corner, Mar. 14, 15.
Hernando, Mar. 15, p.m.
Red Banks, at Victoria, Mar. 18.
Crenshaw and Sledge, at Sledge, Mar. 22.
Cockrum, at Hebron, Mar. 25.
Arkabutla, at Truslo, Mar. 29
Shuford, at Lovejoy, Apr. 4, 5.
Byhalla, at Emory, Apr. 12, a.m.
Olive Branch, at Mineral Wells, Apr. 12, p.m.
Tyro, at Tyro, Apr. 15.
Longtown, at Pleasant Grove, Apr. 18, 19.
Coldwater, at Love, Apr. 19, p.m.
Sardis Ct., at Cold Springs, Apr. 25, 26.
Como, Apr. 26, p.m.

All quarterly conferences will be held by agreement.

J. M. BRADLEY, P E.

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Take some Dr. Caldwell's Syrup Pepsin today, and see how fine you feel tomorrow—and for days to come. Give it to the kiddies when they're sickly or feverish; they'll like the taste! Your druggist has big bottles of it, all ready for use.

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SYRUP PEPSIN
A Doctor's Family Laxative

CORINTH DISTRICT MINISTERIAL ASSOCIATION

My Dear Advocate: The Corinth District Ministerial Association will meet in Corinth First Church, with Rev. E. S. Lewis, pastor-host, on Tuesday, March 3, and render the following program.

10 a. m.—Devotional services.

10:15 a. m.—How may we keep the records of our work (referring to church registers, church conference and Quarterly Conference), in a more orderly and systematic way. Led by Rev. J. H. Felts, presiding elder.

11 a. m.—Sermon by Rev. J. H. Holder, of New Albany. At the close of the sermon, Rev. E. S. Lewis will have charge of the administration of the Lord's Supper.

12 noon.

1:30 p. m.—Some Methodist doctrines that need to be emphasized at this time. Led by Revs. J. V. Bennett, C. A. Northington and W. C. McCay: Pastors may report on Kingdom Extension work, if time permits. Program committee, Revs. W. T. Phillips, E. S. Lewis, and H. E. Carter.

W. T. PHILLIPS, Sec.

NORTH MISSISSIPPI CONFERENCE

Columbus District—Second Round

Caledonia Ct., at Mt. Pleasant, preaching and Q. C., Feb. 21, a. m.
Shuqualak Ct., at Center Valley, preaching and Q. C., Mar. 1, a. m.
West Point, preaching and Q. C., Mar. 1, p. m.
Kosciusko Ct., at Bethel, preaching and Q. C., Mar. 8, a. m.
Kosciusko Sta., preaching and Q. C., Mar. 8, p. m.
Macon Ct., at Center Point, preaching and Q. C., Mar. 15, a. m.
Ackerman Sta., preaching and Q. C., Mar. 15, p. m.
Brooksville, praching and Q. C., Mar. 18, p. m.
Noxapater, at Noxapater, preaching and Q. C., Mar. 22, a. m.
Cedar Bluff Ct., at Siloam, preaching and Q. C., Mar. 29, a. m.
Macon Sta., preaching and Q. C., Mar. 29, p. m.
Artesia and S., at Schaeffers, preaching and Q. C., Apr. 5, a. m.
Crawford and Mayhew, at Mayhew, preaching and Q. C., Apr. 5, p. m.
Weir and MsCool, at McCool, preaching and Q. C., Apr. 12, a. m.
Starkville, preaching and Q. C., Apr. 12, p.m.
Columbus, Central, preaching and Q. C., Apr. 15, p.m.
Longview and Sessums, at Sessums, preaching and Q. C., Apr. 18, a. m.
High Point Ct., at White Hall, preaching and Q. C., Apr. 19, a. m.
Louisville, preaching and Q. C., Apr. 19, p.m.
Columbus, First Church, preaching and Q. C., Apr. 22, p. m.
Mashulaville Ct., at New Hope, preaching and Q. C., Apr. 26, a. m.
Ethel Ct., at Chapel Hill, preaching and Q. C., May 2, a. m.
Chester Ct., at Nebo, preaching and Q. C., May 3, a. m.
Sturgis Ct., at Big Creek, preaching and Q. C., May 10, a. m.

The District Cnoference will be held at First Church, Columbus, April 7 and 8. The Church Conference must elect the delegates. May we ask the pastors to attend to this in due time?

W. N. DUNCAN, P. E.

Greenwood District—Second Round

Marks, at Darling, Feb. 15, 11 a. m. and 2 p. m.
Tutwiler, at Vance, Feb. 15, night.
Black Hawk, at Coila, Feb. 22, 11 a. m.
Carrollton, at North Carrollton, Feb 22, night.
Lambert and Crowder, at Crowder March 1, 11 a. m.
Webb and Sumner, at Sumner, March 1, night.
Acona, at Acona, March 8, 11 a. m.
Schlater, March 8, night.
Price Memorial, at Morgan City, Mar. 15, 11 a. m. and 2:30 p. m.
Swiftown and Isola, at Swiftown, March 15, night.
Ruleville, at Ruleville, March 22, 11 a. m. and 2:30 p. m.
Drew, March 22, night.
Drew Mission, at Wade, March 27, 11 a. m.
Dublin and Mattson, at Mattson, Mar. 29, 11 a. m. and 2:30 p. m.
Sunflower, at Blaine, March 29, night.
Inverness, April 5, 11 a. m.
Belzoni, April 5, night.
Moorhead, April 12, 11 a. m. and 2:30 p. m.
Itta Bena, April 12, night.
Minter City, at Glendora, April 19, 11 a. m.
Indianola, April 19, night.

L. P. WASSON, P. E.

Grenada District—Second Round

Coffeeville, at Bethlehem, Mar. 1.
Grenada, Mar. 1; Q. C., Mar. 2, p. m.
Holly Springs, Mar. 4, p. m.
Durant, Mar. 11, a. m. and p. m.
Winona Station, Feb. 22; Q. C., Mar. 8, p. m.
Water Valley, Main St., Mar. 9.
Abbeville, at Mt. Zion, Mar. 10.
Paris, at Pleasant Ridge, Mar. 11.
Lexington, Mar. 15, p. m.
Vaiden and West, at West, Mar. 15.
Winona Circuit, at Columbiana, Mar. 17.
Oxford, Mar. 22.
Water Valley, First Church, Mar. 22, p. m.
Lamar, at Rice's Chapel, Mar. 25.
Ashland, at Liberty, Mar. 26.
Duck Hill, at Gore Springs, Mar. 28-29.
Ebenezer, at Hebron, Apr. 1.
Sallis, at Bethel, Apr. 5, a. m. and p. m.
Pickens and Goodman, at Pickens, Apr. 5, p. m.
Waterford, at Wyatte, Apr. 11.
Holcomb, at Tie Plant, Apr. 12.
Poplar Creek, at Friendship, Apr. 18-19.
Kilmichael, at Stewart, Apr. 26.

E. H. CUNNINGHAM, P. E.

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A Clock, Candle and Jar of Vicks, Kept at This Missionary's Bedside

Mrs. Grace B. Sears, Stationed at a Pingtu, North China Mission, Finds it Always Useful

"I am more thankful than I can express," writes Mrs. Sears, "for all the help your wonderful salve has been to me. I would not be without it immediately at hand, for to my mind its greatest usefulness is that it prevents trouble!

"By the side of my bed on a small table is my clock, a candle and Vicks—I would not go to sleep without having it just where it can be reached easily in the dark! When I travel Vicks goes right along with me in my good basket! It is a most wonderful invention."

Every year, more millions of people all over the world are discovering, as has Mrs. Sears, the advantage of having Vicks handy for prompt treatment of every cold. If treated at the start most colds yield quickly, thus avoiding severe colds and serious complications.

At the first feeling of "stuffiness" in the head, place some Vicks up each nostril and snuff well back. Also melt a teaspoonful of Vicks in boiling water and inhale the steaming vapors. The vapors of Vicks have a most remarkable effect in clearing the air-passages and making breathing easier. If the cold is accompanied by discomfort of the throat, place some Vicks on the tongue and allow it to trickle down the throat as it slowly melts.

At bedtime, in order to get the benefits of its double action, rub Vicks thoroughly over throat and chest, then spread on a thick coating and cover with warm flannel. Vicks acts two ways at once for relief: (1) Through the skin like a poultice or plaster; and (2) its medicated vapors, released by body-heat, are breathed in direct to irritated air-passages. No wonder colds yield so quickly to its attack.

How the women of Loo Choo, China, bear their burdens

Christian Advocate
NEW ORLEANS

Vol. 77—No. 10 Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3962.

J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, MARCH 5, 1931. C. MILTON CHALMERS, Manager

EDITORIAL PARAGRAPHS

Bishop W. A. Candler was greatly missed at the Missionary Council. He is said to be critically ill and apprehension is felt over his condition. Prayer will be made for the restoration of the health of this devoted servant of Christ and His Church.

* * *

We have never accepted that Mahatma Gandhi is a saint. If, as some writers aver, his "victory without violence" means the restoration of child marriage, widow burning, and kindred inhumanities in India, we may well hope that it will be deferred until Mr. Eddington's universe runs down—which event he places the comfortable distance of fifty million or more years in the future.

* * *

According to press dispatches released from Geneva, January 22, there are 20,000,000 unemployed in the world. Eleven million of whom are in Europe. Dr. J. M. Sullivan, Millsaps College, says that it is the unemployed in the churches that is spreading depression throughout the Kingdom. That is good preaching and sounds like a preacher, but it is from a scientist who loves and serves the Church.

* * *

Credentials are among the most valuable possessions of a preacher. A parchment in due form and signed by a bishop is affectionately kept. Bishop Kern says, however, that "a preacher's credentials is his character." Certainly his claim to confidence must be based upon something more than another's signature. Time for devotional study of the Bible and private prayer isn't easily found in this day of crowded schedules and numerous distractions, but it must be found if credentials are kept alive.

* * *

"A little child shall lead them." In June sixty boys and girls selected from various parts of the country will assemble in Washington for a "Peace Crusade" to England and France. They have the good wishes of President Hoover and will be received by the King of England and President of France. The Women's National Council of the United States Flag Association is sponsoring the trip. Again and again we build our hopes on our children. A redeemed childhood is the high way to a better tomorrow.

THE GENERAL MISSIONARY COUNCIL

A missionary gathering is of world significance. The Fifth General Missionary Council which was held in New Orleans February 24-26, was said by many to have been the best yet held. Hundreds of people from over the Church attended, and First Church and New Orleans extended delegates and visitors every courtesy.

On the opening night and the next afternoon Dr. F. S. Brockman, a man of our Church who has been a leader in movements toward a Christian world for the last thirty years, delivered great messages. His long service in China has won him renown for his faith. He said: "I once thought only in the material world could men see great changing developments in a short while, but now I know that thousands of people can be changed in their minds and hearts over night." "A nation shall be born in a day."

The platform hour on Wednesday evening was occupied by Bishop Mouzon, who spoke on "The Methodist Church of Brazil." This is destined to prove a memorable utterance. When the illustrious Galloway delivered his address on "Lessons from Master Missionaries" thirty years ago at the first Missionary Conference, the Church needed vision and inspiration—and that address met the need. The success in the intervening years, as contacts have been made with the ethnic religions, has called for concentration upon the supremacy and sufficiency of the gospel of Jesus Christ—and Bishop Mouzon answered that call. He declared that he did not believe Gandhi a Christian and protested against an amalgamated religion. He was sure that only a pure Christianity could meet the world's need and pleaded for placing Christ and His Cross at the center of all our preaching at home and abroad.

Dr. W. G. Cram, General Missionary Secretary, delivered an inspiring address on "The Methodist Church in the Orient." Having had much to do with establishing Korea in the faith, and wide observation of the work in China and Japan, he was able to effectively present the needs and possibilities of that far-off, yet so near, part of the world. Dr. Cram is a Christian evangelist at heart and the Church may feel assured that under his direction all the multiplied activities of missions, educational, institutional and otherwise, are purposed to bring Christ to the peoples of the earth.

Dr. Forney Hutchinson delivered the "Spiritual Life Addresses." He has uncanny powers. He startles and stuns, convulses and convinces, levels and lifts his audience. Through it all, however, no one can mistake that he listened to a man who lifts up Him who said, "If I be lifted up, I will draw all men unto me." His emphasis upon a genuine spiritual experience was impressive and convincing.

Principal W. B. Hubbell pressed our obligation to the Indians, and Dr. W. Y. Bell spoke helpfully on "Co-operation Between

(Continued on Page 8)

WOMEN WHO LABOR IN THE GOSPEL

The twenty-first annual session of the Woman's Missionary Council will be held in the First Methodist Church, Memphis, Tenn., March 10-17. Mrs. F. F. Stephens, president, and Mrs. F. S. Parker, secretary, and their co-workers have arranged splendid programs for the public sessions.

On Thursday evening, the first public session, Mr. Raymond Robbins will deliver an address on "Christian Citizenship and Law Observance." On Sunday morning, March 15, Bishop A. Frank Smith, will deliver the sermon. Bishop Smith was elected at Dallas in May, 1930, and has already won his way into the heart of the Church. Our own Bishop Dobbs will consecrate the candidates for Home and Foreign work, on Tuesday evening, March 17. Mrs. J. L. Cunninggim will have charge of the morning devotions, and Dr. Henry T. Hodgkin the noon worship periods.

Paul requested "help those women who labored with me in the gospel." The ability and efficiency with which woman has labored in the gospel has been one of the romances of the Kingdom. The Council is accessible to the Advocate's territory and many of our people should attend. They will lend an encouraging presence, but will derive more benefit than they will be able to give.

The heart of the Church is saddened by the death of Mrs. Stephens, the Council president, who passed to her reward on Tuesday, February 17, at her home in Columbia, Missouri. This will bring sorrow to the sessions of the Council, for which she so well planned. Mrs. J. W. Perry, vice-president, an elect lady of grace and ability, will guide the deliberations of the Council.

Starting the World Parish

BY DR. PAUL N. GARBER

"I look upon all the world as my parish," were the immortal words of John Wesley, but the missionary sentiment that caused them to be spoken became the possession of all Methodists. No geographical limits have ever been accepted by the followers of Wesley in their attempt to spread scriptural holiness. Especially was this true of the pioneer American Methodists. In the face of discouragements and hardships they laid the foundation of the world parish of Methodism.

The Methodist Episcopal Church was almost forty-eight years old before its first missionary sailed for a foreign land, but there were many reasons to account for the delay. The dire religious conditions of America immediately after the Revolutionary War was a challenge to the Methodists. The circuit riders as they carried the gospel to the frontier were missionaries in the truest sense of the word. There were Indians who were strangers to the Christian message. The Methodists also for many years were without financial resources for a foreign missionary program. It is really marvelous that so much was done by the first American Methodists for the spiritual welfare of the frontiersmen, the slaves and the aborigines.

An impetus was given to Methodist missionary work in 1819 by the organization of the first missionary society of American Methodism. A layman, Gabriel P. Disoway, a young merchant of New York City, was largely instrumental in founding the society. Disoway had heard of the religious work of John Stewart with the Wyandotte Indians. The labors of that ignorant but redeemed Negro appealed to the heroic element in Disoway. He therefore urged Dr. Nathan Bangs, a prominent clergyman of New York City, to form a Methodist society that would sponsor missionary work. As a result of the agitation of Disoway, Bangs, and others, there was organized in New York, on April 5, 1819, the Missionary and Bible Society of the Methodist Episcopal Church.

The first Methodist missionary society had to face many hardships and much opposition. Some promoting missionary work; others claim that Methodists objected to any organized plan of the Church was too poor to support such a society; and many were too busy with other projects to give concern to the missionary cause. Only $823.64 was collected by the society during the first year. Yet, in the face of discouragements, there were some leaders who never lost faith. During the darkest moments in the history of this missionary society, Joshua Soule bravely declared: "The time will come when every man who assisted in the organization of this society, and persevered in the undertaking, will consider it one of the most honorable periods of his life."

It was fortunate for the missionary cause of Methodism that the General Conference of 1820 officially approved the New York Missionary Society. Not only did the General Conference sanction the movement, but the committee on missions made a historic report, which recognized the obligation of Methodism to spread the gospel both in America and in foreign countries. "Can we then," stated the report, "be listless to the cause of missions? We cannot. **Methodism itself is a missionary system. Yield the missionary spirit, and you yield the very lifeblood of the cause.**"

The action of the General Conference had a great influence upon the missionary movement. The pioneer missionary society now had the support of the Church. It became popular after 1850 for local and conference missionary societies to be organized as auxillary bodies to the parent missionary society. The cause of missions was presented annually at the conferences. Soon a disciplinary question, "What has been contributed for missions?" came into use. Missionary agents began to visit the circuits in order to acquaint the members of the spiritual destitution at home and abroad.

Finally, in 1832, the Methodists were able to begin their foreign missionary work. Liberia, in Africa, was chosen as the field of the first foreign missionary endeavors of American Methodism. On November 6, 1832, Melville B. Cox sailed for Liberia. That date marks an epoch in the romance of American Methodism. Luccock says: "The sailing of the first missionary to a foreign land ever sent out by the Methodist Episcopal Church is so significant that it deserves a pause to grasp its large meaning."

Melville B. Cox, who will always have the enviable honor of being the first foreign ambassador of American Methodism, was born in Maine, but was a member of the Virginia Conference when he volunteered for the foreign field. Cox possessed the true missionary spirit. Cox was in poor health, yet he was so vitally interested in the evangelization of Africa that he felt that even his death might help promote Christianity in Africa. "I know I cannot live long in Africa," Cox said to a friend, "but I hope to live long enough to get there; and if God pleases that my bones shall lie in an African grave, I shall have established such a bond between Africa and the Church at home as shall not be broken till Africa be redeemed." Prior to his departure for Africa, Cox visited Wesleyan University. While there he said to one of the students, "If I die in Africa you must come over and write my epitaph."

"I will," replied the young man, "but what shall I write?"

"Write," said Cox, **"Let a thousand die before Africa be given up."**

Cox reached Liberia on March 7, 1833. He had however hardly begun his work when he died on July 21, 1833. As Cox had predicted, his death proved to be an impetus to the missionary cause. Others took his place in Africa and that great continent became a part of the world parish of Methodism.

South America was the second mission field to be entered by the American Methodists. In 1836 Justin Spaulding sailed as a Methodist missionary to Brazil. In the same year John Dempster went to Argentina. Spaulding started a Methodist mission in Rio de Janeiro while Dempster began work at Buenos Aires. Reinforcements were later sent to both of these men.

The early agents of Methodism in South America suffered persecutions from the Roman Catholic priests. Unusual moves were made to block their labor. They received many threats of personal violence. In Rio de Janeiro a periodical, "O Catholico," was started with the purpose of destroying the influence of the missionaries. In Argentina the Methodists were not allowed to preach without a special license from the government, while in Brazil it was declared illegal for the Methodists to erect a church edifice.

Because of the opposition of state officials and persecution by the priests the first missionaries to South America were unable to accomplish great results. Indirectly, however, they made some progress. The visits of Spaulding, Dempster, Kidder and other missionaries to interior parts of Brazil and Argentina furnished information for later missionaries. A great contribution was made by the distribution of portions of the Scripture and religious tracts. It was found that in Rio de Janeiro that not one in five hundred of the people had ever seen a Bible. Dempster was able to start a school in Buenos Aires. "My school," he wrote in January, 1840, consists of about eighty, of both sexes and of all ages—Creoles, English, Germans, French, Irish and Scotch." The missionaries were able to give spiritual help to the English speaking residents of Brazil and Argentina and to the sailors that came to the harbors.

Methodism made only meager numerical gains in South America during the first half of the nineteenth century. In 1841 missionary work was temporarily suspended there. The Missionary Society in that year declared, "that our labors in South America have been less productive of visible good than we had hoped." The Methodists, however, did not completely abandon South America. Today it is a part of the world parish of which Wesley spoke.

Methodist missionaries also entered China. On September 6, 1847, Judson D. Collins and M. C. White, representatives of the Methodist Episcopal Church, reached Foochow. Two years later, Charles Taylor and Benjamin Jenkins, of the Methodist Episcopal Church, South, arrived at Shanghai. These missionaries suffered many hardships, but after years of toil they were able to see some results of their labors. In 1851 Liew-sien-sang, a teacher, became the first Chinese convert of Southern Methodism, while in 1857, Ting Ang, a tradesman, was baptized as the first Chinese convert of the Methodist Episcopal Church.

Forty-two years after Bishop Coke had died in his attempt to carry the Methodist message to India, Willliam Butler, representing the Methodist Episcopal Church, reached that country. In the face of political strife and unsettled conditions Butler showed a great missionary spirit and laid the foundation for the future Methodist work in India.

American Methodist missionaries also went to European countries. On November 7, 1849, L. S. Jacoby arrived in Germany and began to organize Methodism there. In the same year O. P. Peterson went as a Methodist missionary to Norway. John P. Larson was in 1854 recognized by the Methodist Missionary Society as the Methodist misisionary to Sweden. In 1857 Methodist work began in Denmark. Wesley Prettyman and Albert L. Long went to Bulgaria in 1857 as representatives of the Methodist Episcopal Church.

In order to promote such a missionary program the Methodists needed a large amount of money. It is interesting to note how this was raised. An annual assessment of two dollars was made upon all members of the Missionary Society, but the sum realized from this source was very small. Another method was to take collections at the conference missionary anniversaries. The circuit riders on these occasions would give liberally of their small means. Anthony writes that "the poor preachers sometimes gave all the money they had under the inspiration of this excess of zeal." In order to encourage larger missionary gifts, some conferences printed in the missionary reports the names of all who contributed. Herrick states that in the North Indiana Conference "any person paying ten cents, even though he lived in a backwoods circuit, got his name printed in the minutes." The reports of the missionary rallies of early Methodism are interesting. At the Texas Conference of 1840 one brother arose and exclaimed, "Silver and gold have I none, yet the Lord has greatly blessed me, and I want to do something for his cause. Such as I have I give unto you. I will give a quarter of league of land, on Brazos river, to the Missionary Society of the Methodist Episcopal Church."

The Methodist banner was raised prior to the Civil War in Africa, South America, China, Germany, Norway, Sweden, Denmark, Bulgaria and India, but it was accomplished at a large cost and with great sacrifices. Melville B. Cox was not the only missionary who gave up his life for the cause of foreign missions. Many missionaries buried their children on foreign soil. Professor Cannon has stated that during seventeen years of Methodist missionary work in Liberia "twenty-five white missionaries died in the field or returned broken in health."

Even though the victorious period of Methodist foreign missionary work did not come until after the Civil War, yet the first Methodist missionaries must not be forgotten, for they pioneered the way for those who later reaped the harvest. Those early American Methodists although handicapped by lack of resources longed to do great deeds on the foreign fields. When Bishop Andrew preached the ordination sermon on February 27, 1848, for Taylor and Jenkins, the first Southern Methodist missionaries to China, he made a statement that typified missionary work. Andrew expressed the regret that "instead of a forlorn hope of two missionaries to be sent from the Southern Methodist Church, it was not in his power to send a band of fifty faithful men to the benighted millions of the Flowery Kingdom."

LEADERSHIP BY PREPAREDNESS

By Bishop John M. Moore, D.D.

The Metropolitan Opera House has no greater singer then Gigli, the Italian tenor. He was a fellow passenger with me on the trip from South America. During the twelve days he gave no public exhibition of his fine voice, but every day, and two or three times a day, his voice would ring out from his cabin with marvelous force and beauty as he was taking his vocal exercises. He never let a day, or even a half day, pass without practice. Recently he was to sing in the concert room of a Washington hotel. Before appearing he went into the hotel garden to try out his voice. He had to pass through the hotel kitchen from the garden into the concert room. He sang as he walked. The chef who had forbidden his cooks to sing while at work heard the master, but without looking up, and not knowing to whom he was speaking, shouted, "Shut up that noise." But Gigli only laughed and went on singing. The law of his life as of every other great musician is daily practice. Not only was he trained, but always training.

In the World War military, financial and industrial leadership went inevitably to those ready to execute it. It always happens just so in every field of activity. Prepared men offer the best hope of the highest success.

Mediocres are not wanting half so much in endowment as in development. The Japanese convert trees into shrubs by growing them in confining pots. Gold fish will grow to good proportions if taken from the glass bowl to the freedom of the flowing streams. Ears to hear and eyes to see should be brought to hear and see. Human beings come to themselves only by the laws and processes of growth and development which are spread out everywhere. Getting people ready to do something is the primary and essential task. Too many persons are too willing to rest upon their endowments and too unwilling to go through the grilling process of whetting up their capabilities for keen cut efficiency. In nothing is this true more than in religious work. Conversion and the call to preach have been often relied on as the full sufficiency for ministerial service. Without them, of course, nothing would be ministerially possible, but to stop with them is to discredit both. This is just as true in any other religious work. Too long has it been thought that any good man or good woman, because of their traditional religious heritage and personal piety are entirely qualified to teach the young in revelation and religion. The Church has had its breakdown right here. Christianity in our day suffers sadly from past inefficiency in the teaching church. The Biblical and theological illiteracy of the vast majority of our people is nothing less than appalling. As a result they are at the mercy of every wild wind of doctrine and every blast of infidelity. Goodness is a splendid heritage, but it becomes dissipated unless supported by deep conviction intelligently founded. The laxity of morals and the outbreak of crime can be traced to the lack of definite convincing instruction in the fundamentals of religious life and thought. Before this distressing state shall pass another generation must be produced into whose fiber the iron elements have been wrought. Before regeneration can have a chance there must be a period of generation. The Church is called upon to look well to the production of a people in whom righteousness and truth can be made dominant. The processes by which this production can be accomplished should have first and continued consideration. Growing a race of Christian men and women is an objective worthy of the largest human and Chrstian effort. To fail to make it an essential objective of the Church in this day is to postpone spiritual recovery if not to invite religious disaster.

The feature of the program of the Methodist Episcopal Church, South, which is outstanding at this time is the training of religious leaders for the pulpit, for the professor's chair, and for teaching in the local church. A prepared ministry has become a necessity. The young minister must not only attend the theological school, but he must get real genuine preparation while he is there. His diploma will become a scrap of paper if he comes away wanting in knowledge, resourcefulness, preaching ability and administrative qualifications. The degrees cannot recommend very greatly the men; the men must be the recommendation of the degrees. Every theological graduate puts on trial the school that endorses him. The training of the school must exhibit itself in trained persons in the field. "Shoddy" gets no commendation in either place.

What about the unprepared man in the Sunday school? He should not be the superintendent. That is evident to everyone, even if he has been in a long time or a short time. He has no business teaching a class of boys, a class of girls or the Bible class. The fact is, teaching in the Sunday school has become as important as teaching in any school, and the same requirements of knowledge of the subject taught and of the pedagogical principles in teaching are just as essential. Poor teaching in the Sunday school is just as much a calamity as it is in the grammar and high school, and should be endured just as little. No less, and in reality more, is at stake in a Sunday school class. Why should not parents be just as much concerned about the teaching of their sons and daughters in the Bible and religion as in science and the classics? Why should not pastors and presiding elders be as much concerned about the efficiency and the effectiveness of the teachers in their Sunday schools as are public school principals and superintendents about the qualifications of their teachers? The teaching function and the responsibility of the Church are too great for any of us—bishops, presiding elders, pastors and parents—to be indifferent to the teacher training system of the Church. Equipping a Sunday school superintendent and teacher is scarcely less vital than equipping a minister. The teacher today is our primary and leading evangelist, our outstanding home missionary, and our most responsible shepherd of the flock.

Then what? Let us give attention, close attention, intelligent attention to the teacher training program. Even more. Let us give co-operation and sympathetic participation in all phases of the training work. Let us help correct any mistakes or deficiencies by counsel without criticism. By processes of training the religious leadership for the new era of spiritual life may be produced. By preparedness only can real leadership come about.

Dallas, Texas.

THE QUARTERLY EDUCATIONAL PROGRAM

By Boyd M. McKeown, Director Promotion Department of Colleges, General Board of Christian Education

In paragraph 461, item (3), the new Discipline states that: "It shall be the duty of the local Church Board of Christian Education to see that information concerning the work of our schools and colleges and universities is given regularly to the local church through **quarterly programs**, thereby emphasizing the importance of these institutions in the educational program of our Church. It is recommended that the fifth Sunday be set apart for this program."

Thus in a well-defined manner the General Conference has indicated a potent agency to be utilized in bringing the membership of the local church into a better understanding of, and into a closer relationship with, this vital phase of Methodism's program. As we, therefore, approach the first fifth Sunday in 1931, it behooves us as pastors and lay officials, early in the month of March, to begin plans which shall guarantee the full carrying out of the purposes of the above legislation in our respective local churches.

In the opinion of those who have studied the question most the desired emphasis upon Christian colleges can best be placed through a well planned and a skilfully directed worship program in the Sunday school, especially in the young people's and adult departments. Such a suggested program, therefore, is printed below and supplementary materials for prepartion of the talks may be obtained both from the church colleges themselves, and from the General Board of Christian Education, Department of Schools and Colleges.

Will you not study this program carefully with a view to using it, or some modification of it, in your church on March 29?

SUGGESTED WORSHIP PORGRAM FOR QUARTERLY EDUCATIONAL EMPHASIS IN THE LOCAL CHURCH MARCH 29, 1931

Theme: The Relation of the Church College and the Local Church

1. Call to worship.
2. Hymn: "O Zion Haste." No. 59, New Cokesbury Hymnal.
3. Scripture reading; (To be read responsively). The Broad Program of the Church. No. 295, New Cokesbury Hymnal, I Cor. 12:12-27.
4. Hymn: "O, Master, Let Me Walk With Thee," No. 175, New Cokesbury Hymnal.
5. Talks: Suggested Topics:
    (1) Why the Church is in Educational work. (Reference material for use in preparation of this talk has been prepared in pamphlelt form and may be had by writing the Department of Schools and Colleges, General Board of Christian Education, 810 Broadway, Nashville, Tenn.)
    (2) Our Conference College. (Information covering this subject may be secured directly from the college itself or from your Conference Executive Secretary).
6. Special Music, by a college group, if possible, or a solo, duet, or quartet, appropriate to the day.
7. Prayer: (Remembering especially our Christian Colleges, their faculties, their students and the young people now at home who will soon be planning for college).

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MISSIONARY COUNCIL NOTES

By Rev. James T. Harris

The fifth annual session of the General Missionary Council opened on Tuesday night, February 24, in First Methodist Church, New Orleans, La. Dr. Fletcher S. Brockman's address on "China's Call to the Christian World," was a fitting and inspirational beginning of a great occasion. Not many men are better qualified than Dr. Brockman to tell of China's history, past, present and future. Many were the difficulties that were faced when he reached China as a Y. M. C. A. secretary. He prayed that God might let him see twelve of the educated class brought to Christ. With the passing of years not only twelve, but many hundreds were Christian. When Sherwood Eddy and Dr. John R. Mott came to China to speak on Christian topics, thousands of these educated Chinese crowded the halls to hear them.

Many other evidences of progress were to be seen, but most striking is the fact that today China has a Christian president, and five out of eight cabinet members are Christians.

On Wednesday morning the Council was formally called into session by Dr. Cram. Dr. F. S. Love, secretary of the Council since its inception, called the roll and was re-elected as secretary, with Dr. R. S. Satterfield as assistant secretary. Announcements of committees and local announcements were made. The entire membership of the Council was divided into three general committees on "General Work," "Home Work," and "Education and Promotion." Dr. E. H. Rawlins introduced Dr. W. G. Cram as the speaker of the morning. He spoke on "The Methodist Church in the Orient." Some of the things said in this fine address are as follows: "Missionary spirit is high in the Orient. The missionaries are happy and busy and great progress is being achieved. There are several difficulties to be met. One is the financial need. Present depression is worldwide. The word for depression is the only word learned on a recent visit to Japan. Another difficulty is the wide spread of communistic propaganda and activity. In the beginning the fight was against non-Christian religions, but science and experience have proved these religions inadequate. Another difficulty is the lack of revival fire. Methodists should make more fuss about their religion. Missionary passion will come as a result of a great revival.

"On this recent trip," Dr. Cram said, "I felt a distinct sense of achievement in our missionary work. From an obscure beginning twenty-five years ago one could see a growth to a great church with many adherents, and trained leaders. Especial mention could be made of work in all three sections, Korea, China and Japan. The improved condition of women in these countries is especially gratifying. Today they have equal opportunity with the men in the church.

"A sense of opportunity was also to be felt. In Japan, the door is wide open. The people have seen need for such a God as Christ Jesus. The people have been forced to this sense of need by the great earthquake, fire and other disasters.

"In missionary work in the Orient the M. E. Church, South, does not take second place to any. Leaders in all activities are from our Church. It is a matter of much pride that the great Chinese president is a member of our Church and a sincere Christian."

Bishop Cannon was given quite an ovation as he came to the chair to preside during the forum hour. The first question asked was, "Were the countries in which autonomous churches set-up ready for this step?" Bishop Ainsworth answered for Korea, saying that Korea was ready. Dr. F. S. Love, a member of the commission which set-up the church in Brazil, answered for that country, saying the step was the best thing to do under the circumstances. Dr. Parker, a member of the commission for Mexico, said the laws in Mexico governing churches made the step necessary. Bishop Pascoe, of the Mexican Church, said he believed Mexico would prove the wisdom of the step. In answer to the second question that was raised, Dr. O. E. Goddard said that the setting up of these churches had rather increased our responsibilities, financial and otherwise. The third question raised was, "Has the autonomous church in Japan been a success?" Miss Case, who has been many years a missionary in Japan, said the church has been a great success. To the fourth question, Bishop John M. Moore answered that the time was not at all near when we would not need foreign missions.

In answer to the question, "Why should we maintain missions in Europe?" Miss Trumbull who has just returned from the European field, gave three reasons, the chief of which was that many of the people of Europe wanted a living Christ instead of the dead Christ of their old religion. Each of the bishops and several other leaders spoke in answer to the sixth question, "Is the decline in missionary giving due more to economic depression than to missionary apathy?" The composite opinion was that both apathy and the depression were to blame and that the greatest demand of the situation is that the people be better informed as to the needs. Bishop Cannon spoke briefly on our missionary work in the Congo, with a special mention to the great work of the leper colony.

"The Spiritual Life" address of Dr. Forney Hutchinson, were high points of the whole Council. On Wednesday morning his subject was the "Perils of the Pinnacle." He used the third temptation of Jesus as a basis and brought out the perils of publicity, of prosperity and of prominence.

On Wednesday afternoon, Dr. Fletcher S. Brockman gave another address on China, using the subject, "A New Approach With the Old Power." He told of the adjustment that was necessary in his thinking before he could really accomplish anything constructive. He came to realize that God had got to China before he had, and learned to use the good already there as a means of presenting the gospel of Christ.

In the forum hour the topic was, "The Status of the Missionary Spirit in the Congregation." Dr. J. D. Hammons was in charge of the discussion. The missionary institute was discussed, and it was decided that the missionary institutes are of great value, but that more men from the churches should be attracted to them. In discussing the missionary project the opinion was expressed that a definite missionary special is of spiritual benefit to a congregation. The Missionary Voice was highly praised in the discussion as was the other missionary literature published by our Board.

Dr. Hutchinson's "Spiritual Life" address on Wednesday afternoon was on the "Power of the Holy Spirit." He said that the power of the Holy Spirit was: 1. Power of a clean life and pure heart. 2. Power of an unselfish love. 3. Power of patient endurance, even endurance when under affliction.

On Wednesday night, Bishop Edwin D. Mouzon gave a great address on "The Methodist Church in Brazil." He told of the undeveloped resources of the country, and of the needs for the Christian gospel. The Catholicism that is there is that of the Spanish Inquisition type, but there is to be seen a beginning of reforms within that Church. Ignorance and illiteracy are rampant. In Brazil superstition, agnosticism, and positivism are everywhere.

Our Church has done good work in this great country in spite of difficulties. The distance from the United States made an autonomous church almost a necessity. The people did not want independence, only local autonomy. They are very conservative, as shown by the little change made in discipline and doctrine of the Church. Probably the most important changes are that the bishops are elected for a term of four years, subject to re-election, and that the presiding elders are nominated by the bishop, subject to confirmation.

As the first item of business on Thursday morning, a motion was made by Dr. O. E. Goddard that a committee be appointed to draw up a memoir for Mrs. F. F. Stevens, who was president of the General Woman's Missionary Council. Dr. J. W. Perry introduced W. B. Hubbell, principal of our training school for Indians, who spoke on, "Training a Leadership for the Indian Church." There are very few Indians who have more than a grammar school education. The work seems slow, but definite progress is being made. The Indian's suspicion of the white man is one of the great obstacles. If Indians are to be reached it must be through trained Indian leaders. Dr. Perry next introduced Dr. W. Y. Bell, professor of New Testament Interpretation in Colored Theological School in Atlanta, Ga. Dr. Bell spoke on cooperation between the races. Real progress has been made in the last sixteen years. Today, all agree that the negro must be helped if the South is to reach the highest possible place of development. From an economic standpoint the negro worker should be trained and his living conditions improved. What the negro needs is a larger opportunity to help himself. If the negro develops self respect and ability to make a contribution to the nation's life, in that same proportion a race pride and desire for racial integrity will develop among the negro. The white church should not be patronizing toward the Negro, but brotherly. The Negro needs real interested advice from his white brother.

Bishop Jones of the M. E. Church was introduced to the Conference. The forum hour, in charge of Bishop McMurry, had for its topic, "Our Home Mission Policy and Work With Reference to Race Relations." As a result of free discussion the following conclusions were expressed. The Church must maintain schools for other races especially the negro, until the States shall begin dealing justly with them regarding education and even then we will need to maintain Christian schools for them. In the second place, it was decided that union services occasionally between the different races will help toward mutual understanding. Lynching and the mob evil was freely discussed and it was urged that the pastors help mold public opinion against this great evil. It was also decided that it was far better that a majority of the negro leaders be trained in the South, beause Southerners best understand conditions and difficulties here.

Dr. Hutchinson used Revelations 1:8 as a text for his "Spiritual Life" address Thursday morning. As the alphabet is primary to knowledge of literature, so is Jesus Christ primary to Christian knowledge and experience. It makes no difference where or how you find Jesus Christ, but it is necessary that you become personally acquainted with him in a heart knowledge.

The alphabet is a comprehensive key that unlocks all the literature of the world, so is Jesus Christ comprehensive in that it reveals God in all the fullness of His power and glory. Jesus also explains human life with a satisfying explanation.

On Thursday afternoon, Bishop Juan Pascoe, of the Mexican Methodist Church, spoke on the "Methodist Church of Mexico." It would have been fifty years before Mexico was really ready for an autonomous church, but the prevailing conditions and the existing laws made the step absolutely necessary. Mexico has very few preachers who are trained for their task, but in spirit and devotion they are ready for the task of carrying on the Church.

Under the laws of Mexico only a Mexican citizen can function as a minister in any church. The Mexican Methodist Church preserved the doctrine and discipline of our Church almost entirely, the largest change being that their bishops are elected for a term of four years and are not subject to re-election. The Mexican Church is still greatly in need of assistance and co-operation. They have a great future before them and great opportunity for building a strong Methodist Church.

Reports by the committees on "Foreign Work," "Home Work" and "Education and Promotion" were read and adopted.

Dr. Hutchinson's final address on "Spiritual Life" was one of great inspirational value. He spoke on "What goes to make up a real Christian Church." He said our need was not so much material progress as it was increase of spiritual fervor and power. We need a Church that will accomplish real results and will function even when things are difficult. Too many church members are looking for evil in life instead of seeking the beautiful.

The session was closed with prayer led by Dr. Patterson of the South Georgia Conference.

A MESSAGE OF SORROW

"The Woman's Missionary Council is in great sorrow. With this burden upon our hearts, we bring you the message that our honored and beloved president, Mrs. F. F. Stephens, entered into the larger life at 1 o'clock, February 17. Her going is a great shock.

The last few weeks, until Sunday, the 8th, she has been active in the field, attending conference and committee meetings. Sunday, she left Nashville ill; Miss Davies accompanied her. From then she grew gradually worse until Sunday night, when she suffered an apoplectic stroke. The funeral services were conducted on February 18, at 3 o'clock.

Together we suffer in this great sorrow; together we enter into tender sympathy with her beloved husband.

Mrs. Lipscomb, from the secretarial staff; Mrs. Parker, from the executive committee, and Mrs. Piggott, from the council body, will go at once to Columbia to pay our tribute to this dear one, whom we have admired and loved, and now is with those others "loved long since and lost awhile."

You will not forget to pray for the council meeting. The responsibility will fall heavier than ever on each of us."

MRS. J. W. PERRY,
MRS. F. S. PARKER.

(This great sorrow casts a gloom over all Southern Methodism. Truly a great one has fallen. Her able leadership will be missed at the early session of Council. May her mantle fall on others and may the work that she loved so dearly and gave so freely of herself to be upheld by the prayers and co operative efforts of every woman in Southern Methodism.)

MRS. T. B. C.

NOTICE TO PASTORS OF NORTH MISSISSIPPI CONFERENCE

An executive meeting of the Conference Board of Church Extension will be held Tuesday, March 17, in the Methodist church at Indianola, Miss. All who have matters coming before this board are referred to Rev. J. J. Baird, secretary, Shaw, Miss., for information and application blanks. All applications must be filled out in full before action can be taken on them.

C. A. PARKS, Chairman.

IN THE INTEREST OF PROHIBITION IN LOUISIANA

Dear Doctor Decell: The position of the Methodist Church with reference to the liquor traffic is too well known to need restatement. Always and everywhere the Church is opposed to the traffic, and is active in its efforts to destroy it.

The people of Louisiana are generally agreed that Dr. A. W. Turner is one of the most efficient leaders of the prohibition cause in the State, especially in its legislative phase. His labors have been of incalculable value in having adopted and maintained our State enforcement law.

At the recent session of the Louisiana Annual Conference, Dr. Turner was appointed, as for several years past, director of the Louisiana Legislative Prohibition League. He has rendered magnificent service in this position; and the need for his skilled labor in this field is as great as ever. It is plain, however, that his success in the work to which he has been appointed by the Conference is dependent upon the opportunity he has to present the cause and the degree of co-operation he receives from preachers and people alike.

At a meeting of the presiding elders of the Louisiana Conference held in Shreveport on February 17, this matter was considered; and there was unanimous agreement that it should be brought to the attention of all our people. In this connection, two definite suggestions were made:

1. That all our pastors extend to Dr. Turner a definite invitation to speak in their pulpits, writing him at Shreveport and naming the time when they would like to have him. In view, however, of the impossibility of his being able to reach all our pastoral charges, the additional suggestion is made:

2. That where it is not practicable for Dr. Turner to present the cause personally, the pastor himself present it and take an offering for its support, the amount thus secured to be forwarded promptly to Dr. Turner at Shreveport.

We should not lose sight of the facts that Dr. Turner has been officially appointed to the position he holds, that his maintenance in the work is dependent upon the financial support he receives through the contributions made by our churches and interested friends, and that he has our pledge through Annual Conference action that wo will co-operate with him heartily in the great work in which he is engaged.

In the midst of many other things that engage our attention, let us not forget the great cause of prohibition and the needs of Dr. Turner, our representative in the work.

H. T. CARLEY,
For the Presiding Elders of the La. Conf.

TWO MEETINGS—THE USUAL AND UNIQUE

By Rev. J. L. Carter

The regular and to-be-expected metting which I refer to, was a reception given the public school faculty by the Methodist, Baptist and Presbyterian Sunday school teachers and officers of our community. This was given in the social hall of the new Baptist church, early in October. The meeting was planned by a central steering committee with assistance from sub-committees. The attendance was very fine. The program was very entertaining, and a fine group of folk went away feeling that it was a very worthwhile affair.

The unusual or unique meeting was held January 9 at the school building. It grew out of an agreement between the pastors of the town and the school superintendent. During last August we decided that at least two meetings where our common task as religious education leaders and secular education leaders could be discussed together would be of great value to both groups of workers. At this meeting the topics: "Direct Versus Indirect Moral Instruction," "The Primacy of the Child," and "All Education Included in Religious Education," were discussed. A good musical program was worked in and also a short social period at the close. The public school faculty took the lead in this meeting in a very happy way.

There is a very noticeable improvement in the general co-operative spirit between teachers and workers of public schools and church schools. I think it is being fostered by such meetings. It is our plan to come together at least once again before the public school is out in May. At this meeting it is possible that workers who have certain age groups in public school and church school will have group meetings for the first part of the session. Then we may come together for a brief closing address and possibly reports or findings. The effort seems very worthwhile to us. It is letting the different churches see that they have a common task. It is also helping school workers of both public school and church school to see that the pupil has one need that extends through seven days in each week instead of a five-day public school need as over against a one-day church school need. Other benefits seem to be coming through, but I shall not discuss them here and now. If they are successful and you would think well I might speak of them later. At the present time we are pleased with this, to us, a new effort toward co-operation and understanding between two of the three greatest institutions in our land.

Union, Miss.

A STATEMENT FROM BROTHERS BURTON AND CAIN

We are grateful to a number of the brethren who have sent, in response to the letter sent out some weeks ago, information concerning the dates of deeds to their church property and the names of trustees. We trust that all the brethren who live in county seat towns, will send us this information as they have opportunity to secure it. Any chancery clerk will help to find it.

We are very anxious for quarterly conference records, church conference records and church registers, old letters, newspaper clippings, and any information concerning Methodism in Mississippi during the period from 1845 until 1870, which naturally forms the first division of the work. We are anxious, however, to have any of these up to the present time. Send them to the Mississippi Conference Historical Society, Millsaps Library, Jackson, Miss. If in doubt as to your authority in the matter please ask the church or quarterly conference for permission. Those that are desired to be returned to the owners will be returned after we have had time to examine them and secure any information within them.

Sincerely yours,
M. L. BURTON,
J. B. CAIN.

NORTH MISSISSIPPI CONFERENCE RURAL PASTORS

There will be held, in one of the Sunday school rooms of the Educational Building, First Church, Memphis, Monday afternoon, March 16, at 2:30 o'clock, as a part of the program of the Woman's Missionary Council, a group meeting on "Rural Development."

All pastors serving Mission Charges in the rural sections are invited to be present for this meeting and to have part in the discussions.

It is a matter of regret that lack of funds make it necessary for each person to be responsible for the expenses of this trip. As the special meeting is for just one afternoon it should not require much outlay. There will be no charge, of course, for admission into the group meeting.

Perhaps several of the preachers could arrange to come together in their cars and share the expense of gas and oil.

MRS. R. P. NEBLETT, Cor. Sec.

POSSESSIONS AND PERSONALITY

By C. E. Mathers

In a recent article in one of the most widely read magazines, a writer makes the statement that 2 per cent of the population receive 20 per cent of the national income, and that another group of 15 per cent receive 27 per cent of the national income. The writer claims that the figures are taken from the records of the Department of Commerce.

And still we wonder what is the matter with the country and why there is almost no business. When 17 per cent of the population receive 47 per cent of the income it leaves only 53 per cent to be divided among 83 per cent of the population. The two groups that compose the 17 per cent receive about 5 times as much per capita as the group that composes the 83 per cent population. Summed up it means that approximately 21,000,000 people receive about one-half of the national income while 101,000,000 get the other half.

If the the blood does not flow through the body in the normal way to supply the needs of each part of the system, the body develops disease and if too much continues to flow to one part at the expense of other parts we have paralysis. Money is to commerce just what the blood is to the body. At this time we have every symptom of paralysis; too much being taken by a small group, many of whom render no adequate service for what they take. Two thousand years ago the methods by which wealth passed from the producer to the non-producer were much more crude than those of today. Might was the only arbiter; men took what others had because they were stronger, either physically or politically.

The parable of the rich man and Lazarus is a graphic picture of a condition in which extreme wealth and poverty met face to face every day, neither seeming to realize that the one owed a social debt and the other that he had a moral interest in the things that he produced. The fact that the statement is made that Lazarus was laid at the rich man's gate is an implication in oriental imagery, that the rich man was responsible for the conditions. Also his appeal for crumbs on which to subsist is a charge that the rich man failed to recognize that he was in any way to blame for the beggar's plight. "Moreover the dogs licked his sores" implies that no concern was felt over his suffering by the rich man. Most of these parables use individuals to represent groups or classes and they are couched in parables because they were an indictment against the social order that permitted such injustice and would have been bitterly resented by the ruling class had they been more explicit and direct.

For two thousand years there has been an evaluation in the methods of transfer from the weaker to the stronger element, but the results have been and are about the same. The methods of today are more refined but comparatively produce the same results. We have been boasting of our army of millionaires, little realizing that for every millionaire we create we produce five paupers by comparison.

We treat life as though it were a big joke. We go blindly along accepting the civilization that we find as though it had been plucked from the air without cost to anyone. We seem to give no conscious thought to our indebtedness to the past, our duty to the present or our obligation to the future. Our sense of moral responsibility seems to be exhausted in self.

If we could only realize what our plight would be today but for the sufferings and sacrifices of those who have given us what we have, and then realize that nothing stands still, that unless we improve on the conditions handed to us that they will degenerate and eventually return to their original status we would think less of self and more of the general welfare.

"Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you." To analyze this is just to say, pursue a right course in harmony with the things of which the name of God is a symbol and the material things of life will take care of themselves as a secondary though necessary consideration.

We seem to imagine that we have the last there is to be said as a social order; no room for improvement—yet all around us we see an ever-changing order that adjusts itself to changed conditions. Conditions of conduct between men that prevailed a hundred years ago are not always justified in the present era.

Seventy-five years ago most of the Christian churches sponsored human slavery, basing their acts on the fact that the Bible spoke of those in high authority who owned slaves without censure. But we learned that many things contained in the Bible are not commended by it. There are statements made as to the discrepancies of Jacob, David and Solomon that contain no apparent censure, yet reasoning from cause to effect, it does not take a prophet to discover that the Divine law enacted penalties and compound interest for every discrepancy.

Under existing conditions we have no right to censure the rich, for as the rule stands there are few who would not get rich if they could, by one method or another.

Our difficulty comes from the fact that we measure in material values. We judge men and things by what they represent in material terms.

"What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exhange for his soul." The man who loses his human contacts and cares only for himself has in reality lost his soul; there can be no divine spark in such a man. Those who become excessively rich to a large extent lose such contacts, have little thought for others. This is, no doubt, due to the fact that material values have been the only values that they have known, and augmented by the fact that their own importance is due to what they have rather than to what they are.

If we magnify service as the true goal to be attained and ostracize those who take more than their share from the common fund without a sense of moral responsibility, we shall have gone far in establishing things on a sound economic basis; for no system can last that does not rest on a moral foundation.

In 1849 we are told that labor received about one-fourth of the revenue from manufactured products, while in 1929 they received less than one-sixth.

Department of Commerce figures seem to show that the average labor cost in the manufacture of a pair of shoes is 34 cents and that the labor cost to make a steel plow is $1.80; and that $50.00 worth of soap is produced at a labor cost of less than $1.00. Add to these the vast sums taken out of the common fund by life insurance and the small percentage returned and we get a fair idea of where the emoluments of labor go. What is the remedy, you ask? First: Labor should share more equitably in the profits. Second: Profits should be less to the consumer. Third: Any excess above a fair compensation to those who operate industry to be re-invested so that more industry will result. Fourth: We should begin to teach men that they owe a debt to the past, that they have a sacred mission in the present, and that a sacred obligation rests on each of us to pass to posterity a better and broader conception of life than that which we received. "And a little child shall lead them."

Beauregard, Miss.

"SOMETHING NEW"

By Rev. John C. Chambers

The first Sunday in February it was my good fortune to be with the Crawford Street church to observe and aid in a new venture. After a year's study and prayer they decided to try for one month having the preaching service from 9:55 to 10:55 and Sunday school following and the benediction pronounced after Sunday school. At 9:30 the people began to gather; when the organ began at 9:55 about as large a congregation as you would expect was present. I noticed that many of those who came bowed in prayer as soon as they entered and there was a very definite spirit of expectancey felt.

It was also noticeable how the children sat with their parents or with their Sunday school teachers. I noticed several boys about thirteen wandering around and around and I wondered if these boys were going to keep on and spoil the service. But when their teacher came and took his seat they found him, they stood silently near until he had finished praying and then they sat with him as quiet and nice as any one could be. The small children, that is Nursery, Beginners and Primaries, spent the entire two hours in their department rooms. This of course will prevent their teachers from being in the morning service. The Board of Education is already working on a plan that will in a measure relieve this.

People continued to come, children and parents. They sat together. They sang together and took part in the service.

It was communion day. I have never seen such a wonderful service. God was so definitely manifest. Whole families coming to the alter together and partaking of the communion. Over three hundred and fifty communed. It was certainly worth all the effort to have so many families in the service.

This part of the service closed at 10:55. By 11 all the departments were at work. I visited three of the departments. The Young People, the Intermediates and the Juniors, the officers and teachers told me they felt more like working than they had in all their lives. There was an earnestness that simply gripped you and brought tears to your eyes.

The largest communion service that any one present could remember and the largest crowd at a regular church service that they could remember. Sixty-seven more at Sunday school and the offering about $3 more than the Sunday before.

Did everything run perfectly? It did not. But it demonstrated the great possibilities of such a venture, and I do not believe that those who took part in it will ever want to change. An adult class desired to have its worship at the close, but another one close to them desired it at the beginning and that caused much confusion. This will be worked out and that point cleared. The greatest possibility is also the greatest danger, that is the two hours with the Nursery, Beginners and Primaries. If these departments do just busy work it won't be well for the children, but if they will carry out all the planned work as it is planned, using both the Sunday and the week day session materials they will be doing for these children what ought to be done for them. It is going to take hard work on the part of these workers, much study and much prayer. The rewards will far outstrip all our struggles and sacrifices. Proper equipment must be secured for these departments if this program is to go over.

The time schedule must be rather rigidly held to because you are not holding two services in two hours, but one service two hours long.

Do not attempt a program of this sort without going into the entire matter and seeing just how much must be done in order to carry out the program.

A wonderful, happy day was the result of this effort. Many told us of the joy the service brought and how much more they felt the church would mean to them than it ever had.

The Home Circle

MY DADDY

"You're worth a million dollars"
  My Daddy said to me,
Because I hugged him around the neck
  And climbed upon his knee.

My Daddy is the bestest man
  In all the world, I know;
And Mother thinks the same as me,
  'Cause Mother told me so.

My Daddy has to work all day;
  But when the sun goes down,
I wait for him beside the gate,
  When he comes home from town.

He grabs me up in both his arms,
  And squeezes me so tight,
I nearly cry; but mother says
  He's loving me just right.

We have our supper, then we sit
  Before the fire a while,
And laugh and talk and hug and kiss
  And sing and play and smile.

Then Daddy tucks me in my bed,
  And Mother hears my prayer;
I know I have the dearest Dad
  And Mother anywhere.

—David E. Guyton.

Blue Mountain, Miss.

HOW BETTY CAME TO KNOW GEORGE WASHINGTON

By Mrs. W. W. Adams

It was queer how it all happened. Ten-year-old Betty was the only child of a family that lived in the suburbs of a Southern town in George Washington's day. One day there came news that George Washington, at a certain not far distant time, would make this town a visit. At once everybody and everything was astir to get ready for this great occasion. Streets and homes were generally cleaned up. Plans were made for a parade with a brass band, flying flags, music and all that accompanies a parade. Even children of Betty's age were to march in the parade, doing honor to the great visitor.

Betty looked forward to the day with much pleasure. She had a beautiful new white dress and a red sash to wear on that occasion, and in her glee could hardly wait for the time to wear them. At last the day dawned bright and beautiful. Imagine the dismay and heart-breaking disappointment to Betty when early that morning her mother said, "Betty, we have a message that my sister is very ill, nigh unto death, and your father and I must go at once to her. I am so sorry you cannot be in the parade and see George Washington to-day, but we can not leave invalid gradmother all alone with no one to look after her. So with grandmother you must stay at home."

Like most little girls of that day, Betty had been taught obedience, bravery and self-control, so she smothered the sobs that tried to burst through, bravely wiped away a few tears that just would come to the surface, and cheerfully helped her mother get ready for her trip, and even went with father and mother to the gate where she bade them good-bye with a smile.

The morning dragged by slowly, with Betty now and then slipping up the stairs and taking a peep at the white dress and red sash spread out on the bed ready for her to wear.

Late in the morning she said, "Grandmother, I'll make you some corn muffins for your dinner." "Thank you," said Grandmother, "I shall enjoy them." Now that was an accomplishment of which Betty was very proud, for Grandmother said Betty could make corn muffins as good as anybody, and of course Grandmother knew. Just as the muffins were about ready to take from the oven Betty heard a knock at the front door. On answering the knock Betty saw a fine looking, well-dressed gentleman who said, "Good morning, little girl; would you be kind enough to give me a cool drink of water? I am very thirsty." "Indeed I will," answered Betty, "and if you will have a seat I will bring you a glass of milk fresh from the springhouse." "Thank you," he replied, "I think I would relish a glass of cold milk." When Betty returned with the milk he thanked her and, sniffing, said, "It seems to me I catch an odor of something else which smells very appetizing to a hungry man." "Oh, that's my corn muffins—would you like some?" said Betty, as she offered him some muffins on a plate. He ate two as he drank the milk and enjoyed them very much. When he had finished the lunch he said, "Now, tell me why a little girl like you is not in town to-day to see George Washington and the parade?" Now Betty had not intended to say one word about it, but when he so kindly asked the whole tale of her bitter disappointment just tumbled out. He listened closely and when she had finished he said: "To obey is better than sacrifice. Any little girl who can make such delicious muffins and serve them so graciously to a hungry stranger, who can so bravely bear disappointment and who can so honor Father and Mother with cheerful obedience deserves reward; and you have it to-day by being the first little girl in all this community to see and talk with George Washington—for I am he."

Stanton, Tenn.

WHO TOOK TEDDY?

A True Story

By Grace B. Allen

Mary was so excited over what she found in the largest hen's nest that she could hardly wait to tell Marvin, who was studying his arithmetic in the kitchen. As soon as she saw him she cried: "Marvin, there's $10 in the barn for you."

Marvin was saving money for a wheel. Of course he jumped. "Where? What?" He dropped his book. "You're not fooling?"

"Come, see," begged Mary. She led him to the barn and the biggest nest where Fanny, Marvin's collie, lay with five funny, fuzzy puppies.

"They are beautiful; worth $10 all right," laughed Marvin, and patted Fanny's head, when she barked so proudly. "I can sell every one for $2 per." The little yellow and white things with their wobbly legs were so dear. Marvin took the finest puppy and placed it on an auto cushion. "That is for Mr. Jones. This for the teacher;" he thus disposed of four. But when he saw the fifth he dropped it back into the nest. Oh, he was cross!

"It's a runt; good for nothing. I see $2 gone."

Mary took the trembling puppy to her face, where she held it lovingly. "Did Marvin hurt its feelings?" she begged. She angrily asked her brother: "Do you 'spose mother treated you so when you were weak and sickly? No; she worked until she made you well. I'm 'shamed of you, Marvin Parsons."

Marvin was too badly disappointed to laugh. On Friday he took away the four puppies and returned with a stack of silver dollars. Mary saw him just as he dropped the runt in the duck pond. She ran as fast as she could. With one leap she caught the puppy. She came out with her new dress soaked and a shivering puppy in her arms.

"Mother taught you to be kind to animals!"

"It is kind to drown a pup that no one wants," sullenly answered Marvin.

"I want him," declared Mary very emphatically as she walked away. She loved the puppy already, loved to watch him totter about, loved to teach him. But when he grew older he was troublesome. He tore her overshoe which she had forgotten to put away, hid her cap and chased the chickens. One night, when he was a year old, Mary took him when she and Marvin went for the cows. The runt, whom they now called Teddy, barked at Buttercup, bit her tail, and drove her so far away that Marvin was furious.

"I wish I'd drowned him," muttered Marvin. "If he's good for anything, what is it?"

Mary wrinkled her white forehead, and when she could not think of anything else, she faltered, "He's good to love." When Marvin had flung himself away, she whispered to Teddy, "You're all right, dear; I knew it, but we've got to show them. Let's get a whole nestful of eggs."

They went to the barn. They hunted the orchard. Not an egg. They went to the cowshed. Mary opened the door.

"Teddy, here's a little calf. Oh, the darling!" She stooped to smooth the little wobbly thing, when she heard Buttercup's bellow. It sounded as awful as the roaring of the circus lion. Something big and black, with fiery eyes, struck Mary with its horn and knocked her down. Everything went red. When Mary opened her eyes and tried to rise, her leg doubled up. She could not walk. Was her leg broken? Another roar made her look. The cow was coming with her head down. Mary saw her awful hoofs, her horns with shining brass tips. Oh—Oh—

"Teddy!" she screamed. And just then Teddy caught Buttercup's tail and bit it just as he had done in the pasture. Buttercup whirled to fight the dog. Out of the door Teddy ran with Buttercup after. Mary could hear him barking and Buttercup bellowing, until the noise grew fainter and fainter.

She pulled herself up by holding to the manger. Her leg was broken, but she dragged herself to the door and stood with her leg hanging limply until Marvin, who had heard, came running.

"What in the world, Sis?" cried Marvin.

Mary smiled faintly as she fell over against Marvin.

"Teddy was just showing you;" she smiled again as she closed her eyes.

Everyone wanted to buy the runt when they heard Mary's story. Marvin shook his head. "I'll keep her myself if I never get a wheel," he stoutly declared. "Maybe dad will furnish the rest rather than to have him go out of the family."

Of course, daddy did.—Western Christian Advocate.

RING MY BELL!

Young men! come, come and I will tell you! All of you who have not up to this night quite sold the whole of your birthright. O! never, never do it.

Die, and we shall bury you with honor, and with assurance; but, O! my son, my brother, never, never, till the day of your death, sell to man or woman or devil your divine birthright. Your birthright of truth, and honesty, and honor, and especially of chastity. Sell everything but that!

There must be some men here to-night just at the crisis, and just in the temper, in which Esau came home so hungry from the hunt. There are men in this house who are saying this to themselves: "I am alone. I have nobody to care for me. If I had, it would be different, and I would be a better man. But in all broad Scotland, there is no one for whose sake I need to keep my head above water. Though I go out of this house, and sell myself to hell to-night, no one will lament me. What profit shall it do to me to make any more stand against the gambling table, or the dramshop, or anything else?"

My own son! ring my bell to-night, and I will talk with you and will tell you the rest. I have not lived to gray hairs in a city, and been a minister of city families, and city young men, without learning things about birthrights and their sale and their redemption, too—things that cannot be told on the house-top. No minister in Edinburgh knows more or can speak better about these things than I can do. If you have no minister who can and will tell you about Esau, and about himself, and about yourself, and about Jesus Christ, ring my bell! It will be late that I do not open the door! I will be busy that we do not have another hour over Esau—you and I.

—From a sermon of Alexander Whyte.

New Orleans Christian Advocate

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DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE GENERAL MISSIONARY COUNCIL

(Continued from Page 1)

the White and Colored Methodist Churches."

Bishop James Cannon, Jr., presided at the Forum of Foreign Missions; Dr. J. D. Hammons, Education and Promotion; and Bishop W. F. McMurry, Home Missions; with Drs. O. E. Goddard, E. H. Rawlings and J. W. Perry acting as counsellors, respectively.

Bishop Juan Pascoe, of the Mexican Methodist Church, spoke concerning the work in Mexico. No mistake was made in placing him at the head of that young and important Church. Dr. J. W. Perry gave no uncertain utterance against lynchings. The cause, as well as lynching itself, is barbarous, and both should be done away with according to law.

Withal it was a great occasion, full of meaning, and power. The findings, summed up, mean "Forward together."

The next Council will meet in Oklahoma City.

DISTRICT CONFERENCES

LOUISIANA CONFERENCE

Ruston District, at Jonesboro, April 2-3.
Alexandria District, at Lecompte, April 14-15.
Monroe District, at Tallulah, April 16-17.
Lake Charles District, at Lake Charles, April 21-22.
Minden District, at Minden, April 23-24.
New Orleans District, at Morgan City, April 28-29.
Shreveport District, at Cedar Grove, April 30.
Baton Rouge District, at Bluff Creek Camp Ground, June 4-5.

The above dates are subject to change if found desirable.

MISSISSIPPI CONFERENCE

Brookhaven, at Crystal Springs, April 7-8.
Vicksburg, at Centreville, April 9-10.
Newton, at Forest, April 14-15.
Meridian, at Scooba, April 16-17.
Hattiesburg, at Broad Street, April 21-22.
Seashore, at Pascagoula, April 23-24.
Jackson, at Canton, April 28-29.

PERSONALS AND OTHER NOTES

Rev. Clyde H. Gunn, pastor on the Vancleave charge, is going forward with all the work of the church, and his second year promises to be one of growth and achievement.

Rev. T. D. Lipscomb, pastor at Montrose, La., called at the Advocate office on Thursday, February 19. We appreciated his call and regret that we were out of the office on that date.

Mrs. H. A. Wood, wife of the earnest and gifted evangelistic pastor on the Newton, Miss., charge has our thanks for four subscriptions to the Advocate.

Rev. B. M. Hunt is making splendid progress in his work at Centenary, McComb, Miss. We thank Brother Hunt for nineteen subscriptions which he has sent in from his membership.

Mrs. A. S. Byrd, wife of our pastor at Oak Ridge, Miss., has our thanks for subscriptions to the Advocate. She writes that the work is going forward in their fifth year at Oak Ridge.

Mrs. L. B. Hunter, Waterproof, La., has our appreciation for three cash subscriptions recently sent in. We thank the ladies of our missionary societies for their co-operation in increasng the number of Advocates going to their members.

Rev. Seamon Rhea, pastor, Tchula, Miss., writes: "The work here is moving forward in a satisfactory way. We have a loyal people and expect a good year." We thank Brother Rhea for two subscriptions.

Miss Mattie C. Brown, Belcher, La., favored us with the renewal of her subscription, and Mrs. R. G. Wrenn's, of Shreveport. We thank Miss Brown and trust that the Advocate will justify her continued interest and support.

Rev. C. H. Herring, pastor on the Matherville charge, Mississippi Conference, has our thanks for his services in behalf of the Advocate. Brother Herring writes optimistically about the outlook on his work for this conference year.

Encouraging reports reach us concerning the work at Haynesville, La., of Dr. Cleanth Brooks. The congregations are increasing and the people are responsible to the wise and efficient leadership of their pastor.

Rev. W. L. Broom, pastor, First Methodist Episcopal Church, South, at Okmulgee, Oklahoma, a former Mississippian, is enjoying his labors in the West. He has a great church and the work is going forward in a splendid way.

Rev. Harry W. Brown, pastor of the Springfield, La., charge, has our thanks for several subscriptions. Brother Brown is in the strawberry section and writes that the work on his charge is making good progress.

Rev. D. B. Boddie, pastor, Pineville, La., is finding joy in his work in that important charge. The outlook is most promising since Bishop Dobbs' recent visit. We thank Brother Boddie for six subscriptions to the Advocate.

Rev. J. W. Thompson, pastor, at Bay Springs, Miss., is entering with his accustomed vigor upon all the duties of his charge. He is one of the faithful pastors of his conference and will accomplished good things during the year. We thank him for subscriptions to the Advocate.

Rev. M. W. Porter is in his fourth year on the Hermanville, Miss., circuit. This year bids to be the best of all. We thank Brother Porter for recent subscriptions to the Advocate and trust that the paper will contribute toward the success of the year's work.

Mrs. M. C. Bell, of Cary, Miss., in renewing her subscription, wrote: "I always look forward to the Advocate's coming with much pleasure. It has been coming to my home since I was a baby." We hope the Advocate may continue to be a blessing.

Rev. L. L. Roberts, pastor, Court Street, Hattiesburg, has suffered an attack of influenza but is now actively engaged in his loved employ and in his renewed activities he has not forgotten the Advocate. We thank him for six subscriptions.

Rev. H. P. Lewis, Rosedale, Miss., is having the cordial co-operation of his people and the outlook is very bright for the year's work. His son, Donald, who is in Honolulu, has favored us with another interesting article, and Brother Lewis with subscriptions to the Advocate.

Rev. W. H. Lane continues his good work in behalf of the Advocate in his charge at Wiggins, Miss. We rejoice that Mrs. Lane's health is improving and that Brother Lane is encouraged by the splendid co-operation of his people at Wiggins.

Rev. J. L. Sells, pastor, Port Gibson, Miss., was sick with influenza, and Dr. B. F. Jones, Whitworth College, Brookhaven, supplied the pulpit for Brother Sells on February 8. We trust that Brother Sells has recovered and is able to carry on his loved employ in his historic charge.

Mrs. J. E. Reames, 1325 Roberts Avenue, Beaumont, Texas, in renewing her subscription, said: "I am grateful to you for continuing the Advocate, as I am very fond of it and I am now especially interested in Bishop Kern's letters and would exceedingly regret to miss a single copy."

Rev. G. A. Broadus, has broadened out his activities sufficiently to include the interest of the Advocate, and we thank him for subscriptions sent in. Brother Broadus is facing his opportunities on the Chunkey, Miss., charge with faith and devotion.

Rev. H. B. Hysell, Gibsland, La., has our thanks for reporting several interesting items from the Ruston District and transmitting to the office from Layman Thomas W. Camp at Haynesville fourteen cash subscriptions. Brother Hysell is finding much joy in his work at Gibsland.

One good way to visit a friend is to send the Advocate, which reminds one of you fifty-two weeks in the year. We thank Miss Sarah B. Hudson, Carpenter, Miss., for her own subscription and the one directed to Miss Doris Gilbert, Utica, Miss.

Rev. M. E. Scott and his people at Pickens, Miss., are building a new parsonage, which is to be a brick veneer structure and to cost $4,500. Mrs. A. P. Yarborough and Mrs. Clyde Naxwell are serving on the committee with the pastor in securing funds and supervising the construction.

Rev. W. J. Ferguson has been suffering from the common ailment of influenza. He was indisposed for several weeks, but we are glad now to report that he is up and able to be about his work again. Brother Ferguson is one of the active evangelistic pastors in his Conference and is having a splendid year at First Church, Laurel, Miss.

Rev. J. Cude Rousseaux is taking in new ground at Lake Providence, La. He has recently begun preaching at two new places, one fifteen miles and the other ten miles from Lake Providence. This is the spirit of Methodism and we trust that Brother Rousseaux will have many souls for his hire this year.

Dr. G. F. Winfield, president of Whitworth College, Brookhaven, Miss., and Mrs. Winfield, were in New Orleans last week for consultation with a specialist concerning Mrs. Winfield's health. We trust that they received encouraging reports and that this estimable lady will be fully restored to health.

Mr. George Norwood, one of the younger men in our church at Central, Meridian, Miss., was married on February 21 to Miss Laurin Pierce, also of Meridian. Rev. B. L. Sutherland, pastor, officiated. Mr. Norwood is connected with the Merchants and Farmers' Bank of his city, and we wish for him and his bride all happiness.

Rev. M. K. Miller, pastor, Summit, Miss., and his good people entertained the Southern Group Meeting of the Brookhaven District on Thursday, February 19. A delicious luncheon was served by the ladies of the Missionary Society and a helpful program was held throughout the day. Brother Miller has our thanks for six cash subscriptions to the Advocate.

Rev. C. M. Crossley, pastor, Waynesboro, Miss., in looking after all the interests committed to his care, has not overlooked the Advocate. We thank him for eighteen cash subscriptions to the Advocate and his co-operation with Brother L. L. Matheny on the Waynesboro circuit in getting the interest of the Advocate before the people of that charge.

Rev. J. B. King, recently appointed to the Porterville charge, Mississippi Conference, writes: "The people received us kindly and are constantly remembering us by sending in many good things for the pantry." Brother King has suffered with an attack of influenza since arriving at his new charge, but was able to meet his appointments on the last Sunday in February.

Mrs. W. A. Mecom, Wisner, La., in renewing her subsciption, said, "I have taken the Advocate for fifteen years and look forward to its visit as the coming of a friend. It means much to me." It speaks no little for the necessity of a Christian paper when those who have read it through the years continue to eagerly look forward to its coming.

Mrs. P. W. Shell, of Houston, Miss., writes: "The Advocate grows better every day. I have been reading it and hearing it read all my life. I am now eighty-one years of age." We thank Sister Shell for sending us three subscriptions and surely one of her age working for the Advocate should encourage all the rest of us to help carry on.

Rev. J. H. Jolly and his loyal people at La-Branch Street, McComb, are facing the work of the Conference year with heroic devotion. Brother Jolly neglects no part of his work and his people wait upon his ministry with joy and profit. We thank him for ten subscriptions and trust others will be inspired by this accomplishment to go and do likewise.

The church at Magee, Miss., is enjoying the study of "Methodism and Kingdom Extension." Rev. W. M. Williams teaches the book to the Bible Class and Rev. J. B. Hollifield teaches it to the Woman's Missionary Society. All of the work goes forward in this splendid charge under the leadership of Brother Hollifield.

Rev. C. T. Noble, Ellisville, Miss., a superannuate, in renewing his subscription said, "We enjoy the Advocate thoroughly. It is a great inspiration and helps us to live closer to the Lord." To help in the Christian life is one of the chief missions of the church press, and we pray for Brother Noble good health and much happiness through the new conference year.

Miss Alpha Puckett, secretary of the First Methodist Church, Baton Rouge, La., in sending a renewal subscription for Miss E. L. Jolly, writes: "This lady has been a subscriber to the Advocate for almost sixty years and is anxious to not miss a single issue." It is no mean testimony for the merit of a Christian journal to find that those who have read it longest love it best.

Rev. J. B. Cain, the capable pastor at Forest, Miss., and the Newton District Advocate representative, has our thanks for several subscriptions and also helpful suggestions with reference to enlarging the income of the Advocate. Brother Cain has been interested for several years in supplying the tuberculosis Sanatorium at Magee, Miss., with numbers of the Advocate.

Mrs. R. W. Tucker, wife of the late Rev. R. W. Tucker, is now living at 609 S. Monroe Street, Ruston, La. Her brother died two weeks after Brother Tucker's death, and she is now with the children at Ruston. Due to moving and circumstances, Mrs. Tucker has been unable to write each one personally, but deeply appreciates every expression of sympathy during her recent sorrow.

Rev. R. H. Clegg, the resourceful pastor at Broad Street, Hattiesburg, Miss., writes: "The work is taking shape and we are trying to get the church better organized. The people have received us very cordially, and are responsive to the leadership of the pastor. I have never served a people more appreciative of the pastor's efforts than the people of Broad Street." We thank Brother Clegg for twelve subscriptions.

Mr. Forest B. Jackson, a prominent young attorney of Jackson, Miss., has recently become a member of the law firm of Green & Green and will continue to make his home in the Capitol city. Those of us who have known him from childhood are not surprised at his increasing success. He is a faithful member of the Methodist Church and has been a worshiper at its altars all of his life, and the Advocate extends to him congratulations and every good wish.

Mr. W. E. Morgan, a useful member of the Methodist church at Greensburg, died in a hospital in Baton Rouge on Wednesday, January 28. Brother Morgan was sixty-one years of age and as the St. Helena Echo states, "had led an upright and useful life. He always stood for the right thing and his sad passing will be greatly mourned throughout this parish." He is survived by his wife and seven children. The Advocate extends sympathy.

Annuity Bonds

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J. F. RAWLS, Treasurer
GENERAL WORK, BOARD OF MISSIONS,
M. E. CHURCH, SOUTH
Box 510
NASHVILLE, TENNESSEE

PROTECTION
AGAINST OLD AGE

Mississippi Methodism lost one of its illustrious sons when Dr. Dabney Lipscomb passed to his reward on February 10. Dr. Lipscomb was a brother of the late Rev. T. H. Lipscomb, and Mrs. M. L. Hargrove, present instructor in Bible at the Texas Woman's College. He had not only taught for nearly half a century in the schools of Mississippi, but was an author of note and in the midst of all his duties he found time for the services of his church and devotion to his Lord.

Mrs. J. M. Wyatt, an elect lady of Mississippi Methodism, wife of the lamented J. M. Wyatt, has for several years been connected with Asbury College, Wilmore, Ky. Mrs. Wyatt is a sister of Senator-Elect Gore of Oklahoma and was connected with Whitworth College prior to her going to Asbury. Her many friends will welcome her back to Mississippi after the close of the present season.

Dr. Rolf Hunt and the other loved ones have the sympathy of their friends in the death of Mrs. Frances C. Hunt, his mother, who died at the home of her son, F. M. Hunt, in Hattiesburg, on February 17. The funeral was held hy Rev. W. H. Lewis, who was assisted by Revs. B. F. Lewis, L. L. Roberts and R. H. Clegg. Sister hunt had reached the ripe age of eighty-eight years and was full of faith and awaiting the summons when the Master called.

Rev. T. M. Browlee, pastor of Noel Memorial, Shreveport, received news just before going into his pulpit on Sunday morning, February 15, that his first grandchild was born in Clarksdale, Miss. The fond parents are Mr. and Mrs. Dan F. Crumpton, and their little son was named Dan, Jr. Notwithstanding this evidence of passing years Dr. Brownlee preached with youthful vigor on the subject, "The Symhpathetic Christ." We congratulate the parents and the grandparents and pray for the little child a life of great usefulness.

Rev. T. A. Ferguson, the studious and hard-working pastor at Meadville and Bude, Miss., has efficiently planned his work for the new year, and with the co-operation of his splendid people is expecting a successful year. We thank him for fourteen subscriptions to the Advocate. What he has done at Meadville and Bude could be duplicated in every charge of the three Conferences and would place the Advocate on a self-sustaining basis as well as enable it to render far better service.

Rev. J. O. Purcell, local preacher, a son of Rev. George D. Purcell, of the Louisiana Conference, has entered the (Nashville) Christian Advocate contest. He hopes to secure by this a five hundred dollar ($500) scholarship in order to complete his education. Anyone subscribing for the Christian Advocate may have it credited to young Brother Purcell and in so doing will receive one of the best Christian journals and help a worthy young man.

Rev. W. R. Lott, pastor, West Point, Miss., in writing of the sudden death of Mr. B. L. Smith, Jr., said: "On Monday, February 9, we lost one of our strongest laymen, who was true to his church and faithful to his Lord. At the time of his death he was chairman of the Board of Stewards, District Steward, and teacher of the Bible class. His entire talent and much of his time was given to the church. He was taken at the early age of forty-eight and will be sorely missed not only by our own church but all of the people of this section."

At the Episcopal Council of the Diocese of Mississippi, held at Biloxi, the following were elected to represent the diocese at the General Convention to be held in Denver, Colorado, next September: Clerical, Dr. Walter Capers, Revs. E. A. DeMiller, Charles Woodson, and Val. Sessions; Lay, Duncan Gray, E. R. Jonts, H. W. Wells, and Joseph Keuhnle. At a former General Session, Dr. Capers, rector, St. Andrews, Jackson, Miss., received a number of votes for bishop. He has an episcopal background, being a descendant of Bishop William Capers, of the Methodist Episcopal Church, South, "Founder of the Mission to the Slaves." Dr. Capers would worthily wear the honors of a bishop in his great Church.

ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION

The annual meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will he held in the chapel of the Board of Church Extension Building, 1115 Fourth Avenue, Louisville, Ky., beginning Wednesday, April 29, 9 a. m. All applications to be considered by the Board at its annual meeting must be in the hands of the secretary on or before March 31, 1931.

R. N. ALLEN, Acting Secretary.

FOR SALE OR RENT
Six-room cottage, No. 166, Seashore Camp Ground, gas and electricity. Can be rented by the month, half year, or year. Write Miss M. Rodd, 1235 St. Andrew St., New Orleans.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS OF RESPECT IN MEMORY OF THE LATE B. L. SMITH, JR.

In the still hours of night, on February 9, 1931, God in His infinite wisdom saw fit to call our dear brother and loved one to his eternal resting place.

Whereas, he was the teacher of the Clisby Class and was chairman of the Board of Stewards, and a staunch friend of the Methodist Church, and

Whereas, to those who knew the kindness and gentleness of his simple life and of his complete surrender to labor untiringly for his Master, and

Whereas, we wish to cherish his memory and express a deep sense of our loss in the wise counsel and true fellowship so much appreciated by us, and

Whereas, the Board of Stewards of the Methodist Episcopal Church, South, West Point, Miss., has sustained an irreparable loss in his passing; therefore, be it resolved,

1. That the members of this Board endeavor to follow the example set by him in faithfulness and service.

2. That we tender our deepest sympathy to the bereaved family, and commend them to the mercy and consolation of our Heavenly Father.

3. That a copy of these resolutions be spread on the minutes of this Board of Stewards and copies sent to the family, the West Point Times-Leader and to the New Orleans Christian Advocate and also to the Quarterly Conference.

Respectfully submitted,
JUDSON N. HARROLD,
BAILEY SCHUMPERT,
L. W. YEATES, Committee.

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Bayer Aspirin stops pain quickly. It does it without *any* ill effects. Harmless to the heart; harmless to anybody. But it always brings relief. Why suffer?
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WILLIAM HARRISON DONALDSON, youngest child of Mr. and Mrs. R. A. Donaldson (deceased), born February 1, 1886, died January 23, 1931. Between these dates there lived in Pontotoc County, Miss., a most useful and honorable citizen, who was most highly respected and beloved by the people of his church and community, a most devoted and loyal husband and father, for 27 years a faithful member of the Ebenezer Methodist Church, on the Algoma Charge, one of the sturdy, dependable kind that constitute the most valuable type of American citizenship. Honest, clean, high-minded, kind, loyal and true, few men are devoted to family and friends like Willie Donaldson. Married to Miss Beulah Whittington, of Pontotoc, Miss., in 1911, she with one son, Richard, a sister, Mrs. F. C. Spencer, and one brother, Walter Donaldson, mourns his going. He had been in ill-health for about two years, was patient and submissible, enjoying visits from his friends as few men do. The funeral services were conducted by the writer, assisted by the Rev. James T. McKibben; interment in the Pontotoc Cemetery. To the devoted widow, son, sister and brother, we extend heartfelt sympathy and point them to Christ, who can comfort them in their sorrow.

W. M. HESTER,
A Former Pastor.

On January 13, 1931, MR. GEORGE H. WASSON went to his eternal reward. Truly, as Dr. Peters, his pastor, said at this funeral, his outstanding characteristics were unselfishness, loyalty and faith. The greater part of his life was devoted to the care of his mother and sisters and he put aside all thought of self and of his own welfare until they were gone. Just two and a half years ago he married Miss Olive Moody, and so congenial and happy were they we can but wonder why he was called away, but it is not ours to question why, rather to believe that "all things work together for good to those who love the Lord."

Mr. Wasson was so loyal to his church—always in his accustomed place, greeting with his cordial smile all who entered the door and co-operating with every pastor that was sent to his church. Neither business or pleasure ever had precedence over his church.

His faith was great and yet as simple as that of a child, and all who knew him feel assured that his greeting at the Heavenly gate was, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." To his sorrowing wife and to other members of his famly we extend sympathy and we take comfort in the thought that if we lived as he lived, there will be a blessed reunion some glad day.

MRS. GEORGE S. BROWN.

Whereas, the Heavenly Father, in his loving Providence, has called to his eternal reward our brother, GEORGE H. WASSON, therefore be it jointly resolved by the Board of Stewards and Trustees of the First Methodist Church of New Orleans, La., that:

First, the First Methodist Church has lost one of her most devoted and loyal sons—"an Israelite indeed, in whom is no guile"—a man of broad vision, beautiful faith and loving heart.

Second, the Stewards and Trustees have lost a wise counselor, an indefatigable worker, a faithful officer who had rightly won a large place of leadership in the important affairs of the church. His life will be an inspiration to those of us who are left behind. He has "fought a good fight, he has finished his course, he has kept the faith: henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous judge, shall give him at that day."

Third, these resolutions are to be copied in the minutes of the stewards, published in the New Orleans Christian Advocate, and a copy sent to his beloved widow, whom we commend "to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified."

BOARD OF STEWARDS AND BOARD OF TRUSTEES, FIRST M. E. CHURCH, SOUTH, NEW ORLEANS, LA.

MRS. KATHERIN BARKER, age 84 years, widow of the late D. H. Barker, passed away at 4:30 p. m., January 18, 1931, at her home on Poplar Springs Drive, Meridian, Miss. The deceased is survived by three children, Mr. Albert Barker, of Los Angeles, Cal.; Mrs. Ella Gould, of Meridian, and Mrs. J. S. Suttle, of San Antonio, Tex. Also by Mr. Ryan Faulk, a grandson. She was laid to rest by the side of her husband, who had preceded her many years, in the Rose Hill Cemetery, Meridian. The funeral was conducted by her pastor, Rev. H. J. Moore, assisted by Rev. C. C. Jones, pastor of the Poplar Springs Baptist church. Many beautiful floral offerings expressed the love and respect of a multitude of friends. A long and useful life has been brought to a close here to enter into a fuller and more beautiful life beyond.

Her friend,
MRS. H. J. MOORE.

RESOLUTIONS

Whereas, God, in His infinite wisdom, has taken MRS. SALLIE A. MASSEY and MRS. MARTHA BOWIE LANGLEY from among us.

Whereas, the saintly fortitude of Mrs. Massey and Mrs. Langley, in hours of pain and sorrow, their unswerving loyalty to the cause of Christ, and their singleness of purpose in behalf of missions, have been an inspiration to all of us;

Whereas, we know that their blessed influence will be felt as the years go by;

Therefore, be it resolved, that we give this expression of our love for these saintly Christian workers and our appreciation of their beautiful Christian lives.

2. That because of their examples before us we increase our devotions to that cause for which they gave the last full measure of devotion.

3. That a copy of these resolutions be spread upon the minutes of the secretary's book, and copies be sent to their families, and copies be sent to the church papers, and also to the county papers.

Respectfully submitted,
WOMAN'S MISSIONARY SOCIETY,
OAKLAND MTHODIST CHURCH.
Oakland, Mss.

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SARDIS DISTRICT PASTORS' ASSOCIATION

The February meeting of the Sardis District Pastors' Association, Methodist Episcopal Church, South, was held at Coldwater Tuesday, Feb. 10. Rev. W. D. Bennett, of Crenshaw, president, called the meeting to order and Rev. R. S. Lawson conducted the devotionals. The program of the day was taken up and Rev. F. H. McGee and Rev. B. F. Hammond discussed "Church Advertising."

Rev. P. F. Luter, of Senatobia, preached at the eleven o'clock hour and the ladies of the Woman's Missionary Society served a lunch at the noon hour in the Sunday School rooms at the church. Rev. W. C. Beasley, pastor-host, acted as toastmaster and called on several of the preachers for remarks which livened the occasion. A special program of musical numbers was rendered by members of the Coldwater Methodist choir.

The afternoon sessions were given to discussion of the topics, "Are Our Revivals Too Short?" by Rev. E. L. Jernigan, and "The Place of Pageantry in Church Programs," by Rev. W. D. Bennett and Rev. W. C. Beasley. Rev. J. M. Bradley, presiding elder, led in a round table discussion of "What Constitutes an Ideal Quarterly Conference?"

The March meeting is to be held at Crenshaw Tuesday after the second Sunday.

W. C. BEASLEY, Secretary.

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Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Fayette, Miss.

ANNOUNCEMENT

The Twentieth Annual Meeting of the Mississippi Conference Woman's Missionary Society will be held in the First Methodist Church, Gulfport, April 7-10. A Workers' Conference is called for 2 o'clock, Tuesday afternoon, April 7. The opening session of the conference will be at 7:30 p. m., April 7.

Send names of delegates to Mrs. Carl Stingily, 1024 Second Street, Gulfport, Miss., not later than March 15.

The mid-day lunches for the delegates will be served by the Woman's Club, the price of these lunches being 50 cents each.

MRS. L. W. ALFORD, President;
MARY V. WEEMS, Rec. Sec.

"The missionary work of the Methodist Episcopal Church, South, is not all in foreign lands. America is also a mission field, and the work of the Church at home, exclusive of the vast activity of the thousands of self-supporting congregations, is almost as extensive as that in fields abroad. The various Annual Conferences alone spend nearly half a million dollars each year in supporting nearly 2,000 preachers in distinctly missionary territory within their own borders.

X. Y. Z.

Thanking you for your courtesy, I am, yours truly,

MRS. S. M. CAROTHERS,
Supt. of Pub.

ZONE MEETING AT LULA, MISS.

The Woman's Missionary Societies of Lula, Jonestown, Coahoma and Dundee, met in the Methodist church at Lula, in group meeting, January 21. The house was called to order by the chairman, Mrs. Geo. Morgan, of Rich, Miss., who presided over the meeting. Mrs. Gladney conducted the devotional, selecting 13th Chapter of Acts for the thought and meditation. In her comments she stressed the prayer life in our auxiliaries, reminding us of the early missionaries, whose every work in the building of His kingdom was born or had its beginning in prayer. Minutes of last meeting were read by the secretary, Mrs. T. G. Wilsford, of Lula. Roll call was as follows: Dundee, 9 present; Coahoma, 8; Jonestown, 15; Lula, 25. We were honored by the presence of two conference officers, Mrs. Ernest Moore, of Clarksdale, president of Missionary work, and Mrs. H. L. Talbert, also of Clarksdale, who is our district secretary. We were inspired and enlightened by Mr.s H. D. Corley, president of the Clarksdale auxillary, in her message to the group. Officers' training day was the main thought to be discussed, and Mrs. Watt, president of Jonestown auxiliary, arranged a get together of all officers to discuss plans for the year. We were dismissed with prayer by Mrs. Moore. After being served refreshments, we adjourned, feeling that it was a day well spent.

MRS. T. G. WILSFORD,
Sec. Zone Meeting.

ZONE MEETING, BAY ST. LOUIS, MISS.

A report of the zone meeting held at the Methodist church, January, 29, 1931, shows that much interest is manifest in this work as indicated by the splendid attendance and well outlined program.

Eighty delegates were present, including nearly all the pastors of the zone.

Bro. C. C. Clark conducted the morning devotionals; Bro. A. M. Broadfoot, the afternoon, and Bro. M. L. Burton, the consecration service at the close.

Mrs. C. C. Clark, zone chairman, had as her subject, "Beginning the Year Right."

The main address of the day was given by Mrs. E. T. Reimann, of Gulfport; subject, "Divine Gratitude and Our Subsequent Task."

Mrs. C. M. Shipp was selected new zone leader and Mrs. S. D. Siler, secretary.

Luncheon was served at Hotel Western.

* * *

Poplar Springs, Woodville, and Gloster are added to list of paid up auxiliairies.

* * *

A letter from Miss Ruth Heflin, who is now in Scarritt College, as she says, "studying to be better prepared for my work," states she was granted a furlough and took this advantage of entering Scarritt.

She says that Scarritt is wonderful, and it is so good to be with teachers, friends and classmates again. Scarritt is filled to overflowing—120 now eating in the dining room. She with 15 others is domiciled in Peabody College, because of lack of room.

Miss Heflin wishes to express heartfelt thanks and deep appreciation for the splendid co-operation of the North Mississippi and Mississippi Conferences in the Wesley House work, and hopes for a continuation of this beautiful spirit, which will be a source of encouragement to the new workers there.

The program of work as outlined for Miss Heflin is, "Methodism, Principles of Missions, the Rural Church, Religious Education in the Home, research work on Catholicism, and a systematic observance in Sunday school work." We rejoice with Miss Heflin that she has this wonderful opportunity and wish for her health and happiness.

MRS. T. B. COTTRELL.

METHODISM AND KINGDOM EXTENSION

Sixth Chapter

My Prayer

Give me of Thy bounty, Lord,
That I may scatter for thee abroad,
So many upon beds, so sick they lie.
Give me, Lord, their needs to supply.
Give me food and flowers, and love so dear,
A smile, a handclasp, a sympathising tear.
Give me of thy bounty for Jesus' sake,
That the joy of life to these I may take.

The poor, the naked, the hungry feed.
That blessed command may I ever heed.
Oh, Father, so much of pain and sorrow I see,
Give me of thy bounty that I may succor these.

Make me humble, that my walk with Thee
May be a blessing unto the least of these.
Make me faithful, worthy and pure.
An evangel of love to the sick and the poor.

MOLLIE McQUEEN WILLIAMS.
Magee, Miss.

Brightest

From three to twelve. That's the most important period in a child's growth. And that's the time many are retarded physically and mentally by energy-sapping constipation.

Watch your child, mother! At the first sign of bad breath, coated tongue, headache, biliousness, lack of energy or appetite, give California Fig Syrup.

This pure vegetable product will cleanse the little bowels without discomfort. It tones and strengthens weak stomach and bowels. In colds or children's diseases, employ its gentle aid to keep the system free from germs and waste.

Mothers everywhere are eager to tell how it helps children. Mrs. H. Mayer, 1737 Marburg St., Dallas, Texas, says: "I have used California Fig Syrup with Danny all his life in colds, biliousness, constipation, upsets, or children's ailments. It keeps him the brightest, happiest six-year-old I know."

Emphasize the name *California* when buying, to get the *genuine.*

CALIFORNIA FIG SYRUP
LAXATIVE-TONIC *for* CHILDREN

A Man of Rare Professional Judgment

The originator of Dr. Pierce's Golden Medical Discovery was the late Ray V. Pierce, M.D. At first he practised medicine in Western Pennsylvaania and his unusual ability and success were soon recognized there. Then he moved to Buffalo, N. Y., and established the World's Dispensary, where his famous remedies have ever since been made.

Each succeeding year the sale of **Dr. Pierce's Golden Medical Discovery** has been greatly increased. Evidently people appreciate the fact that it increases the appetite, stimulates the digestion, helps to enrich the blood, clears the skin of eruptions and blemishes, and makes both men and women feel as they did when they were young. It contains no harmful ingredient. Ask your druggist for

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W. F. GRAY'S GENUINE OINTMENT PRICE 25¢ NASHVILLE, TENN.

Boils and carbuncles yield readily to
Gray's Ointment
Relieves the pain and hastens recovery.
At all drug stores. For free sample write
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Mothers, Mix This at Home for a Bad Cough

You'll be pleasantly surprised when you make up this simple home mixture and try it for a distressing cough or chest cold. It takes but a moment to mix and costs little, but it can be depended upon to give quick and lasting relief.

Get 2½ ounces of Pinex from any druggist. Pour this into a pint bottle; then fill it with plain granulated sugar syrup or strained honey. The full pint thus made costs no more than a small bottle of ready-made medicine, yet it is much more effective. It is pure, keeps perfectly and children love its pleasant taste.

This simple remedy has a remarkable three-fold action. It goes right to the seat of the trouble, loosens the germ-laden phlegm, and soothes away the inflammation. Part of the medicine is absorbed into the blood, where it acts directly upon the bronchial tubes and thus helps inwardly to throw off the whole trouble with surprising ease.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form, and known as one of the greatest healing agents for severe coughs, chest colds and bronchial troubles.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

How Doctors Treat Colds and Coughs

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results. In millions of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish,—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE........Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE.........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

NORTH MISSISSIPPI CONFERENCE

District Federations of Adult Classes were held last week at Winona and Sardis. These federations were well attended. Rev. C. A. Parks of Amory was present and made a very fine address at both federations. Others took part on the program. These were the first such meetings ever to be held in the Conference. A conference federation was held some years ago, but these were the first district federations, so far as we are able to recall, ever to be held in this Conference. Prof. J. R. Brinson of Kilmichael is president of the Grenada District Federation, and Mr. Bernie Friend of Sardis is president of the Sardis District Federation. Definite plans were made for a bigger and finer meeting of these federations in the spring.

We are holding a standard training school at Amory this week. This is a specialization school. "Junior Worship" is being taught by Miss Martha DuBerry of Nashville, now, but we claim her as our own; "Intermediate-Senior Materials and Methods" is being taught by Rev. Dawson Bryan of Owensboro, Ky.; and "Religious Education of Adults" is being taught by Rev. R. G. Lord. About 70 are enrolled in the three classes and there is a very fine spirit in the school. It is a real school. Specialization classes with over twenty enrolled in them are rather unusual. Rev. C. A. Parks and Rev. W. R. Hammontree, as well as many of the local people, have been very diligent in their preparation for the school.

We are glad to report that the Home and Foreign Missionary Enterprise or Dual Special Offering was more than $100 more for January than for December, but it is far from what it should be. A very interesting fact connected with this offering is that almost without an exception, where banks have failed or closed the schools have continued this offering. We appreciate this splendid loyalty. If many other schools had the same loyalty and desire to help, we would see this offering mount to the highest figure that it has ever reached.

Are you doing your best to put missionary training in your Sunday school? What can you do?

1. Secure the missionary literature of our church. It may be had in abundance. It is suited to the different departments and classes in the school.

2. Put someone in charge of missionary education in the Sunday school or the whole church.

3. Put on regular programs bearing on missions. These programs are found in "The Workers' Council" and in the little leaflet, "Here and There." "The Missionary Voice" is considered the best missionary journal on the North American continent. Much fine material is to be found in it for making up real good programs.

4. Enlist your school in the Home and Foreign Missionary Enterprise. This is the Fourth Sunday offering or the project supported by the fourth Sunday offering. This fund does missionary work in our own conference and in the Church as a whole. Our work in China is largely dependent upon the Sunday schools of our church for its support. Many weak schools, both in our conference and throughout the whole Church, are dependent upon this offering for life. Every school should be glad to support this worthy project.

R. G. LORD.

MISSISSIPPI CONFERENCE NOTES

The program for Epworth League Anniversary Day is in the March issue of the Epworth Era.

If you do not subscribe for the Era buy this copy. If you do not have an Epworth League in your church, get this program put on so that the needs of young people will be brought to the attention of your church.

The collection taken at this time will go to the aid of young people's work.

This program, properly held, will aid the work of the entire church. Give a night service to this and reap the benefit.

* * *

The Christian Education Institutes just closed were the most successful institutes it has ever been my privilege to attend. Many who attended came to thank us for the good they received. There were more Sunday school superintendents, more adult Bible class teachers, more workers with young people, and more children's workers than we have ever had before.

These were not institutes of speeches, but of conferences. Many expressed it; "We got a chance to say something."

Mrs. W. H. Watkins of Jackson, Miss., rendered valuable service not only in leading the adult section of the institutes but in furnishing the transportation for four of the team. The conference is greatly indebted to Mrs. Watkins for this fine contribution. Mrs. Watkins also attended the General Workers' Council at Nashville on her own expenses to equip herself for this service.

Mrs. C. F. Nesbitt, Jackson, Miss., led the young people's group. Many fine movements have already developed from her work with these groups. Mrs. Nesbitt paid her own way to Nashville that she might be present when the young people's work was discussed and become acquainted with the work first hand.

Rev. J. B. Cain, Forest, Miss., assistant to the executive secretary, rendered valuable aid both in the young people's sections and in the general discussion. His loyalty and help were greatly appreciated.

Mr. O. C. Hull, Lawrence, Miss., rendered most valuable service to the administration group. He also had the responsibility of presenting the Extension Program to the entire group.

Miss Doris Alford and the district secretaries of children's work had exceptionally profitable group meetings with children's workers. Miss Alford performed a real service to the entire group in teaching good children's hymns.

It is necessary here to give thanks to the loyalty and real service of the presiding elders, without whom these institutes could not have been possible. With such co-operation anything is possible.

Three districts were suffering a scourge of flu which curtailed the attendance at these meetings. Several of the preachers were held at home because of sickness. Below is given the attendance in comparison with last year that you may see the improvement. Number of preachers present last year, 94; this year 119; churches represented in 1930, 111; this year, 153; visitors last year, 2; this year, 24; people present last year, 566; this year, 713. Both years we had 100 per cent attendance of the presiding elders. An attempt was made to present every phase of the entire program. We feel grateful for the fine spirit of co-operation which made this series of meetings possible.

Pray for the work and the workers.

JOHN C. CHAMBERS.

"BEST MEDICINE I HAVE EVER USED"

Only Remedy To Ever Have Done Me Any Lasting Good

Mrs. Lula Patterson

"I am glad to make this statemet in behalf of Miller's Herb Extract, formerly called 'Herb Juice'," says Mrs. Patterson, Birmingham, Ala. "This medicine has done me more good than anything I have ever used, and I have tried everything that promised relief with no results to speak of. When I began using Herb Extract I was underweight, and lost considerably in weight and strength, felt weak, nervous and badly rundown all the time. Each day I was in misery. I carried on with my work as best I could, just didn't want to give up, but it was agonies for me while I endured it. Friends knowing of my poor state of health, advised me to try a bottle or two of Herb medicine. They told me of numerous cases where it has actually brought health and strength to people when everything else had utterly failed to do any good. I started on the Herb medicine immediately. And to my surprise, I begun to improve rapidly and my continued use of this remarkable remedy has restored my health. I am free from constipation, bowels are regular, stomach is in fine condition. I sleep fine and eat hearty three times a day, have lots of energy; this means so much to me. I am actually gratified, beyond words to express, over my improved condition of health."

You don't need any pills with this medicine. It's a real medicine within itself, and guaranteed to give results.

A medicine you can take three or four bottles of without seeing any results is not much medicine. Miller's Herb Extract (known as Herb Juice) gives overnight results. Get it at your druggist.

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LIQUID or TABLETS
Cure Colds, Headaches, Fever
666 SALVE
CURES BABY'S COLD

One Cent a Day Pays Up To $100 a Month

The Postal Life & Casualty Insurance Co., 59 Dierks Bldg., Kansas City, Mo., is offering a new accident policy that pays up to $100 a month for 24 months for disability and $1,000 for deaths—costs less than 1c a day—$3.50 a year. Over 68,000 already have this protection. Men, women and children ages 10 to 70 eligible. Send no money. Simply send name, address, age, beneficiary's name and relationship and they will send this policy on 10 days' FREE inspection. No examination is required. This offer is limited, so write them today.

For COLDS And ACHING

TAKE Capudine at once for fresh colds and aching. It relieves the aching head and back and reduces tendency to congestion and feverishness, soothes the nerves and promotes quicker recovery. Contains no narcotics. Does not upset the stomach.

10c, 30c and 60c bottles at drug stores

CAPUDINE--Liquid

Important Announcement

Do you know that when you visit
NEW ORLEANS
You can stop at the famous
St. Charles Hotel
and enjoy its improved facilities and beautiful appointments at a rate of $2.50 per day for room with nearby bathroom or for $3.00 per day with private bathroom and only $1.50 per day for additional person in room. Other rooms at prices to suit all demands . . . .
The St. Charles is much favored by ladies traveling alone
HOSPITALITY AND SERVICE IMPERATIVE
Alfred S. Amer & Co. Ltd. ~ PROPRIETORS

NOTICE TO PASTORS AND S. S. SUPTS. OF COLUMBUS DISTRICT

The chairman and the Executive Secretary of the Board of Education had requested Rev. J. A. George and me to look after the observance of Sunday School Day in the Columbus District. This year it is more urgent than ever before that we observe this day. The time set is either the first or third Sunday in April or as near thereto as possible. Programs for small schools or large schools can be secured free from the office at Grenada. If you do not have a program, please take on offering anyway and send it in.

W. R. LOTT.

West Point, Miss.

EPWORTH LEAGUE—NORTH MISSISSIPPI

Dear Leaguers: There will not be many more moons before we have our Assembly at Grenada. You will want to mark off the days on your calendar from June 15-19 It will be too bad for you to have some other engagement for that time. All roads should lead our young people to Grenada College that week. If you get on the wrong road you will miss a lot of wholesome fun that week. Pack up your troubles and leave them at home and come on to the Assembly.

We are expecting to have a great Assembly. Dean W. C. Newman has been very successful in his efforts to get a splendid faculty lined up for us. Some of the outstanding men of our Conference will be on the faculty this time. The courses which have been planned will be of great value to you. We have added a course in church music which we believe you will enjoy and appreciate. You will have the privilege of studying the Bible, missions, recreation and various other subjects in which you are vitally interested.

Those of you who have attended the Assembly know what a wonderful time we have there. Many happy memories come rushing into our minds when we think about our experiences at the Assembly in the days that are gone. We want to continue these rich experiences of fine fellowship and wholesome recreation at the Assembly this year. You can't afford to miss this fine fellowship.

We are very sorry to report that Mrs. S. E. Ashmore, secretary of the Greenwood District, has had to give up her work on account of illness. Mrs. Ashmore has made us a very faithful and efficient district secretary. Her district went away with the banner last year. We hope she will be able to be with us at the Assembly this year. She makes a very valuable contribution to the Assembly. Miss Rosa Lee Price is now acting as secretary of the Greenwood District. Miss Price has been assistant secretary of that district for some time. Her home is at Itta Bena, Miss.

The Rt. Rev. Shed Hill Caffey, one of our very efficient young pastors of the Conference, is doing well the work which has been committed to him. Brother Caffey is pastor at Belzoni and he has recently organized a Senior Leaguo and a Hi-League at his church. They have about fifty young people to participate in their programs each Sunday evening. Brother Caffey knows how to get hold of the young people.

Another one of our young pastors is on the job. Rev. W. W. Bruner of Valden has recently organized a Senior League at his church with about twenty-five members. This is Brother Bruner's first year at Vaiden, and we are glad to know that he is getting started off so well.

The Rev. Carl Oakes of Maude, Mississippi, is looking after the interests of his young people. He has a very active League at his church and of course these young people have a very active pastor. At our last Annual Conference Brother Oakes was demoted from the Grenada District to the Greenville District.

Yours sincerely,

WM. L. ROBINSON.

THE LAXATIVE WITH HIGHEST ENDORSEMENT

When you get out of bed feeling headachy, sluggish, weak, half-sick, here's a simple measure that will have you feeling yourself again in a jiffy.

Take a little Phillips Milk of Magnesia in a glass of water—or lemonade. Two to four tablespoonfuls is the usual adult dose. Taken in lemonade, Phillips Milk of Megnesia acts like citrate of magnesia. Take it like this an hour before breakfast. By the time you leave home, you'll be surprised by your improvement.

As a mild, safe, pleasant laxative, Phillips Milk of Magnesia has the highest medical endorsement. As an anti-acid to correct sour stomach, gas, indigestion, biliousness, it has been standard with doctors for over fifty years. To know its quick relief in digestive and eliminative troubles of men, women, children—and babies—is to keep a bottle always handy.

Full directions for all its uses come with every bottle. All drug stores have the generous 25c and 50c sizes.

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GENUINE NEW ORLEANS COFFEE

You can now make, in your own home, genuine New Orleans Coffee as delicious as the coffee for which New Orleans is famous.

The Luzianne New Orleans Coffee-Maker brews 4 cups of perfect coffee in 4 minutes.

Ask your grocer. Or send $1.00 and your grocer's name to us.

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EPWORTH LEAGUE—LOUISIANA CONFERENCE

Dear Young People: What are your plans for Anniversary Day? You have received the March Epworth Eras and now have access to the program for the observance of this day. The program is listed for March the 22nd. but we are asking Louisiana Leaguers to observe an earlier date if possible. Many letters have come in from presiding elders and district secretaries stating that they were promoting plans in their particular districts.

Mr. McLellan and I have had some interesting contacts with our workers in Lake Charles and Baton Rouge Districts in the past two weeks. We held group meetings in Many, DeRidder, Lake Charles, Crowley and Lafayette in Lake Charles District. In Baton Rouge District our meetings were in Baton Rouge, Hammond and Bogalusa. We thank the churches in the surrounding towns that made a special effort to attend these meetings. It is our intention to present our new program of organization to the local churches as quickly as possible and these group meetings are expressly for that purpose.

It was my pleasure to be in the homes of friends whose delightful hospitality I always appreciate. To be with Katherine Stevens and Mrs. Richard Frasier in Many, Mrs. Pfost, Mrs Raggio and Mrs. Akers in DeRidder,

(Continued on Page 16)

HOLY LAND

Personally conducted by Dr. J. J. Wicker, Dr. J. McKee Adams, Professor Southern Baptist Theological Seminary, and Rev. Harry M. Lintz, Moody Bible Institute.

GREAT CHRISTIAN CRUISES

The Mediterranean, Azores, Greece, Turkey, Roumania, Palestine, Egypt. 98 days.

May 26 to August 31—Only $795.00

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Woman's Dreaded Forties

PHYSICIANS call this period "Menopause." It is the dreaded Change of Life. Women should face this period with well-balanced health, or dangerous symptoms may appear. This is the time when deficiencies in general health must be helped. Every woman approaching middle age should take Dr. Pierce's Favorite Prescription, that splendid herbal tonic.

Every package of Prescription contains a Symptom Blank. Fill out the Blank and mail it to Dr. Pierce's Clinic, Buffalo, N. Y., for FREE medical advice.

Pay the Postman. Send no money. Frostproof Cabbage and Onion plants, leading varieties 500, 60c; 1000, $1.00; 3000, $2.40. Immediate shipment, satisfaction guaranteed. Jefferson Farms, Albany, Ga.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

This Woman in 4 Weeks Lost 17 Pounds of Fat

Here's a letter written October 21, 1929, by Mrs. Fred Barringer of Lewistown, Montana, that ought to be read by every overweight woman in America.

"Gentlemen: I started taking Kruschen every morning as directed as I was very much overweight and wanted to reduce.

"I had tried going an a diet but would get so hungry that my diet would not last long, so I decided to give 'Kruschen Salts' a fair trial. The day I started to take them I weighed 256 lbs. and at present, which has just beeen four weeks, I weigh 239 lbs. And I must say, I feel better in every way, besides looking much better.

"May all large people, both men and women, who want to reduce in an easy way, give Kruschen Salts a fair trial. I am sure it will convince anyone."

A bottle of Kruschen Salts that lasts four weeks costs but 85c at your druggist's or any drug store in America. Take one half teaspoon in a glass of hot water before breakfast every morning. To help reduce swiftly cut out pastry and fatty meats and go light on potatoes, butter, cream and sugar.

The Kruschen way is the safe way to reduce—Try one bottle and if not joyfully satisfied—money back.

SOUTHERN GROUP MEETING OF NEWTON DISTRICT

"We feel things are not so bad after all," remarked a fine Christian lady of Bay Springs (where the meeting was held, January 22) after the rendering of the program. "We feel like we have been to an old-fashioned revival," said another, after the meeting closed.

Brethren, the Lord was sure there with us! The two devotional meetings, by Bros. Higginbotham and Broadus, were spiritual and to the point, and Bro. Henry Wood fired and almost electrified us with a sermon just before noon. "Happy is that people . . . . whose God is the Lord," was his text, and you can guess his subject, "The Happiness of the People of God." No more opportune time, surely, could have been for this subject—when the morale of the people is so low, and depression on every side—what a spiritual tonic to hear such a victorious note! My brethren, I heard, saw and felt enough at this meeting to fully convince me, with Roger Babson, that a nation-wide revival will save us, and it is all that will save us, too! So help me God, I want to do my part!

An informal discussion of "The Importance of the Cultivation Period" of the Kingdom Extension campaign, preceded the sermon. It was interesting.

The ladies of Bay Springs refreshed us so generously with an appetizing spread at the noon hour—just like them!

In the afternoon the subjects, "The Pastor's Duty in the Cultivation Period," and "The Layman's Duty in the Cultivation Period," were discussed.

Rev. J. W. Thompson was elected chairman for the ensuing year, and J. A. Wells, secretary.

Sorry our presiding elder, Rev. Henry A. Gatlin, was unable to be present, being indisposed, and Brother Preston Blackwell's wife's condition kept him from attending, though we are glad she is better at this writing. Brother W. L. Blackwell, too, was not well, which kept him away. Didn't know why Brother Ware wasn't present. The following were present: Brothers H. A. Wood, G. A. Broadus, G. H. Jones, L. J. Snellgrove, C. Y. Higginbotham, J. W. Thompson, W. W. Nelson and J. A. Wells. Yes, and Brother W. J. Ferguson was not well, which kept him away. Sorry any one had to miss this splendid meeting. The attendance was small. Local attendance was good. On with the revival.

J. A. WELLS, Sec.

HONOLULU LETTERS

Honolulu, the melting pot of the world, hula dancers, palm-lined avenues, eternal springtime, flowers, surf riders, beaches, volcano craters, mountains, beautiful homes, fine schools, and business houses that any large city would be proud of—that is Honolulu. One reads of this beautiful land and then does not know what to expect; because no one could ever picture the place as pretty as it really is. The name it goes by, "The Paradise of the Pacific," describes the island as near as one could. It really is a paradise.

When one comes to Honolulu, there is one thing that he is interested in, the world-famous beach, Waikiki. On this beach we find hundreds of tourists and natives lying around basking in the sun. Some are there for the sun, some for a swim, some for sight-seeing, and others for the one great sport, surf-riding. You may have an idea that surf-riding is easy; but, after trying it for hours, I say that it is difficult. The natives ride with the greatest ease and dignity. The surf at Waikiki is very powerful, and when one is lucky enough to catch a wave the fun begins. It all depends upon the rider as to whether he will be able to keep the wave or not. The natives stand erect on their boards, while the beginner lays down and clings tight to his board, and then it sometimes gets away and lands on his head. It is all in the game, however, and one may expect a little punishment while he learns how to ride.

On New Year's night Honolulu is wide open. One of the largest hotels, the Moana, opened this New Year with a big dinner and dance. The tourist season begins with New Year, and it is the night for the Japanese to celebrate. All Japanese are a year older that night, for they all use it as their birthday. If they are born in November or any other time beside the first of January, when New Year comes they are one year old and thereafter use the New Year as their birthday. It is a part of their religion to drink sa-ke, a Japanese intoxicant, at this time, whether they drink at any other time or not.

On New Year's night the boys here at school, there were about seven, got two chickens and stuff to go with them. They cooked what is known as chicken hecker. It is a Japanese food. The chickens were cut up into small pieces. The bones were cut up with the meat, and this was cooked with chopped up onions, potatoes, long rice, and several other things that I had never heard of before. At about 11:30 p. m., they invited me down to eat with them. They had a big pot of rice to eat with this mess. I tried it but I couldn't get away with much of it. We ate with chop sticks. Believe me that is a job. I certainly am glad I am not an Oriental.

In Honolulu is found every nationality in the world. The largest per cent are Orientals. These are very interesting people. They are so bound by traditions that it is very hard to change their ways. It is very interesting to go down to River Street, where they have their stores. They can all talk some English, but it is very hard to understand. They have their own Japanese and Chinese signs, which could easily make one think that he was in the Orient.

I went to a Hawaiian Luau the other night with Bill. Now, a Luau is a big feast. It was given by some of Bill's friends and he took me. It is of course given for profit. The tourists are invited and they have to pay $5 for a ticket.

The first thing we noticed was a mound of dirt out in the side yard, and upon inquiry I was told that it was where they were cooking their pig and potatoes. In about fifteen minutes after we arrived we were told to go out and watch them take the pig out of the ground. They started to take the dirt away and we saw the steam start rising. We were told that the Hawaiians cook their meat this way all the time. The pig is cleaned well and then a fire is built down in a hole which is about 18 inches deep. This fire burns till they heat rocks are red hot. These rocks are put around in the hole and then the pig is put in on them and then some of the rocks are filled in on top of the meat.

In with the pig are put fish, potatoes and other things they want to cook with it. They then cover the pig with leaves so that no dirt can get to the meat. After everything is covered with the leaves, the dirt is put on and the heat is thus kept down in the hole with the pig. These tel leaves are long and wide. It takes about three hours for the pig to cook under the ground, and when it comes out it is certainly well cooked as it comes to pieces when they take it out of the pit.

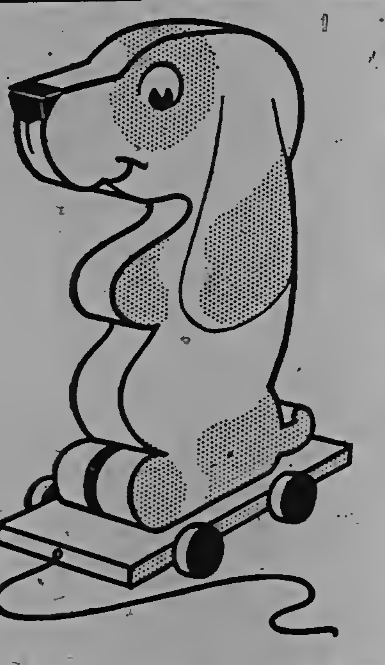
In about fifteen minutes we were invited to go to the table and start to eating. It all looked good, and most of it was; but there was stuff there that it is hard to believe was made to be eaten. We were told what each bowl of stuff was called and what it was made of. We were told also that we were to eat with our fingers. The Hawaiians had no knives or forks. We had a fork and spoon at our places if we wanted to use them, but I preferred to go native and eat with my fingers. I was quite greasy when I finished, but it was lots of fun.

The best known Hawaiian food is poi. This food is made from the root of a plant called tara, which looks a great deal like the elephant-ear plant. They take this root and pound it into a flour which is very sticky. This is then cooked and looks very much like glue. It is also sticky like glue. The way this is eaten is to stick one, two or three fingers in the bowl and then take it to your mouth, then pull your fingers out with a smack, so that it will sound like it tastes good. I couldn't eat much of the poi, but Bill seemed to enjoy his, the way he went for it. We had pineapple and other things for dessert. These other things were made largely from cocoanut milk and were quite good.

One could write for weeks and still have plenty to tell about this place that has not been yet told by any one. There seems to be something new every day—especially for a newcomer.

DONALD LEWIS.

It is a mark of distinction to be a reader of this paper. Don't fail to et our advertisers know it. When answering their ads, mention this paper.



WHEN CHILDREN FRET

THERE are times when a child is too fretful or feverish to be sung to sleep. There are some pains a mother cannot pat away. But there's quick comfort in Castoria!

For diarrhea, and other infantile ills, give this pure vegetable preparation. Whenever coated tongues tell of constipation; whenever there's any sign of sluggishness. Castoria has a good taste; children love to take it. Buy the genuine—with Chas. H. Fletcher's signature on wrapper.

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Mrs. Winslow's Syrup used for nearly 100 years, is made especially for infants and children. Keep it handy and use it for constipation, colds, stomach ache, teething and similar ills of children.

Harmless. Contains nothing your own doctor wouldn't prescribe. At all druggists.

Send for Mrs. Winslow's Diet Instruction Book for Baby. It's full of valuable information and it's FREE.

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Will Write to Any Woman

"I took Lydia E. Pinkham's Vegetable Compound both liquid and dry form before my children were born. A woman in a hospital in Missouri told me about it. Although I am rather small and delicate I have had five healthy children. I feel well and strong and I am not nervous like I used to be. The Compound has helped me more than anything else. If any woman will write, I can tell her more about my case."—*Mrs. W. Haynes, 9152 110 St., Richmond Hill, New York.*

Lydia E. Pinkham's Vegetable Compound

Lydia E. Pinkham Med. Co., Lynn, Mas

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven District—Second Round

Hazlehurst, Mar. 1, 11 a.m.; Apr. 22, 5 p. m.
Crystal Springs, Mar. 1, 7:30 p. m.; Apr. 22, 7:30 p.m.
Osyka, at Muddy Springs, Mar. 15, 11 a. m.; 1:45 p. m.
Pearl River Ave., Mar. 15, 4 p. m.; 7:30 p. m.
Summit, at Topisaw, Mar. 21, 11 a. m.; March 22, 7:30 p. m.
Magnolia, Mar. 22, 11 a. m. and 2 p. m.
Monticello, at Tilton, Mar. 29, 11 a. m. and 1:45 p. m.
Bogue Chitto, at Bogue Chitto, Mar. 29, 4 p. m. and 7:30 p. m.
Barlow, at Rehobeth, Apr. 4, 11 a. m. and 1:30 p. m.
Wesson, Apr. 5, 11 a. m.; Apr. 15, 7:30 p. m.
LaBranch Street, Apr. 5, 7:30 p. m.; May 6, 7:30 p. m.
Adams, at Smithdale, Apr. 12, 11 a.m. and 1:30 p. m.
Meadville, at Quentin, Apr. 12, 4 p. m. and 7:30 p. m.
Scotland, at Bethesda, Apr. 18, 11 a. m. and 1:30 p. m.
Brookhaven, Apr. 19, 11 a. m.; Apr. 20, 7:30 p. m.
Georgetown, at Thompson's, Apr. 19, 2:30 p. m.
Forworth, at Hopewell, April 26, 11 a.m. and 1:45 p.m.
Bayou Pierre, at Pleasant Ridge, May 3, 11 a. m. and 1:45 p. m.
Tylertown, at Knoxo, May 10, 11 a. m. and 2:30 p. m.
Centenary, May 10, 7:30 p. m.
Gallman, at Beauregard, May 17, 11 a. m. and 1:45 p. m.

J. L. DECELL, P. E.

Hattiesburg District—Second Round

Magee, at Pinola, Mar. 8, 11 a. m.; 2:30 p. m.
Collins, at Seminary, Mar. 15, 11 a. m.; 2:30 p. m.
Leakesville, at Winston Chapel, Mar. 22, 11 a. m.; 2:30 p. m.
Lucedale, at Lucedale, March 22, 7:30 p. m.
New Augusta, at Oak Grove, Mar. 29, 11 a m..; 2 p. m.
Eucutta, at New Hope, Apr. 5, 11 a. m.; 2 p. m.
Ellisville, at Moaselle, Apr. 12, 11 a.m.: 2 p. m.
Purvis, at Purvis, Apr. 12, 7:30 p. m.
Prentiss, at Bassfield, Apr. 19, 11 a. m.; 2 p. m.
Mt. Olive, Apr. 19, 7:30 p.m.
Williamsburg, at Good Hope, Apr. 26, 11 a. m.; 2 p. m.
Petal, at Dixie, Apr. 26, 7:30 p.m.
Hattiesburg, Main St., Apr. 27, 7:30 p. m.
Sumrall, at Sumrall, Apr. 29, 7:30 p. m.
Richton and Piave, at Piave, May 3, 11 a.m.; 2 p.m.
Hattiesburg, Court St., May 5, 7:30 p. m.
Silver Creek, at Bethel, May 6, 11 a. m.; 2 p. m.
Hattiesburg, Broad St., May 6, 7:30 p. m.
Heidelberg, at Sandersville, May 10, 11 a. m.; 2 p. m.
Bonhomie, at Bonhomie, ——— ———.

The District Conference will meet at Broad Street, April 21-22. Please elect delegates and send names to Rev. R. H. Clegg and to me.

W. A. HAYS, P. E.

BACKACHE SPELLS

This Lady's Husband Urged Her To Take Cardui.—Soon Benefited.

Troy, Ala.—"Cardui has done me good, and it has done my 16-year-old daughter so much good," says Mrs. J. W. Jinright, of this place, "that I felt I wanted other women to know the facts about it, so I wrote to The Chattanooga Medicine Co., telling them about my experience with this medicine, Cardui.

"I have used it at intervals for sixteen years, when I suffered from weakness, and it always helped me.

"Mostly I was afflicted with bad spells of backache. At times I felt as if my back would break. I would drag one foot after the other, in a helpless sort of way, and once I got down in bed. My husband urged me to take Cardui, and I soon found what a fine medicine it really was.

"When my second child was little, I was in very bad health. I did not pick up as I should have. I was weak and sickly. I do not believe that I would have come through, but for Cardui."

Thousands of other women have written to tell how Cardui had helped them to health.

Cardui is a purely vegetable remedy and contains nothing harmful or injurious. It may be safely taken by a delicate young girl as well as by a feeble old lady. NC-242

Take
CARDUI
50 YEARS OF USE BY WOMEN

Jackson District—Second Round

Benton, at Benton, Mar. 8, 11 a. m. and 2 p.m.
Jackson, at Millsaps Memorial, Mar. 8, 7:30 p. m.; Mar. 30, 7:30 p. m.
Flora, at Flora, Mar. 15, 11 a.m. and 2:30 p. m.
Madison and Pocahontas, at Pocahontas, Mar. 15, 7 p. m.; Mar. 18, 10 a. m.
Edwards, at Learned, Mar. 22, 11 a. m. and 2 p. m.
Jackson, at Glendale, Mar. 22, 7:30 p. m.; April 1, 7:30 p. m.
Fannin, at Oakdale, Mar. 27, 11 a. m. and 2 p. m.
Florence, at Monte Rey, Mar: 29, 11 a. m. and 2 p. m.
Jackson, at Grace, Mar. 29, 7:30 p. m.; Apr. 8, 7:30 p. m.
Mendenhall and D'Lo, at D'Lo, Apr. 5, 11 a.m. and 2:30 p.m.
Yazoo Circuit, at Pleasant Hill, Apr. 12, 11 a. m. and 2 p. m.
Eden and Bentonia, at Eden, Apr. 12, 4 p. m. and 7 p. m.
Bolton and Raymond, at Bolton, Apr. 19, 11 a. m. and 2 p. m.
Clinton, at Clinton, Apr. 19, 4 p. m. and 7 p.m.
Terry, at Byram, Apr. 26, 11 a. m. and 2:30 p. m.
Jackson, at Galloway Memorial, Apr. 26, 7:30 p. m., and Apr. 29, 7:30 p. m.
Harrisville, at Harrisville, May 3, 11 a. m. and 2 p. m.
Vaughan, at Ellison, May 10, 11 a. m. and 2 p.m.
Camden, at Farmhaven, May 17, 11 a. m. and 2 p. m.
Canton, at Canton, May 17, 7:30 p. m., and May 18, 7:30 p.m.
Brandon and Pelahatchie, at Brandon, May 24, 11 a. m. and 2:30 p. m.
Jackson, at Capitol Street, May 24, 7:30 p. m., and May 29, 7:30 p. m.
Satartia, at Wesley Chapel, May 31, 11 a.m. and 2 p.m.
Yazoo City, May 31, 7:30 p. m., and June 3, 7:30 p. m.

District Conference at Canton, April 28, at 9 a. m.

J. T. LEGGETT, P. E.

Meridian Dist.—Second Round

DeSoto, at Hopewell, Mar. 7 and 8, 11 a.m.
Quitman, Mar. 8, 7:30 p.m.
Matherville, at Salem, Mar. 14 and 15, 11 a.m.
Shubuta, Mar. 15, 3:30 and 7:30 p.m.
Scooba, at Binnsville, Mar. 22, 11 a.m.
DeKalb, at New Hope, Mar. 22, 3 p.m.
Meridian, 7th Ave., at Pine Springs, Apr. 5, 11 a.m.
Porterville, at Briggs Chapel, Apr. 12, 11 a.m.
Lauderdale, at E. Mills, Apr. 12, 3:30 and 7:30 p.m.
District Conference at Scooba, Apr. 16-17.
Pachuta, at McGowan, Apr. 19, 11 a.m.
Meridian, Poplar Springs, Apr. 19, 7:30 p.m.
Buckatunna, at Buckatunna, Apr. 26, 11 a.m.
Waynesboro Cir., at Pleasant Grove, Apr. 26, 3:30 p.m.
Waynesboro Sta., Apr. 26, 7:30 p.m.
Cleveland, at Mellen, May 9 and 10, 11 a.m.
Vimville, at Pleasant Hill, May 17, 11 a.m.

T. J. O'NEIL, P. E.

Newton District—Second Round

Rose Hill, at Hopewell, Mar. 8, 11 a. m. and 1:30 p. m.
Newton, Mar. 8, 7 p. m.; May 6, 7:30 p. m.
Forest and Morton, at Forest, Mar. 15, 11 a. m. and 2:30 p. m.
Shiloh, at Clear Creek, Mar. 22, 11 a. m and 1:30 p. m.
Trenton, at Independence, Mar. 29, 11 a. m. and 1:30 p. m.
Harperville and Lena, at Contrel, Apr. 3, 11 a. m. and 1:30 p. m.
Walnut Grove, at Madden, Apr. 5, 11 a. m. and 1:30 p. m.
Homewood, at Gasque, Apr. 11, 11 a. m. and 1:30 p. m.
Raleigh, at Burns, Apr. 11, 3 p. m., and Apr. 12, 11 a.m.
Carthage Ct., at Freeny, Apr. 19, 11 a m. and 1:30 p. m.
Carthage Sta., Apr. 19, 7:30 p. m.
Chunky, at Meehan, Apr. 26, 11 a. m. and 2 p. m.
Decatur and Hickory, at Hickory, Apr. 26, 4 p. m. and 7:30 p. m.
Lake, at Conehatta, May 3, 11 a.m. and 1:30 p. m.
Philadelphia Ct., at Mars Hill, May 10, 11 a. m. and 1:30 p. m.
Union, at Union, May 10, 4 p. m. and 7:30 p. m.
Burnside, at Hope, May 17, 11 a. m. and 1:30 p. m.
Philadelphia Sta., May 17, 7:30 p. m., and May 18, 8 a. m.
Laurel, First Church, May 22, 7:30 p. m., and May 24, 11 a. m.
Laurel, Kingston, May 24, 2:30 p. m.
West Laurel, May 24, 7 p. m.

H. A. GATLIN, P. E.

Seashore District—Second Round

Bay St. Louis, Mar. 1, 11 a. m.
Long Beach and Pass Christian, at Pass Christian, Mar. 1, 7:30 p. m.
Pascagoula, Mar. 8, 11 a. m.
Vancleave, at Vancleave, Mar. 8, 7:30 p. m.
Escatawpa, at Caswell Springs, Mar. 15, 11 a. m.
Moss Point, Mar. 15, 7:30 p. m.
Carriere, at Byrd's Chapel, Mar. 22, 11 a. m.
Picayune, Mar. 22, 7:30 p. m.
Coalville, at Bethel, Mar. 29, 11 a. m.
Biloxi, Main Street, Mar. 29, 7:30 p. m.
Saucier, at Howison, Apr. 5, 11 a. m.
Handsboro and Nugent, at Nugent, Apr. 5, 7:30 p.m.
Poplarville, Apr. 12, 11 a. m.
Logtown, Apr. 12, 7:30 p. m.
Mentorum, at Cox Chapel, Apr. 18, 19, 11 a.m.
Wiggins, at Wiggins, Apr. 26, 11 a. m.
Gulfport, Second Church, Apr. 26, 7:30 p. m.
Brooklyn and Bond, at McLaurin, May 3, 11 a. m.
Americus, at Rosedale, May 10, 11 a. m.
Kreole, at Orange Grove, May 10, 7:30 p. m.
Ocean Springs, May 17, 11 a.m.
Biloxi, Wesley Memorial, at North Biloxi, May 17, 3 p. m.
Columbia, May 24, 7:30 p. m.
Lumberton, May 24, 7:30 p. m.

District Conference at Pascagoula, April 23, 24.

OTTO PORTER, P. E.

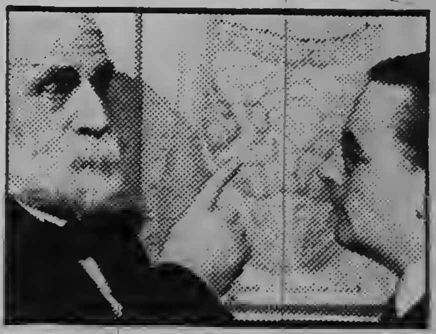
Vicksburg District—Second Round

Silver City, at Silver City, Sunday, Mar. 8, 11 a. m.
Louise and Holly Bluff, Mar. 8, 3 p. m. and 7:30 p. m.
Natchez, Mar. 15, 11 a. m. and 3 p. m.
Washington and Natchez Mission, at Natchez, Mar. 15, 7 p.m.
Vicksburg, Crawford Street, Mar. 22, 11 a. m.
Vicksburg, Gibson Memorial, Mar. 22, 7:30 p. m.
Lorman, at Willows, Mar. 29, 11 a. m.
Port Gibson, Mar. 29, 7:30 p. m.
Hermanville, Apr. 5, 11 a. m., at Sarepta.
Utica, at Utica, Apr. 12, 11 a. m. and 2:30 p. m.
Fayette, Apr. 12, 7:30 p. m.
Rosetta, at Union, April. 18, 11 a. m. and 1:30 p .m.
Preaching at Mt. Vernon, Apr. 19, 11 a. m.
Roxie at McNair, Apr. 25, 11 a. m. and 1:30 p. m.
Centerville and Stephenson, at Centerville, Apr. 26, 4 p.m. and 7 p.m.
Gloster and Liberty, at Mt. Carmel, Apr. 26, 11 a.m. and 1:30 p.m.
Rolling Fork and Cary, at Cary, May 3, 11 a.m.
Anguilla, at Anguilla, May 3, 7:30 p. m.
Nebo, at Cool Springs, May 9, 10 a. m.
Oak Ridge, at Oak Ridge, May 17, 11 a. m. and 1 p. m.
Mayersville, at Valley Park, May 24, 11 a. m.

The District Conference will be held at Centerville, April 9-10. Pastor, see that delegates are elected from every church during the month of March and send list of them to me, and also to Rev. J. E. J. Ferguson, pastor host.

L. E. ALFORD, P E.

PARKER'S
HAIR BALSAM
Removes Dandruff-Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.



There May be Poison in YOUR Bowels!

STEP out tomorrow morning with the fresh buoyancy and briskness that comes from a clean intestinal tract. Syrup Pepsin—*a doctor's prescription for the bowels*—will help you do this. This compound of fresh laxative herbs, pure pepsin and other pure ingredients will clean you out thoroughly—without griping, sickening or discomfort.

Poisons absorbed into the system form souring waste in the bowels, cause that dull, headachy, sluggish, bilious condition; coat the tongue; foul the breath; sap energy, strength and nerve-force. A little of Dr. Caldwell's Syrup Pepsin will clear up trouble like that, gently, harmlessly, in a hurry. The difference it will make in your feelings over night will prove its merit to you.

Dr. Caldwell studied bowel troubles for forty-seven years. This long experience enabled him to make his prescription just what men, women, old people and children need to make their bowels help themselves. Its natural, mild, thorough action and its pleasant taste commend it to everyone. That's why "Dr. Caldwell's Syrup Pepsin," as it is called, is the most popular laxative drugstores sell.

DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

EPWORTH LEAGUE

(Continued from Page 13)

Elsie Whitman in Lake Charles, Mrs. C. K. Smith in Crowley and Mrs. Harold Demanade in Lafayette was indeed a treat. Then, while in Baton Rouge District, Lillie Mae McQuaid and Grace Cook of Baton Rouge, and the Gramblings at Hammond made me feel most at home.

Letters continue to come to me about the organization of new chapters. This is interesting news always. I am glad that our young people are being so important to our church program.

Shreveport and New Orleans Leaguers, remember the institute dates. We will be having a great time in both institutes and want all young people from the Sunday schools to feel free to attend. There will be a class suitable to your needs. In Shreveport we have the fine help of Mrs. R. E. Smith, Revs. G. A. Morgan and Guy M. Hicks, Misses Louise Mitchell, Gladys Brownfield and Grace Gatewood for class work, with your field secretary. Other pastors will assist us in our worship programs. In New Orleans, we have been able to secure the help of Miss Ina C. Brown of Nashville, with Revs. H. L. Johns, D. B. Raulins, James B. Grambling, J. T. Harris, and Miss Helen Shriner and other pastors of the city assisting in the worship services. Fun and fellowship will be conducted at each institute. Miss Merle Chitwood and Mr. M. M. Abernathy of Shreveport are planning big times for the young people there. In New Orleans, Reverend J. B. Grambling is to furnish the fun with the assistance of every young person joining in.

Miss Hazel Lea Nowell, our Mansfield Leaguer, in school at Cuthbert, Ga., writes that she is having a wonderful time. She attended the Georgia student volunteer conference, where Garfield Evans, B. Frank Pim and other leaders were present.

Miss Yuki Hinata, our Leaguer now at Whitworth, is making a record that we are proud of.

Miss Merle Whitman, on our scholarship at Scarritt, is making splendid reports also.

Are you keeping in touch with the new programs as they come to you through your church periodicals? The March Epworth Era has valuable material. So do the Advocates and Sunday school magazines. Read all you can. It is the best information you can get.

Calvin Coolidge said, "Faith is the great motive power, and no man realizes his full possibilities unless he has the deep conviction that life is eternally important and that his work well done is a part of an unending plan."

ELIZABETH LANGFORD.

Lake Charles Dist.—Second Round

Rayne, Mar. 8, p. m.
Crowley, Mar. 15, a. m.
DeRidder, Mar. 15, p. m.
Many and Zwolle, at Zwolle, Mar. 22, a. m. and p. m.
Indian Bayou, Mar. 29, a. m.
Lake Charles, Mar. 29. p. m., preaching.
Gueydan Ct., at Kaplan, Apr. 5. a. m.
Lake Arthur, Apr. 5, p. m.
Merryville, Apr. 12, a.m.
Acadia Ct., at Iota, Apr. 19, a. m.
Lafayette, Apr. 19, p. m.
Vinton, Apr. 26, a. m.
Sulphur, Apr. 26, p. m.
Hornbeck Ct., at Peason, May 3, a.m. and p.m.
Leesville, May 10, a. m. and p. m.
Abbeville, May 17, a. m.
New Iberia, May 17, p. m.

District Conference, April 21 and 22, at First Church, Lake Charles, opening Tuesday, the 21st, at 10 a. m.

J. W. LEE, P. E.

ABSTRACT OF ANNUAL REPORT OF THE

BUSINESS MEN'S ASSURANCE CO.
OF AMERICA

FOR THE YEAR ENDING DECEMBER 31, 1930

ASSETS

Real estate	$1,398,615.72
Secured loans	3,569,070.87
Bonds and stocks owned (market value)	2,094,329.00
Cash	173,900.09
Premiums in course of collection, or collected and not reported	581,705.48
Interest and rentals—due and accrued	109,008.66
Other assets	172,619.99*
Total	$7,754,009.83

LIABILITIES

Insurance and annuities reserve	$4,565,639.09
Amounts due under policies and policy contracts	1,645,089.38
Premiums, rentals and interest prepaid	17,443.92
Miscellaneous items	375,397.50
Amount to be apportioned to policy holders in 19	66.86
Capital and surplus	1,150,373.08
Total	$7,754,009.83

RECEIPTS

Premiums—New business	$ 765,913.64
Premiums—Renewals	1,450,829.92
Premiums—Accident and health dept.	3,666,394.41
Consideration for supplementary contracts, not involving life contingencies	26,633.48
Total receipts from policy holders	$5,909,771.45
Interest, dividends and rentals	312,589.23
Profit on sale of stocks, bonds, real estate, etc.	8,046.30
Other receipts	213,838.68
Total receipts	$6,444,245.66

DISBURSEMENTS

For death claims	$ 619,287.73	
For accident & health claims	1,877,042.62	
For matured endowments	1,000.00	
For total and permanent disability	8,979.95	
For annuities	54.85	
For surrender values	100,855.04	
For dividends	2,064.90	
For claims under supplementary contracts	6,994.72	
Total paid contract and policy holders	$2,616,279.81	
For expenses of conducting business	2,702,649.82	
For loss of sales on ledger assets	4,220.16	
Total disbursements		$5,323,149.79
Net receipts		1,121,095.87

GAIN AND LOSS EXHIBIT

Surplus, December 31, previous year		$ 681,848.61
Total loss on insurance account during year	$177,229.53	
Total gain on investment account during year	145,754.00	31,475.53
Surplus end of year		$ 650,373.08

REAL ESTATE OWNED

Actual cost	$1,216,256.74
Book value December 31, 1930	1,398,615.72
Market value	1,398,615.72
Repairs, improvements and taxes	34,181.30
Gross income, 19	23,613.96
Net income, 19	10,567.34*
Rental value of space occupied by company, 19	3,571.65
Consideration for real estate sold in 19	21,425.99
Real estate mortgages owned by the company	3,236,051.34
Deposits in banks and trust companies for month of April	$ 479,588.93

(Month of largest combined total in all depositories.)
Other State banks and trust companies:
No. of States 15. No. of depositories 25.
Total deposits $171,031.44.

COMPROMISED AND REGISTERED DEATH CLAIMS

Number 11—Amount claimed $16,500.00—Amount paid	$ 6,586.67
Salaries and compensation paid to officers and trustees, and payments to others in excess of $5,000, including amounts paid to general agents for accounts of their sub-agents:	
Number of persons 14—Aggregate amount paid	115,166.77
Amounts paid for commissions on loans, or on purchase or sale of property (aggregating)	479.60
Legal expenses paid in 1931	5,786.84

BONDS AND STOCKS

Owned January 1, 1930, and acquired during year (par, $2,013,800.00). Cost	$2,079,507.45
Sold during year 1930 (par, $567,500). Consideration	581,168.76
Owned December 31, 1930 (par, $2,013,800.00). Book value	2,079,507.45
Market value of same	2,094,079.00
Interest and dividends received on stocks and bonds	102,021.73

* DENOTES RED INK ENTRY

H. W. LEDBETTER,
Louisiana Representative.
BOSSIER CITY, LA.

Christian Advocate
NEW ORLEANS

Vol. 77—No. 11 Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3963.

J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, MARCH 12, 1931. C. MILTON CHALMERS, Manager

EDITORIAL PARAGRAPHS

Man achieves more by what he is than what he does. How easily and imperceptibly he acquiesces in a mediocre experience and thinks it is the whole of his inheritance. It is mediocrity in spiritual experience that retards the progress of society far more than mediocre intelligence. Masterful ability in the doing of many things brings little benefit, when divorced from "walking in the Spirit."

* * *

When the beauty of God has been shut out of the soul, external beauty cannot revive hope. Recently a man leaped to his death in the falls of Niagara. Those enchanting wonders of beauty which have inspired throngs of people were to him a means of death. The Apostle warns: "But sin . . . working death in me by that which is good." Safety is in the passion of the Psalmist which was: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."

* * *

Philogists are concerned about a world language and chronologers an international calendar. The Esperanto code seems to be losing prestige, and a living language is desired. The radio is reducing the world to the necessity of one tongue, and commerce is demanding uniformity in dates. English might stand a good chance of becoming this hurry-up world's speech, since the gentleman who introduced Mr. Mussolini over the radio said the Italian leader had mastered the English language in three months. The language mostly needed is that of love, and the register that will bring rest to a feverish world is, "If the Lord will, we shall live, and do this, or that."

* * *

At an annual newspapermen's meeting in Portland, Oregon, a Mr. Moro conducted his "scientific experiment" by being frozen in a block of ice for thirty minutes and then being chopped out alive. That was said to be a startling demonstration! Preachers aren't scientists, but some have been known to live at least a year frozen in an "icy overcoat" which a critical and indifferent congregation threw over them. Then, too, the saints sometimes shiver in below zero atmosphere while our sermons are "going on." Paul says, be "fervent in spirit; serving the Lord." Warmth of soul in both pulpit and pew and not overlooking the true evidence of fervency—"serving the Lord," will make "December as pleasant as May."

THE SOUTHERN METHODIST PRESS ASSOCIATION

The annual meeting of the Southern Methodist Press Association was held in New Orleans, Wednesday evening, February 25. Those in attendance were: Alfred F. Smith, Christian Advocate; W. P. King, Book Editor; E. H. Rawlings, Missionary Voice; G. L. Morelock, Methodist Layman; C. A. Bowen, Editorial Secretary, General Board of Christian Education, and C. D. Bulla, Associate Editor; M. E. Lazenby, Alabama Christian Advocate; A. C. Millar, Arkansas Methodist; I. C. Jenkins, Florida Christian Advocate; A. W. Plyler, North Carolina Christian Advocate; W. M. Crutchfield, Oklahoma Methodist; J. M. Rowland, Richmond Christian Advocate; J. C. Montgomery, St. Louis Advocate; E. V. Cole, Texas Advocate; Elam F. Dempsey, Wesleyan Christian Advocate; J. L. Decell, New Orleans Advocate, and C. Milton Chalmers, manager, New Orleans Advocate.

Nolan B. Harmon, Baltimore Southern Methodist; B. C. Horton, Methodist Herald; W. H. Nelson, Pacific Methodist; E. O. Watson, Southern Christian Advocate, and J. A. Crose, Tri-State Advocate, were unable to attend.

In the afternoon the members of the Association were complimented with an automobile drive over historic New Orleans. The city ministers had provided automobiles and it was felt that the editors "owed it to their constituencies" to ride in high class vehicles and no car in the line was less than a Lincoln, with pilot, chauffeurs, etc., to match.

The pleasures were continued around the banquet board at the Y. W. C. A. The Association was graciously entertained at dinner by the Missionary Society of the Rayne Memorial Methodist Church. Dr. O. W. Bradley, pastor, and the elect ladies of that cultured congregation and members of the staff of the Y. W. C. A. left nothing undone to make it a most enjoyable occasion. Ye editors were entranced by visions of a bountiful New Orleans cuisine and increased in avoirdupois readily.

Dr. C. A. Bowen, Dr. Elam F. Dempsey, and the editor of the New Orleans Advocate, were honored by being initiated into the Association in due and ancient form.

Rev. J. M. Rowland, D.D., was elected president; Rev. M. E. Lazenby, D.D., vice-president, and Rev. Elam F. Dempsey, D.D., secretary-treasurer. The president reported progress on working out arrangements that will benefit all the conference organs.

It was a privilege to meet with the members of the Church's Press. They are an able body of men, who have given unselfishly of their talent and time to the cause of Christian literature.

The next meeting of the Association will be held at Junaluska, August 11-16, during the Spiritual Life Conference.

IS YOUR CHURCH DEAD?

The church at Sardis, the capital of the Lydian Empire, was a dead church. Sardis had no immoralities as Pergamos, nor heresies like Ephesus and Thyatira, but she was dead. She seemed to live upon a reputation, a name she had previously won.

A prayerless, payless, worldly and indifferent church is dead. Forms without power are no evidences of life. The Church is more than a congenial brotherhood, a sympathetic group or club, or a philanthropic association, it is a household of faith, a supernatural society of followers of Jesus Christ.

The Living Church exists to make possible, to make known, to make active in human society the work which Christ by His life and death achieved. And that work is salvation from sin and growth in holiness. Thus the life of a church is the living presence of Jesus Christ filling the minds and controlling the conduct of the members. In such a church, Christ is in every conference and on every committee, and it is not so much to get something done as it is to get some one saved.

The soul of all improvement is still the improvement of the soul. This doesn't discount wide social betterment, but makes it possible. The social significance of the conversion of one person cannot be estimated. Personal salvation is the reliable law of social advancement. Remove one social evil and leave hearts unchanged and other foul means are employed. Regeneration of individuals, educating and elevating the public conscience, and closing up the roads to ruin can only be accomplished by mediating the life of Christ.

A dead church cannot mediate life, it but spreads death. Mohamedanism sprang from the dying missionary fires of the Church. Again Christianity faces a critical hour, the destiny of millions is imperiled, and momentous issues from around the world are calling like fire bells in the night. Death is abroad in all lands and Christ needs a live Church through which to give life. Methodism has been a synonym for a missionary passion that pulsated with Christly life, and her churches out of their plenty or poverty have the glorious privilege of communicating, through evangelism and Kingdom Extension, His life to dying multitudes. May she not fail Him.

An Open Letter to a Theolog

"This Idea That Some Men Should Specially Prepare Themselves for a Rural Ministry is a Mild Kind of a Lunacy"

BY R. EDIS FAIRBAIRN

My Dear Friend: Your interesting letter of inquiry calls for an answer at length from some one better qualified to deal with it. I do think you must be a brave man to tackle subjects like, "The Minister and Rural Problems," and, "The Minister and the Revitalizing of the Rural Church." And I do hope you possess a sense of humor in going order. I wonder who suggested these subjecs to you, and whether anything has happened to his bump of humor to turn it into a dent? You will need a robust sense of humor in the years to come anyway. If I have kept my end up on rural charges for the last few years it is largely owing to a fair capacity to appreciate the queer side of things, religious and secular.

I'm obliged to the friend who suggested that you should write me. It is true that I am a townsman born and bred, and an Englishman at that; that I have experience of urban and city churches, and that I am having a really jolly time on a rural charge. As I explained emphatically and at length to the recent Whitby Conference on Rural Churches, I hold that this idea that men going on to rural fields should prepare themselves by taking a course in agriculture, short or long, is the "bunk." They didn't believe me, and you needn't, but at least think it over. What is it that you want to do? To act as agricultural adviser to a community? Forget it! That is what agricultural representatives exist for. What then? To enable you to take a sympathetic interest in what your people are doing during the week? Noble spirit! And no doubt while you are taking the O. A. C. course at Guelph you will seize the opportunity to take the domestic science course at Macdonald Hall. If not, why not? Shouldn't you be able to take a sympathetic interest in what the farmers' wives are doing also? You will have at least as much to do with them in your church work as with the farmers. Frankly, I take an interest in my people by capitalizing my ignorance, and asking questions. You see, when a man is giving you information, he is consciously doing you a favor; and a man who is doing you one favor is preparing himself to do you another—like coming to hear you preach. Further, let me whisper in your ear. A good many farming people have an unfortunate but deep-rooted suspicion of agricultural experts and theoretical knowledge, and if they found out that you had taken special training, that might quite conceivably act as a positive hindrance to you in winning their confidence. Yes, sir. On the whole you might do better to assume an attitude of consistent ignorance and innocence, even if you do know the difference between oats and barley.

You see, unless you can demonstrate that you are better posted, if not more experienced than the people you talk to, your suggestions will be superfluous, your comment might seem impertinent, and any criticisms might easily bring you into contempt. Of course, if you were born and bred on the farm, thank God for that, but don't presume upon it. Anyhow, no extra training that a theolog could possibly secure would enable him to talk on the level to his farmers as farmers, and if he were so foolish as to talk **down** to them—well he ought not to be in the ministry. I would be willing, of course, to make an exception in the case of a man working among recent immigrants with no agricultural experience at all—though even there, he ought to walk on egg-shells. Really, people will not attend your services, like you as a man, or respect you as a minister, one whit the better because you have taken notes on the rotation of crops, the management of poultry, or the handling of sows. You will win your place in their affection and esteem, in the long run, only if you are able to demonstrate that you have a trained ability to function as a religious leader.

Excuse me if I blow off steam over the titles of your essay and thesis. This much overworked word "problem" always does lift my blood pressure. "Problems," and "solutions"! Bah! Words like these indicate a dilettante mind. Anyhow, there is no rural problem. I told them so at Whitby, but they didn't believe me, and you needn't, but at least think it over. There is no specifically rural problem, even from the economic point of view. There is a general mess in world industry, which has its repercussion in agriculture, which can be considered itself a major industry. There is a shift in population which depletes rural churches and leads to the discovery that there were far too many of them anyhow. There is a fall in prices causing a scarcity of cash everywhere and a disaster on the prairies. But there is only one real "problem" bothering the world of today, and that is not a rural problem at all; it turns on the discovery that the industrial system, which was considered to be an example of final perfection, is rotten, stupid, and disgraceful.

Neither is there any rural "problem" from the Church angle. There is the world-wide and age-old task (not problem) of commending and cultivating religion; but that, if we permit the word problem, for once is a **human** problem and not a rural one. To do anything with it you will need exactly the same grit, grace, and gumption that will get you anywhere in a town or city charge. And if you have any subconscious notion that you will be obliged to make adjustment in a downward direction to meet the intellectual capabilities of your congregation—why, you can forget that also. You will probably find that a number of your farmers' wives have had Normal School training and teaching experience; and some of your men will be high school graduates. You will have opportunity to give of the best that is in you on a rural charge—never fear. There will be a proportion of slow minds, of course; but there is at least as large a proportion of stupidity and mental lethargy behind the sleek respectability of the city, and less excuse for it. I do testify and declare that I have never had the keen interest and appreciation and response to such preaching as I am able to do, from any town or city charge, that I get from some of these rural congregations of farmers and their wives:

This phrase about "revitalizing the rural church" makes me want to swear. Why pick on the rural church? It is obvious to any man with experience that qualifies him to make a comparison that there is far more urgent need for a revitalizing of the urban and city churches. Why, it is the contribution of personnel made by the rural churches that keeps town charges going. That is an exaggeration of course, but it is an exaggeration of a truth. If there is any revitalizing to be done, let it start where it is most needed, and that is not on the rural charges.

This idea that some men should specially prepare themselves for a rural ministry is a mild kind of lunacy, too. One needs no **special** preparation. I would send any man who felt he wanted to do that to a competent psychiatrist; he is probably suffering from an inferiority complex, a real one, not what is commonly misconceived as such. The call, training, and attitude of a minister who finds himself on rural fields should be exactly the same as that of any other man who finds himself providentially directed (or has friends, influence, or a gift for selling himself) to more swagger appointments.

His "call" should be a feeling for the splendor of the life devoted to the help of man and the service of God; his training should be in the understanding of religion and the best methods of practising and propagating it (to a questionnaire that asked, "Do our theological colleges effectually prepare men for the rural ministry?" I answered, "They do, if they effectually prepare them theologically"); and his attitude should be a compound of modesty, courage, and invincible humor.

No, I don't believe the equalization of salaries would check the cityward drift of ministers. I think the proposal is excessively foolish. The city minister needs more money to meet the higher cost of living and compensate him for the disabilities and disagreeables of city life. What would be a far more practical proposal, and one urgently needing attention, is some arrangement whereby the Church at large would see to it that ministers on rural charges actually did get the salary promised to them, and get it monthly. Some kind of standardization in parsonages would help, too, if it prevented the need for refined women having to live without a bathroom, sink, or place for the disposal of garbage and sewage apart from the garden. She would probably not mind this kind of thing so much if she had chosen to go with her husband on to the frontier, but to have to live in these frontier conditions among neighbors enjoying every last domestic convenience of the twentieth century is more galling than need be.

"Effective religious education programmes with a rural slant"? Gadzooks, this rural specialization again! Tell you what, brother; get all the religious education theory, principles and programmes you can, and then, as soon as you get on a charge, junk them all. You will be obliged to sooner or later, anyway. The special characteristic of every religious education programme I have ever seen is its complete inapplicabilty to any concrete situation I have ever seen. That is not to say they are useless. The Euclidean problems are the most absolutely unusable stuff with which to sandpaper raw minds, but they justify their existence. The real value of a course in religious education consists in what is left at the back of your mind after you have forgotten all about it.

In a truly rural (Don't try to say that. It used to be a test for intoxication, but it was never a fair test) charge you will most likely find that whatever religious education of a scientific sort is done you will have to do it yourself without equipment. If you are baffled, then, even though you took honors in the Religious Education Course, you failed in it. If not, you will discover that religious education is not a matter of programme or equipment, but of your ability to get on friendly terms with children, teen-age youth, or young people on a basis of a religious interest. You should get some guidance from your studies, of course. But in front of any actual human situation you will feel yourself totally incompetent; you will grapple blunderingly with it, knowing that your best wisdom is foolishness; and any success that may result (and given courage and persistence you will be surprised how much success you will have) is due to unsuspected virtues and unexpected responses in human nature and a marvelous divine co-operation. And if you keep at it for a few years, by and by your brother ministers will write you congratulating you upon your wonderful results, and will you kindly supply one copy of your religious education programme by return mail, envelope enclosed. Yes; a sense of humor need never atrophy in the ministry, urban or rural.

I hope you won't mind my enjoying the funny side of all this. I am most desperately serious, however, when I declare my conviction that a minister, whether in town or country, can best and most fully serve the interests of his people by concentrating upon his own special task of religious leadership. You will need a hobby, of course, for your mind's health. It might as well be gardening. But you will be well advised to refer to your "farm" always facetiously, be surprised if you get good results, and be thankful if you get any.

Well, here's luck with the essay and the thesis! And might I be there to share the fun when you dig the old papers out and reread them twenty-five years after!—The New Outlook.

PENTECOST

By Rev. W. H. Saunders

That a general revival of real pentecostal power is needed there is not the least question. From top to bottom and from center to circumference, our whole social existence is suffering morally and spiritually. It is moral fiber and spiritual life that is needed to stabilize the whole system. The heart of our people is sick, and they are hungry for the real bread and water of life, and they need leading to the springs where the water flows.

I think one of the saddest days in the life of our Lord was that day during the great feast, the last day, as He witnessed the throngs as they moved in and through the holy city. He was moved with great compassion and stood and cried, "If any man thirst let him come unto me and drink." They had come from far and near to the headquarters of the church, seeking the thing they most needed, satisfaction of the soul, and it is quite certain that they were greatly disappointed. The church was unprepared to supply the need, and they were sick, hungry, tired, scattered and without a shepherd.

Are we ready to meet the present situation as a Church and give the people the real bread and real water? That it is needed there is not the least doubt. That it is wanted by many there is no question. That God is ready to give, yea, willing and even anxious to give His Spirit to His children no one who believes can doubt. The failure is evidently not on His side and this throws the Church on the defensive and she must plead guilty. That so small a percentage of our members in any congregation is actually at work for the Church, that such a large percentage of our folks, who, in childhood enter the Sunday school, drift away, and that many young people in many families never enter the church is prophetic. We have a higher and a better trained ministry, trained workers, nearer a perfect organization, greater financial resources and many magnificent buildings and yet we move forward very little.

A trained, uniformed, equipped soldier, with munitions and even on the field, counts for very little if he lacks the fire that sends the missiles against the enemy. The Church seems to be in the condition the disciples were in the day the Master came down the mountain side and found them defeated and confused and confounded. "Why could we not cast them out?" Listen, "These goeth not out but by prayer and fasting." It was not the hardness of the case, but the secret of the failure was in their hearts.

I could make this discussion wide enough to include the whole Church, but it will suffice to discuss my own branch and let others take the hint.

I know it is hard to discuss the inmates of ones' own household and be considered honest and just, and unmoved by selfish motives. I am going to make the venture and widen the usual scope of the text and apply it to God's own household. Some times a man's enemies are those of his own household. Jesus Christ came unto His own and His own received him not. They saw the heir coming and planned to kill him and then the inheritance would be theirs. When the inheritance becomes the chief consideration the Church loses her power.

The events that I now refer to are used only to reveal and not to discuss their merits, or take sides. Three times in my life the Church has been rent through and through over issues, at best only secondary. I refer to the collection of the old war claim, the Vanderbilt case, and Unification. Doubtless leaders on both sides were honest and moved by high motives, but the issues were not primary. The spirit manifested and means used in many cases may have won out, but at the cost of the loss of the Spirit. Facts are facts and when you come up against a fact it stands. Lines were drawn, friends sundered apart, and the household suffered. Men may have been honest and, in their minds, orthodox, but it is quite sure the orthodoxy of the Golden Rule suffered. Time may smooth things over and lines seem obliterated, but God's Spirit lives in the present tense. Each time lines were drawn, friendly and brotherly relations broken and feelings engendered that it will take a long time to obliterate, unless resort is made to the only way that is possible to settle such things—the Spirit of Pentecost. If Christianity fails at one single point to settle any human problem, individual, domestic or social, it would fail all along the line and the race would be lost without hope. The gospel must have a chance, though, before it can settle problems. If I did not believe that it would and could settle all problems I would never preach another sermon. And a man ought not to preach, or attempt to preach, a gospel of the Christ who died on the Cross, if he refuses to try to shape his life by the rule that governed His life. He should practice what he preaches. "He did not agree with me," you may say, but remember that the Christ Spirit qualifies one to love others, differences or no differences. That is its chief romance. Verbal assertions may mean little, assertions of friendship, but acts speak louder than words, and the oft-repeated saying, "your actions speak so loud that I cannot hear what you say," especially when one feels the results of actions. These lines are revealed by the facts in many cases. This may seem a sharp indictment, but if it does not apply to any case, I beg pardon and ask for forgiveness.

I am fully convinced in my own mind that our Church government and polity is the best of any branch of the Church today, military in conception and policy, and if run by the Golden Rule, the most fair, the most effective, and brings the greatest results. I have to confess, though, that some times it can be abused, misused, and, not only men suffer but the cause and the system suffer and the Church suffers vastly more. I once heard a great Christian layman say, "If that thing stands without rebuke, I shall lose my respect for a certain party." He did. If a party profits by abuses it is a horse of another color. Church or no Church.

Things come to pass at many conferences that it would be hard to square with the reign of the Holy Ghost. Rooms are assigned to each group with the name of the group over the door. Can you imagine Jesus Christ standing just over the door?

A church, a building, for that is the fact of the case, a congregation, rich, cultured, clothed in fine garments, at ease, lukewarm, someone singing a solo, "I have anchored my soul," an up-to-date preacher discoursing on the latest social fad, or the monotony of long sermons; or some great preacher defending the faith, because he thinks the Church is going to vanish if he fails to sound the alarm, a little squib of a say, called a prayer, informing God of what came to pass a thousand years ago, since the dark ages prevailed and the crucified One standing at the door knocking, let the pulpit committee of this church request that a certain preacher be moved, or a certain one be sent and the thing is done. This committee may be worldly-minded but it is done.

In every department of human affairs power has increased manyfold. Mechanical, financial, intellectual, and the social pull of this old world was never so appealing. Has the Church made use of this vast resource as a means of grace?

Humanity is also striving to climb upward as never before in its history. Climbing, it is true, after things, mere things. It is possible for the Church to climb as it should, climb into the Mount, the sermon on the Mount, climb up on Calvary, at the foot of the Cross, climb up the mount of Ascension, climb up into the mount of Transfiguration and into the upper room. Stay till the power comes, and it would come if we had the mind of the Master to pray, fast and obey. The winds would blow, the fire would come, tongues would flame, hearts break and souls be converted by thousands.

Is the revival coming? It is with us. God is dependent on us. Can He count on you? Go back to Jewish church, and one peculiar thing is true, every time it seemed that God ignored his organized church and had to find a man to call his people back to the law, back to Christ. Why should He have to ignore these regular agents? Brethren, I am one of you. What I lack is what you may lack. The thing you are guilty of, I may be as guilty as you. "It is me, O Lord, standing in need of prayer." When things get right the revival will come and not until then. Resolutions, tracts, literature, sermons of power, as good as they are, will not bring the fire. You will have to have a prepared ministry, a prepared message and a prepared Church. The spirit of this preparation must be from above, the process of it must be led by the Spirit, and the workers must be Spirit-filled. Let the Holy Spirit have the lead and Pentecost will be here and remain.

WORLD CONFERENCE ON STEWARDSHIP AND CHURCH FINANCE

By J. E. Crawford

The approaching world conference on Stewardship and Church Finance, in Edinburgh, Scotland, June 22-26, will be the most important gathering of its kind in the history of the Christian church. Representative Protestant leaders from all over the world will attend. Each denomination in the United States and Canada is entitled to a minimum of five delegates and one additional delegate for each 100,000 members. The Methodist Episcopal Church, South, is entitled to thirty-one delegates. In addition to the officially appointed delegates any representative of any denomination who may desire to attend will be welcome. The conference sessions will be open to all visitors.

The purpose of this conference is to study problems of financing the work of spreading the gospel everywhere and provide better financed benevolent and missionary programs.

Dr. J. E. Crawford of Nashville, secretary of the Stewardship Department of the Board of Lay Activities, is director of the Southern group.

W. M. Cassety, Jr., head of the transportation and travel service bureau of the Methodist Episcopal Church, South, is co-operating with Protestants of the South in arranging travel routes and planning post-convention tours in Great Britain and Europe.

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REPORT OF THE FINDINGS COMMITTEE OF THE CIRCUIT PREACHERS' CONFERENCE HELD AT MILLSAPS COLLEGE, FEB. 26-27, 1931

We feel that the benefits of this conference have been twofold.

1. We, as circuit preachers of this conference, have come to feel that our leaders instead of applying the remedy first and finding out the symptoms afterwards or never, have started the right method of diagnosing the situation before applying the remedy.

2. The second benefit that has come to us is by way of ideas and inspiration. We have been so under the shadow of our problems and they have loomed so far above us that we have been overawed by them. Somehow, we could not get a clear perspective of our several situations, but since coming here we have gotten, we trust, a more comprehensive view of each situation as a whole and a clearer outline of detail.

Among the helpful suggestions that have come to us under the wise direction of Dr. Alexander, Dr. Martin and Brother Chambers and from our fellow-pastors are the following:

(a). Since it has been estimated by Dr. Alexander "that the preachers' influence in the pulpit is 25 per cent of the total amount of good that he is permitted to accomplish in his particular charge," (the group did not agree with Dr. Alexander in this estimate) and since there are many agencies about us, such as: The Red Cross, the American Life Association, the Boy Scouts, the Girl Scouts, the Public School, the Home Demonstration Agent, the County Agent, the 4-H Clubs and other clubs for farm boys and girls, the Community Welfare Association, Salvation Army, Hi-Y, Girl Reserve, Y. M. C. A. and Y. W. C. A., Federated Clubs, P. T. A., Luncheon Clubs, Fraternal Clubs, Public Libraries, and local clubs, that are serving the people effectively, therefore, we should study these agencies with the view of determining how we may co-operate with them and how much time we can legitimately contribute to these agencies.

(b). In dealing with undeveloped communities we are not to attempt to force a ready made plan of work upon the people, but begin with them where they are and teach them by degrees the materials that are helpful in their worship, patiently, but persistently, lead them until they are permitted to enjoy the fellowship of God.

(c). The need for some adequate plan for financing the work of building the Kingdom in a large per cent of our circuits is so evident that we recommend to our presiding elders and pastors that they jointly give our boards of stewards definite instructions in stewardship. We have given courses in "Principles of Teaching," "Worship," and the like, to our Sunday school teachers until we have made vast improvement. It is the sense of your committee that we are not to emphasize instruction and worship to the neglect of financing the Church, but that instruction should lead to intelligent worship, and worship should lead to service in giving, that our offerings should register our love for God as definitely as our prayers. Your committee sincerely believes that if we give our people a larger measure of Christian education we shall in one generation develop strong Christian character that will make our Church a most potent factor in extending the Kingdom of God to the ends of the earth.

(d). We recommend that an annual meeting of the circuit preachers in a similar conference and we further recommend that a similar conference be held in each presiding elder's district.

(e). We desire to express our thanks to the trustees of Millsaps College for the use of the buildings, and for our entertainment, to Rev. John C. Chambers and any others associated with him for launching and guiding this conference; to Dr. W. M. Alexander and Dr. A. W. Martin for their practical and sympathetic guidance in the study of our problems.

(Signed):
REV. MURRY COX,
REV. R. H. B. GLADNEY.

The following motion was passed by the Circuit Preachers' Conference held at Millsaps College, February 26 and 27, 1931:

Resolved, that the General and Conference Boards of Christian Education and Millsaps College be asked to co-operate in giving to Mississippi a ten days' short term course for the benefit of circuit preachers and others who may care to attend, and that the short term be held as near the first of February as practicable.

JOHN C. CHAMBERS, Secretary.

CHRISTIAN EDUCATION CONFERENCE TO MEET AT ALEXANDRIA, APRIL 7-8

First Session, Tuesday, 10 A. M., April 7

The State-wide Conference of Christian Education will be held in Alexandria, La., on Tuesday and Wednesday, April 7 and 8. This conference takes the place of the State-Wide Sunday School Conference which has been held at Alexandria for the past several years.

I am asking that all presiding elders and pastors, as far as possible, arrange their services so as not to conflict with this conference. I hope there will be a representative attendance from every church in the State.

Those Who Should Attend

Presiding elders, pastors, college presidents, teachers, Sunday school superintendents, officers and teachers, Epworth League presidents and young people's workers are delegates. The public is invited.

Opening Session

The conference will open Tuesday morning at 10 o'clock, and will close Wednesday at noon. The hotel rates will be reasonable and there will be sufficient accommodation for all. An earnest effort will be made in this meeting to interpret the new plan of work under the Board of Christian Education. More detailed announcement concerning the program will be made at an early date.

W. W. HOLMES, Executive Secretary.

THE MISSISSIPPI CONFERENCE JOURNAL

It is a matter of pride and cause for thankfulness that there have been but two complaints to reach me concerning the figures in the Journal of 1930. In each case the figures given in the Journal are as they were given in the reports of the pastors, and by these the statistical secretaries and the auditors, as well as the editors, are bound. In one case the assessments were not given in two items, and a guess had to be made as to what they were, and guesses are hazardous; that is why this report is not correct.

It is a cause of sincere regret that Moss Point is not credited as having paid all assessments, but some checks were received after their report had gone in, and were too late to get into the hands of the auditors for emendation. I would give two admonitions: let the people see that the pastor has all the funds in hand before he makes his report, and let the pastor be certain that the report is correctly made out; each of these is sometimes very difficult. Nine hundred and fifteen corrections were made after the tables came into the hands of the editors. We are doing our best to have things correct.

W. B. JONES, Secretary.

MEETING OF EXECUTIVE COMMITTEE OF ADVOCATE

The executive committee of the Publishing Committee of the New Orleans Christian Advocate, composed of Rev. Jno. B. Peters, Revs. Jas. H. Felts and J. Early Gray, met in the office of the Advocate, Tuesday evening, at 4:15, February 24. There were present also Revs. J. T. Leggett and V. C. Curtis, members of the Publishing Committee; Rev. J. L. Decell, editor, and Mr. C. Milton Chalmers, manager.

We were honored with the presence of Bishops Denny and Dobbs.

The statement presented by Mr. Chalmers again brought to our attention the necessity of a larger circulation of the paper and with it the relief from financial pressure.

The goal agreed upon is twenty-one hundred new subscriptions by May 15. To that end our good bishops have asked that each presiding elder's district in the three patronizing Conferences furnish one hundred, and they kindly agreed to make a personal appeal to the several elders to that end. We believe that if each presiding elder, each pastor and the lay leaders throughout the patronizing Conferences will make an honest effort this minimum number will be exceeded by several hundred. It is not an extravagant statement that the more our people read this grand old paper the more liberal they will be in the financial support of the program of the Church and the more will their lives be enriched in spiritual matters. Surely our brethren will step forward and loyally meet this obligation and save our Conference organ from further embarrassment. Will you do your part now?

J. EARLY GRAY, Sec.

MRS. W. J. DAWSON PASSES

Dear Editor: Mrs. Celia Rachel Avera Dawson, wife of Rev. W. J. Dawson, pastor of Hawkins Memorial Church, Meridian, Miss., died at her parsonage home at 9:20 p. m., March 3, after a lingering illness.

Funeral services were held in the church of which her beloved husband was pastor, March 4, conducted by Rev. T. J. O'Neil, presiding elder, who was assisted by all the Methodist pastors in Meridian. The body was interred in the family burying ground at Avera, Miss., March 5, a large number of loved ones and friends attending the obsequies.

In the going away of this good woman, the Church has sustained a heavy loss, and one of our most loyal and valuable preachers is left all alone to carry on his work, as he and his dear wife had but one child, Hendrix Dawson, who resides in Gulfport, Miss.

T. J. O'NEIL.

ABERDEEN DISTRICT CONFERENCE

The Aberdeen District Conference will meet at Calhoun City, Wednesday and Thursday, April 8 and 9. The first session will open promptly at 9 o'clock a.m., April 8. Bishop Denny is expected to be with us on the 9th for one day only. It is important that all members of the Conference shall be present at the opening.

T. H. DORSEY, P. E.

DEDICATION OF MANY, LA., CHURCH

The erection and dedication of a Methodist church building is an important achievement. Bishop Morrison used to say, "The pastor who leads his people in erecting a church building should be praised, the one who leads them in paying for it ought to be crowned." According to that standard, then, the Rev. James E. Selfe, pastor at many, La., should be praised and crowned. He and his people are happy because they have sacrificed to reach their high goal of having a building free of debt and dedicated to God on Sunday, January 18, 1931. The following is the program of that interesting event, and a historical statement of the church:

DEDICATION PROGRAM

Sunday, January 18, 1931, 11 A. M.
Hoyt M. Dobbs, D.D., Bishop
Rev. Jas. E. Selfe, Pastor
Rev. J. W. Lee, P. E., Lake Charles District, Presiding

Voluntary, Mrs. R. J. Lucins.
Invocation Sentence. Choir.
Invocation, Bishop Dobbs.
Hymn No. 661.
Apostles' Creed.
Prayer, Rev. J. B. Williams.
First Lesson, Rev. J. W. Lee.
The Gloria Patri.
Second Lesson, Rev. R. F. Harrell.
Anthem—"The King of Love My Shepherd Is," Mixed Quartette.
Hymn No. 659.
Dedication Sermon, Bishop Hoyt M. Dobbs.
Offertory, Offering.
Presentation of Church Building for Dedication by Church Officials.
Doxology.
Benediction.

Mrs. R. Lucius, accompanist; Miss Nell Addison, assistant accompanist; Mrs. Robert Jackson, soprano; Mrs. R. J. Lucius, alto; Prof. Leroy Miller, basso; Rev. Jas. E. Selfe, tenor.

Preaching Service, 7 P. M.

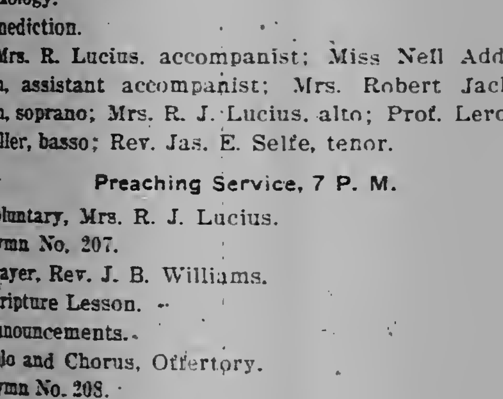
Voluntary, Mrs. R. J. Lucius.
Hymn No. 207.
Prayer, Rev. J. B. Williams.
Scripture Lesson.
Announcements.
Solo and Chorus, Offertory.
Hymn No. 208.
Sermon, Rev. J. W. Lee.
The Lord's Supper. Rev. J. W. Lee.
Benediction.
Assisting in Communion Service, Revs. J. B. Williams, R. F. Harrell, J. C. Jewell and pastor.

Official Family

Rev. Hoyt M. Dobbs, D.D., Bishop
Rev. J. W. Lee, Presiding Elder, Lake Charles District
Rev. James E. Selfe, Pastor

Board of Stewards—E. M. Fraser, chairman; O. E. Williams, secretary; W. M. Knott, treasurer; W. E. Stephens, Gasway German, George Daemmer.

Board of Trustees—W. M. Knott, chairman; O. E. Williams, R. A. Fraser, Gasway German, J. A. Tramel, R. Pattison, Joseph Smith.



REV. JAS. E. SELFE

NEW METHODIST CHURCH, MANY, LA.

Building Committee—W. M. Knott, chairman; O. E. Williams, treasurer; Gasway German, Rev. Jas. E. Selfe, J. H. McNeely.

President, Woman's Missionary Society, Mrs. S. L. Carroll.

President, Epworth League, Laverne Daily.

Superintendent, Sunday School, E. M. Fraser.

Methodism in Many, Sabine Parish, La., had its modest beginning some time in 1891, when Dr. J. M. Middleton organized a Sunday school and started prayer meetings, with this there came the evident need of a church building. Rev. J. M. Franklin, who was serving either at Bayou Scle or Zwolle, came and began to preach and in 1892 a small church building was erected. The first pastor to receive appointment to Many was Dr. A. S. Lutz.

Not having access to the annual of the Louisiana Conference, the writer is not certain of the order in which the following pastors served the charge: Dr. A. S. Lutz, Rev. S. Holladay, H. B. Thomason, Robert Randall, Wilson Moore, H. W. Rickey (a short time), Alonzo Monk, Dr. J. A. Parker, P. O. Lowrey, Benjamine Sheppard, J. Sanders, Samuel Howard, W. F. Henderson, J. L. Williams, J. B. Williams, J. A. McCormack, J. W. Perry, R. F. Harrell, and the present pastor, James E. Selfe.

Under the pastorate of R. F. Harrell the people were led to the belief that they needed more room for Sunday school, and a meeting was called with a large attendance of members. Everything pointed to a plan to remodel and add to the old building, when the man who has been very active in the present accomplishment, Mr. W. M. Knott, spoke on the advisability of erecting a new building instead of remodeling. A few others agreed with him and the meeting adjourned after a committee was appointed with Mr. Knott chairman. Under this committee plans were drawn, when depression in the local section on account of crop failure stopped all activity.

The matter rested until the Louisiana Conference sent the present pastor to Many and the building of a new church revived. Time after time it seemed that an active campaign for funds would begin, finally the pastor decided that it must be done or fail entirely and approached Mr. O. E. Williams with a blank form of note subscription, he signed it for $2000, and in one hour's time this amount had been increased to more than $7000. It was in July when the first subscription was made and in December the old church building was demolished and the present beautiful brick veneer church building was erected on the old site, with 40'x60' additional ground, the gift of Mrs. McNeely and chilldren.

To say that the small membership of 175 have given liberally and in many instances sacrificially and that the untiring efforts of the building committee and the kind assistance of friends and citizens of the entire community backed up by untiring and persistent efforts of an active pastor is but approaching the truth.

The "Red Letter Day in Methodism" and "High Tide" was reached on Sunday, January 18, when our beloved Bishop Hoyt M. Dobbs came to Many from Shreveport and preached a masterly and timely sermon and dedicated to the "worship of Almighty God" the new church building.

The building is beautifully designed, J. M. Smith and Sons, of Monroe, being architects. It is brick veneer, asbestos roof, amber colored glass in windows, raised double floors, dark oak finish, oak pews, pulpit furniture, chancel rail, opera chairs in rooms opening into auditorium. There are eight Sunday school rooms, the church is heated with natural gas and electrically lighted

To say that people and pastor are happy and that the citizens of Many are proud of the new Methodist church building, is putting it lightly.

A beautiful India paper pulpit, King James version Holy Bible, the gift of Rev. and Mrs. Selfe, was presented by Rev. J. W. Lee to the church. At the close of the service, a silk United States flag was presented to the church, the gift of Mr. and Mrs. E. M. Selfe, of Detroit, Mich., son and daughter-in-law of the pastor. J. L. D.

FOR SALE OR RENT

Six-room cottage, No. 166 Seashore Camp Ground, gas and electricity. Can be rented by the month, half year, or year. Write Miss M. Rodd, 1235 St. Andrew St., New Orleans.

REPORT OF FINDINGS COMMITTEE ON FOREIGN WORK OF THE MISSIONARY COUNCIL

Your Foreign Work Findings Committee has heard with unfeigned joy and almost with astonishment the story of achievement both of the people and Christianity of the foreign fields. When the rich array of facts is faced, and the progress of the less advantaged people of other lands is understood, we are filled with wonder and admiration, and our appreciation of these foreign peoples is positively raised, and our own self-complacency is distinctly shocked.

When the achievements of our own Church are fully known, our hearts leap with joy and we become modestly proud of our representatives who have, on all the fields of our activity demonstrated their ability to meet responsibiliy and have often been exceedingly influential factors in promoting the progress of the Kingdom in difficult and delicate situations.

Not the least among these achievements is the part we have had in the creation of autonomous churches in Brazil, Korea, and Mexico. During the first quadrennium our wise and far-seeing administrators were sensing the situation and preparing the Church, both at home and abroad, for this movement, which found form at out last General Conference and realization through the judicious co-operation of the nationals and of the representatives of the Methodist Episcopal Church in Korea and Mexico. It is doubtful whether in the history of any denomination a movement of this kind has been consummated more successfully and felicitously.

In this connection we would accentuate the fact that we still have a vital connection with these native churches, and that, so far from decreasing our responsibility, it is our profound conviction even larger funds and more missionaries to aid these affiliated churches. They deeply appreciate our confidence in their ability to manage their own affairs, and we must not lose their confidence in our sincere purpose to render ample aid.

We profoundly regret to discover among many of our own people apathy toward missions and discouragement growing out of present financial depression. The factors in our situation are so varied and so complex that it is difficult to determine whether it is apathy or financial depression that is holding back the Church at home.

Whatever the cause, it is a startling and painful fact that the income of our Board of Missions for general work was less by $267,000 in 1930 than it was in 1929, and up to this date it is less this year for the corresponding period last year.

Starting this year with a debt of $150,000, and faced with a possible decrease, unless creditors change, your Board of Missions are confronted with a situation fraught with tragedy. When we recognize these conditions and the fact that the Board of Missions gets only 75 per cent of the Kingdom Extension offering this year, we are concerned, beyond the power of mere words to convey, for our missionary enterprises.

But there is a redeeming element in this menacing situation. From all sources comes the heartening news of peoples ready for our Lord's Gospel and eagerly awaiting our message and messengers. We are told by those who intimately know our foreign fields, that marvelous opportunity calls and that, regardless of the magnificent achievements of the past, we seem to be just entering an era of missions that will be unprecedented. The fields are fully white to the harvest, and only unfaithfulness on the part of the Church at home can halt the mighty movement to victory for our Christ. We have abundant evidence that God is ready for the advance and assurance of Divine guidance and help, if we are ready to follow Providential leadings.

We are further heartened by reports from our leaders at home that there are growing evidences of a spiritual awakening and of a deeper sense of obligation to meet opportunity and a willingness to sacrifice for the cause of the Kingdom. It must be frankly confessed, however, that our people are barely beginning to realize these things. But it is not presumptive to believe that if we can faithfully and lovingly present to our people the real situation and the impending tragedy that would follow retrenchment and diminution of effort, under divine influence, they will loyally and royally respond to the challenge of marvelous and providential opportunity, and, in spite of our temporary distress and seeming poverty, rise to new heights of self-denial and meet the challenge with the most liberal giving in our history. God has opened the doors. The heart-hungry nations are waiting. Jesus Christ is leading. The Holy Spirit is inspiring. We have what the world most needs. To hesitate now would be cowardice; to retreat would be folly; to fail our Lord and our less advantaged brethren in this time of crisis would be treason.

Then, let us pray as never before. Let us follow our Lord in unselfish sacrifice. Let us heed the call and obey the commands to go forward, and we know that God will give the victory.

We, therefore, call upon our leaders to give our people the fortifying facts and faithful and consecrated leadership, and upon our people to hear, heed and give both means and efforts to the utmost. If we present a crucified and living Christ, He will draw all men unto Him. With the assurance of all Christ's power to help if we go, let us all who love Him "go where He wants us to go, and do what He wants us to do." If the love of Christ constrains, let us, with Pauline faith, believe that we can do all things which his followers are expected to do.

SAFETY SIGNALS

By Rev. S. J. Davies

The country boy told his pal that his mother had set the turkey hen on six dozen eggs, "Jist to see how fur she could spread." This seems the dominant idea with many lecturers, singers, musicians and some preachers—how far to spread. And these United States is the spreading ground, not only for our native geniuses of these orders but also for foreign importations. These aliens, Triby nosed churchmen, actors, designers and lecturers, who wail over the radio in strange accents and stammering tongues, who manage to get on the front page of the newspapers, and thus gain general notoriety. All for the purpose of telling us American people how to manage our own affairs, and what miserable failure is the eighteenth amendment to our constitution and all its attendant laws for the enforcement of prohibition, and only incidently of course, to pocket a few of our surplus dollars. If I read history aright our fathers left behind these European countries with their laws and inhibitions and came to this country to enjoy and hold as a precious right civil and religious freedom. And furthermore, under the privileges of these rights and liberties have developed a form of government best suited to our citizenship. And I for one resent any interference on the part of these alien meddlers telling us how to regulate and conduct our own affairs. If they must spread, let them spread at home, in their own territory. The fact is our country is so extensive and has so many different laws and customs in its varied communities that the wisest and best informed among us, after the manner born, scarcely know what to say or how to say it under present social conditions. Internationalism, I presume, is all right, but I feel sure it does not mean for us to lay aside our loyalty to American institutions.

* * *

E pluribus unum is rapidly taking a new meaning. Banks, trust companies, railroads, syndicates and corporations of various kinds are merging into giant companies backed by billions of capital and manned by the princes and masters of finance. But there is a marked difference between these immense concerns and the souless corporations of half a century ago. Insurance for the employees, sick benefits, periods for rest and recreations, and opportunities for the workers to become shareholders and beneficiaries of the company's profits, are the characteristics of most of these. The human and humane factors enter very largely into the workings of these institutions. Men have found out that the golden rule is the rule for profitable investment and business.

Our Church is now engaged in studying and putting into practical usage the legislation enacted by the General Conference of last May relative to the merging of several Boards into a Board of Christian Education. I understand that all the educative departments of the Church, hitherto operative are included into this merger. But it will require some patience and study as well as practice of this new movement before it is well understood. The pastors and Sunday school superintendents can obtain informative literature from the General Board of Christian Education, which will clearly and lucidly explain the matter to our people. We are only following the trend of human activities in all kinds of business. And may God give us wisdom and patience to follow our leaders, since they have planned this new movement or rather united into one these several lines of Christian education.

A PARABLE

By Rev. J. L. Seils

A stranger in Port Gibson passing by the Methodist Church heard an unusual noise in the church and, seeing the door ajar, went in. To his great surprise he found that the church pews were having a conference and were getting very earnest in their arguments.

As he listened to their varied statements he found that some of the pews felt that they were mistreated. It seemed that no pew had the power of hearing the singing or the sermon unless there were one or two persons seated in that pew. Hence, if the attendance was small, some pews were of necessity vacant and thus deprived of hearing any of the service.

That was the reason for the conference of the pews. After much discussion one pew thought he had found a happy solution and offered the following resolution:

Whereas, In order that every pew in this Methodist Church be treated fairly, so that they can hear the singing and the sermon; therefore,

Be it resolved, That a petition, signed by every pew in this church, be sent to every one of the two hundred members of the Methodist Church in Port Gibson to attend at least one service every Sunday and thus see to it that every pew has at least one occupant.

The resolution was adopted by a unanimous vote and the conference was over. As the stranger passed on he wondered how men and women, sons and daughters of God, could resist that appeal.

Moral: **Make Membership Mean More. Every Methodist at Church next Sunday and every Sunday.**

NEW METHODIST CHURCH ORGANIZED IN NEW ORLEANS

On the first Sunday in February a new Methodist church was organized in New Orleans, which will be known as the Gentilly Methodist Church. This is a growing section of the city and already there are thirty-nine members, and the pastor, Rev. Ira W. Flowers, expects to report a membership of at least one hundred by the close of the Conference year. "The achieving life" was the subject of the pastor's sermon on the organization day and a large audience was present to enjoy the sermon and partake of the Lord's Supper.

The Home Circle

WHICH ARE YOU?

The bones in the body
Are two hundred or three:
But for sorting our people
We need only three.

Wish-bone People:
They hope for, they long for,
They wish for and sigh;
They want things to come, but
Aren't willing to try.

Funny-bone People:
They laugh, grin and giggle,
Smile, twinkle the eye;
If work is a joke, sure
They'll give it a try.

Back-bone People:
They strike from the shoulder,
They never say die:
They're winners in life, for
They know how to try.

—Baney Coan.

A PROGRAM OF WORK FOR THE CHRISTIAN HOME

By Ernest L. Lloyd

During the past ten years our General Sunday School Board has been engaged in the very commendable task of utilizing the experience of several hundred of our best trained workers in developing Programs of Work for Sunday schools of various types and sizes. The Programs of Work that were released by the General Sunday School Board in 1929 and 1930 constitute one of the most significant forward steps in the modern movement of religious education. These programs are designed to express correct principles of religious education, to present a summary view of the whole work of the Sunday school, and to offer many valuable suggestions for the guidance of Sunday school workers.

If the Christian home, rather than the Sunday school, is to be recognized as the basic teaching agency of the church, the church should have a generally accepted Program of Work for the Christian home.

The following outline is offered as a start toward the creation of such a Program of Work:

I. Christian relations within the home.
   1. Love. Active good will making jealousy and selfishness impossible.
   2. Sympathy. The effort on the part of each member of the home to understand the nature, the point of view, the interests, and the desires of every other member.
   3. Fellowship. The effort of every member of the home to share in the legitimate and proper interests of every other member.
   4. Service. Every member of the home seeking to bear his or her share of the work of the home, and seeking to do all in his or her power to advance the welfare and the happiness of every other member.
   5. Authority. The parents in the proper way asserting their position as the joint executive head of the home.
   6. Obedience. The sons and daughters recognizing the authority of the parents and endeavoring in good spirit to govern their actions accordingly.

II. Ideals and attitudes expressed in the conversation and in the policies of the home.
   1. Character, intelligence, and service recognized as more to be desired and sought than money or social leadership.
   2. Living modestly within the family income, recognized as more desirable than incurring debt for the purpose of making a display in house, clothing, automobile, or conventional pleasures.
   3. No jealousy, envy, or malice held toward anyone.
   4. No fault-finding disposition or uncharitable gossip in the discussion of other people.

III. Specific training of the young through fruitful experience.
   1. Experience in constructive manual labor.
   2. Experience in conservation.
      (a) Conservation of material goods. Care of clothing, food, furniture, etc.
      (b) Conservation of money. Earning money, saving money, wisely spending money, wisely giving money.
      (c) Conservation of time. Wise distribution of time among work, study, and play, according to the age of the individual.
   3. Experience in responsibility for definite tasks and for administration.

IV. Recreation in the home. So far as possible, the parents should endeavor to make home the centre of social life and pleasure for their sons and daughters of all ages.

V. Devotional life of the home.
   1. Thanks offered reverently to God at all meals.
   2. Daily family worship, consisting at least of scripture reading and prayer.
   3. Children trained in the habit of daily private Bible reading and prayer.

VI. Religious instruction and relation to the church.
   1. Parents ready at proper times to give suitable instruction to children concerning moral and religious life and concerning Christian faith and the church.
   2. The Christian ministry, the church, and the Sunday school always mentioned in terms of the highest respect.
   3. Parents guiding and assisting their sons and daughters in making thorough preparation of the weekly Sunday school lessons.
   4. Parents and sons and daughters attending Sunday school regularly.
   5. Parents and sons and daughters attending the preaching service regularly and sitting together.
   6. At the proper time, the parents leading the sons and daughters into definite avowal of Christian discipleship and voluntary assumption of the vows of church membership. Wherever the parent is spiritually prepared for the task, the parent, rather than the pastor or the Sunday school teacher, should lead the boy or the girl to this decision.

VII. Equipment of home for Christian education.
   1. Bible. At least one usable copy of the Bible. Better, a separate Bible for each person in the home.
   2. Bible helps. A one-volume Bible dictionary, a one-volume Bible commentary, a one-volume Bible concordance.
   3. The following periodicals: the New Orleans Christian Advocate, the Missionary Voice, the Nashville Christian Advocate, The Home Quarterly, and other periodicals appropriate to the ages of the young.
   4. Good books of positively religious value, suitable for various ages, added to the home library from time to time.
   5. Pictures and mottoes that have inspirational power.

ANNIE ANT CLEANS UP

Mrs. Cricket and Mrs. Fly had watched Annie Ant and her fellow-workers drag home a huge, dead caterpillar. The little ant had told them where it was by touching their feelers with her own. Mrs. Fly was surprised to see how the ant could make her ant-folk understand, although of course she had no voice, and now beneath a big dandelion they waited to see what would happen next.

"Dear me," sighed Mrs. Fly, "these poor little creatures spend all their days in the dirt always digging subways and tunnels. It is not very clean work, but I suppose dirt does not bother them in the least—they are so used to it."

Mrs. Cricket, who spent her days on the ground also and had often watched the tiny ants, knew something about them. "Ah, me!" said she, "how little we really know about our neighbors. These little ants that always live and work in the dirt are very clean. Look you, now! Annie Ant is this minute washing her face."

Mrs. Fly looked surprised as she saw the tiny ant lift her front leg and rub it across her mouth—then over her face, much as Mrs. Pussy cleans up after a meal. Then carefully she cleaned her antennae or feelers.

"Why, look!" said Mrs. Fly, "there are tiny bristles on their legs and Annie Ant is even now brushing her hair with this queer brush. It is very wonderful."

"They even help each other clean up," said Mrs. Cricket, "brushing and combing each other with great care. I have seen them with my own eyes, or I would not say so."

"Well," said Mrs. Fly, "I have enough eyes—several thousand, you know; after this I shall keep them wide open and discover some of these things for myself. Annie Ant has surprised me to-day; she can talk—and I thought her quite dumb—and now I have seen how clean she is, even if her house is in the dirt."

"You haven't discovered half the wonderful things she can do," replied Mrs. Cricket. "There are worker ants, and Queen Ants, and some fellows with large heads who are the soldiers and do nothing but fight, and they are all busy about something every minute."

"I shall come back here to-morrow to watch them again," said Mrs. Fly as she flew away.

"Dear me," sighed Mrs. Cricket to herself, "because one's home is in the dirt is no reason for thinking one unclean," and she jumped away to her own underground home.—Girls Weekly.

BETTY AND "MIDNIGHT"

A little black dog in Duluth, Minnesota, has become a hero since he saved the life of his owner, three-year-old Betty Winters. "Midnight," the dog, is Betty's constant companion, and accompanied her as usual one day when she went to the grocery store near her home with a penny clutched tightly in her chubby fist to buy a piece of candy.

That was ten o'clock in the morning. At noon Betty and Midnight had not returned, and Mrs. Winters was nearly frantic. Nobody in the neighborhood had seen the two playmates. With snow on the ground and near-zero temperature the situation looked serious. Radio broadcasting was resorted to, and hundreds joined in the search for Betty. Night was coming, and the heart-broken parents feared the worst. Then, just at the zero hour, when hope was nearly gone, came the glad tidings that Betty was safe!

George Anderson declared that children always go west when lost, and made his search toward the Boulevard Drive, high above the western part of the city, overlooking Lake Superior. And there he found Betty asleep in the snow near a cedar hedge, guarded by the little black dog!

As Mr. Anderson approached the vicinity he noticed tracks which puzzled him. He began to whistle, and was answered by a dog's bark from a distance. Running in the direction of the barking, Anderson continued to whistle and the dog continued to answer, until they met. "Lead me to Betty," said Anderson, whereat Midnight turned back and ran to the cedar hedge, where he wakened the sleeping child by licking her face.

Benumbed by ten hours' exposure Betty was in a stupor, but kept repeating, "I sleep with my doggie—I sleep with my doggie," as Mr. Anderson wrapped his coat around her and carried her to the nearest house. Midnight was overjoyed, and barked his approval as he saw the little chum safe at home once more. That night a special bed was made for him next to the little mistress he had guarded so faithfully. Betty's parents think nothing is too good for Midnight.—Our Dumb Animals.

New Orleans Christian Advocate

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North Mississippi Conference—Rev. J. H. Felts, Rev. L. M. Lipscomb, Rev. V. C. Curtis, D.D.

DIRECTIONS:

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

OUR BISHOPS ARE BUSY

Bishop Denny and Bishop Dobbs are giving freely to "traveling through the presiding elders' districts, in order to preach and to oversee the spiritual and temporal affairs of the Church."

On the last Sunday in February Bishop Denny preached twice at Hattiesburg, Miss. He was with Rev. W. H. Lewis and his people at Main Street in the morning and with Rev. L. L. Roberts and his congregation at Court Street in the evening. On the first Sunday in March he preached at Clarksdale, Miss., for Dr. V. C. Curtis and his people. Reports are that the Bishop preached with great acceptability and the people were blessed by his messages.

Bishop Dobbs preached in New Orleans twice on February 22. At the morning hour he was at Carrollton Avenue and at Parker Memorial in the evening. One of the largest audiences ever assembled at Carrollton heard the Bishop, and again in the evening he was greeted with a large congregation. He was heard with delight and profit.

On Tuesday, February 24, Bishops Denny and Dobbs met with the Executive Committee of the Advocate and gave wise and helpful counsel. They are interested in the maintenance of the Advocate and are rendering every help to increase its circulation. Louisiana and Mississippi are fortunate in their episcopal leadership and, of course, are expecting the return of their chief pastors for the full quadrennium.

MRS. W. J. DAWSON PASSES TO HER ETERNAL REWARD

Mrs. W. J. Dawson, wife of Rev. W. J. Dawson, pastor at Hawkin's Memorial, Meridian, Miss., died on Tuesday, March 3.

Mrs. Daawson was a woman of culture and refinement. She served with her devoted husband in the pastorates to which they were assigned, always with acceptability. Through several years she knew her Saviour in the "fellowship of his sufferings.", Her illness was borne with patience and fortitude as marked as her service had been constant and joyous. More than once she stated to the writer that she rejoiced in the privileges of life but she was ready any time for the Master's will to be done in life or death. The association and language of the heavenlies will not be new to her; that blessed abode will be but an enlargement of an environment that she had lived in while here. When the Saviour said "it is enough, come up higher," it was a Shepherd's voice that was familiar to her and she is safe within the fold.

Mrs. Dawson is survived by her husband and one son, Mr. Hendrix Dawson, Gulfport, Miss. The father and son will have the sympathy of all who know them. An unselfish companion and devoted mother waits at the gate beautiful.

PERSONAL AND OTHER NOTES

Rev. E. L. Cargill was royally received by his people at Cedar Grove, Shreveport, and the outlook is hopeful for a good year.

Rev. J. L. Carter, Union, Miss., has our thanks for nine subscriptions with check to cover. Brother Carter has his work well organized and every department is making progress.

Dr. R. H. Wynn, pastor, Minden, La., was prevented from attending the Missionary Council on account of illness. We trust that Dr. Wynn has fully recovered.

The Advocate congratulates Rev. and Mrs. B. C. Taylor, Mer Rouge, La., upon the birth of a little daughter, whom they have named Ann Lee. We wish for the little lady a happy future.

Rev. J. T. Weems is happy in his work on the Gallman, Miss., charge. The people are responding and the work is growing. We thank Brother Weems for six subscriptions to the Advocate and for the promise of more to follow.

Bishop Hoyt M. Dobbs preached an inspiring sermon at Arcadia, La., on Sunday morning, February 15. Mrs. Dobbs accompanied her distinguished husband to Arcadia, which was her home before her marriage to the Bishop.

Dr. G. F. Winfield, pastor Whitworth College, delivered the address before the Exchange Club, McComb, Miss., on February 25. Dr. Winfield is not only a good college president but a loyal citizen and community builder.

Rev. W. L. Duren, a North Georgia Conference presiding elder, was a pleasant caller at the office during the Missionary Council. Dr. Duren came from Mississippi and served Rayne Memorial, this city, before his transfer to Georgia.

Rev. E. L. Jernigan, pastor, Oakland, Miss., writes: "Within sixteen days we have buried three of the best members of Tillatoba church. The loss is keenly felt by us and great sorrow prevails in the community."

Rev. F. N. Ladner has withdrawn from the membership and ministry of the Methodist Episcopal Church, South. Rev. W. T. Griffin has been appointed pastor at Bonhomie, Miss., to succeed Brother Ladner.

Rev. L. L. Roberts continues the year with increasing success at Court Street, Hattiesburg. We thank him for eleven additional subscriptions and with the encouraging promise of more to follow.

The editor was happy to meet Dr. J. W. Mills, presiding elder of the Beaumont District, Texas Conference, during the Missionary Council. Dr. Mills has long been one of the leading ministers of his Conference. He honored the Advocate by enrolling as a subscriber.

Rev. B. M. Hunt will conduct revival services in his church, Centenary, McComb, beginning March 15 and going through the 25th. Rev. M. K. Miller, of Summit, will direct the music. We pray that a gracious revival may come to the church and the city.

The Crowley Daily Signal, in a news item from Eunice, La., said: "Rev. A. S. Lutz, presiding elder of the Alexandria District, preached to a large congregation in the Methodist church Sunday night." This was Brother Lutz's quarterly visit and conference.

Beginning March 22 and continuing through Easter Sunday the Presbyterian and Methodist churches, West Point, Miss., will hold a union revival. Rev. T. R. Husk, Presbyterian pastor, will direct the singing and Rev. W. R. Lott will do the preaching.

Rev. Otis Spinks continues to suffer with impaired vision and has been released from his pastorate at Newellton, La. Notwithstanding the trouble with his eyes he will be available for evangelistic singing after March 1, and may be addressed at Cedar Grove Station, Shreveport, La.

Dr. F. M. Freeman, formerly a member of the Louisiana Conference and now pastor at Trinity Methodist Church, El Paso, Texas, has our thanks for his renewal and good wishes. His achievements in former pastorates indicates large success in his ministry in that West Texas metropolis.

Rev. L. E. Alford, the energetic presiding elder of the Vicksburg District, brought to New Orleans last week eleven subscriptions from the Oak Ridge charge. Mrs. A. S. Byrd, wife of the faithful pastor of the circuit, had formerly sent in a list and we thank her for co-operating with Brother Alford in securing the additional ones.

Mr. Charles O. Chalmers received a thoughtful post card from Rev. Payton A. Sowell with the following printed: "At March 2, 1931, my journey is well nigh run; I pause at milestone eighty-two to say, I am thinking of you." Brother Sowell will be affectionately remembered by his many friends in Louisiana and Mississippi.

Mrs. G. W. Moncrief, Longstreet, La., in renewing her subscription, wrote: "I love the dear old Advocate and enjoy its weekly visits. Although I am eighty years of age I look forward to its coming. I have not missed a single issue in forty years." We pray that blessings may abide with Sister Moncrief and that the Advocate can continue to give her good cheer.

Rev. Lester T. Nelson, recently appointed pastor at Georgetown, Miss., is beginning his work under the most favorable circumstances. The people are delighted and Brother and Sister Nelson are happy. The three subscriptions sent in by the pastor are the first fruits of a large harvest that is to come.

We acknowledge with appreciation an announcement from Bishop and Mrs. William Benjamin Beauchamp of the marriage of their daughter, Anne Dorothy, to Mr. Virginius Billisoly Murden, Jr., on Saturday, February 21, 1931, at Richmond, Va. We congratulate the young couple and wish for them a long and happy life.

Rev. W. P. Bailey is in his third year on the Horn Lake, Miss., charge and is enjoying a most happy pastorate with those fine people. He and Mrs. Bailey are to be congratulated upon the birth of a fine little son whom they have named William, Jr. We trust the little man will carry on the work of his father in the years to come.

Rev. J. T. Abney, who is in his fourth year on the Lauderdale and Electric Mills, Mississippi, charge, is leading his people in the study of "Methodism and Kingdom Extension." Rev. J. L. Neill is now assisting him in a revival meeting at Electric Mills. We trust that great good will come as a result of this meeting.

Rev. J. O. Ware, who is in his second year at Anguilla, Miss., is having remarkable success in the work on that charge. On a recent Sunday, at Delta City, there were 343 in the Sunday school, and extra chairs had to be used at the regular preaching service. Brother Ware is faithful to every responsibility in his pastorate.

Rev. T. H. Dorsey, presiding elder of the Aberdeen District, has accepted the invitation of Prof. W. E. Thompson, Superintendent of the Itawamba County Agricultural High School, Fulton, Miss., and Rev. W. R. Goudelock, pastor of the Methodist Church here, to preach the Commencement Sermon for the Class of Nineteen Hundred Thirty-One, consisting of sixty or more Seniors.

The Annual Tourists' Sunday was observed at Main Street, Biloxi, on February 22. The sermon was preached by Dr. Conant of Chicago and the tourists' offering of $50 was sent to the Orphans' Home to buy "cookies" for the children. All tourists are not Sabbath desecrators nor law violators. Many of the finest people of the North visit our beautiful Mississippi coast each winter.

Rev. Linus Parker Anders is making splendid progress on the Adams circuit, Mississippi Conference. Brother Anders was selected by the presiding elders and Board of Missions as one of the representatives from his Conference at the Emory University Summer Pastors' School. We thank Brother Anders for a list of eight subscriptions to the Advocate.

Rev. and Mrs. T. B. Cottrell arranged a unique and interesting pageant from the book, "Methodism and Kingdom Extension." The program was given at Fayette and a large audience enjoyed the novel method of emphasizing the world's appeal to the United States for spiritual help. Brother and Sister Cottrell are workers who need not be ashamed, rightly promoting the interest of His Kingdom.

Mrs. E. L. Jernigan, wife of Rev. E. L. Jernigan, pastor of the Oakland charge, North Mississippi Conference, was operated on at the Baptist Hospital in Memphis, Tenn., March 5. In a note to the editor, Brother Jernigan says: "She is resting only fairly well." We regret to learn this sad news and pray that the Heavenly Father may see fit to rapidly restore this good Christian woman to her normal health.

Rev. H. A. Gatlin, the hard-working presiding elder on the Newton District, Mississippi Conference, in sending his second round, wrote: "Things are moving well on the Newton District. Many phases of the work are encouraging. We are keeping the Advocate before the people and are going forth with faith in God doing our best." We thank Brother Gatlin for his interest in the Advocate.

A Young Men's Bible Class was organized at the Arcadia Methodist Church on Sunday, February 15, with the following officers: R. S. Fly, President; R. L. Taylor, Vice-President; W. D. Truluck, Treasurer; and B. P. Theus, Secretary. Dr. H. D. Shehee is to teach this promising class. It was appropriate that Mr. Truluck should be the treasurer and we hope that he will have good luck in extracting the necessary funds from the members of the class.

Rev. John S. Henley, pastor, of Jonesboro, the seat of the district conference for the Ruston District, which meets April 2-3, is asking all the pastors of the district to give information at an early date as to how many delegates to expect from each pastoral charge, and how many will stay over-night. This information is important for the committee of entertainment, and he asks that no delay be had in giving this information. All former pastors and presiding elders are invited to be with them.

Rev. Jasper L. Smith is finding his work pleasant at Gibson Memorial, Vicksburg. Congregations are increasing and interest in all departments of the church is good. Brother Smith recently sent ten subscriptions to the Advocate, for which we thank him and his people. Those who know the economic circumstances at Gibson Memorial will readily consent that if a good list of subscriptions can be secured there it is possible most anywhere else. Brother Smith does not overlook his work at any point.

Dr. H. C. Morrison, the well known evangelist and editor of the Pentecostal Herald, has been spending the winter on the Pacific coast. On Sunday, January 25, he preached in the new Glide Memorial Church, at San Francisco, on "The Empowering of the Holy Spirit." It goes without question that it was a great sermon and we pray that Dr. Morrison may abide in strentgh to preach the gospel as he has so effectively done through the years.

At the annual session of the Grand Chapter, Order of the Easter Star, recently held in Lake Charles, La., Rev. H. B. Hines, pastor of the Methodist church at Elizabeth, La., was elected, on the first ballot, to the office of Associate Grand Patron. By virtue of this election, Brother Hines, a year hence, will be elevated to the office of Grand Patron, which is the highest honor that can be conferred upon a man in this organization. The Advocate congratulates, Bro. Hines.

The choir of the Logansport Methodist Church was organized on Tuesday night, February 10, with the election of the following officers: Mrs. G. M. Attaway, president; Mrs. W. D. Perry, vice-president; Mrs. Price Calhoun, secretary; Mr. D. D. Simmons, director; Mrs. A. E. Carroll, pianist, and Mr. Francis Canole, assistant pianist. If the facetious suggestion that the choir is the war department of the Church be true, Brother Fomby has his department well organized. The Interstate Progress reports that the Methodist church choir is one of fine spirit and good ability.

Mr. J. O. Emmerick, editor of the McComb (Miss.) Enterprise, which paper won the National Cup for Community service, states in a recent editorial, "We endorse the ministers' campaign of church loyalty. We must certainly recognize church loyalty as a duty to God, community, family and self." The weekly papers although smaller in circulation, create more high opinion and moral influence than the larger metropolitan dailies. Mr. Emmerick's paper is in the first rank of this distinguished service.

Annuity
Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

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PROTECTION
AGAINST OLD AGE

The Whitworth College delegation to the Phi Theta Kappa Convention at Weatherford College, Weatherford, Texas, March 1-3, was composed of Dr. and Mrs. G. F. Winfield, Miss Ruth Winfield, Miss Gertrude Davis, Dean; Misses Margaret James, Coralle Swayze and Alice Weems. Miss Margaret James is National President of the Convention, she having won this honor and brought this distinction to Whitworth College from the 1930 Convention held at William Woods College, Fulton, Missouri, last year.

The manager and editor appreciated the calls of the following brethren made at the Advocate office during the Missionary Council: Louisiana Conference—Revs. H. T. Carley, W. L. Doss, Jr., L. W. Cain, E. C. Gunn, Briscoe Carter, R. A. Cross, R. W. Vaughan, J. F. Dring. Mississippi Conference—Revs. J. T. Leggett, H. A. Gatlin, W. B. Alsworth, J. E. Gray, T. J. O'Neil, H. J. Moore, T. B. Winstead, C. P. Jones, J. W. Sells, W. A. Hays, B. M. Hunt, J. T. Ahney, B. L. Sutherland; and Drs. H. F. Tatum and J. M. Sullivan. North Mississippi Conference—Revs. J. H. Felts, V. C. Curtis, J. R. Countiss, E. H. Cunningham, E. N. Broyles, L. P. Wasson, R. G. Moore, G. C. Swartz, J. T. Wroten and J. H. Holder.

Rev. N. S. Jackson, Superintendent of the Mississippi Anti-Saloon League, announces that there will be a meeting on Law Enforcement on March 16, at noon, in the Markham Hotel, Gulfport, Miss. Dr. F. Scott McBride, of Washington, D. C., General Superintendent of the Anti-Saloon League of America, will be the principal speaker. A luncheon will be served by the Hotel at a nominal cost. It is hoped that this will prove to be the greatest meeting on law enforcement ever held in South Mississippi. Brother Jackson writes: "Will you urge all your readers in South Mississippi to attend this meeting?" We trust that our readers will make a special effort to comply with this request.

Col. William L. Nugent was born in East Baton Rouge (La.) Parish on December 12, 1832, and graduated with distinguished honors in June, 1852, from Centenary College at Jackson, La.; and soon thereafter moved to Mississippi and entered upon the practice of law. Col. Nugent won reknown as an attorney of ability and unimpeachable integrity. He was a member of the General Conference when Charles B. Galloway was elected to the Episcopacy and was always a supporter and ardent admirer of the beloved Bishop. A portrait of Col. Nugent was placed in the new million dollar Hinds County Courthouse at Jackson, Miss., on February 16. Hon. W. H. Watkins, teacher of the Men's Bible Class at Galloway Memorial Church, made the presentation address and Hon. J. Morgan Stevens, a steward in the same church, received it on behalf of the bar and citizens of the County. Mrs. Dr. H. R. Shands, Jackson, and Mrs. Nellie Nugent Somerville, Greenville, Miss., are surviving daughters of Col. and Mrs. Nugent.

The Church has begun to expect from its General Hospital Board a telling and tasteful output from its publicity department. The Golden Cross Guide and Yearbook of the General Hospital Board continues and enhances this reputation. The covers are yellow, printed in blue, carrying the well-known Colophon of the General Hospital Board with the Golden Cross in the center. The thirty-two pages are beautifully printed in the best style of our Southern Methodist Publishing House. Part one gives a brief analysis of the meaning of the healing ministry; part two is an exhibit of the work of the General Hospital Board with a brief reference to each of the twelve hospitals belonging to the Church; part three is a guide-book for the Golden Cross worker. The directory carries the names of the General Board; the names of the Conference Golden Cross directors, the names of the Chairmen of the Conference Hospital Boards, and the names of the District Directors of the Golden Cross. A good index makes this information available.

HATTIESBURG DISTRICT NOTES

The Rev. W. A. Hays, presiding elder, keeps busy looking after the affairs of the district. He, with Mr. W. D. Hawkins, of Meridian, Miss., recently made visits to several of the charges in interest of the special Kingdom Extension effort that is now being put on in the district. They reported good meetings every place visited. All interests of the church are being looked after.

* * *

Bishop Collins Denny, of Richmond, Va., who presided over the Mississippi Annual Conference at its last meeting, spent last Sunday in Hattiesburg. He preached at Main Street Church in the morning and at Court Street that night. Main and Broad Street congregations worshiping with Court Street at the evening hour.

* * *

The Northern Group of preachers and laymen met in their first meeting Tuesday, Feb. 24, at Collins. Brother Corley and his good people gave us a hearty welcome to their church and community. The program rendered during the day was splendid. Next meeting place is Taylorsville Methodist Church, May 26.

R. H. CLEGG, Reporter.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Even though many days and even months have passed since the beautiful life of our friend and co-worker, ADDIE V. GOODWILL entered into that "City not made with hands, eternal in the heavens," we are still constantly thinking of her splendid and unselfish life. Truly her invisable presence is ever about us, challenging us to more worthily represent the Christ whom she loved and knew as Lord and Saviour. The outstanding characteristics of this Christian woman was her love for and her devotion to the cause of Missions. She was Superintendent of Social Service in the Mississippi Conference for four years. She gave herself lovingly, enthusiastically and unstintedly to the interests of the Kingdom. Perhaps no woman has given more valiant or distinguished service. She felt that no other field of activity offered a wider scope of usefulness than that of Social service. Through this department she gave expression to her interest and sympathy for child welfare, especially the child in ignorance, poverty and evil surroundings. She was greatly interested in the Negro: She insisted that they be given justice and the opportunity of Christian education. She urged us, as Christian citizens, to measure up to our responsibility in regard to suffrage. She believed the rights of citizenship carried with it the duty and responsibility preserving the principles of righteous government. She urged her legislative committees to use their power of citizenship in every way possible for law enforcement, particularly the liquor traffic. Her courageous stand on all these issues gave testimony of her strength of Christian character. Her consecrated life will ever challenge us to give of our best to the Master and her devotion to the cause of Christ will cheer us in our tasks to carry on. Hers is a blessed memory. Her family, her church, her age is the richer for her life. It is a beacon light that burned unsparingly with intensity and brilliance and is to-day throwing itself into the future in a constructive, Christ-like love for men, women and children.

A Friend,
MRS. L. W. ALFORD.

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A beautiful and useful life of service came to an end February 16, 1931, at 1:15 p.m., when MRS. HENRY LEACHMAN died at her home in the Douglas community. Mrs. Leachman (nee Miss Lucinda Eveline Hammett) was born in Claiborne County, Alabama, Nov. 19, 1879, moving to Louisiana at the age of four. She united with the Methodist Episcopal Church, South, at Douglas at the age of eighteen and married Mr. Henry Leachman at the age of twenty-one. To this union were born twelve children—three girls and nine boys. Her husband, two girls and eight boys survive her.

J. L. CADY, Pastor.

RESOLUTIONS ADOPTED AT THE FOURTH QUARTERLY CONFERENCE OF THE CENTRAL METHODIST CHURCH, NOV. 7, 1930

CASWELL WESLEY COCHRAN, one of the twelve children of John H. Cochran and Helen Hightower Cochran, was born on May 19, 1852, in Lauderdale County on the "Old Cochran Place," near the present Daleville. His father was a pioneer citizen of Lauderdale County, being its first sheriff. The members of the family on both sides were staunch Methodists.

C. W. Cochran attended school at Cooper Institute, Daleville, where he formed friendships with many ministers of this Conference lasting through the years, also a commercial college at Louisville, Ky., returning to Daleville to engage in a mercantile business and farming.

He married Elizabeth Sandford, a teacher in Cooper Institute, and they moved to McAlister, Oklahoma, in 1904 to enter the wholesale grocery business with his brother, George. After a few months he returned to Lauderdale County, locating in Meridian, where he engaged in farming and the lumber business.

C. W. Cochran joined the Methodist Church at twenty years of age while a student at Cooper Institute. Being too timid to take part in many activities of the church, he dedicated his financial talents to God. At various times he supported a station, helped organize and build churches, paid indebtedness to wind up affairs of the church year after year, maintained missionary in foreign fields for years, sent many girls and boys to college, and performed other Christian acts that the public knew nothing of.

In 1904 he became a member of Old Central Methodist Church in Meridian. As chairman of the building committee, he had a very large part in making possible the dedication of the new Central Church. He contributed the chimes in memory of his first wife and was chairman of the organ committee when the present pipe organ was installed. He was a trustee of the church for two years, a member of the board of stewards for twenty years, was a delegate each year to district and annual Conferences, and was twice sent a delegate to the General Conference.

Through his wife he made possible the Elizabeth Cochran Reading Room, which has developed into the present Wesley Community House. He aided in establishing the Travelers' Aid. Jointly with W. E. Hopkins, he gave the building for the Methodist Church in the Fewell Survey community in this city. He was a member of the board of directors of the Y. M. C. A. at the time of the erection of the present building.

On February 4, 1925, he was married to Mrs. Ethel B. McGraw, of Meridian, the ceremony being performed by Rev. J. L. Decell, a close personal friend. Active in business, church and community within a week of his death Caswell Wesley Cochran passed away after a brief illness on September 25, 1930, at Meridian, Miss.

In view of the foregoing facts, be it resolved, That in the death of Brother C. W. Cochran, the Church has lost a faithful supporter and devoted worker, the community an outstanding citizen, and each of us a personal friend whose influence for good will live on and inspire to unselfish and consecrated life in home, church and community.

H. M. IVY.

The span of life is usually evaluated by great deeds, wide popularity and the number of years lived in the world; but we must conclude that the only way to properly estimate the worth of a life is how well the life was lived, whether it was the "three score years and ten" or just a few brief years. On Feb. 7, 1891, there was born into the home of Rev. C. M. and Mrs. Zipora Crossley a little girl, not destined to have a strong, robust body able to go on missions of love and mercy to the needy in far-away lands, but to have a frail body, an invalid from young girlhood. It was the sacred privilege of the writer to know EURA CROSSLEY almost from infancy, having lived in the home for months and often having blessed fellowship in visits to the home, so I knew her as only few outside of the family did. From a little girl she was affectionate, and her love for God and her Savior soon developed. She joined the church early and was true to her vows to the end. The spirit of the Master so filled her life that though she suffered through the years she early began to think of others, and all through her life, though a shut-in, she was ever thinking how she might make others happy with her voice and hands. Because of her loving ministries to others she made friends everywhere her father had a pastorate. To know Eura was to love her, and her life was a blessing to many along the way. When eleven years of age her own mother was taken by death, which was a great shock to her as well as to the family, but the good Lord provided a devoted stepmother who tenderly and faithfully ministered to her through all the years of her affliction. As the years passed by she gradually grew weaker, but not until her strength utterly failed did she cease to be an angel of love and mercy to all whom she could help. Verily, she bequeathed to the church a life of absolute unselfish service which still lives though she be dead. On the Holy Sabbath, early in the morning, Nov. 23, 1930, in the triumphs of a living faith, the tired body "fell on sleep" safe in the arms of Jesus. On the next day, at Philadelphia, Miss., in the Methodist Church before a large concourse of people the funeral services were held, being conducted by the presiding elder. Rev. T. J. O'Neil, assisted by Brothers J. F. Campbell, H. J. Moore, O. C. Scott, W. B. Jones and the writer. Her body was placed in the local cemetery by the side of her two sisters, who preceded her to the better land several years ago.

"Farewell, Eura, but not forever,
There shall be a glorious dawn.
We shall meet to part, no, never,
On the resurrection morn'."

L. F. ALFORD.

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Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Fayette, Miss.

TO THE WOMEN OF THE LOUISIANA CONFERENCE

The Southwestern and Southeastern Passenger Association has granted convention rates for the annual meeting of the Woman's Missionary Society of the Louisiana Conference, to convene in Baton Rouge, La., March 24-27, 1931, if the minimum requirement of the sale of 100 tickets can be met.

Think what this will mean to us in dollars and cents if we can put it over. The only way it can be accomplished is through the co-operation of every delegate and visitor to the conference. We must, as individuals, be greatly concerned about this matter of reaching the minimum of 100 tickets.

Remember that if we use other means of transportation it will work to the disadvantage of our fellow-delegates and visitors. Let us bear this in mind and not be the one, or among the ones, to cause those 75 or 85 persons who have traveled by rail, paying full fare on the going trip with the expectation of securing one-half fare returning, to fail to secure this reduction.

Below are the regulations we are to follow in purchasing our tickets and getting them validated for the return trip.

A reduction to one and one-half fare for the round trip on the "Certificate Plan" will apply for members (also dependent members of their families) attending the meeting of the Woman's Missionary Society of the Louisiana Conference, M. E. Church, South, to be held at Baton Rouge, La., on March 24-27, 1931.

The arrangement will apply from the following territory on authorized selling dates shown:

Territory: Reduction will apply from all points in Louisiana under jurisdiction of Southwestern Passenger Association.

Date of sale: March 20-26, 1931, inclusive.

Final honoring date: March 31, 1931.

1. Tickets at the normal one-way tariff fare for the going journey must be purchased on any of the above dates (but not on any other date).

How you feel in the morning tells the real story

THAT'S the time you should feel like whistling and singing. Your muscles should itch to tackle the day's work. Your mind should quickly solve the problem that baffled you the afternoon before. Don't let your health slip away so that a night's rest fails in its natural recuperative powers. When you awaken with a "dragged out" physical or mental feeling, heed those bad symptoms. That's the time you need a dependable tonic to help restore your old time energy. Try a bottle of **Dr. Pierce's Golden Medical Discovery,** which is sold by druggists.

2. Be sure when purchasing your going ticket to ask the agent for a certificate receipt. Each delegate should have a separate certificate receipt covering ticket he purchases. One receipt for more than one ticket will not be honored or validated. If, however, it is impossible to get a certificate receipt from the local agent, a regular receipt will be satisfactory and should be secured when ticket is purchased. See that the ticket reads to the point where the convention is to be held and no other. See that your certificate receipt is stamped with the same date as your ticket. Sign your name to the certificate or receipt in ink. Show this to the ticket agent.

3. Call at the railroad station for ticket and certificate at least 30 minutes before departure of train.

4. Certificates are not kept at all stations. Ask your home station whether you can procure certificates and through tickets to place of meeting. if not, buy a local ticket to the nearest point where a certificate and through ticket to the place of meeting can be purchased.

5. Immediately upon your arrival at the meeting, present your certificate to Mrs. L. A. Sims for endorsement, as the reduced fare for the return journey will not apply unless you are properly identified as provided for by the certificate.

6. Special agent of the carriers will validate certificates on March 24-27, 1931, inclusive.

No refund of fare will be made on account of failure to either obtain a proper certificate or on account of failure to have the certificate validated.

7. It must be understood that the reduction for the return journey is not guaranteed but is contingent on an attendance of not less than 100 members of the organization and dependent members of their families at the meeting holding regularly issued certificates from ticket agents at starting points showing payment of normal one-way tariff fare of not less than 67 cents on the going trip.

8. If the necessary minimum of 100 regularly issued certificates are presented to the ticket agent, Illinois Central System, Baton Rouge, La., and your certificate is validated, you will be entitled to a return ticket via the same route as the going journey at one-half the normal one-way tariff fare from place of meeting to point at which your certificate was issued, up to and including March 31, 1931.

9. Return tickets issued at the reduced fare will not be good on any limited train, on which such reduced fare transportation is not honored.

ZONE MEETING

Zone No. 4 of the Minden District met in Ringgold on the 12th of December, with Mrs. Woodard, zone leader, presiding. "Savior, Like a Shepherd, Lead Us," was used as an opening number. Mrs. Cook from Ringgold led in prayer. Mrs. Wynn of Minden conducted a very interesting and helpful devotional lesson. She used part of Bishop Moore's quiet hour lessons given at the Annual Conference. She stressed the need of prayer and of leading souls to Christ through kindness and patience. Mrs. Hodges of Minden very beautifully played "Autumn" and first gave the history of her selection. An article from the Voice, "Behold, It Was the Lord," was splendidly given by Mrs. Rodgers of Ringgold. Miss Nicolls of Shreveport, representing "Jubilee Inn," was an invited guest and told us many interesting things about her work. Why "Jubilee Inn" was established and what a help it was to working girls Miss Nicolls added to our program throughout the day. Visitors to the meeting were then welcomed and introduced by Mrs. Blade, recording secretary. These visitors were, Mrs. Marston, zone leader, of Coushatta, also Rev. and Mrs. Briscoe Carter, Mesdames Kagel and Perry, all of Coushatta; Rev. W. Harvell, P. E. Minden District, and Mr. Wimberly of Ruggard. A short business session followed with the reading of the minutes of the previous meeting. A letter was read from Miss Ella Hooper of Houma telling us more about the little girl, Nolia Leron, whose scholarship in school this zone sponsors. Pledges for this scholarship were then taken. During the noon hour a delightful lunch was served anad a get-together meeting held. The afternoon session was opened by singing "Holy Night." Miss Mary Searles led in prayer, Mrs. Harvell of Minden gave some high lights from Conference. Her talk was very helpful again stressing the need of prayer. Four visitors from Heflin were then introduced and invited to join our zone meeting. Mrs. Thomas very impressively sang "Jerusalem," with Mrs. Davenport at the piano. This zone stresses spirituality and with a leader who lives so close to our Heavenly Father every day, we all look forward to the afternoon's devotional period, which always brings us to the foot of the Throne. Mrs. Gillon of Ringgold conducted this worship hour and at the close of this marvelous lesson from the Bible an old-time Methodist experience meeting was held. Although this meeting was called at a busy time of the year, we had the largest attendance of the year.

YEARLY ACTIVITIES OF FAYETTE AUXILIARY

The Fayette Auxiliary meets every week with programs outlined as follows: Business, Bible study, Mission study or Voice program. These meetings are held at the church with a good attendance. The fourth meeting is a social and given in the homes. The program from the Year Book is given and a report on local work. The membership is divided into circles to carry on local work—each chairman being responsible for the stipulated offering of her circle, which is turned over to the treasurer. Aside from this, each member is asked to give 10 cents each week and at the end of the year a Harvest Day is observed when this amount is turned in—thereby eliminating bazaars and suppers.

A study of Conference and Council minutes is made, assigning questions in advance.

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Social service activities, such as visiting the sick and strangers and carrying fruit and flowers, are entered into by the committee. Also help to the needy.

A helping hand has been given to "sister" auxiliaries by putting on programs for them and inviting them to meet with us, indulging in social hour afterwards.

A very instructive and pleasing lecture on Mexico was given by Miss Clara Belle Drake, who had recently visited Mexico.

The last program of the year was given to Mrs. T. B. Cottrell, who gave an inclusive talk on the program that should be carried out in every auxiliary and conducted the installation of officers.

The Missionary Society sponsored the reception given Brother and Mrs. Cottrell on their arrival here. Prayer objectives are outlined and given to each member as follows:

1. Our pastor and all ministers of the gospel.
2. Our Missionary Society and church.
3. Our Youth and homes.
4. World Missions and peace.
5. Our Nation (prohibition, safety, sanity, financial depression).
6. An outpouring of God's spirit.

Helpful Suggestions

(1) To have a definite time (one-half hour daily) for prayer, Bible study and meditation.

(2) To give a definite portion of our time, talents, personality and means in God's service.

(3) To win others to Christ.

**FOR COLDS—
ALKALINIZE
YOUR SYSTEM**

Doctors everywhere are prescribing this new treatment for colds; and it is delighting thousands by the quick relief it brings when used consistently.

Begin when you feel a cold coming. Take a tablespoonful of Phillips Milk of Magnesia in a glass of water, morning, noon and night, the first day. Do the same thing the second day. Then take only at night.

Colds reduce the alkalinity of your system. That's what makes you feel achy, feverish, weak, half-sick from them. Phillips Milk of Magnesia is alkali in harmless, palatable form. It relieves the symptoms of colds by restoring the alkalinity of your system.

For fifty years this pleasant alkaline has been famous as an anti-acid. Doctors prescribe Phillips Milk of Magnesia; hospitals use it; millions know how it relieves sour stomach, gas, indigestion and other symptoms of over-acidity. All drug stores recommend it. 25c and 50c bottles, with full directions for its many uses.

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE........Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE NOTES

The Circuit Preachers' Conference held at Millsaps College was a most successful meeting. Forty-one circuit preachers were present. There were 72 in attendance. Dr. Alexander and Dr. Martin rendered most valuable service. The discussions were open and frank. Many of the men present made most valuable contributions to the findings of the group. I believe it was the most successful meeting that I have been in. It has given me strength and hope for the future and I trust we can find a way to give to all the fine results of the meeting.

The fourth Sunday in this month is League Anniversary Day. You will find the program in the March number of the Epworth Era. We are trusting that every church in the Conference will observe this day. The Church needs to have brought to its attention the work of its young people and this gives a wonderful opportunity.

Your Board is facing a very difficult time ahead. The next two months we will reach the limit of our resources. It is hoped that Sunday School Day observance and the Missionary offerings will tide us through. We will have to borrow money, but we are trusting that we can get along by borrowing a minimum amount and that our obligations at Conference will not be large.

Pray for the workers and the work.

Yours in Him,

JOHN C. CHAMBERS

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Only Remedy To Ever Have Done Me Any Lasting Good

Mrs. Lula Patterson

"I am glad to make this statemet in behalf of Miller's Herb Extract, formerly called 'Herb Juice'," says Mrs. Patterson, Birmingham, Ala. "This medicine has done me more good than anything I have ever used, and I have tried everything that promised relief with no results to speak of. When I began using Herb Extract I was underweight, and lost considerably in weight and strength, felt weak, nervous and badly rundown all the time. Each day I was in misery. I carried on with my work as best I could, just didn't want to give up, but it was agonies for me while I endured it. Friends knowing of my poor state of health, advised me to try a bottle or two of Herb medicine. They told me of numerous cases where it has actually brought health and strength to people when everything else had utterly failed to do any good. I started on the Herb medicine immediately. And to my surprise, I begun to improve rapidly and my continued use of this remarkable remedy has restored my health. I am free from constipation, bowels are regular, stomach is in fine condition. I sleep fine and eat hearty three times a day, have lots of energy; this means so much to me. I am actually gratified, beyond words to express, over my improved condition of health."

You don't need any pills with this medicine. It's a real medicine within itself, and guaranteed to give results.

A medicine you can take three or four bottles of without seeing any results is not much medicine. Miller's Herb Extract (known as Herb Juice) gives overnight results. Get it at your druggist.

NORTH MISSISSIPPI CONFERENCE

The standard training school at Amory was a most satisfactory school in every way. Sixty-two enrolled for credit and fifty-five credits were issued; every credit counting on the gold seal. Several visitors attended the school regularly.

Mrs. J. L. Bryan, superintendent of the intermediate department of the Amory school, will receive her gold seal after the Amory school. She is one of the most efficient and effective workers that we have in our Conference, and is to be congratulated in this distinct achievement.

Owing to the failure of three banks in that territory the school at Lexington has been postponed.

Last Sunday, I spent the day with the good people of Kosciusko. Rev. Jas. T. McCafferty, the pastor there, is beginning a very happy and effective pastorate. His leadership is being felt in this fine congregation. At a workers' conference in the afternoon several items of vital importance were discussed and plans were made to enlarge the work of this fine old church. Mr. B. G. Webb, the superintendent of the Sunday school, is one of the best to be found anywhere.

Be on the lookout for the March issue of the Millsaps College bulletin. It contains a program for College Day which is to be observed the fifth Sunday in March. It is the desire that every Sunday school, Epworth League, as well as congregation, put on this short but effective program. No offering is to be taken. Simply have the twenty-minute program put on and give the people this information concerning our schools.

Begin now to make plans to observe Sunday School Day in your school. Next week we will give full directions for the observance of this day.

Epworth League Anniversary Day is to be observed by all Leagues the fourth Sunday of March. Take your offering and send it to Rev. S. E. Ashmore, Webb, Miss. Three-fourths of this offering is used in our own Conference to advance this important work, and the other fourth is used by the General Board to promote the Epworth League work generally.

If you desire to be better trained for your work as a teacher, pastor, officer or leader and for more intelligent membership of the church there are many means whereby you may improve your training. You do not have to wait to attend a training school or leadership school. Write to me and I will be glad to give you help in this matter.

R. G. LORD.

EPWORTH LEAGUE—NORTH MISSISSIPPI

Our revival meeting at Coffeeville will begin the first Sunday in April. Rev. J. E. Stephens will do the preaching for us. We will have a young people's choir. We will appreciate it very much if the young people of our Conference will remember us in their prayers during these evangelistic efforts.

Sunday School Day is supposed to be observed in our Conference the third Sunday in April. This is a part of the program of Christian education. It is a very important part so far as the Sunday school is concerned. It would be great if we could make it unanimous in observing Sunday School Day this time. Why can't we make it unanimous? Is there anything that can prevent us from doing such a thing?

There are at least two great reasons why we should observe Sunday School Day at this time. One reason is the value that it will be to the school that puts on a good program. It will give the folks information and training that they need. It will give to them a greater appreciation of the Sunday school.

Then, we need the money that we will receive from the offering that day. We can either help or hinder this work in the offering that we make that day. We must have this money if the program is to be carried out as it should be. We certainly do not want to hinder the work or impede the progress of the program of Christian education in our Conference. Let us tell our people about this important work and ask them to make a liberal offering on Sunday School Day

We hope to make Grenada District a one hundred per cent district. We are expecting every school in the Grenada District to put on the program and take an offering. Most of the preachers have already promised to do this. We believe they will carry out their promises. We feel sure that our young people over the Conference will co-operate with the pastors in putting on the Sunday School Day program.

Remember the day, the third Sunday in April. Send your offering to Rev. R. G. Lord's office at Grenada. We are counting on you to do your best. This is a good time for us to show our willingness to co-operate

Yours sincerely

WM. L. ROBINSON.

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SARDIS DISTRICT PREACHERS' MEETING

The preachers of the Sardis District will gather at Crenshaw, to be the guests of the president, Rev. W. D. Bennet, March 10. The program will open at 10 o'clock and following a group discussion on the matter of "The Adjustments of the Superannuate Endowment Fund," Rev. E. L. Jernigan will preach at the 11 o'clock hour.

The afternoon session will be given over to such topics as: "Plans for Pre-Easter Campaigns," and "The Value of the Mail Box Library." Rev. J. M. Bradley, the presiding elder, will take charge of the closing discussions on the "Kingdom Extension Offerings."

R. P. NEBLETT, Sec.

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TAKE Capudine at once for fresh colds and aching. It relieves the aching head and back and reduces tendency to congestion and feverishness, soothes the nerves and promotes quicker recovery. Contains no narcotics. Does not upset the stomach.

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Important Announcement

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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge District—Second Round

Walker, at Frost, Mar. 15, 11 a.m.; 1:30 p. m.
Keener Memorial, Mar. 15, 7:30 p. m.; Mar. 16, 7:30 p. m.
Donaldsonville, at Meadow Chapel, Mar. 22, 11 a. m.; 1:30 p. m.
Plaquemine, Mar. 22, 7:30 p. m.
Denham Springs, at Live Oak, Mar. 28, 11 a. m.; 1:30 p. m.; Mar. 29, 11 a.m.
Ponchatoula, Mar. 29, 7:30 p.m.; Mar. 30, 7:30 p. m.
Greensburg, at Days, Apr. 5, 11 a. m.; 1:30 p .m.
Kentwood and Tangipahoa, at Kentwood, Apr. 5. 7:30 p. m.
Pine Grove, at Killian Chapel, Apr. 12, 11 a .m.; 1:15 p. m.
Springfield, at Huff Chapel, Apr. 12, 3 p. m.; 7:30 p. m.
Natalbany, at Natalbany, Apr. 19, 11 a.m.; 2:30 p.m.
Amite, Apr. 19, 7:30 p m.; Apr. 20, 7:30 p. m.
Istrouma, Apr. 24, 7:30 p. m.; preaching, May 24, 7:30 p. m.
St. Francisville, at New Hope, Apr. 26, 11 a. m.; 1:30 p. m.
First Church, B. R., Apr. 26, 7:30 p. m.; Apr. 27, 7:30 p.m.
Washington, at Angie, May 3, 11 a. m.; 1:30 p. m.
Bogalusa, May 3, 7:30 p. m.; May 4, 7:30 p .m.
Baker, at Doorford, May 9, 11 a.m., 1:30 p. m.; May 10, 11 a. m.
Hammond, May 10, 7:30 p. m.; May 11, 7:30 p. m.
Pearl River, at Sun, May 17, 11 a. m., 1:30 p. m.
Franklinton, May 17, 7:30 p. m.; May 18, 7:30 p. m.
Clinton, at Clinton, May 24, 11 a. m., 2:30 p. m.
Jackson, at Jackson, May 31, 11 a. m., 2:30 p. m.
Zachary and Slaughter, at Zachary, May 31, 7:30 p. m.
District Conference at Bluff Creek Camp Ground, June 4-5.

L. W. CAIN, P. E.

Ruston District—Second Round

Choudrant, at Indian Village, Mar. 8, 10 a. m. and 4 p. m.
Calhoun, at Claiborne, Mar. 15, 11 a. m.; Q. C., 3 p. m.
Hodge, at Dodson, Mar. 15, following night service.
Lapine, at Sardis, Sat., Mar. 21, 11 a. m.
Ruston, Mar. 22, 11 a. m.; Q. C., Apr. 6, p. m.
Dubach, at Dubach, Mar. 22, 7:30 p. m.; Q. C., 3 p. m.
Farmerville, at Bird's Chapel, Mar. 29, 11 a.m.; Q. C., 2 p.m.
Jonesboro, Mar. 29, following night service.
Eros, at Eros, Apr. 5, 11 a. m.; Q. C., 2:30 p. m.
Athens, at Bethel, Apr. 5, following night service.
Haynesville, at Colquitt, Sat., Apr. 11, 11 a. m.; Q. C., 2 p. m.
Clay, at New Prospect, Apr. 12, 11 a. m.; Q. C., 2 p. m.
Bienville, at Strange, Apr. 12, following night service.
Simsboro, at Antioch, Apr. 18, 11 a. m.; Q. C., 2 p. m.
Bernice at Alabama, Apr. 19, 10 a. m. and 4 p. m.
Marion, at Marion, Apr. 19, following night service.
Gibsland, at Oak Grove, Sat., Apr. 25, 10 a.m. and 4 p. m.
Homer, Apr. 26, 11 a. m.; Q. C., 2 p. m.
Arcadia, at Arcadia, Apr. 26, 4 p. m., preaching, [illegible]:30 p. m.
District Conference, at Jonesboro, Apr. 30 to May 1.

Above you will find the date for your second quarterly conference. May I count on your co-operation in my purpose to make that round of conferences the best we have ever held?

All questions left over from the first round must be answered, especially Question 3, concerning salary, and Questions 5 and 6, concerning adjustment of Superannuate Endowment Quota.

I beg you to give careful consideration to that part of Question 4 which has to do with the assignment to each congregation of its Benevolent and Kingdom Extension quota. We have dilly-dallied with these sacred claims in times of prosperity, until now we face threatened collapse of our missionary enterprise and our other connectional institutions. Nothing less than hearty repentance and heroic sacrifice can save us now.

It is of the utmost importance that the people be aroused concerning the situation, and all pledges and free-will offerings be secured in every congregation before the convening of the District Conference. To give ample time to finish this enterprise we have changed the date of the conference to April 30-May 1.

Let me express my admiration and gratitude to the pastors and people for the patient and heroic spirit in which they are facing these times which test men's souls.

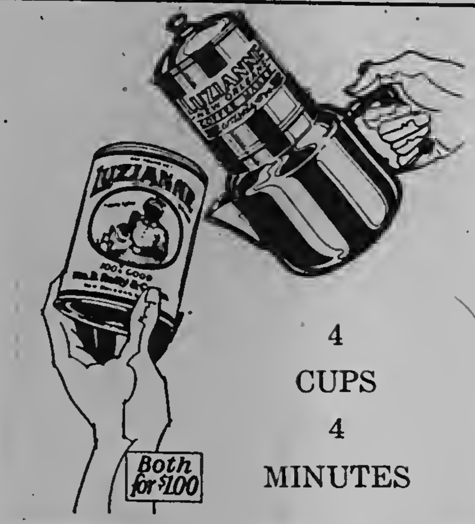
R. M. BROWN, P. E.

NORTH MISSISSIPPI CONFERENCE

Greenville District—Second Round

Arcola and Murphy, at Murphy, Mar. 8, a. m.; Q. C., p. m.
Greenville, preaching and Q. C., Mar. 8, p. m.
Boyle and Pace, at Pace, Mar. 15, a. m.; Q. C., p. m.
Coahoma nad Jonestown, at Jonestown, preaching and Q. C., Mar. 15, p. m.
Glen Allen and Winterville, at Avon, Mar. 22, a. m.; Q. C., p. m.
Hollandale, preaching and Q. C., Mar. 22, p. m.
Lake Cormorant and Robinsonville, at Robinsonville, Mar. 29, a. m.; Q. C., p. m.
Clarksdale, preaching and Q. C., Mar. 29, p. m.
Duncan and Alligator, at Alligator, Apr. 5 a. m.; Q. C., p. m.
Friars Point and Lyon, at Friars Pt., preaching and Q. C., Apr. 5, p. m.
Cleveland, Apr. 12, a. m.; Q. C., p. m.
Leland, preaching and Q. C., Apr. 12, p. m.
Rosedale and Benoit, at Benoit, Apr. 19, a.m.; Q. C., Apr. 29, p.m.
Lula and Dundee, at Lula, preaching and Q. C., Apr. 19, p. m.
Dubbs and Evansville, at Evansville, Apr. 26, a. m.; Q. C., afternoon.
Tunica, preaching and Q. C., Apr. 26, p. m.
Gunnison and Hillhouse, at Hillhouse, May 3, a. m.; Q. C., p. m.
Merigold and Sherard, at Sherard, preaching and Q. C., May 3, p.m.
Shelby, May 10, a.m.; Q. C., p.m.
Shaw and Litton, at Shaw, preaching and Q. C., May 10, p.m.
District Conference, at Tunica, May 7-8.

E. NASH BROYLES, P. E.



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in use over 47 Years
Really Helps Bowels

Don't *you* want this way of making the bowels behave? A doctor's way to make the bowels move so well that you feel better all over! Dr. Caldwell's Syrup Pepsin doesn't turn everything to water, but cleans out all that hard waste clogging your system. It cleans you out without any shock, for it's only fresh laxative herbs a famous doctor found so good for the bowels, combined with pure pepsin and other harmless ingredients.

A doctor should know what is best for the bowels. Let Dr. Caldwell's Syrup Pepsin show you how soon you can train the bowels to move freely, every day, the way they should. It's wonderful the way this prescription works, but it's perfectly harmless; so you can use it whenever a coated tongue or sick headache tells you that you're bilious. Fine for children, too (it tastes so nice), and they ought to have a spoonful the minute they seem fretful, feverish, or sluggish, or have a sallow look.

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SYRUP PEPSIN
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Vicks His "Main Standby in Medicine," Writes Missionary Frank H. Connely

"Without Question," He Says, "It is the Finest Thing I Know of for a Cold."

A Daily Vacation Bible School operated by Mr. Connely's church and taught by the boys and girls of the Mission Boarding School

"We appreciate Vicks more than words can tell," runs a letter from Mr. Connely, written from his Mission Post at Taingchow, Shantung, China. "Here we are a long way from a doctor, so with three children in our family, it is mighty handy to have your salve on hand, for without question it is the finest thing I know of for a cold. It is our main standby in the way of medicine."

As with Connely's in far-away China, Vicks occupies, in millions of homes all over the world, the position of family standby for coughs, colds, sore throat and spasmodic croup.

Vicks was especially appreciated from the first by mothers because it avoids "dosing." In treating the frequent colds of children, constant "dosing" with internal medicines so often upsets delicate digestions, lowers vitality and invites fresh colds or other ills.

Vicks, the modern external treatment for colds, can be used freely and as often as needed, even on the youngest child. It solves one of mother's most vexing problems.

Just rubbed on throat and chest at bedtime and covered with warm flannel, Vicks attacks colds two ways at once: (1) Through the skin, like a poultice or plaster, "drawing out" tightness and soreness; and (2) Its medicated vapors, released by body-heat, are inhaled direct to irritated air-passages.

While long recognized as the ideal treatment for children's colds, actual use in millions of homes has proved Vicks to be equally good for the cold troubles of adults, too.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Second Round

Greenwood Springs, at Gatman, Mar 14-15.
Sharon, at Bremen, Mar. 17.
Verona, at Plantersville, Mar. 18.
Nettleton, at Nettleton, Mar. 19.
Houlka, at Van Vleet, Mar. 21-22.
Algoma, at Ebenezer, Mar. 23.
Fulton, at Friendship, Mar. 28-29.
Tremont, at Hardin's Chapel, Mar. 29-30.
Salem and Friendship, at Sandy Spgs. Apr. 2.
Tocopola, at Thaxton, Apr. 3.
Randolph, at Springhill, Apr. 4, 5.
Bellefontaine, at Slate Springs, Apr. 5-6.
Pittsboro, at Pittsboro, Apr. 11-12.
Vardaman, at Vardaman, Apr. 12, 13.
Derma, at Cross Roads, Apr. 18-19.
Calhoun City, Apr. 19-20.
Mathiston and Maben, at Mathiston, Apr. 25-26.
Enpora, at Eupora, Apr. 26-27.

Let all pastors attend to the election of delegates to the district conference by the church conference before April 1.

T. H. DORSEY, P. E.

Corinth District—Second Round

Sherman, at Sherman, Mar. 13, 11 a. m. and 1 p. m.
Mantachie, at Oak Grove, Mar. 14-15.
Guntown and Saltillo, at Guntown, Mar. 16, 7:30 p. m.
Baldwyn and Wheeler, at Baldwyn, Mar. 17, 7:30 p. m.
Kossuth, at Wesley Chapel, Mar. 18, 11 a. m. and 1 p. m.
Burnsville, at Hebron, Mar. 19, 11 a. m. and 1 p. m.
Corinth Circuit, at Gaines Chapel, Mar. 20, 7:30 p. m.
Rienzi, at Pisgah, Mar. 21-22.
New Albany Circuit, at Wells Chapel, Mar. 24, 11 a. m. and 1 p. m.
Myrtle, at Glenfield, Mar. 25, 11 a. m. and 1 p. m.
New Albany, Mar. 25, 7:30 p. m.
Hickory Flat, at Bethel, Mar. 28-29.
Iuka Circuit, at Pleasant Hill, Apr. 4, 11 a. m. and 1 p. m. Rev. E. M. Shaw will hold this conference.
Potts Camp, at Cornersville, Apr. 4-5.
Blue Mountain, at New Hope, Apr. 11-12.
Dumas, at Paynes Chapel, Apr. 18-19.

District Conference, at Booneville, April 23-24. Formal opening Thursday, April 23, 9 a. m. Adjournment Friday, April 24, not later than 4 p. m.

JAMES H. FELTS, P. E.

Macon Ct., at Center Point, preaching and Q. C., Mar. 15, a. m.
Ackerman Sta., preaching and Q. C., Mar. 15, p. m.
Brooksville, praching and Q. C., Mar. 18, p. m.
Noxapater, at Noxapater, preaching and Q. C., Mar. 22, a. m.
Cedar Bluff Ct., at Siloam, preaching and Q. C., Mar. 29, a. m.
Macon Sta., preaching and Q. C., Mar. 29, p. m.
Artesia and S., at Schaeffers, preaching and Q. C., Apr. 5, a. m.
Crawford and Mayhew, at Mayhew, preaching and Q. C., Apr. 5, p. m.
Weir and MsCool, at McCool, preaching and Q. C., Apr. 12, a. m.
Starkville, preaching and Q. C., Apr. 12, p.m.
Columbus, Central, preaching and Q. C., Apr. 15, p.m.
Longview and Sessums, at Sessums, preaching and Q. C., Apr. 18, a. m.
High Point Ct., at White Hall, preaching and Q. C., Apr. 19, a. m.
Louisville, preaching and Q. C., Apr. 19, p.m.
Columbus, First Church, preaching and Q. C., Apr. 22, p. m.
Mashulaville Ct., at New Hope, preaching and Q. C., Apr. 26, a. m.
Ethel Ct., at Chapel Hill, preaching and Q. C., May 2, a. m.
Chester Ct., at Nebo, preaching and Q. C., May 3, a. m.
Sturgis Ct., at Big Creek, preaching and Q. C., May 10, a. m.

The District Cnoference will be held at First Church, Columbus, April 7 and 8. The Church Conference must elect the delegates. May we ask the pastors to attend to this in due time?

W. N. DUNCAN, P. E.

Greenwood District—Second Round

Marks, at Darling, Feb. 15, 11 a. m. and 2 p. m.
Tutwiler, at Vance, Feb. 15, night.
Black Hawk, at Coila, Feb. 22, 11 a. m.
Carrollton, at North Carrollton, Feb 22, night.
Lambert and Crowder, at Crowder March 1, 11 a. m.
Webb and Sumner, at Sumner, March 1, night.
Acona, at Acona, March 8, 11 a. m.
Schlater, March 8, night.
Price Memorial, at Morgan City, Mar. 15, 11 a. m. and 2:30 p. m.
Swiftown and Isola, at Swiftown, March 15, night.
Ruleville, at Ruleville, March 22, 11 a. m. and 2:30 p. m.
Drew, March 22, night.
Drew Mission, at Wade, March 27, 11 a. m.
Dublin and Mattson, at Mattson, Mar. 29, 11 a. m. and 2:30 p. m.
Sunflower, at Blaine, March 29, night.
Inverness, April 5, 11 a. m.
Belzoni, April 5, night.
Moorhead, April 12, 11 a. m. and 2:30 p. m.
Itta Bena, April 12, night.
Minter City, at Glendora, April 19, 11 a. m.
Indianola, April 19, night.

L. P. WASSON, P. E.

LOUISIANA CONFERENCE

Alexandria District—Second Round

In The Heart of Louisian

Montrose, at Alco, Mar. 15.
Oakdale, Mar. 22, a .m.
Oberlin, Mar. 22, p. m.
Holloway, at Pleasant Grove, Mar. 29, a. m.
Boyce, Mar. 29, p. m.
Laymen's Meeting, at Alexandria, Mar. 31.
Provencal, Apr. 5, a. m.
Pleasant Hill, at Robeline, Apr. 5, p. m.
Council of Christian Education, Alexandria, Apr. 7 and 8.
Lottie, at Rosedale, Apr. 12, a. m.
Melville, at Palmetto, Apr. 12, p. m.
District Conference, at Lecompte, Apr. 14 and 15.
Marksville, at White's Chapel, Apr. 19, a. m.
Pineville, Apr. 19, p. m.
Natchitoches, Apr. 26, a. m.
Montrose, Apr. 26, p. m.
Elizabeth, at Hopewell, May 3, a. m.
Glenmora, May 3, p. m.
Alexandria, Q. C., May [illegible]
Boyce, Q. C., May 6.
Lecompte, at Chaneyville, May 10, a.m.
Bunkie, May 10, p. m.
Eunice, at Petreville, May 17, a. m.
Opelousas, May 17, p. m.
Colfax, May 24, a. m.
Melder, May 24, p.m.
Holloway, May 31, a. m.
Alexandria, May 31, p. m.
District-Wide Training Week, June 7 to 14.

Bring your quarterly conference record book to the District Conference. Report on your Voluntary Kingdom Extension Offering. Put emphasis on the Advocate campaign. Follow the whole program of the church at the time, on time and every time.

ALBERT S. LUTZ, P. E.

Minden District—Second Round

Sibley, at Brushwood, Mar. 8, a. m.; Q. C., 2 p. m.
Minden, Mar. 8, p. m.
Hall Summitt, at East Point, Mar. 15, a. m.; Q. C., 2 p m.
Minden Ct., at Bethel, Mar. 22, a. m.; Q. C., 2 p. m.
Cotton Valley, Mar. 22, p. m.
Haughton and Doyline, at Doyline, Mar. 29, a. m.; Q. C., 2 p. m.
Springhill, Mar. 29 p. m.
Ringgold, at Heflin, Apr. 5, a. m.; Q. C., 2:30 p. m.
Rochelle and Selma, at Selma, Apr. 12, a. m.; Q. C., 2 p. m.
Standard and Olla, at Olla, Apr. 12, p. m.
Jena, at Jena, Apr. 19, a. m.; Q. C., 2:30 p. m.
Trout and Good Pine, at Good Pine, Apr. 19, p. m.
Sicily Island, at Sicily Island, Apr. 26, a. m.; Q. C., 2:30 p. m.
Ferriday, Apr. 26, p. m.
Plain Dealing, at Alden Bridge, May 3, a. m.; Q. C., 2 p .m.
Jonesville, at Jonesville, May 10, a. m.; Q. C., 2 p. m.
Winfield, May 17, a. m.; Q. C., 2 p. m.
Camptl, at Davis Springs, May 24, a. m.; Q. C., 2 p.m.
Coushatta, May 24, p. m.

The District Conference will be held at Minden, April 23 and 24.

At 10:30, April 23, there will be preaching and the sacrament of the Lord's Supper.

Let all be there for the first service.

Come praying and expecting the Lord's blessings upon us.

W. R. HARVELL, P. E.

New Orleans District—Second Round

Parker Memorial, Mar. 8, a. m.; Mar. 18.
Gentilly, Mar. 8, p. m.; Mar. 13.
Delta Ct. and Chalmette, at Reserve, Mar. 15, a. m.
Algiers, Mar. 15, p.m.; May 13.
St. Martinville, at Pecan Island, Mar. 22.
Houma and French Mission, at Houma, Mar. 29.
Morgan City, Apr. 26.
Franklin, Apr. 12, p.m.
Felicity, Apr. 19, a. m.; Apr. 22.
St. Mark's Apr. 19, p.m.
Patterson, at Jeanerette, Apr. 12, a.m.,
Covington, at Fitzgerald, May 3, a.m.
Slidell, May 3, p. m.
Louisiana Ave., May 10, a.m.; May 27.
McDonoghville, May 10, p. m.; May 4.
First Church, May 17, a. m.; May 6.
Second Church, May 17, p.m.; May 20.
Rayne Memorial, May 24, a. m.; May 5.
Epworth, May 24, p. m.; Apr. 6.
Carrollton Ave., May 31, a. m.; Apr. 15.

The District Conference will be held at Morgan City on April 28-29.

W. L. DOSS, JR., P. E.

Shreveport District—Second Round

Park Avenue, Mar. 8, 11 a.m.; Q. C., Apr. 29, 7:30 p. m.
Mangum Memorial, Mar. 8, 7:30 p.m.; Q. C., May 6, 7:30 p. m.
Cedar Grove, Mar. 15, 11 a. m.; Q. C., 2 p. m.
Ida and Hosston, at Hosston, Mar. 22, 11 a. m.; Q. C., 2 p. m.
First Church, Mar. 29, 7:30 p. m.; Q. C., May 13, 7:30 p. m.
Grand Cane, at Grand Cane, Apr. 5, 11 a. m.; Q. C., 2 p. m.
Greenwood and Bethany, at Flournoy, Apr. 12, 11 a.m.; Q. C., 2 p.m.
Claiborne, Apr. 12, 7:30 p. m.; Q. C., May 4, 7:30 p. m.
Logansport, at Longansport, Apr. 19, 11 a. m.; Q. C., 2 p. m.
Belcher and Gilliam, at Belcher, Apr. 26, 11 a. m.; Q. C., 2 p. m.
Bossier City, Apr. 26, 7:30 p. m.; Q. C., after preaching service.

District Conference, at Cedar Grove, April 30, beginning promptly at 9 a. m. The conference will last one day only. The representatives of all connectional interests are invited to be present.

Oil City and Trees, at Oil City, May 3, 11 a. m.; Q. C., 2 p. m.
Mooringsport, May 3, 7:30 p. m.; Q. C., after preaching service.
Mitchell Circuit, at Converse, May 10, 11 a. m.; Q. C., 2 p. m.
Vivian, May 17, 11 a. m.; Q. C., 2 p. m.
Noel Memorial, May 17, 7:30 p. m.; Q. C., May 18, 7:30 p. m.
Pelican Circuit, at Harmon, May 24, 11 a. m.; Q. C., 2 p. m.
Mansfield, May 31, 11 a. m.; Q. C., 2 p. m.

The above dates are subject to change, where practicable, to suit the convenience of those concerned.

The pastors are requested to complete the Kingdom Extension program and take the offering by the end of March.

H. T. CARLEY, P. E.

• Strongest

"Gerald suffered with his stomach and bowels until he was listless and weak," says Mrs. B. E. Geren, 822 West Main St., Oklahoma City, Okla.

"Now he's the strongest boy I know. I gave him California Fig Syrup because Mother used it. It increased his appetite, regulated his bowels, helped his digestion."

● Nothing could be more convincing than the way thousands of mothers are praising California Fig Syrup to show how it acts to build-up and strengthen headachy, bilious, half-sick, constipated children.

Your doctor will approve the use of this pure vegetable product as often as impure breath, coated tongue, listlessness or feverishness warn of constipation — or to keep bowels open in colds or children's diseases.

The word *California* on bottle and carton marks the *genuine*.

CALIFORNIA FIG SYRUP
LAXATIVE-TONIC *for* CHILDREN

Church Furniture
WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES
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We have a method for the control of Asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as occasional or chronic Asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should help you.

We especially want to send it to those apparently hopeless cases, where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show everyone at our expense, that our method will end all difficult breathing, all wheezing, and all those terrible paroxysms in many instances.

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Send free trial of your method to:
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QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven District—Second Round

Osyka, at Muddy Springs, Mar. 15, 11 a. m.; 1:45 p. m.
Pearl River Ave., Mar. 15, 4 p. m.; 7:30 p. m.
Summit, at Topisaw, Mar. 21, 11 a. m.; March 22, 7:30 p. m.
Magnolia, Mar. 22, 11 a. m. and 2 p. m.
Monticello, at Tilton, Mar. 29, 11 a. m. and 1:45 p. m.
Bogue Chitto, at Bogue Chitto, Mar. 29, 4 p. m. and 7:30 p. m.
Barlow, at Rehobeth, Apr. 4, 11 a. m. and 1:30 p. m.
Wesson, Apr. 5, 11 a. m.; Apr. 15, 7:30 p. m.
LaBranch Street, Apr. 5, 7:30 p. m.; May 6, 7:30 p. m.
Adams, at Smithdale, Apr. 12, 11 a.m. and 1:30 p. m.
Meadville, at Quentin, Apr. 12, 4 p. m. and 7:30 p. m.
Scotland, at Bethesda, Apr. 18, 11 a. m. and 1:30 p. m.
Brookhaven, Apr. 19, 11 a. m.; Apr. 20, 7:30 p. m.
Georgetown, at Thompson's, Apr. 19, 2:30 p. m.
Foxworth, at Hopewell, April 26, 11 a.m. and 1:45 p.m.
Bayou Pierre, at Pleasant Ridge, May 3, 11 a. m. and 1:45 p. m.
Tylertown, at Knoxo, May 10, 11 a. m. and 2:30 p. m.
Centenary, May 10, 7:30 p. m.
Gallman, at Beauregard, May 17, 11 a. m. and 1:45 p. m.

J. L. DECELL, P. E.

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC
For over 50 years it has been the household remedy for all forms of
Malaria Chills and Fever Dengue
It is a Reliable, General Invigorating Tonic.

GOOD FOR DIZZINESS

Constipation Troubles Relieved By Black-Draught, Says Kentucky Man.

Hopkinsville, Ky.—Hundreds of people in Hopkinsville know Mr. Dale Harris, of 102 South Kentucky Avenue. Mr. Harris knows Thedford's Black-Draught, from having taken it a number of years. He says:

"I often come in from work with a bad feeling in my stomach and head. I have a dizzy feeling in my head and am constipated, so I fix me a dose of Black-Draught immediately to guard off a spell of illness.

"I have always found Black-Draught to be perfectly satisfactory in every way, and would recommend it to any one as a safe and wonderful medicine when a purgative is needed.

"It is a good idea to keep a box of Black-Draught in the medicine cabinet so at a moment's notice you may take some when dizzy spells and constipation occur."

Thousands of others have reported that many disagreeable symptoms, due to constipation, have gone away after they had taken Thedford's Black-Draught.

This well-known medicine has been in use nearly 100 years, and its popularity is constantly increasing, as growing sales clearly prove. Sold in 25¢ packages. NC-243

Thedford's BLACK-DRAUGHT for Constipation, Indigestion, Biliousness

Hattiesburg District—Second Round

Collins, at Seminary, Mar. 15, 11 a. m.; 2:30 p. m.
Leakesville, at Winston Chapel, Mar. 22, 11 a. m.; 2:30 p. m.
Lucedale, at Lucedale, March 22, 7:30 p. m.
New Augusta, at Oak Grove, Mar. 29, 11 a m..; 2 p. m.
Eucutta, at New Hope, Apr. 5, 11 a. m.; 2 p. m.
Ellisville, at Moaselle, Apr. 12, 11 a.m.; 2 p. m.
Purvis, at Purvis, Apr. 12, 7:30 p. m.
Prentiss, at Bassfield, Apr. 19, 11 a. m.; 2 p. m.
Mt. Olive, Apr. 19, 7:30 p.m.
Williamsburg, at Good Hope, Apr. 26, 11 a. m.; 2 p. m.
Petal, at Dixie, Apr. 26, 7:30 p.m.
Hattiesburg, Main St., Apr. 27, 7:30 p. m.
Sumrall, at Sumrall, Apr. 29, 7:30 p. m.
Richton and Piave, at Piave, May 3, 11 a.m.; 2 p.m.
Hattiesburg, Court St., May 5, 7:30 p. m.
Silver Creek, at Bethel, May 6, 11 a. m.; 2 p. m.
Hattiesburg, Broad St., May 6, 7:30 p. m.
Heidelberg, at Sandersville, May 10, 11 a. m.; 2 p. m.
Bonhomie, at Bonhomie, ——— ——.

The District Conference will meet at Broad Street, April 21-22. Please elect delegates and send names to Rev. R. H. Clegg and to me.

W. A. HAYS, P. E.

Jackson District—Second Round

Flora, at Flora, Mar. 15, 11 a.m. and 2:30 p. m.
Madison and Pocahontas, at Pocahontas, Mar. 15, 7 p. m.; Mar. 18, 10 a. m.
Edwards, at Learned, Mar. 22, 11 a. m. and 2 p. m.
Jackson, at Glendale, Mar. 22, 7:30 p. m.; April 1, 7:30 p. m.
Fannin, at Oakdale, Mar. 27, 11 a. m. and 2 p. m.
Florence, at Monte Rey, Mar. 29, 11 a. m. and 2 p. m.
Jackson, at Grace, Mar. 29, 7:30 p. m.; Apr. 8, 7:30 p. m.
Mendenhall and D'Lo, at D'Lo, Apr. 5, 11 a.m. and 2:30 p.m.
Yazoo Circuit, at Pleasant Hill, Apr. 12, 11 a. m. and 2 p. m.
Eden and Bentonia, at Eden, Apr. 12, 4 p. m. and 7 p. m.
Bolton and Raymond, at Bolton, Apr. 19, 11 a. m. and 2 p. m.
Clinton, at Clinton, Apr. 19, 4 p. m. and 7 p.m.
Terry, at Byram, Apr. 26, 11 a. m. and 2:30 p. m.
Jackson, at Galloway Memorial, Apr. 26, 7:30 p. m., and Apr. 29, 7:30 p. m.
Harrisville, at Harrisville, May 3, 11 a. m. and 2 p. m.
Vaughan, at Ellison, May 10, 11 a. m. and 2 p.m.
Camden, at Farmhaven, May 17, 11 a. m. and 2 p. m.
Canton, at Canton, May 17, 7:30 p. m., and May 18, 7:30 p.m.
Brandon and Pelahatchie, at Brandon, May 24, 11 a. m. and 2:30 p. m.
Jackson, at Capitol Street, May 24, 7:30 p. m., and May 29, 7:30 p. m.
Sartartia, at Wesley Chapel, May 31, 11 a.m. and 2 p.m.
Yazoo City, May 31, 7:30 p. m., and June 3, 7:30 p. m.

District Conference at Canton, April 28, at 9 a. m.

J. T. LEGGETT, P. E.

Meridian Dist.—Second Round

Matherville, at Salem, Mar. 14 and 15, 11 a.m.
Shubuta, Mar. 15, 3:30 and 7:30 p.m.
Scooba, at Binnsville, Mar. 22, 11 a.m.
DeKalb, at New Hope, Mar. 22, 3 p.m.
Meridian, 7th Ave,, at Pine Springs, Apr. 5, 11 a.m.
Porterville, at Briggs Chapel, Apr. 12, 11 a.m.
Lauderdale, at E. Mills, Apr. 12, 3:30 and 7:30 p.m.
District Conference at Scooba, Apr. 16-17.
Pachuta, at McGowan, Apr. 19, 11 a.m.
Meridian, Poplar Springs, Apr. 19, 7:30 p.m.
Buckatunna, at Buckatunna, Apr. 26, 11 a.m.
Waynesboro Cir., at Pleasant Grove, Apr. 26, 3:30 p.m.
Waynesboro Sta., Apr. 26, 7:30 p.m.
Cleveland, at Mellen, May 9 and 10, 11 a.m.
Vimville, at Pleasant Hill, May 17, 11 a.m.

T. J. O'NEIL, P. E.

Newton District—Second Round

Forest and Morton, at Forest, Mar. 15, 11 a. m. and 2:30 p. m.
Shiloh, at Clear Creek, Mar. 22, 11 a. m and 1:30 p. m.
Trenton, at Independence, Mar. 29, 11 a. m. and 1:30 p. m.
Harperville and Lena, at Contrel, Apr. 3, 11 a. m. and 1:30 p. m.
Walnut Grove, at Madden, Apr. 5, 11 a. m. and 1:30 p. m.
Homewood, at Gasque, Apr. 11, 11 a. m. and 1:30 p. m.
Raleigh, at Burns, Apr. 11, 3 p. m., and Apr. 12, 11 a.m.
Carthage Ct., at Freeny, Apr. 19, 11 a m. and 1:30 p. m.
Carthage Sta., Apr. 19, 7:30 p. m.
Chunky, at Meehan, Apr. 26, 11 a. m. and 2 p. m.
Decatur and Hickory, at Hickory, Apr. 26, 4 p. m. and 7:30 p. m.
Lake, at Conehatta, May 3, 11 a.m. and 1:30 p. m.
Philadelphia Ct., at Mars Hill, May 10, 11 a. m. and 1:30 p. m.
Union, at Union, May 10, 4 p. m. and 7:30 p. m.
Burnside, at Hope, May 17, 11 a. m. and 1:30 p. m.
Philadelphia Sta., May 17, 7:30 p. m., and May 18, 8 a. m.
Laurel, First Church, May 22, 7:30 p. m., and May 24, 11 a. m.
Laurel, Kingston, May 24, 2:30 p. m.
West Laurel, May 24, 7 p. m.

H. A. GATLIN, P. E.

Seashore District—Second Round

Escatawpa, at Caswell Springs, Mar. 15, 11 a. m.
Moss Point, Mar. 15, 7:30 p. m.
Carriere, at Byrd's Chapel, Mar. 22, 11 a. m.
Picayune, Mar. 22, 7:30 p. m.
Coalville, at Bethel, Mar. 29, 11 a. m.
Biloxi, Main Street, Mar. 29, 7:30 p. m.
Saucier, at Howison, Apr. 5, 11 a. m.
Handsboro and Nugent, at Nugent, Apr. 5, 7:30 p.m.
Poplarville, Apr. 12, 11 a. m.
Logtown, Apr. 12, 7:30 p. m.
Mentorum, at Cox Chapel, Apr. 18, 19, 11 a.m.
Wiggins, at Wiggins, Apr. 26, 11 a. m.
Gulfport, Second Church, Apr. 26, 7:30 p. m.
Brooklyn and Bond, at McLaurin, May 3, 11 a. m.
Americus, at Rosedale, May 10, 11 a. m.
Kreole, at Orange Grove, May 10, 7:30 p. m.
Ocean Springs, May 17, 11 a.m.
Biloxi, Wesley Memorial, at North Biloxi, May 17, 3 p. m.
Columbia, May 24, 7:30 p. m.
Lumberton, May 24, 7:30 p. m.

District Conference at Pascagoula, April 23, 24.

OTTO PORTER, P. E.

Vicksburg District—Second Round

Natchez, Mar. 15, 11 a. m. and 3 p. m.
Washington and Natchez Mission, at Natchez, Mar. 15, 7 p.m.
Vicksburg, Crawford Street, Mar. 22, 11 a. m.
Vicksburg, Gibson Memorial, Mar. 22, 7:30 p. m.
Lorman, at Willows, Mar. 29, 11 a. m.
Port Gibson, Mar. 29, 7:30 p. m.
Hermanville, Apr. 5, 11 a. m., at Sarepta.
Utica, at Utica, Apr. 12, 11 a. m. and 2:30 p. m.
Fayette, Apr. 12, 7:30 p. m.
Rosetta, at Union, April. 18, 11 a. m. and 1:30 p .m.
Preaching at Mt. Vernon, Apr. 19, 11 a. m.
Roxie at McNair, Apr. 25, 11 a. m. and 1:30 p. m.
Centerville and Stephenson, at Centerville, Apr. 26, 4 p.m. and 7 p.m.
Gloster and Liberty, at Mt. Carmel, Apr. 26, 11 a.m. and 1:30 p.m.
Rolling Fork and Cary, at Cary, May 3, 11 a.m.
Anguilla, at Anguilla, May 3, 7:30 p. m.
Nebo, at Cool Springs, May 9, 10 a. m.
Oak Ridge, at Oak Ridge, May 17, 11 a. m. and 1 p. m.
Mayersville, at Valley Park, May 24, 11 a. m.

The District Conference will be held at Centerville, April 9-10. Pastor, see that delegates are elected from every church during the month of March and send list of them to me, and also to Rev. J. E. J. Ferguson, pastor host.

L. E. ALFORD, P E.

FRECKLES
Need Attention Now Or Face Will Stay Covered All Year

Now is the time to rid your complexion of freckles so that it will look clear and beautiful the rest of the year. Othine-double strength is sold by all druggists with money back guarantee to remove every last freckle and give you a lovely, milk-white complexion.
Othine is also the perfect Bleach Cream. If your dealer can't supply you, send $1.15 to Othine Laboratories, Inc., Buffalo, N.Y.

OTHINE DOUBLE STRENGTH

CHILDREN CRY FOR IT—

CHILDREN hate to take medicine as a rule, but every child loves the taste of Castoria. This pure vegetable preparation is just as good as it tastes; just as bland and just as harmless as the recipe reads.

When Baby's cry warns of colic, a few drops of Castoria have him soothed, asleep again in a jiffy. Nothing is more valuable in diarrhea. When coated tongue or bad breath tell of constipation, invoke its gentle aid to cleanse and regulate a child's bowels. In colds or children's diseases, you should use it to keep the system from clogging.

Castoria is sold in every drugstore; the genuine always bears Chas. H. Fletcher's signature.

Fletcher's CASTORIA

RUSTON DISTRICT KINGDOM EXTENSION INSTITUTE

The Kingdom Extension Institute for the Ruston District was held at Gibsland Jan. 29 and was one of the most successful meetings our district has had.

The program was opened with a devotional service led by the Rev. E. J. Buck, of Dubach, using as a scripture the fifteenth chapter and first to fourteenth verses of St. John's Gospel.

Rev. R. M. Brown, P. E., presided and after his introductory remarks the regular speakers of the day gave their addresses in the following order:

Rev. W. R. Harvell, P. E., Minden District, represented the Conference Board of Benevolences; Dr. J. E. Crawford represented the General Board, giving a very inspirational address; Rev. H. N. Brown, of Lafayette, who is Missionary Secretary for the State, gave his address and distributed books and literature in line with his work. There were about four hundred copies of "Methodism and Kingdom Extension" sold.

The people of Gibsland lived up to their former reputation for royal entertainment. During luncheon hour there was a general discussion after which a few important points were stressed, as follows: Rev. W. E. Akin on prohibition; Mrs. Carolyn Dawson, District Secretary of Women's work, and Rev. A. K. McLellan on the S. S. work; Judge E. L. Walker represented the laymen.

Among those churches which had high numbers of representatives, the Athens charge, under the leadership of Rev. W. F. Henderson, Jr., and the Jonesboro charge, under Rev. J. S. Henley, were the champions, each having thirteen present.

A general spirit of fellowship and good will prevailed throughout the day.

Perhaps the most surprising feature was "that it did not rain."

R. H. STAPLES, Secretary.

At Sola, Cuba, a town of 1500 people, a new Sunday school was begun in September, 1930. By the beginning of 1931 this Sunday school enrolled more than fifty pupils and every Sunday every seat was taken. In this little town there is no other religious work of any kind, save an occasional visit from the priest to baptize some children.

CUT RATE PRINTING CUT RATE

Hammermill Bond Letterheads	$3.95 M
Ruled Statements	2.95 M
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Write for side line salesman proposition.
Liberal commission. Quick shipments.
Give one reference.

Mail Order Department
P. O. Box 859 New Orleans, La.

Lose Fat
Safely and Quickly

Kruschen Salts—(a perfect combination of the six mineral salts your body should have to function properly) purify your blood of harmful acids, and aid the kidneys nad bowels to throw off waste material—the continual formation of which is probably the cause of your fat.

In this modern age of living, it's impossible to get these salts from the fancy foods you eat—but don't worry just as long as you have Kruschen Salts.

Take a half teaspoon every morning before breakfast in a glass of hot water—little by little that ugly fat disappears, you'll feel better than ever before—years younger, more energy. You'll soon possess that enviable beauty, clear skin, sparkling eyes, superb figure which only perfect health can impart.

An 85c bottle (lasts 4 weeks) at your druggist's or any progressive druggist in America. Money back if Kruschen doesn't convince you that it is the safest, quickest, easiest way to lose fat.

A Hartford woman writes, "I'll tell the world Kruschen Salts is wonderful stuff to reduce." An Ohio woman lost 10 pounds with one bottle.

ABSTRACT OF ANNUAL REPORT OF THE

BUSINESS MEN'S ASSURANCE CO.

OF AMERICA

FOR THE YEAR ENDING DECEMBER 31, 1930

ASSETS

Real estate	$1,398,615.72
Secured loans	3,569,070.87
Bonds and stocks owned (market value)	2,094,329.00
Cash	173,900.09
Premiums in course of collection, or collected and not reported	581,705.48
Interest and rentals—due and accrued	109,008.66
Other assets	172,619.99*
Total	$7,754,009.83

LIABILITIES

Insurance and annuities reserve	$4,565,639.09
Amounts due under policies and policy contracts	1,645,089.38
Premiums, rentals and interest prepaid	17,443.92
Miscellaneous items	375,397.50
Amount to be apportioned to policy holders in 19	66.86
Capital and surplus	1,150,373.08
Total	$7,754,009.83

RECEIPTS

Premiums—New business	$ 765,913.64
Premiums—Renewals	1,450,829.92
Premiums—Accident and health dept.	3,666,394.41
Consideration for supplementary contracts, not involving life contingencies	26,633.48
Total receipts from policy holders	$5,909,771.45
Interest, dividends and rentals	312,589.23
Profit on sale of stocks, bonds, real estate, etc.	8,046.30
Other receipts	213,838.68
Total receipts	$6,444,245.66

DISBURSEMENTS

For death claims	$ 619,287.73	
For accident & health claims	1,877,042.62	
For matured endowments	1,000.00	
For total and permanent disability	8,979.95	
For annuities	54.85	
For surrender values	100,855.04	
For dividends	2,064.90	
For claims under supplementary contracts	6,994.72	
Total paid contract and policy holders	$2,616,279.81	
For expenses of conducting business	2,702,649.82	
For loss of sales on ledger assets	4,220.16	
Total disbursements		$5,323,149.79
Net receipts		1,121,095.87

GAIN AND LOSS EXHIBIT

Surplus, December 31, previous year		$ 681,848.61
Total loss on insurance account during year	$177,229.53	
Total gain on investment account during year	145,754.00	31,475.53
Surplus end of year		$ 650,373.08

REAL ESTATE OWNED

Actual cost	$1,216,256.74
Book value December 31, 1930	1,398,615.72
Market value	1,398,615.72
Repairs, improvements and taxes	34,181.30
Gross income, 19	23,613.96
Net income, 19	10,567.34*
Rental value of space occupied by company, 19	3,571.65
Consideration for real estate sold in 19	21,425.99
Real estate mortgages owned by the company	3,236,051.34
Deposits in banks and trust companies for month of April	$ 479,588.93

(Month of largest combined total in all depositories.)

Other State banks and trust companies:
No. of States 15. No. of depositories 25.
Total deposits $171,031.44.

COMPROMISED AND REGISTERED DEATH CLAIMS

Number 11—Amount claimed $16,500.00—Amount paid	$ 6,586.67
Salaries and compensation paid to officers and trustees, and payments to others in excess of $5,000, including amounts paid to general agents for accounts of their sub-agents:	
Number of persons 14—Aggregate amount paid	115,166.77
Amounts paid for commissions on loans, or on purchase or sale of property (aggregating)	479.60
Legal expenses paid in 1931	5,786.84

BONDS AND STOCKS

Owned January 1, 1930, and acquired during year (par, $2,013,800.00). Cost	$2,079,507.45
Sold during year 1930 (par, $567,500). Consideration	581,168.76
Owned December 31, 1930 (par, $2,013,800.00). Book value	2,079,507.45
Market value of same	2,094,079.00
Interest and dividends received on stocks and bonds	102,021.73

* DENOTES RED INK ENTRY

H. W. LEDBETTER,
Louisiana Representative,
BOSSIER CITY, LA.

Christian Advocate
NEW ORLEANS

Vol. 77—No. 12. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3964.

J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, MARCH 19, 1931. C. MILTON CHALMERS, Manager

EDITORIAL PARAGRAPHS

The "cruve of intelligence distribution" runs the mental range from the fifty-down (imbecile) on through the one-hundred-forty up (genius). It is encouraging to be told that the vast majority of people are above the "borderline." To have the psychologist look the average American in the eye and give him his "IQ" will not be near so disconcerting as when he is faced with his "I.O.U."

* * *

Man should not be satisfied with anything less than his intellectual best, though his greatest need is to know the Eternal Word and Timeless Truth. Philologists may differ about language, philosophers disagree over life's meaning, and scientists divide concerning time and space, but the Christian may rejoice in "The Witness of the Spirit." It is interesting to learn that the magnitude of Betelgeuse is so immense as it could contain ten hundred million worlds like ours, but that is not so elevating as to know "The Word was made flesh and dwelt among us (and we beheld his glory as of the only begotten of the Father), full of grace and truth." Our day needs the cultural knowledge about the star of Betelgeuse welded to an experience of the Star of Bethleham.

* * *

President Eiselen, of Garrett Biblical Institute, Evanston, Illinois, is quoted as saying that admission to the Institute will be limited, which will be "not merely to improve the quality of candidates, but also reduce the quantity." There seems to be a general movement to seek only the most promising students for enrollment in colleges. One of the difficulties in this is just how to determine who are the most promising. In speaking of this tendency the other day, a veteran college president said: "You can't grade humanity by 'A's.' We have students now who will make 'A' in everything but will never measure up in general ability and usefulness to some others who have to struggle in order to make much lower grades." Mr. Gifford, president of the American Telephone Co., a man of eminent success, says: "Success in life is relative. In my judgment, success means making the most of such ability, personality, and physique as you have. Don't measure your success against others but against your own potentialities. . . . If you achieve the sincere feeling that you are doing the best you are capable of, you have attained as much success as any man can attain." Christian colleges exist for the students and not the students for the colleges; and the success of a college is success in helping every student to be and do his best.

A MESSAGE FROM OUR BISHOPS

To All Methodist People in Louisiana and Mississippi

For more than a year the country has experienced stringent economic conditions. Few communities have been exempt. Our people have suffered hardship. Many Christians have failed to realize how seriously the benevolent work of the Church has been affected. Every larger interest of Methodism is crippled, and to prevent, if possible, permanent injury to our great causes, we feel constrained to call the situation to your attention and appeal for your sacrificial loyalty.

For several years our benevolent work has increasingly suffered. Our General and Annual Conferences have made the most reasonable apportionments possible to make for our great and important causes; but in spite of our abounding and increasing prosperity we have paid only about two-thirds of what has been asked. This alone was serious enough, but in 1930 so many of our people reduced their gifts to God and His Church that only a little more than half of the amount apportioned to the various charges was realized.

Our general benevolent interests fell short nearly half a million dollars last year in the decreased payment on the apportionments alone, and much more was lost from other sources of income. Perhaps twice as much was lost by the Annual Conferences in the same way. The result has been disastrous, and to-day many of our causes are desperately suffering in their work.

Our Board of Church Extension had urgent requests for nearly one hundred thousand dollars to assist needy congregations in the home land to erect houses of worship, but the Board had less than five hundred dollars to appropriate. Further, that Board has already announced to the Church that no congregations need apply for help this year, because the Board has nothing to give.

The work of the General Board of Christian Education cannot be carried on during the quadrennium without the funds which the General Conference intended it should receive through "the Kingdom Extension." Had the General Conference not asked $175,000 for this board in "the Kingdom Extension," the work of that Board could not have been provided for, and should that sum not be forthcoming, that work will fail. The whole program of this new board is most vitally related to the Kingdom Extension.

Our world-wide missionary work has suffered even more. In 1930, our missionary income was two hundred and sixty-seven thousand dollars less than in 1929. How can this work be stopped even when funds are not realized? We have a thousand of our brothers and sisters in the far-away mission fields and on our frontiers, and these must receive their meager stipends further, we have many churches, hospitals, and schools in these fields which cannot be closed. while foreign governments demand their taxes without regard to our financial condition. Every possible economy has been effected and many appropriations of urgent importance were left unpaid, but last year, in spite of every curtailment, our Board of Missions had a deficit of more than a quarter of a million

(Continued on Page 8)

CRUCIFIXION THAT IS DEATH

Shortly the calendar will turn in at Calvary. While we contemplate the epochal event of all history—the death of Christ, it is well that notice, also, be taken of the "cross of the other way"—the cross of the unrepentant thief. Crucifixion is inevitable, it is to be crucified with Christ or to be crucified with the world; it is to be made dead to sin by Christ or to be made dead to Christ by sin.

It is a mean fallacy to assume that only Christians are to bear a cross. The world's cross, the way of sinful living, is more exacting than the Cross of Christ, it demands the death of good, and its diabolical principles are: unbelief, love of money, selfish religious belief, unscrupulous political ambition, social sensuality, blindly following false leaders, and half-hearted loyalty. The malefactor, Judas, Caiaphas, Pilate, Herod, the unthinking multitude, and fearing disciples were incarnations of those crucifying principles which when given their way not only crucified the good that was in human hearts but the Infinitely Good that was in the world. Such will do the same thing "afresh" to-day. The world's cross is darkness and death. No heart has ever sung:

When I behold the horrible cross
On which the unrepentant thief died,
My sinful life me nothing cost
And I look with praise on all my pride

The world's cross does not tune the heart to sing but inflicts physical suffering, social degradation, mental perplexity and spiritual death. It leaves the soul without song, life without love and eternity without hope.

Christ's way is "If I be lifted up, I will draw all men unto me" and "I am come that ye might have life and that ye might have it abundantly."

Bishop Charles B. Galloway

An Appreciation

BY REV. THEODORE S. COPELAND

In one of her suggestive books, Miss McKenny writes that the story of human life is ever the same, though told in new versions and in different climes. Things go on smoothly with us for years, and we never can believe that the trouble we are born to will some day overtake us. But the hour strikes and the bounds are removed; the flood-gates are opened, and in upon us pours the full devastating tide of sorrow. Not a new experience in this world of sin and suffering, yet strangely true and terrible to us; and we stand for the time in darkness "upon the shadow side of God," and see no light or comfort or hope of restoration.

When the tidings of Bishop Galloway's decease flashed over the wires the mantle of mourning fell upon a great church numbering nearly two million souls. For his church and his country he had given his life, having won the proud appellation, "Henry of Navarre—the white-plumed Knight of Southern Methodism."

"His life was gentle, and the elements so mixed in him that Nature might stand up and say to all the world, this was a man." It was meet and right that the great commonwealth of which he had been a leading citizen should pay him peculiar homage that during the funeral all places of business in his native city were closed, and hundreds of eyes were wet with tears.

It is extremely doubtful whether Mississippi has ever produced another man of equal gifts and attainments or who was a mightier factor in the affairs of church and state. With patriotic pride he had watched her destiny as she emerged from the smouldering ruins of the Civil War, and Phoenix-like arose from her ashes to pursue afresh the path of progress. For thirty years he had led his people toward the establishment of justice and the promotion of civic righteousness. No purer patriot ever breathed the air of this Western world. During one of his episcopal visits to the Far East he wrote to a local paper this message: "Home grows dearer with the lengthening days of life. However ready to obey the call of duty or to enlarge the sphere of knowledge, there is a heaviness in the heart when the hour of parting comes. Never in life did the dear home seem so beautiful, or the sacred temple across the street so graceful and stately, or the little park so restful, as when I walked out the gate that night, while loving hands were waving a sweet good-bye. The very shadows of the oaks seemed filled with sacred spirits eager to pronounce a blessing and insure me a safe return."

Bishop Galloway was a noble specimen of physical manhood, commanding in personal appearance, graceful in manners, courtly in bearing, his eagle eye flashed with celestial fire, and his persuasive voice thrilled the multitudes like a prophet of the olden times. His mental endowments were marvelous. In the pulpit and on the platform he had but few equals on the American continent. His popularity as a public speaker was so great, and the calls for his service were so numerous that he often overtaxed his physical strength and hastened the end of life. He was deeply impressed with the urgent need of larger thinking in our everyday life; he saw that men needed lifting from the industrial, commercial, sordid influences of a materialistic age; so "he lifted his eyes on high and beheld the eternal lights; took the wings of the morning, brooded over the flower, chased the subtle splendor of minute life through its secret hiding places, reveled in landscapes checkered with glowing colors, listened to the solemn music of the sea." His imperial soul mounted to serene and unfrequented altitudes of intellectual research and spiritual vision, like the majestic eagle which, scorning the loftiest habitations of earth, soars to meet the sun.

While editor of the New Orleans Christian Advocate he displayed marked ability as a writer, and extended his influence as a leader of public opinion and a defender of the Methodist faith.

No man of modern times has ever discharged the duties of the episcopal office with more credit to himself or greater honor to his church. He was abundant in labors and untiring in his efforts to extend the Master's Kingdom. An essential way to lift and redeem life from insignificance is to identify one's self with a great cause. Bishop Galloway espoused the cause of temperance in his native State and to him more than any other man Mississippi owes her present attitude toward the liquor traffic. With all his powers of persuasion he attacked the gigantic monster which had wrecked so many fortunes and ruined so many homes; and his fiery logic roused his people to drive from their borders the licensed saloon.

DR. COPELAND, GENERAL EVANGELIST

At the time of the General Missionary Conference in New Orleans, Bishop Galloway was at the zenith of his power. His address on lessons from Master Missionaries was a noble utterance and produced a profound impression on the vast body of representative men and women gathered from many parts of the world. At the close of his address a "spontaneous and unsolicited collection" was thrust upon him to establish the Soochow University. The amount contributed was $50,150.

John Ruskin has truly said that the first test of a man's greatness is his humility. With the consciousness of personal greatness must go the knowledge that our greatness is deserved and dependent. If any man of this generation has been sorely tempted to egotism and foolish pride, surely that man was Bishop Galloway. The idol of his own State, he received plaudits and flattering compliments wherever he went; yet, in the midst of it all his humility was real and profound.

But our little life is rounded with a sleep.

Cottages and kings await and answer alike the inexorable summons, and are brought to the house appointed for all living.

Surrounded by loving friends and tender ministries this great man embarked for the better country.

There was no moaning of the bar when he put out to sea, for his Pilot was at the helm.

"Safe to the land! safe to the land!
The end is this:
And then with Him go hand in hand
Far into bliss."

Dallas, Texas.

WOULD OUST METHODIST BOARDS

Anti-Protestant and Anti-Dry Attack

By Harry Earl Woolever

Just before Congress closed, Representative George Holden Tinkham, from the eleventh congressional district of Massachusetts, introduced in the Federal Legislature a bill by which he would drive from Capitol Hill all Protestant organizations such as the temperance boards of the Methodist Episcopal Church and the Methodist Episcopal Church, South. That the proposed bill was aimed directly at these two Methodist denominations was made plain in a statement which the Boston representative gave to the press on the day he proposed his bill. In that statement he specifically mentioned the above-named churches, and only these. Why is this wet Republican representative from a Democratic district anxious to have Protestant bodies declared "public nuisances," as he indicates in his bill? Is it because this attack is but part of a drive against American principles of government and religious freedom?

It is informing to look into the background of this effort to use the United States Congress to carry out the purposes of this agent of the anti-prohibition and anti-Protestant forces. This may readily be done by learning who Mr. Tinkham is, whence came he, and for what purpose this individual presents his bill attacking the Protestant Churches, and his statement attacking government departments having to do with prohibition Also, a review of the bill and its relation to certain forces at work in the National capital will help to answer an often asked question as to why the Methodist Board located in Washington does not construct the proposed enlargement of its building. Mr. Tinkham's resort to the use of Congress to carry on his attack against the Protestant agencies in Washington and his giving to the press with a copy of his bill a statement which is misleading and false in its implications, demand a setting forth of some facts in order that the public may have the truth.

Tinkham Comes to Washington

George Holden Tinkham ran for Congress in 1914 in the eleventh congressional district, which is located in the center of Boston. The facts that Mr. Tinkham was the first Republican representative to be elected in more than a generation from any of the congressional districts contained in the city of Boston and that he was elected in the city which Cardinal O'Connell has boasted the Roman Catholics control politically as well as in other respects, have a peculiar pertinence to the bill just introduced to condemn the Protestant organizations as public nuisances. Recently Protestant groups have been similarly denounced in Rome, but to have a bold effort made to drive them from the vicinity of the National capitol will awaken some citizens as to the forces at work in America.

Mr. Tinkham ran for Congress in 1914, but his opponent contested the election upon "several grounds (quoting from the congressional hearings), including bribery, the use of liquor, deception of voters . . . . a conspiracy between the Democratic leader in the district and the contestee (Mr. Tinkham) . . . . and also an allegation that the contestee's returns as filed with the Secretary of State of Massachusetts, were not in accordance with the Massachusetts corrupt-practices act." It was late in 1916 before the committee on elections, having failed to make any report upon the various charges, by resolution officially recognized Mr. Tinkham as the representative from the eleventh Massachusetts district.

Space will not permit a recital of the material brought out in the ninety-five page record of the hearings before the committee. It shows a rather liberal use of liquor in that Boston election and indicates a close working agreement between Mr. Tinkham and State Senator Timilty, a Democratic political boss in the congressional district in question. The fact that this Republican Protestant representative comes out of the heart of Boston took on added significance in the attack he made against the Federal Council of Churches of Christ in behalf of international understanding and world in America. The president of that body, Bishop Francis J. McConnell, in replying to that attack, said, "Mr. Tinkham's chief criticism of the Federal Council seems to center around its peace program, which the congressman regards as in some way going counter to the principle of the separation of Church and State, as he understands it! Such a view, however, **is an egregious distortion of this historic principle** and is also contrary to the highest interests of both the Church and the nation."

Mr. Tinkham's repeated attacks against Protestant organizations and the manner in which he has made his charges against them before investigating committees of Congress, are indicative of his personal bias, unless it be he acts for the political bosses of Boston. His attitude in Washington appears to be in line with the statements of the Boston press regarding alliance with forces other than his own party. His bill, stripped of the accompanying statement in which he attacks the Methodists, is as follows:

"To prohibit the maintenance of quarters near the Capitol by certain organizations engaged in lobbying.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That no corporation, association, organization, society, club, or board which is connected, directly or indirectly, with any church or ecclesiastical denomination shall erect, own, rent, or occupy any building, or any part of a building (other than a building used solely as a house of worship), within one-half mile (measured by the shortest course of travel) of the nearest entrance to the Capitol grounds if such corporation, association, organization, society, club, or board, or any officer or employee thereof, engages, after the enactment of this act, in promoting or opposing the enactment of legislation by Congress.

Sec. 2. Any building owned or erected or premises rented or occupied in violation of this act is hereby declared to be a public nuisance . . . Any person violating the terms of any injunction granted in such proceedings shall be punished as for contempt by a fine of not less than $1000 nor more than $5000."

Despite the fact that Representative Tinkham's charges have been proved void of merit by investigating committees of Congress, he continues to make them in his efforts to discredit the dry Protestant forces. The very nature of this bill and his clever wording of it, reveal to those who know Capitol Hill and its activities, the bigotry of Mr. Tinkham. This Boston representative always makes his charges of ecclesiastical lobbying in such a manner as to avoid any inference against or disturbance of the agencies of the Roman Catholic Church, which has one of the largest and most effective lobbying centers in Washington. The term "within one-half mile" reveals the motive of Mr. Tinkham, for had he slightly extended his limit, his bill would have affected the two big buildings housing the activities of the Knights of Columbus and the various political agencies of the National Catholic Welfare Conference. This last named body is the direct creature and agent of the Roman Catholic hierarchy of the United States and has its headquarters nearer the White House and goverenment departments.

The following quotations, the like of which Mr. Tinkham is challenged to find in the records or acts of any Protestant body in America, are taken from the official records of the body which the Boston member of Congress is careful not to disturb. The National Catholic Welfare Council reported to the Roman hierarchy of the United States in these words: "The Executive Department supervises the co-ordinated activities of the other departments. It keeps in direct personal touch with the officials of the Government from the President and cabinet members to members of Congress. It is a medium of communication, of information, and of action between these officials and departments of government on all matters that affect Catholic interests and Catholic rights. It is a medium also, on other questions of public concern where executives or legislators wish to inform themselves on public opinion." "The Executive Department has to treat directly with the United States Government and its numerous departments on matters that affect Catholic interests, and this has been almost a daily task. Our experience has taught us this: for the safeguarding of our interests, a body of trained workers must be at our service in the National Capital." "We have found, as we stated in our report of last year, an even more constant, more vital need of keeping in close touch with the Federal Government, not alone on technical legislative matters, but also on those manifold questions that precede legislation, and the right handling of which means a personal acquaintance and touch with the officials of government." If Mr. Tinkham is so much concerned about the separation of Church and State, or lobbying, what is his reason for not aiming his action in that direction?

There has never come under our observations in Washington a single instance of any of the prominent Protestant denominations asking Congress to pass or a department head to administer a law in favor of or for the special benefit of any Protestant denomination. Moreover, following the charges made by Mr. Tinkham, the Methodist bodies which he singles out have gladly had their work and activities investigated by a congressional committee. As far as the Board of Temperance, Prohibition and Public Morals is concerned, it turned over the full report of its activities to the Department of Justice with a request that a thorough investigation be made. Not an action which violates either American law or principles has been found against these boards. They are in Washington to serve a great moral cause and not to seek special favors.

Prevents Methodist Construction

The plan of the Board of Temperance, Prohibition and Public Morals to build upon its property adjoining its present building, has been blocked for months by inimical influences. Dr. Clarence True Wilson, the General Secretary of the Board, states that a wet and Roman Catholic combination blocks the granting of a permit for such building. He recites a number of incidents in the negotiations which indicate such adverse action.

There has been much said in the public press about the Government's plan to take over the property of the Methodist Church on Capitol Hill. That is pure propaganda. There has been no action taken by Congress or by any sub-committee thereof looking to the purchase of the Methodist building and the adjacent property. The officials of the Methodist Board have declared their willingness to turn over this property to the Government should it be needed, but the chief advocates of its purchase from the Methodists are the wets and other opponents of the militant American churches.

The question of the location of the Methodist building has nothing whatever to do with the character of its work. The responsibility of those officials who use it is not to lobby but to learn the facts concerning government and legislation and to make known the facts to the people. The Church has not located here to get anything for itself, but rather to give service to the country by revealing the truth upon great moral issues affecting the welfare of the peoples of the world. As it is as necessary for the Church as for the hundreds of other organizations to be near the centers of action if the facts are to be learned, the location near the center of legislative and governmental activities simply makes more efficient and effective the work that is being done in behalf of moral and religious uplift.

Congressman Tinkham's Bigotry

The editor of The Congregationalist, published in Boston, refers to the Congressman from that city by asking, "Where in all these United States is there a more biased and intolerant bigot than George Holden Tinkham? . . . . What Mr. Tinkham is actually advocating would mean, not the separation of Church and State, which we have at present in accordance with the Constitution, but a nullification of the principles of civil and religious liberty under which the State would become an agency to prevent Methodists and other church members from exercising their legal and just rights of action and association in civil affairs."

Everyone acquainted with moral and civic affairs in America knows that the Methodist agencies which Mr. Tinkham assails are in Washington for no purpose other than to serve the best interests of the country without restriction as to race, color, or creed. They make no attempt to deny any just right or privilege to any, but stand to defend against attack and to promote the highest ideals of citizenship and of political and religious freedom.

The Methodist Churches, both North and South, stand ready to co-operate with the United States Government, no matter which party is in power, in the promotion of the noblest ends to which this great Republic was ordained, but they are not a people to run to silence their voices in behalf of civic and social righteousness under the attack of those who oppose prohibition or Protestant ideals of life and liberty.

Washington, D. C.

OUR SABBATH IN PERIL

By Noah W. Cooper

American commerce has followed the devil of Mammon into working every day and Sunday, too, and now we are paying the penalty in our crime wave, drought, financial panic and distress. It has ever been so. Ancient Israel violated God's Sabbath, and went to the Babylon of ruin. France and Russia have done likewise. America is fast heading the same way. Pharaoh repelled God's prophets, and God sent ten plagues on Egypt. America's plagues are coming from her Sabbath breaking, and kindred vices.

If our homes, churches, press and Congress don't co-operate to induce our great Interstate Commerce to establish a weekly Sabbath day's rest for every toiler of brain and brawn, America will soon be a bedlam of crime and chaos, war and woe, like unto ancient Israel, France and Russia.

Our reforms against polygamy, lotteries, opium, white slavery, negro slavery and, the liquor traffic will all be lost if we don't preserve our partnership with God by keeping His holy Sabbath day and thus building up Godliness in all our affairs. Negro slavery brought calamity to America, and Sunday slavery is bringing ten times greater calamity.

Sabbath breaking is war against God, breeding spiritual blindness that plunges us to ruin. We can't war against God long, without warring with ourselves.

The 30,000,000 youth of America are being deluged with the devil dope of Sabbath breaking, through Sunday papers, trains, bus and aviation lines, and other Sabbath breaking business. We had just as well be teaching these youth stealing, murder and perjury. Sabbath breaking breeds all other evils. We can never stop the crime wave till we stop our national Sabbath breaking.

We think Solomon had a great fall, when he went with his concubines to burn their children in the fiery arms of Moloch. But America is doing the same wicked thing in offering her children to the Sabbath-breaking Moloch of Mammon. For Uncle Sam to cry out against bootlegging, smuggling, counterfeiting and bank breaking, and at the same time to teach his 30,000,000 children the awful vice of Sabbath breaking is to confess himself a Dr. Jekyl and Mr. Hyde; to try to worship God and Mammon.

Abolishing the lame duck Congress, lowering the tariff, deporting gangsters, and opening our purses to the drought victims, are all good things, but we will never cure our national ills without driving the devil of Sabbath breaking out of our commerce, homes and churches. The five-day work-week, so earnestly advocated by our labor leaders and some politicians will only be like rubbing liniment on a cancer. We must adopt God's plan of a six-day work-week, and a Sabbath day for all; or capital and labor will plunge still deeper into distress and woe. God's plan is best for labor and capital.

Israel would never have gone to captivity in Babylon; Jerusalem would not now be a wailing place; France would never have had her revolution, nor Russia her ruin had they kept God's Sabbath.

THE PRESENCE OF GOD

By Mrs. E. W. Sory

"My presence shall go with and I will give thee rest."

What a blessed promise to have the dear Lord ever near our side, to walk and talk with us. Yet, many times, our minds are far from Him, thinking and planning for our bodily comfort, and neglecting the food for our souls.

As we hurry along, we should speak lovingly to Him and raise our voices in songs of praise, for He craves our love and association.

His Word tells us He is a jealous God. We love Him and do not mean to treat Him unkindly, but should our friends fail to notice us we would feel hurt. Our Father does, when we fail to recognize His presence.

Picture Him as He turns away in sadness, if we enter the movies and prefer other pleasures rather than to be with Him, for He does not go with us when we turn aside from the narrow way and forget His presence.

"The Lord is with you while you be with Him; and if you seek Him, He will be found of you." 2 Chron. 15:2. Psa. 140:13. We find that the upright shall dwell in His presence. Doesn't it pay to live an upright life, to have His presence with us always, to be a guest at our table, to be with us when the storm clouds rise, and hear the "still voice" telling us to fear not, for I am with thee?

How sweet it is to forget the turmoil, strife, and all the unpleasant things of life and be alone with Him.

ALONE WITH GOD

"Still, still with Thee when purple morning breaketh,
When the bird waketh and the shadows flee;
Fairer than morning, lovelier than daylight,
Dawns the sweet conciousness, I am with Thee.

Alone with Thee amid the mystic shadows,
The solemn hush of nature newly born;
Alone with Thee in breathless adoration
In the calm dew and freshness of the morn.

As in the dawning of the waveless ocean,
The image of the morning star doth rest;
So in this stillness Thou beholdest only
Thine image in the mirror of my breast.

Still, still to Thee! as to each new-born morning,
A fresh and solemn splendor still is given,
So does this blessed consciousness awaking
Breathe each day nearness unto Thee and heaven."

Forest, Miss.

CARROLLTON AVENUE CHURCH IN SPECIAL SERVICES

Rev. H. L. Johns, the capable and alert pastor of Carrollton Avenue New Orleans, and his people have planned Pre-Easter Revival services. The publicity has been attractive and dignified The following is the outline of services:

PRE-EASTER REVIVAL SERVICES

(March 25-April 5)

Wednesday, March 25—Sermon by Rev. W. L. Doss, Jr., D.D.

Thursday, March 26—Illustrated Lecture on the Holy Land, by Rev. James T. Harris

Friday, Mar. 27—Sermon by Rev. J. L. Decell, D.D.

Christ's Great Week—Holy Week

Palm Sunday, March 29

By the Pastor

11:00 a. m.........."Christ in Triumph"
7:30 p. m.........."Jesus' Power Over Sin"

Monday, March 30

Morning Watch, 7:00 a. m.........."A Great Deed"
Evening, 7:30 p. m.........."Jesus and the People"

Tuesday, March 31

Morning Watch.........."A Great Warning"
7:30 p. m.........."The Lost Christ"

Wednesday, April 1

Morning Watch.........."A Great Promise"
7:30 p. m.........."Choosing the Cross"

Thursday, April 2

Morning Watch.........."A Great Prayer"
7:30 p. m.........."The Lord's Fellowship"

REV. H. L. JOHNS

Friday, April 3

Morning Watch..........Holy Communion
7:30 p. m.........."The Crucifixion".

Easter Sunday, April 5

11:00 a. m.........."Easter Joys"
7:30 p. m.........."Resurrection Proof"

The pastor in a published message to his people writes: "Lent calls us to walk step by step with the Christ, through his last tortured days with mankind on earth. We can share His humiliation, rejection and sorrow. We can pray with the few in Gethsemane and bring comfort to those leaderless disciples left behind and grieve with them as He dies on the Cross. And when the brilliant rays of Easter's dawn drive away the shadows of sin's darkness, we can rejoice that 'He is Risen.' He died for our sins, and if we die in Him we shall also rise and live in Him.

"As this season, with its stirring messages, searches your soul and brings you closer to the Cross and the Christ, will you not answer the call of Lent by saying, 'Lord, be merciful unto me, a sinner?' If you are not a member of the church, why not unite with this church during this blessed season?

"Come to church and bring your loved ones. Come and invite others to come with you."

During this sacred season, when Jesus atoned for our sins on the Cross, it is fitting that churches have special fellowship in the things of the Spirit and come to know more clearly the "Mind of Christ."

Kwansei Gakuin, Methodism's largest educational institution in Japan, and the church connected with this school, maintain five little Sunday schools in neighboring farming villages, where the people are sunk in ignorance, superstition, and want.

CARROLLTON AVENUE METHODIST CHURCH

DEDICATION OF THE WINNFIELD, LA., CHURCH

Methodism began in Winnfield some time prior to the Civil War. Rev. Mr. Shelton was the first pastor and some of the earlier pastors were: Revs. Winn, Christian Keener, B. F. Alexandria, J. H. Stone, E. J. Hart, D. A. Boddie, S. Schroeder, C. H. Godfrey, J. W. Hearn. Later pastors have been: Dan C. Barr, A. T. Galloway, E. R. Galloway, J. W. Lee, Wilson Moore, W. G. Roberts, W. E. Aikin, W. B. Van Valkenburg, A. W. Turner, J. P. Haney, N. J. Roberts, J. G. Slogan, W. H. Jordan, H. J. Boltz, R. A. Holloway, A. S. J. Neil, H. W. Bowman, J. D. Harper, L. A. Humphreys, S. S. Bogan, R. S. Walton, P. M. Caraway, and C. C. Wier.

The church building enterprise was begun under the successful pastorate of Rev. P. M. Caraway. The present pastor, Rev. C. C. Wier, who is in his fourth year, has finished up the work and the building was dedicated on January 25, 1931.

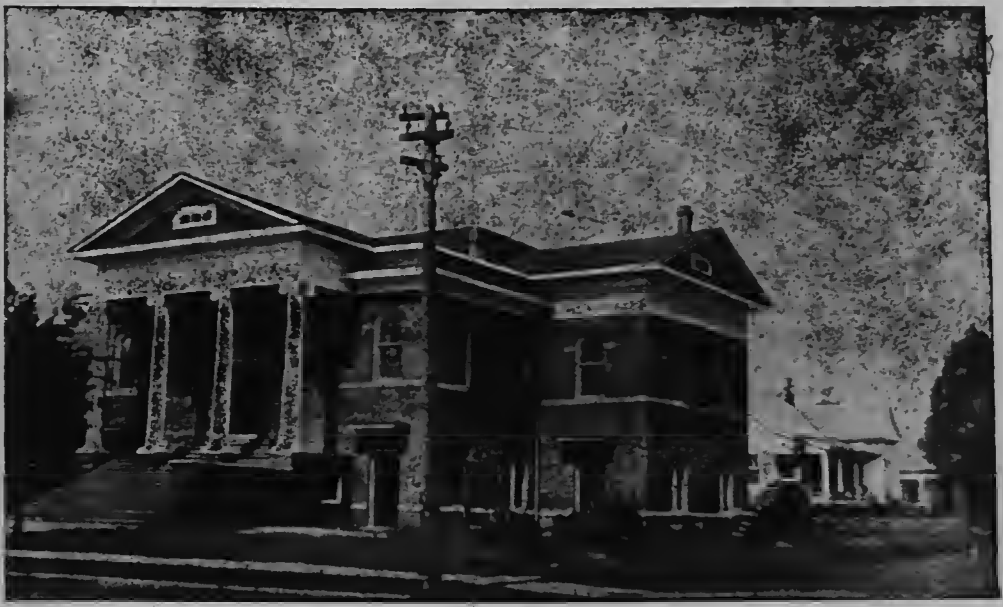
In writing of the dedicatory service, Brother Wier says: "Bishop Hoyt M. Dobbs and Presiding Elder W. R. Harvell arrived on Saturday, January 24, were received as was in accordance with their mission. In the afternoon we accompanied them to see the big rock quarry and the big salt shaft which had just been completed. This is one of the great salt domes of the nation. The ladies of the church tendered them a reception from 3 to 5 in the afternoon.

"The dedication services were inspiring and uplifting. A well ordered program was made. Bishop Dobbs preached a great sermon to a large congregation. He was assisted in the service by the presiding elder, Rev. D. C. Barr, Rev. Mr. Reid, of the Methodist Protestant Church, and the pastor. Brother P. K. Abel, president of the board of trustees, presented the church to Bishop Dobbs, who reverently pronounced the dedicatory ritual. It was a glorious day and happy achievement."

Bishop Dobbs, as he does everywhere, won the hearts of the Winnfield people and they are looking forward to the time when he can visit their church again. Rev. D. C. Barr, was licensed to preach at Winnfield more than fifty years ago, and Brother P. K. Abel has been a faithful member since 1878.

Brother Wier has rendered successful service in all his charges and it is fitting that his fourth year at Winnfield should be crowned with the dedication of their beautiful building to the worship of Almighty God. We congratulate pastor and people and pray that their church may continue to point the lost to the "Lamb of God that taketh away the sins of the world." J. L. D.

REV. C. C. WIER



NEW METHODIST CHURCH, WINNFIELD, LA.

BISHOP DuBOSE'S BOOK

Everybody realizes that we have fallen upon stressful times for the truth of revealed religion. Tremendous forces are operating to weaken faith in the Bible and its testimony to the person and office of Our Lord Jesus Christ. The test of this opposition comes most acutely to our young preachers. Their education, studies and reading expose them directly to the necessity of deciding great questions of criticism, theology and personal belief. They need ready and dependable help. A book with the title of "The Bible and the Ages," from the pen of our friend and brother, Bishop H. M. Du Bose, just published, is having wide commendation and is held by conservative scholars and teachers to be particularly adapted to the theological and critical needs of young preachers, in that it covers the whole field of Bible proof in a succinct and illuminating way. We are writing to ask you to join us in putting this book in the hands of our young brethren of the ministry. District Conferences and other group gatherings will afford particularly happy opportunities for accomplishing this end. Bishop Du Bose already has given many scores of this volume to his brethren. Help us to promote its further circulation.

Fraternally, yours,

(Signed) Holston Conference—R. N. HAVENS, P. E., Knoxville Dist.; I. P. MARTIN, P. E., Abingdon Dist. Tennessee Conference—WILLIAM B. RICKS, P. E., Nashville Dist.; J. E. HARRISON, P. E., Mt. Pleasant Dist. Memphis Conference—F. R. HILL, Jr., P. E., Memphis Dist.; F. H. PEEBLES, P. E., Jackson Dist.

SUPERANNUATE DISTRESS

The home of Rev. E. C. Sullivan and all its contents, practically, burned this morning about 9:30 o'clock. Brother Sullivan and his wife are very much loved in the Booneville Methodist Church. He is one of our superannuates, is a good man, and never misses any of the church services. Any who might chance to read this, and has a few spare dimes in his pocket, could not do a more worthy deed than help him a little. He lost his library and all his clothes.

Sincerely,

J. V. BENNETT, P. C.

Booneville, Miss., 3-12-31.

REQUEST FROM REV. R. H. CLEGG

Let the pastors of the Hattiesburg district please send to me the names of delegates to the District Conference that is to be held in our church, April 21-22.

We want all who can to attend the Child-Study Conference that is to be held at Court Street, Hattiesburg, April 15. The study begins at 10 o'clock a. m., and it will be a privilege to hear Miss Skinner, who comes to us from the General Board of Christian Education.

R. H. CLEGG.

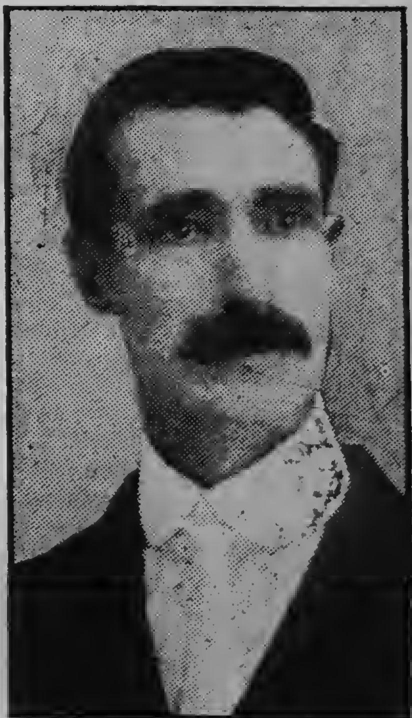
Hattiesburg, Miss.

BISHOP GALLOWAY'S DAUGHTER DIES

Mrs. Willie Ventress Jackson, oldest daughter of Bishop and Mrs. C. B. Galloway, died in Greenwood, South Carolina, March 16. Mrs. Jackson was educated at Whitworth and Millsaps Colleges and later received a degree from the University of Paris, France.

Her first marriage was at the age of twenty-four to Judge W. P. S. Ventress, Woodville, Miss. To them were born her two children, C. G. Ventress, Jackson, and Mrs. R. H. Heald, Washington, D. C. Judge Ventress died in 1911. In 1919 she was married to G. W. Jackson, Lenoir City, Tenn., who died in 1924.

At the time of her death Mrs. Jackson was Professor of Modern Languages at Lander College. The funeral services were held from the Galloway Memorial Church, Jackson, Miss., on Tuesday, with Dr. L. L. Cowen conducting the service.



MR. P. K. ABEL

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: While the entire Conference year is a cultivation period, we have just passed through the two months set apart by our Church for special cultivation with reference to all the benevolent claims and also a free-will offering for Kingdom Extension. Another month will bring us almost into the period for holding the district conferences. Much inspiration was gotten in the Missionary Institutes, which have been of great value beyond their real influence on the collections, but what this influence will be is an important matter.

The institutes have been of special value in giving emphasis to the literature and committing the charges to a study of the book prepared for the occasion. Dr. Cram has given us a book in "Methodism and Kingdom Extension" that should be in every Methodist home library, and which contains a vast amount of historical and inspirational matter so presented as to be as well adapted to use of Epworth Leagues as for Adult Bible Classes. The supply of this material for twenty-five cents is in itself a challenge to the laity. The presentation of the study this year through large Sunday school classes has, at least in some places, seemed to be a good plan. In all the enterprises of the Church the great trouble has been to get the vital message to the minds and hearts of the great mass of the membership, who remain uninformed. This is true with reference to our splendid weekly and monthly religious periodicals, which, if read, would not only produce a better informed membership, but arouse and quicken an interest in the various movements and great inspirational gatherings of the Church.

The Missionary Council recently held in New Orleans, while attracting good audiences, was not attended by a comparatively large representation from the various conferences, but its important messages, which were marked throughout the session with a note of gratitude, optimism, and hope, will be given to the membership through our Church press. The increased use of our literature is, therefore, one of the important features of our cultivation program. I would urge our lay leaders to interest themselves in the goal of a subscription to the Conference organ for each home, and each steward a subscriber to the Methodist layman.

Some of the charges in the Conference have already made their every-member canvass and secured their part of the Kingdom Extension fund. Perhaps all others will. But what are the expectations and what will be done before the last month of the year towards securing the apportionments for the general benevolences, which are to help in extending the Kingdom at home and abroad in providing for missions, Christian education, care of superannuates, and a number of other claims?

The total receipts to March 1 by the Conference treasurer are:

Brookhaven District	Conference work	General work
Magnolia	$100.00	$50.00
Meadville and Bude	41.92	11.28
Wesson	20.00	......
Hattiesburg District—		
Bonhomie	10.00	......
Leakesville	15.75	......
Magee and Sanatorium	36.00	......
Prentiss	22.00	......
Purvis	10.00	......
Silver Creek	10.00	4.00
Williamsburg	6.00	......
Jackson District—		
Eden and Bentonia	6.00	......
Fannin	20.00	......
Galloway Memorial	500.00	......
Meridian District—		
Hawkins Memorial	33.00	18.00
Seventh Avenue	10.00	......
Newton District—		
Burnside	9.25	......
Seashore District—		
Bay St. Louis	33.00	......
Vancleave	6.00	35.00
Vicksburg District—		
Fayette	50.00	......
Gloster and Liberty	50.00	......
Rolling Fork	15.00	15.00

The next report will appear shortly before the opening of the district conferences.

Fraternally,

J. M. SULLIVAN.

POETICAL THOUGHTS

By Mrs. George S. Brown

> "A man bath joy by the answer of his mouth; and a word spoken in due season, how good it is!" Prov. 15;23.

ONLY A WORD

Only a word of anger
But it wounded a sensitive heart;
Only a word of sharp reproof,
But it made the tear drops start;
Only a hasty, thoughtless word,
Sarcastic and unkind,
But it darkened the day before so bright,
And it left a sting behind.

Only a word of kindness,
But it lightened one heart of its grief;
Only a word of sympathy,
But it brought one soul relief;
Only a word of gentle cheer,
But it flooded with radiant light
The pathway that seemed so dark before.
And it made the day more bright.

Only a word of evil,
Unheeded perhaps by some,
But hereafter that word brought forth its fruit,
For it caught the ears of one.
Only a word of purity,
Noble and good and true,
But it sank to the depths of many a soul,
And for good, zeal sprang anew.

Only a word for Jesus,
A word of His wondrous love,
A word for His pardon and mercy,
That pointed the soul above;
Only a word, but God's angels
Greatly rejoiced that day;
For by only a word the Shepherd found
The sheep that had gone astray.

—New Zealand Outlook.

How eagerly we watch for baby's first look of recognition—for the first smile, the first step, but most of all for the first word! The human voice is one of the most wonderful things in the world, and there is no organ of the body that possesses more power than the tongue. The Good Book says, "Therewith bless we God and therewith curse we men." After passing babyhood we are free agents and we can say just what we like. One little word can mean more than we ever dream. The tongue can cut sharper than a two edged sword. We all remember how we hated a word of reproof from our parents or teachers and how the tears would, unbidden start. No doubt those reproofs were necessary, but, oh how often we say things that make the whole day dark to some one! One cutting word to a friend or companion can sting far worse than a hornet. One evil word can blight a pure life. This fact makes us shudder and sometimes we feel that it would be better to be born dumb, but then we remember the wonderful fact that just a little word is also capable of assuaging grief and bringing cheer and gladness to some despondent soul and inspiring zeal and courage.

How careful should we be, then, with our words to see if they are words of truth and kindness and sympathy and purity. Now, just a word for Jesus has showed some lost soul where to find peace and pardon and has brought happiness to some weary, tempted one. So, we need not be afraid of words, but we must be careful that our words are the right kind, for "a word fitly spoken is like apples of gold in pictures of silver."

IS IT "ALL OVER IN A SECOND"?

By H. H. Smith

A writer, discussing the subject of capital punishment, argued in favor of life-imprisonment as a substitute, saying: "When a man is executed, it is all over in a second, but if he is sentenced to hard labor in prison for life, he will suffer more and this form of punishment will act as a greater deterrent to crime than the death sentence."

Just now we are not concerned with the subject of capital punishment, but there is an assertion in the statement quoted above that demands attention. Is it "all over in a second" when one dies? That may be the creed of some who live solely to gratify bodily appetites and can think of death only as it pertains to animal life. But even with the hardened criminal there is often "a fearful looking for of judgment." Death is a solemn thing to face. Even the holiest face it with awe. When we consider their life-long attitude toward religion, the number of condemned men who call for the preacher or the priest in the death cell is surprisingly large. A few die as they have lived, but most men instinctively believe in a hereafter, and though the wicked may hope that there is nothing beyond the grave to alarm, their fears are not wholly allayed. The story is told of an ungodly man who heard a sermon in which the preacher denied that there is such a thing as future punishment for the wicked. It so pleased him that he thanked the preacher for such agreeable views of the future, but added, "Can you guarantee it? If you will guarantee it I'll bring you a load of hay?

Dr. Torrey, the evangelist, said that, during a revival, a woman came to him and asked to see him for a private interview. He told her to come to the preacher's study the next morning and he would see her. There in the preacher's study she made this confession: "I came to this country from England eight years ago. I am a miserable woman; I am a murderess. Eight years ago I killed a man, and though I have succeeded in evading the law, life is a torment. I have several times contemplated suicide, but as I have stood by the lake ready to plunge in and end it all, I have had awful fears that death might not end it all, that I might have to pay the penalty in another world." No doubt that thousands have been kept from suicide by the same haunting belief that death does not end all. No, it is not "all over in a second." We cannot run away from ourselves; conscience is a part of us, and the poet voices sober truth when he makes the guilty man say, "Myself am hell." "I want to be hanged. The people I've killed come dancing into my cell at night. I can't get away from 'em." were the cries of a condemned felon who had confessed to the murder of fourteen men.

God tells us in His word that it is not "all over in a second" when we die: "It is appointed unto man once to die, but after this, the judgment." Reason tells us it is not "all over in a second," for the man dying for his crime, who, refusing to earn his bread by honest labor, robs and kills those who have faithfully toiled for their possessions. Conscience tells us that it is not "all over in a second," when the heart ceases to beat and the body grows cold. The Bible, Reason, Conscience—a three-fold witness worthy of our acceptance.

Ashland, Va.

Renew your subscription, please

The Home Circle

ALL I WANT

I want to walk in the narrow way,
The way that is straight and plain;
The way that leads to the pearly gate,
The way that makes heaven my gain.

I want to be as a shining light,
A light that brightens the way;
A light that will lead somebody to Christ,
A light that can show them the way

I want to be a servant of God;
I care not how rugged the way,
Only let me be a worker for Christ,
A worker to make plain the way.

And when my work on this earth is done,
And an angel descends for me,
Lord, all I want is a starry crown
And an eternal home with Thee.

—Bertran Jordan.

R.F.D., Brookhaven, Miss.

THE LITTLE GRAY KITTY

Once there was a little gray kitty. That is, he was all gray except his blue eyes and white teeth and pink tongue and one white foot and a white star on his chest and a big black smudge across his nose.

He had a mother and three brothers and sisters, and he lived with some people named Black. But it looked as if he wasn't going to live there much longer, for Mrs. Black had said that she simply could not keep five cats.

So Marion chose the dark tiger kitty, and Mildred wanted the lighter tiger one, and Marjorie took the one with the four white feet. That left just the little gray kitty and the mother cat. Grandma said she'd take the mother cat out to the farm, because the mice were trying to eat up all the chickens' corn.

"No one wants old smudge nose," said Mildred, and she pushed the little gray kitty with her foot. It was just a gentle push, but it hurt him, for he did so want some one to love him.

"Never mind," said the mother kitty. "Some day you'll find some one who won't care because you're not pretty. You're the best singer of all, and you're the only one who takes an interest in chasing mice."

Just then Grandma Black picked up the mother cat and started for the farm, the girls took their kittens and went into the house, and the little gray kitten was left all alone.

So he started out in search of some one who would love him. He walked until his little gray legs ached. Then he sat down on a lawn and thought. What could he do? He was tired and oh, so sad! You know, it's very saddening indeed not to have any one want you. He began to cry softly, "Me-ow, me-ow." And when he heard how very sad he sounded he cried just a little harder, "Me-ow, me-ow," until finally he was crying just as hard as a little handful of gray fur can cry.

Just then a voice, "Poor kitty! What's the matter?" It was a little girl, and she was on the porch.

"Me-ow," answered the little gray kitty. "I'm lonesome and tired, and nobody wants me." And he brushed along the little girl's fingers.

"How soft you are!" she said, and rubbed her cheek against his soft fur. "I love you, you little ball of velvet!"

And because the little gray kitty was so glad to know that some one loved him, he sang his very prettiest song, and you remember his mother had said he had a lovely voice.

When the little girl's mother came he was ready to run away. But she smoothed his fur and said, "He is a very nice kitty, Dottie darling. I'll give him some milk. Maybe he's hungry."

She brought a little blue bowl full of delicious cool milk. How good it did taste to the little gray kitty!

Just then something funny and gray slid across the corner of the porch. Was it a mouse? The little gray kitty wasn't sure, but he didn't wait to find out. Leaving his nice bowl of milk he ran across the porch and pounced on the moving gray object. It crumpled into a thousand pieces. You see, it was only a dead leaf!

But Dottie's mother didn't laugh. "He's going to be a mouser," she said. "We'll keep him."

Just as soon as all the milk was gone he went back to the little girl.

"He's so soft and velvety, mother," she cried, "and he's so happy he sings like a little steam engine. What does he look like?"

For the little girl was blind—she couldn't see at all. She could only feel the kitten's soft fur and hear his happy singing.

The mother said, "He's gray, darling, with a white star on his chest, and one white foot, a little pink tongue, white teeth, and beautiful blue eyes."

Did you notice that she didn't say one word about his smudge nose? So the little gray kitty curled up in a velvety ball, closed his eyes, and went to sleep. And he never was sad again.

Dottie loved him because he was so happy, and Dottie's mother loved him becaause he chased mice. And that was much nicer than being loved because he was pretty, oh, ever so much nicer. —Elizabeth Flynn, in The Mayflower.

IN DEPRESSION LET CHILDREN NOT SUFFER MOST

Larger Classes, Decreased Support, Abbreviated Terms, Closed Doors, Threaten American Schools

Many of the gains made by the schools during the past decade will be lost unless the American people adopt the policy of letting children be the last to suffer from the present depression.

In one State it is seriously proposed to close the doors of every school for a year. Another State has just voted away its fundamental tax provision for schools without substituting any other means of support.

It is proposed in other places to reduce the length of the school term. Classes are being increased in size until they cannot be handled effectively; appropriations for teaching and equipment are being reduced—the services of the schools weakened.

At no time in the history of our nation has the unifying and stabilizing influence of the schools been so greatly needed. Upon the schools the nation depends largely for developing loyalty to the institutions and principles of American government.

The schools promote loyalty to American ideals. They teach respect for law and the Constitution, admiration for our great national heroes, and a knowledge of the nation's struggles for freedom and independence. They make our diverse peoples one.

They develop the vocaational skills which are necessary to fit our citizens to the new conditions and demands of industry. They foster the ideals and habits of character which are needed to meet the peculiar temptations and conditions of to-day's life.

Educational leaders feel that it would be a great mistake at this critical period to weaken the services of the institution upon which we must rely in large measure to correct the adverse conditions which now exist among our people.—N. E. A. Journal.

SIR GALAHAD FOR CHILDREN

Every year about two thousand Philadelphia children are herded across the line into New Jersey, to pick berries, fruits and vegetables. They work in gangs, ten to fourteen hours a day, driven by padrones. They live in labor camps with no proper sanitary accommodations, no protection against mosquitoes, and no one cares about keeping them clean or healthy so long as they are able to work.

The real heretics and atheists of to-day, thinks the Federal Council Bulletin, are those who doubt that Jesus' teachings of love can be made to apply to such conditions as this one given above. Such men are the real heretics. No matter what they say about Christ as Lord and Saviour, they are skeptical as to whether He can be Lord and Saviour in a steel factory or out in a berry patch.

"How to be Christian in a sub-Christian world," says the Bulletin, "that is what creates the acutest ethical problems for all sensitive Christians to-day. And they are problems for which none of us can escape his share of responsibility. . . . Every time I make a purchase, even every time I eat a meal, I am dealing not simply in physical things, but in the life and health of those who produced them. I am party to whatever our industrial system has done to anyone."

—Exchange.

A HUNDRED THOUSAND BOYS AND GIRLS WANTED!

Dear Boys and Girls: The inspiring and hopeful sight of this twentieth century is the buoyant, happy throng of school boys and girls in the great multitude pressing on to some yet better and brighter future. Pure and ambitious, well trained youth is invincible. This letter from your friend is to encourage you in every noble effort to become wiser, stronger and better, and inspire you to lend all your influence and powers toward helping the weak and saving the tempted and those under the spell of evil influences.

Parents aand temperance workers, with the cultured teachers and ministers everywhere, want one hundred thousand young people to become "Twentieth Century Knights" and "Twentieth Century Ladies," who pledge against all forms of profanity, alcohol and tobacco. While some teachers and ministers are allowing these destroying influences in their lives, you cannot afford to do so. Your mother and father, and your good and blessed Lord would not have you go in any evil way.

Below you will find the boys' pledge, or "declaration," and the girls' "Aim and Ideal."

Boys' Declaration.—"It is my purpose to be something and to **do** something for the betterment of the world; and my determination is never to use profanity, alcohol or tobacco in **any** form."

Name ....

Address ....

Girls' Aim and Ideal.—"The aim and ideal of my life is a pure heart, an educated brain, a hand trained for service, and a womanhood worthy the Twentieth Century Knighthood."

Name ....

Address ....

Sign name and address plainly and send to me with a two-cent stamp and you will receive a pretty badge. Get as many as you can to do the same. Everywhere I go in revival meetings large numbers of young people enlist in this reform. Now, I want you that read this to enlist against these three foes of humanity, and to help the teachers, ministers and parents of our great country to make the army of young folks 100,000 stronger for a clean and noble life, and examples for others. Let me hear from you.

Your friend,
REV. IRVIN B. MANLY,
401 Cosmos St., Houston, Texas.

Young Man: "So Miss Ethel is your oldest sister. Who comes after her?"

Small Brother: "Nobody ain't come yet, but pa says the first fellow that comes can have her."

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All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

A MESSAGE FROM OUR BISHOPS

(Continued from Page 1)

dollars in income and this has very seriously crippled our work.

These are but examples. Every form of Methodist benevolent work has suffered proportionately. If in 1931 we reduce our giving to the Church as we did in 1930, the result will be ruinous, and may involve our missionary work, especially, in an unprecedented catastrophe.

It is our duty to state frankly these facts to our people, and to urge them in the name of our Lord to a greater loyalty and a more sacrificial spirit during this year. That conditions are not favorable is undoubtedly true, but instead of prompting us to stint the Kingdom of God this is a call to us to sacrifice more. We must not let our lines sag at the very time when the Gospel and its ministry are most needed.

We are being tested. Can we remain true to God in an adverse time? Or shall we so reduce our gifts to the Church that God's cause will suffer all over the world? We can maintain our work, though it will mean sacrifice; but sacrifice is what God demands and expects of us.

During this period our Kingdom Extension offering is before the Church. We urge you to insure its success. We Methodists must not overlook the fact that the Voluntary Kingdom Extension Offering is a vital part of the financial plan adopted by the General Conference last May for this quadrennium. Unless every charge is given an opportunity to pay its share in this Voluntary Offering, the fiscal plan for our benevolences, as worked out by the General Conference, will fail.

Especially do we appeal to those of our brethren—and they are numerous—to whom God has committed relatively large means to come to the help of the Lord in this time of stress with gifts sufficient to save His cause from threatened disaster. If we will be steadfast and true to God in spite of every temptation to shirk, if we will really sacrifice for the extension of the Kingdom, we may be sure that God's blessings will rest upon us.

Fraternally,

COLLINS DENNY,
HOYT M. DOBBS,
Bishops in Charge.

PERSONAL AND OTHER NOTES

Rev. M. R. Jones is rendering faithful service on the De Soto, Miss., charge. We thank Brother Jones for his kind expression about the Advocate, and six cash subscriptions.

Rev. T. A. Ferguson, Meadville, Miss., was an appreciated caller at the Advocate office last week. He reports his work in good shape and his Kingdom Extension Asking almost in full.

Rev. R. G. A. Carlisle is happy in his work on the Cedar Bluff, Miss., charge. We thank him for looking after the interest of the Advocate along with his other duties.

Rev. M. L. White, pastor on the Florence, Miss., charge, is having one of his best years. We thank him and Miss Mary Lowther for looking after the interests of the Advocate.

Rev. J. D. Wroten, pastor of First Church, Water Valley, Miss., is promoting the Kingdom Extension Special and the interest of the Advocate. We hear good reports of his work and thank him for nine subscriptions recently sent in.

Rev. F. J. McCoy has had a fine beginning at Leesville, La. The ladies have refurnished the parsonage, the church building is undergoing a complete renovation and the congregations are good.

Rev. W. M. Jones, pastor on the Sardis, Miss., circuit, has not overlooked the interest of the Advocate. We thank him for subscriptions sent in and trust that he will have a happy and successful year.

Rev. Wm. W. Bruner, pastor, Vaiden, Miss., has our thanks for seven cash subscriptions. He writes: "I am happy in my work with the Vaiden and West people." Fortunate are the people who have a happy preacher.

Rev. Ira W. Flowers was a visitor at the Advocate office on last Thursday, and reports his work at Second Church, New Orleans, is making good progress. He is planning for a series of special services during Passion Week.

Rev. T. D. Lipscomb, Montrose, La., was in New Orleans the first week in March to be with his son, Martin, who was operated on at Hotel Dieu. The young man stood his operation well and we trust will soon be fully restored to health.

Rev. S. A. Brown, Durant, Miss., has learned the art of filling the Advocate office with sunshine. What office would not be cheered by receiving a check for $27? We thank Brother Brown for eighteen subscriptions.

Rev. J. B. Shearer has gotten into the good habit of very frequently sending new subscriptions to the Advocate. We thank him for a recent list and trust that the paper will help promote the success of his work.

Rev. L. E. Alford, presiding elder of the Vicksburg, Miss., district, assisted Rev. J. M. Lewis in a revival at Louise during the second week in March. Much interet was manifested and good came to the church and community.

Miss Hazel Lindsay, of St. Joseph, La., has our thanks for three subscriptions. We appreciate the co-operation members of the charges are giving their pastors in increasing the usefulness of the Advocate.

Rev. Del Longgrear, pastor at Hazelhurst, Miss., is to have Rev. W. M. McIntosh in a pre-Easter revival. Brother Longgrear has his work well in hand and we pray a gracious revival will come to the church and town. We appreciate the six subscriptions with check to cover.

Rev. W. W. Perry, erstwhile leader in securing Advocate subscriptions, and one of the best supporters of the Advocate in either of the Conferences, has started at his old habit again by sending eight subscriptions from his charge, Rochelle, La. We thank him for these first fruits and are waiting for the harvest.

Rev. S. C. Moody continues in high favor with his people on the Taylorsville, Miss., circuit. Reports from his charge are encouraging and helpful revivals are expected at all the churches during the year. We thank him for his interest in the Advocate.

Rev. C. H. Strait, pastor at Mendenhall and D'Lo, Miss., is going forward with all the interest of the church in his charge. He is "a workman that needeth not to be ashamed," and finds time to secure subscriptions to the Advocate. We thank him for ten cash subscriptions.

Rev. James M. Lewis is having a most successful year at Louise and Holly Bluff, Miss. Large congregations are attending the regular services and it is said that they have the largest attendance at prayer meetings they have ever had.

Rev. M. W. Porter succeeded in getting all of the Kingdom Extension Offering pledged on the Hermanville, Miss., charge, and one-third has been sent to the treasurer. The cultivation period was a blessing and everything is moving nicely on the work.

Hon. W. E. Driver, mayor at Monticello, Miss., in renewing his subscription, writes: "I enjoy reading the Advocate very much and look forward to its weekly visits with interest." A Christian paper ought to help any town or city officer.

We were glad to greet Rev. M. L. McCormick, pastor, and Mr. L. C. Pigford, Lumberton, Miss., during the Missionary Council and to learn of the splendid work in that charge. We thank Miss Annette Haynes for sending five subscriptions from Lumberton.

Rev. R. W. Vaughan, of the Louisiana Methodist Orphanage, and Rev. B. F. Lewis, of the Mississippi Orphanage, are requesting that the orphanage children be remembered on Easter Sunday. When we celebrate the resurrection of Him who "Took little children up in His arms and blessed them," it is appropriate that we not forget those in our orphanages.

Francis Scott McBride, general superintendent, Anti-Saloon League of America, who is making a tour of Southern States, spoke in New Orleans on Monday night, March 16. Mr. McBride is making a vigorous appeal in behalf of the Eighteenth Amendment and should have the co-operation of the people.

Dr. J. L. Johnson, for a number of years president of the Mississippi Baptist Woman's College, Hattiesburg, has been elected president of Howard College, Birmingham, Ala. Dr. Johnson has not yet signified his acceptance and we hope that he will remain in the work of Christian education in Mississippi.

The Sidon church building was burned to the ground on Sunday morning, March 8. Rev. G. A. Baker, pastor, had just concluded his sermon when the congregation was notified that the roof was in flames, and they barely escaped before the building collapsed. There was a small amount of insurance carried.

Dr. O. W. Bradley, pastor, Rayne Memorial, was the guest speaker at the Wesley Brotherhood banquet of First Church, New Orleans, on the evening of March 12. Mr. David L. Thornton is president of the brotherhood, which is accomplishing a good work in the city.

Rev. E. H. Cunningham, presiding elder of the Grenada, Miss., district, has already vigorously started his work toward securing his quota of new subscriptions to the Advocate and with the co-operation of the pastors, he is well on the way towards success. We appreciate his efforts in behalf of the Advocate.

The work at Canton, Miss., under the pastorate of Rev. O. S. Lewis is going forward, congregations are fine and every department of the church is in good condition. Their church building was eight years old on Wednesday, March 4. The board of stewards gave a building birthday party, which proved to be a delightful occasion for all who attended.

The Savannah Hospital, located on Forsyth Park, Savannah, Ga., became the property of the Southern Methodist Church, on March 3. The building has a seventy-bed capacity and the rarely beautiful lot is on an entire city block. The name of the hospital was changed to the Warren A. Candler Hospital of Savannah. Dr. Chas. C. Jarrell, the general secretary, will assemble the newly elected Board of Trustees in Savannah, March 11, at 10 a. m. at the hospital.

Charles A. Battle, formerly pastor, First Church, Baton Rouge, and presiding elder, Lake Charles, La., district, who withdrew from the ministry several years ago, was found dead in his home at Baton Rouge, on Monday night, March 9. Brother Battle, at the time of his death, was a member and faithful worker in the First Church in his home city. Our prayers and sympathy go out to his wife and daughter.

Rev. I. H. Selis attended the Missionary Council at New Orleans and we were glad to learn of progress of his work at Carthage, Miss. There are peculiar problems connected with the work because of a recent bank failure and other conditions, but Brother Selis has inured himself to difficult situations and we doubt not that success will crown his year's work. We thank him for three subscriptions to the Advocate.

One of the strongest and most comprehensive letters sent out to pastors was that written to the pastors of the Greenville, Miss., district by Dr. E. N. Broyles, presiding elder, concerning the efforts now being made to secure one hundred new subscriptions to the Advocate in each of the twenty-two districts. We appreciate the interest that Dr. Broyles and the other presiding elders are manifesting in this worthy undertaking.

Mr. M. D. Tomkies, Hinton, West Virginia, Baltimore Conference, through a friend, was privileged to read the January 1 issue of the Advocate, and recently we received his subscription with the request for all the issues from January 1. Brother Tomkies is in his eighty-second year and lives with his sons, F. H. and D. C. Tomkies, who are attorneys in Hinton. We appreciate his subscription and hope that the Advocate will be a blessing to him.

Mrs. R. M. Scott, of Hermanville, Miss., in renewing her subscription, wrote: "It is always a pleasure for me to renew my Advocate. It has been coming into my home since the first copy in 1850, the year in which I was born. I am still active in my reading. May God's blessings ever rest upon all of its readers." This is a notable record for the reading of a Christian paper and we pray that Mrs. Scott may receive the Advocate many years more.

When Bishop Francis J. McConnell returns from India, where he has been delivering the Barrows Lectures, his first public address will be at a dinner given in his honor by the Federal Council of the Churches of Christ in America, of which he is president. The dinner will be held on Monday evening, April 13, at the Commodore Hotel, New York. Bishop McConnell is expected to interpret the present situation in India and its bearing upon the Christian movement.

Dr. G. C. Ballard, a retired Medical Officer of the Army, was a pleasant caller at the Advocate office last week, and knowing the proverbial attitude of Methodist preachers toward chicken, gave the editor a piece of china art wrought in the form of a hen and, deciding that he could not afford to give a stone when bread was needed, he repented and afterwards brought a chocolate rooster, which is more palatable at least. Dr. Ballard is a loyal Methodist and radiates good cheer wherever he goes.

Mrs. Addie Neeson, Cedar Grove, La., in renewing her subscription writes: "I can't get along without the Advocate, I have been taking it for many years and believe it gets better all the time. It is the only way I have of knowing what is going on in the church. I am confined to my home and enjoy reading the paper so much." The privilege of carrying good cheer and inspiration to those who are sick is one of the blessings that come to those who are connected with the Advocate.

Dr. John Huston Finley, editor of the New York Times and nationally known as author and educator, will deliver Emory University's baccalaureate address Tuesday, June 9, it is announced by President Harvey W. Cox. Dr. Finley has a notable history in the field of education, having received the honorary degree of LL.D. from 15 colleges and universities; served as president of Knox College, the City of New York College, and the University of the State of New York, and serving as Phi-Beta Kappa orator at Harvard in 1925. He is a present trustee of the New York Public Library.

Rev. H. S. Westbrook, Vaughn, Miss., writes: "The Rev. James T. Leggett, our alert presiding elder, came to us on the afternoon of the 21st inst., and held the business session of the first quarterly conference for us, and he remained over with us and preached for us at Ellison church on Sunday morning, at 11 o'clock, to a splendid congregation, who seemed to be eager to catch every word of his message. Being the exegete that he is, he dispensed the word of truth with force and power. It reached the hearts of many, and they appeared to be much quickened and inspired, as they dispersed after the helpful service had been brought to a close. Let me say that just before closing the service Brother Leggett took up a subscription list for our Kingdom Extension work and secured more than half of our allotment. This leaves us greatly encouraged and pressing on toward the mark for the prize of the high calling of God in Christ Jesus."

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PROTECTION AGAINST OLD AGE

We were pleased to learn from Rev. J. L. Neill that on Sunday night, February 22, there was a union service held at the Crawford Street Methodist Church, Vicksburg, in memory of Richard Van Egmond. Richard was the sixteen-year-old son of Captain Leonard Van Egmond, of the Vicksburg Salvation Army, who died on January 28. At the service there was a movement started for a new Salvation Army Quarters to be a memorial to Richard. Subscriptions were taken and the building is in process of construction. At a revival last summer which his father and the editor held, Richard gave himself to life service for his Saviour. Though he was taken so soon, in this memorial and through his devoted life he will live on and on. Those who would like to share in his memorial may send their subscriptions to Captain Van Egmond, or Brother Neill, at Vicksburg.

NOTES FROM THE RUSTON DISTRICT

Rev. Harvey B. Hysell, Reporter

The Ruston district is in the midst of her Kingdom Extension program. Our presiding elder, Rev. R. M. Brown, is behind this work with his whole heart. We had a very inspiring Extension Institute, which gave us a good start off. I have heard some very favorable comment on the Kingdom Extension book we are studying. Bishop Hoyt M. Dobbs preached a sermon some time since at Arcadia on the Kingdom. Rev. K. W. Dodson did likewise and one of the laywomen announced that if the people wanted to read these sermons to purhase this book.

Rev. W. F. Henderson, of the Athens charge, is making good progress. He is reaching a great number by teaching this book in the Sunday school to three of his adult classes; also to the Missionary Society. Brother Henderson is putting on what he calls, "Naborhood Nite" at the two rural churches on his charge. This program is going over the top and drawing the people together. At the Wesley Church two school trucks are bringing the children to Sunday school. This method of transportation has increased Sunday school attendance a great deal at the Wesley Church.

Rev. R. H. Staples is putting on a week of special services beginning March 9. Rev. A. W. Townsend, one of the new men of our district, will assist Brother Staples in these meetings. St. James said, "Fray one for another." Let's pray for the success of this meeting.

In closing I want to request the preachers and laymen of Ruston district to send me notes and items they wish printed in the "Notes from Ruston District."

NEWTON DISTRICT NEWS

The Christian Education Institute met at Lake on February 12 with a record crowd, just exactly twice as many as attended the Sunday School Institute for the district last year. Union had the largest representation, the Mount Zion church, an afternoon appointment with Union, having practically its entire working force present.

The discussions for each group were conducted by the staff of the Conference Board of Christian Education, Rev. John C. Chambers, Mr. O. C. Hull, Mrs. W. H. Watkins, Mrs. C. F. Neshit, and Miss Doris Alford. Full and free discussion was had on the various problems involved in our task of Christian Education and many helpful conclusions were reached by those present.

The good people of Lake were hospitable and at the noon hour gave to all the visitors a delightful luncheon. Rev. L. J. Snellgrove, pastor, Mr. O. C. Hull, who is a member of the Lawrence church on the Lake charge, and Rev. H. A. Gatlin, presiding elder, contributed no little to the success of the day's work.

Mish Ruth Heflin, of Forest, who has done such effective work in our Wesley House at Biloxi for a number of years, has gone to Scarritt College for the winter and spring terms, after which she will spend a while with her mother at Forest before returning to Biloxi.

Rev. Walter Cross, whose home was at Chunkey before entering the Conference, has secured a scholarship in Westminister Theological Seminary and may be addressed by correspondence at Westminster, Maryland, instead of Emory University, Ga.

J. B. CAIN, Reporter.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

IN MEMORY OF MRS. KATHRINE ODELL SANDERS

MRS. SANDERS, who was an active and loyal member of our church at Walls, passed to her reward from the Baptist Hospital in Memphis, Tenn., on November 17, 1930, after about six weeks of severe suffering.

Mrs. Sanders was a daughter of the the late D. Odell, of Chulahoma, Miss., one of Marshall County's prominent and pioneer families. Mrs. Sanders' mother passed away when she was 18 months old, and she was mothered by her aunt, Miss Emma Odell, a dear and good woman, who survives her. This dear, faithful mother said to the writer soon after her child went away, "To give up my baby was the hardest thing I have ever been called on to do."

Mrs. Sanders was married to Thos. E. Sanders, of Walls, Miss., in 1907, who preceded her three years. To this union were born three children, one daughter, Mrs. J. S. Weissinger, Mr. Thomas E. Sanders and Odell A. Sanders, all of Walls, Miss. Mrs. Sanders leaves a host of relatives and friends to mourn her going.

This dear, good woman's going has meant a loss not only to her children, but her church, of which she was a most faithful, loyal member, and feels very keenly the loss. Mrs. Sanders was a teacher in the Sunday school for a number of years, a member of the building committee for the new church which was erected at Walls in 1930. Her friends have not ceased to miss her and speak of her in the highest terms in the few months that have passed since her going. The pastor has not yet become accustomed to the empty seat that she always filled at both morning and evening services in her church. Mrs. Sanders was a great mother, always kind and willing to make any sacrifice for her children. The greatest joy of her life was serving others; she truly lived not for self but for others. Mrs. Sanders often spoke of how much more life meant to her as she grew older and these words that she wrote after she was ill express just that:

"This year has taught me, oh, so many things;
My self-bound thoughts have gethered to them wings.
Among the crowd, I reach out and touch hand,
Because I know, I feel, I understand.
I see so much I never saw before,
The many worlds beyond my little door.
I can lift up my smile to God and say,
You did not send me barren on my way,
I thank you, Lord, for riches more than gold,
That loveliness you gave to have and to hold,
Not for a year, not for a fleeting day,
But mine to keep and love and share for aye."

Nothing is more beautiful in life than to see a Christian that really and truly grows in grace, one whose life becomes richer, fuller and more worthwhile with the passing of time. Mrs. Sanders was that kind of a Christian.

May the beautiful memory of her life ever be a treasure to her children and one by which they will profit, and a benediction to her friends and associates in the church work.

J. O. DOWDLE.

Suffering Women

Monroe, La.—"I was wonderfully benefited by taking Dr. Pierce's Favorite Prescription. I suffered from functional disturbances and never found anything to give me permanent relief until I took the 'Favorite Prescription.' I found it necessary to take only a few bottles. It was a wonderful benefit to me and I believe it will do all that is claimed, if not more."—Mrs. W. M. Kelly, Kelly's Garage, 107 No. 8th St. All druggists.

Every bottle of this medicine contains a symptom blank. Fill it out and mail it to Dr. Pierce's Clinic, Buffalo, N. Y., if you want free medical advice. On receipt of ten cents Dr. Pierce will send you a trial package.

N. J. McMAHON was born in May, 1867, died in Jan., 1931. If he had lived until May of this year he would have been sixty-four years of age. He attended the services of the church from early youth, and united with the church at the age of twenty-six, and was active in church work the remainder of his life. Where ever Brother McMahon lived he was active in school work. He was a member of the County School Board in Alabama, where he resided before his coming to Mississippi, serving in this capacity eight years. Brother McMahon was interested in the welfare of his children, desiring that they should all unite with the church and live active lives in the same. His next ambition for his children, that they should receive a college education. He was not a man of means, but a hard-working, honest country man. He lived to see all but two of his children graduate from college—one of these in college and the other in high school preparing to enter college. He is survived by his widow and nine children—four sons and five daughters. May the power of God sustain them in this hour of sorrow through which they pass.

His pastor,
R. H. CLEGG.

WILLIAM HENRY COULTER, son of William Henry and Eliza Richards Coulter, was born in Canton, Miss., December 5, 1853.

When a young man he went to Colorado. He spent fifteen years in that western State and then returned to Madison County, where he remained the balance of his life that extended seven years beyond the three-score and ten. On October 28, 1903, he was married to Mrs. Annie Prichard Kent. He united with the Methodist church in Canton soon after his marriage. He proved a consistent member and was immediately made a steward. He remained an official member of the Methodist church until his death. Because he was faithful in these things, God bestows upon him higher honors. For the past eighteen years he lived at Sharon. As merchant, postmaster, useful citizen, his life was good. But the writer thinks of him primarily in connection with his home and his church. That hospitable home warmed the hearts of Methodist preachers. The family altar was maintained. Conversation was wholesome and charitable. He served the Sharon Methodist church as Sunday school superintendent, steward, and trustee. Worthily he carried every responsibility. The cause of Christ was dear to his heart and he gave himself unsparingly to the work of the Kingdom. On Friday, January 23, 1931, he suddenly collapsed on the streets of Canton. He had been enjoying the balmy sunshine and the greeting of numerous friends. This man of God needed no long season of preparation, but was ready to enter immediately into the Home of God. On that bright, sunny afternoon he went to the land of cloudless day. Funeral rites were held the following afternoon from Sharon Methodist church and interment was made in Canton cemetery. The obsequies were conducted by Rev. W. J. Walters, pastor, assisted by Rev. O. S. Lewis and Rev. L. A. Comfort. His noble wife survives him. A host of friends feel an added bond to heaven. He was held in universal esteem because he exemplified the highest Christian virtues. When we think of his going we are reminded of the prayer of the aged Simeon: "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people."

B. M. HUNT.

I. Z. McKAY was born in Hillsboro, Scott County, Miss., July 7, 1854; later he moved to Claiborne County, where he spent the larger part of his life. He was married to Miss Delilah E. Marble Dec. 28, 1876. To this union were born ten children—six boys and four girls. Eight of the children survive him. He was a devoted husband and a loving father.

He united with the Methodist Episcopal Church, South, in early life. He loved the church, but best of all he loved the Lord; his life bore testimony to this fact. For many years he was an official in Sarepta church, serving as Sunday school superintendent and steward, and at the time of his death he was a member of the board of stewards. Being a sick man most of last year, he did not attend church any, but so often when visiting him he would say to the writer: "I could not be with you Sunday in person but was with you in spirit; was praying for you while you preached." Do we miss him? Yes, more than words can tell. He departed this life Sept. 24, 1930, at the home of his daughter, Mrs. R. R. Starnes, Bogalusa, La. A good man has gone but we know where to find him.

His pastor,
M. W. PORTER.

"The days of our years are three-score years and ten, or even, by reason of strength, four-score years." JAMES A. GULLEY saw within a few months four years beyond the accorded limit. A "drummer boy" in the Confederate Army at thirteen years of age, and after that an enlisted soldier until the close of the Civil War. An honored and honorable citizen of Meridian from 1865. He was active in business, frugal, accumulative and lived not only to see his children, but their children pass their majority.

In early manhood days, he united with Central Methodist Church, South; became an office-bearer, and held that relationship through all the years, even to the hour of his death.

Therefore, be it resolved, We are grateful to God for his long-spared life.

2. That we will mis his companionship, his labors in the church, and the wise, safe, precautionary counsels which were ever characteristic of him.

3. That we extend our prayers and sympathy to the loved ones he left behind, and at best cite them to Him who makes the sequel of every right life right.

4. That these remarks of respect and consolation be placed upon the church records, and a copy be given his family.

(Signed) BOARD OF STEWARDS OF CENTRAL METHODIST CHURCH,
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Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Fayette, Miss.

NOTICE

The Annual Meeting of the Mississippi Conference Woman's Missionary Society will be held at the First Methodist Church, Gulfport, April 7-10. A Workers' Conference is called for 2 o'clock Tuesday afternoon, April 7. The opening session of the Conference will be at 7:30 p. m., April 7.

MRS. L. W. ALFORD, Pres.
MARY V. WEEMS, Rec. Sec.

ZONE NO. 2, ALEXANDRIA DIST., MET AT BOYCE, LA.

No more appropriate hymn could have been selected to open the first meeting of the year of zone No. 2 than, "Blest be the Tie That Binds." The meeting convened in the Methodist Church, at Boyce, La., Thursday, February 19, at 10 a. m., with Mrs. Mae Harper of Pineville, zone leader; Mrs. Marvin B. Queen of Boyce, secretary, and a good representation of members from each Missionary Society in the zone.

Roll call showing: Boyce, 18 members, 12 visitors; Colfax, 7 members, 2 visitors; Montgomery, 5 members; Alexandria Gleaners, 11 members; Alexandria Adults, 14 members, 1 visitor; Pineville, 10 members; total, 80.

The offering, amounting to seven dollars, was forwarded to the treasurer, Mrs. Carver, to be applied on the Rural Workers' fund. At the noon hour lunch was served to the assemblage at the home of Rev. and Mrs. L. C. Wilson. The Boyce Auxiliary was hostess.

The program was indeed helpful and inspiring, and no doubt each one returned to her auxiliary with a new vision of love and service and a greater determination to live a more Christ-like life. The second quarter's meeting will be held in Montgomery.

MRS. MARION B. QUEEN,
Zone Secretary.

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INTERESTING MEETING AT OAK RIDGE

The regular business meeting of the Oak Ridge Woman's Missionary Society was held Wednesday afternoon, January 8.

After the devotionals the minutes of the last meeting were read and approved, the treasurer's report for the last quarter was given.

The main business of the meeting was the election of officers for the new year. All the officers were reelected as follows: President, Mrs. A. S. Byrd; vice-president, Mrs. T. B. Henry; recording secretary, Mrs. C. S. Miller; corresponding secretary, Mrs. Aubin Holliday; treasurer, Mrs. Lyda B. Armes; local treasurer, Mrs. J. A. Beard; publicity superintendent, Mrs. C. S. Miller; Missionary Voice, Mrs. W. A. Martin and Mrs. Helen Hall.

The standing committees were asked to remain as follows: Program, Membership, Socail Service, Local, Finance, and Prayer.

The president announced that the Wesley House box had been sent to Biloxi.

Tracts on "Tithing Stewardship" were distributed for the members to read. Prayer by Mrs. Byrd closed the meeting.

SARDIS DISTRICT MEETING

Representatives from eight of the 22 charges of the Sardis District, Methodist Episcopal Church, South, North Mississippi Conference, met in a Zone Meeting of the Woman's Missionary Society, at the Methodist Church in Sardis, Thursday, Febrary 12, for an all-day program of conference, training and study.

The program opened at 10:30 o'clock Thursday morning, and was known as "Officers' Training Day." Mrs. C. T. Floyd, of Sardis, called the meeting to order and after the singing of a hymn introduced Mrs. R. P. Neblett, of Batesville, zone leader, who conducted a brief devotional service and entered at once into the plans of the day in training the officers in the duties of the respective stations they hold in their local auxiliary.

Followng a roll call it was found that from the eight local stations represented seventy-five women were present. They were divided up into various groups, with a leader for each, and went into separate rooms to discuss the problems and duties of their several offices: Presidents, secretaries, treasurers, and the superintendents of various departments.

After forty-five minutes they were called back into the main auditorium and several inspirational speeches were made by those discussing different phases of the work. Lunch was served at the noon hour by the ladies of the Sardis Missionary Society and the afternoon was given over to the formation of new zones for the entire district, leaders being appointed for each.

Rev. J. M. Bradley, presiding elder of the Sardis District, who was present, was introduced, as also Rev. R. C. Mayo, pastor from Shuford; Rev. C. T. Floyd, pastor-host of Sardis; Rev. R. P. Neblett, of Batesville, and Rev. Geo. Tucker, general evangelist, of Memphis.

Mrs. E. B. Farrell, president of the Batesville society, was chosen secretary of the gathering and kept the minutes. It was found that of the seventy-five present the following local societies were represented: Davis Chapel, Tirzah, Shuford, Sardis, Senatobia, Coldwater, Como, and Batesville, and from among these a committee was appointed to formulate plans for the functioning of the zones in the future.

LECOMPTE ZONE MEETING

The first zone meeting of Zone No. 3, Alexandria District, for the year 1931 was held at Lecompte, La., February 12, at 2:30 p. m. The kind ladies of Lecompte gave us a warm welcome, and the nice new church seemed to praise God for the lovely Christians who made its life possible. Mrs. E. G. Sewell, zone leader, presided, leading the devotional. Theme: "Discipleship Characteristics," 1st Cor. 4:7-14.

We were delighted to have several visitors: Mrs. O. E. Grout, district secretary, Boyce, La.; Mrs. Dr. Holmes, State supt. of Intermediate Sunday school work, and Mrs. H. J. Powers, superintendent of young women's work, which takes the place of young people's work. We also had two past zone superintendents, Mrs. Bozone of Alexandria and Mrs. Griffin of Boyce, La. We greatly appreciated the presence and assistance of Dr. J. F. Foster, pastor of Bunkie, La., and Rev. C. D. Atkinson, pastor of Lecompte.

The program was helpful and inspiring, the attendance good, and social features thoroughly enjoyed by all. A short business meeting was held and it was decided to have the next zone meeting on the second Friday in May. Bunkie extended a cordial invitation for that time.

MRS. P. C. GORDNER,
Zone Secretary.

NEW ORGANIZATION AT HEFLIN, LA.

Mrs. Fred Ledbetter, Superintendent of Publicity of this society, writes that they organized Jan. 21, with an enrollment of 12 and have had an addition of 6, making a total enrollment of 18. The society meets every Tuesday at 3:30 at the church. They are looking forward to doing a great work. We welcome them into our sisterhood, realizing what joy will come to them through this service, and pray God's richest blessings on their efforts in His name.

HOLY LAND

Personally conducted by Dr. J. J. Wicker, Dr. J. McKee Adams, Professor Southern Baptist Theological Seminary, and Rev. Harry M. Lintz, Moody Bible Institute.

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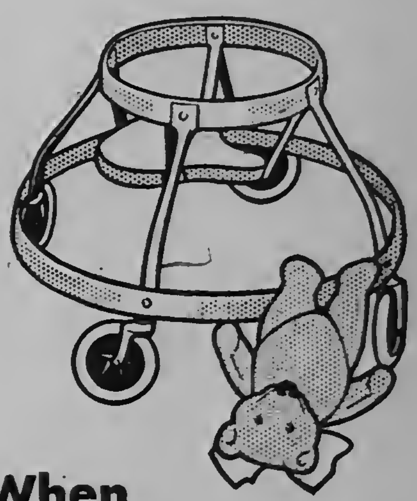
EUROPE

Porterville, (Miss.) Missionary Society reports an interesting meeting in the home of Mrs. A. E. Briggs on Feb. 23, at which time a short business meeting was held and a Bible study, taken from "Great Souls at Prayer," was entered into, led by Mrs. Briggs.

A social hour was entered into, the principal feature being in the form of contests, after which refreshments were served.



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MISSISSIPPI CONFERENCE

In this month's issue of the Sunday School Magazine please read "Why Did Chiang Kai-shek Become a Christian?" This article is copied from "China Weekly Review" and certainly gives another view of that most interesting event. It would be interesting to give a review of this article in the Missionary program the fourth Sunday.

The High Road for March 8 has an interesting article, "Our Church and the Hand of Charity;" this will be helpful in getting the home aspect of our work before our people. A short article, "Danger Spots in Europe," will also be helpful.

The "Place of the Home and Foreign Missionary Enterprise as Related to Children's Work in the Local Church," an article in the March "Workers' Council," should be read by every Sunday school worker.

The General Board is sending "Here and There" to every Sunday school superintendent. The full Missionary program is in it, also suggestions to articles in other magazines. Unless we train in missions we will fail to obtain money to carry on our program, but we will fail to grow a soul saving church and a vital spiritual church. Our spiritual lives must give out the missionary passion or we will grow cold and calloused. Your opportunity with young life should be used to the fullest advantage.

Attend the Standard Training School nearest you and take part. One of the largest contributions the conference and general boards make to the workers is through training work. It would be fine if standard schools could be placed in every church, but every church does not have enough money or people to support a standard school, because of this we are anxious for those living a few miles away to hook up the Ford and get two or three others and come to the schools.

Encouraging reports of the effect of the series of district institutes still reach the office. This has made all the workers very happy because it has led them to feel that they have had an opportunity to serve. It is hoped that those of you who have asked questions in the meetings will continue to send in your problems to the Conference board office. We are anxious to hold many group meetings to study together problems concerning the entire work of the church. Those who are interested in a group meeting of this kind please let us know and we will do our best to respond.

The church has its greatest opportunity now. If the church can stand firm and amidst the clash and unsettled business conditions project an expanded program on faith and walk out on faith to carry it through it will win and will gain more headway in the world than anything that could happen. May God give to us the faith that will cause this action. Pray for the work and the workers.

JOHN C. CHAMBERS.

"BEST MEDICINE I HAVE EVER USED"

Only Remedy To Ever Have Done Me Any Lasting Good

Mrs. Lula Patterson

"I am glad to make this statemet in behalf of Miller's Herb Extract, formerly called 'Herb Juice'," says Mrs. Patterson, Birmingham, Ala. "This medicine has done me more good than anything I have ever used, and I have tried everything that promised relief with no results to speak of. When I began using Herb Extract I was underweight, and lost considerably in weight and strength, felt weak, nervous and badly rundown all the time. Each day I was in misery. I carried on with my work as best I could, just didn't want to give up, but it was agonies for me while I endured it. Friends knowing of my poor state of health, advised me to try a bottle or two of Herb medicine. They told me of numerous cases where it has actually brought health and strength to people when everything else had utterly failed to do any good. I started on the Herb medicine immediately. And to my surprise, I begun to improve rapidly and my continued use of this remarkable remedy has restored my health. I am free from constipation, bowels are regular, stomach is in fine condition. I sleep fine and eat hearty three times a day, have lots of energy; this means so much to me. I am actually gratified, beyond words to express, over my improved condition of health."

You don't need any pills with this medicine. It's a real medicine within itself, and guaranteed to give results.

A medicine you can take three or four bottles of without seeing any results is not much medicine. Miller's Herb Extract (known as Herb Juice) gives overnight results. Get it at your druggist.

NORTH MISSISSIPPI CONFERENCE

It was our pleasure last Sunday to be with Rev. R. G. Moore and the good people of Indianola for the morning service, and with Rev. G. C. Gregory, at Sunflower, for the night service. In the afternoon, a group meeting of those interested in the standard training school to be held at Inverness, April 12-17, was held at Inverness. There was a splendid spirit present that means that we will have a great school. We also arranged for a standard class at Sunflower.

Everywhere we go we find a widespread interest in the Kingdom Extension program. There seems to be a larger number of people taking part in the study than usual. This is a distinct piece of work that our church is doing. It is commanding the attention of the entire country. If we continue this policy for a generation, we will create a fully missionary-minded and a giving church.

Concerning Epworth Leaguers

You want to make your plans to observe Anniversary Day in your League March 22. You will find material for the program in the March issue of the Epworth Era. Put this program on before the congregation if possible that the whole church may see something of what your league is trying to do. Take an offering and send it to Rev. S. E. Ashmore, Webb, Miss.

Sunday School Day

It has been decided that our Conference will observe Sunday School Day this year on the third Sunday of April, or as near thereto as conditions will permit in your church.

The plan that is being used to assist you in the observance of this day is as follows:

1. Rev. J. E. Stephens has been delegated by the Executive Committee of the Board to direct this work.

2. He has selected, after conference with those to take part and leading in this matter, two men in each district to assist in providing means close at hand for the observance of this day in every school and church. Those men selected and serving are: Aberdeen District, W. C. Newman, A. Y. Brown; Columbus District, W. R. Lott, J. A. George; Corinth District, J. H. Holder, J. V. Bennett; Greenville District, Mellville Johnson, T. M. Bradley; Greenwood District, A. T. Clanton, S. H. Caffey; Grenada District, J. E. Stephens, W. L. Robinson; Saardis District, C. T. Floyd, W. C. Beasley.

3. Programs will be supplied without cost. Send your order to one of the men in charge in your district, or to the office at Grenada, Miss. It was thought at first that we would have two programs provided, the one sent out by the General Board and one made up by the Conference Board, but, after seeing the program provided by the General Board, it is thought that any school can use this program with suggestions of adaptation.

4. About two weeks before time to observe the day there will be sent out to every pastor an envelope whereby with the offering may be taken. Also an addressed envelope for the return of the offering will be sent. We are urging that every school in the Conference participate in this offering. The work of Christian education in our Conference depends largely on this offering. If every school will make some offering, we will have money enough to carry on this work. Send your offering to the Board of Christian Education, Grenada, Miss.

R. G. LORD.

Pay the Postman. Send no money. Frost-proof Cabbage and Onion plants, leading varieties 500, 60c; 1000, \$1.00; 3000, \$2.40. Immediate shipment, satisfaction guaranteed. Jefferson Farms, Albany, Ga.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE

The February meeting of the Meridian Epworth League Union was held at the Wesley Methodist Church, with Mr. Floyd Price, president of the Union, presiding.

The efficiency banners for the month were awarded to the 'Hi-League and Senior League of Wesley Church.

The Wesley Hi-Leaguers were in charge of the program for the afternoon. This was in the form of a playlet under the direction of Miss Reagan, counsellor. The leaguers presented the play in a very efficient manner, bringing a very helpful message to the Union.

Mr. J. H. Weems, of Hattiesburg, secretary of the Mississippi League Assembly, was a guest of the Union and made a very interesting talk, giving the Leaguers information regarding the summer assemblies, also plans for the coming year in regard to the leagues.

ETHEL GRAHAM, Sec.

NORTH MISSISSIPPI CONFERENCE EPWORTH LEAGUE

Dear Leaguers: This is Station Young People's Department of the local church broadcasting over the network of the New Orleans Christian Advocate. Your announcer is Wm. L.

For COLDS And ACHING

TAKE Capudine at once for fresh colds and aching. It relieves the aching head and back and reduces tendency to congestion and feverishness, soothes the nerves and promotes quicker recovery. Contains no narcotics. Does not upset the stomach.

10c, 30c and 60c bottles at drug stores

CAPUDINE--Liquid

Important Announcement

Do you know that when you visit
NEW ORLEANS
You can stop at the famous
St. Charles Hotel
and enjoy its improved facilities and beautiful appointments at a rate of $\$2^{50}$ per day for room with nearby bathroom or for $\$3^{00}$ per day with private bathroom and only $\$1^{50}$ per day for additional person in room. Other rooms at prices to suit all demands . . . .
The St. Charles is much favored by ladies traveling alone
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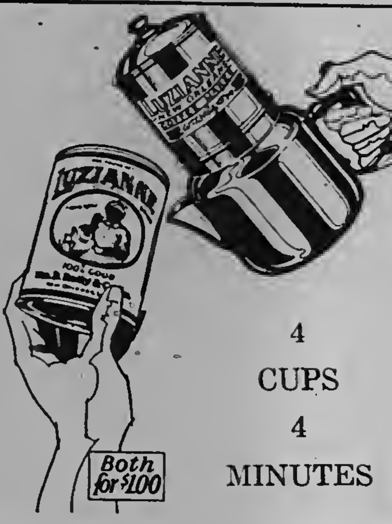
Alfred S. Amer & Co. Ltd. ~ PROPRIETORS



4
CUPS
4
MINUTES

NEW
New Orleans Coffee-Maker Brews French Drip Coffee QUICK!
LUZIANNE
GENUINE NEW ORLEANS COFFEE

You can now make, in your own home, genuine New Orleans Coffee as delicious as the coffee for which New Orleans is famous.

The Luzianne New Orleans Coffee-Maker brews 4 cups of perfect coffee in 4 minutes.

Ask your grocer. Or send $1.00 and your grocer's name to us.

Wm. B. Reily & Co. Inc.
640 Magazine St., New Orleans, La.

Robinson. We are making the final appeal to you in behalf of the observance of Anniversary Day. We earnestly request all the Leagues of the North Mississippi Conference to observe Anniversary Day and take an offering. Send your offering to Rev. S. E. Ashmore, Webb, Miss. We only received about $100 from this source last year. We ought to recevie more than that this year. We are counting on you and we believe you are going to do better this year than you did last year.

We had a cabinet meeting at Grenada last Saturday. It was the best cabinet meeting it has ever been our privilege to attend. Most of the district secretaries were there. Brother Lord met with us and Brother Cunningham, the presiding elder of the Grenada district, was there. Brother L. M. Lipscomb, pastor at Grenada, was also present. We just sat down and in a very informal way talked over the work that we are trying to do. No one seemed to be in a hurry to get away and everyone seemed to be deeply interested in the work. Everyone seemed anxious to learn about the new program of work We had a wonderful spirit of co-operation and harmony.

In our cabinet meeting we made definite plans for our summer assembly. We expect to have a great assembly this time. It will not only be an Epworth League assembly, but it will be a young people's assembly. We will expect to have representatives from other departments of the church present at this assembly. We will have young people there from the Sunday school and from the young people's missionary society. We really want to make it a young people's assembly.

Our executive secretary, Brother R G. Lord, explained the new program of work to us. The district secretaries are very much in sympathy with this new program, and they will go back to their districts and explain the work to their young people. They will have a fine opportunity to explain this work at the district institutes. We believe this program will appeal to our young people when they understand it.

The presiding elder of the Grenada district is planning to give our district secretary a place on the program at district conference. She deserves a place there. We feel sure that the other presiding elders will do likewise. This will help to get the young people's work before our people and inform them about it. Our young people should be recognized in our programs and we are glad that they are being recognized. There is no gap in our work now if we carry out the program of the church. We have a program which will include people from the cradle to the grave. It even includes those who are ready for the grave, but are still breathing a little.

Please remember that we are counting on you to observe Anniversary Day next Sunday and send offering to Brother Ashmore. Let us make it one hundred per cent in the observance of this day.

Yours sincerely,
WM. L. ROBINSON.

SWEETEN ACID STOMACH THIS PLEASANT WAY

When people experience distress two hours after eating—suffer from heartburn, gas, indigestion—nine times out of ten it's excess acid that's causing their trouble.

The best way—the quickest way to correct this is with an alkali. And Phillips Milk of Magnesia is an alkali, in the harmless, most pleasant and palatable form. It's the form physicians prescribe; which hospitals use; which millions have come to depend upon in over 50 years of steadily increasing use.

A spoonful of Phillips Milk of Magnesia in a glass of water neutralizes many times its volume in excess acid; and does it at once. In five minutes, the symptoms of excess acid disappear. To know this perfect way is to be through with crude methods forever.

Be sure to get genuine Phillips Milk of Magnesia. A less perfect product may not act the same. All drug stores have the generous 25c and 50c bottles. Full directions for its manay uses are always in the package.

MINISTERIAL ASSOCIATION, GRENADA DISTRICT

The Grenada District Ministerial Association met in the Methodist church at Duck Hill, February 3. A fine attendance of preachers and their wives was in evidence, about twenty pastors and other ministers being present.

A most excellent program had been arranged by the committee. Because of illness, Rev. A. L. Brewster, the appointed preacher of the day, was not able to be present. But the meeting was not robbed of a good message, for the Rev. G. C. Schwartz, of Water Valley, was pressed into service and inspired the gathering with a most helpful and devotional message dealing with our missionary obligations.

Mrs. Gillespie, of Duck Hill, brought a message in song that was most highly appreciated by all.

The topic for general discussion was, "The Spiritual Life." Rev. J. D. Wroten made a very impressive address on "Spiritual Cultivation." This was followed by a very profound address on "Spiritual Growth," by Rev. L. M. Lipscomb. Dr. J. R. Countiss closed the discussion with a very fine message on "Spiritual Harvest." All of these speeches were up to the highest standards and were very helpful to all.

The meeting was honored by the presence of Dr. W. M. McIntosh and Mother McIntosh, who are making their home in Duck Hill. Their presence is always a benediction.

Rev. O. A. Clark and the good people of Duck Hill spared no effort to take care of every comfort of their guests. A most ample and delectable lunch, or better, dinner, was served to all. Their generous hospitality is fully appreciated by the association and we shall look forward to the time when we may return to Duck Hill for another meeting.

R. G. LORD, Sec.

NATCHEZ PASTORS' PORTRAITS

As a result of the item given in the Advocate a few weeks ago concerning the collection that is being made in the Men's Bible Class Room of Jefferson Street Methodist Church, Natchez, Miss., of the pictures of former pastors, several additions to the collection have been received, among them being pictures of William Winans and of B. M. Drake, both of which were donated by Mrs. M. Bonney of Monroe, La. William Winans served the Natchez circuit in 1813, 1814, and in 1821; B. M. Drake served the Natchez circuit one year —1824; and after Natchez became a station in 1826, he was preacher-in-charge two times—1828 and again in 1839 and 1840. Mrs. Bonney is a granddaughter of B. M. Drake, and she wrote that, whilst she hated to part with the pictures of her grandfather and his friend, William Winans, she considered that same would do more good in the Natchez Portrait Gallery, and might be better taken care of than among her own effects.

H. G. HAWKINS.

REVIVAL AT GREENSBURG

Dear Dr. Decell: During the holidays, after consulting my official board, I invited Dr. Theodore Copeland of Dallas to bold a Union Meeting for me at my Greensburg church. He gladly consented and we began on the second Sunday in February. We made thorough preparations, and from the beginning everything was a success, large crowds which grew each night. No friction and the greatest manifestation of God's spirit witnessed here in the last fifty years. Dr. Copeland's preaching was of the highest quality. He brought a great message of love and tolerance, which won the hearts of all who heard him. All our churches edified and old prejudices done away with. Some of the most prominent people of this community were converted and enlisted into active service for God. Our good presiding elder, L. W. Cain, was with us for two services, which added very much to our success. Rev. A. A. McKnight did the singing and in a very lovely and successful way. People attended services from all the neighboring towns, and standing room became a premium.

Our closing day was historic. We received forty-six members, and others are coming by letter. Our church is in fine spiritual condition and the way is open for a great year. Brother L. W. Cain received the class into the church, assisted by Dr. Copeland, who baptized nineteen of this class. And after service was held, three hundred dollars ($300) was raised to remodel the parsonage. God has richly blessed our people and all is well in Greensburg.

Sincerely yours,
W. D.. MILTON, P. C.
Greensburg, La.

Meyer the Hatter
116 St. Charles Street

N. Y. Woman Lost 14 Pounds of Fat

One 85 Cent Bottle of Kruschen Salts Did It

"I am starting on my second bottle of Kruschen Salts and am real pleased with results. I take it for reducing and so far have lost 14 pounds and I think it is doing wonders for me. I do not feel so tired evenings when I get home from work."

A generous bottle of Kruschen Salts that lasts 4 weeks costs but 85 cents at your druggist's or any drugstore in America—take one-half teaspoonful in a glass of hot water every morning for breakfast—cut out pastry and fatty meats—go light on potatoes, butter, cream and sugar—that will help Kruschen take off your fat.

Before the bottle is empty surplus fat is leaving you—indolence changes to activity—you'll feel younger—eyes will be brighter—steps grow spry. Millions know this—you ought to know it. Kruschen Salts is the ideal treatment for constipation, indigestion, headaches, nervousness and acidity.

Take Kruschen every morning—it's the little daily dose that does it—if not joyfully satisfied after the first bottle—money back.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Second Round

Nettleton, at Nettleton, Mar. 19.
Houlka, at Van Vleet, Mar. 21-22.
Algoma, at Ebenezer, Mar. 23.
Fulton, at Friendship, Mar. 28-29.
Tremont, at Hardin's Chapel, Mar. 29-30.
Salem and Friendship, at Sandy Spgs. Apr. 2.
Tocopola, at Thaxton, Apr. 3.
Randolph, at Springhill, Apr. 4, 5.
Bellefontaine, at Slate Springs, Apr. 5-6.
Pittsboro, at Pittsboro, Apr. 11-12.
Vardaman, at Vardaman, Apr. 12, 13.
Derma, at Cross Roads, Apr. 18-19.
Calhoun City, Apr. 19-20.
Mathiston and Maben, at Mathiston, Apr. 25-26.
Eupora, at Eupora, Apr. 26-27.

Let all pastors attend to the election of delegates to the district conference by the church conference before April 1.

T. H. DORSEY, P. E.

After 40
Bowel trouble is
Most Dangerous

Constipation may easily become chronic after forty. Continued constipation at that time of life may bring attacks of piles—and a host of other disorders.

Watch your bowels at any age. Guard them with particular care after forty. When they need help, remember a doctor should know what is best for them.

"Dr. Caldwell's Syrup Pepsin" *is a doctor's prescription for the bowels.* Tested by 47 years' practice, it has been found thoroughly effective in relieving constipation and its ills for men, women and children of all ages. It has proven perfectly safe even for babies. Made from fresh laxative herbs, pure pepsin and other harmless ingredients, it cannot gripe; will not sicken you or weaken you; can be used without harm as often as your breath is bad, your tongue is coated; whenever a headachy, bilious, gassy condition warns of constipation.

Next time just take a spoonful of this family doctor's laxative. See how good it tastes; how gently and thoroughly it acts. Then you will know why it has become the world's most popular laxative. Big bottles—all drugstores.

DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

PARKER'S
HAIR BALSAM
RemovesDandruff-StopsHairFalling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

CRANKY BABIES
NEED
MRS.
WINSLOW'S SYRUP

It isn't baby's fault if he's cranky. It's his way of telling you something's wrong. Spoiled stomach, constipation, teething, colic. Just give him Mrs. Winslow's Syrup and he's bright and happy again.

Mrs. Winslow's Syrup, used for nearly 100 years is prepared especially for babies. Absolutely harmless. Contains nothing your own doctor wouldn't prescribe.

Send for Mrs. Winslow's Diet Instruction Book for Baby. It's full of valuable information and it's FREE.

ANGLO AMERICAN DRUG CO.
75 West St., Dept. JL, New York, N.Y.

Corinth District—Second Round

Sherman, at Sherman, Mar. 13, 11 a. m. and 1 p. m.
Mantachie, at Oak Grove, Mar. 14-15.
Guntown and Saltillo, at Guntown, Mar. 16, 7:30 p. m.
Baldwyn and Wheeler, at Baldwyn, Mar. 17, 7:30 p. m.
Kossuth, at Wesley Chapel, Mar. 18, 11 a. m. and 1 p. m.
Burnsville, at Hebron, Mar. 19, 11 a. m. and 1 p. m.
Corinth Circuit, at Gaines Chapel, Mar. 20, 7:30 p. m.
Rienzi, at Pisgah, Mar. 21-22.
New Albany Circuit, at Wells Chapel, Mar. 24, 11 a. m. and 1 p. m.
Myrtle, at Glenfield, Mar. 25, 11 a. m. and 1 p. m.
New Albany, Mar. 25, 7:30 p. m.
Hickory Flat, at Bethel, Mar. 28-29.
Iuka Circuit, at Pleasant Hill, Apr. 4, 11 a. m. and 1 p. m. Rev. E. M. Shaw will hold this conference.
Potts Camp, at Cornersville, Apr. 4-5.
Blue Mountain, at New Hope, Apr. 11-12.
Dumas, at Paynes Chapel, Apr. 18-19.

District Conference, at Booneville, April 23-24. Formal opening Thursday, April 23, 9 a. m. Adjournment Friday, April 24, not later than 4 p. m.

JAMES H. FELTS, P. E.

Columbus Dist.—Second Round

Noxapater, at Noxapater, preaching and Q. C., Mar. 22, a. m.
Cedar Bluff Ct., at Siloam, preaching and Q. C., Mar. 29, a. m.
Macon Sta., preaching and Q. C., Mar. 29, p. m.
Artesia and S., at Schaeffers, preaching and Q. C., Apr. 5, a. m.
Crawford and Mayhew, at Mayhew, preaching and Q. C., Apr. 5, p. m.
Weir and MsCool, at McCool, preaching and Q. C., Apr. 12, a. m.
Starkville, preaching and Q. C., Apr. 12, p.m.
Columbus, Central, preaching and Q. C., Apr. 15, p.m.
Longview and Sessums, at Sessums, preaching and Q. C., Apr. 18, a. m.
High Point Ct., at White Hall, preaching and Q. C., Apr. 19, a. m.
Louisville, preaching and Q. C., Apr. 19, p.m.
Columbus, First Church, preaching and Q. C., Apr. 22, p. m.
Mashulaville Ct., at New Hope, preaching and Q. C., Apr. 26, a. m.
Ethel Ct., at Chapel Hill, preaching and Q. C., May 2, a. m.
Chester Ct., at Nebo, preaching and Q. C., May 3, a. m.
Sturgis Ct., at Big Creek, preaching and Q. C., May 10, a. m.

The District Cnoference will be held at First Church, Columbus, April 7 and 8. The Church Conference must elect the delegates. May we ask the pastors to attend to this in due time?

W. N. DUNCAN, P. E.

Greenwood District—Second Round

Black Hawk, at Coila, Feb. 22, 11 a. m.
Carrollton, at North Carrollton, Feb 22, night.
Lambert and Crowder, at Crowder March 1, 11 a. m.
Webb and Sumner, at Sumner, March 1, night.
Acona, at Acona, March 8, 11 a. m.
Schlater, March 8, night.
Price Memorial, at Morgan City, Mar. 15, 11 a. m. and 2:30 p. m.
Swiftown and Isola, at Swiftown, March 15, night.
Ruleville, at Ruleville, March 22, 11 a. m. and 2:30 p. m.
Drew, March 22, night.
Drew Mission, at Wade, March 27, 11 a. m.
Dublin and Mattson, at Mattson, Mar. 29, 11 a. m. and 2:30 p. m.
Sunflower, at Blaine, March 29, night.
Inverness, April 5, 11 a. m.
Belzoni, April 5, night.
Moorhead, April 12, 11 a. m. and 2:30 p. m.
Itta Bena, April 12, night.
Minter City, at Glendora, April 19, 11 a. m.
Indianola, April 19, night.

L. P. WASSON, P. E.

LOUISIANA CONFERENCE

Alexandria District—Second Round

Oakdale, Mar. 22, a .m.
Oberlin, Mar. 22, p. m.
Holloway, at Pleasant Grove, Mar. 29. a. m.
Boyce, Mar. 29, p. m.
Laymen's Meeting, at Alexandria, Mar. 31.
Provencal, Apr. 5, a. m.
Pleasant Hill, at Robeline, Apr. 5, p. m.
Council of Christian Education, Alexandria, Apr. 7 and 8.
Lottie, at Rosedale, Apr. 12, a. m.
Melville, at Palmetto, Apr. 12, p. m.
District Conference, at Lecompte, Apr. 14 and 15.
Marksville, at White's Chapel, Apr. 19, a. m.
Pineville, Apr. 19, p. m.
Natchitoches, Apr. 26. a. m
Montrose, Apr. 26, p. m.
Elizabeth, at Hopewell, May 3, a. m.
Glenmora, May 3, p m.
Alexandria, Q. C., May [illegible]
Boyce, Q. C., May 6.
Lecompte, at Chaneyville, May 10, a.m.
Bunkie, May 10, p. m.
Eunice, at Petreville, May 17, a. m.
Opelousas, May 17, p. m.
Colfax, May 24, a. m.
Melder, May 24, p.m.
Holloway, May 31, a. m.
Alexandria, May 31, p. m.
District-Wide Training Week, June 7 to 14.

Bring your quarterly conference record book to the District Conference. Report on your Voluntary Kingdom Extension Offering. Put emphasis on the Advocate campaign. Follow the whole program of the church at the time, on time and every time.

ALBERT S. LUTZ, P. E.

Minden District—Second Round

Minden Ct., at Bethel, Mar. 22, a. m.; Q. C., 2 p. m.
Cotton Valley, Mar. 22, p. m.
Haughton and Doyline, at Doyline, Mar. 29, a. m.; Q. C., 2 p. m.
Springhill, Mar. 29 p. m.
Ringgold, at Heflin, Apr. 5, a. m.; Q. C., 2:30 p. m.
Rochelle and Selma, at Selma, Apr. 12, a. m.; Q. C., 2 p. m.
Standard and Olla, at Olla, Apr. 12, p. m.
Jena, at Jena, Apr. 19, a. m.; Q. C., 2:30 p. m.
Trout and Good Pine, at Good Pine, Apr. 19, p. m.
Sicily Island, at Sicily Island, Apr. 26, a. m.; Q. C., 2:30 p. m.
Ferriday, Apr. 26, p. m.
Plain Dealing, at Alden Bridge, May 3, a. m.; Q. C., 2 p .m.
Jonesville, at Jonesville, May 10, a. m.; Q. C., 2 p. m.
Winfield, May 17, a. m.; Q. C., 2 p. m.
Campti, at Davis Springs, May 24, a. m.; Q. C., 2 p.m.
Coushatta, May 24, p. m.

The District Conference will be held at Minden, April 23 and 24.

At 10:30, April 23, there will be preaching and the sacrament of the Lord's Supper.

Let all be there for the first service. Come praying and expecting the Lord's blessings upon us.

W. R. HARVELL, P. E.

New Orleans District—Second Round

St. Martinville, at Pecan Island, Mar. 22.
Houma and French Mission, at Houma, Mar. 29.
Morgan City, Apr. 26.
Franklin, Apr. 12, p.m.
Felicity, Apr. 19, a. m.; Apr. 22.
St. Mark's Apr. 19, p.m.
Patterson, at Jeanerette, Apr. 12, a. m
Covington, at Fitzgerald, May 3, a.m.
Slidell, May 3, p. m.
Louisiana Ave., May 10, a.m.; May 27.
McDonoghville, May 10, p. m.; May 4.
First Church, May 17, a. m.; May 6.
Second Church, May 17, p.m.; May 20.
Rayne Memorial, May 24, a. m.; May 5.
Epworth, May 24, p. m.; Apr. 6.
Carrollton Ave., May 31, a. m.; Apr. 15.

W. F. GRAY'S GENUINE OINTMENT PRICE 25¢ NASHVILLE, TENN.
Cuts and scratches should be promptly treated. Soothe, heal and protect them with
Gray's Ointment
At all drug stores. For free sample write
W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

The District Conference will be held at Morgan City on April 28-29.

W. L. DOSS, JR., P. E.

Shreveport District—Second Round

Ida and Hosston, at Hosston, Mar. 22, 11 a. m.; Q. C., 2 p. m.
First Church, Mar. 29, 7:30 p. m.; Q. C., May 13, 7:30 p. m.
Grand Cane, at Grand Cane, Apr. 5, 11 a. m.; Q. C., 2 p. m.
Greenwood and Bethany, at Flournoy, Apr. 12, 11 a.m.; Q. C., 2 p.m.
Claiborne, Apr. 12, 7:30 p. m.; Q. C., May 4; 7:30 p. m.
Logansport, at Longansport, Apr. 19, 11 a. m.; Q. C., 2 p. m.
Belcher and Gilliam, at Belcher, Apr. 26, 11 a. m.; Q. C., 2 p. m.
Bossier City, Apr. 26, 7:30 p. m.; Q. C., after preaching service.

District Conference, at Cedar Grove, April 30, beginning promptly at 9 a. m. The conference will last one day only. The representatives of all connectional interests are invited to be present.

Oil City and Trees, at Oil City, May 3, 11 a. m.; Q. C., 2 p. m.
Mooringsport, May 3, 7:30 p. m.; Q. C., after preaching service.
Mitchell Circuit, at Converse, May 10, 11 a. m.; Q. C., 2 p. m.
Vivian, May 17, 11 a. m.; Q. C., 2 p.m.
Noel Memorial, May 17, 7:30 p. m.; Q. C., May 18, 7:30 p. m.
Pelican Circuit, at Harmon, May 24, 11 a. m.; Q. C., 2 p. m.
Mansfield, May 31, 11 a. m.; Q. C., 2 p. m.

The above dates are subject to change, where practicable, to suit the convenience of those concerned.

The pastors are requested to complete the Kingdom Extension program and take the offering by the end of March.

H. T. CARLEY, P. E.

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In Use
For Over
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Years
Helps
WOMEN
to Health
Sold by
All Druggists
NC-232

FROM MRS. CALLOWAY

Dear Dr. Decell: I am glad to welcome you as our new editor of the Christian Advocate, and congratulate you upon the fine paper you are giving us. I have just received this week's issue and notice what a convenient place you have given your clever reminder to subscribers who are in arrears. I find that I am almost on the delinquent list, and send herewith money order for my renewal.

I appreciate the Advocate and have subscribed to it since Brother R. H. Mahon was editor, some thirty-five or forty years ago.

My husband and I have just celebrated the fortieth anniversary of our marriage, and we began taking this good paper soon after our lives merged.

All of the editors have been splendid Christian characters, giving us a periodical the influence of which has been both a spiritual blessing and a rich source of information pertaining to the activities and affairs of our great Church.

I deem our church organ indispensable to the building and maintaining of genuine Christian homes, where the aged need cheer and comfort and the young need information and encouragement in their church life.

The ideas, exhortations and experiences of fellow-Christians being brought from time to time to our attention, serve as a wonderful stimulant to righteous living as we journey toward the Celestial City. I think we are not as careful and interested in the kind of literature that comes into our homes as we should be. Many a life has been wrecked by the influence of a bad book or magazine, and many have been saved to holy living and service through the influence of Christian literature. Next to the Bible, I think every home should have its reading table filled with the church and Sunday school literature, that our children may read as they run; for indeed this is a swift age, and it is lamentable how few find time to be holy or to inform themselves in the Bible and the fundamentals of real Christianity, that they may develop into intelligent Christians, well able to defend the Church and all that she stands for in a crooked and perverse generation.

Brother Mounger and his fine family are very popular here with all the people. His preaching is of a high order and well attended. Our church and Sunday school services improve in attendance and interest in spite of our cramped quarters. We are not discouraged, but are visualizing and confidently working toward a greater church in every sense of the word.

I think our people, on the most part, are profiting spiritually by the chastening influences of depressed conditions, and many of us are "standing at attention" while our Heavenly General, the Captain of our salvation, is bringing order out of chaos and blessing out of what seemeth to be baneful experiences. Quite appropriate here is a favorite text used by our sainted old pastor of precious memory, Rev. A. W. Langley, whose ministry is still perennial in my heart: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

MRS. A. FOUNT CALLOWAY.
Oxford, Miss.

FROM A LAYMAN

As we entered the church at the 11 o'clock service to-day we were handed a leaflet, the subject of which was, "Grace and Giving." It contained some good thoughts, but one or two we beg to take issue with, viz., "Dives went to hell because he refused to give to the poor." "The rich young ruler was perfectly moved, but one thing thou lackest—give!" "Give and then ye shall have eternal life."

1. Dives was sent to hell because he would have been saved SHRDLUA rejected the Lord Jesus Christ. Had he been saved he would have been prompted by the Holy Spirit to feed Lazarus. Works not prompted by the Holy Spirit are as "wood, hay and stubble." God accepts nothing from a sinner but an humble, contrite spirit. "In my hand no price I bring."

2. The rich young ruler was required to relinquish his hold upon the god of riches and follow Christ, and then good works will follow absolutely.

3. "Give, and then ye shall have eternol life." "Eternal life is in His Son." and not in works. We receive a reward, but have eternal life by believing in the Lord Jesus Christ. Good works cannot wash away sin.

F. BURDINE.

FROM THE PORTERVILLE CHARGE

Dear Editor: We left Summit on the afternoon of Feb. 12 for Porterville. We reached there about one o'clock on the 13th, sick with "flu," having contracted a genuine case of it en route. It held a tight grip on me for a week, keeping me confined to my room for a week, causing me to miss my appointments the first Sunday that I was here. Since that time I have met my appointments and preached to an appreciative people, and the Lord graciously blessed us in the services.

On our arrival the good ladies brought us a good dinner. They have been very thoughtful of us and brought our meals to us while I was sick. The good people here have sent us a nice supply of groceries. It has never been my privilege to be associated with a finer people. I have never seen a finer, purer company of young folk. All are church-going people.

I found the work very well organized. We are looking forward to and expecting great revivals all over the charge. We are happy in the work and are glad to be once more actively engaged in the pastorate. Pray mightily for us, brethren.

J. B. KING, P. C.

NEURALGIA?

A throbbing head will never make you suffer very long, once you learn to rely on the prompt, complete relief that comes with Bayer Aspirin. It is a blessing to women who suffer from regular, systemic pain; to men who must work on, in spite of eye-strain or headache. Genuine Aspirin Tablets with the Bayer cross, like this:

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The General Conference Commission on Spiritual Life believes the worshipful use of these hymns will help to hasten the spiritual awakening for which we devoutly pray and earnestly labor.
(Bishop) Arthur J. Moore, Chairman, General Conference Commission on Spiritual Life.

[This book has the approval of the General Conference Commission on Spiritual Life]

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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Monroe Dist.—Second Round

Mangham, at Union, Mar. 29, 11 a.m.
Delhi, at Delhi, Mar. 29, 7:30 p.m.
Gilbert, at Boeuf Prairie, Apr. 3, 4 p.m.
Little Creek, Apr. 5, 11 a.m.
Oak Ridge (Little Creek charge), Apr. 6, 2:30 p.m.
Rayville, Apr. 12, 7:30 p.m.
West Monroe, Apr. 15, 7:30 p.m.
Sterlington, Apr. 19, 11 a.m.
Columbia, at Columbia, Apr. 19, 7:30 p.m.; Q. C., 4 p.m.
Wisner, at Crowville, Apr. 22, 7:30 p.m.
Bonita, at Bartholomew, Apr. 26, 11 a.m.
Mer Rouge, at Collinston, Apr. 26, 7:30 p.m.; Q. C., 4 p.m.
Gorden Ave., Apr. 29, 7:30 p.m.
Lake Providence, May 3, 11 a.m.
Tallulah, May 3, 7:30 p.m.
Winnsboro, May 10, 11 a.m.
Waterproof, at St. Joseph, May 17, 11 a.m.; Q. C., 2 p.m.
Newellton, May 17, 7:30 p.m.
Pioneer, at Floyd, May 24, 11 a.m.
Oak Grove, at Epps, May 24, 7:30 p.m.
Bastrop, May 31, 11 a.m.
Fairbanks, at Fairbanks, May 31, 7:30 p.m.
Monroe, First Church, June 3, 7:30 p.m.

The District Conference will meet at Tallulah at 10 a.m., Thursday, April 16. The opening sermon will be preached by Rev. R. R. Branton, our pastor at Newellton. The sessions of the conference will continue through Thursday and until noon on Friday, the 17th. A large attendance is expected.

ELMER C. GUNN, P. E.

Phone, Main 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
409-410 New Masonic Temple

FROM BROTHER W. H. PATTON

Dear Editor: Will you give me a little space in your paper?

A Different Day in Indiana

There was a time in Indiana when old "Dad" Stevenson, through his control of a certain secret organization then most powerful in the State, seemed to imagine that he was above the law or all restraint through his naming of United States senators, governors, mayors and others, the old man became so obsessed with his own prowess that he imagined nothing would be done to him even after he had attacked a young woman, who later died. But he has been contemplating his misconception of things for some few years now in the prison at Michigan City.

Mayhap the license that Stephenson claimed for himself gave the people and officials of Indiana a new light on matters. At least it is a far cry from the attitude to the conviction of former Mayor John L. Duvall, of Indianapolis, on the charge of violating the corrupt practices act. Because when candidate for mayor some years ago, Duvall promised a Republican politician that he would allow him to name two members of the board of public works, he was convicted by a jury, sentenced to 30 days in jail and fined $1000.

The former mayor appealed the case and the sentence of the lower court has just been affirmed by the appellate tribunal of the State.

So Duvall must serve a prison term and submit to ineligibility to holding office for four years because he did what almost all other candidates in almost all other places have been and are still doing. Indiana has made a long jump in reform from the depths of political degradation to the heights of political purity.

The pendulum seems to have swung completely back. It is my prayer every morning in family worship that the men and women who will take part in the primary election next August shall vote so as to make a long jump in reform from the depths of political degradation to the heights of political purity in my native State.

W. H. PATTON.

Shubuta, Miss.

The Rev. Samuel Hilburn, professor at Kwansei Gakuin, the largest Methodist educational plant in Japan, which enrolls nearly 2,000 men and boys as students, has recently opened a Friends' Home near the school. This home is operated on the order of the Good Will Industries in the United States. Although this work has been opened but a very short time, already a dozen or more people have been helped both physically and spiritually.

ABSTRACT OF ANNUAL REPORT OF THE

BUSINESS MEN'S ASSURANCE CO.

OF AMERICA

FOR THE YEAR ENDING DECEMBER 31, 1930

ASSETS

Real estate	$1,398,615.72
Secured loans	3,569,070.87
Bonds and stocks owned (market value)	2,094,329.00
Cash	173,900.09
Premiums in course of collection, or collected and not reported	581,705.48
Interest and rentals—due and accrued	109,008.66
Other assets	172,619.99*
Total	$7,754,009.83

LIABILITIES

Insurance and annuities reserve	$4,565,639.09
Amounts due under policies and policy contracts	1,645,089.38
Premiums, rentals and interest prepaid	17,443.92
Miscellaneous items	375,397.50
Amount to be apportioned to policy holders in 19	66.86
Capital and surplus	1,150,373.08
Total	$7,754,009.83

RECEIPTS

Premiums—New business	$ 765,913.64
Premiums—Renewals	1,450,829.92
Premiums—Accident and health dept.	3,666,394.41
Consideration for supplementary contracts, not involving life contingencies	26,633.48
Total receipts from policy holders	$5,909,771.45
Interest, dividends and rentals	312,589.23
Profit on sale of stocks, bonds, real estate, etc.	8,046.30
Other receipts	213,838.68
Total receipts	$6,444,245.66

DISBURSEMENTS

For death claims	$ 619,287.73	
For accident & health claims	1,877,042.62	
For matured endowments	1,000.00	
For total and permanent disability	8,979.95	
For annuities	54.85	
For surrender values	100,855.04	
For dividends	2,064.90	
For claims under supplementary contracts	6,994.72	
Total paid contract and policy holders	$2,616,279.81	
For expenses of conducting business	2,702,649.82	
For loss of sales on ledger assets	4,220.16	
Total disbursements		$5,323,149.79
Net receipts		1,121,095.87

GAIN AND LOSS EXHIBIT

Surplus, December 31, previous year		$ 681,848.61
Total loss on insurance account during year	$177,229.53	
Total gain on investment account during year	145,754.00	31,475.53
Surplus end of year		$ 650,373.08

REAL ESTATE OWNED

Actual cost	$1,216,256.74
Book value December 31, 1930	1,398,615.72
Market value	1,398,615.72
Repairs, improvements and taxes	34,181.30
Gross income, 19	23,613.96
Net income, 19	10,567.34*
Rental value of space occupied by company, 19	3,571.65
Consideration for real estate sold in 19	21,425.99
Real estate mortgages owned by the company	3,236,051.34
Deposits in banks and trust companies for month of April	$ 479,588.93

(Month of largest combined total in all depositories.)

Other State banks and trust companies:
No. of States 15. No. of depositories 25.
Total deposits $171,031.44.

COMPROMISED AND REGISTERED DEATH CLAIMS

Number 11—Amount claimed $16,500.00—Amount paid	$ 6,586.67
Salaries and compensation paid to officers and trustees, and payments to others in excess of $5,000, including amounts paid to general agents for accounts of their sub-agents:	
Number of persons 14—Aggregate amount paid	115,166.77
Amounts paid for commissions on loans, or on purchase or sale of property (aggregating)	479.60
Legal expenses paid in 1931	5,786.84

BONDS AND STOCKS

Owned January 1, 1930, and acquired during year (par, $2,013,800.00). Cost	$2,079,507.45
Sold during year 1930 (par, $567,500). Consideration	581,168.76
Owned December 31, 1930 (par, $2,013,800.00). Book value	2,079,507.45
Market value of same	2,094,079.00
Interest and dividends received on stocks and bonds	102,021.73

* DENOTES RED INK ENTRY

H. W. LEDBETTER,
Louisiana Representative.
BOSSIER CITY, LA.

Christian Advocate
NEW ORLEANS

Vol. 77—No. 13. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3965

J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, MARCH 26, 1931. C. MILTON CHALMERS, Manager

EDITORIAL PARAGRAPHS

Christ is the fathomless and exhaustless Fountain of Life. In the Atlantic Ocean, off three miles from Matanzas, Cuba, there is a spring of fresh water. It is always in commotion and covers an acre of space. The Ocean around it is thirty-six feet deep, but this spring of living water is fathomless. "There was a fountain opened up in the house of King David for sin and all uncleanness." Jesus stood and cried, saying, "if any man thirst, let him come unto me and drink" and "out of him shall flow rivers of living water."

* * *

At a meeting recently held in Washington Mr. Raskob outlined a program for a five-day labor week, suggesting that such would enable people to organize week-end parties for automobile trips. What labor needs now is not more leisure but a chance to work even less than five days per week. The Bible plan of six days' labor and one day of rest and worship would prove more beneficial than any other formula. America is suffering from Sabbath desecration and the proper observance of the Lord's day as a holy day instead of a holiday is one of her greatest needs.

* * *

Hon. Josephus Daniels, a distinguished Methodist layman of North Carolina, and Mr. Willis J. Abbott, editor of the Christian Science Monitor, are spoken of as editors of a daily New York morning paper that would uphold the moral principles of the Constitution and exemplify the culture that has made the nation great. There is a widespread demand for such a newspaper and it would doubtless have a nationwide circulation from the beginning. The Lord said to Habakkuk: "Write the vision and make it plain upon tables that he may run that readeth it." The church press is endeavoring to make the vision of God and a better day plain.

* * *

Methodists have always been a singing people. The hymns of Charles Wesley have been sung around the world. Records of rich experiences and expressions of great doctrines are written in the hymns of the Church "Spiritual Life Songs" is an inexpensive book that contains one-hundred forty-eight songs that stir the soul. Our Publishing House co-operated with the Spiritual Life Commission in its composition. Bishop Arthur Moore, in his introduction, writes: "In this collection of Spiritual Life Songs' the majestic voice of the Christian centuries is heard. They preserve the distinctly evangelical note of our Methodism. . . Here are hymns for the penitent, the backslider, and victorious believer."

THE EDITOR IN NORTH LOUISIANA

Upon the invitation of Rev. B. C. Taylor, and presiding elder Gunn the editor was priviledged to be one of the speakers on the final program of a series of district group meetings in the Monroe district.

On Friday evening, March 6, the hospitality of Rev. G. W. Pomeroy, of Delhi, was equal to the best. He soon left the goodly town of ancient name and raced along through fertile fields that surpassed the delta of the Jumna. A princess doesn't have to live in the ancient Mogul Empire, as Brother Pomeroy knows otherwise about the modern Delhi.

Winnsboro was reached on time and Bro. Pomeroy had been commissioned to preside and direct the service. This he did in a courteous and efficient manner. Judge Clark, Mrs. Hatch, R. R. Branton and the editor spoke on subjects concerning the benevolences. A splendid congregation was present and the presiding elder did not allow the Advocate to be overlooked.

OUR Bishops and the Publishing Committee met and after learning the immediate needs of the Advocate are co-operating with the editor and manager in making a success of the 100 new subscriptions as a minimum from each presiding elder's district prior to May 15. We thank the presiding elders and pastors for their efforts and urge that at least the 100 be secured by the district conferences.

J. L. DECELL, Editor,
C. M. CHALMERS, Manager

The Methodists of Winnsboro have built a beautiful building and under the capable leadership of Rev. J. W. Booth they are going forward in every way.

After the service it was a pleasure to ride with the presiding elder, Judge Clark and Conference lay leader, S. M. McReynolds, into Monroe where the night and next day were spent in the comfortable district parsonage home of Rev. and Mrs. Elmer C. Gunn. Brother Gunn is in his fourth year and the preachers and members throughout his district respect him and honor him for his work's sake. The pleasure of being in his home will not be forgotten.

Lunch on Saturday was enjoyed at the Monroe parsonage where Rev. and Mrs. W. W. Drake dispense genuine Southern hospitality. Dr. Drake is "a workman that needeth not to be ashamed" and is giving himself to a joyous promotion of all the interest of the church.

Saturday night Shreveport was reached. Dr. W. Angie Smith, pastor of First Church, was at the train and lost no time

(Continued on Page Eight)

CRUCIFIXION THAT IS LIFE

There is more than the moral influence of a wholesome example in the death of Christ. The Cross is not the mere symbol of a governmental regime, it is the utter disclosure of Infinite Love and a revelation of the ultimate purpose in sin. However horrible it may seem, Sin would destroy God and all good, but its dart can never reach so high. Satan and sinful man are but co-workers in an inky-swash of an aftermath that deepens in its gloom of defeat. The Cross is the impregnable fortress of man's hope, and its shame has been transformed into the solid triumphs of Love. Man is reconciled and redeemed by the death of Christ.

Paul speaks of being "Crucified with Christ." The vital principles of life and love inherent in Christ perfectly poised in Him on Calvary and undiminished in death, must to some degree have reigned in the Apostle's heart for him to be "Crucified with Christ." This is the glory of the Cross—a Power that lifts man out of the way of the "cross of the other way," sinful living, and puts into him Christ-like life. "It is Christ in you, the hope of glory."

The human mind cannot comprehend all the meaning of the Crucifixion of Christ, nor understand all the splendor that shone amid nature's darkness. But loneliness, physical suffering and agony in death do not tell all. There were deathless realities present even in death. With the power of a sinless life and a consuming passion for the holy, Jesus loved man, realized his value, was conscious of his being lost, felt His responsibility and ability to lift man from sin to heights of holiness, and was fathful to man's supreme need and the Father's glory. These imperishable virtues triumphed over the worst that sin could do and ever live in the Cross that is "Towering o'er the wreck of Time." The death of Christ is the focal point where the destructive power of sin was and is overcome.

It is a blood-stained thoroughfare over which man must travel if he would live. By repentance, a change from "the other way," or a refusal to enter it, he is enabled to exercise Faith, the inlet of Christly life, and triump over sin and death. To be "Crucified with Christ" is to live and meditate somewhat of His redeeming grace to others. At the Cross, "Love so amazing, so Divine," philosophic mountain climbing becomes pitiful and the heart would join with the ransomed of all ages and sing, "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God His Father, unto Him be glory and dominion forever and ever."

The Wets Give Me a Pain in the Neck

BY ARTHUR BRIGGS

The wets give me a pain in the neck. Not personally—for some of my best friends are wets—but politically, economically, and socially. They give me the aforesaid pain because it seems to my narrow, intolerant, bigoted, and hypocritical dry mind that as soon as a wet begins to talk about prohibition—and usually he won't talk about anything else—his brain goes soggy.

My club is an example. Its roster is made up of names famous in professions that require the highest quality of direct, effective, and clear thinking. But fully half, perhaps even two-thirds, are wet.

"Aha!" comes the wringing comment, "this brilliant assemblage is made up of wets. Whaddyuh mean a wet's brain doesn't function?"

I mean it doesn't function. I mean that if these men used the warped logic, the stale sentiments, the distorted memory in their professions that they use in discussing prohibition, they would be in the poorhouse. When prohibition comes up, they go ga-ga.

In my club I have heard discussions of nearly everything human and divine, and because the controversialists were using the same brains with which they achieved their success, these arguments have been such as to dazzle, delight, and educate.

Then somebody mentions prohibition! And things go haywire.

I don't want anybody to tell me about the narrowness, intolerance, and bigotry of the drys. Any time the wets get going in my club I can spot you a Carrie Nation, two Dr. Clarence True Wilsons, and any number of arid Methodist bishops, and still win the game of intolerance in two moves. I know because, being known as a dry in the club, I have no rest from persecution. Time was when I essayed reasonable argument, until I found that I was not arguing with reason but only the same stale statements.

Then I tried avoidance. I would not argue. I would listen. I would even nod. But it isn't enough that I admit that some dry propaganda is foolish, that there are too many speakeasies, that it's too bad a gentleman can't get a drink, that I'd like to have some good liquor myself. None of this suffices, not with these broad-minded Saharaphobes.

They won't be content until I recant Volstead and all his works, and lift my voice to cry: "There is no King but Barleycorn!"

"Foul! Foul!"

Let's just try for a few minutes to apply simple high school logic to some of these wet arguments that are gravely put forward time and again. See if, by this test, you don't get an ache in the cervical vertebrae yourself.

1. "The Eighteenth Amendment never came to a popular vote: therefore it is all wrong."

Let's assume that it would be desirable to amend the Constitution by a process of popular election, and I believe it would. The very amendment providing for a plebiscite on amendments would have to be adopted in the same manner as the Eighteenth. And until the regular method of altering the Constitution—by which the Eighteenth and all other amendments have been added—is changed, all talk of referendums and all referendums themselves are futile and ridiculous in law and in fact.

There hasn't been an argument offered against the manner of passing the Eighteenth Amendment which wouldn't invalidate all others. And I'm willing to wager that Mr. Darrow and any other of the distinguished lawyers who inveigh against prohibition would, if pinned down to the pure, cold logic of law, admit this perfectly obvious fact. Their attitude toward the Eighteenth Amendment is decidedly legalistic special pleading. This they realize, and that they don't approach it as they would any other legal question is one of the reasons why the wets give me a pain in the neck.

2. "It was 'put over' during the Great War and while our boys were in the trenches."

"Put over" my eye! It was a pushover. The pushing had been done steadily for twenty-five years by the Anti-Saloon League, and if the wets were good sports, they would admit that they'd been beaten by hard, fair fighters. But the wets yell "Foul!" and claim they weren't looking. What did they have to do to defeat the passing of the amendment in Congress? Control half the state legislatures? No—only thirteen. How many did they control? Three!

Pushover is correct.

And since the Eighteenth Amendment, like all the others, is not subject to plebiscite, the boys in the trenches would have had little effect either way. There is, too, the thought that possibly those four million soldiers, sixty per cent of them from dry districts, would not have voted unanimously wet.

The Public Be Pleased!

Congressmen are elected to represent their constituents. If they don't represent the general sentiment of their districts more or less habitually, they don't remain in Congress. And steadily the dry vote in Congress has grown. If Congress, personally wet or dry, is politically dry, it is the best indication in the world that the country is dry. Indeed, a Congressman who is personally wet but who votes dry is a surer barometer of the power of public opinion than the man whose own opinions happen to coincide with the sentiment of his district.

The "tyranny" of the Anti-Saloon League over Congress is due to the political fact that Congressmen know that the League can defeat them if they vote wet. It is not the tyranny of a fanatic minority, but the tyranny of majorities in election booths. Add that up and you have your plebiscite—the only kind that means anything in this political arena of the United States.

3. "But the Eighteenth Amendment and the Volstead Act constitute sumptuary legislation, and you can't regulate people's habits by law."

Of all the statements delivered from the wet camp, this has always caused the most poignant ache in the vicinity of my Adam's apple. Of course the Volstead Act is sumptuary legislation! So is the drug act, the pure food act, housing laws, the Federal meat inspection law, anti-spitting ordinances, quarantine for infectious disease, traffic regulations, dog licenses, and just about every other statute that has been found necessary to regulate the habits and restrict the personal liberty of individuals for the sake of the rest of us.

Drinking isn't a crime in the sense that burglary or murder are crimes. But neither is driving the wrong way through a one-way street, keeping chickens in an apartment, dumping garbage in the street, swimming in a reservoir, building a frame house in Manhattan, or keeping cold storage food in a New York grocery without a sign proclaiming the fact. None of these things is a real crime, as are theft and arson. But you can and will be arrested for doing them, and if it weren't for this sort of sumptuary regulation of personal and business habits, life would be utterly impossible in communities of more than four persons. If prohibition is to be swept aside because it's sumptuary, then all this body of protective legislation is due for the dump heap.

4. "Prohibition isn't enforced."

No, not very well. Neither is the law against murder. Since less than eight per cent of murderers are convicted, let's abolish the law against murder. Think of the money we'd save. Or let's license it—think of the revenue!

Just as logical as the wets' talk of the unenforceability of prohibition.

Mayor Walker's Speakeasies

Most of my wet friends at the club are always talking to me about New York's 32,000 speakeasies.

This chatter adds to the pain around my collar. Perhaps there at 32,000 places in New York where liquor can occasionally be obtained. But if the wets mean that there are 32,000 places where the main business is selling booze, and which are even remotely comparable to the 12,000 saloons that dispensed it before prohibition, they are babbling bunk.

There were not less than twenty-five saloons within a radius of three city squares from my home in Manhattan in 1919. There may be twenty-five speakeasies within that same radius now. I haven't been able to locate more than twelve that distantly resemble saloons in the amount that passes over the tables, but they may be there. I do know, however, that in this district in wet New York I don't see one drunk where I used to see five. I don't see—and I'm up late of nights often—one truck that could possibly be a liquor truck where I once saw ten. And if it's delivered in passenger cars or by hand, it would take some procession to come within a rivulet of the mighty flood that used to flow in these parts.

It's easy to say that people drink more since prohibition, but they don't. They can't, even in New York, because it isn't nearly so easy to get.

As to the wets' contention that it's a hard law to enforce, it's not a tenth as hard as the narcotics law—and very few wets want that abolished. You can pack enough heroin or morphine in your pockets to make a fortune, but to make any "important" money out of bootlegging or a speakeasy you have to have two things—customers and a source of supply. Now you know, and I know, and our wet friends know that if a speakeasy has enough customers to make business profitable, the cop on the beat is aware of it. He doesn't have to be very bright—he merely has to make his rounds and listen. The same goes for cooking alcohol or running a still big enough to count.

I cheerfully assert that any police commissioner in the United States, or any mayor, could dry up his town in a week if he wanted to badly enough. He would need only to tell his force they were to close every known speakeasy in their districts, and keep them closed, or lose their jobs. It wouldn't mean spectacular raids; it wouldn't take a special force. It would take guts on the part of the officer at the head of the force. But if he stood fast until the first wet storm blew over, he'd be in line for the Presidency.

If there are 32,000 speakeasies in Jimmy Walker's city, it is Mr. Walker's fault—not that of the prohibition law.

5. "Prohibition brings lawlessness."

Ho hum, what a long gray beard that one has! Now I'll tell one. When these twenty-five saloons that I mentioned earlier were flourishing, they were allowed to keep open sixteen hours a day, even though they were supposd to be closed on Sundays.

Such liberality ought to satisfy almost anybody. But not those dear, law-abiding old saloon keepers whom my wet friends are always lamenting. Of those twenty-five saloons at least fifteen were open (the side door, of course)—defying the law—on Sunday. And if I had two dollars for every time I've met a cop in those back rooms, I could afford to give this article away instead of selling it.

Lawlessness? Oh, Yeah?

Eheu! Fugaces—how a wet's memory does forget! How he forgets that it was the inherent and incorrigible lawlessness of the saloon keeper, the brewer behind him, the distiller too, that made people decide to knock out the whole business. No intelligent dry expected that these lawless lads who observed no limitation, however reasonable, and who corrupted the police as a matter of ordinary business overhead, would suddenly become law-abiding and respectable. We've had, and will have for some time to come, a lawless time with prohibition. But the lawlessness began long before the Eighteenth Amendment—was, in fact, the reason for it.

6. "Well, of course we don't want the saloon back, but—now, for instance, light wine and beer. . . . ."

Talk about dry hypocrisy!

They do want the saloon back, ladies and gents. Hearken to the reminiscences of nights at Old Tim's place, where they wouldn't sell to a drunk and always obeyed the law. A rosy haze of sweetness and light they paint around the old swinging door. But not for argument or publication.

I could embrace a frank wet who would blurt forth a hope that the saloon should come back. Being by some particular chemistry of my interior one of those birds who really can take it or let it alone, the saloon never did me any personal harm. I have had some very delightful jingles in saloons. I have heard a lot of good talk—or maybe it just seemed good talk—in saloons. I saw them pass with personal regret just as I'd watch the passing to the gallows of a boon companion who had chopped his wife into small bits. In each instance I feel that I've lost a pleasant acquaintance, but that I must acquiesce in the public policy which removed them.

Hence I can regard sympathetically the honesty of the wet who wants the saloon back because he and his friends enjoyed it, and to the devil with the other issues involved. I don't agree, but I respect him. The rest want it, but they're too hypocritical to say so.

As to light wines and beers, by personal observation I have found that:

81 2-3 per cent of those who advocate them never drank wine when they could get it.

46 per cent never drank beer at all.

92 per cent drank champagne when somebody else paid for it, but bought cocktails or highballs when paying for their own.

8 per cent drank light wines and beer in preference to hard liquor.

86 per cent admitted that while abroad they specialized in cocktails.

100 per cent were drinking gin while they talked of light wines.

In other words, my brethren, what the wets want is hooch, and don't let 'em kid you.

Anyhow I'm curious to know how allowing beer and light wine is going to make it easier to prevent bootlegged hooch than now, when all alcoholic liquor is tabooed by law.

7. "But see what prohibition is doing to youth and to women!"

Well, well, what is it doing? Wild youth isn't as wild as it's painted; statistics show that juvenile delinquency is decreasing. A great many women of the upper classes who didn't drink before prohibition drink now, but the Salvation Army can tell you that the women of the masses aren't drinking as they did in the days of the Family Entrance. And there are more of the masses than of the classes.

Besides, this drinking among youth and women is not solely a prohibition phenomenon. The problem exists also in England and France. They're fretting about it in Canada, too, where the noble experiment of putting the government in the saloon business hasn't abolished either the bootlegger or the speakeasy.

When Drinkers Were Drinkers

And here again the wet's memory goes conveniently hazy. Youth drank in my youth, even if the wets forget theirs. These student statistics on drinking in college have to be taken with a salt pretzel or two. Students who take a shot once a month when they can get it count themselves as drinkers. When I went to college you didn't rank as a drinker unless you made a habit of sopping up a few daily and got edged once a month or oftener.

I might go on and tell you how, in my home town, at least ten of the young men of the best families went to moral wreckage or phyical degeneration and death from habitual alcoholism within ten years of their matriculation; but though it's true, it might be doubted.

However, we'll leave this subject with the query as to how, today, you are to reduce the drinking among young people by making hooch cheaper and easier to get.

8. "We have made ourselves the laughingstock of other nations."

Yeah? Who's leftink?

A few visitors who think that, because they've been regaled with drinks at smart houseparties and dinners among the rich, everybody drinks as much as ever under prohibition.

If you read the foreign papers, you won't discover much laughter. What you will discover is an enormous amount of worrying about the Americanization of Europe: a fear of what the high-speed efficiency of America—which has accompanied, even if we assume that it hasn't been caused by, the Noble Experiment—will do to European industrialism and trade.

As far as I am concerned Europe may laugh its head off at our "fool sumptuary law." If countries that regulate most of the details of your daily life in a way that Americans wouldn't tolerate for five minutes choose to laugh at our method of dealing with booze, that's their privilege. They can laugh at my law while I laugh at theirs.

And while we're both laughing I can chuckle over the fact that France, for example—the model that the beer-and-light wine advocates point to so gleefully—drinks more hard liquor than England does, or than we did in the days before prohibition. I can get a giggle—or could if it seemed funny to me, which it doesn't—out of the intolerance of a country whose wine growers and distillers have just succeeded in barring from the schools any instruction whatsoever concerning the effects of alcohol on the human system. Well, er—unless that instruction has to do with wine as a tonic and health beverage for children. Maybe it is—I dunno—but those scrawny, pale-faced French kids are no ad for the vinter's stuff.

Well, What Have You

The greatest ache in my jugular region that I get from wet talk is the lack of any suggestion of a sensible substitute for prohibition. True, government control and dispensaries are working, after a fashion, in other countries. But they didn't work here—in South Carolina—and they're not working to exactly universal satisfaction in Norway, Sweden, or Canada.

These noble experiments in other countries are granting every wet claim, not so brilliantly successful as to warrant substituting them for our own system. If after ten years the machinery of prohibition enforcement is still missing on three cylinders, how long might we expect it to be before government control would be even fifty per cent efficient? Why substitute the complexities of regulation, which failed for more than a hundred years, for the comparative simplicity of a policy that has had only ten years trial and is by no means—again granting every wet claim—a total flop?

The most naive confession of wet futility that I have run across appeared in the editorial columns of a New York wet paper of the highest respectability. I haven't the actual clipping before me, but this is the outline. A reader wrote as follows:

"I note that your paper smites the Eighteenth Amendment and the Volstead Act hip and thigh at every opportunity. But what have you to suggest as a workable substitute?"

To which the editor appended this reply:

"It is, perhaps, a weakness in the anti-prohibition movement that it has no reasonably satisfactory policy to substitute."

Probably the editor was fired for that confession, but for once a wet had inadvertently admitted the truth.—Reprint from Forum and Century.

THE GUILT OF NEGLECTING SOULS

By Rev. M. K. Miller

"And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear; therefore is this distress come upon us." (Gen. 42:21).

The circumstances surrounding this text are too familiar to call for any extended discussion. I shall not take time to comment on them more than to say that When Joseph's brethren found themselves in this trouble, they began to cast about in their minds for the cause, and they very wisely laid the blame for their condition of distress upon their guilt concerning their brother.

Joseph's brethren had carried a burden of unconfessed sin for years, and perhaps would never have acknowledged their guilt, had not famine brought them into distress. So we of today are perhaps being brought to an acknowledgment of our guilt concerning our brethren against whom we have committed the sin of neglect, by the distress which is prevalent in our land and in all the lands of the earth.

We are in distress today; the signs of distress are to be seen on every hand. The world of politics is a seething cauldron of greed and vice and fear and hate. The economic world is writhing in the throes of almost deathly convulsions. Industry in many fields and departments is either totally or partially paralyzed. Business institutions which have proudly boasted of their strength are tottering on the brink of ruin; while many of the less fortunate have already fallen as victims of the pressure of the times. Crime is rampant. The daily newspapers are filled with accounts of shocking murders, robberies, wrecked homes, suicides, and unspeakable crimes against the purity of womanhood. Conditions of want are almost universal; wheat and corn are being burned in some sections while people in other sections are starving to death. We are forced to realize that something is wrong with the world today. What is it? What is the reason for it? **"We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear; therefore is this distress come upon us."** The person against whom we have committed the sin of neglect, whether he be the heathen in the far-flung reaches of the remotest land or the ignorant and underprivileged of our own land, is our brother.

But you may say: "Joseph's brethren saw the anguish of his soul." True, and here I feel the disadvantage of my position. If you could but see what a missionary sees! If you could only see the world's need today. A great artist was showing a masterpiece of a greater artist to a lady in his studio. After looking silently at the picture for some time, she said: "Well, I don't see anything extraordinary about that picture." The artist looked at her in wonder and amazement, and then said very sadly: "But don't you wish you could?" Don't you wish you had the vision of the Master when He said: **"Lift up your eyes and look on the fields; for they are white already to harvest."** Can you be blind to the tragedy of the world's condition today if you so much as lift up your eyes? It is true that Joseph's brethren saw the anguish of his soul because he was near to them, but today we see around the world through our knowledge of conditions existing in every land.

Again you say: "Joseph **besought** them; but the heathen races and the unsaved people of the world do not beseech us today; they are satisfied with their condition." This only makes their state the more pitiable. See the maniac: in his wild ravings he may imagine himself to be a king, with the wealth of the world in his possession; does this release us from the responsibility of caring for him, and even protecting him from himself? Think of the little orphan children who are admitted into our Orphan's Home. Many are tiny infants, who know nothing of their loss of a mother's love and tender care. Shall we close the door of our Home in their faces, because they cannot realize their need and ask us to help them? So with many of the heathen and other unsaved people of the world; they are ignorant of their real condition, and they will "perish for lack of knowledge" unless the hand of mercy is extended to them. Their NEED cries out to us, even if their voices are silent through ignorance, superstitution, and fear.

Not only does the call come to us through the misery and need of the unsaved peoples themselves, but also through the devotion and self-sacrifice of the Missionaries and Christian Workers whom the Church has sent out to minister to them. When we see young men like Warren Ware, (an intimate friend of my boyhood days) asking the Mission Board for the hardest place in dark Africa, that he might give the best years of his life, and suffer perhaps permanent loss of his health as a sacrifice on the altar of his devotion to Christ; when we see fair, delicate young girls, such as our own Robbie Lee Leggett, and many others like her, tearing themselves away from the tenderness and protection of parents and brothers and sisters, braving the dangers of the high seas and the greater dangers of life in tropical climates and oriental countries, in their zeal for the extension of the Kingdom of God; truly this is a scene which should make selfishness blush and hang its head—which should put to shame that type of piety which is couched in ease and luxury at home, trembling at every suggestion of self-denial.

The call comes to us again from the condition of our own Church here at home. We are passing through perilous times in our Church life. That a condition of spiritual apathy and cold formality which presents a serious menace to our Church is abroad in the land today, is recognized by our greatest leaders. The College of Bishops, in their address to the General Conference last year, stressed the need of a great revival. The General Commission on Spiritual Life sends out a proclamation calling in no uncertain tones for a reconsecration of our people. The best men and women of our Church are praying that revival fires may burn upon our altars during this year as they have not burned for many years heretofore. Many of those who love the Church and the Kingdom of God are today constrained to cry out with Jeremiah of old: **"Oh Lord, save Thy people!"** The history of God's people in all ages proves to us that the most successful enemies of the Church have been those which have assailed her from within. Outward enemies have almost invariably added to her prosperity and accomplishment by their persecution. In times of great persecution the fires of loyalty and zeal have burned brightly, and the Church has moved triumphantly on to greater and more glorious victories. But it has been the devitalizing effect of conditions in times of prosperity and ease, which has so often produced festering sores that have eaten into the vitals of the earthly body of the Kingdom of God.

And what is the remedy for our situation? Joseph, against whom his brethren had so grievously sinned, was no longer in need of their help. He was now in a position which afforded him the power to hold the mastery of their destinies in his hands; it was to him that they were crying out in their time of need. Not so with the brethren against whom we have committed the sin of neglect; their need is continuous, and ever increasing. But if the time should ever come when the heathen religions of the world, and the anarchistic social ideals of many of the unfortunates for whom we plead today, should come into a position of world mastery, could we expect the same mercy and benevolence at their hands that Joseph dealt out to his brethren? Common sense answers most emphatically **no!** Then we must evangelize the world in self-defense, if for no higher motive.

But there is a higher motive. It is the carrying out of the plan which Jesus laid down for the extension of His Kingdom on earth. He said: **"Go ye into ALL the world, and preach the gospel to EVERY creature;"** so our responsibility is to all the world, and not just to some particular section or race. In fact, we are so closely bound together in our relationship to Jesus and to the people of the world of every race and condition of life, that our responsibility to our fellow creatures is co-existent and concentric with our responsibility to Christ himself, for He has said: **"Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto Me."** So we cannot disclaim our obligation to our brethren of any land or race, without suffering the consequence of hearing Him say to us: **"Ye saw me thus in need, and ministered not unto me."**

And there is yet another motive which should impel us to missionary endeavors of the highest order. That is the reflexive power of this work upon ourselves. While you are praying for heathen souls, and sending your sons and daughters or your money to them, I firmly believe that your prayers and your bounty will return to your own bosoms. This belief is based on my confidence in God, for in His inspired Word, He says: **"He that watereth shall be watered unto himself."** I believe that when you become anxious to raise heathen nations from spiritual death, you will be enabled to shake off your own spiritual grave-clothes; that while you are seeking to draw forth heathen children from their spiritual sepulchres and present them alive to their rejoicing parents, your own children will start into spiritual life by your side; that when the love of distant nations glows in our hearts, it will melt us all down into love for each other, and burn up all your jealousies and strifes, envies and hatreds. The beginnings of some of these effects I seem already to discern, as a light that shines for us beyond the horizon of our present state of gloom. God grant that this light may increase, and glow with more effulgent splendor until that blessed day, when bathed in the radiance streaming from the Cross of Calvary, America's joy in Christ shall meet and respond to that of every land on earth; when one grand harmonious symphony of voices, of every tongue and every race and every nation of mankind on earth, shall be lifted up in united praise, even to heaven, in paeans of victory and shouts of joy unspeakable; when the knowledge of a loving, suffering, dying, **redeeming** Saviour shall cover the earth as the waters cover the sea.

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Were the whole realm of nature mine,
That were a present far too small;
Love, so amazing, so divine,
Demands my soul, my life, my all."

THE BAPTISM OF JESUS

By Rev. Jno. F. Foster, D.D.

Jesus, after the trip to Jerusalem in attendance on the Passover, went down to Nazareth and was subject to his parents, remaining at home for eighteen years. We know nothing of this period save that he was subject to them, his parents, and that he was a carpenter, as stated in Mark's Gospel.

Thus we see the Son of God—the Logos, the Creator—not only taking upon Himself the form of man in the Incarnation, but becoming a village carpenter, which in that simple day meant a village mender for all the community, as well as village cabinet-maker.

I can picture Jesus thus an apprentice under Joseph, and, after the latter's death, serving as head of the shop in serving the community.

He no doubt toiled with his hands, making a living for Mary and the children of the home, and many homes no doubt possessed his handiwork as a cabinet-maker. Thus we may imagine him employed for these eighteen years of silence, so far as hands and physical labor were concerned, but being a thoughtful, studious man, as his quotations from Scripture and their appropriate use show him to have been. What would the man of twenty-one and on to the age of thirty be doing, for most men of thirty are men of force and thought? Physically at work securing a livelihood for the family as their support, what was his thoughts, his mental and spiritual occupation?

We find him in his public ministry prepared for its situations and trying ordeals, meeting conditions that would tax anyone, and always putting the others to flight, possessed of an insight into the working of human thought and thinking, having a knowledge of human value and an acquaintance and mastery of the Scripture remarkable and profound; we find him a master of assemblies and a speaker beyond compare, speaking not as the scribes, but with a grasp of truth and fact which gave him an authority which others had not.

How came this, as we look at the human side of Jesus? What school of preparation had he as a man dependent upon God, as are other men? A man of thirty, meditative by nature and thoughtful as are few, if ever there was a man with such penetrative powers, what was his thinking during these long years of silent waiting?

Then, may I ask, called of God to be the human vehicle in the tragedy of all the ages, the epochal man of human and divine history, the human vehicle by means of which the Love of God had become incarnate, that in the atonement he should become the Saviour of the world—then—what, may I ask, would be his self-consciousness? May I ask, when did the man Jesus come to know the divine purpose regarding his life, and to what extent did he, the Son of Man, in whose body the fullness of the Godhead bodily was to reside, comprehend the divine will in his call to service?

The union of the two natures in the person of one man, Jesus, the Christ, is beyond us, I grant, and the interplay, if I may use such language, of each in the dependence of the man Jesus upon God as was the first man dependent, is all too great for me to grasp. Yet there was a consciousness of his call, and the nature and character of his ministry, and he, the carpenter, had, working with God, grasped the purpose of God regarding his humanity and its call to service.

The answer that Jesus gave to John, "For thus it becometh us to fulfill all righteousness," whether accepted as translated by Weymouth or Moffatt, or as given by Adam Clark, "Every righteous ordinance," means something, and the question is, "What did it mean as used by Jesus?"

Some make it to mean merely setting an example to others to follow him in baptism. This will not answer, however, for Christian baptism was not of John, and John's baptism was preparatory to his coming who should and did institute Christian baptism at a later date. Some explain it that as he, in infancy was circumcised as a child of Abraham, so he should submit to the ordinance of admission into the new covenant or dispensation. This may sound plausible, but the ordinance of admission into the new dispensation had not been instituted, and that for which the new dispensation stood was not an accomplished fact. Christian baptism is a dedication of one's self unto God, through Faith in a Living Saviour, in dethronement of self in the confession of sin, unto the acceptance of the Christ, the Son of God, become incarnate in the person of the sinless Jesus, triumphing over sin, accomplishing the world's redemption from sin, had no sin to confess and was to be in his crucifixion, death and resurrection, the author of the salvation accepted in Christian baptism, and was himself the One, faith in whom was to be declared in Christian baptism. So that the baptism of Jesus was neither Christian baptism as now understood in acceptance of Jesus Christ unto salvation, nor Johanine, as a preparatory ordinance in repentance unto remission of sin against the time of his coming.

If this be so, then such language as following Christ in baptism falls of its own weight. A full discussion of this most interesting scene as the greatest man of all the ages meets the divine man, whom he did not know and whose herald he was and whom he was to induct into his holy office as the appointed Saviour of the world and High Priest of humanity, who stood with the shedding of his own blood make intercession for mankind, would be most delightful, but is not the purpose of this article, now already too long.

Then, what was the baptism of our Lord? What part had it in the life of Jesus, the Christ, and what did it mean to him?

To fully answer this would be to comprehend the self-consciousness of our Lord. May we not, however, say that it was the act of consecration and dedication of our Lord unto the work whereunto he felt himself divinely called?

Away back in the shadowing of consciousness as the same grew in the mind of the sinless child of Mary, the story of whose conception and birth had no doubt been told to him by his mother, Mary, together with stories of the Wise Men, the shepherds, and the prophecy of the Song of Simeon, there was a realization of a divine call t service.

This consciousness of the divine will in his living grew as he lived and walked in obedience with God until he arrived at the age of thirty, jewish majority and the age at which a priest entered upon his official life, he, led of the Spirit and consecrating himself to the will and purpose of God in his call, came to John to set himself apart unto and enter upon his high priestly ministry, unto which he is led of the Spirit in the Messianic plan of salvation for the world. Thus, then, it is his high priestly dedication and setting apart of himself to the ministry of redemption as the intermediary of humanity in the priestly offices of atonement.

The change in his life from that of a child of Mary, living at her home as her means of physical support and his private living, to that of his public life and ministry culminating in his death, resurrection and ascension, answer the whole question.

SARDIS DISTRICT CONFERENCE

The Sardis District Conference will meet in Senatobia, April 9 and 10. Bishop Denny will be with us. Pastors are requested to send names of delegates to Brother Luter as soon as possible.

J. M. BRADLEY, P. E.

TO THE SUPERANNUATES AND WIDOWS OF THE LOUISIANA CONFERENCE

Word coming in from our superannuates suggests that it is best that they know that beginning with the next Annual Conference the amounts which shall be allotted to each beneficiary will be on a different basis than in the past, being on the basis of number of years in service.

Thus many will receive far less and it is wise that they know the same in pledging against said allowance. Read paragraph No. 363 Discipline of 1930.

JOHN F. FOSTER,
Chairman, Conference Board of Finance.

ABSTRACT OF ANNUAL REPORT OF THE

BUSINESS MEN'S ASSURANCE CO.

OF AMERICA

FOR THE YEAR ENDING DECEMBER 31, 1930

ASSETS

Real estate	$1,398,615.72
Secured loans	3,569,070.87
Bonds and stocks owned (market value)	2,094,329.00
Cash	173,900.09
Premiums in course of collection, or collected and not reported	581,705.48
Interest and rentals—due and accrued	109,008.66
Other assets	172,619.99*
Total	$7,754,009.83

LIABILITIES

Insurance and annuities reserve	$4,565,639.09
Amounts due under policies and policy contracts	1,645,089.38
Premiums, rentals and interest prepaid	17,443.92
Miscellaneous items	375,397.50
Amount to be apportioned to policy holders in 19	66.86
Capital and surplus	1,150,373.08
Total	$7,754,009.83

RECEIPTS

Premiums—New business	$ 765,913.64
Premiums—Renewals	1,450,829.92
Premiums—Accident and health dept.	3,666,394.41
Consideration for supplementary contracts, not involving life contingencies	26,633.48
Total receipts from policy holders	$5,909,771.45
Interest, dividends and rentals	312,589.23
Profit on sale of stocks, bonds, real estate, etc.	8,046.30
Other receipts	213,838.68
Total receipts	$6,444,245.66

DISBURSEMENTS

For death claims	$ 619,287.73	
For accident & health claims	1,877,042.62	
For matured endowments	1,000.00	
For total and permanent disability	8,979.95	
For annuities	54.85	
For surrender values	100,855.04	
For dividends	2,064.90	
For claims under supplementary contracts	6,994.72	
Total paid contract and policy holders	$2,616,279.81	
For expenses of conducting business	2,702,649.82	
For loss of sales on ledger assets	4,220.16	
Total disbursements		$5,323,149.79
Net receipts		1,121,095.87

GAIN AND LOSS EXHIBIT

Surplus, December 31, previous year		$ 681,848.61
Total loss on insurance account during year	$177,229.53	
Total gain on investment account during year	145,754.00	31,475.53
Surplus end of year		$ 650,373.08

REAL ESTATE OWNED

Actual cost	$1,216,256.74
Book value December 31, 1930	1,398,615.72
Market value	1,398,615.72
Repairs, improvements and taxes	34,181.30
Gross income, 19	23,613.96
Net income, 19	10,567.34*
Rental value of space occupied by company, 19	3,571.65
Consideration for real estate sold in 19	21,425.99
Real estate mortgages owned by the company	3,236,051.34
Deposits in banks and trust companies for month of April	$ 479,588.93

(Month of largest combined total in all depositories.)
Other State banks and trust companies:
No. of States 15. No. of depositories 25.
Total deposits $171,031.44.

COMPROMISED AND REGISTERED DEATH CLAIMS

Number 11—Amount claimed $16,500.00—Amount paid	$ 6,586.67
Salaries and compensation paid to officers and trustees, and payments to others in excess of $5,000, including amounts paid to general agents for accounts of their sub-agents:	
Number of persons 14—Aggregate amount paid	115,166.77
Amounts paid for commissions on loans, or on purchase or sale of property (aggregating)	479.60
Legal expenses paid in 1931	5,786.84

BONDS AND STOCKS

Owned January 1, 1930, and acquired during year (par, $2,013,800.00). Cost	$2,079,507.45
Sold during year 1930 (par, $567,500). Consideration	581,168.76
Owned December 31, 1930 (par, $2,013,800.00). Book value	2,079,507.45
Market value of same	2,094,079.00
Interest and dividends received on stocks and bonds	102,021.73

* DENOTES RED INK ENTRY

H. W. LEDBETTER,
Louisiana Representative.
BOSSIER CITY, LA.

REV. R. W. EVANS

R. W. Evans was born in Marshal County, February 6, 1859. He was reared on the farm and remained there until he entered the ministry at the age of forty-two. His parents were Scotch Presbyterians and he always gave his mother credit for instilling into him, early in life, the principles of strictest honesty, square dealing and absolute truthfulness in all the affairs of life. Growing up immediately after the Civil War and during reconstruction days, his family, a large one, was in straightend circumstances and he learned well the lessons of thrift, economy and industry which proved of invaluable worth to him throughout his ministry. He never received anything but a small salary in the ministry, but he always managed to provide well for his family and keep out of debt. The writer heard him tell some of his early experiences in the ministry, how that he received a salary of $95 his first year and received 120 members into the church on profession of faith.

Growing up immediately after the Civil War, his educational advantages were meager. He attended the common schools of his day, which were poor in quantity and quality. However, he was eager for knowledge and alert to all progressive movements and an omnivorous reader, which led him in early life to be a leader in all community life as well as the work of the church. He was conscious of a definite Christian experience in early childhood and immediately began a careful study of church doctrines. Although he was reared by Presbyterian parents he joined the Methodist church because he liked the Methodist doctrine. He realized his call to preach at the age of fourteen, but at first he positively refused to even consider the impression, and for eight years he lived in open rebellion against God. He often told of the misery and sorrow of those years and of the final terrifying conviction that he had committed the unpardonable sin. Fortunately, he came in contact with a sympathetic presiding elder who straigthened him out on the unpardonable sin question. With this matter settled he tried to retrace his steps and take up the work of an active Christian where he left off, but he found afresh the old call to the ministry. This time he tried to compromise the call by doing active church work as a layman. He organized and conducted Sunday schools, prayer meetings, old-fashioned Methodist classes, etc. During this time he witnessed many conversions as a result of his church activities. But in this service the call to preach was constantly present and growing more insistent until finally he entered the local ranks. He served in the local ranks for a number of years, during which time he was an ardent student, preparing himself for membership in the traveling connection. One who knew him intimately tells of his labors and studies during this period: "He studied nearly all of every night, doing manual labor on the farm during the day and preaching on Sunday. His regular bed time was from one to two o'clock in the morning." Having thus acquired the habit of study, when he entered the traveling connection he had no difficulty in passing his course of study. This study habit remained with him throughout his ministry and made of him one of our strong, gospel preachers. The writer had the privilege of hearing him preach only twice and remembers the text and outline of both sermons. One of these was a sermon on the Superannuate Endowment subject and was the strongest presentation of this subject it has been my privilege to hear from any source. No one could hear him preach without recognizing that he was a close student.

He was twice married, first to Miss Mattie Bryant Winborn, in 1885. To this union four children were born, three of which survive, Mrs. T. B. Owen, Hollendale, Miss.; Mrs. Harry West, Columbus, Miss.; Arthur L. Evans, McCarley, Miss. His second marriage was to Miss Josie Ann Bratton in 1898, who survives him. To this union two children were born, Gladys and Helen of Artesia. Miss.

Brother Evans entered the traveling connection in the North Mississippi Conference in 1901. During his ministry he served the following charges: Bethel Mission, 1901; Tishomingo, 1902-3; Kossuth, 1904-6; Booneville, 1907-9; Olive Branch, 1910-12; Caledonia, 1913-14; Macon Circuit, 1915; Gunnison, 1916-17; Carrollton, 1918-21; Potts Camp, 1922-23; Artesia, 1924-25; Baldwyn, 1926-28; New Albany, Ct., 1929; Mt. Pleasant to April, 1930. In addition to the above he served Jonesborough in 1899 and East Holly Springs Ct. in 1900 as supply. He always went to his appointment willingly and gladly, accepting his appointment as God's appointment. Due to illness he was forced to give up his last charge in April, 1930. He entered the Methodist hospital at Memphis, where he remained until the end came on November 13, 1930. From the beginning of his last illness he was a great and constant sufferer. But in it all he was submissive and patient. It was the writer's privilege to visit him in the hospital and he said that notwithstanding his great pain he had never been more conscious of God's presence than since he had been sick. He appreciated to the fullest extent the many visits, telegrams, letters and messages of interest and sympathy received from his brethren of the Conference. He said many times that these messages fully compensated him for all the suffering he had endured. He was buried from the Methodist church at Potts Camp, November 14, 1930. The service was conducted by the writer and Rev. J. M. Bradley and Rev. L. P. Wasson. The large congregation that faced the downpour of rain to pay their last tribute of respect to this good man bespoke their esteem and love for a former pastor. So far as this world is concerned, his labors are ended, but the influence of such a good man can never die. We shall miss him at our Conferences, but look forward to meeting him at the great General Conference where there shall be no more separations. We extend to his devoted wife and children our sincere sympathy and point them to one who says, "My Grace is sufficient for you."

A. T. McILWAIN.

CORINTH DISTRICT NOTES

By Rev. James H. Felts, P. E.

Rev. N. N. Maxey, the Corinth circuit pastor, is doing about as unusual a bit of constructive work as this "elder" has knowledge of. Think of bringing to completion a church structure when all our neighbors are telling us about the hard times. This successful and popular pastor is doing this at Box's Chapel. It is the result of merging two country churches, Marvin's Chapel and Box's Chapel. All honor to pastor and people.

* * *

Rev. R. C. Nanney has expert knowledge of what an ulcerated throat can do for a preacher. He is unable to fill his appointments at present. His people are considerate, insisting that he take a vacation of sufficient length to completely recover. He is in great favor on the Kossuth charge.

* * *

Rev. W. O. Hunt, of South Side, Corinth, is recovering from a tonsil operation. He is assured of better health. Brother Hunt is working cheerily and successfully under conditions that would discourage a less persistent and capable man. The much talked of depression is very real here.

* * *

Thackeray tells us of Rawdon Crawley and Becky Sharp, and how they lived on nothing a year. Pshaw! We have pastors in this district who lost every penny of their first quarterly conference money in bad banks. They are functioning like a gold dollar at a penny party. How? The answer would probably include grit, grace, gumption and the promise of God: "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Most of us are having better health.

* * *

When "poundings" consist of food products properly selected with reference to variety and keeping qualities, the wolf-howl sounds like a dying echo in the distant hills. Many of our pastors up here can give living testimony at this point. Even the "elder" has not been immune. Selah.

* * *

A certain preacher in this district recently made the open statement that he was glad we had come to our proper place—"sow-belly, clear grease, and cracklin bread." He further stated that he believed this country would be in better condition in two years than for the past twenty-five years. Some laymen were heard discussing the matter. One of them said, "The preacher is right. We will have the greatest revivals this year we have known for many years. People are coming to their senses. When folks get sane they get religion. When they get religion they live right. Our blessing is hardly disguised." We thank God and take courage.

* * *

Rev. J. V. Bennett of Booneville was on the sick list recently. If there is a man in the whole Conference who gives of his strength to his people with utter abandon it is Bennett. Thank God for the fact, for fact it is, there are others in this district of the same timber.

* * *

An interesting fact has developed on the bread line in these parts. With hundreds of families applying for help not more than two per cent are members of any church. Not one has been found among this two per cent who attends church, or give church membership any consideration. Why is this? Real poverty and utter indifference to the better things of life, including food, raiment, shelter and outlook, seem to be practically unknown among even average Christions. Give us an editorial on this subject, Mr. Editor.

FROM THE PELICAN PINES

By Rev. S. A. Steel, D.D.

"Why do you call yourself 'The Knight of the Pelican Pines'?"

Well, thereby hangs a tale. I have a number of "entitlements." Emory and Henry college gave me M. A.; Emory, Georgia, gave me D. D.; after shouting themselves hoarse when I preached on the King's Highway, the Negro preachers gave me H. M.—the Highway Man; Dr. Todd gave me F. M., (Forgotten Man) not a very complimentary title, by the way; my Northern brethren gave me U. R., Unreconstructed Rebel; but the title I prefer is K. P.—Knight of the Pelican Pines, and this is the way I received that honor:

Some years ago I preached for ten days for Dr. Martin, pastor of the Methodist church in Lexington, Virginia. One evening we had a very large audience. The V. M. I. cadets were there in their trim uniforms, and a large number of the students of Washington & Lee University. The opening prayer of the service was offered by Dr. Henry L. Smith, president of Washington & Lee. After the benediction a number of persons came forward to meet the preacher, and among them a beautiful lady. She looked like a genuine F. F. V., a full-fledged "Colonial dame," and would have made the ladies in Victoria's drawing room envious of her beauty. As I was introduced to her, she extended her hand, saying, "I am happy to meet the Knight of the Pelican Pines." You should have seen me kiss her hand and make the old time aristoratic bow! There was none of the ceremony of knighthood; I didn't kneel and she had no sword to touch me on each shoulder, but I felt the thrill of the compliment, and have proudly worn the title ever since.

How appropriate the setting! Lexington, the beautiful, on its green hills, under the Shenandoah skies; a little way off on one side the grave of Stonewall Jackson, and on the other side the home and tomb of the immortal Lee, and the very atmosphere freighted with the spirit of romance and chivalry! And from what higher source could the honor come than from a noble Virginia lady! There is where I got my knighthood.

What about the Pelican Pines part? Well, the prevailing timber around where I live is pine and the pelican is the emblematic bird of Louisiana. I don't know why the pelican was chosen instead of any one of a hundred other birds. It couldn't have been for his beauty; but—

"A wonderful bird is the pelican!
His mouth holds more than his belly can.
He totes in his beak food enough for a week;
But I'll bedogged if I see how in the 'll he can!"

An artist in New York drew me a picture of a knight, which I intended to have reduced and use as a coat of arms device. The knight was mounted on a splendid horse, and visor down, and shield on his arm, and lance poised, he was charging full tilt at the foe. I wanted a picture of a knight in repose, sitting erect on a fine horse, head up holding his lance upright, sword at his side and shield on his arm, and both horse and knight alert as if ready for the tilt. But milady said the artist had the right idea. How in the world people ever got the idea that I am all the time spoiling for a fight I don't know; for, as a matter of fact, I am the most pacific fellow in the land. I'm as mild as a cooing dove, unless somebody steps on my toes, like Lincoln did; then I'll admit the Irish in me steps to the front. But when they come at me as one of Lincoln's gunboats did a long time ago, a Marathon racer couldn't beat me running. While those guns were spitting fire and making the earth tremble with their explosions, I was like the darky: "Tom, did you hear that bullet?" "Yas, sir, boss. I heard it twice, once when it passed me, and once when I passed it." But my picture. Milady told the cook to clean up the house and burn up the old papers stacked up in almost every room. Alas, the servant did not have artistic taste enough to see that a $50.00 picture was not trash, and the flames consumed the rider and his horse. O, no, I didn't pay money for it; it was a present from the artist, and I valued it far above its market worth. Didn't a servant girl throw Carlyle's manuscript of the "French Revolution" in the fire, so that he had to re-write the book? Accidents will happen.

Hicks keeps up the lick and is winning all along the line. He lives right under the eves of Castle Melancholy, but the goblins haven't got him yet.

Mansfield, La.

REPORT OF HOME MISSION COMMITTEE, MISSIONARY COUNCIL

Among the tasks confronting the Church in our Southland in the field of Home Missions three stand out most conspicuously challenging our most earnest consecration and endeavor.

1. The evangelization and training in Christian discipleship of our country people, all the more urgent because seven out of ten organized churches of our denomination are in the country.

2. Our increasing industrial communities in many of which vast numbers of people are without the ministry of any of the evangelistical churches.

3. The relationship existing between races, Anglo-Saxon, Indian, Oriental, Negro and others calling for the building of Christian relationship.

The country church is neither dead nor dying but its ministry must be more vital if our rural people are to be saved. This is primarily a task of Annual Conferences, and we therefore urge that the fullest and most efficient use be made in all of them of the co-operative committees and agenices provided for in the legislation of the last General Conference. These should gather information regarding unoccupied and inadequately occupied territory, the needs of the different fields and their available resources for the service of the church, the organization of circuits composed of homogenious groups of people with the view to more effective co-operation between churches in the same circuit as to the possibility and feasability of consolidating churches, for more effective service, and the formulating programs of work which will insure more adequate ministry to the needs of country people in this new day.

The country pastor should have better equipment for his work through special preparation and training, better housing for churches and parsonages, and through literature specially prepared and adapted to his and his people's needs.

The six weeks' summer schools for country preachers offered through the co-operation of our two universities and the Board of Missions should be patronized to the limit of the means available and the facilities of the seminaries. The pastors who have attended these have expressed high appreciation of the help received. We regret that financial conditions necessitate a reduction in the number of scholarships offered and trust that the liberality of our people will make this reduction only temporary, and that soon the full capacity of the institutions may be utilized.

The people engaged in industry and their spiritual needs demand the most serious attention of the whole Church, particularly of the Board of Missions and Church Extension, both General and Conference, including woman's work.

Much is often accomplished in the way of enterprising work among these people by conference between capitalists, workers, and some authorized agent of the church in new fields toward providing adequate housing and a support for pastors, but conditions are so urgent as to call for the support and backing of the entire church.

The Goodwill Industries promoted by our General Board of Missions is a most useful form of service for needy and distressed people out of employment or suffering the consequences of insufficient income, by enabling them to earn a living under Christian influences, and by this help many are brought into saving relation to Jesus Christ and made good citizens, while many others are able to secure articles needed for their comfort at nominal cost and so are helped toward a better life. The Goodwill makes real its motto: "Not Charity, but a Chance," by turning junk into jobs and waste into wages.

Our Board of Missions through its Home Department, General and Woman's Work sections, is ministering to not less than fourteen distinct racial and language groups, in aiding or maintaining schools particularly for Indians, Mexicans and Negroes, and through social centers and programs of work, but there are many other things which should be done through the brotherly cooperation of our local churches and pastors by means of counsel and co-operation in conferences and personal contacts which would be beneficial to all races concerned.

By every possible means we must do our utmost to end mob violence. The mob defends nothing, and protects nobody. It is destructive to civilization, law and orderly government, as well as to the peace and well-being of all people. We can preach, exhort, reprove, and rebuke with all suffering and doctrine, and use every other available means to exterminate this blot on our national life, than which there is no greater obstacle to the effective ministry of the gospel at home and abroad.

We can show people of these different races personal attention and interest in their welfare, temporal and spiritual, and by brotherly kindness both save ourselves and them that hear us.

We urgently need to strengthen and better equip our schools and leadership training programs that capable Christian leaders may be prepared among these people for effective ministry to their own race. We must urge for all races justice before the law and a fair chance economically that they may develop the best characters of which they are capable and be able to live peaceably a good life.

There are many underprivileged whose condition calls for our best and wisest effort. It is tragic that in the midst of such plenteous stores of provisions our means of distribution are so selfish and inadequate that even in the most Christian lands millions willing to work face starvation or become the recipients of charity's dole. Our ministry must set itself as much as is possible to correct these ills and so fulfill the law of Christ, "Thou shalt love thy neighbor as thyself."

W. F. McMURRY, Chairman.
J. L. NEIL, Secretary.

OUR ORDER OF WORSHIP

SEVEN VIEWPOINTS

By Rev. E. P. Craddock

Ritualism is the channel through which we worship. Prayer, hymns, and sermons should throw out a definite life line, which will to God incline the soul and mind. There is a beauty in worship when we know God. To know God is to know why the rose is sweet, the dewdrop pure, and the rainbow beautiful. God made the rose, the dewdrop, and the rainbow. Your life may be made sweet, pure and beautiful when God has touched it. There is a beauty and solemnity that hallows the services in our Order of Worship. Singing old hymns, the Lord's prayer in concert, reciting the Apostles' Creed, all of which is a great means of grace, and will help the human race.

PRAYER—Be on time when entering the church, after taking your seat, reverently bow in silent prayer, for, the Lord is in His holy temple, let all the earth keep silent before Him. What is more befitting at the close of the pastor's prayer than all the people praying in concert the Lord's prayer, because we are talking to God for His goodness and mercy, which endureth forever, and binds our Christian hearts together.

HYMNS—There is a difference between a song book and a hymn book. Some of our country churches sing from song books; the latest model preferred 1931, and think they are quite up-to-date, when they should have our own hymn books with model hymns, such as: "Amazing Grace," "A Charge to Keep," "Am I a Soldier of the Cross."

VOLUNTARY—The voluntary should be sung by those who know God, making their words distinct and clear, without a doubt or fear, in Him who is so near.

ANNOUNCEMENT—Where the church is functioning well there will be ample notices advertising all meetings. Church work should be well advertised. Call the people's attention to the working church. Advertise in the papers as from pulpit.

OFFERINGS—The offering is a religious act. "Religion that will not go pocket-deep will not go heaven high." It is well enough to ask God's blessings on the offerings in the plates of the church—for it may need cleansing.

READING THE WORD—When God is talking through his word, the reading should be well prepared, well enunciated. "In the beginning was the Word, and the Word was with God, and the Word was God." Study to read the Word, as to preach the Word, then it will be gladly heard. It was in the beginning, is now, and ever shall be, world without end. Amen.

SERMON—Nothing will take the place of the preached word, honestly preached, will be honestly heard. The preacher cannot preach a man into heaven, but he can preach heaven into a man. So, he cannot preach man into hell, but he can preach hell out of the man.

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Editorial

THE EDITOR IN NORTH LOUISIANA

(Continued From Page 1)

in getting us delightfully placed in his and Mrs. Smith's magnificent parsonage home. Here we had happy fellowship with them, their two children and Dr. Smith's mother, for several days.

On Sunday morning the editor preached to one of the largest audiences (which was smaller than usual) he ever preached to in a usual Sunday morning service. Dr. Smith, his staff of workers, and his people co-operated fully and extended such wholesome courtesy as makes a stranger feel at home. At night Dr. Smith preached on "The Eighteenth Amendment" to a capacity house and those who heard it acclaimed it to have been one of the great temperance messages of a life time.

Sunday evening was spent with Dr. T. M. Brownlee and his people at Noel Memorial. A splendid congregation and a spirit of goodwill extended that made it good for a stranger to be there. Some ten years before the editor held a two weeks' revival there and many acquaintances were renewed. It was a happy privilege to be with Dr. and Mrs. Brownlee and again enjoy the hospitality of their home.

Monday morning at ten o'clock the editor spoke to the Centenary College students. What wonderful progress has been made in the last ten years! As fine a student body as can be found and a purpose manifested that is inspiring. Louisiana Methodism has a treasure and a field in Centenray and its small indebtedness should be paid and the College set free to fulfill its grand mission. Dr. Sexton and his co-workers coud not have been kinder.

Eleven o'clock Monday Dr. Carley invited us to speak on the Advocate cause to the preachers' meeting. It was a privilege and the brethren responded with assurance. Shreveport has a worthy and efficient presiding elder and consecrated and useful pastors. The Shreveport district will more than reach its minimum goal for the Advocate. Dr. and Mrs. Carley know the experiences of editors and presiding elders and were not unmindful of us during the stay in their city. They shared good things to eat and good fellowship more than once.

Monday afternoon Dr. Smith was kind enough to drive with us over to Ruston, where we had dinner with presiding elder R. M. Brown and his fine family. We were pleased to see how well Rev. H. M. Johnson still enjoys a feast. He and Brother Brown assured us of their full co-operation in the 100 minimum new subscriptions for that district. On the return to Shreveport we had a brief visit with Rev. W. R. Harvell, of the Minden district. He already has his plan for the minimum number of subscriptions. Brothers Brown and Harvell are leaders in the good work of the Kingdom and no interest will suffer in their hands.

Bishop Dohbs is a hard-working bishop and much of his time is spent out in the Conferences. He was absent from Shreveport, but it was an honor to meet Mrs. Dobbs who is a leader in the good things of Christ in her home city.

Happy experiences, royal fellowship, much kindness and subscriptions to the Advocate were some of the good things North Louisiana gave and we pray for a return of an hundredfold.

(The Annual Men's Banquet of First Church will be reported next week.)

DISTRICT CONFERENCES

Louisiana Conference

Alexandria at Lecompte, April 14-15.
Monroe at Tallulah, April 16-17.
New Orleans at Morgan City, April 21-22.
Minden at Minden, April 23-24.
Lake Charles at Lake Charles, April 28-29.
Shreveport at Cedar Grove, April 30.
Ruston at Jonesboro, April 30-May 1.
Baton Rouge at Bluff Creek Camp Ground, June 4-5.

Mississippi Conference

Brookhaven at Crystal Springs, April 7-8.
Vicksburg at Centreville, April 9-10.
Newton at Forest, April 14-15.
Meridian at Scooba, April 16-17.
Hattiesburg at Broad Street, April 21-22.
Seashore at Pascagoula, April 23-24.
Jackson at Canton, Aprli 28-29.

North Mississippi Conference

Columbus at Columbus, April 7-8.
Aberdeen at Calhoun City, April 8-9.
Sardis at Senatobia, April 9-10.
Corinth at Booneville, May 4-5.
Grenada, at Lexington, May 6-8.
Greenville at Tunica, May 7-8.

MRS. MARY R. GRAMBLING

Mother of Rev. J. B. Grambling, Hammond, La., Passes away at San Antonio, Texas.

The many friends of Rev. J. B. Grambling, pastor, Hammond, Louisiana, will sympathize with him and the other loved ones in the death of their mother, Mrs. Mary R. Grambling, who died in San Antonio, Texas, on February 13. Brother Grambling was at his mother's bedside when the end came, and returned with the remains to Ruston, La., where the last rites and interment were held.

Mrs. Grambling had reached the ripe age of 80 years and was waiting the Master's call. "Precious in the sight of God is the death of His saints." For four score years she had been spared to bless her home and loved ones, and now Heaven is nearer and richer than ever before.

The following remain to mourn her departure: Rev. J. B. Grambling, Hammond; F. A. Grambling, Long Neck, L. I.; Mrs. Gertrude de Vampert, Wilmot, Arkansas; Mrs. Maude Brown and Mrs. P. H. Fennell, San Antonio, and Mrs. Flora Davis, Shreveport, La.

PERSONAL AND OTHER NOTES

Rev D. W. Poole, in his third year at McDonoghville, La., has our thanks for four subscriptions to the Advocate. Brother Poole is happy in his work and overlooks none of his responsibility.

Rev J. W. Moore, pastor at Logtown, Miss., makes his ministry count throughout his section. On Saturday, March 14, he addressed the District, Parent-Teachers Association at Waveland, on the subject of "The Wise Use of Leisure."

Rev. N. S Loftus began a revival meeting for Rev. S. N. Young and his people at Saucier, Miss., on the third Sunday in March. Brother Loftus has unusual evangelistic gifts and is a successful pastor-evangelist.

The church building at Pascagoula, Miss., is being completely remodeled and the grounds of the church and parsonage are being beautified. Rev. E. L. Ledbetter is in the second year of his successful pastorate.

On the first Sunday in March, Rev. T. R. Holt, pastor, Second Church, Gulfport, preached on, "Memory and Hope," at the 11 o'clock hour, and in the evening, "The Light of Life." Brother Holt is having a good year at Gulfport.

Miss Gertrude Bunch, a highly esteemed young lady of the Junior Class of the Crystal Springs, Miss., high school, died March 6. Miss Bunch was a faithful worker in the Epworth League at Bethesda Church, on the Gallman circuit, and she will be greatly missed in all the community. Sincerest sympathy is extended the bereaved.

Harvey, the twelve-year-old grandson of the lamented Rev. G. H. Galloway, died at Hattiesburg, Miss., on Monday, March 16. He lived with his grandmother, Mrs. G. H. Galloway, and she with the other loved ones have the sympathy of a wide circle of friends in the loss of this promising young boy.

Brother O. C. Hull, the Christian Education Extension secretary of the Mississippi Conference, recently held a successful revival at Handsboro, Miss. A number united with the church by profession of faith, and there was a general forward step on spiritual lines in the church and community.

Rev. W. W. Broom, a local preacher of the Capitol Street Church, Jackson, Miss., has our thanks for his renewal to the Advocate and for his kind expression concerning his appreciation of the paper. He is in his seventy-ninth year, and we pray that the Advocate will be a blessing to him for many years to come.

Rev. and Mrs. C. E. Downer, of the Terry, Miss., charge, are the fond grandparents of a baby boy, who was born to Mr. and Mrs. C. E. Downer, Jr., Jackson, Miss, on January 19. They have named him C. E., Jr., for his grandfather. We wish for the little man a long and happy life and trust that Brother Charley does not feel too ancient to continue his cheerful devotion to his work.

Mrs. M. H. Smith, Barland, Miss., in renewing her subscription, wrote, "I have been a subscriber to the Advocate for thirty years and do not want to miss a copy." One of the difficulties in Christian journalism is to keep the renewals up. We are now carrying over a thousand subscriptions past due, but if they all had the interest that Mrs. Smith has we would have no trouble in keeping our list up to date.

Rev. Victor G. Clifford, pastor, First Church, Columbia, is planning to put on a special effort for the Advocate He sent in fifty-four subscriptions last year, and we doubt not that he will exceed that number this year. Brother Clifford was indisposed for a while with influenza, but has now fully recovered and is back at his arduous, though joyous task. We thank him in anticipation for at least sixty subscriptions this year.

The appointment of Rev. Otto Porter as presiding elder of the Seashore District at the last Annual Conference gave to the Newton District another native son in the cabinet. Since the Annual Conference of 1905 only two years have passed without at least one presiding elder who was born in the bounds of this district, a record equalled by no other district during the same time.

It was the privilege of the editor to meet Rev. H. W. Ledbetter, Bossier City, La., while in Shreveport, and he was delighted to find him in good health and to hear of the progress of the work on his charge. Brother Ledbetter is the Louisiana representative of the Business Men's Assurance Co., of America, which is a reliable company, and brethren who are in need of insurance would do well to communicate with him.

Rev. B. D. Watson, pastor, Slidell, La., is having the loyal co-operation of his people in the work of his charge. The outlook is encouraging for a successful year. Brother Watson has the incurable habit of sending in a large list of subscriptions each year regardless where his work may be. We thank him most heartily for a thirty-dollar check, which accompanied a list of twenty subscriptions.

The next convention of the Phi Theta Kappa, scholarship society for Junior colleges, will be held at Whitworth College, Brookhaven, Miss., in March, 1932. The Whitworth chapter is composed of the following students: Misses Theresia Abshagen, Helen Boswell, Wilma Crittendon, Frances Enochs, Marguerite Gainey, Margaret Hamilton, Yuka Hinata, Olive Hollinger, Margaret James, Ann Stevens Lewis, Jeanette Priebatsch, Carl Lee Swayze, Cleo Warren, and Alice Weems.

Mrs. J. W. Perry was elected president of the Woman's Missionary Council at Memphis last week, to succeed the late Mrs. F. F. Stephens. Mrs. Perry was vice-president previous to her election as president and is well qualified in every way to perform the duties of her responsible office. The new president of the Council is the wife of Dr. J. W. Perry, secretary of the home department of the General Board of Missions.

The Louisiana Christian Education Conference which is to be held at Alexandria, April 7-8, is to be one of the most important meetings of the year. Dr. W. W. Holmes has built an excellent program and with Dr. W. Angie Smith, Dr. Clovis Chappell, Dr. Towner, Miss Sadie Mai Wilson, Miss Jennie Lou Milton, and a number of Conference representatives as speakers there will be no question about a large attendance. The editor appreciates an invitation to attend, but his district conference meets the same date.

For information to the brethren of Mississippi, North Mississippi and Louisana Conferences, Rev. Mathis Armstrong, junior ministerial student in Millsaps College, is now open for engagements as musical director, soloist and young people's worker, to begin immediately at close of college session, June 1. Brother Armstrong has had several years' experience and can furnish reference from those he has labored with, also the writer, his pastor, Rev. Charles E. Downer, Raymond Road, Jackson, Miss. Any of the brethren needing services of this nature, will be safe in engaging Rev. Armstrong.

Rev. J. V. Bennett, the capable evangelistic pastor, Boonville, Miss., has discovered the art of helping to run hard times away from the doors of the Advocate office. He sent us a check for $55.50 with a list of thirty-seven subscriptions. Proportionately, this is one of the finest pieces of work done for the conference organ this year. His method was simple, but interesting. He heard his presiding elder, Rev. J H. Felts, exhort the preachers to put forth special efforts to help the Advocate, and at the following Sunday morning service he emphasized the value of the paper and the fact that his people needed the paper, and on Monday and Tuesday visited them personally, securing the excellent results as above stated. We thank Brother Bennett and his splendid people for this helpful response.

Moronic intelligende is a problem, but the greatest trouble with America is moronic morals.

PROGRAM, CHRISTIAN EDUCATION CONFERENCE, ALEXANDRIA, LA., APRIL 7-8

OPENING SESSION

10 A. M.
Tuesday Morning, April 7
Church Auditorium
Dr. W. W. Holmes, presiding

Bible Message—Dr. Clovis G. Chappell, pastor, First Methidst Church, Houston, Texas.

Words of Welcome—Dr. A. S. Lutz, presiding elder, Alexandria District.

Response—Rev. C. D. Atkinson.

Greetings from Representatives of General Board of Christian Education, Nashville.

Miss Jennie Lou Milton—Children's Division.

Miss Sadie Mai Wilson—Division of Mission and Extension.

Dr. Walter Towner—Young People's Division.

AFTERNOON SESSION

2 P. M.
Church Auditorium
Dr. Frank L. Wells, presiding

Bible Message—Dr. Clovis G. Chappell.

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GENERAL WORK, BOARD OF MISSIONS,
M. E. CHURCH, SOUTH
Box 510
NASHVILLE, TENNESSEE

PROTECTION
AGAINST OLD AGE

Divisional Meetings—Educational Building.

Children's Division—Mrs. W. W. Holmes, Miss Jennie Lou Milton.

Young People's Division—Rev. James B. Grambling, Dr. Walter Towner.

Adult Division—Dr. D. B. Raulins.

EVENING SESSION

7:30 P. M.
Church Auditorium
Dr. Frank L. Wells, presiding.

Bible Message—Dr. Clovis G. Chappel.

Conference Projects.

Address—"The Unified Program of Christian Education."—Dr. W. Angie Smith, pastor, First Methodist Church, Shreveport, La.

(Divisional Meetings—8:30, 9:30 p.m.)

Wednesday Morning, April 8
9:30 A. M.

Devotions—Church Auditorium—Dr. Frank L. Wells, presiding.

Address—"Christian Education and the Christian College"—Dr. George S. Sexton, President, Centenary College.

General Discussion, led by: Miss Milton, and Dr. Towner.

"Missions and the Christian Experience"—Miss Sadie Mai Wilson.

Benediction.

ST. MARKS, NEW ORLEANS, FIRST

Dear Brother Decell: Please state to the Methodists in Louisiana that St. Marks Church, Rev. J. A. Alford, pastor, is the first this year to pay the Kingdom Extension Offering. The quota was $36, the payment $45. This is a fine example by a faithful pastor. Let us all imitate his good example.

H. N. BROWN,
Missionary Secretary, La. Conference.

A MISSISSIPPIAN MAKES GOOD IN MISSOURI

The Methodist Church in the State of Missouri rejoices in the possession of a native son of Mississippi, the Reverend Doctor Robert H. Ruff, as President of Central College, at Fayette. He has been in the State but a few months, but already the people of the State know him and his enthusiasm for the task laid upon him. The citizens of Fayette have taken Doctor Ruff and his wife to their hearts. You know, this border State still loves the flavor of the genuine culture of the Southland; the presence and spirit of these two people are as nectar to many of this old town who still dream of the past.

Dr. Ruff brings with him to Central College the ideal of the South—a systematic education that is not divorced from the spiritual development. Central College has stood always for that ideal; its new leader will not need to build from the ground up, but his strength of creative idealism will find full scope for its exercise in this State. Relgious life in Missouri, as in other states, has been marked for a decade with the one point of war psychology, the power of the organization per se. With the state it could not be otherwise in war; the existence and preservation of the organization are the ends in view. How much Protestantism has taken its pattern of thought and its conormable activity from the political psychology of the last few years is apparent to every student of its inner life as manifested by its words and deeds.

Amercia needs a religious revival. It does—first and foremost among many of its religious leaders. It needs a revival of belief and conviction that intensity of religious work is properly the result of spiritual enthusiasm and not primarily the result of mechanical administration; the vital distinction between the GUIDANCE of spiritual force through organization and the CREATION of that force through the creation of administrative machinery. The problem of political statesmanship today is to transform the political party from what it is in reality, into a channel through which may flow the vital life and spirit of the people to the agencies of their government; the problem of ecclesiastical statesmanship has somewhat of the same nature touching the development of spiritual power in the Kingdom of God.

The new President of Central College has come to his work with this ideal. Judged from his public utterances, his belief is that every organization of the Church exists for, and must be measured by, the development of spiritual life, a force that shall flow back in circular response and reciprocally give larger tasks to agencies of direction and application. His criterion is the spirit of the people manifesting itself in eager labor for the spiritual Kingdom of God. Leadership of this kind is the need of today. Missouri will count Doctor Ruff an asset among the factors of its spiritual development.

A. CO-WORKER.
Fayette, Missouri.

If subscribers who are in arrears would send in their renewals we would be thankful.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS

Whereas, REV. B. W. LEWIS was the pastor of Sandy Hook Methodist Church for two years; and whereas he was a capable and worthy leader of the young people and a faithful co-worker in the Epworth League; and whereas he organized the Sandy Hook Epworth Hi-League; therefore be it resolved,

1. That we record our respect for him as a minister sent of God;

2. That we express our appreciation of his fine work for the young people of the church and community;

3. That we assure Mrs. Lewis and family of our deepest sympathy; and that we cherish with them the memory of the good man, who was so unexpectedly taken from them;

4. That a copy of these resolutions be spread upon the minutes of our League and a copy be sent to Mrs. B. W. Lewis, Marion, Ark., and a copy to the New Orleans Christian Advocate.

Respectfully submitted,
By MATTIE BOONE,
Supt. of Spiritual Dept. for Sandy-Hook Epworth Hi-League.

MRS. FRANCES C. HUNT, wife of the late Rev. F. M. Hunt, died in the home of her son, F. M. Hunt, Hattlesburg, Miss., at 8:45 a. m., February 17, 1931. The funeral service was held in the Main Street Methodist Church, at 2:30 p. m., February 18, conducted by the writer, who was assisted by Revs. L. L. Roberts, R. H. Clegg, and B. F. Lewis. At the age of 80 years this choice spirit went home to enjoy the rich inheritance reserved in heaven for God's faithful children.

To know Sister Hunt was to be impressed with her abiding faith and those Christian graces that make useful the lives of the true followers of Christ. Her brother, Judge O. H. B. Bloodworth, of Atlanta, Ga., in a letter to her son, said: "No man ever had a sweeter sister than she. I never knew a lovelier Christian character." Her daughter, Miss Lois, who had the privilege of ministering to her mother during her last illness, stated, "even the servants took notice of her patience, her cheerfulness and gratitude. There is no telling how many times she said, 'Thank you,' in the past fifteen months, and when too weak to speak, she would pat the hand or cheek of those waiting on her." She gave evidence of sincere appreciation of the visits of her pastor, and of the joy she experienced in the prayers offered at her bedside. She was the mother of nine children seven of whom survive: Dr. Rolfe Hunt, Jackson, Miss., an honored member of the Mississippi Conference; Dr Roy Hunt, Ellisville, Miss.; Homer L. Hunt, Laurel, Miss.; J. S. Hunt, Atlanta, Ga.; Mrs. A. M. McCune, Clara, Miss.; F. M. and Miss Lois Hunt, Hattiesburg, Miss. She is also survived by a brother, Judge O. B. H. Bloodworth, Atlanta, Ga.; one sister, Mrs Lula Phlnazee, Jackson, Ga., and twelve grandchildren, one of whom is Rev. B. M. Hunt, pastor of Centenary Methodist Church, McComb, Miss. The influence of her Christian life abides. Truly it can be said of her, "Blessed are the dead which die in the Lord from hence forth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

W. H. LEWIS.

On January 23, at Epps, La., the noble soul of CLARENCE L. HAWKINS, Sr., departed this life for the home of eternal rest. Mr. Hawkins was born May 21, 1861, at Ft. Jessup, Sabine Parish, La. He spent most of his life in Sabine Parish, moving to West Carroll Parish twelve years ago. In 1894, he was happily married to Miss Remy Bonds, of Sabine Parish, to which union were born fourteen children, thirteen of whom survive. His devoted wife also survives him. Early in life, Bro. Hawkins united with the Methodist Church, to which he was ever loyal and true. He was a leader of the building committee in erecting the present Epps Methodist church. We was a steward, trustee, and Sunday school superintendent of this church at the time of his death. He served faithfully in every capacity to which he was called, always standing firmly by his convictions, which were based on principles of right. He was active in every community interest, serving as first mayor of Epps. At the time of his death he was notary public and justice of the peace. His name for the past twelve years has been closely connected with every important development of our town and community. His friends were numerous and to them he was loyal. Men in all walks of life loved him. He was a devoted and faithful husband, a most tender, loving father. His loss to his family and community is inestimable. The Epps Methodist church, where his funeral was held, was crowded with relatives and friends. The funeral servies were conducted by his former pastor, Rev. G. L. McNeese, of Pioneer. He was assisted by Rev. Mr. Bozeman, the present pastor, and Rev. Mr. Barnett, the Baptist minister. His body was laid to rest in the Midway Cemetery. The beautiful flowers which covered his grave expressed in a measure the love and esteem his friends had for him. We shall always think of him as a veteran of the Lord's army, serving almost seventy years. "He fought a good fight," and heard the welcome, "Well done, thou good and faithful servant, enter into the joy of thy Lord." To the heart-broken wife we extend our deepest sympathy in the loss of her dear, devoted companion; to the dear children, we offer, too, our deepest sympathy, hoping that their dear faces will ever be turned toward father and Heaven, and they'll meet him there.

"The beautiful Christian life he lived in our midst,
Will cast its influence into the young lives of today.
In the home, church and community, he will be missed.
We feel his spirit is with us though life has passed away."

A FRIEND.

CARD OF THANKS

We wish to extend, through the Advocate, our heartfelt thanks and appreciation for the many favors and expressions of sympathy shown us by our many friends everywhere, and especially do we want to mention the good people of Shubuta and our pastors and presiding elder; and most especially do we want to mention Mr. and Mrs. Schlwaight and Dr. Hand for their many acts of kindness during the illness and death of our good wife and mother, Mrs. Willie Cameron.

J. D. CAMERON,
JULIAN M. CAMERON,
WM. S. CAMERON,
HARRY CAMERON,
MARY CAMERON.

GOOD NEWS FOR THE BLIND

The American Bible Society is happy to announce that embossed volumes of the Bible for the blind may now be had in all systems at the special price of twenty-five cents a volume instead of at the former price of fifty cents. Thus the whole Bible in revised Braille, consisting of twenty volumes, may now be secured for $5 (the manufacturing cost is $47). The fifty-eight volumes of the Bible in Moon, the system used by older persons whose finger tips are losing their sensitiveness, can be purchased for $14.50 (the manufacturing cost is about $225). The new price of twenty-five cents a volume applies only where the purchase is made by or for a blind individual.

The difference between the selling price and the substantially greater cost price is met by designated gifts contributed to the American Bible Society. Such offerings enabled the American Bible Society last year to place in the hands of the blind over 4000 volumes in Braille and other suitable systems.—Exchange.

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WHERE no water must enter — where there can be no compromise with protection—builders turn to *metal.*

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The Clark may also be obtained in a perpetually guaranteed de luxe model of 10 gauge solid copper.

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Ask for booklet—"A Modern Interpretation of Age-Old Reverence."

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You can stop at the famous
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and enjoy its improved facilities and beautiful appointments at a rate of $2.50 per day for room with nearby bathroom or for $3.00 per day with private bathroom and only $1.50 per day for additional person in room. Other rooms at prices to suit all demands . . .
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Woman's Missionary Society

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READ THIS SLOWLY AND THINK

Does my life please God?

Am I studying my Bible daily?

How much time do I spend in prayer?

Have I ever won a soul to Christ?

Is there any one I cannot forgive?

Is there anything I cannot give up to Christ?

Just where am I making my greatest mistake?

How does my life look to those who are not Christians?

Am I doing anything I would condemn in others?

Have I found the joy, the peace and the calm that Jesus promised?

A MEMBER OF THE W. M. S.

MEETING OF ZONE NO. 3, MINDEN DISTRICT

The first quarterly meeting of Zone No. 3, Minden District, was held at Hall Summit, on February 11, 1931.

The meeting convened at 10 a. m. and was presided over by the zone leader, Mrs. Henry Marsten of Coushatta. Four of the five auxiliaries that comprise this zone were represented and a most cordial greeting was given the newly organized society from East Point.

Mrs. Sconyers, on behalf of the hostess auxiliary, extended a warm welcome to a number of visitors who were glad to have been with us.

Reports of the presidents were then heard and a general discussion of various phases of the work was entered into. "The standard of excellence" was presented by Mrs. Ashley Perry.

Too much cannot be said in praise and appreciation of the wonderful spiritual message brought by Mrs. Woodard, and also for the sweet story told by Mrs. Gillon.

We were grateful, too, to Brother Harvel, the presiding elder, for his attendance and for the words of praise and encouragement that he always has for the work that we are striving to do.

Campti was named as the next meeting place, and the subject, "The Missionary Cultivation Period," was selected for the theme topic.

The meeting closed with the singing of "God Be With You," and the benediction was pronounced by the Rev. J. L. Lay of Hall Summit.

MRS. ASHLEY HAZARD PERRY,
Supt. Pub., Coushatta Auxiliary.

AUXILIARY PRESIDENTS OF MONROE DISTRICT HOLD SESSION AT DELHI

A meeting of auxiliary presidents of Zone 2, Woman's Missionary Society, Monroe District, was held Tuesday afternoon, January 20, in the Methodist church at Delhi. Mrs. C. R. Abney, president of the Pioneer auxiliary and zone leader, presided. Mrs. Allen of Tallulah, zone secretary, was present, and also Mrs. F. B. Hatch, district secretary.

The object of the meeting was to plan definite work, especially to outline topics for programs for the quarterly zone meetings to be held during the year. The work was harmoniously and quickly dispatched in an informal round-table discussion in which all present took enthusiastic part. The first zone meeting will be at Tallulah, February 10, and the topic for the program will be "World Peace," and will be sponsored by the Lake Providence and Rayville auxiliaries.

There was a vein of sadness in the meeting in the absence of Mrs. Wilbur Kline, president of the Delhi auxiliary, who was to have been hostess to the meeting in her own home, but was suddenly called to the bedside of her father, who is seriously ill in Clinton. A telegram of sympathy was sent to Mrs. Kline. In the absence of Mrs. Kline and of the vice-president, Mrs. Frank Miles, who is ill, Mrs. Fannie Travis graciously and charmingly acted as hostess and made everybody welcome, thus contributing largely to the success and pleasure of a beautiful and delightful afternoon.

ZONE MEETING A DELIGHTFUL AFFAIR

Zone 3 of the Jackson District, composed of the women from the W. M. S. of Terry, Forst Hill, Capitol Street (Jackson), Florence, Star, Braxton, Harrisville, Bethany; D'Lo and Mendenhall, met for the first meeting of the New Year with the Mendenhall Methodist women last Tuesday. The delegates were served hot tea as they passed into the church, where each one received a warm welcome and were "tagged."

Rev. Chas. Strait, the Mendenhall pastor, conducted the devotional, closing with "A Charge to Keep I Have."

Mrs. P. H. Gates, of D'Lo, the splendid young leader for this year, came to the chair and Mrs. H. P. Gates of Mendenhall was elected recording secretary.

In well chosen words, Mrs. P. J. Murphy welcomed the delegates. Mrs. Barwick of Braxton, responding.

Just at this time the Zone had a treat, for the W. M. S. of Collins, accepting an invitation to do so, gave the Voice playlet. Mesdames Barnes, Corley, Walker and Miss Bryant not only charmed the audience but caused the non-subscriber to realize the beauty, the information, and inspiration to be secured from the reading of this magazine.

Capitol Street (Jackson) had charge of the morning program and as was suggested by the Council, discussed the various duties of each officer, with Mrs. J. C. Wood as leader and Mesdames Walker, Lamb, Herlong, Livesay, Morse, Chisholm and Edwards taking part.

Mrs. W. F. Mahaffey, our most efficient district secretary, in her message told of new members enrolled and new auxiliaries organized and the beautiful response that was given to the S. O. S. call, bringing up the deficit in finances. She urged the women to go forward, despite obstacles to overcome, in the extension of God's kingdom.

At the noon hour a social get-together was greatly enjoyed while Mrs. Irene Geiger and her local committee arranged the lunch.

The afternoon session opened with the song, "More Love to Thee." At this time Mrs. Middleton introduced the speaker of the hour, Mrs. A. F. Watkins of Jackson, who has served many years as officer in the various departments of the Woman's Conference with distinction and is now using her influence and her persuasive powers in the cause of the W. C. T. U. As Christian women, every one was strongly for "Prohibition Law Enforcement and Non-Repeal."

The audience stood in appreciation of the great work being done and gave to Mrs. Watkins as she departed "the Chautauqua salute."

Mrs. Middleton was named zone publicity chairman, and Braxton the next hostess church.

The hour of adjournment being at hand and as one expressed it—there must be an end to even "A Perfect Day," Mrs. Morse of Jackson was asked to dismiss us and in a most earnest prayer, she asked God's blessings on each and all.

ABERDEEN ZONE MEETING HELD AT PRAIRIE—STRONGS GETS NEXT GATHERING

The Woman's Missionary Society of the Aberdeen District held its first zone meeting of 1931 at Prairie, February 12, at 2 p. m.

Mrs Sam Ward, our efficient chairman, opened the meeting with a song, "Onward Christian Soldiers." Mrs. R. A. Tucker gave a very interesting devotional taken from Cor. Her discussion was centered on love and was very inspirational. Mrs. R. C. Noah led in prayer.

The roll call showed a large attendance. Aberdeen 19, Strongs 1, Tranquil 5, Prairie 6, Hamilton 10, and several visitors.

(Continued on Page 15)

ASPIRIN

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OTHINE DOUBLE STRENGTH

How One Woman Lost 20 Pounds of Fat

Lost Her Double Chin
Lost Her Prominent Hips
Lost Her Sluggishness
Gained Physical Vigor
Gained in Vivaciousness
Gained a Shapely Figure

If you're fat—remove the cause!

KRUSCHEN SALTS contain the 6 mineral salts your body organs, glands and nerves should have to function properly.

When your vital organs fail to perform their work correctly—your bowels and kidneys can't throw off that waste material—before you realize it—you're growing hideously fat!

Take half a teaspoonful of KRUSCHEN SALTS in a glass of hot water every morning—cut out pastry and fatty meats—go light on potatoes, butter, cream and sugar—in 3 weeks get on the scales and note how many pounds of fat have vanished.

Notice also that you have gained in energy—your skin is clearer—your eyes sparkle with glorious health—you feel younger in body—keener in mind. KRUSCHEN will give any fat person a joyous surprise.

Get an 85c bottle of KRUSCHEN SALTS at your druggist's (lasts 4 weeks). If this first bottle doesn't convince you this is the easiest way to lose fat—if you don't feel a superb improvement in health—so gloriously energetic—vigorously alive—your money gladly returned.

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE........Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE

We are still getting good news from the series of district institutes held in February. The workers have been made to feel that they have been appreciated and the board has been made to feel that the work was worthwhile. It is wonderful to feel the eagerness with which the church workers set themselves to a new task.

* * *

Three big days in the church right along. Epworth League Anniversary Day, the fourth Sunday in March; Sunday School Day, the third Sunday in April; College Day, the fifth Sunday in May. A fine program is available for each. It is hoped that every church in the conference, no matter how small, will make a serious attempt to observe each of these days. Epworth League Day, regardless of the existence of a League in your church or not. The young people and their work must be held before the church that they may be encouraged and helped.

College Day is far-reaching in its services. Its main objective is to tie each church and each college together with a sense of oneness.

* * *

The Missionary offering for last month was $200 behind the same month last year. If every Sunday school will send in an offering we will be sure to have enough available funds to do all the work planned. We need a steady increase in the number of the school observing.

* * *

The Meridian District Standard Training School, held at Meridian. March 8 to 13, was 35 less in credits from last year. It is a source of sorrow to the Board that those who feel cramped from the loss of employment are not willing to come to the schools and borrow books and use books together. This was illustrated in this school and part of its joy and pleasure was the studying of many of the persons from the same book.

* * *

Requests are coming in for Cokesbury classes this summer. We will not be able to meet all the demands and those who ask first will always be those who will receive the service.

* * *

Pray for the work and the workers.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Dear Brother Decell: Brother R. G. Lord, our very efficient executive secretary, asked the writer to send in the Board's items in his stead for this issue of the Advocate. Brother Lord is a very busy man doing the work for both of us duringthe last five or six weeks.

I am glad to say that I am regaining my strength gradually and that for a week or more I have been able to work three or four hours daily in our office. It is a trial on one's patience not to be able to do the work assigned by the bishop.. I hope to get back in the field in a week or so. I want to take this occasion to thank many of my brethren and friends for the message of felicitation and sympathy received during my illness. I am very grateful to God for the prayers of many righteous people, to the competent surgeon and nurses, to the hospital manager, and for the tender care of my good wife in behalf of my recovery.

I have just finished reading this week's issue of the New Orleans Advocate. It is filled with timely and vital articles of interest. The bishop's message is most disturbing, being an honest portrayal of unpleasant facts. It is a mighty challenge to all the people called Methodists to come now "to the help of the Lord against the mighty." It is a clarion call to a renewed consecration of both our lives and substance. May our Church not fail the world at this crucial moment. The only hope for distressed and perplexed humanity is Jesus Christ and his Church

The executive committee of the Board of Education and Missions are meeting today in New Albany, looking to the co-operation and co-ordination of the two boards, striving to eliminate duplications and over-lapping. This, I am sure, the brethren will do.

Brother A. T. Clanton has recently closed a helpful Cokesbury class at Woodland. There was a large enrollment—twelve or more receiving credits. He tells me that Brother Youngberg and his good people gave him hearty support. Brother Hammontree closed last week a large class at Vardaman, and is with Brother Pearson this week in a class on the Mashulaville charge. Should any of the brethren desire Cokesbury work, please let us hear from you. We would also like to hear from you if you are interested in a Daily Vacation Bible School. A Bible vacation school simply carries your Sunday school work over into week days. Try one this summer and see remarkable results. Again, if you desire to help your people finance the church work write for the pamphlet, "Working Together With God" It is full of fine suggestions.

Brother A. Y. Brown and his people are planting patches of potatoes. "Working Together With God" in growing potatoes. He will come pretty near getting his conference collections this fall. Watch.

Brother J. E. Stephens, chairman of our board, will "head up" our Sunday School Day Enterprise. He has set the goal this year at $2000. He and Brother Lord have perfected a plan that will make his estimate possible, provided the preachers and superintendents will give their co-operation. The work of your board depends largely upon the Sunday School Day self-examination, to repentance and offering. Let your Sunday School Day program be your "Rally Day"—sell your school to the people and let the pepole know how you are trying to serve them. Send in your orders for programs. They are free to you.

Sincerely,

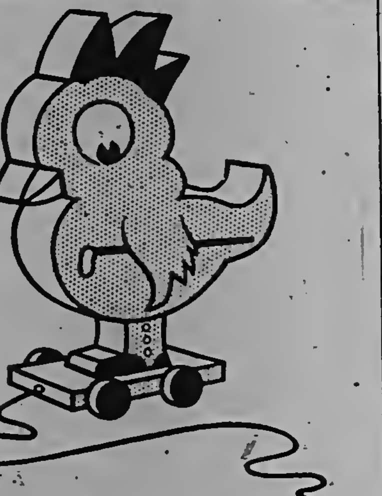
E. G. Mohler, Exten. Sec.

LOUISIANA EPWORTH LEAGUE

Dear Young People: The last few weeks have certainly been busy ones in our conference among our young people. Since my last letter to you. and I apologize that I have neglected you so dreadfully, I have been in all parts of the conference with varied interests.

The two weeks in March were spent in Efficiency Institutes in Shreveport and New Orleans. We had great times at both places. Our attendance fell short of that of last year, but the enthusiasm expressed by those there was the best ever. In Shreveport we had the pleasure of having on our faculty, Mrs. R. E Smith, Misses Louise Mitchell, Gladys Brownfield, Grace Gatewood, Elsie Jones and Reverend G. A. Morgan of Shreveport, and Reverend G. M. Hicks of Mansfield. Miss Merle Chitwood and Mr. M. M. Abernathy very capably directed the fun periods, and on the last evening Mrs. Smith conducted our closing devotional hour with a candle service. May I thank every individual who contributed to the success of the institute.

In New Orleans, we had the unusual pleasure of having Miss Ina C Brown from Nashville with us. I regret that she could give us only one week. She was delightful, and we feel much better informed after having listened to her wise council for one week. The other faculty members who assisted the field secretary were: Rev. H. L. Johns, Rev. D. B. Raulins, and Miss Helen Shriner of New Orleans, and Rev. J. B. Grambling of Hammond. The St Patrick's banquet; on Friday evening, and the closing devotional



Restless CHILDREN

CHILDREN will fret, often for no apparent reason. But there's always Castoria! As harmless as the recipe on the wrapper; mild and bland as it tastes. But its gentle action soothes a youngster more surely than a more powerful medicine.

That's the beauty of this special children's remedy! It may be given the tiniest infant — as often as there is need. In cases of colic, diarrhea or similar disturbance, it is invaluable. A coated tongue calls for just a few drops to ward off constipation; so does any suggestion of bad breath. Whenever children don't eat well, don't rest well, or have any little upset—this pure vegetable preparation is usually all that's needed.

Fletcher's
CASTORIA

• BIG PROFITS
For Your Church Organization
GOTTSCHALK'S
METAL SPONGE
REG. U. S. PAT. OFF.
"The Modern Dish Cloth"
—WRITE FOR FULL INFORMATION—
METAL SPONGE SALES CORPORATION
DEPT. W. LEHIGH AND MASCHER STREETS PHILA.

HOLMES
39TH
BIRTHDAY SALE
BEGINS MONDAY
and ends April 4th

No Better Easter Gift
Bibles - Testaments - Portions
For Home, Church, School, Missionary Work
AMERICAN BIBLE SOCIETY
Agency Among the Colored People
New York, N. Y. - Bible House, Astor Place
Atlanta, Ga. - - 56 Gammon Avenue, S. E.
Charlotte, N. C. - - - 403 East 3rd Street
Cleveland, Ohio - - - - 2316 East 55th Street
Houston, Texas - - - - 1015 Heiner Street

"BEST MEDICINE I HAVE EVER USED"

Only Remedy To Ever Have Done Me Any Lasting Good

Mrs. Lula Patterson

"I am glad to make this statemet in behalf of Miller's Herb Extract, formerly called 'Herb Juice'," says Mrs. Patterson, Birmingham, Ala. "This medicine has done me more good than anything I have ever used, and I have tried everything that promised relief with no results to speak of. When I began using Herb Extract I was underweight, and lost considerably in weight and strength, felt weak, nervous and badly rundown all the time. Each day I was in misery. I carried on with my work as best I could, just didn't want to give up, but it was agonies for me while I endured it. Friends knowing of my poor state of health, advised me to try a bottle or two of Herb medicine. They told me of numerous cases where it has actually brought health and strength to people when everything else had utterly failed to do any good. I started on the Herb medicine immediately. And to my surprise, I begun to improve rapidly and my continued use of this remarkable remedy has restored my health. I am free from constipation, bowels are regular, stomach is in fine condition. I sleep fine and eat hearty three times a day, have lots of energy; this means so much to me. I am actually gratified, beyond words to express, over my improved condition of health."

You don't need any pills with this medicine. It's a real medicine within itself, and guaranteed to give results.

A medicine you can take three or four bottles of without seeing any results is not much medicine. Miller's Herb Extract (known as Herb Juice) gives overnight results. Get it at your druggist.

LUZIANNE
Both for $1.00

4
CUPS
4
MINUTES

NEW

New Orleans Coffee-Maker Brews French Drip Coffee QUICK!

LUZIANNE

GENUINE NEW ORLEANS COFFEE

You can now make, in your own home, genuine New Orleans Coffee as delicious as the coffee for which New Orleans is famous.

The Luzianne New Orleans Coffee-Maker brews 4 cups of perfect coffee in 4 minutes.

Ask your grocer. Or send $1.00 and your grocer's name to us.

Wm. B. Reily & Co. Inc

640 Magazine St., New Orleans, La.

bour closed out a week of great fellowship together.

The best news I could possibly give you this week is that you have a great treat in store for you. We have been talking about our Christian Education Conference, to be held in Alexandria on April 7-8. Of course we knew that we would have a great time together, but, when we learned that we were able to secure three Nashville staff workers for our program, we increased our enthusiasm and expectations about tenfold. You young people will be especially thrilled to learn that our new Young People's Secretary, Dr. Water Towner, is to be in our division. Now, I want every E worth League officer, every Sunday school officer, or teacher in the young people's department, everyone interested in the youth of your church, to make plans now to come. We are anxious for the adult, young people, and elementary departments to have full representation.

The program opens Tuesday morning at 10 o'clock, and classes Wednesday at 11:30 a .m. Special rates may be secured at hotels.

Some fine reports have come in from the field concerning Anniversary Day and its observance. I am sorry to report that only forty preachers have returned the postal card I sent out, concerning the date of observance. This information would help me greatly. We are hoping that every Methodist church in the conference observes Anniversary Day in some fitting manned at as early a time as possible, so as not to intrude on other dates.

What is your League chapter doing about paying the remainder of its pledges to Missions and Conference Promotion? Our General Board has set the month of May for the time of finishing up our Missionary Special, and we are hoping that all chapters will pay up on their Conference Promotion pledge before the last of April. Don't let Assembly time find you behind on pledges and no way to raise money for your delegates to the two greatest assemblies we have ever held for the youth of our church. Mark June 10-16, Young People's Assembly, and June 17-23, Hi-Assembly, on your calendar. Plan now to be there. For all young people of our great church.

We will be looking for you in Alexandria on April 7. Keep us posted with your chapter activittites, union meetings, social stunts and any news that you would like the world to know about.

Remember this jingle:

"You say, my lad, that it can't be done,
What you say isn't true.
You mean, my lad, it can be done—
But—it can't be done by you."

Sincerely,
Your Field Secretary,
ELIZABETH LANGFORD.

STOMACH UPSET, SOUR? THIS WILL COMFORT

Don't let sour stomach, gas, indigestion make you suffer. And don't use crude methods to get relief. There's no use when millions know the quick way; the pleasant, harmless way.

Just take a spoonful of Phillips Milk of Magnesia in a glass of water. It is alkali in the best form. It neutralizes many times its volume of excess acid—and does it instantly. It will probably end your distress in five minutes. Then you'll know what to do the next time. Crude, harmful methods will never appeal to you again.

Phillips Milk of Magnesia is the perfect way to end digestive disorders due to excess acid for men, women, children—and even babies. It's the method doctors endorse; which hospitals use. For fifty years it has been supreme.

To know the many important uses of Phillips Milk of Magnesia is to keep a bottle in the house, always. Full information with each bottle. Your drug store has the 25c and 50c sizes. Insist on the genuine. A less perfect product may not act the same.

PSORIASIS

Is a stubborn skin disease. I suffered with it for years. Write R. S. Payne, Covington, Ky. P. O. Box 95.

NORTH MISSSISSIPPI EPWORTH LEAGUE

Dear Young People: From time to time we have had something to say about our devotional programs. We believe that these programs will mean much more to the young people if they help make the programs out themselves. Here is a program on Worship which was worked out by the Epworth Hi-Leaguers of Coffeeville, with some suggestions from the counsellor and the pastor. It was one of the most effective programs that we have had in some time:

1. Hymn—"Day Is Dying in the West."
2. Announcements.
3. Hymn—"O Worship the King," played softly while the young people had their heads bowed.
4. What is worsbip.
5. Worship through music.
6. Hymn—"Jesus Calls Us."
7. Worship through Scripture.
8. Scripture quotations on Worship.
9. Worship through prayer.
10. Sentence prayers.
11. Worship through service.
12. Hymn—"Help Somebody Today.
13. League Benediction.

We give you this to show you that, with a little help and encouragement from the adults, the young people can work out their own programs. One thing that made this program effective was the fact that those who were on the program DID NOT READ THEIR PARTS. They simply got up and said what they had to say. That is very essential to the success of our devotional programs.

The young people in some of the churches over the conference are exchanging programs. That is a splendid idea. It encourages the young people in their work and it helps to develop the spirit of friendship among the young people of our church: They come to know and appreciate each other better by these friendly visits. We are glad this type of work is being done. Twenty-six young people from one of our very small towns went to a neighboring town about a week ago and put on a program. That helps to convince me that our young people will go and do the work of the church as well as going to the picture show if we will only give them an opportunity. We ought to make the church work as attractive as possible, of course. We ought to challenge our young people.

What are we going to do about Sunday School Day? Are we going to make it one hundred per cent in the observance of this day? The Board of Christian Education needs money with which to carry on its work. Let us observe Sunday School Day and give to our Board of Christian Education the support which it deserves

Yours sincerely,
WM. L. ROBINSON.

Would Not Be Without Jar of Vicks for Anything, a Missionary Writes

"We Assure You That Vicks Has Been a Great Blessing to Us," Says I. V. Larson

Enthusiastic faith in the efficacy of Vicks VapoRub is declared by I. V. Larson, writing from his mission post at Laichowfu, Shantung, China.

"We wish to assure you," he says, "that we would not be out of a bottle of Vicks Salve for anything. It was a boon to me during my recent illness. It is a wonderful remedy! We always use it when the children have the least cold. It has been a great blessing to us. May God bless your remedy."

Vicks has indeed been blessed in the public confidence all over the world. Since it was originated 25 years ago, by Lunsford Richardson, Vicks has achieved remarkable success. From an humble beginning in the back room of a country drug store, it has become the most widely used cold treatment of its kind in the world.

How customs do change—even in medicine! In Mr. Richardson's day, it was the custom to treat almost every human ill—even colds!—with heavy doses of internal medicine. Then came his discovery of Vicks—the modern external treatment for colds. Today, the whole trend of medical practice is away from needless "dosing."

Just rubbed on, Vicks attacks colds two ways at once: (1) Through the skin like a poultice or plaster; and (2) Its medicated vapors, released by body-heat, are breathed in direct to irritated air-passages.

There being nothing to swallow, Vicks cannot, of course, disturb the most delicate digestion as constant "dosing" so often does. This has made it, from the first, the favorite of mothers in treating children's frequent colds.

Of course, Vicks is equally good for the cold troubles of adults, too.

Missionary picture of a young Korean student of the old school. His hat betokens the scholar—sent us by Dr. Marian B. Hall

Mississippi Orphanage News

REV B. F. LEWIS, Editor

Easter Offering

It has been a custom almost from the beginning of this Home for our churches to take an Easter offering for the maintenance fund. For several years past, this offering has been partly sidetracked for other interests, but there is nothing in the way this year, and we hope ALL our churches will remember us this year.

The receipts during the summer are never equal to the expenditures, and this special offering greatly aids us in carrying on the work. Information has been mailed to each pastor and Sunday school superintendent, "that you might not forget."

Meeting of Quadrennial Orphanage Committee of the Mississippi Conference

Four years ago, the Mississippi Conference decided that this orphanage was of sufficient importance to command a Quadrennial Board to look after its interest, instead of an annual committee. At Vicksburg last November our second Quadrennial Board was appointed. We have found it far superior to an annual committee appointed at each Conference, sitting once, and often then for only an hour, sometimes less.

It has been the custom for this committee to visit the Home on invitation of the superintendent once or twice a quadrennium, to see for themselves just what we have and are doing, so their reports to the Conference will be based upon what they know, as well as what the Board of Directors report to the Conference. Such a meeting was had the first of March. The Committee spent a full day with us, going over the entire plant in the city, and touring the farm. They saw all.

This tour, of course, provoked questions which gave them a clear insight into our achievements and needs as nothing else could.

Several things result from this quadrennial committee and these visits.

First and foremost, it gives this Home, not merely seven foci in the persons of the directors, some of whom sometimes do not attend the annual meetings, but fourteen additional points of contact—twenty-one in all. Twenty-one men and women who know the Home, by personal contact, is better by far than seven.

Again, when it comes to the nomination of directors when a change is necessary, this committee has a year to think over these changes and select those best for the vacancies.

Further, when these annual reports are made to the Conference, the Conference knows it is getting ripe judgments from the men who know from long service what is needed by way of legislation.

The advantages already derived from this change have been so great we would not go back to the old method.

A Child's Plea

In the Epworth Orphanage Record, published in the interest of the Epworth Ophanage, Columbia, S. C., W. D. Roberts, superintendent, we find a splendid article from which we take this:

"If a child should come to your door today stating that his parents were dead and that he was hungry, you would gladly share with him whatever food you might have. Not one of you would turn a deaf ear to his request for bread. The cry of the orphan is in the land."

Over four hundred have knocked at our doors within the past eight months and been turned away for lack of funds with which to care for them.

Could we, as a church, have done better? Only a small sum from each Methodist church in Mississippi each month would have opened our doors to many who have gone hungry this winter.

An Appreciation

Last year our very good friend, Mrs. Edgar Goodwill of Osyka, Miss., passed to her reward. Since the issue of our column the executrix sent us a check from the estate, a sum left us in the will of this friend. Under the laws of our State, this could have been withheld, as has been done in one or two cases within the pass few years. But no, the executrix was also a good friend, also loyal to the last wishes of a dear relative.

This bequest was gratefully received and has been applied to the needs of this Home. We cherish the memory of Mrs. Edgar Goodwill.

"Their Works Do Follow Them"

A few weeks ago we read an editorial in a secular paper which impressed us greatly. A man of some means had died. The will was probated. The fortune was left almost entirely to relatives. Commenting on that fact the editor asked why men did not let their money carry on their good works after they were gone?

Through the good providence of God, wealth is amassed. After having enjoyed for a season, it is as little as a man can do to let his money help God's work after he can have its use no longer. We erect immense buildings bearing our name, we put tombstones at the head of the graves of our loved ones, and in other ways perpetuate their memory. Why not perpetuate it in a helpful way?

A few years ago a gentleman died in our State. On his deathbed he asked that no flowers be sent to his funeral, but all the money which would be spent that way "be sent to the Methodist Orphanage to help in that work."

Had you thought how easy it would be to emblazon your name on God's honor roll? Four thousand dollars invested at five per cent will perpetually care for one child in this Home up to the college career. Six thousand dollars invested at five per cent will not only carry a child to college, but give it a college education.

We have several friends who send us ten dollars each month to help care for a child. One friend sends us regularly twenty dollars each month. These will live in the lives of future generations.

Why not join the noble band and also live in the life of these children?

Nature Study Group and Methodist Orphanage Pupils Present Washington Program

The members of the Nature Study Group of the Woman's Club, Mrs. Eure Weston, leader, with others interested, numbering more than two hundred and fifty persons, Friday afternoon visited the Methodist Orphanage and with the pupils of the school there, planted a beautiful large cherry tree in memory of George Washington.

Dr. B. F. Lewis, superintendent, offered the invocation, followed by Mrs. W. C. Heathman, who presented the cherry tree with fitting words. Mrs. O. P. Bartee, president of the Woman's Club, very beautifully told of Washington, his love for trees and other features of his life. Mr. Merrill placed this tree, the first planted under the direction of this group.

The guests were met by Callie Bane, Aline Grace, Frances Cochran, Rose Carpenter, Mattie Mae Bishop, and Mary Frances Walton, who gave each lady a miniature George Washington hat and hatchet made by the fifth and sixth grades.

An interesting program was rendered by the members of the seventh grade, assisted by other students of the school. Robert Green, as George Washington, delighted the audience in a pantomime "The Cherry Tree.". Roy Lott and Middie Mae Hill, as Mr. and Mrs. Washington, ably assisted him. Four seventh grade boys, Jim Credle, Roy Lott, William Brand and Robert Green, told the horrors of having to tell the truth and nothing but the truth in a playlet, "George Washington's Truth Club.".

Others having parts on the program were: Gladys Morris, Bertha Morris, Thelma Schwem, Cordie Mander, Laura Hill, Alice Brasher, Thelma Curran, Floy Harris, of the seventh grade; Junior Nolen, first grade; Vena Cook, Anabel Short, Doradeen Holifield, Lillian Deel, and Virginia Goodwin, second grade; and Thomas James, third grade.

The program was under the direction of Miss Nannie Little, principal, and seventh grade teacher; Miss Lena Allison, county music supervisor, piano.—Jackson Clarion-Ledger.

Southern Methodist Orphanage Conference

The Southern Methodist Orphanage Conference will meet in Richmond, Va., before the next issue of our paper. Several of the Home staff will attend. A full account will be given in the May issue of the Advocate. These Conferences have meant much to the orphanage work of our church—more in the days to come than in the past.

Octagon Coupons

Mrs. Alma G. Riley

The coupons have been coming in, but not as rapidly as we would wish they might. Just a few places have "remitted," although we know that practically every church in the State is working in the campaign. I am sure that you have not sent them because you are holding on until all shall have turned in their collection. May I suggest that you have someone drive and gather them up, if possible, so that we may have AT ONCE your number to be counted in with the grand total for this shipment. We shall begin shipping in a few days—let us hear from you, PLEASE!

The children of the Methodist Orphanage will broadcast on four consecutive Mondays from Station WJDX, Jackson, Miss., kilocycles 1270, from 1 to 1:15 p. m. each date. The pro-

(Continued on Page 15)

Idea Worked!

Wise mothers find the things that keep children contented, well, happy. Most of them have found they can depend on one thing to restore a youngster's good nature when he's cross, fretful, upset.

The experience of Mrs. Wm. Charleston, 903 Gilmore Ave., Kansas City, Kans., is typical. She says: "I have used California Fig Syrup with Annie and Billy all their lives. Whenever they're constipated or bilious it has them comfortable, happy, in a jiffy. Their wonderful condition proves my idea works."

Physicians endorse the use of pure vegetable California Fig Syrup when bad breath, coated tongue, dullness, feverishness, listlessness, etc. show a child's bowels need help. Weak stomach and bowels are toned by it; a child's appetite and digestion are improved.

The *genuine* always bears the name *California* for your protection.

CALIFORNIA FIG SYRUP
LAXATIVE-TONIC *for* CHILDREN

For COLDS And ACHING

TAKE Capudine at once for fresh colds and aching. It relieves the aching head and back and reduces tendency to congestion and feverishness, soothes the nerves and promotes quicker recovery. Contains no narcotics. Does not upset the stomach.

10c, 30c and 60c bottles at drug stores

CAPUDINE--Liquid

FREE TO ASTHMA SUFFERERS

Free Trial of a Method That Anyone Can Use Without Discomfort or Loss of Time

We have a method for the control of Asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as occasional or chronic Asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should help you.

We especially want to send it to those apparently hopeless cases, where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show everyone at our expense, that our method will end all difficult breathing, all wheezing, and all those terrible paroxysms in many instances.

This free offer is too important to neglect a single day. Write now and begin the method at once. Send no money. Simply mail coupon below. Do it to-day.

FREE TRIAL COUPON
FRONTIER ASTHMA CO.,
652K Frontier Bldg., 462 Niagara St.
Buffalo, N.Y.
Send free trial of your method to:
....
....
....

MISSISSIPPI ORPHANAGE NEWS

(Continued from Page 14)

grams will be on the following days:

March 16.
March 23.
March 30.
April 6.

Please tune in at the hour given above and tell all your friends to do so. The children will sing and there will be discussions of the coupon campaign, what it is, how it is coming along, etc.

There has been arranged between the manufacturers of Octagon products and the makers of Borden's Milk for a courtesy interchange of coupons on Magnolia condensed milk and Pearl evaporated milk. If you are a user of canned milk, ask your dealer for these two brands, save the label and send to us.

We are in receipt of letters from friends in various States, sending us coupons and saying their churches are interested in helping us. More have come from Louisiana than any other State, and this interest makes us most happy. We have just received a letter from Alabama saying, "I read in the Mobile Register an article telling of your Octagon coupon campaign, and we wish to co-operate with you in this." We understand that several churches in New Orleans, Monroe and Baton Rouge are assisting. To all we give most sincere thanks. You have no idea how this outside help "heartens" us to drive on in our stupendous task.

There is nothing that arouses people from lethargy like a contest, and there is nothing that people enjoy quite like a "race." So, why not each church challenge some other church, of equal size, or one charge challenge another charge? Please write us that you have done this, for we wish to keep a register as to how you come along. One dear elderly lady writes us, "I am getting as much fun out of this coupon campaign as a sixteen-year-old girl out of a new spring hat." She has not said so, but I know she has a rivalry on with some one. Go ahead and get up a contest. You will get lots of fun and the orphanage will get lots of coupons! And that is what we are chasing now—the coupon!

Some of the high lights up to the present are—for the month of February:

Galloway Memorial, Jackson, turned in 24,470 coupons with the leading circle of twenty women bringing in 5000; the next highest brought 3300.

Fanning charge, Mississippi Conference, brought 1200; Florence charge, Mississippi Conference, brought 1500.

One of your 5 danger spots
……, STOMACH

Here is where food is made available to keep your body strong. And here is where Indigestion, that age-old enemy of human health, arises, and in its various forms taxes the skill of medical science to prescribe the proper remedies. A healthy digestion is necessary to an entire bodily well-being. There are many ailments of other organs which may cause serious stomach troubles. Merely dosing the stomach gives only temporary relief. You should tone up your entire physical system. Dr. Pierce's excellent tonic has the indisputable evidence of sixty years of success back of every bottle. Ask your dealer for **Dr. Pierce's Golden Medical Discovery,** in liquid or tablets.

CONSTIPATION ILLS

Black-Draught Praised By Illinois Woman Who Tells of Its Many Uses In Her Home.

Cairo, Ill.—"I have used Black-Draught in my home for fifteen years, and it is a splendid medicine," writes Mrs. Bernice Brack, of 230 Thirty-second Street, this city. "Sometimes I am subject to colds and constipation, and I find it to be the finest thing for this.

"My mother used Thedford's Black-Draught in her home for years, and it was there that I began taking it. She thought it was so good that she had me to use it, and I have never found any medicine that would take its place satisfactorily.

"I find Black-Draught fine for sour stomach and gas. A few doses taken for several nights rid the system of poison due to constipation and it makes me feel like a new person.

"I try to keep Black-Draught always on hand, and I treat all small illness with it. I can certainly recommend it for I have found it very good and dependable."

In thousands of families, this medicine has a corner all its own on the medicine shelf.

Thedford's Black-Draught contains no chemicals. Composed of pure botanical roots and herbs.

Get the genuine Thedford's Black-Draught which has been in use nearly 100 years.

NC-233

Thedford's
BLACK-DRAUGHT
for Constipation, Indigestion, Biliousness

FROM MERIDIAN DISTRICT

Dear Brother Decell: Perhaps you would like to know how we are getting along over here in the East, from whence the wise men came—and some otherwise, perhaps. Well, most of us are "sorter about," as Mr. Tom Hicks would say.

I have finished my first round of quarterly conferences for the current Conference year, and, in most places the prospect pleases. Only three charges reduced the pastor's salary. Scooba advanced. The rest have "held their own."

The district stewards' meeting, which was held in Central Church, Meridian, and which was participated in by the pastors, and a large number of charge lay leaders, was one of the best meetings of its kind I have ever attended. Without any objection being raised, the formulating of a schedule of distributing the allotments for Conference and General Work to the several charges on the district was submitted to a committee of three district stewards, and their plan was adopted without a dissenting vote.

Some began at once, putting on a system of cultivation looking to full collections, and some charges have made some collections on the benevolent claims.

The Missionary Institute held at East End Church, Meridian, was largely attended, and was quite an inspirational meeting. Mr. W. D. Hawkins, our district lay leader and Conference missionary secretary, made two helpful talks, and Rev. B. L. Sutherland, pastor of Central Church, preached a masterly sermon on the Mission of the Church. All the study books, Methodism and Kingdom Extension, that were sent to the seat of the institute were soon taken and orders were given for many more. Classes are being formed, and the book is being studied, and plans are being projected for full collection of the quotas for Kingdom Extension.

A very helpful Christian Education Institute was held at Hawkins Memorial Church, Meridian, February 4, under the leadership of the inimitable Rev. J. C. Chambers and his co-workers, which was largely attended. A Standard Training School is to be held at Central Church beginning March 8. We are expecting great profit from that school.

Influenza has stalked forth throughout the District and laid a heavy hand on some of our preachers and many of our laymen and has reaped a heavy toll in places, yet the work moves apace quite satisfactorily. Our preachers are optimistic and courageous, and are laboring indefatigably. Many of the laiety are responding wholeheartedly to the calls being made upon them by the church, and a degree of success is being achieved. No special revival meetings have been held yet, but some genuine revivals are being experienced in the regular worship hours—souls are being saved, and the saints are having their Christian experience enriched.

Despite the continued financial depression, and several bank failures, financial reports made at the quarterly conferences are well nigh up to the standard of last year. We thank God for this auspicious beginning. In his name we face the future and in his strength, we expect to win a great victory this year.

T. J. O'NEIL.

SEASHORE DISTRICT

The Seashore District Christian Education Institute met at Second Church, Gulfport, Thursday, February 19, 1931. There were 122 delegates representing 22 charges. Rev. John C. Chambers announced that it was the largest in point of attendance yet held.

All the preachers of the district were present, save four. Rev. V. G. Clifford, Rev. E. B. Flurry, Rev. W. B. Hollingsworth and Rev. J. W. Moore failed to answer the roll call. Brother Clifford was detained because of illness.

The discussion group leaders were enthusiastic over the interest shown in the new plans. They reported that new ideas and new inspiration resulted from the conference. Mrs. W. H. Hawkins, Miss Doris Alford, Mrs. C. P. Nesbit and Rev. J. C. Chambers, of Jackson, with Rev. J. B. Cain, of Forest, and Mr. O. C. Hull, of Lawrence, composed the faculty.

Quite a bit of attention was given to the missionary aspect of the work and the consensus of opinion was that as a result of the unified system of education our Sunday schools would make increased progress this quadrennium.

Rev. T. R. Holt and the members of Second Church very royally entertained the members of the Institute with lunch during the noon hour.

March 29-April 3 were announced as the dates for the Seashore District Leadership Training School to be held at the schoolhouse on the grounds of the Seashore Methodist Assembly.

JAMES W. SELLS,
Reporter.

W. F. GRAY'S GENUINE OINTMENT PRICE 25¢ NASHVILLE, TENN.

Gray's Ointment

With its soothing, healing antiseptic action, is a most effective remedy for cuts, bruises and skin troubles. At all drug stores. For free sample write

W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

The following program was given:

"The program of work for the office as president," by Mrs. J. L. Shell of Aberdeen.

"Why Is My Office as Corresponding Secretary Important," by Mrs. Price.

"How To Get the Best Results as Superintendent of Literature and Publicity," by Mrs. Pope of Aberdeen.

"The Great Importance of a Wide-Awake Responsible Treasurer and Their Duties," by Mrs. Green of Prairie.

"The New Plan of the Children's Work," by Miss Era Simmon of Hamilton.

"Presentation of the Voice," by Mrs. J. A. Price.

After the program the Octagon soap plan was discussed and announcements were made about the Council at Memphis and the Conference at New Albany.

MRS. C. N. KOLB,
Zone Sec.

Doctor's 3 RULES
Big Help to Bowels

What a joy to have the bowels move like clockwork, every day! It's easy, if you mind these simple rules of a famous old doctor:

1. Drink a big tumblerful of water before breakfast, and several times a day.
2. Get plenty of outdoor exercise without unduly fatiguing yourself.
3. Try for a bowel movement at exactly the same hour every day.

Everyone's bowels need help at times, but the thing to use is Dr. Caldwell's Syrup Pepsin. You'll get a thorough cleaning out, and it won't leave your insides weak and watery. This family doctor's prescription is just fresh laxative herbs, pure pepsin and other helpful ingredients that couldn't hurt a child. But how it wakes up those lazy bowels! How good you feel with your system rid of all that poisonous waste matter.

Clean up that coated tongue, sweeten that bad breath, and get rid of those bilious headaches. A little Syrup Pepsin will soon free the bowels from all that waste matter that makes the whole system sluggish. You'll eat better, sleep better and feel better.

You'll like the way Dr. Caldwell's Syrup Pepsin tastes. The way it works will delight you. Big bottles—all drugstores.

DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

FROM MAGEE, MISS.

Dear Brother Decell: It is indeed a pleasure to write you of the progress being made on the Magee charge.

Immediately after Conference our Board of Stewards adopted the budget plan—paying sixty per cent to ministerial support and forty per cent to the benevolences.

At the first quarterly conference we reported this had been done, and the money for the benevolences sent to Brother W. D. Davis, Conference Treasurer.

We are making every effort to pay one-twelfth of the budget each month and forward the money for the benevolences regularly.

We have no rich members, unless we count a great love, a loyal enthusiasm and a spirit of sacrifice; in this we have great riches.

Brother Holyfield has hilarious enthusiasm, which is spreading over his charge.

Brother Holyfield preached several sermons on Methodism and Kingdom Extension and also taught the book to the Woman's Missionary Society and to the Epworth League. Brother Williams taught it to the W. M. Williams Bible Class.

On Sunday, Feb. 1, Brother Holyfield preached a great sermon on "Faith and Loyalty" and took the free-will offering. The full quota of $185 was over-paid in cash and subscriptions. $100 has been sent to the treasurer, J. F. Rawls, Nashville.

Every department of the church made a contribution, the Epworth Juniors contributing from 25 cents to $1 each, and all the Sunday school classes made contributions.

Fifty copies of "Methodism and Kingdom Extension" were sold.

Our people said: "This is the best book we have had on the subject." We have read it and enjoyed it, as the results prove.

Our committee is working for Advocate subscriptions and will send you a good list soon. I do not remember when I first read the Children's page in the Advocate. During the years it has been like a dear member of the family living in the next block and coming to spend the day with us each week. We love the Advocate; it grows dearer as the years go by.

MRS. W. M. WILLIAMS.

Magee, Miss.

$1000 REWARD

Now that we are going to throw on our 58 cent tables all the remaining 1931 Spring and Summer patterns of the genuine $1.40 a yard Beverly prints (which we are going to sacrifice to obtain the permanent custom of Christian Advocate readers) someone may say "It can't possibly be pure silk at that price! **Too good to be true!**" So we offer you $1000 cash to test it in every way, and if you find anything in it but pure silk, pure dye, the $1000 is yours.

ON APPROVAL. No money until after you get it, and none then if you choose to return it.

ALL PURE SILK

For this sale only we will mail you any number of yards, any colors, just on your personal word, without money, just for inspection. If fully satisfied mail us

58c. a Yard

Buy all you can for the future.
1a. Navy Blue with bright flowers.
1b. Navy blue, with quiet, small pattern.
3. Black with colors. 3a. Black with white.
3b. Black and white small checks.
4. White ground with colors. This is the most beautiful.
5. Green predominating.
6. White ground with black.
7. Tan ground. 8. Medium blue ground.

Will outlast, outwash and outshine the heavy crepes and tub silks two to one. Nationally advertised at $1.40 a yd. To prove that every number is wonderfully beautiful, let us send you a piece quickly for your inspection. To introduce our silk thread we are giving a regular spool to match.

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545 Fifth Ave., N. Y. City

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Coupon for Printed Silk on Approval
CRANE'S SILKS, INC.,
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Without obligation to keep it send me...... yards Color No. ....Beverly Prints (all pure silk) at 58 cents per yd. on approval. Rush.

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Rates are adequate and assets over 100% of legal reserve required.

Local medical examination not required, but questionnaire used instead.

If full information is desired, write to-day to
J. H. Shumaker, General Secretary
808 Broadway, Nashville, Tennessee

REPORT FROM THE ORPHANS' HOME QUADRENNIAL COMMITTEE

The Committee visited the Methoistd Orphanage at Jackson, Miss. on March 5, 1931, meeting a most kindly welcome by Rev. B. F. Lewis, manager, and his co-workers, and finding tthe children well, clean and seemingly happy. The conditions of the Home grounds, etc., were the very best. We also visited the farm home and found conditions out there just as satisfactory as at the home proper, with the exception of the manager at the farm home was sick. We hope he is well by this time.

There are two hundred children in the Home, being well cared for in every way, and others are waiting, but cannot be received because of the need of furniture, beds, and finances.

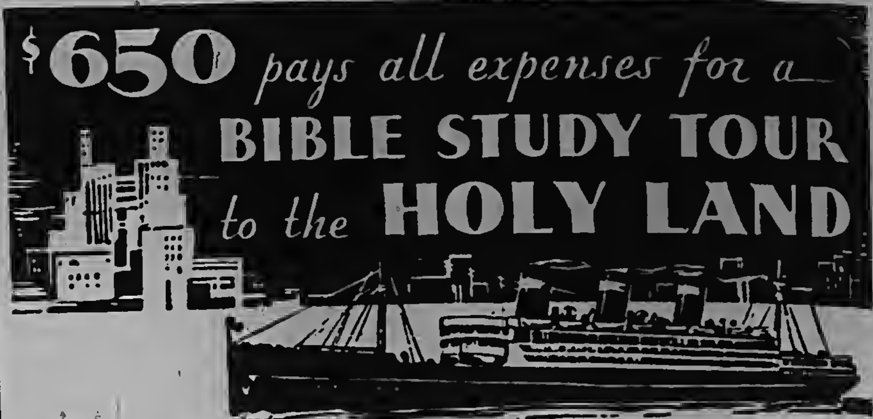
Respectfully,
J. W. THOMPSON, Chairman;
DAN P. YEAGER, Secretary.

NORTH MISSISSIPPI CONFERENCE

Greenville District—Second Round

Lake Cormorant and Robinsonville, at Robinsonville, Mar. 29, a. m.; Q. C., p. m.
Clarksdale, preaching and Q. C., Mar. 29, p. m.
Duncan and Alligator, at Alligator, Apr. 5 a. m.; Q. C., p. m.
Friars Point and Lyon, at Friars Pt., preaching and Q. C., Apr. 5, p. m.
Cleveland, Apr. 12, a. m.; Q. C., p. m.
Leland, preaching and Q. C., Apr. 12, p. m.
Rosedale and Benoit, at Benoit, Apr. 19, a.m.; Q. C., Apr. 29, p.m.
Lula and Dundee, at Lula, preaching and Q. C., Apr. 19, p. m.
Dubbs and Evansville, at Evansville, Apr. 26, a. m.; Q. C., afternoon.
Tunica, preaching and Q. C., Apr. 26, p. m.
Gunnison and Hillhouse, at Hillhouse, May 3, a. m.; Q. C., p. m.
Merigold and Sherard, at Sherard, preaching and Q. C., May 3, p.m.
Shelby, May 10, a.m.; Q. C., p.m.
Shaw and Litton, at Shaw, preaching and Q. C., May 10, p.m.
District Conference, at Tunica, May 7-8.

E. NASH BROYLES, P. E.



Sailing from New York July 2
with Dr. J. B. Grambling

HERE IS an opportunity to combine a glorious two months' vacation with the inspiration of Bible Study in the Holy Land.

A Non-commercial Christian educational organization, the Travel Institute of Bible Research, has arranged this trip to the Holy Land at minimum expense. Now it is possible for every Christian man and woman to visit the lands of the Bible—to enrich their lives with the more intimate knowledge of the Scriptures.

Dr. J. B. Grambling Will Lead Us

Dr. Grambling is pastor of the Methodist Episcopal Church at Hammond, Louisiana. His lectures on shipboard and in the Holy Land will be an inspiration to all of us.

We Shall Visit

Ponta Delgada (Azores)
Madeira
Athens
Salonica
Constantinople
Joppa
Jerusalem
Hebron
Mizpah
Nazareth
Bethsaida
Lydda
Jericho
Emmaus
Shechem
Sea of Galilee
Damascus
Michmash

We shall sail from New York. We shall stop at the Azores, Madeira and various Mediterranean ports with time ashore. In the Holy Land, we shall study the Bible with Dr. Grambling and the Institute staff, all graduates of American universities or seminaries. Their knowledge of the Bible and the country will add immeasurably to our trip.

Bible names and places will become alive. All doubt and indifference will vanish like a cloud before the morning sun. Indeed, what greater inspiration could there be than to walk down the very paths made sacred by His holy feet, to worship in Capernaum, to climb the sides of Olivet or sit in Gethsemane.

All worry is left behind. The Travel Institute of Bible Research takes care of all of the details of travel. All arrangements are made for you. $650 pays all expenses. Everything is included—even visas for your passports. You know in advance just how much you will spend.

Do not miss this wonderful opportunity. A vacation trip half way round the world and a chance to prepare for greater Christian service. You CAN do it. Write today to Dr. Grambling or send the coupon.

SEND THE COUPON TO-DAY

European extensions, trips round the world and other Holy Land tours are available at low cost through the Travel Institute of Bible Research

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Please send me without obligation complete information about this Study Tour to Southern Europe, Northern Africa, and the Holy Land.

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Christian Advocate
NEW ORLEANS

Vol. 77—No. 14. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3966

J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, APRIL 2, 1931. C. MILTON CHALMERS, Manager

THE DEATH OF DEATH AND THE GIFT OF ETERNAL LIFE

Death has been abolished and the centuries of time and the cycles of eternity belong to Christ. Sunday, the first day of the week, testifies that Christ has captured the chronology of time; the centuries bear His signature and the transaction of the years are labeled with His name, and the timeless time has become the realm of His reign.

Though death remains an experience, its gloom has been abolished. The Romans wrote "emigravit," he has passed on, on the graves of their dead. This "passing on" is still the lot of man and should be faced as a solfmen and certain fact of life. The eternal world on whose borders the living stand and into which all must soon enter claims consideration. "It is appointed unto man once to die." It is estimated that every year thirty-one millions of human beings "pass on" through the gates of death. Where there is no light, death is a dark and sorrowful hour.

By His death and resurrection, Christ brought "life and immortality to light." In the presence of the transcendent fact of the resurrection the mystic love of John cried "Eternal life" while the profound reach of Paul's intellect reposed in the truth "He hath abolished death and hath brought life and immortality to light through the gospel." What a petty and apparently insignificant creature man is. So frail that he must sleep almost a third of his time; so helpless that a pin may choke him to death, and the bite of an insect will carry him to the tomb. But notwithstanding his frailties and disheartening scenes of death chambers he has eternity in his heart. This world is not his permanent dwelling place. It is inadequate for his powers. The dream of his imagination, the spaciousness of his soul, and far-away look of his faith, and his deathless affection possess him with powers that outreach terrestrial bounds and declining years. Emerson said, "God does not build so magnificently for mice." Jesus said, "Foxes have holes and birds of the air have nests, but the Son of Man hath not where to lay his head." This does more than emphasize the privations of earthly life, it indicates the homelessness of man. Too often man tries to be at home by satisfying himself on the innutritious pods, but all the time he perishes with hunger, hunger for the living God, and is restless until "deep answers unto deep."

Maurice Maeterlinck wrote of death as "The Intruder," but later wrote his "Blue Bird" and in that he sends Mytyl and Tyltyl out in quest of happiness. They explored the past and future, visited kingdoms of the night and palaces of the unborn and of the dead. At last they find themselves in a graveyard. Mytyl was fearful in contact with death, the wooden crosses, marble slabs and grassy mounds troubled. Presently all the investitures of death disappear and are replaced by swaying clusters of madonna lillies and surrounded with the beauty and fragrance of life, and Mytyl inquired, "Where are the dead?" and the answer came, "There are no dead." In truer fashion than poetic imagination could ever frame Jesus "abolished death and brought immortality to light."

Christ did more than "bring immortaity to light," He "hath given us eternal life." Immortality is constitutional, all men are immortal but only those who are Christ's have eternal life. Eternal life is more than immortality, it is eternal happiness, it is more than surviving, it is joyfully serving; it is the indissoluble unity of man with God. And this "eternal life is in His Son."

Christians rejoice on this Easter day for the "Gift of God is eternal life through Jesus Christ," though the "wages of sin is

(Continued on Page 8)

BRAZIL'S CONSTITUTION CONTEST

Portugal recognized Brazil's independence in 1824, but modern Brazilian history dates from the establishment of the republican form of government under Barros in 1889.

Spaulding, Kidder, and McMurdy went as Methodist missionaries to Brazil in 1836, though continuous Methodist history is dated from 1875-76 when Newman and Ransom officially began their labors, and Bishop Granberry organized the Brazil Annual Conference in 1886 with J. L. Kennedy, J. W. Tarboux and H. C. Tucker as members, which was the smallest membership any annual conference ever began work with.

Brazil has a population of forty million and is comprised of twenty states and covers more territory than continental United States in North America. Brazil is now in the throes of changing her constitution and Roman Catholicism, as she proposed in 1925, is insisting that the Roman faith be declared the state religion and that Romanist doctrine be taught in the public schools. This is meeting with stern opposition from the Protestants and Independents and turmoil prevails in many sections.

Southern Methodists are watching the outcome with deep interest. The autonomous church in Brazil has an early opportunity to "suffer hardship as good soldiers of Jesus Christ." Roman Catholicism seeks to intrench herself through constitutional enactment, and there, as here in our country, she is the enemy of the public school system and would destroy it if she could.

Among the greater calamities of the Christian centuries are the facts that Roman Catholicism with her wide and compact organization has opposed general public education and contended that her Pope was the rightful ruler of civil states.

MISSIONS AND METHODISM'S JUSTIFICATION

At the opening of the twentieth century, many Methodists gathered in New Orleans at the first General Missionary Conference. It was high strategy in the Kingdom Enterprise and there was raised an Ebenezer Stone here in April, 1901.

Bishop James Atkins, then editor of Sunday school literature, in his introductory words, recorded in the volume produced by that first Missionary Conference, stated that two of the expectations were: (1) "A literature on missions suited to the use of our own people." (2) "The fuller enduement of our church with that power which cometh from above."

Since that memorable Conference an intelligent and productive body of Christian literature on Missions has been created; and within the last few years over a half-million "study books" for cultivation periods, and 75,000,000 pages of leaflets and compact literature have been distributed besides the Missionary Voice, one of the very best missionary magazines, has attained a circulation of 70,000, and hundreds of columns of missionary information have been made available through the weekly church press.

During this time the Church has not been without "that enduement of power which cometh from above." She has weathered stress within and storms without, and today with blue-prints, materials and workmen she faces her largest opportunity and heaviest responsibility. Novel panaceas have been "weighed in the balances and found wanting," and she is shut up to the "gospel that is the power of God unto Salvation." This gospel is sufficient to tax all resources and adequate to achieve every success.

Though many labor at home and abroad to carry the Good News to the lost, above the average devotion is necessary now, lest the battle turn. With the Holy Spirit filling the heart of the Church the second quarter of the century will witness such effective use of the acquired experience and ability as will justify "the Lord of the havest" entrusting a double portion of the Father's spirit to the Methodism of today. That the present is a testing time can scarcely be doubted. The response that is now made to the call for fuller consecration, aggressive soul-winning effort and an increase in liberality will not only evidence to the world but witness to the Church herself whether or not she can healthfully assimilate the fruits of the gracious revival for which she prays and properly use the benefits of a prosperity she longs to see return.

Missions—the sharing of Christ with others in local communities, districts, conferences, home and foreign lands, is the highway of Methodism's advance and the justification of her existence.

ITINERATING IN CHINA

BY BISHOP PAUL B. KERN

Since I landed in China on December 3, I have had the privilege of visiting all of our major stations in which we have work with the exception of one which I hope to visit later in the year. I have been in practically every one of our institutions, including hospitals, primary and middle schools and the university. Everywhere I have been received with the utmost cordiality and appreciation. One feels the handicap of the language barrier very severely, but the thoughtfulness of interpreters aids very greatly in keeping up with the details of any meeting in which you participate. Preaching through an interpreter has a tendency to clip one's oratorical flights, but it reacts to the advantage of the audience in that it encourages one to condense his thought and make each sentence mark an advance toward your conclusion.

I have learned to eat with chop sticks with a fair degree of accuracy and today I have on enough clothes to suggest that even though rather diminutive of stature, I am fast reaching episcopal proportions.

SHANGHAI

The city of Shanghai is justly called the New York of the Orient. While I had been told that it was a great and modern city, I was not prepared to find quite so much of the modern touch and the bustle of our western metropolises. The city has well over a million population and is divided into three main sections, the International Settlement, the French Concession, and the Chinese city. And while the sections are contiguous and one passes from one to the other without knowing it, they are in reality quite different. Each has its own separate police force, and the differences in atmosphere and general appearance are quite marked. The city is full of automobiles, mostly Fords and Chevrolets, and practically all of its streets are paved. Immense department stores handle foreign goods, and I have yet to seek to purchase any article which I needed that cannot be found in Shanghai. Its great port, twelve miles from the sea on the Whangpoo River, holds the shipping of the world and its daily clearance of vessels reminds one of the port of New York.

Just at present economic conditions in China are very unstable because of the fluctuation and the low price of silver. Their coinage is on a silver basis and at present one gold American dollar is worth about $4.40 Mex. It has risen to this point from 3.71 since I came in December, and it is only a few years since one dollar gold was worth less than one dollar Mex. Such fluctuations mean disaster to the merchant and grave embarrassment to all people whose salaries are on a Mexican dollar basis. But this is only one of many problems that China is facing and in working out a more permanent basis for her currency she is receiving the advice of a special commission on finance from America.

Many years ago Dr. Young J. Allen, Mr. Hearn and others were farsighted enough to buy rather large tracts of property in undeveloped sections of the city. The progress of the city has made this property much more valuable and today we own in the heart of Shanghai some exceedingly valuable real estate. Some of this has been set aside as endowment property for Soochow University, and other tracts have furnished places for churches and residences and still others await development. Our Allen Memorial Church, presided over by the gifted Z. T. Kaung, is on property bought many years ago, and the new Moore Memorial Church, directed by S. R. Anderson and Pastor Yul, is located on the site of the old McTyeire school property. This building represents an investment of about $140,000, is located in the most strategic center of Shanghai and is easily the ranking church plant belonging to any evangelical denomination. This projection represents a venture of faith as though Methodism were saying that the China of the future must permanently reckon with the gospel of Christ. Other churches of our faith are to be found and real progress has been measured in capturing this great central city for the mastery of the Universal Christ.

During my stay in Shanghai I spent most of my time in the hospitable home of my friend and classmate, John C. Hawk. We parted in 1905 on the campus of Vanderbilt University and after these twenty-five years I rejoice in the statesmanlike leadership and unwavering fidelity with which he has devoted himself to China. Everywhere he is honored and loved by those who know him.

SOOCHOW

The meeting of the Central Council, which is in reality the governing body of our mission in China, called me to the city of Soochow. For three days we discussed the problems of the kingdom and our Chinese brethren revealed marked ability in handling difficult situations. They are very anxious to develop an autonomous church and just as rapidly as possible we wish to turn over to them responsibility for the management of the Christian enterprise. But nowhere did I find the conviction that China was yet ready for complete autonomy. We shall need to share the responsibility with our Chinese brethren for a few years yet.

Soochow is the seat of our great university, which has been and still is our most ambitious venture in the field of education. Its halls are vocal with the memories of our missionary pioneers, such as Anderson and Cline. These men dreamed dreams and saw visions and everywhere in China one meets the finest products of Christian manhood trained in Soochow University. President Yang is a perfect fit as head of the institution. Highly trained, broad in his sympathies, far-seeing in his policies, enthusiastically Christian, he is probably the outstanding educator in the republic today. Certainly he excels in courtesy as well and we were the recipients of many gracious tokens of his thoughtfulness. By his side stands Dr. Nance, whose name is closely knit into the very life of the institution and whose scholarly outlook has done much to give the institution its high rank in academic circles. We found the faculty deeply concerned over the religious problem among the students. Christianity is having a hard time on the college campus these days, but this is true of America as well as of China, and I found these men grappling with the problem with deep seriousness and concern.

If, under the guidance of a knowing friend, you can drift through the antique shops of Soochow, you had best keep a close guard on your pocketbook. There is so much that is ugly in China that one is a bit surprised to find beneath its unlovely exterior specimens of the purest artistry. No one who has ever seen a Chinese pagoda in the moonlight can ever forget its symetry and loveliness. In these curio shops we saw porcelain and china and brass and carved jade and ivory and red wood that reaches back for hundreds of years before America was discovered. The very wall around the city was built before Columbus set sail from the shores of Spain and one is reminded that here in this Celestial Empire there was a high degree of civilization when our forefathers were chasing each other through the forests of Germany.

In addition to the work at Soochow University we have two other significant enterprises in the city. The Kong Hong Institutional Church and the Moka Hwo Yoen School. The former is a pretentious plant with a very large staff doing a modern type of institutional work in the very heart of the city. It receives a good deal of its support from high class Chinese and serves a wide range of people, ministering to the needs of body, mind and soul. The property at Moka Hwo Yoen Garden, operated by the women's section of the Board of Missions, is a beautiful piece of planning and gives one the impression of very splendid equipment and personnel. The women of our missionary forces have shown splendid judgment and far-sighted wisdom in the institutions which they have fostered in the Far East.

The weather turned bitterly cold just as we were leaving Soochow. The thermometer went down to around eleven degrees, which with the humidity and the wind going right to the marrow of one's bones is really cold, but a schedule is a schedule and must be carried out if humanly possible and so we took the train the next morning for the city of Changchow, three hours away, with the thermometer way below freezing. Not one particle of heat on the train, but with foot warmers and innumerable layers of clothing of both Chinese and American varieties we arrived without any casualties and soon found ourselves comfortably at home in the delightful fellowship of our friends, Dr. and Mrs. Paty. The next morning I preached in the Carriger Memorial Church. The temperature must have been at least ten degrees below freezing and such frigidity yields slowly to even the fire and enthusiasm of the gospel. But the Chinese did not seem to mind it much; it was a "five coat cold" and they had on all five. I have discovered that there is but one way to do about this heat and cold business and that is to conform to the Chinese custom and put on enough clothes and go ahead. Otherwise, just about the time you find a room getting warm enough to be comfortable some obnoxious individual will get up and shut off the stove and open the door and remark "this room is too hot for the Chinese." There was not even any chimney in that church at Changchow, and, seeking to find out the reason why they did not have any heat, I discovered that in most instances they simply cannot afford to pay the bill for coal, and then, if they have much heat, the contrast is too great between the church and their own homes.

I was much impressed with the work of our two Doctors, Paty and Thoroughman, in Changchow. The hospital was organized at the request of the local gentry and the city council contributes $1000 a year to its upkeep. The equipment is pathetically inadequate, such as any American doctor would scorn, but these two highly trained Emory graduates are doing a scientific piece of work under conditions that the average man would regard as impossible. If I could find a person in the home church to give me $20,000 I would give it straight to Changchow and add funds available from local sources and build the first unit of a modern plant for these heroic medical pioneers.

The specific duty that called me to Changchow was the privilege of speaking to the Conference of Bible Women and Evangelists, numbering about sixty women. Their organization is very closely knit and is tremendously effective. I am not always at home in their theological viewpoint and I presume that they are not in mine, but there are so many great, essential loyalties which we both hold that we labored together for five days in the finest spirit. Where there is no tolerance there can be no Christian fellowship and one can but rejoice that the Methodist inheritance back of us leads us to think and let think in non-essentials.

I wish I had time to write in detail of the fine work that the Berckmans and Miss Green and Miss Leveritt are doing, but I must hurry on for this is only one stop on a lengthy itinerary.

NANKING

Nanking is the capital of the New China. We do not have any mission station in this city as it is in the territory occupied by our friends of the Northern Methodist Church. But I was urgently invited to visit Nanking by Dr. Price and the faculties of the Nanking Seminary and the Bible school. I preached on Sunday morning in the Central Methodist Church and had the pastor, Dr. Hendel Lee, as my interpreter. This was one of not a few courtesies that I have had shown me by my brethren of the Methodist Episcopal Church since coming to the Orient. The closer we get to them and the better we know them, the more we love them. In the afternoon I preached to the union English speaking congregation and had in my audience representatives of many nationalities. To get a chance to preach in English again was a real joy.

One cannot go to Nanking without seeing on many hands the ravages of the communistic uprising of 1927. The gaunt walls of buildings gutted by fire and stripped by plunderers greet one in many sections. Missionaries were hunted like wild animals and took refuge in every imaginable place, but the Lord delivered them out of the hands of the enemies and thrilling indeed are the stories of heroism that come out of those tragic days. As I talked with these men who had come through the terrible ordeal of 1927 I felt that I was again in the presence of heroes of the faith such as the early centuries produced.

The Nationalist Government is making strides towards modernizing the city. A number of beautiful buildings have been erected. Roads have been widened and a group of city planning experts is working out in detail the Nanking of tomorrow. In the afternoon we drove out to the tomb of Dr. Sun Yat Sen. About eight miles from the city, connected by a broad boulevard, it nestles on the side of a great mountain. Three hundred stone steps lead up to the mausoleum. The view from the top of the eminence is majestic and as one enters into the exquisite building the same feelings sweep over him as when one stands in the Lincoln Memorial in Washington. Here is China's idealism, taking money out of its ragged poverty to symbolize in granite and marble its faith in an ideal of democracy and the freedom of its soul. One comes away feeling that there is an essential sublimity in China's new political aspiration bursting through the hard crust of ancient traditionalism in this most ancient empire of the east.

Unfortunately, we have only a very small stake in the educational enterprise in Nanking. Only three students in the seminary and none in the Bible school. The latter situation grows out of an unfortunate split which occurred last year and took the great majority of our students out of our seminary in Nanking and transferred them to an independent school in Shanghai. I am firmly impressed with the fact that we can never have a vigorous autonomous Methodist Church in China until we solve the problem of preparing a more adequate supply of ministers. It is our mired wheel, and until we can lift it out of the mud we cannot make much progress.

WUSIH

Wusih deserved more time than I was able to give it, but Miss Anderson and Miss Rue insisted that I must see the "coming Industrial city of China." And I confess, that I was thrilled with what the day revealed. Here is a city of 200,000 people with 47 silk filature mills, 11 cotton mills and 7 flour mills. It is the biggest industrial city of modern China and among its population are more than 100 returned students. All the hillsides around Wusih are covered with mulberry trees, growing leaves to be fed to the silk worms. The silk cocoons are treated in these mills and wound on spools and then are shipped abroad, mainly to France and America. These mills employ 60,000 women workers. The pathetic fact, however, is that thousands and thousands of children work in these mills and the hours of work are from six in the morning to six at night with a scant half-hour for lunch. As the siren whistles awoke me that morning at 5 o'clock, I realized that thousands of little children must be called from their beds and hurried to the mill before the sun was up and when they go back home it will be an hour after dark. Such is the price in human blood that we pay for the silk that adorns the backs of many French and American women. But conditions are improving. Formerly the hours of work were fourteen and they say that the workmen are well paid in Wusih. The adults get around sixty cents a day and the children around twenty. At the present rate of exchange that is fifteen and five cents gold, respectively.

The only hope for lifting this terrible injustice is through the social gospel of Jesus Christ, who wills that every little child shall have right to a decent home and a chance to play in the sunshine. Out little inadequate force is struggling to meet an almost impossible situation and they must have reinforcements of missionaries and equipment.

HUCHOW

Huchow is our most remote and inland Mission station, located in the Chekiang Province. Under ordinary circumstances one would not choose the winter time to make this journey, but the call was insistent and there is generally some way to get things done when you try hard enough. The missionaries are so thoughtful and anticipate your every situation that it makes traveling much simpler than it would be under ordinary circumstances. After four hours on the train, unheated as usual, I arrived at Hangchow, thence in a bus 65 miles to Huchow. This new motor road is one of many that China is projecting with the wider advent of the automobile and, while not comparable to our modern American highways, is in fact a very good road. I discovered that Chinese buses are just as crowded as Chinese trains. We started with a full house, but at the next stop took on three more passengers and a little farther on several more forced their way in, each with odd and bulky bundles, until the old bus was loaded to "maximum sardine capacity." The only test as to when a bus is full is: "Can the door be shut by sufficient pressure from the outside?" When we were about half-way, we stopped at a little station and about fifteen Nationalist soldiers came up with rather pale countenances and commandeered our bus with the rather excited explanation that they needed it to go after some bandits. It seems that three miles down our road about 100 bandits had come down from the hills and carried captive eleven soldiers with their arms, and now they were concentrating all available reserves to give chase to their comrades in distress. The trouble is the eleven may have sold out their arms to the bandits and thus surrendered the thankless task of defending their country for the more immediate reward of a few dollars. Our bus came back after a while, minus the soldiers, and we proceeded on our way unmolested. I think by the time I get to America I can work this story up into a real hero story and arouse great sympathy for a lone and unprotected bishop in the midst of a bandit-infested area. But I really confessed the whole experience superinduced a new waive of homesickness. I almost felt that I was on the streets of Chicago again, and I have concluded that banditry is a sort of international sport of the underworld.

I stayed in the home of my former student, Hubert Sone, and found him and his wife doing a splendid piece of work at the Institutional Church, right in the heart of this pagan city. They need a building very much, but they are not quarreling with their equipment; but using it to the fullest measure of daily Christian service to large groups that cross its threshold. I preached Christ to a large audience, mostly young people and non-Christians, on Sunday night, and had a most attentive hearing. I also preached at Hai Tau Church and spoke several times to the District Preachers meeting and was a guest at Vir[illegible] School. This, together with a few Chinese feasts thrown in for a good measure, constituted a busy four days.

If the Lord had started out to make an ideal missionary doctor and found Fred Manget I think He would have stopped right there and called it a good job. In a city that is none too friendly to Christianity, he is loved and esteemed and he has built a hospital that is perhaps only second in all China. I marvel at the scientific skill upon which these missionary hospitals are run. One could get the same grade of service that he gets in America and yet through the whole process there is a fine religious enthusiasm. It is very interesting to notice how capable these new young Chinese physicians are. They are very skillful operators and some day they will be prepared to carry on these healing agencies upon the foundations that we are laying. That time is not yet, but one does feel a thrill of optimism when he sees what the religion of Christ linked with splendid native ability is able to accomplish in these lands that are new to the gospel.

Snow was falling thick and fast as we drove the road back to the train to Shanghai, but Chinese drivers are proverbially careful, and as the lights of Shanghai welcomed me it was not far from midnight. I was a bit tired but my heart was singing and I felt once more that feeling of satisfaction that comes when one tries to share a burden with another human and lets him know that back of the "thin red line" there stands the interest and prayer and support of a great Church. If you could feel the spirit of these missionaries and their families as I have been privileged to feel it, you would conclude that a dollar invested in missions is not only a sacred obligation, but a holy privilege.

THE CHRISTIAN'S HOPE OF IMMORTALITY

By H. H. Smith

Before me lies a very large old volume containing a compilation from "historians, philosophers, sages, scientists, poets, preachers, orators, and statesmen of all ages on every phase of the future life." After reading these very interesting selections, with their arguments for the credibility of belief in a future existence, this question suggests itself: What are the arguments of the Bible for belief in the immortality of the soul? Perhaps the best answer is: There are none. The Bible does not "argue." That is not the way of the Book in such matters—it has a better way. Men argue for or against belief in the existence of a Supreme Being, but the Bible nowhere undertakes to prove the existence of God. That is taken for granted in the first sentence of the Book: "In the beginning God—." Men argue about the origin of evil, the problem of prayer, the mystery of providence. But see how Jesus dealt with such matters. He does not give us any fine-spun definitions of sin and its origin. He simply points it out. "See that prodigal, sin brought him to that. See that demoniac, that is the work of sin." And then we are told that the only remedy for such evils is the One who stands in their midst to restore and forgive. That's enough to know about sin.

And in this wise and practical way the Master dealt with all the problems of life. He entered into no argument about the soul's being immaterial and therefore immortal, nor did he give any of the plausible arguments for the survival of the

(Continued on Page 6)

NEWS ITEMS FROM THE MINDEN DISTRICT, LOUISIANA CONFERENCE

The Minden District has proceeded to follow the program of the Church as our leaders send it to us.

The district stewards and pastors and lay leaders met in Minden January 13 and made the proper distribution of allotments and went home to work it out 100 per cent.

The Missionary District Institute was divided into two sections, one meeting in Minden, January 27, and the other the 28, in Winnfield. Our presiding elder, Rev. W. R. Harvell, presiding and introducing as his helpers the Rev. H. N. Brown, Conference Missionary secretary, Dr. J. E. Crawford of Nashville, and the Rev. A. K. McLelland, Dual Extension secretary. All of the talks were of interest and stirred us to action for our great causes. The attendance was good at both meetings, averaging something over fifty.

The winter has not been so bad, but the bad weather that we have had has usually been on Sunday, which has greatly hindered the work in some places. The wet days, together with sickness among the workers, has made us a little backward in some places, but we are going to do it under the leadership of our enthusiastic leader, Brother Harvell.

The first round has not been entirely made and we are already electing delegates to the District Conference, which meets in Minden April 23 and 24.

At the close of the last Annual Conference, we received the following, who are with us to try out the Minden District: Revs. A. S. J. Neill, J. M. Alford, J. L. Lay and Thurman Spinks. They have all started off in a fine way. Two of our number, Bro. Perry of Rochelle, and Bro. Wynn of Minden, have been sick, but both are better again, for which we are very thankful.

It will be learned with deep sorrow that Bro. Leon I. McCain, who served four years on the district, stationed at Minden, is still sick in New Orleans.

The dedication of the Winnfield church by Bishop Dobbs, assisted by Presiding Elder W. R. Harvell, was quite an event in the history of that outstanding church. They arrived on Saturday, January 25, and were received as became their mission to our town. In the afternoon, we carried them to the big rock quarry and to see the big salt shaft that was just being completed, which is supposed to be one of the great salt domes of the nation. From 3:30 to 5 they were tendered a reception at the parsonage by the ladies of the church.

The dedication was at the 11 o'clock hour Sunday, January 26. There was no collection nor anything but the dedication, which was done in a very fine manner. Just as we began we were delighted to have Bro. D. C. Barr come in and he was invited to the pulpit, where he made the opening prayer. He was licensed to preach from this church more than fifty years ago, and is always gladly received by the church and community.

Bro. Reid, of the local M. P. Church, joined in and was invited by the Bishop to pronounce the benediction. This was a delightful day. We had prepared for it and the weather was perfect and the congregation large and the music of a high order. Our bishop won all hearts and every one wishes him to come to see us again. After the service here, he went to Pineville and cheered up that pastor, Bro. Boddie, and his congregation.

And, now, everyone is busy on the book, "Methodism and Kingdom Extension." It is a most interesting book and will enlighten us if we will study it, even though we read on page 19 about Wesley having preached 5000 times annually, which would average between thirteen and fourteen times daily. Dr. Cram was quoting from Birrell's "Appreciation of Wesley's Journals." "The contention is that Wesley preached times and not sermons." He woud meet a man on the street and exhort him and count this a "time." The great thing for us to do is to do what our Church asks us to do and when and in the manner she desires it done.

C. C. WIER, Reporter.

A STATEMENT CONCERNING THE LOUISIANA METHODIST ORPHANAGE

To the friends of orphaned and homeless children, and especially the 200 children now being cared for by the Louisiana Methodist Orphanage at Ruston, La., I feel sure that the following statement will receive their serious concern and interest.

At no time during the past 25 years has the institution confronted a situation so alarming or so uncertain, as that which it faces at the present time. There are over 200 children in the orphanage that must be cared for, fed, clothed, and provided with every necessity of life in order that they may be fitted for useful citizenship. These children were left homeless, through no fault of their own, and have been taken under the sheltering care of the great Methodist Church in its only institution for this purpose in Louisiana.

On account of the financial depression that is now prevailing throughout the State it is exceedingly difficult to secure funds to carry on this work. Every available dollar will have been used by the first of April. The only means of income whereby this institution can be kept going is the money that will be raised in the churches and Sunday schools all over the State on Easter Sunday, April 5. This is the day set apart by the Conference for this purpose, and it is expected that every church and Sunday school in the State will observe the day and attempt to raise a sufficient amount to keep the Orphanage going through the summer months until Harvest Day, or the second Sunday in October. If the churches and Sunday schools should fail to secure a liberal offering for this work then great suffering will result. No agents, solicitors or collectors are employed to raise money for the orphanage. Their sole depedence is on what is secured through the churches and Sunday schools on Easter Sunday. Therefore, the friends of this institution are urged to do all they can, to go to church and Sunday school prepared to give as liberally as possible for this great work.

It is a matter of pride that this institution has never suffered a dollar's loss by fire, no scandal of any kind has ever besmirched its name, no death has occurred among its inmates for the past 13 years, no indebtedness of any kind is recorded against the institution, 25 college graduates, all of whom are doing well, have gone forth from the institution, and they now have sixteen students attending college at Louisiana Tech, 52 students attending the high school and city grammar school and they maintain a school of their own in the orphanage teaching through the sixth grade.

Surely a work of this kind should be kept going in spite of the difficulties that now confront our people, and we sincerely hope that a liberal and generous offering to this cause will be made throughout the State on Easter Sunday.

ROBT. W. VAUGHAN.

A MYTH WITH A MORAL—THE KNOCKER

By Rev. J. H. Moore

Satan was at one time a man. Later he evolved into an angel and dwelt in Paradise. There must have been a time when he was worthy of trust and affection, otherwise the Almighty would never have allowed him to enter heaven. But Satan was of a peculiar disposition. He had the "artistic temperament," which is to say, he was moody, irritable, fault-finding, he was also idle. He smoked cigarettes and much of the time was full of dope and booze. Istead of trying to remedy the weak points of Paradise, he merely pointed them out and harangued about them to all who would listen. And Satan still finds mischief for idle hands to do. It was the same then: Satan would neither tune harps, launder the robes, nor polish the pavement, which was made of gold and precious stones.

It took a lot of labor and a deal of skill to set the paving-stones, but while the workers were at it, Satan would sit on the curb and make sport of them. When the Almighty came around to see how things were getting along, Satan would whisper unkind things about Him after He had passed, and kick about how severe He was in discipline. The Almighty warned Satan from time to time to get busy, but his answer was, "I am." "Sure enough," replied the Almighty, "but at the wrong thing!"

They tried to get Satan to lead the Choral Society and break in the new arrivals, some of whom sang slightly off key. "I teach those jays? Why, they have no voice, they only have a disease. You should never have let them in, what this place needs is a new gatekeeper who has nerve with him and can direct the wrong applicant where to go! No, I'll not lead your orchestra; and anyway, I am drilling a little class of my own and have no time; I am organizing an Anvil Chorus."

It was of no use. Satan would not do what he was told. He always knew a better way, and he sneered at every plan for a Heavenly betterment that he did not himself suggest. And he suggested precious few, and these he could not carry out. There was only one thing that interested him, and that was the Anvil Chorus. When the saints sang Hallelujahs, Satan would start up his favorite instrument and pound. He wasn't industrious in anything but knocking. Finally he had gotten so many people believing that the anvil was really sweeter than the harp, that the Almighty lost patience. And when it was discovered that Satan had started a factory to make hammer handles, the Almighty decided to fire him bodily.

So the word was passed along, and the saints quietly tucked their robes in their belts and made a rush for Mr. Satan and his band of knockers. It was soon over. Satan was cast out of Heaven and Milton says he fell for three weeks! What a pity that men and women made in the image of God, will not leave the business of knocking to the Devil and his band!

THE THORN IN THE FLESH OF THE CHURCH

By Rev. Ichabod Crane

Dear Editor: It has been a year or two since I've written anything for the Advocate, but now since the Conferences are all over, and we have a new editor who is putting out the best Advocate we've ever had, I guess he'll (don't leave out the apostrophe) be as nice as the others have been, and publish an article or two for me.

I've just been thinking about a thing that causes more inefficiency in the Church than any other two or three things. It is often said that the pastor is the key to the situation in any church. This is true, and I've been wondering what happens to the situation when the key is broken. To be more specific, I'm thinking about the unpaid (not under-paid) pastor and the problem he creates in any church. I'm wondering if the Church realizes what a hazardous liability she is taking upon herself in allowing this problem to exist. An unpaid pastor is a stroke of paralysis to any church, and a large number of them vitally handicaps the whole connection.

I had a letter from a good pastor, a life-long friend of mine, who owes me a small amount of money. He was explaining why he hadn't paid it. He said confidentially, "I haven't received anything on my salary since taking over my new charge." He had been pastor of one of the leading charges in our Conference for two months. I knew that his former charge had lacked over two hundred dollars paying him his salary for the previous year. Here was a man going for nearly four months without an income, and had no money to begin with as a result of previous experiences of this kind. Could one in any other profession have stood a similar experience without serious embarrassment? This is not an isolated example; it is common among the rank and file of our pastors.

To carry this case further, as examples of dozens of others of my own knowledge, I know it to be a fact that this brother (we'll call him Brother Z) owes a good many unpaid bills that are past due, and his creditors are pushing him; he has several bank notes in the same shape, and has had several checks returned on account of insufficient funds, which he gave in anticipation of his vainly hoped for salary to avoid embarrassing court action. This man is a good man; I would trust him with anything that I possess. I only wish that I were able to pay his obligations. However, with all of his brilliance, ability and character, can he be a successful pastor under such financial handicaps? Who is to blame? Who suffers most, the pastor or the Church?

One of Brother Z's creditors, a steward, by the way, in a church Brother Z served last year, said to me recently, "Preacher, why do you Methodists allow a preacher to continue to preach without paying his bills? Brother Z left here owing me over $5, and I haven't heard a word from him." The church treasurer's books show that this particular "steward" never paid a cent to any cause in the church during last year. He excused himself for doing so on the ground that he didn't like the pastor. (Ever hear of that before?).

"I suppose he must not have liked his grocer," I replied to the "steward," and continued on my journey.

Another one of his stewards met me and said, "Confidentially, Brother Crane, I have a returned check on Brother Z, and I don't want to cause him any embarrassment, won't you please urge him to take care of this matter immediately, or I'll be forced to take action."

I investigated. I learned that Brother Z had received a check from one of his leading members for $50 and had deposited it in his bank, checked on it, only to have it returned to his bank in time to cause his checks to be returned. He hadn't collected the fifty as yet.

I later, after returning home, met one of my stewards, a prince of a man, on the street. "How goes it?" I inquired. He had only a few days before lost practically all he had in a bank failure and was facing financial embarrasasment galore.

"Preacher, I haven't been lit for a thing in a week," he replied. This exactly expressed it. His nerves were taxed, his enthusiasm abated, his equilibrium lost. He had no zeal, no glow, no go. I thought to myself, "Brother Z has been in this same boat for over four months, maybe longer." How could he inspire his church? How could he cheer his people? What had his charge done since Conference? Nothing! They were just two months behind, never to catch up again, for time lost is time gone.

Now, Brother Editor, let's imagine a little. Brother Z sits pondering over his condition, wondering how he will ever get back on his feet. His cupboard is practically bare, his family without suitable attire, his car notes in arrears, duns, bills, notices in abundance. The mail carrier arrives at his house with an appeal from the Commission on Benevolences to put on an Every-Member Canvass for benevolences. What is normal reaction? Is he the man to do this? He's the key to the situation, isn't he? Right here the program of the church has become paralyzed. Here the enthusiasatic program so successfully launched at the General Conference strikes a stump, and is defeated in its purpose so far as that charge is concerned. Who is to blame? Certainly not the General Conference or the General Boards.

Then he opens another letter. It is from the Advocate, asking for subscriptions. Surely this is a worthy cause, but a people that will not pay the preacher certainly will not subscribe to the church paper. If he goes to them for any cause, the only reply he gets is, "Why, we haven't even paid the pastor yet;" and here his argument stops. He's a whipped man, and everyone he meets may easily read it on his countenance. He is called to be a minister of God, but his cause is defeated, and he is as truly nailed to a cross as was the Master on Calvary. The shame, the ignominy of it all is more than a mere human can bear. His creditors say he is a dead beat, his enemies say he is a crook, his friends say he is a bad manager. I do not see a grain of truth in either statement. He is a victim of a serious fault in our Church—he's an unpaid pastor.

Brethren of the laity, if you will start anew and see that your pastor gets a check for his salary up to date, and see that it stays that way throughout the year, he will come out like cotton that receives a bountiful supply of nitrate of soda or like a simmering fire to which needed fuel has been added. He will take on new life, the church will catch the spirit, and God will wonderfully bless you.

Take care of your pastor and he will take care of the church with the help of the Heavenly Father.

REV. CHARLES C. EVANS
1863-1930

By Rev. W. T. Griffin

That "death loves a shining mark" must be true when we look at the roll call of those of the Mississippi Conference who have so recently been called home. Ten noble men in two years having given a good account of themselves have crossed over the river. The last to answer the call was Charles C. Evans. On Christmas day, while on his way to Pachuta, Miss., to visit his daughter, alone in his car, he pulled his car outside the road, with his foot on the brakes, the engine still running, he quietly "fell on sleep" and was found the next morning, still sitting with glasses on, a smile on his face, his spirit had gone back to the God who gave it. But he was not alone, for, like Enoch, "he walked with God and God took him." This was and is still the consolation of his loving companion and children and those others who loved him.

On Sunday, December 28, his body was laid to rest in the cemetery at Heidleberg, where he served as pastor and where loved ones are buried. Rev. W. B. Jones, his former presiding elder, had charge of the services, assisted by Rev. J. F. Campbell and others.

Thus we have lost a true soldier of the Cross, a knightly soul, a chivalrous spirit. There never seemed to be a time when he was not ready for duty. He stood for what he believed to be right, even if odds were against him. Cringing fear was not in his make-up. His pure heart made him courageous. One felt all this when in his presence.

Quiet and reserved by nature, by grace humble, he was felt when attacking the wrong or defending the right. He loved his friends, but had a contempt for shams. Was always ready to "lend a hand"; accommodating to a degree, one could see his sincerity in his attitude, which was always cheerful, even his car, which he loved so much, was always ready for service. He always endeared himself to his congregation and to the public, wherever he was assigned. For thirty-nine years he went as a faithful minister of Jesus Christ.

He was a prophet as well as preacher. He believed with his whole heart, told it in a convincing way; his soul was on fire. He spoke with authority and he expected people to believe it, for he spoke out of the oracles of God. No one tired under his ministry. At Natchez he served five years, and they wished him longer. He visited from house to house and carried a message of life and hope.

A memorial service was held at Natchez and one expressed the sentiments of all by saying, "Brother Evans was such a rare soul, so fair, so true, so unselfish and kind and worthy of love." A prominent funeral director of the city wrote, "For twenty-five years I have been engaged in this sad work and have never found a minister who more freely, without thought of self or convenience, responded to all calls, for rich and poor alike," and "He was just as brave when a fight was on for civic righteousness."

Born October 1, 1863, in Jasper County; first married to Miss Lucy Greer in 1884. To this union were born six children. His wife died September, 1912. During 1914 he was married to Mrs. Josie Davis Childress, Waynesboro, Miss., and for seventeen years together they graced parsonages and ministered to the "flock of God."

He is survived by three sons, J. L. Trinidad, Colo.; Thomas, Magee, Ark.; A. B., Van, Texas; two daughters, Mrs. Pearl Hutcherson, Louisville, Miss.; Mrs. E. W. Thornton, Pachuta, Miss.

Charles C. Evans, from the Montrose Circuit, was admitted on trial into the seventy-eighth session of the Mississippi Annual Conference at Brookhaven, in 1891, Bishop E. R. Hendrix, presiding. His assignments were as follows: Homewood, 1892; Hillsboro, 1893-95; Shiloh, 1896; Satartia, 1897-1900; Benton, 1901; Roxie and Hamburg, 1902-03; Anguilla, 1904; Lucedale, 1905-06; Heidelberg and Vossburg, 1907-10; Decatur, 1911-13; Laurel, Kingston, 1914; Scooba, 1915-16; Bay St. Louis, 1917-18; Canton, 1919-20; Hazlehurst, 1921; Natchez, 1922-26; Centenary, McComb, 1927-28; Waynesboro, 1929, and Moss Point, 1930-31. He had just begun his second year at Moss Point.

Bishop Joseph S. Key ordained him deacon at Hazlehurst on December 10, 1893, and Bishop W. W. Duncan, elder at Yazoo City, December 8, 1895.

He served on important committees and boards of his Conference. For sixteen years he was a member of the Conference Board of Missions and the last two quadrenniums he was its president. In this capacity he gave intelligent leadership to the cause of missions during one of the most exacting periods of the board's service.

The Conference will miss him, his loved ones will miss him and so will one who joined the Conference the same day and for thirty-nine years we have been "pals," being often together. May heaven keep us true that we may all meet him on high.

MERIDIAN DISTRICT CONFERENCE CHANGED

Dear Editor: Please announce that the Meridian District Conference will be held at East End, Meridian, instead of Scooba. The date remains the same as formerly announced—April 16-17. Bishop Collins Denny has very kindly promised to preside over the sessions of the conference.

Let all the pastors in the Meridian District, of the Mississippi Annual Conference, supply me with the names of their delegates to the District Conference not later than April 6. Also supply Rev. P. M. Caraway, pastor of East End Church, Meridian, with the names of your delegates and charge lay leaders. Let the local preachers remember they are required by the Book of Discipline to make written report to the District Conference.

T. J. O'NEIL, P. E.

FOR SALE OR RENT
Six-room cottage, No. 166 Seashore Camp Ground, gas and electricity. Can be rented by the month, half year, or year. Write Miss M. Rodd, 1235 St. Andrew St., New Orleans.

GIVE FLOWERS NOW, IS URGED

Using as a background the beautiful and touching story of the anointing of Jesus by Mary of Bethany, recorded in Matthew 26:6-13, the Rev. G. A. Morgan, pastor of Mangum Memorial Methodist Church, Shreveport, spoke Sunday morning on the value of expressions of love and sympathy.

He said in part: "It is a beautiful custom to send flowers when people are dead; it means a great deal to the members of the sorrowing family.' But how much better to send a flower while the person is living. Florists advertise their line of business with the simple phrase, 'Say It With Flowers.' I am sure that the gift of a flower to the living would make the burdens of life much easier. Standing one day at the grave of a friend, a man who was held in high esteem by the citizens of the community, I looked at the beautiful floral offering and asked the question, 'Did any of us think to give him a flower while he was living?' By a flower we do not mean only the flower whose petals are painted by nature's God, but we mean a word of comfort, a word of cheer, a word of sympathy, a word of appreciation, a word of confidence, a friendly handshake, a kindness done. Many are longing for such an expression of love and sympathy and confidence. The world is dying for a little bit of love. How it cheers and helps us after we have done our best, though poor it may be, to have some one speak a kind word, a word of confidence, a word of encouragement. Sam Walter Foss said, 'Strew gladness on the paths of men—you will not pass this way again.' What a beautiful sentiment! Just a word of cheer, a word of confidence, a word of sympathy, or a word of forgiveness, helps more than we can know. None of us will ever know how comforting Mary's expression of love was to the sad-hearted Saviour. She said it with flowers. Jesus said: 'Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, he told as a memorial of her.' At another time Jesus said: 'Inasmuch as ye fed the hungry or gave drink to the thirsty, or clothed the destitute, or visited the sick or those in prison, ye ministered unto me.' (Matt. 25:37-40).

"Let us be loyal in our devotion to Him who loved us and gave Himself for us; let us begin some work of love, do some deed of kindness, speak some word of cheer, seek some one who has wandered—something for Jesus, and thus 'Say It With Flowers.'"

The pastor closed the service by paying a glowing tribute to Dr. A. W. Turner, who has given the greater part of his life in the fight against Demon Rum. Turning to Dr. Turner, who was present, the pastor said: "Brother Turner, we love you and appreciate what you have done and what you are doing in your great fight against the liquor traffic. The people of Mangum Memorial, among whom you live and with whom you worship, love you and have confidence in you—they have told me so. You have meant a great deal to me, too. But I am wondering if any of us have ever told you that we love you and have confidence in you and appreciate what you are doing. Will you permit me this morning to try to atone for our failure in the past by presenting to you, in the name of Mangum Memorial, a bouquet of flowers? We are trying to say it with flowers." A very large congregation heard the pastor's sermon.

REPORTER.

A WORD CONCERNING DR. A. W. TURNER

It is a fact, quite well known, that for many years Dr. A. W. Turner has received an appointment at the Louisiana Conference as "Legislative Director of Louisiana Prohibition League." For eight years I was a member of the Board of Temperance and Social Service, who recommended the appointment of Dr. Turner to this work, and hence know something of his work. The other fact not so well known, is that in all that time Dr. Turner has only received the most meagre support.

I am not a member of that Board at present, but happen to know that since Conference Dr. Turner has received less than twenty dollars for his support and very few calls to fill any pulpits at all. I also know that a member of his family is critically ill and has been for some time, hence this letter to the Advocate.

Yesterday I took an offering in my church for Dr. Turner's work and despite the fact that it was a bad day and the regular attendance below normal, yet today I am mailing him a check for one hundred dollars. Brethren, why can't all of us take an offering for the work he is doing? Our people are in business straits and the depression is felt everywhere, but Methodist people love the cause of prohibition and believe in Dr. Turner and his work and if given opportunity will respond with a generous offering. Surely we will not continue to vote for a man to be given an appointment and then make no effort at all to provide even a meagre living in return for his faithful work! No man in Louisiana Methodism has done a finer work than Dr. Turner has done through these years and he has done it uncomplainingly. Surely his need will stir us to give him and the cause he represents our loyal support. I make my plea on the basis of the worthy cause he represents and upon the faithfulness of the man who has given himself without stint to the cause that all of us love.

W. C. CHILDRESS.

Homer, La.

INFANT BAPTISM

By C. G. Smith

"The baptism of young children is to be retained in the church." This significent statement is a part of our Methotist doctrine. It shows that infant baptism was a part of the church practice by the use of the word "retained," and also that the church has a right to retain or reject whatever doctrine or practice it considers expedient.

From an investigation of church statistics it appears that preachers have decided to let the old landmark of infant baptism pass out by disuse instead of by the difficult if not impossible methods of changing doctrine. It has been hinted that occasionally a Methodist preacher is not sound in this particular doctrine. In North Mississippi Conference 35 per cent of the preachers baptized no infants last year. Is faith made known by its work?

A comparison of the tendency is interesting. Sixty years ago, when this country was new, only 15 charges in the Conference failed to report baptism of infants. Now 59 charges are delinquent. In 1871, 2,066 adults and 1,081 infants were baptized, or 34 per cent of the baptisms were infant. Last year 2,263 adults and 348 infants were baptized, or only 13 per cent being infants. In other words 60 years ago 23,185 members dedicated 1,081 infants to the church, and last year 69,526 members furnished 348 infants.

An analysis of the statistical data is interesting. There seems no particular correlation between the presence of local preachers and infant baptisms. Some charges have local preachers and no infant baptisms, some vice versa. There is not always any correlation between the size of the charge and baptisms. In some districts nearly all the babies baptised were on the circuits. For example Aberdeen district had 41 on circuits and 3 on stations. Sardis runs 27 to 5. The delta section shows a higher ratio for the stations.

It is natural to expect a new country to have a high ratio of adult baptisms, as it has to be won by adult revivals. But when it gets settled and conditions normal you would expect the ratio of infant baptisms to increase gradually. Instead of growth by adult conversions you would naturally expect growth by children growing up within the church. This is the normal method of growth. Adult conversion is abnormal.

Infant baptism is a symbol that the child is born belonging to God and must be raised in such a manner that it will never depart from this saved state. It is a defiance to that damnable and horrible dortrine that there are infants in hell.

The main reason why we have no more infant baptisms is because preachers in charge do not insist on it. Some never mention it, privately or publicly.

For a man steeped in the traditions of the Methodist church and who feels that these traditions are in harmony with the spirit of the Master, the tendency of the conferences away from infant baptism is distressing. It shows that instead of depending on real growth and Christian nurture some have run off on a tangent of revivalism and are depending on that for the growth of the church.

There is another danger in neglecting infant baptism. If infant baptism falls off now adult membership a generation from now will be affected. Last year the North Mississippi Conference had 2,751 additions through profession of faith, and 2,263 adult baptisms, showing 488 of these had already been baptized, presumably in infancy. This is 140 more than the number of infants baptized. In 1929 there were 623 more received than baptised, or an excess over infant baptism of 248.

The real growth of the church is slow, sure, on the foundations of child training and Christian nurture. Every agency for the benefit of childhood must be strengthened. We must look after the little ones, and surely we can do it without neglecting the adults. When babies stop being born the country will decline, and when babies stop coming into the church it will decline. Is the church practicing spiritual birth control?

THE CHRISTIAN'S HOPE OF IMMORTALITY

(Continued from Page 3)

soul after death. Briefly, the Master taught that He was the source of all life, and to be in fellowship with Him, by trustful obedience and consecrated service, was to possess a life that is deathless. "In Him was life; and the life was the light of men." John 1:4. "Because I live, ye shall live also." John 14:19. "If a man keep my word, he shall never taste of death." John 8:52. "He that believeth on the Son hath eternal life." John 3:36. To believe on Him is to have the true life, the life of God within the soul, bringing a "richness and fullness of being" which death cannot disturb. This is the Christian's hope of life beyond the grave. Phillips Brooks was not given to speaking of his religious experence, but one day he "lifted the veil of the most secret orisons of his soul" in conversation with a young preacher and spoke of the peace and joy which an in-dwelling Christ brought to his life. "I cannot tell you how personal this grows to me," he said. "He is here. He knows me and I know Him. It is no figure of speech. It is the realest thing in the world. And every day makes it realer. And one wonders with delight what it will grow to as the years go on." To have that experience is to have eternal life in this world and all worlds. "Christ in you, the hope of glory," was Paul's word to the Colossians. "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die," were the Master's words to the weeping sisters of Bethany. Jesus said: "He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." John 6:54. This highly figurative language means that if we live in fellowship with Him here, we shall live forever with Him in glory. This is the Christian's hope of immortality.

Ashland, Va.

The Home Circle

THERE IS NO DEATH

There is no death! The stars go down
To rise upon some fairer shore,
And bright in heaven's jeweled crown
They shine for evermore.

There is no death! The dust we tread
Shall change beneath the summer showers
To golden grain or mellow fruit
Or rainbow-tinted flowers.

The granite rocks disorganize
To feed the hungry moss they bear;
The forest leaves drink daily life
From out the viewless air.

There is no death! The leaves may fall,
The flowers may fade and pass away;
They only wait through wintry hours
The coming of the May.

There is no death! An angel form
Walks o'er the earth with silent tread.
He bears our best-loved things away,
And then we call them "dead."

He leaves our hearts all desolate;
He plucks our fairest, sweetest flowers,
Transported into bliss, they now
Adorn immortal bowers.

The birdlike voice whose joyous tones
Made glad these scenes of sin and strife
Sings now an everlasting song
Amid the trees of life.

And where he sees a smile too bright,
Or heart too pure for taint or vice.
He bears it to that world of light,
To dwell in Paradise.

Born unto that undying life,
They leave us but to come again;
With joy we welcome them the same,
Except in sin and pain.

And ever near us, though unseen,
The dear immortal spirits tread:
For all the boundless universe
Is life. There is no dead!

—Selected.

OUR BASIC TEACHING AGENCY

The work of Christian education begins, not in the church building, but in the Christian home. The education of the child, the progressive shaping of his personality, starts at the time of his birth. His first teachers are his parents. The influences that come into the child's life during the first six years mean more for the making of the future man or woman than the influences of any other successive six years.

The organized church, as a rule, through all of its teaching agencies outside the house, has access to the boy or girl or youth for only a small portion of one day in each week. But the home carries on its educative work for the greater part of seven days in each week.

The Sunday school at its best affords an artificial environment—an environment created for distinctly educational purposes. But within the home the child is amid the natural surroundings of life itself in its various activities and relations. The Christian religion is a thing of life. It finds its highest expression amid normal human relations. Therefore it can be taught better in the life of the home than in an environment in which the learner is placed for a limited portion of time for the specific purpose of education.

The family is the unit of society. If the church is to make notable progress in the Christianizing of society, it must seek first to Christianize the life of the family. It will not be difficult to put the world's industry, commerce; politics, international relations and race relations on a Christian basis if we will gradually improve the Christian quality of professedly Christian homes.

The home is God's first and holiest institution, established for the nurture and welfare and happiness of man. The church came into being many ages later than the home. The church should give due recognition to the home as the older, nobler, and more necessary institution. The church should aim to help the home, rather than to supplant it. The church can best perform its function of ministering to the moral and spiritual needs of man if it will endeavor first of all to spiritualize the life of the home.

The relation between the home and the church is vital to the life of both. The religion of Christ, working through the church of Christ, has greatly enriched the significance of the family and has given a new meaning to the home. Christian parents should recognize the debt of the home to the church and should consider the church but an extension of the home. The church should recognize the homes of its members as agencies of the church, and as the basic teaching agencies for planting the religion of Christ in the lives of the rising generation.

There will always be an important educational work to be done through the Sunday school and other inter-family groupings within the local church. But the leaders of the church should recognize that the possibilities of Christian education within the home are far greater than those of all agencies outside the home. They should recognize further that, if Christian education breaks down in the home, this condition will count much toward nullifying the work of the Sunday school and that of the Epworth League.

Sunday school workers frequently complain of the difficulty of getting parents to co-operate with the program of the Sunday school. This complaint indicates a very common but superficial view of the educational task of the church. The first step in the development of an adequate educational program in the local church must be that of bringing parents to realize their primary responsibility for the religious training of their children and leading parents into the use of proper methods of Christian education. The organization and development of the Sunday school should be regarded as secondary in importance to the development of effective Christian homes. The supreme problem is not that of getting parents to co-operate with the program of the Sunday school, but rather that of getting parents to adopt an adequate program of their own—a program with which the Sunday school workers will co-operate, and one that will be properly supplemented by the program of the Sunday school.

At the present time many influences are working for the destruction of the monogamic family. If these influences succeed, there will follow the overthrow of the church of Christ and the wreck of human society. In order to turn back the tide of divorce and to defeat the free-love propaganda, the church of Christ must make a counter offensive. Such a movement would be a carefully organized effort to place the responsibility of Christian education on Christian parents and to make our homes more efficient as agencies of Christian education.

The church cannot excuse itself on the ground that the task is difficult, and that the parents will resent any suggestion from the church. An intelligent and prayerful leadership in the local church can find a way to do effectively whatever is necessary for the progress of Christ's kingdom in the world.

The church cannot excuse itself on the score that modern conditions of life tend to draw people away from home and destroy the unity and the fellowship of the home. To dismiss the matter with such a statement is but to admit defeat for the church and for the gospel of Christ. If modern conditions of life tend to prevent the development of the home as an agency of Christian education, then under the leadership of the pulpit, the Christian home must defy modern conditions and must create conditions that will minister to its own perpetuity and increased usefulness.

If the church ever acquires a program of Christian education that will be adequate to the task of Christianizing the world, it must recognize the home as its basic teaching agency, and must bring Christian homes to a standard of educational efficiency that will make the Christianization of the world inevitable.

ERNEST L. LLOYD.

Chickasha, Okla.

"OF SUCH IS THE KINGDOM"

Recently a number of men from various walks of life were assembled in a hotel corridor. They engaged in a discussion of the Scriptures, and it developed that many of these men had been careful readers.

Some one asked for opinions as to the most beautiful passage in the Bible. Several learned responses were given. One man, well known among Western plainsmen, and one who was not suspected of being a great student of the Bible, surprised his companions by saying: "Boys, there are just two things in that old book that I never get tired of hearing. One is the story of that little fellow, Samuel, and I shall never forget the picture in my good old mother's Bible, showing Samuel sitting in his little bed, and, in response to God's call, saying: 'Speak, Lord; for thy servant heareth.' But," continued the plansman, "the prettiest pen picture ever drawn is to be found in the tenth chapter of Mark."

His companions thought to test him, and one of them asked: "How do you know it is the tenth chapter of Mark?"

"I'll show you," said the plainsman; and going to the check room, he delved into a capacious gripsack and drew forth a well-fingered Bible. Standing in the center of the group of men, the plainsman read: "'And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.'"

Impressed with the plainsman's unsuspected familiarity with the Scriptures, his companions agreed that, after all, their unlettered friend was not far from the right when he said that the Sweetest Singer of all the ages gave to men the sweetest song of all the years when "he took them up in his arms, put his hands upon them, and blessed them, saying, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

"They are idols of hearts and of households;
They are angels of God in disguise;
His sunlight still sleeps in their tresses,
His glory still gleams in their eyes.
These truants from home and from heaven,
They have made me more manly and mild;
And I know now how Jesus could liken
The kingdom of God to a child."

—From the book, "Of Such Is the Kingdom."

There are three types of Christians who respond to the call to service: 1. Rowboat Christians—have to be pushed wherever they go. 2. Sailboat Christians—Always go with the wind. 3. Steamboat Christians—make up their minds where they ought to go regardless of wind or weather.—Exchange.

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Editorial

THE DEATH OF DEATH AND THE GIFT OF ETERNAL LIFE

(Continued from Page 1)

death." And this "life" is not mere survival, but it "is the resurrection of the body and the life everlasting." Mystery indeed, but the ocean man could wade would float no ships to sea. The whole man is to have eternal life through Christ. Sir Oliver Lodge says: "Christianity clearly supplements the mere survival of a discarnate spirit, a homeless wanderer or a melancholy ghost, with the warm and comfortable clothing of something that may be spoken of as a body. That is to say, it postulates a normally invisible and intangible vehicle, fitted to subserve the needs of future existence, as the present body subserves the needs of terrestrial life." Paul says: "God giveth it a body as it has pleased Him."

Charles Kingsley, when dying, said: "How beautiful is God." How surpassingly beautiful is the gift of God in Christ. He hath abolished the gloom of death and made the tombs of His beloved dead entrances through the gate-beautiful into the Temple of Eternal Life.

MEN'S NIGHT AT FIRST CHURCH, SHREVEPORT

On Tuesday night, March 10, Dr. J. R. N. Score, Houston, Texas, Dr. H. T. Carley, presiding elder, all the city ministers and a number of superannuates and other ministers from out in the state and the editor were favored guests at the annual men's banquet at First Church, Shreveport, where some three hundred men gathered for an evening of social fellowship and spiritual inspiration.

A number of the leading citizens of Shreveport of other faiths were also guests and the gathering was indeed a time of happy association of men of the city, regardless of church affiliation.

Mr. Randall Moore, president of the board of stewards, presided with the ease and dignity of a lay-bishop. He first introduced the lady guests of honor: Mrs. Smith, the mother of the pastor and Bishop Smith, Mrs. Hoyt M. Dobbs, Mrs. A. Frank Smith, Mrs. J. R. N. Score, Mrs. W. Angie Smith, and Miss Gatewood.

Mr. Moore then introduced as the principal lay speaker of the evening, Mr. Ollie Webb, president of the Louisiana Baptist Convention and assistant to the president of the Texas and Pacific railroad. Mr. Webb began his unique address in a happy vein and soon had his audience all with him and delivered an excellent address. It was a scriptural, practical, and uplifting message. As long as great corporations have men of such character and ability among their leaders, the public may be assured of honest dealing and a helpful contribution to the common welfare.

After his audience intuitively felt in their hearts that Mr. Webb was "on time" and his train was carrying dining cars filled with good things for the soul, he said, "I am just a slow freight and I now must side in for 'The Sunshine Special'—Bishop Smith."

Dr. George Sexton was presented and in happy spirit, he presented Bishop A. Frank Smith, D.D.; brother of the pastor and Bishop in charge of the Conferences in Oklahoma and Missouri, who delivered the principal address of the evening. Bishop Smith proved that he was a "Sunshine Special," for his message, while appropriate for the occasion, led his hearers up until the Sun of Righteousness was shining into their hearts and the strong men of a great church and a noble city felt the pressure of a challenge to the higher way of brotherliness and service. The address was a credit to himself and the great Church of which he has been providentially chosen a leader.

DR. W. ANGIE SMITH
Pastor First Church, Shreveport

The program was well planned and its movement was with ease. The music, entertainment features, the fellowship, messages, and the delicious menu so delightfully served by the ladies of the church all conspired to make it an event in the life of the church and city.

First Church, Shreveport, is equal in every way to the best churches in the entire connection. A membership of nearly 3500, with a versatile and gifted pastor who has a passion for souls and social righteousness, this great church faces an era of spiritual prosperity and enlarged usefulness to the connection and the world.

PERSONAL AND OTHER NOTES

Rev. W. C. Galceran, Jr., is in the midst of a revival at Prairie, Miss., Rev. J. E. Lawhorn, Brooksville, doing the preaching. We pray that a gracious revival may come to the church and community.

Mrs. Ellen Caven Millar, age 83, mother of Dr. A. C. Millar, editor of the Arkansas Methodist died at Conway, Ark., on Sunday, March 22. We extend sincere sympathy to Dr. Millar in his bereavement.

The Sardis District Preachers' Meeting is to be held at Byhalia, Miss., on Tuesday, April 14. An interesting program has been arranged for the day and a full attendance is requested by the program committee.

Rev. V. G. Clifford has planned for special pre-Easter services at First Church, Columbia, Miss On March 22, they celebrated the forty-first anniversary of their Epworth League and have recently organized a Boy Scout troup.

Rev. H. Conrad Blackwell, associate professor of Religion in Millsaps College, preached at Belzoni on Sunday morning, March 22. The pastor, Rev. S. H. Cathey, was at Oxford to preach the commencement sermon for the Lafayette Agricultural School.

C. W. Alford, Brookhaven District Epworth League secretary, has been leading the young people of that district in an advance in all the work. They have recently had special meetings at McComb and Wesson, which were attended by enthusiastic Leaguers from over the district.

Rev. W. L. Atkins, who is to be the pastor-host at the Aberdeen District Conference at Calhoun City, Miss., April 8-9, writes: "We are serving a fine people, the work has started off nicely and we are happy in our new field." We thank him for looking after the interest of the Advocate.

The children of the Methodist Orphanage at Jackson broadcasted a program over WJDX on March 23, which was greatly enjoyed by all who heard them. Those who wish to hear the voice of our children may tune in on kilocycles 1270 and hear them in their next program on April 6.

Dr. H. T. Carley, presiding elder of the Shreveport district, suffered with influenza a few weeks ago, and has not quickly recovered. His physician has advised his not filling his engagements for several weeks. We wish Dr. Carley a full recovery.

Rev. J. B. Holyfield, the widely awake pastor at Magee, Miss., sent sunshine into the Advocate office by remitting a check for $24 to cover sixteen subscriptions to the Advocate. His work is making splendid progress along all lines, and with a quota of $185 on Kingdom Extension he has raised $200.

Rev. T. O. Prewitt, the vigorous and successful pastor of the Millsaps Memorial Church, Jackson, Miss., visited his boyhood home, Ackerman, Miss., on a recent Sunday and preached for Brother Thrower at the 11 o'clock hour and at Sturgis in the evening. Rev. B. F. Lewis supplied the pulpit during his absence.

In the article concerning the dedication of the Winnfield Church, we were in error in stating that the building was erected under the ministry of Rev. P. M. Caraway. The building was started in 1918 under the ministry of Rev. R. S. Walton and completed during the pastorate of Rev. W. H. Jordan, now deceased.

Rev. W. F. Phillips, pastor on the Myrtle charge, North Mississippi Conference, is having good success in his work. The Kingdom Extension is equal to last year and all his revival meetings are planned and the various departments of the church are co-operating well. We thank Brother Phillips for his interest in the Advocate.

Bishop Hoyt M. Dobbs, was confined to his home for several days with an attack of influenza, but is now much improved. He has been giving himself fully to his work and it is hard for a bishop with heavy responsibilities to "wait," but influenza doesn't permit of a too early going forth. We trust the bishop may be fully restored.

Bishop and Mrs. Paul B. Kern are expected to land at San Francisco on April 8. Bishop Kern has been Itenerating in the far stretches of his district in the Orient and the church at home extends to him and Mrs. Kern a most cordial welcome. The bishop will be at the North Mississippi Conference Christian Education Assembly in June.

Dr. G. L. Morelock, secretary of the Board of Lay Activities, addressed the congregation of the Galloway Memorial Church, Jackson, Miss., on "The Perfect Steward." Dr. Morelock drew interesting and helpful lessons from the life and ministry of Stephen. He is to lead in a Conference-wide meeting on lay activities at Jackson on April 2.

Rev. T. J. O'Neil, presiding elder of the Meridian, Miss., district, has the sympathy of all his friends in the death of his sister, Mrs. J. W. Hinnson, who passed away last week in Meridian. Interment was made at Quitman, in the family burying grounds. One by one our loved ones pass up to the city of God and wait for us at the beautiful gate.

His many friends will regret to learn that Dr. R. H. Wynn, pastor at Minden, La., continues sick. Presiding Elder W. R. Harvell is looking after the appointments during Dr. Wynn's absence. On Sunday, March 22, Dr. George S. Sexton, president of Centenary College, was the preacher and preached a helpful sermon on "A Wise Foundation of Life."

Rev. L. P. Wasson, presiding elder of the Greenwood, Miss., district, has entered vigorously upon the special effort to secure one hundred new cash subscriptions to the Advocate before May 15. In a letter to the editor he wrote: "Our pastors have pledged 164 subscriptions to the Advocate." We thank Brother Wasson for his efficient service in behalf of his Conference organ.

Mr. W. A. McKennon, for twenty years superintendent of the Sunday school at First Church, Shreveport, La., and a widely useful layman in his church and city, has resigned the superintendency and Mr. John S. Welsh has been appointed superintendent. That is a great school and we doubt not that Mr. Welsh will carry on successfully in his important relation.

Dr. H. F. Tolle, pastor, First Church, Tampa, Fla., is holding a revival meeting at Capitol Street, Jackson, Miss. The reports are that a gracious revival is in progress and large crowds are attending the services. Dr. Tolle was for five years pastor of this church and has many friends in the city. Rev. J. A. Smith, D.D., is the present pastor and is rejoicing in the splendid results of the revival.

Rev. H. A. Gatlin, presiding elder, Newton, Miss., district, announces that Bishop Collins Denny will be at the Newton District Conference at Forest, Miss., on April 14-15. Brother Gatlin reports that Rev. H. E. Raley, pastor, Harperville and Lena, was the first to raise his Kingdom Extension quota in full. So far as we are able to learn Brother Raley was the first in his Conference to report his payment in full.

The Ideal Bible Class of the First Methodist Church at Gulfport, Miss., at their annual meeting elected Mrs J. J. Pulliam president, Mrs. G. E. Fischel and Mrs. George Crosby vice-presidents, Mrs. Homer Williams secretary, Mrs. Jim Jones treasurer. Mrs. E. T. Riemann is the teacher, and Mrs. Mac. C. Anderson is her assistant. This class has been doing splendid work and making a significant contribution toward the success of the work at First Church.

O. C. Hull, Christian Education Extension secretary for the Mississppi Conference, was called from his services at Prentiss, Miss., to his home at Lawrence on account of the death of his grandchild, which occurred on March 28. The little one is the child of his son, Rayburn, and the funeral service was held at 3 p. m. on Sunday afternoon, March 29. We extend sincerest sympathy to those who are in sorrow over the going away of "one of His little ones."

Rev. Martin Hebert, pastor, Epworth, New Orleans, is having sucessful pre-Easter services. Dr. D. B. Raulins, Dr. O. W. Bradley, Dr. W. B. Morgan, Dr. M. S. Monk, and Dr. J. B. Peters were the preachers for the first week and the pastor is concluding the services this week. Revs. Ira Flowers and J. T. Harris directed the music during the first week. Epworth is one of the growing churches of the city and we trust this revival service will mean much to its life.

Mrs. F. A. Lane, wife of the lamented Rev. L. P. Lane, who, for a number of years, was a successful local preacher in Smith County, Miss, died at the home of her son, C. L. Lane, Lorena, Miss., on Friday, March 13. Funeral services were held at Gasque Chapel by her pastor, Rev. W. C. M. Baggett, who was assisted hy Rev. B. W. Ware, and Rev. D. W. Moulder, a Baptist minister. Mrs. Lane was the mother of Rev. W. H. Lane, pastor, Wiggins, Miss., and Mrs. B H. Williams, wife of the pastor at Osyka, Miss. These and other loved ones are extended sincere sympathy.

Senora Maria Frausto, of the Methodist Church in Mexico, who attended the Woman's Missionary Council, of the Methodist Epicopal Church, South, recently held in Memphis, was a visitor to Batesville, Sunday, March 22. She spoke at the Methodist church in the morning 11 o'clock hour, telling of the establishment of the autonomous Methodist Church in Mexico, recently set up by representatives from the Methodist Church in the United States, and of her work there as a native missionary. Senora Frausto was the house guest of Miss Daisy Pollard, a sister of Miss Myrtle Pollard, who went out from the Batesville Methodist church to Mexico several years ago as a missionary under the direction of the Woman's Council. These workers are assoiated in missionary work in Mexico.

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PROTECTION AGAINST OLD AGE

Mrs. Mary Frances Henry, age 85, passed away at 11:30 a. m., February 20, 1931, at the home of her daughter, Mrs. Charles E. Dunn, on Main St., Water Valley, Miss. Mrs. Henry was a member of the Methodist Church, but had heen denied the pleasure of attending church services for some time because of ill-health and the infirmities of advanced age. She was left a widow thirty-two years ago and upon her shoulders fell the responsibility of rearing a large family whose upright lives reflect much credit upon their mother. The deceased is survived by one son and five daughters, as follows: W. F. Henry, Mrs. C. E. Dunn, Water Valley Miss.; Mrs. H. F. Nunnery, Clarksdale, Miss.; Mrs. C. R. Belk, Bessemer, Ala.; Mrs. Eva Harrison, Memphis, Tenn.; Mrs. Alice Carlisle, Louisville, Ky.; also by a number of grandchildren and great grandchildren.

VICKSBURG DISTRICT CONFERENCE

The Vicksburg District Conference will convene at Centerville, Thursday, April 9, at 11 a. m.

Opening sermon by Rev. George P. McKeown, of Woodville.

Committee on License to Preach and Deacons and Elders' Orders: Rev. J. A. Moore, E. A. King, T. B. Cottrell.

We have one young man recommended for license to preach.

Let all pastors who have not done so send their list of lay delegates to me and to the pastor-host, Rev. J. E. J. Ferguson.

Also be prepared to give accurate reports as to number of accessions on profession of faith, amount paid on Kingdom Extension, and per cent paid on benevolences. L. E. ALFORD, P. E.

STATUS OF DISTRICT SUBSCRIPTIONS ON 100 MINIMUM QUOTAS

Since the meeting of the Advocate Executive Committee with Bishops Denny and Dobbs on February 24, the 100 minimum new subscriptions per district by May 15, has been the hope of the cause. From February 25, through March 28, the following are the receipts by districts:

LOUISIANA CONFERENCE

District	Subs.
Alexandria	0
A. S. Lutz, P. E.	
Baton Rouge	3
L. W. Cain, P. E.	
Lake Charles	3
J. W. Lee, P. E.	
Minden	9
W. R. Harvell, P. E.	
Monroe	2
E. C. Gunn, P. E.	
New Orleans	19
W. L. Doss, Jr., P. E.	
Ruston	2
R. M. Brown, P. E.	
Shreveport	31
H. T. Carley, P. E.	
Total Louisiana Conference	69

MISSISSIPPI COFERENCE

District	Subs.
Brookhaven	23
J. L. Decell, P. E.	
Hattiesburg	19
W. A. Hays, P. E.	
Jackson	32
J. T. Leggett, P. E.	
Meridian	12
T. J. O'Neil, P. E.	
Newton	15
H. A. Gatlin, P. E.	
Seashore	5
Otto Porter, P. E.	
Vicksburg	21
L. E. Alford, P. E.	
Total Mississippi Conference	127

NORTH MISSISSIPPI CONFERENCE

District	Subs.
Aberdeen	4
T. H. Dorsey, P. E.	
Columbus	3
W. N. Duncan, P. E.	
Corinth	40
James H. Felts, P. E.	
Greenville	7
E. Nash Broyles, P. E.	
Greenwood	22
L. P. Wasson, P. E.	
Grenada	36
E. H. Cunningham, P. E.	
Sardis	3
J. M. Bradley, P. E.	
Total North Mississippi Conference	115
Total three Conferences	311

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

The funeral services for the subject of this sketch, BRO. JOHN SHARP PEPPER, aged 82 years, who passed away at his home, near Vaughan, Miss., Sunday morning, March 1, 1931, at 2 o'clock, were held at Ellison Church, with interment in the cemetery at Ellison Church, Sunday afternoon at 3:30 o'clock. The services were conducted by the writer, in the presence of a large concourse of his dear relatives and warm friends. Infirmities due to old age was the cause of his death.

Bro. Pepper was born in Yazoo County, August 9, 1849, and in December, 1871, he was happily married to Miss Lenora Lessell, of Vaughan, Miss. One son and one daughter blessed this union. They are Wyche R. Pepper and Mrs. Hattie Presley, both residing near Vaughan, Miss. He was a faithful husband, a kind and gentle father and grandfather, a generous neighbor, and was always ready to lend a helping hand to one less fortunate than he. Besides his relatives, he will be sorely missed by a large circle of friends and acquaintances. He had a great many relatives scattered abroad, and all who knew him were his unabated friends. He was noted for his geniality of spirit, always liberal with his church and with his fellowman.

Bro. Pepper was a successful farmer of the Vaughan community, and was a good and highly esteemed citizen of this splendid community, having lived here all of his lifetime.

In early life he was converted and joined the Methodist church, and he was a consistent member to the end of his earthly pilgrimage.

Into that bourne whence no traveler ever returns, my friend and brother, John Sharp Pepper, went, calm forespent, forespent.

His devoted wife, two children, fifteen grandchildren and two great-grandchildren, survive to mourn his demise.

Peace be to his ashes.

His pastor,
HILARY S. WESTBROOK.
Vaughan, Miss.

Brother MILTON LEAH RAYNER was born May 3, 1852, and eleven years afterwards was spiritually born and joined the Methodist Church. He was married to Miss Lovert McCory by Rev. Cotton, January 14, 1875. To this union God gave fourteen children, thirty grandchildren and twelve great-grandchildren. Four children preceded him to the better land, four boys and six girls are still living. He was a brother to the sainted Rev. B. S. Rayner, who departed this life September 3, 1905. Bro. Rayner died November 16, 1930. Many times during his sickness was my soul blessed as we prayed and talked together. Monday, November 17, 1930, assisted by Rev. J. E. McCron, the writer laid to rest in Hickory Cemetery, Hickory, Miss., his earthly remains in the presence of his wife, children, relatives and a host of friends. Everyone who knew Bro. Rayner knew him as a man of God. Weep not, loved ones, as those that have no hope, but so live that you may be one with him around the throne.

ALGIE S. OLIVER.

On March 13, 1931, my dear mother MRS. HARRIET GASQUE LANE, left us to be with Jesus. She had been with us a long time, passing away in her 89th year. Mother grew sweeter each day, and the sad, lonely feeling that comes to children who have had this experience comes to her children now. Yet God in His mercy did not let mother suffer in going.

Having spent a great deal of her time in my home, mother became a pet of the household. Our love for her cannot be expressed in words.

She was a great lover of the Bible and a constant reader of the same. The Advocate was also one of her dear friends. After she became too old to read it, she had someone read it aloud. Mother often spoke of heaven and those she longed to join there. Just recently she stated she was ready and anxious to go. It was the constant prayer of my sainted father that our family circle not be broken in heaven, and I feel that mother has gone to take her place.

Being a great lover of music, mother enjoyed all of the old hymns, and often asked that her favorites be played for her. She is now where she can enjoy the sweet music of God's angels in heaven.

Mother was laid away from the church named for her father, Gasque Chapel, to await our coming. There she will bask in the sunshine of God's love and drink from the water of life where she will know no thirst.

Farewell, Mother, there is a time coming when we can be reunited and have to part no more.

A devoted daughter,
MRS. B. H. WILLIAMS.

MRS. SALLIE PERRITT ROBERTSON was born October 18, 1855. She joined the Methodist church at the early age of 12. She was converted under the ministry of Rev. Cravins. She was happily married to R. A. Robertson, December 12, 1878. To this union were born ten children. Five survive. Sister Robertson was a true woman. The writer lived in her home one year and taught her children four years. So can testify to her sacrificial life. Her good husband preceded her to the glory land just a few years. Her faith was well established. She knew whom she had believed. Her last illness was from influenza and heart trouble. The preachers were always welcome in her home. Her husband was a faithful steward and many a night was spent by servants of God in her home. So she can claim a prophet's reward. Yes, she has gone where:

"No chilling winds, or poisonous
breath,
Can reach that healthful shore;
Sickness and sorrow, pain and death
Are felt and feared no more."

H. W. LEDBETTER.

LOUISIANA CONFERENCE

Baton Rouge District—Second Round

Greensburg, at Days, Apr. 5, 11 a. m.; 1:30 p. m.
Kentwood and Tangipahoa, at Kentwood, Apr. 5, 7:30 p. m.
Pine Grove, at Killian Chapel, Apr. 12, 11 a. m.; 1:15 p. m.
Springfield, at Huff Chapel, Apr. 12, 3 p. m.; 7:30 p. m.
Natalbany, at Natalbany, Apr. 19, 11 a.m.; 2:30 p.m.
Amite, Apr. 19, 7:30 p m.; Apr. 20, 7:30 p. m.
Istrouma, Apr. 24, 7:30 p. m.; preaching, May 24, 7:30 p. m.
St. Francisville, at New Hope, Apr. 26, 11 a. m.; 1:30 p. m.
First Church, B. R., Apr. 26, 7:30 p. m.; Apr. 27, 7:30 p.m.
Washington, at Angie, May 3, 11 a. m.; 1:30 p. m.
Bogalusa, May 3, 7:30 p. m.; May 4, 7:30 p .m.
Baker, at Doorford, May 9, 11 a.m., 1:30 p. m.; May 10, 11 a. m.
Hammond, May 10, 7:30 p. m.; May 11, 7:30 p. m.
Pearl River, at Sun, May 17, 11 a. m., 1:30 p. m.
Franklinton, May 17, 7:30 p. m.; May 18, 7:30 p. m.
Clinton, at Clinton, May 24, 11 a. m., 2:30 p. m.
Jackson, at Jackson, May 31, 11 a. m., 2:30 p. m.
Zachary and Slaughter, at Zachary, May 31, 7:30 p. m.
District Conference at Bluff Creek Camp Ground, June 4-5.

L. W. CAIN, P. E.

Lake Charles Dist.—Second Round

Gueydan Ct., at Kaplan, Apr. 5, a. m.
Lake Arthur, Apr. 5, p. m.
Merryville, Apr. 12, a.m.
Acadia Ct., at Iota, Apr. 19, a. m.
Lafayette, Apr. 19, p. m.
Vinton, Apr. 26, a. m.
Sulphur, Apr. 26, p. m.
Hornbeck Ct., at Peason, May 3, a.m. and p.m.
Leesville, May 10, a. m. and p. m.
Abbeville, May 17, a. m.
New Iberia, May 17, p. m.

District Conference, April 21 and 22, at First Church, Lake Charles, opening Tuesday, the 21st, at 10 a. m.

J. W. LEE, P. E.

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Lost 47 Lbs.
In 3 Months and Feels Years Younger
"I have been taking Kruschen Salts for nearly three months. I have continued taking one teaspoonful in warm water every morning. I then weighed 217 pounds, was always bothered with pains in my back and lower part of abdomen and sides.
"Now I am glad to say I am a well woman, feel much stronger, years younger and my weight is 170 pounds. I do not only feel better, but I look better, so all my friends say.
"I shall never be without Kruschen Salts, will never cease taking my daily dose and more than glad to highly recommend it for the great good that is in it. Mrs. S. A. Solomon, New Bern, N. C., Jan. 1930." "P. S. You may think I am exaggerating by writing such a long letter but truly I feel so indebted to you for putting out such wnderful salts that I cannot say enough."
A bottle of Kruschen Salts that lasts 4 weeks costs but 85 cents at your druggist's and druggists the world over. Take one-half teaspoon in a glass of hot water every morning before breakfast.
Attention to diet will help—cut out pastry and fatty meats—go light on potatoes, butter, cream and sugar—the Kruschen way is the safe way to lose fat. Try one bottle and if not joyfully satisfied—money back.

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May 26 to August 31—Only $795.00
Also tour, $695, sailing July 2, 1931. European Extension—Italy, Switzerland, France, Germany, Belgium, England, Scotland. Also Educational Student Tours. Many itineraries. To get what you wish, write
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Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Fayette, Miss.

PLEASE GIVE ATTENTION!

What? Woman's Missionary Conference.

Where? Gulfport First Church.

When? April 7-10.

Who? Mrs. B. W. Lipscomb—Council Guest; Rev. M. L. Burton—"Spiritual Life Message," each day; Mrs. A. F. Watkins—Temperance Lecturer; Mrs. Jessie Daniels Ames; Anti-Lynching Lecturer.

A spiritual feast, social activities, information, inspiration and sweet fellowship await you.

Come and be one of us.

TO SUPERINTENDENTS OF PUBLICITY

Please send reports from each auxiliary AT ONCE to your Conference Superintendent that she may count this the very best quarter's report of the two years. If you feel that you have not accomplished much in this office, simply report that, and next time try to do more.

Yours for service,
MRS. T. B. COTTRELL.

AN APPRECIATED LETTER

Dear Dr. Decell: We feel that you and the readers of the Advocate might appreciate knowing just how much help this paper is to us in preparing our programs for zone meetings. In it each time we can find so much valuable material bearing on the subject selected for our meeting.

For our last meeting we chose the subject, "Neighbors," and after looking through several numbers of the Advocate we found many talks and beautiful little poems on this subject which we could successfully use.

The members on program, in giving their numbers, mentioned the fact that they were taken from the Advocate. So, in this way our paper was given quite a boost. Our district secretary commended us very much on our use of the Advocate and suggested that other zones in need of material for their zone meetings might also turn to the Advocate.

Sincerely,
MRS. W. C. McKAY.

BACK TO CARDUI

Lady Who Had Been In a Run-Down Condition Tells How She Got Well.

Mayo, Fla.—"I was greatly benefited after I took the Cardui Home Treatment," says Mrs. W. H. Trawick, of this place. "For several months I had been in bad health. I was run-down and weak.

"I dragged around from day to day, not feeling fit for anything. My back ached and often my sides hurt all night long. I could not sleep, and my nerves gave me a good deal of trouble.

"I had used Cardui several years before for a similar spell, so I got some for my trouble. I soon recovered and felt better than I had in a long time.

"After taking Cardui for several weeks, I began to feel stronger and to rest better. It is a fine medicine, and I have recommended it to friends."

Thousands of other women have taken Cardui to help them to build up their health. The good reports which have been received, telling of the experience of others, should encourage you to try Cardui, for your troubles.

Cardui is a purely vegetable remedy, and contains nothing harmful or injurious. It may be safely taken by women of all ages.

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CHILDREN'S WORK, MISSISSIPPI CONFERENCE

"World friendship is the spirit and theme for the children's division of the Woman's Missionary Society. Sharing and working together are the keynotes of its plan and purpose. Wherever our Church is at work an effort is being made to organize the children that they may have an opportunity to share with each other the best that they have—their games, folk songs, stories and customs—and that working together they may help to make the world for children everywhere a better place in which to live.

In keeping with this spirit of world friendship a new name has been given to the children's auxiliaries—to juniors, the Boys and Girls' World Club; to primaries, World Children's Circle. Boys and girls in such clubs and circles around the world will delight, we believe, to send gifts to each other, thrill to exchange letters and pictures and be keenly interested in reading in their magazine, reports of the fascinating work being done in far-away clubs.

A club or circle may be on the Honor Roll regardless of the standing of the division as a whole. That is, a Boy's and Girl's World Club meeting the requirements of its Standard of Excellence may receive an honor roll certificate. So, also, a World Children's Circle attaining its Standard of Excellence receives a roll of Honor Certificate. This is a part of the new plan, therefore, such certificates will be received at the close of the present year, and not for the work of the year just completed.

Many interesting features will be presented during our conference at Gulfport, April 7-10.

The pageant, "Celebrating Our New Names," will be given by the Boy's and Girl's World Club, of the First Church, under the direction of Mrs. E. H. Swearningin, superintendent.

The cabinet sent to the children of Mississippi by the children of Mexico will be on exhibition—this cabinet is filled with artistic work done by Mexican school children, and will be in charge of a young lady who will explain each article.

Because of numerous changes and readjustments, our work does not show a large numerical increase for 1930, but organizations and quality of work have made great advances. We have on roll 151 divisions, 2185 members, with 277 subscribers to "World Friends."

This will be an important conference, as a new superintendent of children's work will be elected.

MRS. STANLEY WILSON,
Conference Superintendent.

ROSEDALE ZONE MEETING

The zone meeting of Zone Five, Alexandria District, held with Rosedale Auxiliary, Rosedale, La., February 21, was, according to the zone leader, Mrs. Knight, the banner meeting of the year. Of the five auxiliaries that constitute Zone Five, all were represented but Opelousas, whom we missed much. Melville had three representatives, Eunice, three; Lottie, five, and Rosedale was 100 per cent. the fourteen of her numbers being present. Mrs. O. E. Grant, district superintendent, was honor guest. There were other visitors, including Rev. Knight and his precious little daughter; Mrs. J. R. Mays, Mrs. Chas. Charleville, Miss Ethel Jefferson and Mr. Webster Holliday.

The meeting was opened at 10:30 a. m. by singing hymn, "I Love to Tell the Story." This was followed by a heart-touching prayer by Mrs. La Grange, of Lottie.

The devotional was led by Mrs. Eugene White of Melville, in the absence of Mrs. Pickett. She used biblical material from Hebrews, 11th Chapter, very effectively.

Mrs. D. B. Barrow and Miss Ethel Jefferson rendered, with their usual endearing manner, the "Welcome Song." Mrs. J. C. Zerange gave a very interesting talk on "What the Missionary Auxiliary Means to the Church and the Pastor." Special music followed, a duet, "Confidence," by Mrs. D. B. Barrow and Miss Ethel Jefferson, accompanied by Mrs. J. R. Mays, made lasting impressions. Mrs. S. T. Adams of Eunice told the beautiful Stewardship Story of the Voice, "Tithen Eggs," in a manner that made every word go home to the heart of the listener.

Following the morning session, which was closed with a prayer by Rev. Knight, lunch was served by Rosedale auxiliary and a period of friendly greetings and fellowship was enjoyed.

The afternoon program was opened with Missionary Hymn, and an earnest, searching prayer by H. E. Zerange, Melville.

World peace was discussed by Mrs. Ed. De Boer, Rosedale, followed by an inspiring talk on "Ways to Promote World Fellowship," by Mrs. M. H. Andres, Lottie. Then came the much enjoyed message of Mrs. Gront, district superintendent.

After a short business session, the meeting closed, everyone feeling that the Master had been glorified in the cause for which the W. M. S. stands in the world today, and the fellowship and friendship of the day made each one present a stronger daughter of the King.

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ECHOES FROM COUNCIL MEETING AT MEMPHIS, TENN.

Reports from the council meeting held in Memphis, March 10-17 show that Mrs. J. W. Perry of Nashville, who has been vice-president since 1923, was elected president to succeed the late Mrs. F. F. Stephens. Mrs. J. C. Handy of San Augustine, Texas, who has been identified with the council for twenty years, was elected vice-president. She will be succeeded as a member at large by Mrs. B. M. Bowen at Nashville.

Atlanta was selected as the place of meeting in 1932. The pledge for 1931 amounted to $1,061,555—about $55,000 less than was given last year.

Mrs. Ina Davis Fulton made a plea for sacrificial giving because the economic depression has caused a slump of $65,000 in the Woman's missionary offering during 1930.

DOCTOR'S Prescription gives Bowels Real Help

Train your bowels to be regular; to move at the same time every day; to be so thorough that they get rid of all the waste. Syrup Pepsin—a doctor's prescription—will help you do this. When you take this compound of laxative herbs, pure pepsin and other valuable ingredients, you are helping the bowels to help themselves.

Dr. Caldwell's Syrup Pepsin is the sensible thing to take whenever you are headachy, bilious, half-sick from constipation. When you have no appetite, and a bad taste or bad breath shows you're full of poisonous matter or sour bile.

Dr. Caldwell studied bowel troubles for 17 years. His prescription always works quickly, thoroughly; can never do you any harm. It just cleans you out and sweetens the whole digestive tract. It gives those overworked bowels the help they need.

Take some Dr. Caldwell's Syrup Pepsin today, and see how fine you feel tomorrow—and for days to come. Give it to the kiddies when they're sickly or feverish; they'll like the taste! Your druggist has big bottles of it, all ready for use.

DR. W. B. CALDWELL'S
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Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE........Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE

The Jackson District Standard Training school has just closed. In many ways this school was a high point in the progress of the development of a permanent program of training in the district. One of the interesting developments of this session of the school was the election of the officers and raising a continuation committee who would be charged with perpetuating the spirit of training throughout the district. This I think is a real forward movement and I trust that it will prove a most successful experiment.

We introduce to the Conference a new teacher for Standard Schools, Mrs. W. H. Watkins, Jackson, Miss. She taught her first class in the Jackson District school. She was greatly enjoyed and had a fine class. We appreciate this new teacher, which opens a new avenue to the workers of our Conference.

Soul's Chapel, on the Dalevilla charge, is the first Sunday school to send in its Sunday School Day Offering, and their receipt will be number one. We were greatly cheered by receiving this nice offering.

We again wish to call your attention to the method of handling the Sunday school day programs. A sample copy of the program has been sent to every superintendent in the Conference. To the mission Sunday schools has gone a letter giving them information in regards to the programs. You are to order the programs direct from Lamar and Whitmore.

Your board stands in need of your help perhaps more than ever in the history of church work. Frankly, without a large Sunday School Day offering we will face a situation that will be exceedingly undesirable.

We have request for Cokesbury schools now that will require an expenditure of more than twice as much money as we have promised for this work. We have opportunities to aid in three times as many Vacation Church School situations in mission territory than we have money to finance the work with.

We are planning on faith that the Sunday schools of the Conference will do two things to aid in this work. First, be regular in holding Missionary Sunday programs and sending in the offerings; second, give as much as possible to the Sunday school day offering. These two sources are the only sources of income for this work that we have.

I trust all the workers are enjoying the improvements in the Sunday school materials. I also think the materials for the Epworth Leagues have been improved.

Tylertown Epworth League was the first League to observe Anniversary Day that this office has heard about. I am sure that this program was helpful to the work and the workers at Tylertown. It is trusted that the income from this observance will be large enough for the Conference Board to put on a great program for the young people.

Pray for the work and the workers

Yours in Him,

JOHN C. CHAMBERS.

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Calotabs purify the blood by activating the liver, kidneys, stomach and bowels. Trial package, 10 cts. Family package, 35 cts. All dealers. (Adv.)

MISSISSIPPI CONFERENCE BOARD OF CHRISTIAN EDUCATION

By Doris Alford, Director of Children's Division

We have been most fortunate in securing the consent of Miss Mary Skinner, director of children's work for the General Board of Christian Education, to visit our Conference for a week, beginning April 12. A series of meetings have been scheduled during the week which will enable her to visit five of the seven districts. Pastors, superintendents and all workers with children are urged to look over the schedule printed below and plan to attend the meeting that will be held nearest their church.

April 12, 2:30 p. m., Galloway Memorial, Jackson, meeting with city organization of children's workers.

April 13, 9:30 a. m., Eucutta, institute, consideration of problems in children's work.

April 14, 9:30 a. m., Central Church, Meridian, Child Study Conference.

April 15, 9:30 a. m., Court Street Church, Hattiesburg, Child Study Conference.

April 16, 2:30 p. m., Adams Circuit, Institute, consideration of problems in children's work.

April 16, 7:30 p. m., Centenary, McComb, address by Miss Skinner.

April 17, 2:30 p. m., Jefferson St, Natchez, Institute.

April 17, 7:30 p. m., Jefferson St., Natchez, address by Miss Skinner.

Miss Skinner is not only most practical in her discussions of the work of Christian Education with children, but she never fails to give to those who hear her a new sense of the sacredness of the task that is theirs and a burning desire to perform the task in a finer way.

REPORT OF THE ADOLESCENT SECTION, CHRISTIAN EDUCATION INSTITUTES

More than ever before we found reason to be proud of the leaders of youth in our Conference attending the Christian Education Institutes. Last month our section grew in numbers as well as interest. We have never had so many workers present. The young people representing the various groups in the churches were welcome and added much to our discussion groups.

The interest created by the actual problems as they varied in each district group resulted in a worthwhile venture. Questions came one after another, and as we tried to find the answer, the siprit of the group proved their earnestness. The leaders were not afraid to tackle the most difficult situation and were frank and honest with each other in their statements.

One problem which seemed general was the lack of interest on the part of the pupils in studying their lessons Here the group agreed that it was their fault as much as the pupils'. Perhaps they did not make the lesson interesting enough, was their decision.

Some Epworth League problems came to the front. This time it was the worship service. Too many "scissors meetings," young people not taking enough of the responsibility of the work. Again recreation was their problem. This was a vital question We realized that most of the churches have failed here as the discussion of dancing and bridge came to the forefront. Each group who felt this was a problem with both leaders and youth, decidedly agreed that if the churches had an adequate program of recreation provided for their young people, a more wholesome social life would result. One group suggested that the leaders and mothers of the young people could help in this. They felt one night each week, at least, through volunteer workers, the church could be kept open for a real pleasant evening of music, games and eats. We could all do this if we were willing to give of our time and effort.

It was indeed gratifying to me to see that we are not afraid to face the issues and problems as they come in daily living. To hear the workers discuss their own failures and acknowledge their own shortcomings made us all determined to go home and begin anew, with patience, the task set before us. Someone expressed the thought of the groups in these words, "What the leaders are in character has as much influence if not more, than what they try to teach."

To both pastors and leaders of youth throughout our Cnference let me impress upon you the importance of sending the young people to the Epworth League Assembly. The date, June 8 to 12. Strive to make this Assembly the best in years. Let us take the motto, "All for Christ," and make it real in the hearts and lives of the youth in our church schools.

Our institutes this year were fine. May we carry the spirit of the groups throughout the year and live closer to the Christ, as we try to serve in our various places.

MRS. C. F. NESBITT.

HOLMES
89th
BIRTHDAY SALE
BEGINS MONDAY
and ends April 4th

NORTH MISSISSIPPI CONFERENCE

It was my pleasure to spend a Sunday recently in Corinth. Rev. E. S. Lewis, the pastor of First Church, and Rev. W. O. Hunt, the pastor of South Side, were so kind as to allow me to preach for them. In the afternoon we had a workers' meeting at which we disucsssed the unified program of Christian education in the local church. This conference was largely attended. There seems to be a very keen interest in this program everywhere among the people. It is useless to say that the work moves along fine under the able leadership of the pastors and fine laity of the two churches in Corinth.

* * *

Plans are laid for two Standard Training Schools in the Greenwood District during the month of April. The first one will be held at Ruleville April 5-10. The following courses will be offered there: Bible, the Teachings of Jesus, instructor, R. G. Lord; The Church and Its Work, instructor, A

"BEST MEDICINE I HAVE EVER USED"

Only Remedy To Ever Have Done Me Any Lasting Good

Mrs. Lula Patterson

"I am glad to make this statemet in behalf of Miller's Herb Extract, formerly called 'Herb Juice'," says Mrs. Patterson, Birmingham, Ala. "This medicine has done me more good than anything I have ever used, and I have tried everything that promised relief with no results to speak of. When I began using Herb Extract I was underweight, and lost considerably in weight and strength, felt weak, nervous and badly rundown all the time. Each day I was in misery. I carried on with my work as best I could, just didn't want to give up, but it was agonies for me while I endured it. Friends knowing of my poor state of health, advised me to try a bottle or two of Herb medicine. They told me of numerous cases where it has actually brought health and strength to people when everything else had utterly failed to do any good. I started on the Herb medicine immediately. And to my surprise, I begun to improve rapidly and my continued use of this remarkable remedy has restored my health. I am free from constipation, bowels are regular, stomach is in fine condition. I sleep fine and eat hearty three times a day, have lots of energy; this means so much to me. I am actually gratified, beyond words to express, over my improved condition of health."

You don't need any pills with this medicine. It's a real medicine within itself, and guaranteed to give results.

A medicine you can take three or four bottles of without seeing any results is not much medicine. Miller's Herb Extract (known as Herb Juice) gives overnight results. Get it at your druggist.

T. Clanton; A Study of Early and Middle Adolescence, instructor, E. R Naylor. This school is for the area about Ruleville and Drew, and all teachers, workers and interested people of that area are welcome to this school. This will be the seventh school for Ruleville. The other school will be held at Inverness, April 12-17, and the following courses will be offered there: Bible, New Testament Survey, instructor, R. G. Moore; Religious Education of Adults, instructor, R. G. Lord; Worhip in the Sunday School, instructor, Miss Pauline Wynn. We want all the workers in the area of this school to attend.

* * *

This week we are in the midst of a school at Columbus. Three courses are being offered, Bible, The Teachings of Jesus, instructor, R. G. Lord; A Study of Early and Middle Adolescence, instructor, Mrs. W. N. Duncan, and Junior Materials and Methods, Dr. P. J. Rutledge, instructor. About forty are enrolled in the three classes with quite a few others who are visiting the school. The spirit is as fine as I have ever seen in a school. Perfectly fine work is being done by those taking the courses. The way for the school was well prepared by the pastors, Revs. J. W. Ward and C. L. Rogers, and by Miss Pauline Wynn, together with the superintendents, Mr. D. C. Badger and Mr. Golding.

* * *

Have you received your Sunday School Day Programs yet? If not, send in your order now. It is but a short time now until time for the observance of the day. The third Sunday in April, the 19th, is the day.

Did you observe College Day last Sunday? If so, send us a note about it.

R. G. LORD.

LOUISIANA CONFERENCE EPWORTH LEAGUE

Dear Young People: Interesting news continues to come to our office from the Anniversary Day Observances. The pageant is being presented in a large number of churches. One interesting feature of the pageant is that it requires a large number of young people from the Sunday school and Epworth League to put it on properly, and thus interests a larger group than other type programs. It was certainly a pleasure to witness and take part in the pageant given at Springhill on the night of the 22nd. It was beautifully rendered. It showed that much preparation, forethought and real interest had been given it by all taking part. On Monday evening, I was in Homer and attended a practice of the Homer young people in their pageant, which will be rendered on the 29th They, too, are putting their best into it. I regret that I cannot be present. I shall enjoy being in Colfax on that day, and will assist in the Anniversary Day Observance at the morning hour. The Colfax and Montgomery young people are presenting a combined program. Their pastor, Rev. L. R. Nease, Jr., has planned an unusually attractive program. News comes from many other churches concerning their observance.

We wish we could say that these reports are one hundred per cent, but we can't say that until every pastor in Louisiana reports his date of observance. Won't you? Although the interest shown is as fine as that of previous years the offering has been much smaller from each church. With this falling off more churches will have to report if we retain our past record. Mr. Riggs has already received quite a few offerings, but none of them have exceeded the amount from that same church the year before. What we want, most of all, is to know that every church observes.

Are you preparing to be with us in Alexandria on the 7th and 8th of April? You will be delighted with the opportunity of knowing Dr. Walter Towner of Nashville. He is our newly-elected secretary of the Young People's Division and will help you solve your difficulties in your young people's division. He will conduct the Tuesday afternoon session in that division and a time for asking questions will be given you, so be ready with your own problems.

We consider this conference one of the greatest opportunities of the year. On Tuesday morning you will hear Dr. Clovis Chappell of Houston, Texas. Dr. Angie Smith of Shreveport will speak Tuesday evening, and Dr. Geo. Sexton of Centenary College will be heard Wednesday morning. The separate divisional sessions will be most instructive. Your office staff, headed by Dr. W. W. Holmes, wants you to be present. If we can be of assistance to you during your stay in Alexandria you will find our office on the second floor of the Educational Building and "Welcome" on the doormat.

Continue in your fine work, Leaguers. Our Conference days are fast coming to a close. When you reach the Assemblies in June you will have closed the records of your 1930-31 achievements. Will you be proud of what you have done?

Sincerely,

ELIZABETH LANGFORD.

NORTH MISSISSIPPI CONFERENCE EPWORTH LEAGUE

Last Sunday evening we had the pleasure of visiting the Epworth Leagues at Holly Springs and taking part with them in their Anniversary program. This program had been well arranged and they had a good congregation out to enjoy the program. It was given at the regular preaching hour.

The Leagues at Holly Springs have been reorganized recently. They have a Senior League and an Epworth-Hi League. The pastor, Rev. N. J. Golding, is very much interested in the spiritual welfare of his young people and he has been very active in getting his Leagues well organized. Incidentally we learned that the young people at Holly Springs are also interested in their pastor and the work he is trying to do. It works both ways.

We were very favorably impressed with the work which is being done by the young people at Holly Springs. They are starting off in the right direction. They have made application for a charter and they are using the Epworth Era. The counsellor, Mrs. John P. Lester, has a Handbook and she is using it very consciencioусly. Mrs. Lester and Mrs. Gatewood, the other counsellor, are working very energetically at the task of leading their young people. They are also making an honest effort to raise their pledge money. They have the address of our treasurer, Brother S. E. Ashmore, and they are going to send their pledge money to him. So look out, Brother Sammy, they will be sending you some money pretty soon.

Mr. O. D. Hanna is counsellor for the Senior League at Holly Springs, and he is very active in the work. Mr. Hanna is also director of athletics in the school there. It is a very happy combination when we can get a man who will work in the school and in the church, too. The young people at Holly Springs believe in Brother Hanna, and they are following his splendid leadership. He is planning to send some of his young people to our Assembly at Grenada in June. They will have young people there from their Sunday school, too, as well as their Leagues. It is going to be a young people's assembly.

We believe that a large number of our Leagues have observe Anniversary Day. The district secretaries have been busy reminding our Leaguers of the fact that they should observe this day. Of course, if you did not observe this day last Sunday you may observe it some time later, but be sure to observe the day and take an offering. Send the offering to Rev. Samuel P. Ashmore, Webb, Miss. Let us try to raise at least $150 from this source this year.

Yours sincerely,

WM. L. ROBINSON.

Both for $1.00

4 CUPS 4 MINUTES

NEW

New Orleans Coffee-Maker Brews French Drip Coffee QUICK!

LUZIANNE

GENUINE NEW ORLEANS COFFEE

You can now make, in your own home, genuine New Orleans Coffee as delicious as the coffee for which New Orleans is famous.

The Luzianne New Orleans Coffee-Maker brews 4 cups of perfect coffee in 4 minutes.

Ask your grocer. Or send $1.00 and your grocer's name to us.

Wm. B. Reily & Co. Inc.

640 Magazine St., New Orleans, La.

Supporting Our Community

THIS COMPANY'S TAX ASSESSMENT IS 9.13 PER CENT OF THE ENTIRE ASSESSMENT OF THE CITY, THE TOTAL BEING $1,385,487.37. IF TEN OTHER INDUSTRIES PAID THIS AMOUNT OF TAXES THE SUM WOULD BE LARGER THAN THE TOTAL AMOUNT PAID TO THE CITY BY ALL OF ITS TAX PAYERS.

New Orleans Public Service Inc.

KINSTON KINDLINGS

Our first quarterly conference was twenty days later this than last year, and the total financial budget spent at this conference was $327.75 more than at the same conference last year. Not bad! After intercessory prayer and thought and the assurance it would be done, the pastor out pastoral visiting had it suggested to him that those who have work pay for the material and those without employment put a new cover on the church—and it's done!

Lacking some, yet having the material paid for, a new convert says it must soon be paid for and he wants to put himself in with the others and see that it's paid for right away. This fellow's religion has "struck his pocketbook!" You ought to know and hear his experience!

I have sat and listened to Bible teachers here and there, and heard good ones, but the best I ever heard teaches the Men's Bible class at Kingston. Doubt my word? Ask our presiding elder, Rev. H. A. Gatlin. This class has doubled in attendance in the last twelve months.

The last Sunday before annual conference last year, our Mission Special was about half paid and it looked hopless, for we had tried to collect it and failed. Luke 11:8 was deeply impressed on my mind and heart; I prayed; the last Sunday morning before conference it was paid in full, in a few minutes without asking a person for a penny. "Prayer changes things!"

The average attendance of our Sunday school was thirty-two more the first quarterly conference this year than our last quarterly confereuce last year. The superintendent's goal by May is double what it was last May. I believe the goal will be reached. This superintendent came to us about a year ago from the Congregational Methodist Church. Interest is fine in every department.

Having been at our church twice before, having a wife and other Christian friends praying for him, a man given to drinking liquor excessively, was at our church a few weeks past, was converted, selected the song he wanted sung when the call for membership was made, and he and his wife (a Baptist) came into our church. What do you suppose the song he selected was? "Since Jesus Came Into My Heart." Very appropriate, I say.

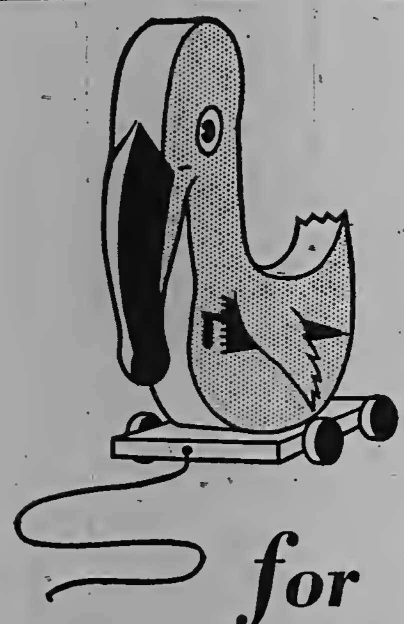
A non-church member came by the church one day and seeing and knowing that other workmen out of employment (as he was) were working on the church, saw some needed repairs and asked to do the work free. The spirit and condition of the man impressed the pastor and the pastor told said man that God was going to give him a job for exemplifying such a spirit, and before he finished the church job he had another one—the first paying job since September!

When the work on the church was being done by these men unemployed, the ladies of the church set before them the days they were at work, such fine eats for the noon-day meal! How appetizing and how the men did enjoy it! After the work had been completed the men told the pastor when we nedded any other work done, and they were idle, let them know, for they said they had rather work for the church free under such circumstances than be loafing. Had we the ready money to pay for the paint now, we could get the church and parsonage painted free, and it done gladly. For some time I have wanted the name of our church outside of it somewhere, in large letters, that the people can see plainly. So many other things needed more, I wouldn't press it, but the Lord laid it on the heart of one of our members, with a gift for such, and now we have at the front in large black letters, in white space, that can be seen clearly a block away, "Kingston Methodist Church." I doubt there being many churches in Mississippi with the name visible as far as this name is. When in Laurel watch for "Kingston Methodist Church," the home-like and growing church of "the city beautiful."

Let me say to those members of the southern group of Newton district that ye scribe sent in a report—started it, at least—of our good meeting held at Bay Springs, Jan. 22, but somewhere it must have got on a side track and switched off, for the columns of the Advocate have not been graced with it, and I feel sure you would have seen it in said columns if it had reached its destination. Just wanted to let you know that I was interested sufficiently to send the report to the Advocate, for it was a fine meeting, especially the sermon so earnestly brought to us by Rev. H. A. Wood, pastor of Newton church.

More encouraged than ever,

J. A. WELLS.



for

ANY CHILD

WE can never be sure just what makes a child restless, but the remedy can always be the same. Good old Castoria! There's comfort in every drop of this pure vegetable preparation, and not the slightest harm in its frequent use. As often as your child has a fretful spell, is feverish, or cries and can't sleep, let Castoria soothe and quiet him. Sometimes it's a touch of colic. Sometimes constipation. Or diarrhea — a condition that should always be checked without delay. Just keep Castoria handy and give it promptly. Relief will follow very promptly; if it doesn't you should call a physician.

Fletcher's
CASTORIA

GIFT OF SMALL THINGS

Matt x:42

How humanlike it is to have the desire to do large things, both in the business and religious world, there are lots of people in the world today, if opportunity doesn't come their way for doing big things they will not do the little things. A day of publicity!

My text suggests the gift of small things. In ordinary circumstances there is scarely any act that can have less self-denial and self-sacrifice than a small gift. And nowhere is this thought brought nearer our attention than in the gospel of Matt x:42: "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, shall in no wise lose his reward." Our Lord brings into play a principle which dignifies and ennobles the simplest acts, giving great values to the small gifts.

To life most perfect gifts are made up to a great extent of little things. One writer says some times we become color blind (that is one gift, and a highly prized one), while no objection to the highly prized gifts, but we are considering in this article the small or the little things, and, too, we do not mean money always, or the value of such, but deeds and acts of kindness and service.

There cannot seem to me to be any smaller service than a cup of cold water, but it must be given in the name of a disciple, and there are hundreds of little things all around us crying to be done, and we can, most all of us, do those little things.

And, too, few people have an opportunity of doing great things in the service of God for the lives of others, also great things are poor, if the little things are not done. A true saying! We came not to God by the path of beautiful service, but through the gateway of toil and sacrifice, willing to bend low with the spirit of humility based on love, through which true value of action is measured by its motive. A common deed becomes uncommon when given in the name of a disciple, for goodness and love of Jesus Christ.

Then this reward! In helping others we benefit ourselves; we heal our own wounds in binding up others, in doing the little things, joy and happiness come into our own hearts; in making others useful through deeds of kindness we make ourselves more useful. A cup of cold water given in the name of a disciple, you shall not lose your reward. Heaven is within the soul. The kingdom of God is within you.

I speak of an incident which occurred many years ago, on a Sunday morning after a most wonderful sermon by a very great minister preaching on heaven. Oh! how beautiful and glorious it is to think of heaven, that beautiful city; streets paved with gold. And after the sermon a lady came to him and said, "Brother, you forgot to mention where heaven is." Said the preacher, "On yonder hilltop, stands a cottage lady; in that cottage lives a friend; she has a family of children, no bread, destitute and unsaved; by this I mean, they know not God. If you will carry to her some of the little things that will help and tell her of the great love of Jesus you will find an answer to your question."

Just where you are my brother,
Just where God bids you stand,
Though down in the deepest shadow
Instead of the sunlit land,
You may carry a brightness with you
That no gloom or darkness can mar,
For the light of a Christian spirit
Will be shining wherever you are.

C. B. POWELL.

Camptl, La.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Monroe Dist.—Second Round

Gilbert, at Boeuf Prairie, Apr. 3, 4 p.m.
Little Creek, Apr. 5, 11 a.m.
Oak Ridge (Little Creek charge), Apr. 6, 2:30 p.m.
Rayville, Apr. 12, 7:30 p.m.
West Monroe, Apr. 15, 7:30 p.m.
Sterlington, Apr. 19, 11 a.m.
Columbia, at Columbia, Apr. 19, 7:30 p.m.; Q. C., 4 p.m.
Wisner, at Crowville, Apr. 22, 7:30 p.m.
Bonita, at Bartholomew, Apr. 26, 11 a.m.
Mer Rouge, at Collinston, Apr. 26, 7:30 p.m.; Q. C., 4 p.m.
Gorden Ave., Apr. 29, 7:30 p.m.
Lake Providence, May 3, 11 a.m.
Tallulah, May 3, 7:30 p.m.
Winnsboro, May 10, 11 a.m.
Waterproof, at St. Joseph, May 17, 11 a.m.; Q. C., 2 p.m.
Newellton, May 17, 7:30 p.m.
Pioneer, at Floyd, May 24, 11 a.m.
Oak Grove, at Epps, May 24, 7:30 p.m.
Bastrop, May 31, 11 a.m.
Fairbanks, at Fairbanks, May 31, 7:30 p.m.
Monroe, First Church, June 3, 7:30 p.m.

The District Conference will meet at Tallulah at 10 a.m., Thursday, April 16. The opening sermon will be preached by Rev. R. R. Branton, our pastor at Newellton. The sessions of the conference will continue through Thursday and until noon on Friday, the 17th. A large attendance is expected.

ELMER C. GUNN, P. E.

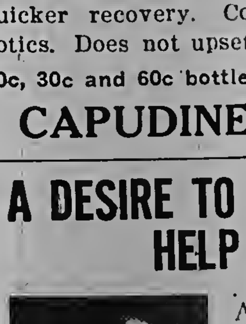
For COLDS
And ACHING

TAKE Capudine at once for fresh colds and aching. It relieves the aching head and back and reduces tendency to congestion and feverishness, soothes the nerves and promotes quicker recovery. Contains no narcotics. Does not upset the stomach.

10c, 30c and 60c bottles at drug stores

CAPUDINE--Liquid

A DESIRE TO
HELP THE SICK



Montgomery, Ala.—"I think Dr. Pierce's Golden Medical Discovery is the best that can be had. I have used it as a tonic for the children and for myself. I have taken several different remedies but the most reliable medicines that I know of are put out by Dr. Pierce of Buffalo, N. Y. I think Dr. Pierce not only knows more about medicine but that he also has a genuine desire to help the sick."—Mrs. Lucy Burleson, 7 Covington St. All druggists.

Every package of Dr. Pierce's medicines contains a symptom blank which you may fill out and mail to Dr. Pierce's Clinic, Buffalo, N. Y., if you want free medical advice.

MERIDIAN ON THE BOOM

Did you hear it, Mr. Editor? Well, we felt the shock. It jarred good men loose from positions, took meat out of pantries, broke the bread line of the city, disturbed the optimism of the people and embarrassed the Church all of the way from the pastor's salary to Kingdom Extension, and occasionally we still hear the grumbling of it. No, it was not an earthquake. It was a bank closed. But after all it did not close anything up in it but money, and the church's greatest wealth is not in money. I guess that is the reason the Church never goes into bankruptcy.

Well, we hear a great deal of talk about hard times, and I tell you, Mr. Editor, some people are suffering for bread. I read in an old book where a whole nation was suffering because it did not rain. And the Book said it did not rain "because of the sins of the people." I wonder if that does not mean that when they had plenty they forgot where it came from and neglected the One who gave it? God is speaking in that same Book and said, "Return unto me, and I will return unto you. . . . Wherein shall we return? . . . . In tithes and offerings." Don't you think that is what we prosperous Americans need to do? Meridian has a slogan: "Buy now and hasten prosperity." But I think we need to pray for grace to help us to bear prosperity. I know this, God can turn our calamity into capital and our defeats into victory if we will give Him a chance. That is what He did for Elijah. His brook dried up and God sent him to the widow's house and from there to Carmel and afterwards he boarded the heavenly limited down by the little station at Jordan and then came back to the mountain to talk to Christ about the Cross. God is the keeper of the storehouse where we need to go for our supplies.

Well, our elder has returned from his first quarterly rounds and reports things in good shape. In spite of the depression, our people are hopeful and in many places finances have increased over last year. Our people do not believe that we ought to reduce the pastor's and elder's salaries to cut expenses, they feel like that this is more important than the janitor and telephone and Fifth Street has set the example.

Bro. W. D. Hawkins is busy, as usual, on the Kingdom Extension work. He has been going about holding institutes and organizing the work just like he always did; and you know he is working "without salary." This shows that he does not put salary above service. You know what that means. I have an idea that the reason we are able to get the Advocate for one dollar and fifty cents is because someone is willing to serve. That is the real spirit of the Church. Greatness is not found in position, it is disposition. It is not what we get, but what we give that makes us great. We are not living for compensation, but for dispensation. Our laymen have caught the spirit of the ministry. Bro. Hawkins has recently been elected assistant presiding elder of the Seashore District; I do not think that Bro. Porter was obliged to have him, but he is still without salary and any elder ought to be glad to have him at that price.

We have a new man in our district, Bro. J. B. King. He comes to take the Porterville charge, and Nelson moved to Georgetown after the sad death of Bro. B. W. Lewis. We have lost some good men. How we will miss them. Bro. Evans, Bro Lewis and Bro. Baxter. They were so dear to me. We are glad to have King with us. He has always been a success and we believe that Porterville will make a good record with his leadership. Nelson goes to your district and we highly recommend him.

Bro. Chambers and Bro. Hull have been over here to conduct the Christian Education Institute. Hull says that an ex-pert is an ex that once upon a time did spert but has quit and is now teaching others how to spert. We all agreed that Hull was not one. Bro. Chambers was at his best and the institute was a great success.

We have all agreed to do our best for the Advocate, and we are going to try to get our people to reading this fine paper, it is better than it has ever been, and we are going to show you how we appreciate the service you are rendering the Church.

All of the district send love and greetings.

SWIFTY.

EXCESS ACID SICKENS—GET RID OF IT!

Sour stomach, indigestion, gas. These are signs which usually mean just one thing; excess acid. The stomach nerves have been over-stimulated. Too much acid is making food sour in the stomach and intestines.

The way to correct excess acid is with an alkali. The best form of alkali for this purpose is Phillips Milk of Magnesia. Just take a spoonful of this harmless, almost tasteless preparation in a glass of water. It works instantly. The stomach becomes sweet. You are happy again in five minutes! Your heartburn, gas, headache, biliousness or indigestion has vanished!

Know Phillips Milk of Magnesia and you're through with crude methods forever. It is the pleasant way—the efficient way to alkalinize the system; to relieve the effects of over-acidity.

Phillips Milk of Magnesia has been standard with doctors for over 50 years. 25c and 50c bottles at all drug stores. Be sure you get the genuine.

Grenada District—Second Round

Sallis, at Bethel, Apr. 5, a. m. and p. m.
Pickens and Goodman, at Pickens, Apr. 5, p. m.
Waterford, at Wyatte, Apr. 11.
Holcomb, at Tie Plant, Apr. 12.
Poplar Creek, at Friendship, Apr. 18-19.
Kilmichael, at Stewart, Apr. 26.

E. H. CUNNINGHAM, P. E.

BABY OUT OF SORTS

Lots of things to make baby unhappy—Constipation, upset stomach, teething time, cold, colic. Mrs. Winslow's Syrup seldom fails to make him happy again in a jiffy.

It gives quick relief. Made especially for infants and children. Used for nearly 100 years. Absolutely harmless. Contains nothing your own doctor wouldn't prescribe. At your druggist.

Send for Mrs. Winslow's Diet Instruction Book for Baby. It's full of valuable information and it's FREE.

ANGLO AMERICAN DRUG CO.
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he NEEDS MRS. WINSLOW'S SYRUP

Give Your Child A Bible For Easter

Holy Bible
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Standard Teacher's Bible
WITH CONCORDANCE
FLEXIBLE LEATHER BINDING
5½ by 8½ INCHES
SELF-PRONOUNCING EDITION
Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands
LARGE CLEAR PRINT
This is a handsome book and is sold at a very reasonable price
Price, $3.75, Postpaid
SEND ORDERS TO
New Orleans Christian Advocate
512 CAMP ST. NEW ORLEANS, LA.

REPORT OF CHAS. ASSAF FOR THE MONTHS OF NOV., DEC., JAN., 1930 and 1931

Jackson District

November 19, 1930.—One afternoon a lady came to see Mrs. Assaf and go with her to the Missionary Society meeting. While she was waiting for Mrs. Assaf, she asked me about the new preacher at the Capitol Street Church. She said that my wife was the only one who asked her to go to the Missionary Society. After we talked a while, she said that she would like to become a member of the Capitol Street Church. Later I talked with her husband and he decided to join, too. Brother J. A. Smith, P. C., received them into the Capitol Street Church. They have been in Jackson for several years and come to us from the Roman Catholic Church.

December 10, 1930.—I conducted the Business Men's Prayer Meeting service in Jackson, being asked to do so by their leader.

Vicksburg District

December 10, 1930.—I went to Vicksburg to visit some of our Syrian members and their friends. One of the men, an American, joined our church. He is a butcher and works for Mr. John Haddad, one of the finest citizens and business men in the city. I sent his membership to Brother J. L. Neill, P. C., and he is to receive him into the church.

Jackson District

December 13, 1930.—Visiting the city of Jackson, I went to a Greek cafe. After talking to one of the men, he gave me his hand and said that he would like to join the Capitol Street Church and pledged $50 for 1931. His wife joined our church last year. After the husband joined, their children came to our Sunday school. I sit with them almost every Sunday during the church service.

December 29, 1930.—I visited a man and his wife in their coffee shop. After talking with them awhile, he and his wife joined the church by letter. Brother J. A. Smith and I called on them later. Brother Smith welcomed them into the church and said that he would look after their letter for them.

January 13, 1931.—Visiting Jackson, I found several people with their memberships in other cities. Six people joined the Capitol Street, Glendale, and Grace churches. Husbands joined with their wives and mothers with their sons. Some were from other churches, Baptist, Roman Catholic, Episcopal, and Greek.

January 20, 1931.—I went to see a Greek man and his American wife in their cafe. The wife joined our church by letter, and her thirteen-year-old son joined with her.

I called on another Greek man and his wife, but found them out. While I was at the place of business, I talked with his cashier. She told me that a Methodist. I asked where she lived she was a Baptist, but her mother was and called to see her mother. I asked for her church letter, but she said she would give it to me some other day. Brother Smith and I called back a few days later and she gave it to us. She was so glad to see us and asked us to come back again, for she felt so encouraged by the assistance Brother Smith gave her.

666

is a doctor's Prescription for
COLDS and HEADACHES
It is the most speedy remedy known
666 also in Tablets

UNUSUAL BARGAIN

Ladies 260 and 300 needle, first quality, pure silk hose and Rayon hose. 3 pairs—3 assorted colors—prepaid $1.00 Write for bargain catalogue. Lewis Sales Company, Asheboro, N. C.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

ABSTRACT OF ANNUAL REPORT OF THE

BUSINESS MEN'S ASSURANCE CO.

OF AMERICA

FOR THE YEAR ENDING DECEMBER 31, 1930

ASSETS

Real estate	$1,398,615.72
Secured loans	3,569,070.87
Bonds and stocks owned (market value)	2,094,329.00
Cash	173,900.09
Premiums in course of collection, or collected and not reported	581,705.48
Interest and rentals—due and accrued	109,008.66
Other assets	172,619.99*
Total	$7,754,009.83

LIABILITIES

Insurance and annuities reserve	$4,565,639.09
Amounts due under policies and policy contracts	1,645,089.38
Premiums, rentals and interest prepaid	17,443.92
Miscellaneous items	375,397.50
Amount to be apportioned to policy holders in 19	66.86
Capital and surplus	1,150,373.08
Total	$7,754,009.83

RECEIPTS

Premiums—New business	$ 765,913.64
Premiums—Renewals	1,450,829.92
Premiums—Accident and health dept.	3,666,394.41
Consideration for supplementary contracts, not involving life contingencies	26,633.48
Total receipts from policy holders	$5,909,771.45
Interest, dividends and rentals	312,589.23
Profit on sale of stocks, bonds, real estate, etc.	8,046.30
Other receipts	213,838.68
Total receipts	$6,444,245.66

DISBURSEMENTS

For death claims	$ 619,287.73	
For accident & health claims	1,877,042.62	
For matured endowments	1,000.00	
For total and permanent disability	8,979.95	
For annuities	54.85	
For surrender values	100,855.04	
For dividends	2,064.90	
For claims under supplementary contracts	6,994.72	
Total paid contract and policy holders	$2,616,279.81	
For expenses of conducting business	2,702,649.82	
For loss of sales on ledger assets	4,220.16	
Total disbursements		$5,323,149.79
Net receipts		1,121,095.87

GAIN AND LOSS EXHIBIT

Surplus, December 31, previous year		$ 681,848.61
Total loss on insurance account during year	$177,229.53	
Total gain on investment account during year	145,754.00	31,475.53
Surplus end of year		$ 650,373.08

REAL ESTATE OWNED

Actual cost	$1,216,256.74
Book value December 31, 1930	1,398,615.72
Market value	1,398,615.72
Repairs, improvements and taxes	34,181.30
Gross income, 19	23,613.96
Net income, 19	10,567.34*
Rental value of space occupied by company, 19	3,571.65
Consideration for real estate sold in 19	21,425.99
Real estate mortgages owned by the company	3,236,051.34
Deposits in banks and trust companies for month of April	$ 479,588.93

(Month of largest combined total in all depositories.)

Other State banks and trust companies:
No. of States 15. No. of depositories 25.
Total deposits $171,031.44.

COMPROMISED AND REGISTERED DEATH CLAIMS

Number 11—Amount claimed $16,500.00—Amount paid	$ 6,586.67
Salaries and compensation paid to officers and trustees, and payments to others in excess of $5,000, including amounts paid to general agents for accounts of their sub-agents:	
Number of persons 14—Aggregate amount paid	115,166.77
Amounts paid for commissions on loans, or on purchase or sale of property (aggregating)	479.60
Legal expenses paid in 1931	5,786.84

BONDS AND STOCKS

Owned January 1, 1930, and acquired during year (par, $2,013,800.00). Cost	$2,079,507.45
Sold during year 1930 (par, $567,500). Consideration	581,168.76
Owned December 31, 1930 (par, $2,013,800.00). Book value	2,079,507.45
Market value of same	2,094,079.00
Interest and dividends received on stocks and bonds	102,021.73

* DENOTES RED INK ENTRY

H. W. LEDBETTER,
Louisiana Representative.
BOSSIER CITY, LA.

Christian Advocate
NEW ORLEANS

Vol. 77—No. 15. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3967

J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, APRIL 9, 1931. C. MILTON CHALMERS, Manager

EDITORIAL PARAGRAPHS

Easter, the resurrection morn, is not a cessation but a consecration, not a goal but a gateway into larger life. The meditations on the days of remembrance and the joys experienced in new assurance of the Risen Lord and life everlasting will amount to little if His followers do not follow on to know more of "Him and the power of His resurrection and the fellowship of His sufferings."

* * *

All Southern Methodism mourns the death of one of her valiant sons, John R. Pepper, of Memphis, Tenn. Had he lived until Easter morning he would have been 81 years of age. Born in Virginia, he came to Memphis at the age of 18 years. Memphis, Mississippi, the central south, and even the uttermost parts were blessed by his long and useful life. For fifty-one years he was superintendent of the Sunday school at First Church, Memphis. An editorial in a Memphis paper states, "The loss of many valued citizens sometimes is complete because what they builded was upon the shifting sands of material success. The loss of John R. Pepper will not be total because the heritage of his labor will remain." He built upon "Christ, the Solid Rock," and now lives with his Risen Lord.

* * *

The editor and manager are pleased to announce that Rev. D. B. Raulins, D.D., pastor, Algiers, New Orleans, has become the assistant editor of the Advocate. Dr. Raulins is well qualified by experience and training to share in the responsibilities and privileges connected with editing the Advocate. He was for several years a professor at Centenary College and later was president of Mansfield College. After leaving Mansfield he was pastor at Lake Charles, La., from where he came to his present pastorate at Algiers. At such times that the editor must be absent Dr. Raulins will write the editorials and do the work in the office and at other times he will co-operate in getting out the paper. We feel assured that this means the improvement of the Advocate, and our faith in the success of the 100 minimum new subscriptions per district by May 15 has encouraged us to form this new relation.

* * *

The district conferences begin to meet this week. We trust that the session of each district conference shall prove a time of happy fellowship and great spiritual blessing. These are important conferences, and from reports reaching the office the presiding elders are planning wisely and expecting seasons of refreshing from the presence of the Lord. It will be impossible for the editor to reach all the conferences, but representatives who will present the cause of the Advocate will be present. The New Orleans Advocate has had an honorable history, is endeavoring to "serve the present age," and the 200,000 Methodists within its territory should rally now, even sacrificially, to make its future secure. Our bishops, presiding elders, pastors and other workers are co-operating, and we can but feel that the success of the Before May 15 Effort is certain.

SHALL THE CHURCH PROMOTE RACE SUICIDE?

The Federal Council of Churches of Christ in America, the last week in March, released a statement that the Administrative Committee of the Council approved the practice of "Birth Control" with exception of six out of the twenty-eight members. Bishop James Cannon, Jr., who is a member of the committee, refuses to sign the approval. It is worth noting that two out of the seven members of the committee refusing to sign the majority report are representatives of the Methodist Episcopal Church, South—Bishop Cannon and Mrs. W. A. Newell.

Some of the widely circulated daily papers claim that the committee speaks for 23,000,000 church members, which cannot be true so far as the 2,600,000 members of the Methodist Episcopal Church, South, are concerned. The Federal Council, as a medium for exchange of ideas, clearing-house for information, and an agency for the promotion of the unquestioned social and spiritual aims of the churches, is much out of place when it undertakes to speak for its constituent bodies on controverted questions and practices which those bodies have never approved.

It is exceedingly unfortunate that, when the foundation of the home is being blasted, marriage minimized, and divorces rapidly increasing, the committee should have undertaken to place the influence of the churches on the side of forces that would destroy the American home. To go further than insist upon chastity and continence is unscriptural and the committee was out of its bounds to outline suggestions for birth control and indicate church approval of its practice. The Church should refuse to take any step toward race suicide, though the committee would have her go a long way in that direction. If the facts could be known, the physical wreckage, economic incompetency and spiritual jeopardy caused by the practice approved by the committee would likely equal, if not supass, the ills produced by there being too many children in homes.

The committee's proposal is a one-race accommodation. The colored races now outnumber the white race two to one and they show no decline of birthrate, while the white race is already on the decline. We have no sympathy for the muchly talked of "race superiority complex," yet we feel that the white race has a responsible mission to the world, and to have the church give its sanction to a practice that will accelerate the dwindling of its ratio and bear baneful fruit in ages to come seems incredible. There is enough room on the earth for all races and they should preserve their racial integrity and work out their mission-according to the will of God.

Methodism approving the Malthusian menace? Horribile dictu! Susanna Wesley was the youngest of the twenty-four children of her mother and the twenty-fifth child of her father, Dr. Samuel Annesley; and "no less than nineteen children" were born to her and Samuel Wesley, one of whom was John Wesley, the founder of Methodism. It is fortunate for the world that there were no committees successfully administering in the sanctities of home in the latter part of the eighteenth century, for the world needed Susanna Annesley and her son John Wesley.

WHY I READ MY CHURCH PAPER

By Clark J. Cross
Lowman Memorial Methodist Episcopal Church,
Topeka, Kansas

I read my church paper for the same reason that a stockholder of a bank reads the report of his board of directors, that a merchant reads his trade paper, that a mechanic reads his trade union journal, that a doctor reads his medical magazine: that I may know and understand the latest developments of my trade and profession—that of being a Christian.

I cannot be a real Christian and a worthwhile member of my church unless I know its purposes, its aims, its plans, its needs, and how it proposes through the co-operation of its members to join hands with God in bringing them about. My church paper, the text-book of my particular denomination, tells me how.—Church Business.

SUBORDINATE MEANS TO END

BY BISHOP COLLINS DENNY, D.D., LL.D.

To establish and provide for the growth of any great work organization, some kind of government, is required. As the work grows the organization becomes more complicated, and there seems to be a strong tendency on the part of all of us to lose sight of the fact that the organization, the government, is but the means, not at all the end, for which the government was instituted. Repeatedly each of us must do as the Prodical did, "come to himself," in order to keep in their proper place means and end. Our admiration, our enthusiasm, for the most perfect form of government may so absorb us that the end sought is obscured, for us utterly lost.

Few products of highest human thought have gained such praise, and rightly, from such a large number of the ablest men of the world, as has our Federal Constitution. Why did so many gifted men spend so many weary months trying to perfect this form of government? Did those men work for any definite object? After hammering this frame of government into the best machine they could devise, what did they propose should be done with it? Every single part of it, the whole of it, had in view, and only in view, "the formation of more perfect union, establishing justice, insuring domestic tranquility, providing for the common defence, promoting the general welfare, and securing the blessings of liberty to themselves and their posterity." Lose sight of this end, change it, lower it, and the constitution may become for modern America and for the world as useless as Caesar's chariot, or Cleopatra's barge, or as dangerous as a heavy truck running wild on a crowded highway.

Our Church government has never been, is not now, an end in itself. Some of us, the more we study it from its beginnings under Wesley, watch its development, its adaptation. here in America, especially in our own Southern branch of Methodism, believe it to be when properly, truly administered, the most perfect form of Church or State government. Indeed, at times we need to drag our thoughts away from the form, and to bring up from the depths of inattention, the end for which these well devised means exist; for truly our government in particular and in general, our offices and officers, our boards and buildings, our means for gathering money and the money gathered—all are nothing, or profit us nothing, aside from their spiritual end; they are profitless as Paul says of the gift of prophecy, of the understanding of all mysteries and all knowledge, of the bestowing of all our goods to feed the poor, of the giving our bodies to be burned, unless we have charity. The means without the end are an empty, possibly a worthless, shell.

What our fathers did, what we should try to do. by the help of God, is to bring ourselves and all the people to repentance toward God, and faith toward our Lord Jesus Christ. This is the spiritual end we should seek. For this our Church government was instituted. For this we raise money, build churches, promote missions at home and abroad. To lose sight of this, not to promote this, is to lose all, no matter what else we gain. This is the very soul of Christianity. What shall it profit us to gain the whole world of perfection of government, to fill the country with beautiful and commodious buildings, to gather an uncountable number of dollars, and to lose this, our soul?

No man can read the moving history of Methodism and fail to see that wherever it has gone men have been turned from darkness to light, from the power of Satan unto God, have received conscious forgiveness of sins, and have been divinely promised inheritance among them which are sanctified by faith that is in Christ Jesus.

It is our desire that those days of mighty power and glory shall return, once more to witness multitudes turning to God. Nothing is surer in human thought and fact than that like causes will have like effects. The return on our part to the life, the doctrine, the teaching of our fathers, a life, doctrine and teaching clearly set forth and enjoyed in the word of God, will accomplish today exactly what in the days of our fathers it accomplished. Let us not make the mistake of supposing that we can have the true life without the true doctrine, or the true doctrine without the true life. In his day Fletcher told the Methodists that, "the best principles, when cordially embraced, will always produce the best practices."
—Christian Advocate.

REPORT, FINDINGS COMMITTEE, CIRCUIT PREACHERS' CONFERENCE

Millsaps College, Feb. 26-27, 1931

By Rev. V. C. Curtis, D.D.

A sentence in the report of the Committee of Findsings of the Circuit Preacher's Conference held at Millsaps College, February 26 and 27, 1931, which appeared in the issue of the Advocate of March 12, attracted my attention as being unusual. Here is the sentence: "Since it has been estimated by Dr. Alexander 'That the preacher's influence in the pulpit is 25 per cent of the total amount of good that he can accomplish in his charge' (the group did not agree with Dr. Alexander in his estimate) and since there are many agencies about us such as:" . . . (Then follows a list of some fifteen or more organizations to be studied with a view of determining how a preacher might cooperate with them and how much time he can legitimately contribute to these agencies).

If only one-fourth of the good that is to be accomplished is by the preacher's utterances then the logical conclusion would be that only one-fourth of his time should be devoted to his preparation to preach, and the other three-fourths should be devoted to other forms of activity which would be in line with the several agencies which are enumerated, including the Federated Clubs, Luncheon Clubs, etc. According to this estimate his ability as preacher does not even have a secondary place in his life-work. If this is accurate we do not think it is fair to insist on young preachers spending four or five years in a seminary studying theology, the expense of which frequently brings about a financial embarrassment; but we should be satisfied with a brief study of two or three books which might be put into the Conference course. And there would be a revision of the architecture of church buildings. Auditoriums where a preacher is only supposed to wield one-fourth of his influence should no longer be of first consideration. After all the other agencies and organizations have been provided for and is plenty of money to spend, an auditorium might be constructed for use in case of emergency.

We feel sure that if our preachers take this teaching seriously and follow the logical conclusions, it will not be long before it will not be doubted by any, that not even 25 per cent of the good they hope to accomplish would come from their pulpit efforts.

But we ask, are we no longer to have the element of prophecy in our preaching? Is the note of authority no longer to be heard in the pulpit? Shall the prophetic preaching be forever silenced and priestly routine take its place?

This writer has had the impression that a true preacher was called of God, and since he was called of God that call should never be relegated to a fourth place in the preacher's life. God may not call them by an audible voice, but he has a method that is more positive and certain when He deals with the inner consciousness of the individual. The Discipline of our Church has this question: "How shall we try those who profess to be moved by the Holy Ghost to preach?" This question seems to be in keeping with the experience of the Apostle Paul who said "Woe is unto me if I preach not the Gospel." We remember that Paul himself heard the burning words of Stephen, the martyr, when the Holy Ghost descended upon him and he saw the Heavens open and heard his prayer, "Lord, lay not this sin to their charge." Paul's aroused conscience goaded him and when he was on the road to Damascus and was stricken to the earth the Lord said, "It is hard for thee to kick against the pricks." On the memorable morning when the Holy Ghost descended upon that congregation assembled in prayer Peter preached and we read that three thousand were saved. The pulpit was the throne of the preachers of righteousness in the early history of the Church. John Chrysoston and Augustine in the fourth century thundered their warnings from the pulpit and called men to repentance. After their voices were silenced the dark ages followed. But at the close of the fifteenth century Savonarola was preaching to the thousands who gathered in the Cathedral at Florence: God used him to stir the consciences of men and the organized forces of evil could hush his voice only by imprisonment and burning at the stake. In later years John Wesley appeared and preached to acres of people until hundreds were so deeply convicted of their sins that they fell upon the ground as dead. The masses hung upon the words of George Whitefield, both in England and America. Jonathan Edwards, the strict Calvinist, associated with Whitefield and preached with such power to his staid congregation in Northfield that we are told that some of the auditors actually held to the back of the pews for fear that the judgment would overtake them at once. In the course of my ministry, I have had occasion to question many people as to what led to their conversion. The majority of the answers said it was through the influence of some sermon preached at some time. Maybe they were not converted on the spot, but it led to their conversion. Probably the sermon was given by some brother who was not prominent in the ministry, and who was not specially gifted in oratory or rhetoric, but in that mysterious way, the Holy Ghost took the burning message from his lips and caused it to sink deep into their consciences, and brought them to repentance and to salvation. Shall the preacher desert his pulpit which should be his throne of power and take second or third place in some other organization?

But we are told that conditions are changed now, and the people do not listen to the preacher as they did in the days which are gone. But human nature and its attitudes have not changed. It is interesting to read the charges that John Chrysotom made against his congregation. He complained of the absence of the people from the services or the Church. He said, "No discomfort, no stress of weather will keep you from a circus, while a cloud the size of a man's hand will keep you from the services." He complained of the behavior of the congregation. "Prayer is going on and all are kneeling, but not all are praying, some are stupidly unconcerned, some are talking, some are laughing. . . . People act in the house of God as if they were in a theater. Even during the sermon some go out, some sleep, and women chatter about their children." This was in the fourth century but it sounds much like conditions of 1931.

We have organizations, religious, semi-religious, and secular, all of which are supposed to be working for the good of mankind, as never before. Yet, we find not only our own country, but the whole world in a sad plight. Atheism is rampant; and infidelity is entrenched in high places. What are supposed to be new philosophies (behaviorism, humanism, etc.) are making their appeal to the senses.

We have breadlines in our southland though we have enough surplus cotton to clothe all the people of the United States. We read of hunger and distress among the coal miners because they cannot get the necessities of life; yet, there is no scarcity of coal. We have heard the distressing details of the financial depression in the wheat regions, yet we learn they are burning wheat for fuel. Our troubles have not come upon us because God has not sent his blessings in super-abundance. But our troubles are the result of a spiritual dearth and pulling down the moral standards. People have lost faith in God and in each other. The lack of confidence has sent scores of banks to the wall. Statisticians, bankers, and other thoughtful business men tell us that normal conditions will not return until there is a spiritual awakening. The only hope that we have for this is in the power of the Gospel. Instead of discounting preaching and depreciating the work which the ministry has been called to do, we should be praying for a fresh baptism of the Holy Ghost upon every pulpit in the land. Men in high as well as low places should be called to repentance with the burning zeal of the Apostles and Martyrs of old until the guilty cry out like the heathen jailer, "What must I do to be saved?"

Clarksdale, Mississippi.

BISHOP CANNON'S POSITION ON BIRTH CONTROL REPORT

I give below copy of a letter sent by me to the Administrative Committee of the Federal Council on March 25th. I indicated to the Committee "that it may become necessary to give the letter to our Church press in order that my position may be clear to the Church," and I have decided to do so.

In a later communication on this matter to Mr. David Rankin Barbee on March 27th, I also said, "I should have been willing to sign all of the report on which all members of the Committee agreed although I should have sought to change two or three sentences. I think the matters discussed in the two or three sections upon which the Committee was divided should be left to individuals and their physicians to determine for themselves their rights and duties. Dogmatic declarations seem unwarranted and unnecessary."

JAMES CANNON, JR.

2403 North Alvarado Street,
Los Angeles, California,
March 25, 1931.

Dean Luther A. Weigle, Chairman,
Administration Committee,
Federal Council of Churches,
New York City, N. Y.

My Dear Dean Weigle:

I am addressing you as Chairman of the Administrative Committee with the request that the following statement be presented to the Committee at its meeting on March 27th.

At the meeting of the Executive Committee of the Federal Council in Minneapolis, I think in 1926, I offered the resolution authorizing the appointment of the Committee on Marriage and the Home, and was elected chairman of that Committee. This position I held until about February 15, 1931, when, owing to sickness rendering it impossible for me to attend meetings, I resigned, and under date of February 27th Dr. Tippy wrote me (the letter reaching Los Angeles March 3rd), "We have induced Dr. Robbins to take the chairmanship. Your name is kept as a member of the Committee representing the Southern Methodist Church." Meanwhile Dr. Tippy had written asking that I wire collect authorizing signing of my name to either majority or minority report on Birth Control. I wired from Tucson, Arizona, February 28th saying as nearly as I can remember that I could not authorize signature until after thorough consideration of report which I had had no opportunity to give.

I read today on the front page of the New York Times of March 21st, evidently an authorized statement, that of the twenty-eight members of the Committee, twenty-two signed the majority report, three the minority report, and the other three, namely Bishop C. K. Gilbert, Dr. Benjamin R. Lacy, and Mrs. W. A. Newell had signed neither report. I certainly signed neither report, and wired that I could not without thorough consideration. I was until recently chairman of the Committee and am still a member, and in my quadrennial report to the General Conference included that committee as one upon which I acted as a representative of our Church. I cannot understand the failure to report my name along with that of Mrs. Newell as representatives of the Methodist Episcopal Church, South who did not sign either report. I think in justice to myself and the Church which I represent my telegram to Dr. Tippy from Tucson on February 28th should be given to the press.

Furthermore I must say that had I been present at the meeting of the Administrative Committee on February 27th, I should have emphatically opposed the motion that "the report be approved for publication." It is true that the Committee did not adopt the report, but the effect on the general public is the same as though it had done so, and this impression is strengthened by Dr. Tippy's statement quoted in the Herald-Tribune of March 21st that "this statement by the Federal Council is believed to be the first declaration on the subject by an interdenominational body made up of representatives of many churches." I do not think that the General Conference of the Church I represent at its recent session in Dallas would have voted that it considered it wise to approve the publication of this report as representative of its views, and yet it now goes out to the world that our Church is one of the constituted bodies which has voted to approve the publication of this report.

The report itself declares "It is known that opinion in the Churches in the United States is divided, as is also the medical profession," and in view of this admitted fact, had I been present I should have insisted that the Administrative Committee before it voted to approve the report for publication, should have voted that the report be presented to the officials of the several constituted bodies who have been elected to positions of responsibility and to Boards dealing with social questions, as in my own church for example, to the Bishops, to the Board of Temperance and Social Service and to the Woman's Missionary Council which met in Memphis this month—in order to determine whether such publication would be approved or disapproved by such leaders of the constituted bodies.

My objection to the action taken by the Administrative Committee that "the report be approved for publication" is not simply technical: it is positive and substantial. There is a growing sentiment among many supporters of the Federal Council that some "statements and reports are approved for publication" on matters concerning which the Federal Council is not called upon to approve any publication, and on some matters on which it is known that sentiment among the constituted bodies is so divided that the Federal Council should frankly agree that the constituted bodies are too greatly divided to issue any statement.

I feel obliged, therefore, to state to the Administrative Committee that as a representative of our Church upon the Committee, I do not think this statement should have been "approved for publication" at this time, because the administrative Committee did not know and had made no sufficient effort to discover whether the properly constituted leaders of the constituent bodies of the Federal Council would approve such publication on a subject upon which admittedly ecclesiastical and medical opinion is so greatly divided.

As stated above, I think that my telegram to Dr. Tippy should be given to the press that it may be known that neither of the two representatives of the Methodist Episcopal Church, South, signed either of the reports. I hope such publication will be sufficient, but it may become necessary for me to give this letter to our Church press in order that my position as its representative may be clear to the Church.

Regretting the necessity for this letter, as I have always been a staunch supporter of the great aims and major activities of the Council, and with hope and prayers for its continued success,

Sincerely,

JAMES CANNON, JR.

P. S.—I respectfully request note be made in the minutes of the Committee of the reception of this letter and of the position taken therein.

THE NEED OF CHURCH EVANGELIZATION

By Henry G. Riser

The Church is the plan of God, and His purpose in planning it was to spread the Gospel of His Son, the Lord Jesus Christ, and His saving power. God had a definite work in view for the Church when He planned it, and that is the main reason that He planned it so carefully and so strong that it has stood throughout ages.

The Church's great beginning and historic noble records make our hearts rejoice for such a divine organization. As we read what the Church was, what it could have been, and what it can be yet, it makes us happy to know that it is possible for us to have a small hand in this great movement.

The greatest need of the Church today is a revival, and we cannot have a revival unless we have the spirit of evangelism. However, as I endeavor to write of the great need of church evangelism, we should remember that the Christian ministry has fulfilled itself in many ways in the course of history, and the methods of one age have not been the methods of another. I am confident that the Church has felt the need of evangelism, but I am sure in this modern age the need is felt as it has never been felt before throughout the history of the Church.

First, of the "five subheads" to be discussed under this subject for the next few weeks.

1. Evangelism in the Church is a necessity.

Evangelism in the Church is a necessity, first of all, because it was endorsed by the Lord Jesus Christ. Jesus began with His disciples in doing evangelistic work. He would go along with them and teach them how it should be done and when and where to do it. Christ always had the evangelistic spirit within Him, and always emphasized to His followers and believers to "Go ye into all the world and preach the Gospel to every living creature," this was indeed a great evangelistic spirit. And it is a spirit that is sadly neglected by many many of our churches today. So then, why is evangelism in the Church a necessity? Because the Church was founded by Jesus Christ, and its purpose is to carry out His plan and to do His work and will, and the Lord Jesus Christ laid such emphasis upon evangelism that it is absolutely a necessity in the Church in order to carry out the will of God and to carry on the work of our Lord Jesus Christ.

It is the pastor's duty to see and know that evangelism is carried on properly in the church. Because he is not simply an officer, servant or workman of God, but he is an ambassador and herald to tell men about God himself. He must bring distinctly the reality, symbol and nature of Heaven before all men before whom he preaches and exhorts.

It is the pastor's duty to train and teach, and show the way of salvation to all with whom he comes in contact with. It is his duty to keep each church member busy and at work. He should have everything so thoroughly organized that each member in the church will have a certain task or duty that will enable them to help carry on this great work of evangelization. Here is the place that many pastors fail today; they go in and take the whole thing over and try to run it themselves without giving the church member anything to do. Did Christ carry on His work in this way? NO. He trained, taught and organized His workers and followers to perfection, then He was able to do a perfect work in evangelization among the lost and dying world. And not until the pastors of today follow in the footsteps of Jesus and try to be more like Him, will the evangelism in the churches be what it should be.

In II Tim. 4:5, the Apostle Paul has exhorted us to do the work of an evangelist at all times. He has commanded us to be ever watchful and be prepared at all times and places to do evangelistic work for our Lord Jesus Christ. As Paul said, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." It takes this to be true to our ministry and to make full proof of evangelistic work. Why should we not be able to do this little bit for our Lord and Saviour; He did so much for us, He did it all for us, and here we are falling short of a small task that He asks us to do, and we could easily do. As I said before that evangelism is an absolute necessity in the church if it expects to do the will of the Lord and carry out His great plan and works. God did not put words in His blessed Book just to fill up space, He had a definite object for every word in there, and we, as reedemed ones and the church as the house of God, it is our duty and an absolute necessity that we be an evangelist, and see to it that our churches have more evangelism in them for this lost world. Evangelism is a necessity in the church; therefore, let us exhort it with all our hearts.

Ruston, La.

(To be continued with subhead No. II, "Evangelism in the Church)

IS GOD THE FATHER OF ALL MEN?

By Rev. John W. Ramsey

Part I

In replying to my article with the above caption both Rev. S. W. Miller and Rev. R. H. Bamburg missed the mark, having based their replies upon misinterpretations and misapplications of the Scriptures, and both evade most of my Biblical quotations in support of my contention that God is not the Father of all men. I shall not, therefore, recede from the position which I have taken on what I regard as a vital question. Furthermore, I challenge these brethren to show that in every instance where our Lord spoke of God as "your Father" he was not addressing his disciples, and I also challenge one or both of them to cite a single instance where our Lord called God the Father of any man or men other than his disciples. If either will point out one single passage which may be so interpreted, leaving no reasonable doubt, as the lawyers say, I shall surrender the question without further argument.

Both brethren seize my statement that every child born into the world is born inside the kingdom by virtue of the atonement and, while admitting the truth of the statement, endeavor, but vainly, to turn it against my argument. Brother Bamburg boldly says, "Beyond a doubt he believes in the universal Fatherhood of the human family," although I emphatically stated that I **did not** believe in the universal Fatherhood of God. Then, asserting his own belief, he says, "I believe in the universal Fatherhood of the whole human family." I was not aware that the question under discussion was "the Fatherhood of the human family," but thought it to be the Fatherhood of God. In fact, I did not know that such a theory as "the Fatherhood of the human family" had ever been a question in any system of theology till Brother Bamburg brought it to my attention. That I overlooked it in my extensive reading of the works of theological writers has, no doubt, been my misfortune. Referring again to the status of children as members of the kingdom, he says: "All of them so remain till they reach the years of accountability and by sin sever their connection with the Heavenly Father and become children of the devil, but this does not destroy the fact that they were once God's children." The phrase, "they were once God's children" is an explicit admission that, under the condition stated, they are not **now** God's children, and if such children are not God's children, then, evidently, God is **not** their Father. To avoid this logical deduction, he adds: "They are God's lost children"; but his conclusion is at variance with his premise—it is what logicians term a non-sequiter. Admittedly, such children "were once God's children," but how can they be God's children **now**, even "lost children," if, as he admits, they are **now** "children of the devil"? If both assumptions be true, such children have a double parentage—**children of God and children of the devil.** I cannot conceive of such a dual relationship. Will he tell us how it can be? It would have been more consistent if he had fearlessly endorsed the Calvinistic doctrine of our Baptist brethren, as did Brother Miller, when they deny the Methodist doctrine of apostacy: "Once a child always a child." I reject the teaching of Calvinism and deny that a child, though born inside the kingdom, is still a child, not even a "lost child," when by sin it severs its connection with God: If the child has sinned, it is no longer a child of God, but, as Brother Bamburg admits, is a child of the devil; and, since there can be no double parentage in heaven, on earth, or in hell, both adults and children are either children of God or children of the devil, despite all mental gymnastics and mushy sentimentalism. No matter how young a child may be in years, and some of them are very, very young these days, the moment it is able to discriminate between right and wrong, if it refuses or neglects to accept Jesus Christ as a personal Saviour, it becomes a sinner and, as such, if it die in that state, it will be lost in hell—and it will not be a "lost child of God," but a child of the devil. **God has no "lost" children in hell—they are all the children of the devil.** Bible truth must not be whitewashed, however unpleasant it may sound to sentimental ears. While saying all this, I am preaching the gospel truth as all men know who accept the Bible as the word of God.

In support of his position that a lost sinner is a "lost child" of God, Brother Bamburg cites the parable of the Prodigal Son and thereby violates the most fundamental rule of scriptural interpretation. He should know that there is but one central truth any parable is supposed to teach and that the details of the parable must not be pressed to extremes. The central truth of this particular parable being in justification of our Lord's association with publicans and sinners, beyond this no reverent Bible interpreter should dare to go. I shall have more to say of this parable when I come to discuss it in the second part of this article.

Brother Bamburg and Brother Miller refer to the Parable of Lazarus and Dives to establish the universal Fatherhood of God because, forsooth, Abraham addresses Dives as "son" and Dives calls Abraham "father." Here again both brethren violate the same scriptural rule of interpretation mentioned in the preceding paragraph. The central truth our Lord taught in this parable was the danger of riches. Other parts of the parable are employed only as vehicles to convey that one single truth. If the terms "son" and "father" have any significance at all, which I doubt, they are only expressions of racial relationship—Abraham was a Jew, and so was Dives.

It may be that I am lacking in mental capacity, but I shall have to confess my inability to see the point in the references of Brothers Bamburg and Miller, Adam and Eve, unless they intended to base the Fatherhood of God upon the act or fact of creation. If that was their intention, I shall show further on in this article that creation does not have the slightest relation to the Fatherhood of God, and neither can it be predicated of any other kind of fatherhood.

In his effort to meet my argument from our Lord's Sermon on the Mount, Brother Bamburg quotes Matt. 5:1,2: "And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him and he opened his mouth and taught them, saying," etc. Then he asks, "Whom did he teach, disciples only or the multitudes?" and proceeds to answer his own question by giving it as his opinion that he taught the multitudes, "for seeing the multitudes was the cause of him hunting a convenient place to preach to them." Unfortunately, Brother Bamburg forgets his grammar. In the first place, the phrase "the cause of **him** hunting" should be, "the cause of his hunting." Secondly, "them" is a personal pronoun and must agree with its antecedent "disciples." Now substitute "them" for its antecedent "disciples" and read: "His disciples came unto him and he taught the disciples, saying," etc. It was, then, his disciples, and not the multitudes, whom he taught. In like manner, when he said: "If ye, being evil, know how to give good gifts unto your children," etc., he was addressing his disciples, although Brother Bamburg assumes that only one of them was married and none of them had children. There is no doubt in my mind but that the little child which Jesus set in the midst of the disciples when in Peter's home was Peter's child. As for the other disciples, the Scriptures are silent concerning whether they were married or had children; but, under certain conditions, silence is the strongest adducible proof and, to say the least of it, they were potential fathers, having children in their loins. When Jesus called Peter a rock, he was very far from being a rock, but Jesus saw that he was capable of becoming rock-like; so Peter, in the mind of Jesus, was a potential rock. Likewise, Jesus had in his thought the potential fatherhood of his disciples. Thirdly, so far from the multitudes "being the cause of his hunting a convenient place to preach to them," the Expositors Bible affirms that Jesus went up into the mountain in order that he might shake off the multitude and select his audience, knowing that the careless multitude would remain below, and it is a fact that Jesus sometimes climbed a mountain side to escape the multitude, as he did when the people attempted to make him king by force and "He departed again into a mountain alone."

Brother Miller quotes Paul's declaration that God created of one blood all nations, but here again, as in the Parable of Lazarus and Dives, we have a simple statement of a racial relationship, which no one denies. Racial or tribal relations do not touch the question of the universal Fatherhood of God or the universal brotherhood of man, both of which I emphatically reject.

Both Brother Bamburg and Brother Miller argue that the fact that God created all men involves the acceptance of the universal Fatherhood of God, but I deny that it involves any such thing. Creation does not even suggest the concept of fatherhood. God created the sun, moon, and stars; therefore, according to these brethren, God is the Father of the sun, moon, and stars, which, of course, is perfectly absurd. **Reductio ad absurdum**, as the logicians say. The essential element of fatherhood is not creation but something far different, as I shall show in the second part of this article.

Brother Bamburg correctly quotes me as follows: "The conclusion of the whole matter is that the argument that God is not the Father of all men is irrefutable, and the doctrine of the universal Fatherhood of God is utterly false; and, further, its corallary, the universal brotherhood of man is equally false." and, then adds: "Certainly, Brother Ramsey does not mean what this statement seems to imply." In reply, I have to say that the quoted statement expresses precisely what I meant, and I intended to leave no room for implications to the contrary. Had it been possible to make my attitude on this vital question more emphatic, I would have done so.

In the second part of this article, I shall offer for the consideration of these brethren and others additional reasons for the faith that is within me, and attempt to produce what I regard as exceedingly dangerous implications involved in the erroneous doctrines of the universal Fatherhood of God and the universal brotherhood of man.

SOME THINGS PREACHED BY JOHN, "THE MESSENGER"

By Rev. John D. Ellis

Part 1

According to the prophets who gave forecast of John's ministry, and according to the gospel writers who made a compendious record, his preachments were all-inclusive, and contained more pith and substance than modern sectarian thought attributes to him.

1. John was a herald who proclaimed the immediate appearing of the Christ. (John 1:26-27, Mark 1:2, Mal. 3:1.)

Septuagint: "Behold, I will send out my messenger, and he shall look out the path before my face."

John went "in front of" and immediately in advance of the Lord's face.

2. "There standeth one among you, whom ye know not." (John 1:26.)

John made the multitudes turn their heads and wonder.

3. "He it is who coming after me." (John 1:27, Matt. 3:11.)

"Opiso," to the hack, behind, after.

4. "The kingdom of heaven is at hand." (Matt. 3:2.)

Draws near, truly approaches, now present: "The gospel dispensation, in which subjects are to be gathered to God by his Son, and a society formed, first on earth and afterward with God in glory." "The demand of repentance showed it was a spiritual kingdom."

5. "Repent ye." (Matt. 3:2, Mark 1:4, 15.)

John preached compunction of conscience, pricking of heart, revolution of mind, change of judgment, and a better bias of soul.

6. He required confession of sin in baptism. (Matt. 3:6, Mark 1:5.)

"The baptism was a seal of their felt need of deliverance from sin, and of their expectation of the coming Deliverer."

7. "That he should be made manifest to Israel, therefore am I come baptizing with water." (John 1:31.)

His entire ministry and baptism were subservient to Christ, and he baptized in order to magnify the cleansing power of his grace: By his ministry he served Christ, and by his baptism he served the grace of his cleansing.

8. "Prepare ye the way of the Lord." (Matt. 3:3, Isa. 4 :3.)

He preached a spiritual preparation for his immediate appearing and for the blessing which he alone would bestow.

9. "Make his paths straight." (Mark 1:3, Isa. 40:3.)

The repentance and faith which John preached would make everything straight and level for their redemption through Christ.

10. He warned men to flee from the wrath to come. (Matt. 3:7.)

The anger of God which will roll like a fiery tide.

11. He preached the fruits of repentance. (Matt. 3:8.)

Fruits answerable to amendment of life, such as humility, meekness, faith, love, mercy, righteousness and holiness—pious fruitage.

12. He preached the inadequacy of being the descendants of Abraham. (Matt. 3:9.)

His language indicates the calling of the Gentiles who were stone-dead in sin, whom God could raise up as his spiritual children.

13. "All flesh shall see the salvation of God." (Luke 3:4-6.)

Part of John's voice: His ministry was to "Israel," but his message gave hope to the Gentiles.

14. He preached impending judgments from God, who was about to enter his vineyard with axe. (Matt. 3:10.)

15. Bring forth good fruit, or be cut down. (Matt. 3:10). Amend or perish.

16. He preached charity and consideration of others as opposed to selfishness and avarice. (Luke 3.11.)

17. Honesty and justice, as opposed to fraud and extortion. (Luke 3:13).

18. A harmless, quiet life, free from violence and slander: and contentment with wages, as opposed to mutiny. (Luke 3:14.)

19. He bore witness of the Light, and that the Messiah (the Word made flesh) is the Light of the world. (John 1:6-9.)

20. That his (John's) mission was to lead all men to believe. (John 1:7.)

21. He preached the Messiah as Lord. (Matt. 3:3, Isa. 40:3.)

22. Also, his pre-existence. (John 1:15.)

23. That grace and truth came by him. (John 1:17.)

24. He preached him as the only begotten Son which is in the bosom of the Father. (John 1:8.)

25. Bore record that he is the Son of God. (John 1:34). Virgin birth.

26. That he (John) was the voice in the wilderness foretold by prophets. (John 1:23, Isa. 40:3.)

He knew his mission and the object: He could not have introduced Jesus to Israel without knowing who Jesus was: He preached him as "Lord" and "God." (Matt. 3:3, Isa. 40:3).

27. He preached him as the Lamb of God that taketh away the sin of the world. (John 1:29, 36.)

28. He preached his superior dignity and power, who would baptize with the Holy Ghost and fire. (Matt. 3:11.)

According to the preaching of John, baptism is an enduement, enrichment, purification and zeal of soul:

John used the word "baptism" in the absence of and to the exclusion of water: Jesus did the same. (Luke 12:50, Matt. 20:22-23, Mark 10: 38-39.)

29. With fan in hand he (the Messiah) will purge his floor (visible church), gather the wheat and burn up the chaff. (Matt. 3:12.)

30. John preached that the Lord would come, that his own arm would establish his authority, and administer his kingdom. (Isa. 40:11.)

31. Also, that he would have condescension and tenderness for his flock of redeemed sinners, and carry the lambs in his bosom. (Isa. 40.11.)

Isaiah foretold what John would say, and John and all the apostles of Christ preached what Isaiah said. For "the lambs" (the children) to be gathered in the Lord's arms and carried in his bosom is a great chariot of safety:

During his ministry he fulfilled the words of John and of Isaiah by gathering the little children in his arms.

The Lord graciously received children and had them among his auditory. He used the character of a little child as the type which distinguishes true disciples:

He accepted their praises and said that they were members of the kingdom of God.

32. John turned many of the children of Israel to the Lord their God. (Luke 1:16.)

33. He turned the hearts of the fathers to the children. (Luke 1:17, Mal. 4:6.)

He turned the fathers back to parental fidelity and woke them up to the duties they owed their children in religious education.

John had a message for the children and little ones who attended upon his ministry.

What Peter preached on the day of Pentecost (Acts 2:38-39) had echoed all over Judea from the voice of John: "The promise is unto you and your children."

Fathers and children were turned by John in unity of faith and to parental and filial duties.

(To be concluded)

SEASHORE DIVINITY SCHOOL

Notwithstanding the fact that the General Conference took action that limited the work of a pastors' school to three books of each year of the Conference course, practically all the students in the classes of the first, second and third years, session of 1930, expressed a desire to continue with their work in the Seashore Divinity School, and the directors were encouraged to go on with the courses for the undergraduates.

Dr. J. L. Decell, Rev. J. T. Leggett and the dean, having been appointed a committee to select the books to be offered, decided upon the following course, twice published in the Advocate, but here carried for the information of those who may not have seen the former announcements:

COURSES FOR UNDERGRADUATES

Admission on Trial: All the books of the course.

First Year. "The Making and the Meaning of the New Testament," Snowden; "Wesley and His Century," Fitchett; "Christian Doctrine," Dale.

Second Year. "The Christian Faith," Curtis. "Logic," Minto; "History of the Christian Church," Fisher.

Third Year. "The Virgin Birth of Christ," Orr; "Elements of Ethics," Davis; "Evidence of Christian Experience," Stearns.

Fourth Year. "Grounds of Theistic and Christian Belief," Fisher; "The Resurrection of Our Lord," Milligan; "Manual of the Discipline," last edition.

Undergraduates of the several Conferences are cordially invited to be with us during the next session to take the courses as offered. The session will be held June 16-26, 1931, at the Seashore Camp Ground, Biloxi, Miss.

R. H. HARPER, Dean.

BATON ROUGE DISTRICT NOTES

A very important joint meeting of the Bluff Creek Camp Ground Board of Managers and Baton Rouge District Trustees was held at Bluff Creek Camp Ground, Thursday, April 2, at 10 a. m. Many things of importance were discussed. Among them the repairing of the building and changes that will beautify the grounds and make them attractive to the people of the district. We feel that the need is greater each year for such a place in the Baton Rouge District for our young people to meet, as well as the adults.

The slate for the summer is as follows:

District Young People's Retreat	May 2-3
Baton Rouge District Couference	June 4-5
Bluff Creek Camp Meeting	July 19-26
Young People's Efficiency Institute	July 27-Aug. 1

The committee has invited Dr. Theodore Copeland, evangelist, Dallas, to do the preaching in the camp meeting, and Mr. Chas. H. McEuen, director of Wesley Foundation and Music, First Methodist Church, Baton Rouge, to have charge of the music.

The following persons attended the above meeting: Rev. L. W. Cain, P. E., Rev. J. H. Bowdon, S. M. Russ, W. S. Holmes, L. S. Harvel, W. L. Haney, and Chas. H. McEuen.

REPORTER.

SCHEDULE OF CONFERENCES, SCHOOLS AND CAMPS, LAKE JUNALUSKA, NORTH CAROLINA, 1931

June 12-July 21—Junaluska Summer School (Affiliated with Duke U.)

June 29-July 3—Western North Carolina Conference Hi-League Assembly.

July 6-10—Western North Carolina Conference Senior Assembly; Temperance and Social Service Conference.

July 15-29—First Term Leadership School.

July 16-29—Missionary Conference.

July 17-28—School of Sacred Music, First Term.

July 20-August 31—Junaluska School of Religion.

July 30-August 13—Second Term Leadership School.

August 2-13—School of Sacred Music, Second Term.

August 11-17—Spiritual Life Conference.

August 11-17—Mid-Year Meeting, Southern Methodist Press Association.

August 11-17—Presiding Elders' Conference.

August 13-25 — Young People's Leadership School.

CAMPS

July 1-August 26—Camp Junaluska for Girls.

July 1-August 26—Camp Janaluska for Boys.

July 7-August 5—Camp Cheonda for Girls (ages, 14-24.)

August 11-August 21—Camp Bide-A-Week (for girls, ages 12-16.)

EXCURSION FARES TO LAKE JUNALUSKA

To encourage attendance upon the 1931 conferences and schools to be held at Lake Junaluska, N. C., round trip excursion tickets, at greatly reduced fares, will be placed on sale by the railroads located in the Southeast. The territory from which such tickets will be sold, dates of sale, fares, etc., are shown below:

SELLING TERRITORY.

Tickets will be sold from all stations south of the Ohio, Potomac and east of the Mississippi Rivers. including the Gateway Points, i. e., Washington, D. C., Cincinnati, Ohio; Louisville, Ky.; St. Louis, Mo.; Memphis, Tenn.; Vicksburg, Miss.; New Orleans, La.; Richmond and Norfolk, Va.

DATES OF SALE

June 5, 13, 15, 26, 27 and 29, 1931.
July 7, 8, 11, 14, 16, 25, 29 and 31, 1931.
August 1, 5, 10, 12, 15 and 18, 1931.

FINAL LIMIT

Twenty (20) days in addition to date of sale.

EXTENSION OF LIMIT

Upon payment of difference in fare at which ticket was sold and regular Summer Tourist fare, return portion of ticket may be extended, bearing final limit of October 31, 1931.

FARES

One fare plus $1 for the round trip.

The total round-trip fares from a few points are as follow:

Birmingham, Ala., $15.75; Montgomery, Ala., $17.41; Mobile, Ala., $23.85.

Washington, D. C., $19.05.

Miami, Fla., $32.27; Jacksonville, Fla., $19.10; St. Petersburg, Fla., $27.56.

Atlanta, Ga., $11.11; Macon, Ga., $14.28; Augusta, Ga., $9.46; Savannah, Ga., $12.93.

Louisville, Ky., $16.60; Lexington, Ky., $14.33; Owensboro, Ky., $20.01; Danville, Ky., $13.59.

New Orleans, La., $28.53.

St. Louis, Mo., $26.07.

Jackson, Miss., $24.71; Meridian, Miss., $21.24; Hattiesburg, Miss., $24.33; Vicksburg, Miss., $26.28.

Charlotte, N. C., $7.15; Durham, N. C., $10.78; Greensboro, N. C., $8.80; Raleigh, N. C., $11.73; Wilmington, N. C., $13.93; Winston-Salem, N. C., $8.05.

Charleston, S. C., $12.50; Columbia, S. C., $7.85.

Chattanooga, Tenn., $10.60; Memphis, Tenn., $21.90; Nashville, Tenn., $14.94.

Alexandria, Va., $18.75; Charlottesville, Va., $15.00; Danville, Va., $10.55; Lynchburg, Va., $12.83; Norfolk, Va., $18.03; Richmond, Va., $15.62; Roanoke, Va., $12.44; Staunton, Va., $16.43.

Charleston, W. Va., $20.34; Huntington, W. Va., $18.52.

SAFETY SIGNALS

By Rev. S. J. Davies

Religion, nowadays, beloved, is a strange and complicated affair. Far be from me to sit in the critic's chair and launch condemnatory words upon a brotherman whose views are different from mine on a matter so vital to human interests and human happiness. I simply note present and passing events that seem of interest to me, letting each draw his own conclusions. Selah.

Church and state, seemeth to me, are not unlike the two great forces at work among the galaxies of heaven—centrifugal and centripetal—drawing together and pulling apart, so keeping the universe in balance and "agoing." The Romanist and Anglican churches stand for the union of church and state. Protestant bodies, not claiming apostolic succession, for separation. Lofty claims are made by the state-ensconced church and claims based upon the succession of faith and doctrine outside of tactual imposition stoutly maintained by numbers of devout Christians in other churches. And I presume this condition will continue so long as freedom, civil and religious, obtains in these fair regions.

One morning at 9:45 a. m. Mrs. Davies and I sat at the radio and heard the Pope deliver his blessing to the world at large. No doubt it was thrilling to our Romanist friends, and interesting to vast numbers of people. It was given or bestowed in Latin. Sounded to me more like the chant of the mass than the virile tongue of Virgil, Livy or Cicero, with whose writings I have had a passing acquaintance. Distance and static made the words unintelligible, and so his "benedicte" was **vox et preterea nihil** so far as we were concerned. The most wonderful part of it all is that science has vindicated its lofty claims, in some sense, of being a handmaid to religion. May his blessing and mine, too, abide upon the faithful of his flock. I have baptized, married, buried and preached to many of them in the course of my ministry and they have ever treated me with courtesy and kindness as a minister. Here is good stopping ground for this division of my signal.

Benedicte omnibus

* * *

Some gifted genius should write a great poem or parable about the angel of Truth leaving his heavenly seat and seeking a resting place on earth. In some lowly vine-clad cottage nestling in a sylvan grove amid whose leafy foliage the minstrelsy of singing birds, joined with the purling melody of caressing winds, and the winding stream bearing the melody on its crystal flow to sunlit regions, etc., etc., possibly in such a place Truth might find a welcome abode. But not in the contending civic and political strife of these days of ours. The propaganda that is propagated by the enemies of truth, soberness and righteousness is a shame and reproach to any class of citizens who claim decency or respect. The most outrageous falsehoods, willful and vicious misrepresentations of social conditions, mean and unfair attacks upon honorable men holding the highest public offices in our country, are bruited abroad by a string of newspapers confessedly paid for such dirty work. If, as a leading columnist states, there "is" eight times as much drunkenness in Washington City as in the days of the open saloon, our national capital must be a staggering pandemonium. And, because a few thoughtless giddy-pated boys and girls raise sin and Satan in an occasional wild party, that is no sound reason for slandering the promising, bright lads and lassies of our fair land, who as a class are earnest, sober and clean. Quit your lying, wet man, and stand for a while in the sunshine of truth, and dry out. It will improve your vision and have a fine sanitary effect on your general constitution. As a friend of mine said to me in the halcyon days of my youth, "Don't believe anything you hear and only half you see," for, rest assured, seeing in print is not believing to yours truly. If we must have "news" at the expense of truth, the less we have of this sort the better.

628 Kink's Highway, Shreveport, La.

JUST STUFF

By "Rusticus"

Just a circuit rider who has organized at his country churches "Naborhood Nite," when the membership and friends get together for worship, fellowship and fun, making the units small enough to easily be taken care of in the humblest home and so that most of the folk can walk, they meet once a week and it is all working fine.

* * *

Just a glance over the whole of a Christian college paper that seems to promote football, frats, and frat dances, if anything else is promoted they forgot to mention it.

* * *

Just wondering if the slogan, "Give the folks the facts and they will respond," means that some things have been "camouflaged" heretofore, and all the facts have not been given.

* * *

Just thinking that perhaps the home base had been exploited and neglected at the expense of both the home and the foreign fields.

* * *

Just hoping that everyone of us will make "Methodist Membership Mean More" during 1931, and forever, so that the man next to us and the man furthest away and all between may come to a knowledge of Jesus Christ.

Just a derelict, drifting into an oil field drugstore. He sits down at the table and places his head upon it, sobbing. A Methodist preacher goes over, lays his hand upon his shoulder, calls him FRIEND, the piece of driftwood looks up and says, "I have no friend on earth," and with the fifteen cents in my pocket, I came in here to find something with which to end it all."

Then this Methodist preacher sat down at the table and in a very quiet way taught him the way of life, and that he felt the way he did for the reason that he had turned his back upon his best friend. This preacher took him to his parsonage home, saw that he had a good bath and helped him to improve his appearance, helped him to find a job, and in about two months he had a letter from this grateful man and his wife and daughter to whom he had been reunited, telling the preacher of their joy and that he had joined the church and was living and walking daily with that friend. And the preacher thanked God and took courage.

> "Down in the human heart, crushed by the tempter,
> Feelings lie buried that grace can restore,
> Touched by a loving heart, wakened by kindness,
> Chords that were broken will vibrate once more."

* * *

Just beliving that "If I be lifted up, will draw all men unto me." Let us lay aside all schemes and the strange doctrines that doth so easily beset us and let us lift up the Christ.

In the college consolidation plans for Arkansas Methodism, Hendrix-Henderson-Galloway are not to become Trinity College, but are to be known as Hendrix and Galloway. This is gratifying to neighboring Mississippians, for the names of Galloway and Hendrix are highly appreciated among them.

The Home Circle

HAVE A HEART

(Inspired by a sermon preached at West Point by Rev. W. R. Lott, on the text, "Jesus Had Compassion Upon the Multitude.")

Have a heart! There is a brother along Life's Way
Who is struggling to gain the summit,
And you will surely get your pay
If you utter a word of mercy,
Stretch forth your hand—and pray.
Have a heart! You may.

There are children in this broad road.
They are always there—to stay.
You may receive great joy, a smile, a welcome,
If you'll in their path flowers lay.
They stop and look and listen
To see if you have time to give, to spare.

O, the rich reward is given,
If you'll in their path flowers lay.
If here you'll only do your share.
Have a heart! Have a care!

There are people aged in this long path
Which leads to weal or woe.
Both head and heart are lifted,
But the step may be so slow.
They seem to seek a counttry they declare
That city which is lovely—so surpassingly fair.
Have a heart! Have a care!

They need you—do not fail them.
You surely can not dare.
There are those whose sins seem to weight them.
They can't be cast aside.

These seem to be going down instead,
Just moving with the tide.
Stop them with your kindness!
Tell them of that radiance grand
Which when reaching this summit
Spreads o'er the face of the Saviour,
For the coming of any man.

When God says, "Who so ever!"
Why do we get in His way?
If we can't help by lifting,
Then we can smile and say:
"Father, here we are—use us
Somewhere, for some one,
And may Thy will, not ours always to the end
be done."

ONE WHO HEARD.

BRAVE JACK

Jack was afraid of the dark—he needn't have been, but he was—so mother always left a dim light burning when she put him to bed.

How he loved the tiny gleam flickering on the ceiling! It seemed to be saying, "You needn't be afraid at all; mother's near, you know."

One day daddy, who was a carpenter, had a nasty accident, and mother went with daddy to the hospital to have the wound in his hand stitched. When she came home she told her neighbors how brave daddy had been, and how, when the doctor had finished his work, he had said, "Well-done, old man."

Little Jack listened, and there was born in his heart the determination to be brave "like daddy." So that night, when mother touched the switch, he shook his head. "No, mother," he cried, "don't leave the light on; I'm going to sleep without one now."

"Why, Jackie," said she, in great surprise, "aren't you afraid of the dark?"

"Well, yes, mum," he replied, and then added quaintly, "I am afraid of the dark—but—but I'm going to be brave and make the dark afraid of me!"

So many of us go through life imagining that some ill awaits us "in the dark," but God is near and will protect us with a care even greater than a mother's.—Pacific Advocate.

THE RED AND YELLOW TOP

By Faith Leroy

Bobby felt so happy! Uncle Alfred had given him a shiny new dime! Now, Bobby knew exactly what he wanted to do with it. There was a beautiful red and yellow top in the toy store window, and he had wanted it ever since the first time he had seen it. Just as soon as his mother gave him permission to go to the store he hurried off. Suppose some one had already bought it?

Bobby's legs hurried as fast as they could go. He could just see that top in the show window, looking so gay and pretty in its red and yellow coloring. He turned the corner and stood before the toy store, and—

It was gone from the window! Some one had bought it!

"Is the red and yellow top already sold, Mr. Arnold?" Bobby asked the man who owned the toy shop. It was so hard far him to give up all hope.

"Yes, Bobby, I sold it this morning. I'm sorry. It's the last I had of that color," Mr. Arnold told him.

"I've some other nice ones, Bobby," the man behind the counter said, taking a box from a shelf to show the tops it held. "These are very nice."

But Babby didn't like them as well as he had the red and yellow one. He bravely kept the tears from falling as he started toward home. When he was nearly there, he saw Teddy Wilson, who lived next door to him, crying over a broken bottle of milk. It was only a pint bottle, but Bobby knew that Teddy's mother and daddy didn't have much money and wouldn't be able to send for another.

"I b-broke it," sobbed Teddy, pointing to the bits of glass and the milk spreading over the sidewalk and trickling out into the gutter.

"I'm sorry, Teddy," Bobby said, not quite able to decide whether to give him the dime for some more milk or to keep the dime for himself. That dime meant a lot to Bobby. He didn't often have that much to spend just as he pleased. But he remembered that Teddy probably never had that much to do with as he pleased.

"Now we'll not have any milk for our bread pudding!" Teddy wiped the tears away with the back of his hand.

"Bread pudding? Is that all you're going to have for supper?" asked Bobby.

"No, there'll be potatoes, too," Teddy answered.

Bobby felt in his pocket for his dime. It would be hard to part with it, but Teddy had less than he had. Suddenly Bobby decided to spend the dime for—Teddy's milk!

"Here' a dime, Teddy. Take it and get some more milk!" Bobby shoved the dime into his hand and ran up the street.

"Well, Bobby, did you get what you wanted?" Uncle Alfred asked.

"No, it was gone, and there weren't any more tops like it." Bobby climbed up on Uncle Alfred's knees. "I'm glad it was gone, Uncle Alfred, because when I came home I met Teddy, and he had dropped his bottle of milk. I gave him the dime to get another bottle."

"What made you do that?" asked Uncle Alfred, smiling.

"He wouldn't have had any milk for supper," answered Bobby. "And anyway, I'll have another dime some time, and he never does."

"I'm glad I have such a generous little nephew," declared Uncle Alfred, reaching into his pocket for something. "I went past the toy store this morning and got a present for a certain young man, if he should be good." He held out the small package for Bobby.

"Thank you," Bobby said politely, thinking to himself, "Another ball, probably, and I already have lots of them! I wanted that top."

He removed the wrapping from the package under Uncle Alfred's smiling gaze. Then suddenly he gave a wild whoop ending in a joyful "Thank you!" For there, beneath the wrapping and tissue paper Bobby had found the very red and yellow top he had been wanting so long!
—Sunday School Times.

A HERO

A few years ago a fire broke out in a charming little Swiss village. In a few hours the quaint farm houses were entirely destroyed.

One poor man was in greater trouble than his neighbors, even. His home and cows were gone, and so also was his son, a bright boy of six or seven years. He wept and refused to hear any wards of comfort. He spent the night wandering sorrowfully among the ruins of his home.

Just as daybreak came, however, he heard a well-known sound; and, looking up, he saw his favorite cow leading the herd, and coming directly after them was his bright-eyed boy.

"O, my son, my son!" he cried. "Are you really alive?"

"Why, yes, father. When I saw the fire I ran to get our cows away to the pasture lands."

"You are a hero, my boy!" the father exclaimed.

But the boy said: "O, no! A hero is one who does some wonderful deed. I led the cows away because they were in danger, and I knew it was the right thing to do."

"Ah!" cried the father. "He who does the right thing at the right time is a hero."—N. C. Advocate.

WASHINGTON CELEBRATION

Countries of Latin-America will be invited to join in the universal tribute which will be rendered George Washington on the 200th anniversary of his birth, February 22, 1932.

The form of participation has not been announced, but the idea now considered is that each of the American republics, through a statesman or distinguished man of letters, should contribute to a symposium of articles describing the influences exerted by Washington upon the political evolution of the respective countries.

Inasmuch as Washington was a leader in, and first executive of the Republican form of government in America, which was adopted with various modifications in all independent countries of this hemisphere, it is thought that such a symposium would be of both present interest and permanent historical value.

Latin-American diplomats will take part in any ceremonies of international character that may be arranged here. The George Washington Bicentennial Commission, authorized by an Act of Congress, is now making plans which include foreign participation. Offices have been established in London and Paris to attend to the foreign arrangements.

Members of the commission also are hopeful that territories and insular possessions under the American flag will be represented in the bicentenary. Hawaii and Alaska have already organized local committees, and Porto Rico and the Phillippine Islands have been invited to do so.

The Bicentennial Commission has been recently informed that the new suspension bridge spanning the Hudson River between Fort Washington Park, Manhattan, N. Y., and Fort Lee, N. J., described as the world's greatest suspension bridge, has been named the George Washington Memorial Bridge and will form a feature of the celebration in 1932.—Exchange.

"Mamma, I have the stomach ache," said Peggy. "That's because you haven't had any lunch yet," answered Peggy's mother. "Your stomach is empty. You would feel better if you had something in it." That afternoon the minister called and remarked that he had been suffering with a headache. "That's because it's empty," said Peggy. "You'd feel better if you had something in it."

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Editorial

DR. COPELAND AT TOPISAW

Rev. Theodore Copeland, D.D., 3710 Euclid avenue, Dallas, Texas, one of our general evangelists, is to hold the Topisaw Camp meeting (near Summit, Miss.) August 7-16, 1931. This camp ground is one of the historic meeting places for Methodists in South Mississippi. For over eighty years revival fires have burned around the altars at Topisaw. The property is in excellent condition, equipped with electric lights and water-works. Adequate facilities are there for many to spend ten days in physical recuperation and spiritual uplift. Rev. M. K. Miller, pastor, and his people are making adequate plans for a great camp meeting.

Rev. L. W. Cain, presiding elder of the Baton Rouge District, says that Dr. Copeland held a sure enough revival at Greensburg, La., in February. He has held successful meetings at several points in Mississippi and the Topisaw people are indeed fortunate to have him in their camp meeting.

Dr. Copeland has given himself to church revivals. He has not followed the spectacular nor sensational method, but has chosen to build the church in the local communities rather than leave an outside organization to carry on after his departure. He has had the confidence and esteem of great leaders in our Methodism. Bishops Hoss and Galloway, of sainted memory, saw in him a useful agent for the greater glory of God, and many of those living today unqualifiedly endorse him and his work. We welcome Dr. Copeland again to the Advocate's territory.

PERSONAL AND OTHER NOTES

Rev. George Fox, pastor, Hodge, La., has our thanks for subscriptions and his plans for putting the Advocate in every home of his charge.

Rev. J. J. Garner, pastor, Gunnison, Miss., has our thanks for six cash subscriptions. We trust that the Advocate will be of help to him in his charge.

Rev. L. M. Lipscomb, pastor, did the preaching in revival services at First Church, Grenada, Miss., which began on Palm Sunday and closed with the services on Easter.

Mrs. J. B. Williamson, an active worker in the church at Fannin, Miss., has included in her activities special work for the Advocate. We thank her and the pastor for their interest.

Rev. E. D. Phillips, a superannuate member of the Mississippi Conference, has been quite ill at his daughter's in Hattiesburg. His spirit is fine, and he says that he is happy on the way.

Rev. A. W. Bailey writes: "This is our fourth year at Sallis and we are having a good year," and one of the good things is his interest in his Conference organ. We thank him for eight subscriptions.

Rev. T. E. Nicholson is happy in his work on the Philadelphia, Miss., circuit and is meeting with encouraging success. We thank him for four cash subscriptions and appreciate the promise of more.

Rev. H. A. Forestor, pastor of the Church of the Nazarene, New Orleans, was an appreciated caller at the Advocate office last week, and we regret that his visit came on a day when duties called us out of the city.

Rev. W. C. Beasley is sharing the usual financial depression that prevails in the Mississippi Delta, but has been able to favor us with six cash subscriptions. Brother Beasley is rendering faithful service at Coldwater.

Rev. G. W. Robertson, faithful pastor at Pittsboro, Miss., was successful in securing twenty subscriptions to the Advocate last year, and we appreciate his efforts toward exceeding that number for the new Conference year.

Rev. A. R. Beasley, pastor, Minter City, Miss., has our thanks for his interest in the Advocate. In a letter to the office he writes, "Our situation looks much brighter now, congregations are fine and we are hopeful for a good year."

Rev. John W. Ramsey, pastor, Vimville, Miss., in a letter to the editor writes: "I am serving a most excellent people, who are very thoughtful of their pastor and his family. The outlook for the year's work is very encouraging."

Professor H. Conrad Blackwell, Millsaps College, preached at the Main Street Methodist Church, Biloxi, Miss., on Sunday, March 29, on "The Cross of Christ." The reports are that it was a splendid message and a helpful service.

Bishop Hoyt M. Dobbs is to deliver the baccalaureate sermon at the Louisiana Polytechnic Institute, Ruston, on Sunday, May 24. Bishop Dobbs enters the open door of service and is making his ministry count in a large way within his episcopal district.

Rev. R. S. Saucier, pastor, Brooklyn, Miss., continues in high favor with his people. He has been promoting the Kingdom Extension and is now concluding his plans for a revival in each of his churches. We thank him for six cash subscriptions to the Advocate.

Miss Rosa Lee Moore, a member of the Acona charge, North Mississippi, is doing some splendid work for the Advocate. She writes that the work is moving on fine and that the outlook for a great year is promising. We thank her for her interest in the paper.

Rev. A. T. Clanton, pastor, Ruleville, Miss., reigns in a goodly field and is leading his people in the closer fellowship with the great Head of the Church. We thank Brother Clanton for his interest in the Advocate and trust that success will come to all his labors.

Rev. C. E. McLean, pastor of Keener Memorial, Baton Rouge, La., assisted Rev. D. W. Poole in a pre-Easter revival at McDonoghville last week. We enjoyed a visit from Brothar McLean last week and were delighted to hear of the progress of the work at Keener Memorial.

Rev. C. H. Gunn installed the officers of the Epworth League at Van Cleave on Sunday evening, March 22. The League celebrated anniversary day with appropriate exercises. Brother Gunn is having unusal success in the work with the young people on his charge.

Rev. and Mrs. R. E. Rutledge, Seventh Avenue, Meridian, Miss., are making progress in their work in that important field. They are always mindful of every interest committed to their care and have not overlooked the Advocate. We thank them for subscriptions recently sent in.

The city of New Orleans has become noted as a medical center. Tulane has long held an enviable reputation and now Louisiana State University is to erect an eight-story medical building which will be one of the most modern medical and surgical educational plants in America.

Mr. R. B. Whitehurst, treasurer, Galloway Memorial Church, Jackson, Miss., has our thanks for a list of sixteen subscriptions. Brother Whitehurst is a capable and faithful worker in his church and we thank him and his pastor, Dr. L. L. Cowen, for their interest in the Advocate.

Rev. W. M. Wright, a superannuate member of the North Mississippi Conference, has been changed from the U. S. Veterans' Hospital, Outwood, Ky., to the one located at Weaverville, N. C. We are happy to state that his health is improving and thank him for his renewal to the Advocate.

Rev. J. H. Foreman, Pelahatchie, Miss., a superannuate, is enjoying unusually good health this year and is able to respond to calls for evangelistic work. Brother Foreman was a successful evangelistic pastor and will render good services to any church fortunate enough to have him in revivals.

Rev. Geo. H. Thompson, who is in his fourth year at Yazoo City, Miss., has our thanks for eighteen subscriptions. Brother Thompson is a capable and faithful pastor who looks after all the work committed to him, and we doubt not his fourth year will prove to be the best of the quadrennium.

A. S. Ainsworth, a member of Sartinsville church and a faithful steward on the Foxworth, Miss., charge, was stricken with penumonia and lived but a few days. Brother Sid was a good and true man and will be missed in his church and community. He was a brother of Rev. T. M. Ainsworth, pastor at Satartia.

Rev. W. T. Griffin is happy in his work on the Bonhommie, Miss., charge. He writes, "The congregations are fine, and the Sunday school and other departments show enthusiastic interest and are responding to the program of the church." This has been the quality of work that has characterized the ministry of W. T. Griffin.

Mr. J. C. Marler, a consecrated layman on the Harperville and Lena, Miss., charge, has our thanks for ten cash subscriptions, which brings his total to seventeen. What this active layman has done for the maintenance and circulation of his church paper could be done by others, and we trust his example will be an inspiration to others.

Rev. James L. Sells held his own pre-Easter revival services at Port Gibson, Miss., with encouraging success. Brother Sells is a builder of the Kingdom in all of its relations to the life of the community in which he serves. We thank him for his interest in the Advocate and trust that the paper will supplement to some degree his own work.

Judge J. M. Foreman, an attorney of Jackson, Miss., president of the Board of Stewards at Capitol Street, and associate lay leader of the Jackson District, is often called upon for special addresses in various Methodist churches throughout Central Mississippi. On March 29, he addressed a circuit-wide union meeting for the Terry charge at Spring Ridge church.

Bishop Arthur J. Moore is to assist Dr. W. Angie Smith in a revival beginning Sunday, April 12, and continue through April 26. Bishop Moore is a great preacher, leader of the Spiritual Life Movement inaugurated by the last General Conference, and evangelist of experience and power. Many people from the surrounding territory are expected to attend the services.

Rev. W. B. Baker, pastor of Itta Bena, Miss., writes, "All goes well with us in every way. I am having the best congregations I have had at any time during my three years' pastorate here." An evidence of the progress is shown by his sending six subscriptions to the Advocate. We congratulate him upon the growth of his work and appreciate his interest in the paper.

Rev. R. A. Cross, whose graduating thesis was written upon the history of New Orleans' Methodism, was in the city last week co-operating with a local committee of the Ministerial Association in arranging plans for the publication of that valuable thesis in book form. We appreciated a call from Brother Cross, and wish him every success in his work at Marksville, La.

It was the pleasure and privilege of the editor to preach at Carrollton Avenue on Friday evening, Mar. 27, at one of the series of pre-Easter services the pastor, Rev. H. L. Johns, recently conducted in his church. Carrollton Avenue is one of the important centers of Methodism in the city of New Orleans and is destined to render an enlarging service through the years to come.

R. M. Byrd, a city official of Gulfport, Miss., died at his home in that city on March 22. He was a member of the Second Church, which he assisted in building. He is survived by his wife and five children. Funeral services were held at the home by Rev. T. B. Holt, his pastor, who was assisted by Rev. A. M. Broadfoot and Rev. Roy Wolfe. We extend sympathy to the bereaved.

We regret to learn that Rev. A. M. Shaw has been ill, but are pleased to know he is now fully recovered. He is doing the preaching in his church at Vinton, La., in a revival which started at sunrise Easter Sunday morning to continue for two weeks. We pray that gracious results may be had in the church and community. We thank Brother Shaw for subscriptions to the Advocate.

The Commencement Sermon for Wesleyan College, Macon, Ga., will be delivered by Bishop John M. Moore on Sunday, May 31. The Literary Address will be delivered by Dr. Samuel T. Senter on the morning of Monday, June 1. Dr. Senter is in his sixth year as pastor of the First Methodist Church, Atlanta, Ga. His daughter, Miss Mary Ruth Senter, is a member of the class of 1930.

Rev. B. C. Taylor, who co-operated with Presiding Elder Elmer C. Gunn in working out the plans and programs for the successful group meetings held within the Monroe District in the interest of the benevolences, has our appreciation for subscriptions sent to the Advocate and the plans which he is working for its increased circulation. His work at Mer Rouge, La., is moving forward in every way.

Mrs. J. G. Valentine, Athens, La., in renewing her subscription, wrote: "I have had the Advocate in my home for nearly fifty years and during these trying financial times I shall sacrifice to still keep my church paper, which is very essential for me." This sort of loyalty is one of the encouraging features of the times which we are in. A Christian paper is essential and should be in every Methodist home.

In renewing her subscription, Mrs. H. P. Hurlbert, Donner, La., wrote: "I have read the Advocate all my life and it seems to improve with the passing years. As a former Mississippian and the daughter of a preacher of that Conference, I am especially gratified at your being editor and pray God's rich blessings on your labors." We thank Mrs. Hurlbert and trust that the Advocate will continue to be a blessing.

Rev. and Mrs. N. J. Golding, Holly Springs, Miss., are the proud parents of a fine baby girl whom they have named Pattie Magruder. Brother Golding is having a successful pastorate and the people have shown him and his family many expressions of appreciation. Mrs. Golding is the daughter of Dr. and Mrs. J. M. Sullivan, Millsaps College. We wish Miss Pattie Magruder a long life of happiness and usefulness.

Mrs. Mabelle Martin, superintendent of the Nursery Department at East End, Meridian, Miss., was the recipient of many expressions of appreciation on her last birthday. She is a competent and consecrated worker with the little ones and is accomplishing untold good in that department of Christian activity. She writes, "Don't let any one try to make you believe all the good people have gone on, we still have them amoung us."

Rev. W. W. Nelson, who on account of ill-health was on the retired list for several years, but for the past several months has been pastor at Edwards, Miss., is looking after all the interests of his charge. He writes, "The Lord is blessing us as we start off in the work. We have large crowds and have never been treated kinder than we have by the people of the Edwards charge." We thank Brother Nelson for four cash subscriptions to the Advocate.

Mr. Thad F. Ellzey and Miss Mildred Alford were married at McComb by Rev. J. W. Mayfield, pastor of the First Baptist Church. Mrs. Ellzey is the daughter of Mr. G. H. Alford, prominent in the agricultural work of the South, and Mr. Ellzey is the present sheriff of Pike County and is a member of the Homesville Methodist Church on the Osyka charge. We congratulate Mr. and Mrs. Ellzey and wish for them all happiness and success.

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PROTECTION
AGAINST OLD AGE

Rev. G. H. Boyles is having a successful year on the Dublin and Mattson charge, North Mississippi Conference. In a letter to the Advocate he writes, "Our people at Dublin are enjoying their new church. The brick building is the realization of a dream of long standing. Our Sunday school and church attendance have increased about 80 per cent. We are making a fair showing in spite of conditions." We appreciate the four subscriptions Brother Boyles sent us.

Rev. H. H. Wallace, in a business letter to the office, wrote concerning his work at Moorhead as follows: "I feel optimistic about the church work here. Our interest and attendance has been good all winter, finances are pretty good, considering conditions. Every consideration has been shown us by our good people, we have not suffered neither do I believe we will." We thank Brother Wallace for six cash subscriptions and wish for him and his people every success.

Dr. L. L. Cowen, pastor of Galloway Memorial, Jackson, Miss., held special Passion week services with the following pastors doing the preaching: Dr. J. N. Faulconer, First Christian; Dr. J. A. Smith, Capitol Street; Dr. Walter B. Capers, St. Andrews Episcopal; Dr. Robert D. Bedinger, Fondren Presbyterian; Dr. Hubert M. King, Calvary Baptist. On Palm Sunday, Dr. Cowen and his people concluded their pre-Easter enlistment period by receiving 83 new members into the church.

Dr. W. W. Holmes, executive secretary of the Board of Christian Education, in commenting on the State-wide Conference held at Alexandria, Tuesday and Wednesday, April 7-8, said, "We were fortunate in securing the personnel for our program. The platform speakers were great. Every phase of our new program received special emphasis." The unification of our work in Christian Education is proving a success and the Alexandria Conference marks a new beginning for Louisiana Methodism.

Rev. R. F. Harrell, Columbia, La., writes: "We are working on the Kingdom Extension program and will conclude our study next Wednesday night and will soon have our apportionment in hand as over half of the amount is already in. Our Sunday school, missionary society, and all the other departments of the church are making good progress. We are having the largest Sunday school and attendance at the preaching services that we have had since coming here." We are not surprised at the success Brother Harrell is having and thank him for six renewals to the Advocate.

Rev. A. J. Martin, Louisiana Conference evangelist, has recently made an evangelistic visit in Terrebonne Parish, and near Dulac, he found one hundred Indian children who had no church privileges and, as he went from house to house holding religious services, large groups of them followed him and eagerly listened to his gospel message. Brother Martin has rented a dance hall at Golden Meadow, a town of 1500 population some ninety miles from New Orleans, and is to hold a revival there during the month of April. This is indeed pioneer work, and we pray that he will have gracious results.

Rev. J. B. King, pastor, Porterville, Miss., and Miss Sarah Elizabeth Loch, Magnolia, Miss., were united in marriage by Rev. Paul D. Hardin at 9 o'clock on the morning of April 2, at Magnolia. Brother King is a successful pastor and Mrs. King has been a faithful member of the church and will find the privileges of service congenial to her disposition and experience. We congratulate Brother and Sister King and wish them every happiness in life. Brother Hardin wrote: "Soon after the ceremony the happy couple took their departure for their parsonage home at Porterville attended by the earnest prayers and hearty congratulations of all our people."

Rev. W. H. Saunders, pastor of the Methodist church at Picayune, Miss., has our thanks for a list of subscribers and check to cover. In his letter to the manager, Brother Saunders says: "On Easter Sunday, we began a twelve days' meeting in which Rev. J. V. Bennett, of Booneville, Miss., is doing the preaching and Bro. O. H. Scott is leading the singing and also conducting the young peoples' services. We are expecting great results from this meeting, and are praying and working to this end. On Easter Sunday evening, I had the pleasure of preaching the annual sermon for the Knights Templar of this city. . . . We had four accessions to our church last Sunday, and our Sunday school is doing better than at any time in the history of the church. Our Epworth League is fast developing, and soon we hope to have one of the best Leagues in the district. . . . The following were recently elected delegates to the District Conference at a church conference recently held: A. L. Jones, Mrs. W. T. Thornhill, P. L. Hill, C. O. Underwood and Mrs. A. L. Jones." We are glad to learn of the fine progress being made at Picayune under the able leadership of this faithful servant, and pray that much good will come as a result of the revival now in progress.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

DR. DABNEY LIPSCOMB

The measure of a man is the size of his soul—not the length of his life, the number of his days, the span between the cradle and the grave. Dates of birth and of burial are soon lost and quickly forgotten. The question is not one of duration but of depth. not how long did he live, but how much.

These are the principles which guide, the convictions which govern, as the writer undertakes to pen some thoughts about his friend. It is not an accurate biography, not a history with cold, bare facts, not a eulogy, however glowing and eloquent that might truthfully be made. The words which follow seek to tell a simple story—that, and nothing more. It has no need of dates. Titles honors, writings, official positions and such like are not listed here. They belong elsewhere, for this is an unstudied story, a love story.

The lines that are being written come from the heart. They breathe the atmosphere of an older day. They go back to the long ago. They cover a decade of happy association as colleagues in the faculty of the University of Mississippi and as next-door neighbors on the old campus, followed by a quarter of a century of separation when he served the Mississippi State College for Women. Through occasional visits and interchange of letters, we kept in close touch during this longer period, and our friendship grew stronger with the passing years.

While the author of numerous excellent essays and able addresses and a gifted writer, according to competent critics, I remember best and value most the messages, always in his own handwriting, which the mails brought me from time to time. Never a joy, never a sorrow, came into my life, but that he penned a word of congratulation or of understanding sympathy. However much a master in the use of choice, chaste, vigorous English, however much at home in the field of the world's classic literature, it was the heart-throb in every sentence that he sent me which causes me today to cherish what he wrote and to keep his letters among my lasting treasures.

While a skilled teacher and a prominent educator with a fine record of worthwhile achievement, I am thinking more of the man than of his accomplishments. His pastor was right when he spoke in emphatic terms of highest praise of his love of beauty, his kindly disposition, his gentleness, his loyalty, his honesty. In the presence of these great qualities, so supreme in the make-up of this man, how that which is merely brilliant dwindles and becomes dwarfed by contrast! How the facts of the biographer and the cold figures of the statistician take a lower place and appear of lesser importance and of comparatively little worth! How the flashy, the artificial, the superficial, lose their appeal and seem to steal away from sight as superior manhood takes possession of our attention and lays claim to our homage and allegiance!

How I wish that I could do justice to the memory of this man of such generous impulses and sympathetic nature! How I covet the power to properly paint his portrait,—not physical features, but the portrait of his soul! The picture of his spirit belongs in an album of the old South. Modern jazz and everything of that sort would be utterly out of place in the company of his soul. Somehow when I think of him, heart-strings begin to vibrate and the very air becomes tremulous as southern melodies seem to sound around me—the war-songs of Dixie, "My Old Kentucky Home," "Way Down on the Swanee River," "Old Black Joe," and the like. At any rate, that's the way I feel about him. Violets and roses and other old-fashioned flowers must have bloomed near his door. And that literature of his mother tongue in which he took most delight was as free from smut as his own language was clear-cut and clean.

It is true that he possessed the tenderness of woman, but that does not mean that he was, in any sense, effeminate. There was nothing weak or unmanly about him. On the contrary, he was a strong and virile man with rugged determination and inflexible integrity of character. While a lover of peace, he could fight when occasion required and stand immovable and uncompromising when principle was at stake. Calm, well-poised, even-tempered, full of faith, he was ever a tower of strength in time of storm. Conciliatory in his methods of adjusting difficulties, yet he would never cringe or stoop to curry favor with any man or set of men.

At the sacred center of his soul was his Lord. That profoundly influenced all his life, that accounted for his lovable disposition, that shaped his being, that made him a manly man, that crowned him at last when his soul went peacefully home. We who were privileged to know him do not wonder that his favorite hymn was "Rock of Ages." It was fitting that it should be sung while they buried his body, and he listened in the land of endless day.

ALFRED HUME.

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IDA LEE HIGGINBOTHAM FELPS quietly slipped away from this life at 11:10, Tuesday morning, March 3, 1931. She was at her home in Ogden Park, Baton Rouge, La., when the final summons came. She had been in failing health for the past three years, but her condition recently became serious, enduring with patience the pains and joyously looking for the time when her soul would return into the other world; to be with Him who gave it. She was born January 16, 1872, at Gilead, La., where she lived all her life until moving to Baton Rouge about nine years ago. In early life she united with the Methodist Episcopal Church, South, at Gilead Church, where her grandfather, Johnie Higginbotham, was founder and her father, David Pipes Higginbotham, followed in his father's footsteps and was always a devout Christian, maintaining a firm belief in his Saviour until the last. She loved her church, her pastor, and her Lord. She was faithful even until death. Until the last she enjoyed reading the New Orleans Christian Advocate. On November 12, 1893, she was united in holy wedlock to Felix R. Felps. To that union were born six children. Surviving her are her husband, five children, son-in-law, four grandchildren and many relatives. She lived a godly life. May her descendants follow in her path and this be our motto. "Thy life was goodness, mercy, truth and love."

FELIX R. FELPS AND CHILDREN.

PAPER ADOPTED BY METHODIST MINISTERS' ASSOCIATION, MERIDIAN, MISS.

Dear Brethren: We believe that the Methodist ministry should be one of the closest and most sacred of brotherhoods. We believe that it should be true and that in a very real sense is true, that when one member of this brotherhood suffers that all the members suffer with him. We believe that the spirit of brotherly sympathy should be cultivated and the habit of expressing our interest and sympathy one for another in times of special sorrow or stress more generally practiced. We desire, therefore, to express in this simple, formal way our deep sympathy for our beloved brother, Rev. T. J. O'Neil, presiding elder of our district, in the great sorrow that has come to him in the death of his sister, Mrs. J. W. HINSON.

We rejoice with him in the fact of her godly life and character and sorrow with him in her going from us. We pray the blessings of our Heavenly Father upon Brother O'Neil and all the family in this time of bereavement.

Sincerely,

H. J. MOORE.

March 23, 1931.

Meyer the Hatter
116 St. Charles Street

INDIGESTION GOES—QUICKLY, PLEASANTLY

When you begin to suffer from heartburn, gas or indigestion, it's usually the fault of too much acid in your stomach. The best way—the quickest way—to stop your trouble is with Phillips Milk of Magnesia. A spoonful in water neutralizes many times its volume in stomach acids—and does it instantly. The symptoms disappear in five minutes.

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Your drug store has Phillips Milk of Magnesia, in generous 25c and 50c bottles. Full directions for its many uses in every package. Insist on the genuine. A less perfect product may not act the same.

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Gray's Ointment
for 110 years has been a dependable household remedy for burns, cuts and sores. At all drug stores. For free sample write
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is a stubborn skin disease. I suffered with it for years. Write R. S. Payne, Covington, Ky. P. O. Box 95.

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You can stop at the famous
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and enjoy its improved facilities and beautiful appointments at a rate of $2.50 per day for room with nearby bathroom or for $3.00 per day with private bathroom and only $1.50 per day for additional person in room.
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Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Fayette, Miss.

ZONE MEETING

On March 10 the first meeting of Zone 4 of the Seashore District was held in Picayune, Miss., with representatives from Columbia, Carriere, Lumberton, Picayune, and Poplarville present. Mrs. G. H. Robertson of Lumberton, zone leader, presided. Rev. W. H. Saunders of Picayune led the devotional.

The subject for study was "Stewardship," and some very impressive and helpful papers were read. Mrs. M. L. McCormick of Lumberton gave "Stewardship of Time," and Mrs. C. McDonald of Picayune read "Stewardship of Money." Mrs. Marvin Brown and Mrs. W. T. Huff favored the group with a vocal duet. Mrs. C. C. Clark, assistant district secretary, explained about "Pledges" and reminded us of the Annual Missionary Conference Early in April. Rev. W. W. Moore of Carriere gave a few well chosen words of advice and Mrs. Moore gave a report of conditions in their work. Rev. Moore opened the discussion about the Deaconesses' Home, and where it will be located. Mrs. Jones, of Picayune, invited all to be the guests of the Picayune society for lunch, after which Rev. Moore dismissed the morning session with prayer.

After a delightful lunch served in the Y. M. C. A. dining hall, the afternoon session was opened by singing "I Love Thy Kingdom, Lord." Rev. J. E. Williams of Poplarville led in prayer. Mrs. C. C. Clark of Bay St. Louis gave a splendid paper on "Stewardship of Self." Mrs. Owens of Columbia gave several piano selections. Rev. M. L. McCormick of Lumberton made a very interesting talk on "Stewardship."

The next meeting will be held in Lumberton during the next quarter. After singing "Jesus Calls Us," Rev. C. C. Clark dismissed the meeting with prayer.

DODDSVILLE ZONE MEETING

Zone No. 3 of the Greenwood district convened in the Methodist church in Doddsville on February 24, at 10 a. m., with Mrs. J. H. Holloman, our district secretary, in the chair. After opening song, "More Love O Christ to Thee," Rev. J. T. Lewis of Drew conducted the morning devotional, using passages from the second chapter of Ephesians and making inspirational and interesting comments on same.

The forty delegates present on this occasion represented four societies, Blaine, Doddsville, Ruleville and Drew. All these gave interesting and noteworthy reports on work being done, showing that each society was eager and striving to acquire the standard of excellence and certificates on work in Mission and Bible study.

This program, being an officers' training course, Mrs. Holloman in her own efficient manner stressed the importance of each officer in the various societies to know and do her full duty in that place which she represented. Many of those talks were round-table discussions which better informed the officers as to the duties expected of them. Mrs. Holloman then outlined fully the plans and ideals of our Missionary Society for 1931.

Mrs. E. L. Coleman of Doddsville was unanimously elected as zone president for 1931, to fill the unexpired term of Mrs. J. E. Coleman, who resigned, and, by invitation, Blaine was chosen as place for the next meeting.

The consecration service conducted by Mrs. E. C. Stancill was a fitting closing for a delightful and profitable Missionary Day. After sentence prayers, Mrs. Stancill brought a helpful and inspirational message on a fully surrendered life.

This being an all-day program, the local society served a delightful two-course lunch at the noon hour.

MRS. S. P. STRICKLAND,
Secretary.

Under Your
FRECKLES
You Are Beautiful
Remove The Ugly Mask

It is natural for you to freckle because your skin is naturally fair and lovely. But fortunately it seldom needs more than an ounce of the dainty white cream—OTHINE—to clear the skin.

Be sure to ask for Othine-double strength—sold by all druggists with money back guarantee to remove every last freckle and give you a lovely, milk-white complexion. Othine is also the perfect Bleach Cream.

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REPORT OF WORK DONE AT HOUMA, LA., BY MISS LILLIE HENDRICKS

My appointment to the MacDonell French Mission School was received while I was at Scarritt, on furlough. I had been six years at Brevard Institute, North Carolina, and, though the change was not a surprise, a feeling of deep disappointment came over me at the realization of severing relations with the work and the folk I had learned to love so well. Though a longing to return to Brevard remained, I was soon looking forward eagerly to starting in the new work.

September 1 found me comfortably settled in my new home with a willing heart but a woeful la k of understanding of this great work, so different from any I had experienced before. It is impossible for one to realize from hearsay, or reading, just how great this French work is. It is necessary to be in it and to share the responsibilities awhile, before the extent and depth of it can be grasped, and the limitless possibilities.

The school and Wesley House form the center of the work, and a great, densely populated, rural field stretches out in every direction. The Wesley House, in addition to being a center for social service work, is also the home center for the school and the dormitory home of the older girls. I have charge of this building and thus have the opportunity for intimate contacts with all the students during their social hour, and also with their parents and others who visit the school.

Regular classroom work occupies my morning hours, from 7:30 (chapel hour) till noon. In the afternoons, during the industrial period, I have a sewing class, a line of work I had never expected to do, but one that I enjoy greatly. Leading chapel services in turn, teaching in the Sunday school and working in the Epworth League and Woman's Missionary Society in the local church give opportunities for wirder contacts of distinctly religious work.

Whenever the opportunity comes I go with Miss Hooper to the various rural districts and have taken a keen interest in studying that department of the work. Of course, there are rest periods and days off, though the above doesn't sound like it.

I have been here only a few months but have seen and learned a great deal about the needs of this territory and the influence of the work already done, and I know that the utmost bounds are far beyond my present vision. A visit to the home of one of our pupils on Christmas day put me in touch with children of four different homes, not one of which had been visited by old Santa, but the children were cheerful, thankful for health and food, and greatly pleased with the little gifts we took them.

Another experience which was a revelation to me was a trip to the Gulf down Bayou Grand Caillou on an oyster lugger. Trapping season was at its height and the shrimping season was just beginning and it was intensely interesting to see the activities of both these great industries. We passed hundreds of huts occupied by the trappers and their families, and a great many houseboats. Conditions in most cases bespoke of extreme poverty and other needs, though some of the trappers and their families are above the average. The shrimp drying "platforms" were even more interesting. These are far down towards the Gulf and are really villages built out over the water. All the houses in a shrimping village are connected one with another and with the receiving and drying platform by a wide wooden "street" which begins on the waterfront and runs down the center of the village. About thirty families live in a village. The men bring their wives and children and leave them in these little homes built high above the water while they go back and forth to the Gulf in the shrimp boats for the "catch." Wherever we stopped along this route there were people who knew Miss Hooper and we received a cordial welcome, always. The possibilities for Christian work among these people are wonderful, but no church is yet attempting anything. Some day our own Church will realize the need and the opportunity and provide a boat and especially trained workers for these far-flung and untouched villages and trapping camps.

Though the French work is still in its elementary stage and there are some handicaps, it is really a great privilege to have a share in work of such possibilities and I can say with the Psalmist, "The lines are fallen to me in pleasant places, yea, I have a goodly heritage."

LILLIE HENDRICKS.

CLEAN EYES ARE HEALTHY EYES
To keep your eyes clean and healthy use regularly Dickey's Old Reliable Eye Wash. All stores or by mail 25c. DICKEY DRUG CO., Bristol, Va

There May be Poison in YOUR Bowels!

STEP out tomorrow morning with the fresh buoyancy and briskness that comes from a clean intestinal tract. Syrup Pepsin—*a doctor's prescription for the bowels*—will help you do this. This compound of fresh laxative herbs, pure pepsin and other pure ingredients will clean you out thoroughly—without griping, sickening or discomfort.

Poisons absorbed into the system form souring waste in the bowels, cause that dull, headachy, sluggish, bilious condition; coat the tongue; foul the breath; sap energy, strength and nerve-force. A little of Dr. Caldwell's Syrup Pepsin will clear up trouble like that, gently, harmlessly, in a hurry. The difference it will make in your feelings over night will prove its merit to you.

Dr. Caldwell studied bowel troubles for forty-seven years. This long experience enabled him to make his prescription just what men, women, old people and children need to make their bowels help themselves. Its natural, mild, thorough action and its pleasant taste commend it to everyone. That's why "Dr. Caldwell's Syrup Pepsin," as it is called, is the most popular laxative drugstores sell.

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SYRUP PEPSIN
A Doctor's Family Laxative

An Eminent Physician Prescribed *this* Tonic

As a young man Dr. R. V. Pierce practiced medicine in Pennsylvania. His prescriptions met with such great demand that he moved to Buffalo, N.Y. and put up in ready-to-use form his well-known tonic for the blood, Golden Medical Discovery. It aids digestion, acts as a tonic, and enriches the blood—clears away pimples and annoying eruptions and tends to keep the complexion fresh and clear. This medicine comes in both fluid and tablets. Ask your druggist for

Dr. Pierce's
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Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE........Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE NOTES

The Standard Training School at Jackson was about fifty less than last year. There was a spirit of earnestness and faithfulness that was greatly appreciated by the faculty. Plans were made for the continuation of the work and the officers and committees were raised for another year. Ten schools were engaged in this effort and the leaders in these schools were present and participated. One feature of the school was an open forum meeting, which was a happy occasion and added much to the enjoyment of the school.

The Vicksburg Standard Training School closed March 27. Fifty-two credits were issued, which is more than any other session of the Vicksburg school. Rev. W. H. Giles of Tallulah, La., and fourteen others of his workers came and took credit. We appreciated this co-operation on the part of these fine folks. Four churches in all participated in this effort. This was a most happy occasion. The spirit of the school was wonderful. The worship services were very impressive. We rejoice at the progress of Vicksburg Methodism. It is fitting in passing to say that Crawford Street had more credits than the usual school issued all told.

We wish to call attention to Epworth League Anniversary Day. It is hoped that every church in the Conference will observe this day. It would be appreciated if a collection was taken and sent in. Greater than the collection is this program to impress upon the entire church the young people's work. Those churches that have used the program report an increased interest in the young people and their work. To me it seems a wonderful opportunity to render service where it is greatly needed.

Sunday School Day has been observed in one church. If you have not secured your programs take steps now to do so. Every Sunday school superintendent has been sent a sample copy and it is hoped that this would call for an order. If you misplaced your copy or did not get it and desire another, please let me know and we will be glad to furnish you one.

GOOD LAXATIVE FOR ALL AGES

All people—young and old—need Thedford's Black-Draught when troubled with constipation, indigestion, biliousness. Contains no chemicals. Composed of pure medicinal roots and herbs, finely powdered, carefully combined. Easy to take—no disagreeable after-effects. In use since 1835.

Sold by druggists in 25-cent packages containing twenty-five or more doses. Get a package, today, and try it in your case. FBA-1

Thedford's BLACK-DRAUGHT for Constipation. Indigestion. Biliousness

Your Board is in great need at this time and observance of Sunday School Day with a generous offering will mean much to the work.

Mr. O. C. Hull is hard at work. He has been making surveys and teaching Cokesbury schools and holding institutes. He has had the sad experience of losing his grandchild. Pray for him that his courage holds and that his faith grows bright.

Miss Alford has a full program. She is planning a series of meetings with Miss Mary Skinner, the superintendent of the children's division of the general board. If you are in reach of one of these meetings it will repay you to attend. Miss Alford has rendered a most valuable service in teaching. These classes will mean much to the future of the church.

Pray for the work and the workers.

JOHN C. CHAMBERS.

MISSISSIPPI CONFERENCE

The Nursery Department of the East End Methodist church, of which Mrs. C. M. Martin is superintendent, was asked to contribute $40 as its share in the note that was recently due on the new church building.

In her task of raising its share, Mrs. Martin had the co-operation of teachers, mothers, babies and friends of the department, and when the money was counted at a recent meeting, the babies gave as their share $87.30, "all of which was secured through faith," says Mrs. Martin.

A friend of Mrs. Martin, from Pittsburg, Pa., sent a wire and it contained a check for $20 to be applied to the baby division.

When the Sunday school assembled and reports of the various departments were asked for, Mantha Rose Caraway, two-year-old daughter of Rev. and Mrs. P. M. Caraway, and Master Milton Lawrence, four-year-old, proudly walked down the aisle with Mrs. Martin, each one carrying a purse held high on rods, these purses being the first and second ones ever owned by the superintendent of the babies. In one was the $20 sent from Pennsylvania and the remainder of the money was in the other. Mrs. Martin takes this method of expressing her thanks to every one who assisted in making the large contribution possible.

BOOK REVIEW

A book coming from the Cokesbury Press which deserves special notice is the text for the Cokesbury course on pupil study entitled, "Our Pupils and How They Learn," written by Miss Frances McLester. Miss McLester has been with the department of training of the Church for a number of years and her book shows that she is very close to the problems that the church school teacher must face. "Our Pupils and How They Learn" gives an account of the meetings of the teachers in Bethel Church to discus the problems they are meeting as they teach their pupils from Sunday to Sunday. The conversation that runs throughout the entire book makes it most readable and the subjects discussed are vital to every conscienscious teacher. While no one book can be recommended as a panacea for all the needs of teachers in dealing with their pupils, Miss McLester's book will go far in helping the thoughtful teacher to understand the needs of the pupil, why he behaves as he does, and the best ways of helping him to grow in the Christian way of living. It should also be of help to parents in understanding their children. This book can be secured from Lamar & Whitmore and is reasonably priced at 75 cents.

A book that will be read with interest by every teacher of beginner children is the little book called "Betty Ann, Beginner," by Frances Dunlap. In this book Betty Ann, a beginner child, tells the story of her two years in the beginner department. During the first year almost everything went wrong in the department. Betty Ann wonders why God doesn't clean His house up like her mother does. She says this regarding her offering: "'Fore I started to Sunday school I told Daddy to give me some pennies to pay Miss Ethel. He said the pennies were for God. I asked him where God was and he said in Heaven. I asked him where Heaven was. But Daddy said it was time for me to go to Sunday school, so he didn't tell me then. I wonder how God gets those pennies 'way from Miss Ethel. I guess I'll ask Daddy. He knows everything." The second year of her Sunday school career, however, there is a new superintendent in the beginner department and Betty Ann likes it very much. Through her experiences during this year her attitude towards God, other people and the church is changed. While some methods used in this second year are not used by the best beginner teachers the majority of ideas that the reader will get will be good. It is on the whole a thought-provoking book to the teacher and most revealing of the beginner child's nature and needs. The price of the book is $1, and it may be secured from Lamar & Whitmore.

DORIS ALFORD,
Director, Children's Work, Mississippi Conference.

NORTH MISSISSIPPI CONFERENCE

The school closed out at Columbus with a fine spirit, all saying that it was the best ever held there. Thirty-nine were enrolled, and thirty-eight credits were issued with a possibility of the other credit being received from the office.

The writer is conducting a standard class at Coffeeville this week. We are studying the Bible course, "The Teachings of Jesus," and there has been fine interest in the class.

It was our pleasure last Sunday to preach the commencement sermon for the Taylor high school. We were among old friends, for this was the first charge that we served as a boy preacher on trial.

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"KEN - WEL"
GOLF-TENNIS-BASEBALL
Equipment at
D. H. HOLMES CO.
LIMITED

North Carrollton church was the first to send in a Sunday School Day offering. Mr. W. T. Sanders is the superintendent. We are expecting many others to follow soon.

We are mailing to every pastor envelopes with which he may take the offering for Sunday School Day. He may give them to the superintendents or some one else who is interested, and have them present this cause to the different classes, departments or schools. Programs for the day have been sent out. Put on the program, take the offering, placing it in the envelope, "How Big Is Your Heart," write the name of the school, class or department and mail it at once in the addressed envelope furnished you. If you feel that you cannot put on the program will you not present these envelopes in all your schools and take the offering for this cause? The future of our work depends upon the success of the observance of this day. If every school will do something the total will be gratifying and our work will not suffer.

April 19 to 21 Miss Mary Skinner, director of the Children's division of the church, will be with us for several conferences. Look out next week for the programs of these conferences.

If you desire help in organizing and getting the Local Church Board of Christian Education to functioning, write to us and we will be glad to give all the assistance that we can. The use of this board offers the pastor a very fine opportunity to thoroughly organize and definitely direct the educational agencies of his church. We should be constantly studying the functions of the board and begin to use it. We will learn how to use it by trying.

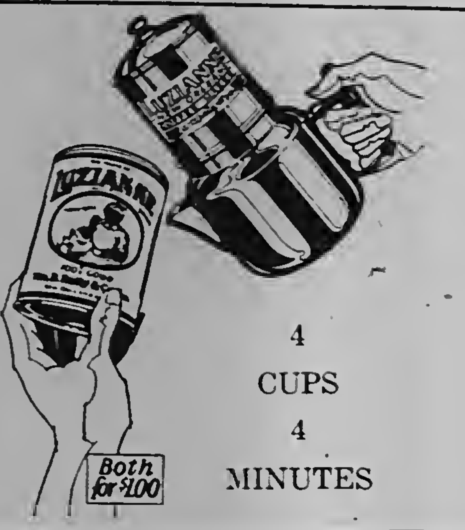
R. G. LORD

Epworth League

NORTH MISSISSIPPI CONFERENCE

A very pleasant visit it was that we had with the young people of Durant last Sunday evening. They were having their anniversary program. The young people exercised great care in planning this program and in putting it on. THEY DID NOT READ THEIR PARTS. That one fact always adds a lot to the program. More than five dollars was received in the Anniversary Day offering at Durant last Sunday evening. If all the Leagues of our Conference do this well, Brother Ashmore will need an assistant in counting the money.

Rev. S. A. Brown is pastor at Durant. He has only been there since the meeting of our last Annual Conference, but he has already gained the confidence of his young peopl and the old people, too, for that matter. Brother Brown is in high favor



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GENUINE NEW ORLEANS COFFEE

You can now make, in your own home, genuine New Orleans Coffee as delicious as the coffee for which New Orleans is famous.

The Luzianne New Orleans Coffee-Maker brews 4 cups of perfect coffee in 4 minutes.

Ask your grocer. Or send $1.00 and your grocer's name to us.

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with his people and they are responding to his leadership. It was our pleasure to spend the night in the hospitable home of Brother Brown.

Miss Vera Herbert is counsellor for the young people at Durant. She is giving to them intelligent and consecrated leadership. The young people seem to appreciate her services very much. She is planning to send a number of her young people to our assembly this summer. You remember, of course, that the time for this assembly is June 15-19.

While we were in Durant we had the pleasure of visiting the high school. This was a most pleasant visit, even though we did talk so long that we missed our train. But Brother Brown was so anxious to get rid of us that he rushed us on up to Winona before the train got there. Don't ask him how fast he drove. Mr. G. R. Bennett, a good Methodist brother, is superintendent of the school at Durant. The wife of one of our young pastors, Mrs. E. B. Ellington, is teaching in the school there. It is a funny thing how some of our preachers win the affection of real, intelligent women. It just goes to prove that we are fearfully and wonderfully made.

Brother W. O. Hunt of South Side church at Corinth writes us that he has a new League at his church and that they are growing in interest and attendance. These people have been seriously crippled by the financial depression, but the pastor and people seem to have the courage to carry on in spite of their depression. They must have caught some of the enthusiasm of their presiding elder.

We also received some good news from Mrs. S. L. Pope at Aberdeen concerning the League work there. Mrs Pope is the wife of our pastor at Aberdeen. The young people there observed Anniversary Day last Sunday evening. Mrs. Pope says that these young people are manifesting quite a bit of interest in the League work They are studying the Bible systematically and daily. This is certainly good news. Our young people need to become familiar with the great teachings of the Bible.

WM. L. ROBINSON.

FROM MERIDIAN DISTRICT

Dear Brother Decell: The Southern Group meeting of the Meridian District met in Shubuta, Thursday, February 19, and we had a splendid program. Brother M. R. Jones gave us a very inspirational interpretation of Jesus' prayer in Gethsemane.

Matters of organization were attended to and Bro. C. M. Crossley is, for the second year, our chairman. Bro. H. Millard was elected vice-chairman, and H. W. F. Vaughan, secretary.

Brother Millard, in his characteristically thorough way, proved to all of us from Scripture that "The Every Member Canvass is God's Plan." He said also that a necessary thing is that the minister have the right spirit.

Brother C. W. Wesley discussed the minister—the kind of person he ought to be. He said that a minister should be physically fit, intellectually strong, and morally fearless. We cannot preach merely a "comforting gospel" and preach the gospel of Christ. A preacher must be a fearless man.

Brother T. C. Cooper brought us a stirring message at the 11 o'clock hour. His sermon centered around the theme, "Faith and Works," with the major emphasis on bearing fruit.

At noon we were served a splendid luncheon by the ladies of the Shubuta church. Everyone present appreciated their kindness very much.

The afternoon session was opened with a devotional by Brother Leroy Matheny. He showed how important it is for us to meet the expectations of "the great cloud of witnesses," (Hebrews 12:1-2).

Judge Heidleburg spoke on the attitude of the people to the preacher. He compared the attitude of the colored people to their preacher and the attitude of the white people to their preacher. He said that every preacher should be given the same honor that the colored people accord their preacher.

Our presiding elder, Bro. T. J. O'Neil, gave us a few more suggestions about the local boards of Christian Education. He announced a meeting at McGowan's Chapel on the fifth Sunday in March and it was decided that this was to be a joint meeting of the Northern and Southern Groups and the second meeting of our group. It is to be an old-fashioned "all-day" meeting with dinner somewhere around ——.

H. W. F. VAUGHAN, Sec.

GREENWOOD DISTRICT MINISTERIAL ASSOCIATION

The Greenwood District Ministerial Association met in the Methodist church at Ruleville, Tuesday, March 10, with a fine attendance. Twenty-two pastors and several of their wives being present. Dr. McIlwain spoke on the subject of "The Best Books I Have Read." Other pastors mentioned books that appealed to them.

Rev. D. R. McDougal preached a very fine sermon at the 11 o'clock hour. An excellent lunch was served at the Community house for us and the Baptist brethren, who met in Ruleville the same day. The following subjects were discussed in the afternoon: "The Nashville and New Orleans Christian Advocates," "The Orphanage," "Group Insurance," and short reports from the pastors on the result of the Kingdom Extension.

The next meeting will be at Inverness on June 2.

A resolution of thanks for the excellent dinner, generous entertainment and kind hospitality was adopted.

E. C. DRISCOLL, Sec.

FROM A VALIANT SOLDIER

Mr. Editor: I read your account of a trip to North Louisiana, and it recalled a letter written in November 1856, by Bishop George F. Pierce, from Galveston, Texas, in a book called "Incidents of Western Travel." I quote from Letter XIII: "As I wish to do good in these letters, I will pause in my story to drop a hint to the editorial fraternity of the Advocate family. Brother Gillespie on going from Galveston to Marshall had a series of appointments, when he preached and presented the claims of the Texas Advocate. On his return with me, he concluded every service with a brief speech, and opened his book for patronage. . . . This a wise plan. . . . I recommend it to all the brethren. . . . Show yourselves brethren. Let Mac of Nashville, with his beaming face, and strong social impulses; Mac of New Orleans, with his pithy sayings and steady fervor of spirit; Mac of St. Louis, with his deep, earnest, bustling energy; Gillespie, with his calm, condensed, inexhaustible enthusiasm; Lee of Richmond, with his quiet, courtly, reverential manner; Myers of Charleston, with his indomitable will and ready plans; one and all now and then leave the city dust for the country air; see the people, talk with them, pray in their families, preach at their meeting houses, and subscribers will multiply by the thousand. The labors of these brethren, scattered over the land, would tell upon every interest of our Zion."

Now, Doctor, I have given you the Bishop's idea. You can use this as you wish. I will soon be 91 years old. Have been a Methodist since the summer of 1856, and have read your paper since boyhood. It comes now to my daughter, Mrs. B. W. Moore, with whom I live. I was a lay delegate to this Conference when it was organized in 1870.

F. A. HOWELL.

Durant, Miss.

FROM NETTLETON, MISS.

Dear Advocate: We are handing you the following message:

Laymen's program, Nettleton Church, Sunday, March 29, 1931, 7:30 p. m.:

Song No. 33. New Cokesbury Hymnal.

Scripture Numbers 13:17-27—J. A. Price.

Prayer—W. R. Trapp.

The Most Important Items in the General Rules—I. E. Roberts.

"The Meaning of the Lord's Supper"—S. J. McDuffey.

"The Duties of a Pastor"—F. R. Green.

Song No. 74.

"Articles of Faith"—Miss Lilleen Wiygul.

Song No. 172.

"What Can I Do for My Church"—N. Sumner.

"The Duties of a Steward"—W. L. Trapp.

Prayer—W. C. Johnson.

Song No. 9.

Benediction—W. H. Sumner.

Each speaker presented the subject which had been assigned so willingly and so enthusiastically that the pastor felt condemned for not having asked them to do such work sooner, and more of it. I suspect more of us who are pastors need to know the art of asking our laymen to do things. Our church lay leader came to my study last night and asked me to give him a book on "The Duties of a Layman," saying that he wanted to know more about his duties to his church. If any gentle reader knows of a real good book that would satisfy this need, I would thank you to tell me about it. Of course, we all know there are books and books on this subject, but what I want is a real good one.

We are enjoying your good paper Mr. Editor, and although we have not done much in securing subscriptions we have not given up.

We feel like the work on the Nettleton charge is going good. This is true in a great measure because of the good men who have preceded us on this work. Up to date the people have not learned enough about our shortcomings to prevent them from giving us their enthusiastic and loyal support. We appreciate these people and we love them and expect to do our best.

We are now signing off in good spirits. Thank you.

R. T. HOLLINGSWORTH.

Phone, Main 2838

Rose McCaffrey

SUPERIOR MULTIGRAPHING

409-410 New Masonic Temple

CORINTH DISTRICT MINISTERIAL ASSOCIATION

My Dear Brother Decell: Please announce that the Corinth District Ministerial Association will meet in Ecru church, on the New Albany Circuit, with Rev. K. S. L. Cook, pastor-host, on Tuesday, April 7, at 10 a. m.

Pastors are to report on progress made in Kingdom Extension Work. An offering for district parsonage is to be taken in this month.

The March meeting was informed of the action of the committee in regards to our own church paper, the New Orleans Christian Advocate, and our presiding elder, Rev. J. H. Felts, urged all the pastors to enlist new subscribers during the month of March and report results at the April meeting. The quota for the district was only 100, but pastors are urged to go over the top.

Program committee, Rev. C. A. Northington, Ripley; Rev. E. M. Shaw of Iuka and Rev. K. S. L. Cook of New Albany.

Sincerely

W. T. PHILLIPS, Sec.

MINISTERS' MEETING AT HOUSTON, MISS.

The April meeting of the Aberdeen Methodist Ministers' Association will be at Houston on the 16th. That being near the center of the district, we are expecting a large attendance.

The committee urges that all members be prepared to enter into the round-table discussion.

Many compliments have been heard on the program that was presented at Houlka. One man said that it was the best meeting that we have ever had. There was move and vim and earnestness from beginning to end; and that dinner—eh!—heap much of it, well cooked and the air was redolent with welcome. It looked as if W. N. Dodds never would quit eating. But he preached hard to pay for it, as did all the rest work who had a part on the program. They studied their lesson and, therefore, had something to tell us.

R. T. HOLLINGSWORTH.

If baby has COLIC

A CRY in the night. Colic! No cause for alarm if Castoria is handy. This pure vegetable preparation brings quick comfort, and can never harm. It is the sensible thing when children are ailing. Whether it's the stomach, or the little bowels; colic or constipation; or diarrhea. When tiny tongues are coated, or the breath is bad. Whenever there's need of gentle regulation. Children love the taste of Castoria, and its mildness makes it safe for frequent use.

And a more liberal dose of Castoria is always better for growing children than strong medicine meant only for adult use.

Fletcher's CASTORIA

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Second Round

Weir and MsCool, at McCool, preaching and Q. C., Apr. 12, a. m.
Starkville, preaching and Q. C., Apr. 12, p.m.
Columbus, Central, preaching and Q. C., Apr. 15, p.m.
Longview and Sessums, at Sessums, preaching and Q. C., Apr. 18, a. m.
High Point Ct., at White Hall, preaching and Q. C., Apr. 19, a. m.
Louisville, preaching and Q. C., Apr. 19, p.m.
Columbus, First Church, preaching and Q. C., Apr. 22, p. m.
Mashulaville Ct., at New Hope, preaching and Q. C., Apr. 26, a. m.
Ethel Ct., at Chapel Hill, preaching and Q. C., May 2, a. m.
Chester Ct., at Nebo, preaching and Q. C., May 3, a. m.
Sturgis Ct., at Big Creek, preaching and Q. C., May 10, a. m.

W. N. DUNCAN, P. E.

Greenville District—Second Round

Leland, preaching and Q. C., Apr. 12, p. m.
Rosedale and Benoit, at Benoit, Apr. 19, a.m.; Q. C., Apr. 29, p.m.
Lula and Dundee, at Lula, preaching and Q. C., Apr. 19, p. m.
Dubbs and Evansville, at Evansville, Apr. 26, a. m.; Q. C., afternoon.
Tunica, preaching and Q. C., Apr. 26, p. m.
Gunnison and Hillhouse, at Hillhouse, May 3, a. m.; Q. C., p. m.
Merigold and Sherard, at Sherard. preaching and Q. C., May 3, p.m.
Shelby, May 10, a.m.; Q. C., p.m.
Shaw and Litton, at Shaw, preaching and Q. C., May 10, p.m.
District Conference, at Tunica, May 7-8.

E. NASH BROYLES, P. E.

LOUISIANA CONFERENCE

Alexandria District—Second Round

Lottie, at Rosedale, Apr. 12, a. m.
Melville, at Palmetto, Apr. 12, p. m.
District Conference, at Lecompte, Apr. 14 and 15.
Marksville, at White's Chapel, Apr. 19, a. m.
Pineville, Apr. 19, p. m.
Natchitoches, Apr. 26. a. m
Montrose, Apr. 26, p. m.
Elizabeth, at Hopewell, May 3, a. m.
Glenmora, May 3, p m.
Alexandria, Q. C., May 4.
Boyce, Q. C., May 6.
Lecompte, at Chaneyville, May 10, a.m.
Bunkie, May 10, p. m.
Eunice, at Petreville, May 17, a. m.
Opelousas, May 17, p. m.
Colfax, May 24, a. m.
Melder, May 24, p.m.
Holloway, May 31, a. m.
Alexandria, May 31, p. m.
District-Wide Training Week, June 7 to 14.

Bring your quarterly conference record book to the District Conference. Report on your Voluntary Kingdom Extension Offering. Put emphasis on the Advocate campaign. Follow the whole program of the church at the time, on time and every time.

ALBERT S. LUTZ, P. E.

Baton Rouge District—Second Round

Pine Grove, at Killian Chapel, Apr. 12, 11 a .m.; 1:15 p. m.
Springfield, at Huff Chapel, Apr. 12, 3 p. m.; 7:30 p. m.
Natalbany, at Natalbany, Apr. 19, 11 a.m.; 2:30 p.m.
Amite, Apr. 19, 7:30 p m.; Apr. 20, 7:30 p. m.
Istrouma, Apr. 24, 7:30 p. m.; preaching, May 24, 7:30 p. m.
St. Francisville, at New Hope, Apr. 26, 11 a. m.; 1:30 p. m.
First Church, B. R., Apr. 26, 7:30 p. m.; Apr. 27, 7:30 p.m.
Washington, at Angie, May 3, 11 a. m.; 1:30 p. m.
Bogalusa, May 3, 7:30 p. m.; May 4, 7:30 p .m.
Baker, at Doorford, May 9, 11 a.m., 1:30 p. m.; May 10, 11 a. m.
Hammond, May 10, 7:30 p. m.; May 11, 7:30 p. m.
Pearl River, at Sun, May 17, 11 a. m., 1:30 p. m.
Franklinton, May 17, 7:30 p. m.; May 18, 7:30 p. m.
Clinton, at Clinton, May 24, 11 a. m., 2:30 p. m.
Jackson, at Jackson, May 31, 11 a. m., 2:30 p. m.
Zachary and Slaughter, at Zachary, May 31, 7:30 p. m.
District Conference at Bluff Creek Camp Ground, June 4-5.

L. W. CAIN, P. E.

Lake Charles Dist.—Second Round

Merryville, Apr. 12, a.m.
Acadia Ct., at Iota, Apr. 19, a. m.
Lafayette, Apr. 19, p. m.
Vinton, Apr. 26, a. m.
Sulphur, Apr. 26, p. m.
Hornbeck Ct., at Peason, May 3, a.m. and p.m.
Leesville, May 10, a. m. and p. m.
Abbeville, May 17, a. m.
New Iberia, May 17, p. m.

District Conference, April 21 and 22, at First Church, Lake Charles, opening Tuesday, the 21st, at 10 a. m.

J. W. LEE, P. E.

Minden District—Second Round

Rochelle and Selma, at Selma, Apr. 12, a. m.; Q. C., 2 p. m.
Standard and Olla, at Olla, Apr. 12, p. m.
Jena, at Jena, Apr. 19, a. m.; Q. C., 2:30 p. m.
Trout and Good Pine, at Good Pine, Apr. 19, p. m.
Sicily Island, at Sicily Island, Apr. 26, a. m.; Q. C., 2:30 p. m.
Ferriday, Apr. 26, p. m.
Plain Dealing, at Alden Bridge, May 3, a. m.; Q. C., 2 p .m.
Jonesville, at Jonesville, May 10, a. m.; Q. C., 2 p. m.
Winfield, May 17, a. m.; Q. C., 2 p. m.
Campti, at Davis Springs, May 24, a. m.; Q. C., 2 p.m.
Coushatta, May 24, p. m.

The District Conference will be held at Minden, April 23 and 24.

At 10:30, April 23, there will be preaching and the sacrament of the Lord's Supper.

Let all be there for the first service: Come praying and expecting the Lord's blessings upon us.

W. R. HARVELL, P. E.

Monroe Dist.—Second Round

Rayville, Apr. 12, 7:30 p.m.
West Monroe, Apr. 15, 7:30 p.m.
Sterlington, Apr. 19, 11 a.m.
Columbia, at Columbia, Apr. 19, 7:30 p.m.; Q. C., 4 p.m.
Wisner, at Crowville, Apr. 22, 7:30 p.m.
Bonita, at Bartholomew, Apr. 26, 11 a.m.
Mer Rouge, at Collinston, Apr. 26, 7:30 p.m.; Q. C., 4 p.m.
Gorden Ave., Apr. 29, 7:30 p.m.
Lake Providence, May 3, 11 a.m.
Tallulah, May 3, 7:30 p.m.
Winnsboro, May 10, 11 a.m.
Waterproof, at St. Joseph, May 17, 11 a.m.; Q. C., 2 p.m.
Newellton, May 17, 7:30 p.m.
Pioneer, at Floyd, May 24, 11 a.m.
Oak Grove, at Epps, May 24, 7:30 p.m.
Bastrop, May 31, 11 a.m.
Fairbanks, at Fairbanks, May 31, 7:30 p.m.
Monroe, First Church, June 3, 7:30 p.m.

The District Conference will meet at Tallulah at 10 a.m., Thursday, April 16. The opening sermon will be preached by Rev. R. R. Branton, our pastor at Newellton. The sessions of the conference will continue through Thursday and until noon on Friday, the 17th. A large attendance is expected.

ELMER C. GUNN, P. E.

New Orleans District—Second Round

Patterson, at Jeanerette, Apr. 12, a.m
Franklin, Apr. 12, p.m.
Felicity, Apr. 19, a. m.; Apr. 22.
St. Mark's Apr. 19, p.m.
Morgan City, Apr. 26.
Covington, at Fitzgerald, May 3, a.m.
Slidell, May 3, p. m.
Louisiana Ave., May 10, a.m.; May 27.
McDonoghville, May 10, p. m.; May 4.
First Church, May 17, a. m.; May 6.
Second Church, May 17, p.m.; May 20.
Rayne Memorial, May 24, a. m.; May 5.
Epworth, May 24, p. m.; Apr. 6.
Carrollton Ave., May 31, a. m.; Apr. 15.

The District Conference will be held at Morgan City on April 28-29.

W. L. DOSS, JR., P. E.

Ruston District—Second Round

Haynesville, at Colquitt, Sat., Apr. 11, 11 a. m.; Q. C., 2 p. m.
Clay, at New Prospect, Apr. 12, 11 a. m.; Q. C., 2 p. m.
Bienville, at Strange, Apr 12, following night service.
Simsboro, at Antioch, Apr. 18, 11 a. m.; Q. C., 2 p. m.
Bernice at Alabama, Apr. 19, 10 a. m. and 4 p. m.
Marion, at Marion, Apr. 19, following night service.
Gibsland, at Oak Grove, Sat., Apr. 25, 10 a.m. and 4 p. m.
Homer, Apr. 26, 11 a. m.; Q. C., 2 p. m.
Arcadia, at Arcadia, Apr. 26, 4 p. m., preaching, 7:30 p. m.
District Conference, at Jonesboro, Apr. 30 to May 1.

R. M. BROWN, P. E.

Shreveport District—Second Round

Logausport, at Longansport, Apr. 19, 11 a. m.; Q. C., 2 p. m.
Belcher and Gilliam, at Belcher, Apr. 26, 11 a. m.; Q. C., 2 p. m.
Bossier City, Apr. 26, 7:30 p. m.; Q. C., after preaching service.

District Conference, at Cedar Grove, April 30, beginning promptly at 9 a. m. The conference will last one day only. The representatives of all connectional interests are invited to be present.

Oil City and Trees, at Oil City, May 3, 11 a. m.; Q. C., 2 p. m.
Mooringsport, May 3, 7:30 p. m.; Q. C., after preaching service.
Mitchell Circuit, at Converse, May 10, 11 a. m.; Q. C., 2 p. m.
Vivian, May 17, 11 a. m.; Q. C., 2 p. m.
Noel Memorial, May 17, 7:30 p. m.; Q. C., May 18, 7:30 p. m.
Pelican Circuit, at Harmon, May 24, 11 a. m.; Q. C., 2 p. m.
Mansfield, May 31, 11 a. m.; Q. C., 2 p. m.

The above dates are subject to change, where practicable, to suit the convenience of those concerned.

The pastors are requested to complete the Kingdom Extension program and take the offering by the end of March. H. T. CARLEY, P. E.

For COLDS And ACHING

TAKE Capudine at once for fresh colds and aching. It relieves the aching head and back and reduces tendency to congestion and feverishness, soothes the nerves and promotes quicker recovery. Contains no narcotics. Does not upset the stomach.

10c, 30c and 60c bottles at drug stores

CAPUDINE--Liquid

CORINTH DISTRICT PASTORS' ASSOCIATION

The Corinth District Pastors' Association met in First Church, Corinth, March 3, Rev. E. S. Lewis, pastor-host, with a good attendance.

Rev. J. H. Felts, presiding elder, emphasized the Kingdom Extension Work, and represented the New Orleans Christian Advocate to the meeting, asking that the pastors secure at least 100 new subscriptions to the paper.

A few items of business were attended to, after which a most excellent sermon was preached by our president, Rev. J. H. Holder of New Albany.

Rev. E. S. Lewis, assisted by Revs. J. H. Holder, and J. V. Bennett, administered the Sacrament of the Lord's Supper.

After the adjournment, we were invited into the dining-room of the church and a lovely luncheon was served by the ladies of the church.

After the meeting was called together by Rev. Mr. Holder for the afternoon session, the program committee presented the following paper, which was adopted.

"It is the sense of your program committee that the best possible thing we can do, as pastors, is to give our people an honest chance to express their own interest in the special needs of our church by such donations as they may make after giving to them the facts.

"We recommend that offerings be taken for the District Parsonage in every church and that the same be forwarded to the presiding elder not later than March 30.

"We also recommend that this body accept the 100 minimum subscriptions to the New Orleans Christian Advocate as a duty and privilege. Further, we pledge ourselves to make personal effort to this end, and report the result at the next monthly meeting.

We also accept as a vital part of our task the presentation of the Kingdom Extension program honestly and faithfully. All money collected to be sent in as soon as collected."

The Association voted to pay the insurance dues of Rev. J, G. Johnson, a collection being taken and money turned over to Rev. W. T. Phillips, who is to keep dues paid.

Revs. J. V. Bennett, C. A. Northington and W. C. McCay made impressive talks on some of the Doctrines of the Church, after which many of the brethren spoke briefly on the subject.

It was voted to accept the invitation of Rev. K. S. L. Cooke for the April meeting at Ecru church, New Albany circuit.

Rev. E. S. Lewis dismissed this most profitable and interesting meeting with prayer.

K. S. L. COOKE, Reporter.

HARMON CHURCH COMPLETES MISSION SPECIAL

Rev. L. W. Smart, pastor of Harmon Church, Pelican charge, Shreveport District of the Louisiana Conference, held a week's Mission Study Class recently, during which time the book, "Methodism and Kingdom Extension," was read by the members and large crowds attended the series of lectures, as follows:

1. "Methodism and the Kingdom."
2. "Methodism in the History of America."
3. "Methodism Extending Her Borders."
4. "Methodism's Foundations."
5. "Methodism's Program."

Rev. Mr. Smart delivered these five lectures in his own forceful, masterful way.

This proved to be an evangelistic study as well as missionary, the way being paved for the coming revival in June.

The quota was subscribed without any hesitation.

Rev. Mr. Smart leads his people to see the great need of the Church's great program.

ONE WHO ATTENDED.

How One Woman Lost 20 Lbs. of Fat

Lost Her Double Chin
Lost Her Prominent Hips
Lost Her Sluggishness
Gained Physical Vigor
Gained in Vivaciousness
Gained a Shapely Figure

If you're fat—first remove the cause!

Take one half teaspoonful of KRUSCHEN SALTS in a glass of hot water before breakfast every morning—cut out pastry and fatty meats—go light on potatoes, butter, cream and sugar—in 3 weeks get on the scales and note how many pounds of fat have vanished.

Notice also that you have gained in energy—your skin is clearer—your eyes sparkle with glorious health—you feel younger in body—keener in mind. KRUSCHEN will give any fat person a joyous surprise.

Get an 85c bottle of KRUSCHEN SALTS at your druggist's (lasts 4 weeks). If even this first bottle doesn't convince you this is the easiest, safest and surest way to lose fat—if you don't feel a superb improvement in health—so gloriously energetic—vigorously alive—your money gladly returned.

Mrs. Mame Carey of Buffalo, N. Y., writes—"Since I began taking Kruschen Salts I have lost 20 pounds and I feel as if I had lost 50 pounds—I feel so good and the best part of all is that I eat anything I like."

PAINS

No matter how severe, you can always have immediate relief:

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Bayer Aspirin stops pain quickly. It does it without *any* ill effects. Harmless to the heart; harmless to anybody. But it always brings relief. Why suffer?

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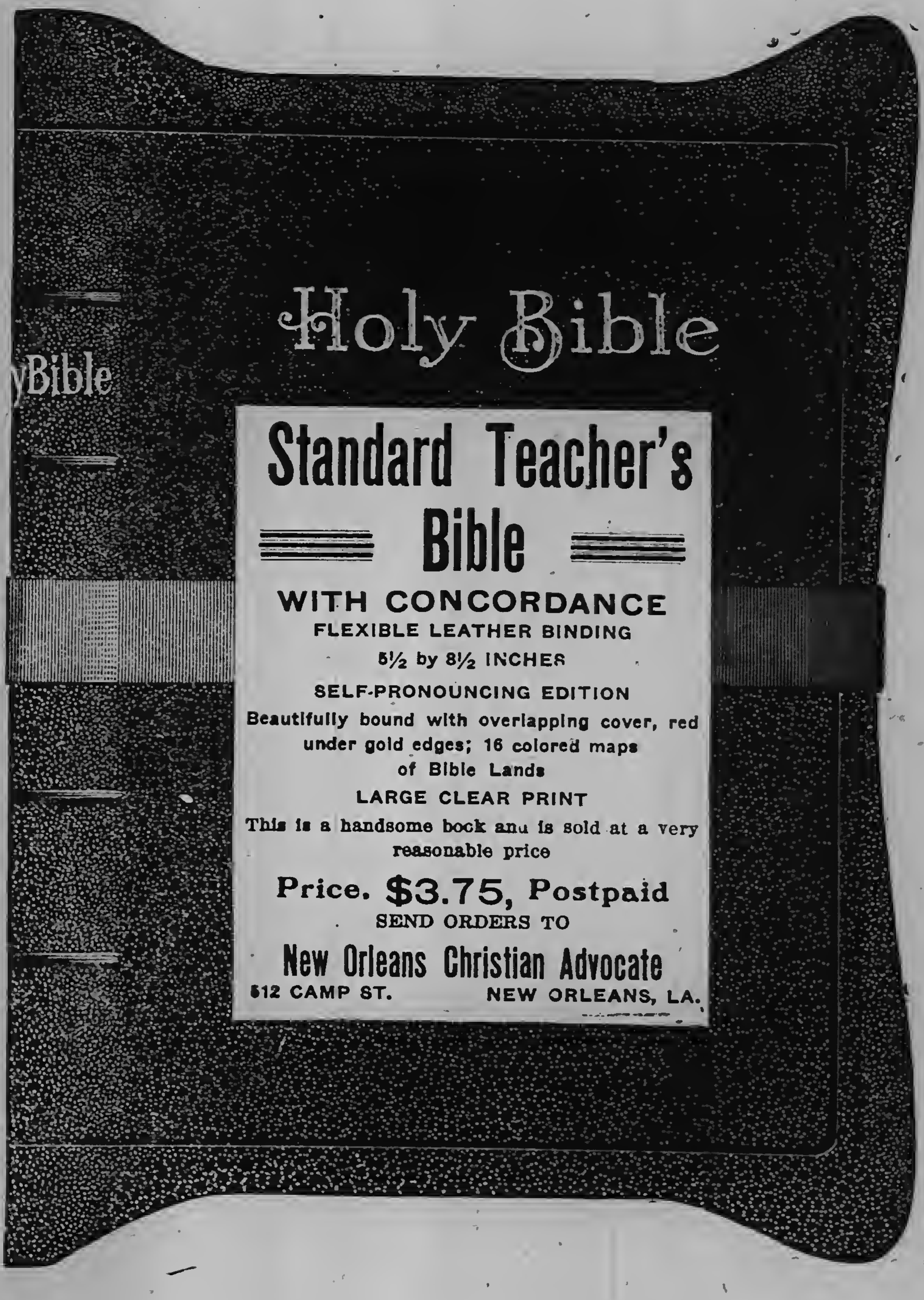

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SOUTHERN GROUP MEETING OF NEWTON DISTRICT

It met at Louin, March 12, with the following preachers present: H. A. Gatlin, H. A. Wood, C. Y. Higginbotham, B. W. Ware, J. W. Thompson, W. L. Blackwell, and J. A. Wells.

H. E. Sellers, from Kingston Laurel, and E. E. Deen, associate district lay leader, conducted the morning devotionals. George Jones spoke to the group on the Board of Christian Education in the local church. He had his black board and gave us all information and help. We will gradually correlate all our forces under this Board and move on.

B. W. Ware preached a good sermon just before noon, using as a text James 4:8. He spoke plainly and calmly and positively. We clearly saw how a sinner could get to God for pardon and how a Christian could get to God for purity. More of this plain and pointed preaching will aid materially in clearing the track ahead.

The ladies of Louin, as is their custom, spread before us one more appetizing, hunger-satisfying dinner. It was a fine social hour as well as the feeding of the physical man.

Our District lay leader, P. L. Blackwell, conducted the afternoon devotional meeting. And then we heard sizzling, informing, fact-producing, and clear discussion on "The Stand the Church Should Take on the Temperance Question" by a layman on the Montrose charge, Prof. H. B. McCluer. He sure sounded a certain note on one of the outstanding issues of the day, the prohibition question, in connection with the Eighteenth Amendment. He was asked by the group to let his address be published in the press—secular and religious.

D. T. Burnett, of Bay Springs, spoke next on "The Relationship of the Sunday School to the Church." Dewitt is one of our consecrated and conscientious laymen, who will soon take his place among our most useful Conference laymen.

H. A. Wood next gave us one of his enthusiastic talks on "The Work of The Golden Cross." Let's take his advice during the month of May.

Our presiding elder, H. A. Gatlin, closed the meeting with announcements and urged us to do our best for the Kingdom Extension. May we do it! On with the revival!

J. A. WELLS.

Brightest

From three to twelve. That's the most important period in a child's growth. And that's the time many are retarded physically and mentally by energy-sapping constipation.

Watch your child, mother! At the first sign of bad breath, coated tongue, headache, biliousness, lack of energy or appetite, give California Fig Syrup.

This pure vegetable product will cleanse the little bowels without discomfort. It tones and strengthens weak stomach and bowels. In colds or children's diseases, employ its gentle aid to keep the system free from germs and waste.

Mothers everywhere are eager to tell how it helps children. Mrs. H. Mayer, 1737 Marburg St., Dallas, Texas, says: "I have used California Fig Syrup with Danny all his life in colds, biliousness, constipation, upsets, or children's ailments. It keeps him the brightest, happiest six-year-old I know."

Emphasize the name *California* when buying, to get the *genuine*.

CALIFORNIA FIG SYRUP
LAXATIVE-TONIC *for* CHILDREN

Renew Your Health by Purification

Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs,—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs purify the blood by activating the liver, kidneys, stomach and bowels. Trial package, 10 cts. Family package, 35 cts. All dealers. (Adv.)

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It is a Reliable, General Invigorating Tonic.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven District—Second Round

Wesson, Apr. 5, 11 a. m.; Apr. 15, 7:30 p. m.
LaBranch Street, Apr. 5, 7:30 p. m.; May 6, 7:30 p. m.
Adams, at Smithdale, Apr. 12, 11 a.m. and 1:30 p. m.
Meadville, at Quentin, Apr. 12, 4 p. m. and 7:30 p. m.
Scotland, at Bethesda, Apr. 18, 11 a. m. and 1:30 p. m.
Brookhaven, Apr. 19, 11 a. m.; Apr. 20, 7:30 p. m.
Georgetown, at Thompson's, Apr. 19, 2:30 p. m.
Foxworth, at Hopewell, April 26, 11 a.m. and 1:45 p.m.
Bayou Pierre, at Pleasant Ridge, May 3, 11 a. m. and 1:45 p. m.
Tylertown, at Knoxo, May 10, 11 a. m. and 2:30 p. m.
Centenary, May 10, 7:30 p. m.
Gallman, at Beauregard, May 17, 11 a. m. and 1:45 p. m.

J. L. DECELL, P. E.

Hattiesburg District—Second Round

Ellisville, at Moaselle, Apr. 12, 11 a.m.; 2 p. m.
Purvis, at Purvis, Apr. 12, 7:30 p. m.
Prentiss, at Bassfield, Apr. 19, 11 a. m.; 2 p. m.
Mt. Olive, Apr. 19, 7:30 p.m.
Williamsburg, at Good Hope, Apr. 26, 11 a. m.; 2 p. m.
Petal, at Dixie, Apr. 26, 7:30 p.m.
Hattiesburg, Main St., Apr. 27, 7:30 p. m.
Sumrall, at Sumrall, Apr. 29, 7:30 p. m.
Richton and Piave, at Piave, May 3, 11 a.m.; 2 p.m.
Hattiesburg, Court St., May 5, 7:30 p. m.
Silver Creek, at Bethel, May 6, 11 a. m.; 2 p. m.
Hattiesburg, Broad St., May 6, 7:30 p. m.
Heidelberg, at Sandersville, May 10, 11 a. m.; 2 p. m.
Bonhomie, at Bonhomie, ——— ——.

The District Conference will meet at Broad Street, April 21-22. Please elect delegates and send names to Rev. R. H. Clegg and to me.

W. A. HAYS, P. E.

Jackson District—Second Round

Yazoo Circuit, at Pleasant Hill, Apr. 12, 11 a. m. and 2 p. m.
Eden and Bentonia, at Eden, Apr. 12, 4 p. m. and 7 p. m.
Bolton and Raymond, at Bolton, Apr. 19, 11 a. m. and 2 p. m.
Clinton, at Clinton, Apr. 19, 4 p. m. and 7 p.m.
Terry, at Byram, Apr. 26, 11 a. m. and 2:30 p. m.
Jackson, at Galloway Memorial, Apr. 26, 7:30 p. m., and Apr. 29, 7:30 p. m.
Harrisville, at Harrisville, May 3, 11 a. m. and 2 p. m.
Vaughan, at Ellison, May 10, 11 a. m. and 2 p.m.
Camden, at Farmhaven, May 17, 11 a. m. and 2 p. m.
Canton, at Canton, May 17, 7:30 p. m., and May 18, 7:30 p.m.
Brandon and Pelahatchie, at Brandon, May 24, 11 a. m. and 2:30 p. m.
Jackson, at Capitol Street, May 24, 7:30 p. m., and May 29, 7:30 p. m.
Satartia, at Wesley Chapel, May 31, 11 a.m. and 2 p.m.
Yazoo City, May 31, 7:30 p. m., and June 3, 7:30 p. m.

District Conference at Canton, April 28, at 9 a. m.

J. T. LEGGETT, P. E.

Meridian Dist.—Second Round

Porterville, at Briggs Chapel, Apr. 12, 11 a.m.
Lauderdale, at E. Mills, Apr. 12, 3:30 and 7:30 p.m.
District Conference at Scooba, Apr. 16-17.
Pachuta, at McGowan, Apr. 19, 11 a.m.
Meridian, Poplar Springs, Apr. 19, 7:30 p.m.
Buckatunna, at Buckatunna, Apr. 26, 11 a.m.
Waynesboro Cir., at Pleasant Grove, Apr. 26, 3:30 p.m.
Waynesboro Sta., Apr. 26, 7:30 p.m.
Cleveland, at Mellen, May 9 and 1), 11 a.m.
Vimville, at Pleasant Hill, May 17, 11 a.m.

T. J. O'NEIL, P. E.

Newton District—Second Round

Homewood, at Gasque, Apr. 11, 11 a. m. and 1:30 p. m.
Raleigh, at Burns, Apr. 11, 3 p. m., and Apr. 12, 11 a.m.
Carthage Ct., at Freeny, Apr. 19, 11 a m. and 1:30 p. m.
Carthage Sta., Apr. 19, 7:30 p. m.
Chunky, at Meehan, Apr. 26, 11 a. m. and 2 p. m.
Decatur and Hickory, at Hickory, Apr. 26, 4 p. m. and 7:30 p. m.
Lake, at Conehatta, May 3, 11 a.m. and 1:30 p. m.
Philadelphia Ct., at Mars Hill, May 10, 11 a. m. and 1:30 p. m.
Union, at Union, May 10, 4 p. m. and 7:30 p. m.
Burnside, at Hope, May 17, 11 a. m. and 1:30 p. m.
Philadelphia Sta., May 17, 7:30 p. m., and May 18, 8 a. m.
Laurel, First Church, May 22, 7:30 p. m., and May 24, 11 a. m.
Laurel, Kingston, May 24, 2:30 p. m.
West Laurel, May 24, 7 p. m.

H. A. GATLIN, P. E.

Seashore District—Second Round

Poplarville, Apr. 12, 11 a. m.
Logtown, Apr. 12, 7:30 p. m.
Mentorum, at Cox Chapel, Apr. 18, 19, 11 a.m.
Wiggins, at Wiggins, Apr. 26, 11 a. m.
Gulfport, Second Church, Apr. 26, 7:30 p. m.
Brooklyn and Bond, at McLaurin, May 3, 11 a. m.
Americus, at Rosedale, May 10, 11 a. m.
Kreole, at Orange Grove, May 10, 7:30 p. m.
Ocean Springs, May 17, 11 a.m.
Biloxi, Wesley Memorial, at North Biloxi, May 17, 3 p. m.

OTTO PORTER, P. E.

BUILD UP TO PREVENT PAINS

If you are run-down, nervous, or suffer every month, take Cardui, a medicine used by women for over fifty years. As your health improves, you will share the enthusiasm of thousands of others who have praised Cardui for the benefits they have felt after taking it. Experience of several generations testifies that FN-1

CARDUI
Helps Women to Health

"BEST MEDICINE I HAVE EVER USED"

Only Remedy To Ever Have Done Me Any Lasting Good

Mrs. Lula Patterson

"I am glad to make this statemet in behalf of Miller's Herb Extract, formerly called 'Herb Juice'," says Mrs. Patterson, Birmingham, Ala. "This medicine has done me more good than anything I have ever used, and I have tried everything that promised relief with no results to speak of. When I began using Herb Extract I was underweight, and lost considerably in weight and strength, felt weak, nervous and badly rundown all the time. Each day I was in misery. I carried on with my work as best I could, just didn't want to give up, but it was agonies for me while I endured it. Friends knowing of my poor state of health, advised me to try a bottle or two of Herb medicine. They told me of numerous cases where it has actually brought health and strength to people when everything else had utterly failed to do any good. I started on the Herb medicine immediately. And to my surprise, I begun to improve rapidly and my continued use of this remarkable remedy has restored my health. I am free from constipation, bowels are regular, stomach is in fine condition. I sleep fine and eat hearty three times a day, have lots of energy; this means so much to me. I am actually gratified, beyond words to express, over my improved condition of health."

You don't need any pills with this medicine. It's a real medicine within itself, and guaranteed to give results.

A medicine you can take three or four bottles of without seeing any results is not much medicine. Miller's Herb Extract (known as Herb Juice) gives overnight results. Get it at your druggist.

Christian Advocate
NEW ORLEANS

Vol. 77—No. 16 Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3968

J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, APRIL 16, 1931. C. MILTON CHALMERS, Manager

MENCKEN AND MISSISSIPPI

A few weeks ago the Baltimore Evening Sun carried an article from Mercury Mencken, in which he mauled the "Bible Belt" States. In speaking of Mississippi he is reported as writing, "How could a really first-rate medical man exist in a State which hasn't a single first-rate hospital? How could a musician get along without a concert hall, an orchestra, or an audience? How could a journalist of any dignity make a living without a decent newspaper?... Plenty of efforts have been made in Mississippi to set up adequate schools, but the people are too stupid to see the need of change and too poor to pay for it. Thus they seem doomed to remain in the clutches of their politicians and theologians to the end of the chapter. Swindlers innumerable devour what little they have; they are converted anew at every revival and succumb to every successive wave of Klu-Kluxry. One year they beg pitifully for bread and the next year they propose to harrass and bedevil those who give it to them."

Mississippi has been an honored member of the sisterhood of states that constitute the republic for more than a hundred years and her escutcheon is so high that the poisoned darts of Mercurial Mencken cannot reach the basement floor of her Temple of Honor. The State, in which Methodism opened the first college for women in the world—Elizabeth Female Academy—and that built the first tax-supported institution for women in America—the Industrial Institute and College—and was the first to ratify the Eighteenth Amendment, need make no apology to the would-be intelligentsia of the baser sort. Mississippi's history is replete with deeds of daring and evidences of true progress. She has been a way-shower on the high levels of life that Mencken seems unable to understand and incapable of reaching.

Medical men in Mississippi, as a rule, are graduates of the best universities in the republic and minister in hospitals adequate to house and offer healing to her sick. She has the largest consolidated school in the world and has won national recognition in school consolidation. Her teachers are not jesters with question marks, but leaders in imparting knowledge of the arts and sciences and builders of manhood and womanhood. Her halls are not crowded by jazz-mad audiences, but artists of character and ability are patronized with pleasure. Her poverty is with honor and man is worth more than money in Mississippi. Revivals have lighted the fires of hope to the wayward and distressed throughout the commonwealth, and the Bible is an open book from which her citizens receive principles of public and private morality.

BISHOP FISHER'S RETURNING TO THE PASTORATE

In announcing Dr. F. B. Fisher's appearance upon various programs some give emphasis to the fact that he was a bishop of the Methodist Episcopal Church in India and resigned to take a pastorate in Michigan. The emphasis is given in a manner as to suggest that he who quits the office of a bishop does a good thing. Dr. Fisher's motives should not be questioned and his statement that he felt that he could do more good in the pastorate is sufficient evidence of his sincerity. If he wished to count his ordination to have been such that he could relieve himself of its obligations and enter another field that was his right.

Some men leave the bishopric, others refuse to enter, and at once it sets them apart. Some interpret such to mean that the episcopal office is waning in usefulness. It cannot be questioned that God directs the individual's conscience, but does He not yet speak through His Church? If one may return from an episcopal field with honor, or one refuse to enter it with credit, should not one who leaves a comfortable home and salary and answers the call to arduous toil and travel be counted, at least, as heroic?

The writer was in Bishop Lambuth's home at Oakdale, California, just before he left on that last long journey that carried him on the other side of the world and ended up in the "Heavenly City." He was asked why, under the circumstances, he was not left at home and with a far look and a firm voice, he said, "I take it to be the will of God that I return to the Orient." Walter Russell Lambuth went and never returned.

Mississippi's representatives at Washington have not been smeared with oils from a Tea Pot Dome, nor have they gambled away the nation's resources. Whenever her sons or daughters, at home or abroad, have been unworthy it was because they renounced the high principles which dominate her civic life. "To no purpose is the nation great if men are small." Mississippi has had her Holmes, Davis, Lamar, Sharkey, Walthall, Barksdale, Stone, and Galloway, Grafton, Lowry, Green and "others of whom the world was not worthy," but never to this day has she produced a Mencken. May the day never come when men who prefer to die as the beast of the field, whose ideals are iron, and whose publications are sewers to draw off the filth of evil communications, will be produced in Mississippi, where the magnolia blossom lends its fragrance, the mocking bird awakens with his song, and Christ is looked upon as Lord of the social order as well as the life of the soul.

AN AFTER EASTER AMBITION

Water that lies still in a tideless lake does not generate power to illuminate the night. Turbines are turned where the crystal stream thunders through frowning chasm. Through death and the tomb resurrection glory burst upon the world. After that first Easter, Paul recorded a mighty ambition. It was "That I may know Him and the power of his resurrection and the fellowship of his sufferings, being made conformable to his death."

To know Christ "in the power of his resurrection" is to triumph over the worst that sin can do. Those who have been ambitious to get gain and win laurels have allowed the earthly to rob them of the excellencies and make them seek tinsel more than truth. Triumph over sin is a victory to be won by counting all mere things as refuse and knowing Him who was "declared to be the son of God with power according to the spirit of holiness by the resurrection from the dead." There was a purpose in the resurrection of Christ and to know the Risen Christ is to possess overcoming power and assuring hope.

Knowledge of Him in triumphing power enables one to have "fellowship in His sufferings." Ambitious to know sufferings! When Turner would paint "A Storm at Sea," he is lashed to a ship off the coast of Holland. If man would be a saint within he must have fellowship in Christly sufferings. Not physical ailments, human privations, unpleasant misunderstandings, malignant treachery, these may be had without ambition. It is to have fellowship in the vicarious passion, and suffering for others to the point of giving life for their salvation. Such a holy ambition realized upon the part of the Church would evangelize the world.

Witness of triumph in the heart and suffering denial in daily walk gives a continuous experience of conformity to the death of Christ. It fills the hours and years with assurance and certitude of "Father into thy hands." A forgiving spirit abounds and love abides for all—even enemies.

The right kind of ambition is costly. The high reaches of the spiritual life are expensive. The gate-way up is "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," that knowledge He possessed of God, triumph and joy. "Whereto we have already attained, let us walk by the same rule" and lose all that would hinder a fuller knowledge of "Him who loved us and gave himself for us."

The Contribution of Louisiana and Mississippi to Pacific Coast Methodism

BY REV. W. H. NELSON, D.D.

Louisiana and Mississippi furnished the people who gave the Glide Memorial Church and Evangelistic Center, San Francisco, to our whole connection. This fact ought to be interesting to the readers of the New Orleans Christian Advocate; in the great states of Louisiana and Mississippi. Louisiana contributed as a rich heritage to California way back in 1869 in Lizzie Helen Snyder, who was born near Shreveport, La., on Oct. 4, 1852. Her father, Dr. Thornton Andrew Snyder, was a native of Virginia, while her mother, Mary Connell Snyder, was a native of Tennessee. Dr. Snyder graduated at Tulane University Medical School in New Orleans, and practiced medicine in Bossier Parish, where his promising young daughter was born. She attended a private school in Minden, La., conducted by ministers of our Church. When she was 17 years of age, that was in 1869, she came with her parents to California, settling near Sacramento, and in December, 1871, when Lizzie Helen Snyder was 19 years of age, she united in marriage with Joseph Henry Glide, a native of England.

Mr. Glide was a great business man, had thousands of sheep and cattle and of course found it necessary to buy up large sections of land for pasturage. He knew his business, and as he was diligent and careful he soon acquired a great deal of wealth. Five children were born to these good people, and in 1906 Mr. Glide died in Sacramento greatly lamented, for he was a consecrated Christian, a leader in our Church work, and one of the strong business men of the State of California.

This devoted Louisiana girl and her children inherited large tracts of land with the passing of this devoted husband and father. Some of this land became valuable residential property, one large section in particular being just across the river from the city of Sacramento. With the division of the estate Mrs. Glide found herself in possession of some land in southern California thought to be fit only for grazing cattle. However soon after this oil was discovered on the land, naturally Mrs. Glide found herself in possession of a good deal of ready money. Her life could really be a great example to people of wealth. You know so many folks wait until they die to have their property disposed of by a will, which causes a lot of litigation often, and makes nobody so rich as the lawyers; for wherever there is a will there is always a won't, and the heir that does not like the will will move heaven and earth to break it. Then you know how the state steps in with taxes on inheritances. Mrs. Glide saw to it that every child had an equal share with herself when her husband died, and then her own property was hers to do as she pleased with. In 1914 she built the Mary Elizabeth Inn, a home for working girls in San Francisco at a cost of nearly $200,000 for the building, lot and furnishings, and here for 16 years working girls have been able to maintain themselves in decency, and in a Christian home. Mrs. Glide, about ten years ago, built Wesley Hall in San Francisco, an institutional church, and worth possibly $200,000, and this was deeded to our Church to be operated through the Women's Board of the General Board of Missions, as was the Mary Elizabeth Inn. Three years ago she built Epworth Hall in Berkeley, right back of our church there, for girl students who attend the University of California, and she bought a building where there is a home for boys who are students of the University. This is called Wesley Hall. Here was another investment of $200,000, and again these buildings were deeded to the Church. She also cleared our Berkeley church of debt, giving $50,000 for that purpose.

And now she has built this wonderful church in San Francisco at a cost of $700,000. This is one of the most unique churches in Southern Methodism. In the first place it is right in the center of town, the lot cost $192,000, and is a composite building: a church, and back of it an apartment house building of six stories. Under one roof there is the Episcopal residence where Bishop Arthur J. Moore resides. This is on the sixth floor. He has a splendid, well furnished, large apartment. Across the hall from Bishop Moore is the presiding elder of the San Francisco District, Rev. W. J. Sims. Thus the district parsonage is here also. On the fifth floor we have the church parsonage, where the pastor, Rev. J. C. McPheeters, lives, and across the hall is the assistant pastor, Rev. Walter Tipton. There are also ten two-room apartments on the 5th and 6th floors. On the third and fourth floors there are 36 single rooms for single girls. On the second floor there are rooms for men, and the office of Bishop Arthur J. Moore, and the Pacific Methodist Advocate in the adjoining office, and also the office of the pastor in another part of the building on that floor. Down stairs there are stores, our Publishing House, the San Francisco Branch, has conspicuous space, and on the first floor there is an evangelistic hall where services are held every night in the week except Saturday. Of course there is splendid equipment for the Sunday School on the first floor and in the basement. The church auditorium is one of the prettiest in the country, well furnished, and capable of seating 1050 people. There are chimes which play every day worth $10,000, there is a $15,000 pipe organ, and on the lofty spire there is a beautiful revolving cross lighted with Neon. We could describe this building further but we have already done so in the Nashville Christian Advocate.

REV W. J. SIMS
Presiding Elder, San Francisco, Calif., District

Now the question may be, how did this happen? And the answer is that when Louisiana and Mississippi really put their heads together and determine to do something anything might happen, and will. A lady from Louisiana had the money, the consecration and the desire to do something for God; a man born in Mississippi had the initiative and the ability and the vision and the good business sense to plan with this good lady as to the fulfillment of the desire of her generous heart. I am being conservative when I say that the Rev. W. J. Sims, the presiding elder of the San Francisco District, is one of the greatest business men in our Church, and one of our strongest leaders. I have known him for twenty years, and I know that there has never been a man on the Pacific Coast who had more influence with men and who was able to project a great movement and see it to glorious completion than Brother Sims.

A word as to his life would be interesting to your readers. Folks all over the United States have heard of Tupelo, Mississippi, for private John Allen, who so worthily represented Mississippi in Congress, lived there. There must be something in the soil of Tupelo that produces great leaders, for that is where Brother Sims was born. His father was Reuben A. Sims, and his mother was Mary G. Hendrix. At an early age the family moved to Texas, and at the age of 19 Brother Sims joined the Church, and was licensed to preach, and was appointed junior preacher under Dr. Joseph M. Stevenson on the Mason Circuit, West Texas Conference. Early in his ministry he married the devoted and lovable woman who has been his companion and helper through life, Miss Elizabeth Black, whose father was the most prominent layman on the Mason Circuit. Most of our folks have heard of the Rev. Andrew Jackson Potter, the "fighting parson" of Texas. He was Brother Sims' presiding elder in his early years, and Brother Sims developed his powers of leadership and initiative on the frontier. He had the happy faculty of being able to build things from his first year in ministry, and the number of churches and parsonages he built stretched out in a long line. Another characteristic of this man was, no matter what the position of the church before he came he always left our church the leading church in that town.

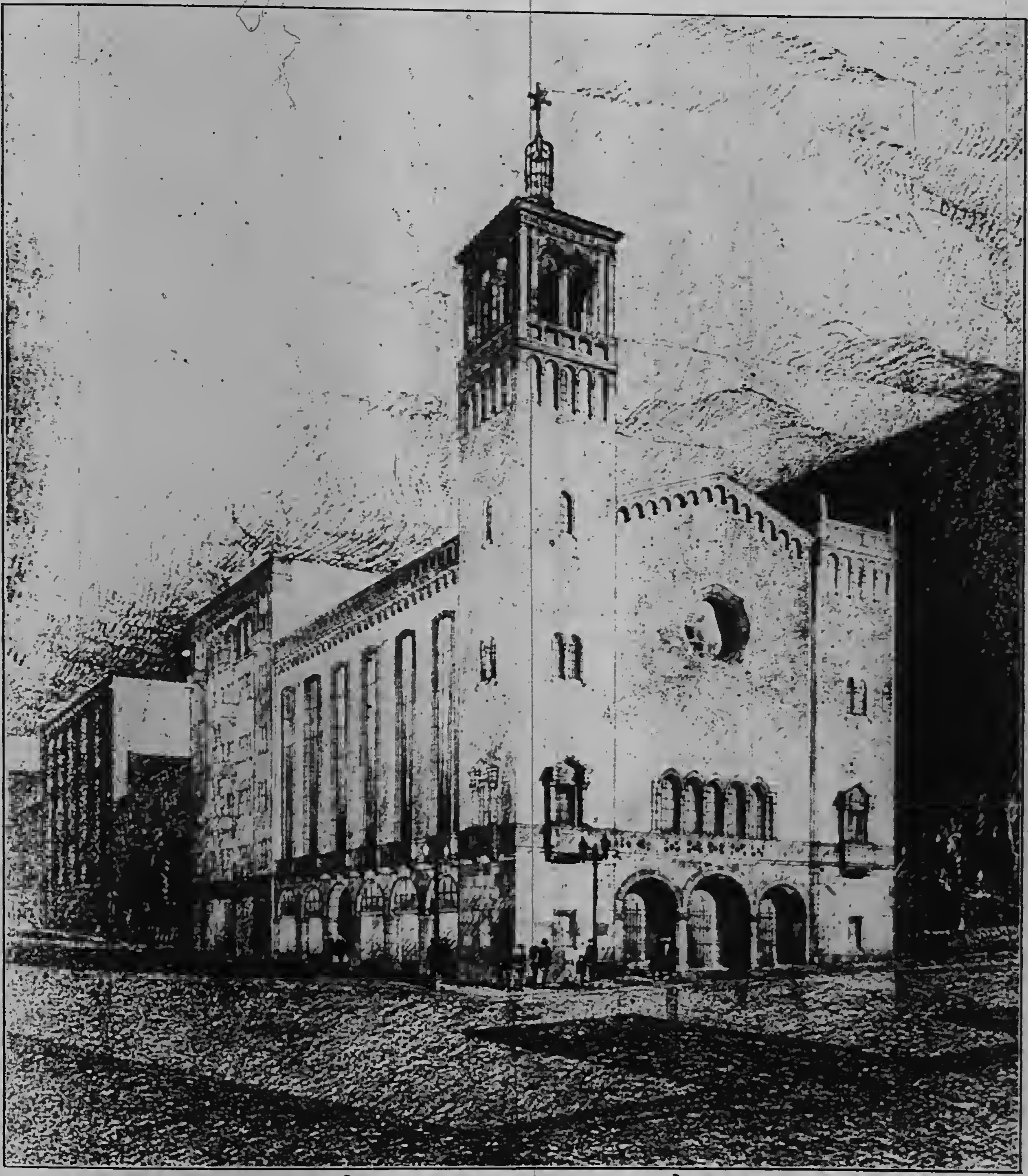
After serving in West Texas for some years, and with the spirit of the pioneer in his veins, he joined in that glorious work of planting our Church in what is now the State of Oklahoma. It will be recalled that when the Indian Territory was thrown open for settlement folks from Kansas on the north were rushing in, and if it had not been for loyal Texans and men like Brother Sims there would be no Southern Methodist churches in Oklahoma today. I know from people in Oklahoma who appreciate the work of this man that the only word that could characterize his labors there is "monumental." His keen business insight, his rare judgment, his knowledge of the situation, soon attracted the attention of our bishops, and while a young man he was made a presiding elder, serving first the Duncan District in Oklahoma for three years, and then being appointed by Bishop Key presiding elder of the Ardmore District. They still speak of his great work in Oklahoma in evangelizing, holding meetings which are remembered to this day, and building churches. That great church at Ardmore, Broadway, was built by Brother Sims, as were the churches at Madill, Woodville, Kingston, Mansville and other places. Parsonages were built in several places, debts paid, and new lots secured. After an important pastorate at the growing city of Muskogee, Bishop Hoss made Brother Sims presiding elder on the Vinita District, and then, because Oklahoma City was so important, and it took the strongest man in the conference to handle it, he was sent to that District. Oklahoma City was growing by leaps and bounds, and other churches were pouring in money and plenty of it. They all had the jump on us in Oklahoma, and when Brother Sims went to that District Southern Methodism was reduced to a whisper, in fact it was almost our dying breath. We had one antiquated church in a flimsy tabernacle, which fell down when a heavy wind hit it one night. Brother Sims selected the site of our St. Luke's Church, and did more than a man's share to build that building; also the church at Capitol Hill, Epworth and Grace Church. Those who know something of the situation know that this was simply monumental. At the end of his third year on that District he was made Commissioner of Education for all our schools in the State of Oklahoma. One of our leading men at that time said, "You have the most constructive educational program of any Conference in Southern Methodism."

Because of the health of his family, Brother Sims was transferred to the Pacific Coast after building the magnificent church at Okmulgee, Okla., and also an eleven-room parsonage. In 1911 be was sent as pastor to the important city of Oakland, where he did what no other man has been able to do: Took our church out of an unpromising neighborhood, planted it on Telegraph Avenue, a main artery of Oakland and Berkeley, and right down town. He built the educational annex, moved the parsonage, and paved the way for the building of a great church. He was then transferred to Central Church, Phoenix, Arizona, and during his four years as pastor more than 500 people were added to the church. He was made a presiding elder in Arizona, and Bishop DuBose put him on the Tucson District. We had no membership in Tucson, could secure no place in which we could hold meetings, but Brother Sims and Bishop DuBose went into their own pockets, put up the purchase money, signed additional notes, and bought one of the finest corners in the American section of Tucson, and only three blocks from the University of Arizona. That was about nine years ago. At the end of three years a splendid new church was built, and now we have a membership there of over 900. Brother Sims did double duty as pastor and presiding elder at Tucson and, not being content with one church there, he built the Menlo Park Church in another section of town, and built churches at Miami and Claypool. He secured property for building a Bisbee, Solomanville, Clifton, Nogales, Patagonia, Safford, Casa Grande, Litchfield, Peoria, Prescott and for two churches in Phoenix—Bowles Memorial and Capitol. He not only secured lots for these but did more than one man's part in helping to build them, and was the activating spirit on the District when Central Church, Phoenix, was built, and at Scottsdale and other places. In his time he has assisted in the erection of 34 churches and fifteen parsonages. And now this new $700,000 Glide Memorial Church in San Francisco is his crowning glory, for it is only fair to say that if Mrs. Glide had not had the utmost confidence in the business ability, in the integrity, and in the good sense of this man, one of our greatest leaders, we would not have this church in San Francisco.

Mississippi ought to be proud of this great son, who is not only a wise master builder, a great leader, a forward-looking, keen business man, but a magnificent preacher. He is one of the strong preachers of our Church, and a lover of good literature was implanted in his soul by the Lord of Life. I think I know good preaching when I hear it, and I have often marveled at the poetic imagery in his sermons, as natural as life and with no attempt at poetry, but the poetry coming to the surface simply because it was as a well of water springing into life. Whole passages in his sermons read like blank verse.

It is good to have such men as this in the Church, and how much better off we would be if there were more of them. Folks like Mrs. Glide and Brother Sims deserve all the good that can come to them, and Mississippi and Louisiana may justly feel proud of them.

San Francisco, Calif.



GLIDE MEMORIAL CHURCH AND EVANGELISTIC CENTER
SAN FRANCISCO, CALIFORNIA

The Macmillan Company announces the resignation of William H. Murray of its religious books department. The activities of the department will be continued under the general supervision of H. S. Latham, general editor of the trade book department.

SAM P. JONES

By Rev. Theodore Copeland, D. D.

When David mourned for Abner, the son of Ner, and refused to eat bread because of his grief, he said to his servants, "Know ye not that there is a prince and a great man fallen this day in Israel? That Sam P. Jones was a great man in the ranks of God's distinguished servants, is a verdict which finds response in the hearts of the lofty and low; while men and women repeat with love and veneration the name of Sam P. Jones.

If it be true, that history is but the lengthened shadows of the world's great men, it is equally true that the shadow of this fallen hero will be projected through the coming years and will afford rest and refreshment to many weary souls, for his memory will linger like a benediction when most of his contemporaries shall have been forgotten.

Since the eighteenth century, when George Whitefield gathered immense audiences and preached with seraphic zeal, and charmed the multitudes with the vehemence and earnestness of his oratory, there has not arisen a greater evangelist or a more popular speaker than Sam Jones. Original, unique, profound, tender as a mother, brave as a plumed knight, he shines in the firmament with a lustre all his own. Apes and imitators he has had in great abundance, but like a star that dwells apart, he remains solitary and unapproachable. Sam Jones was a genius. With a marvelous intuition, he threaded every channel of the heart of man. He knew human nature. He was familiar with all the phases of thought and passion and emotion; and with a master's hand, he swept all the keys of that wonderful organ called the human heart.

His unique and unfamiliar methods frequently provoked criticism, and even bitterness; the men of the cloth were often shocked by slang expressions, and his telling anecdotes, and his undignified demeanor. But the common as well as the uncommon people heard him gladly. Multitudes who never attended any place of worship were drawn by the spell and fascination of this remarkable man, and in many instances, fools who came to mock, remained to pray. Thousands from the different walks of life were converted through his ministry, among them many of the most abandoned sinners—men and women hardened in crime, whose feet had almost slipped into perdition. Sam Jones was a master of assemblies. No other man of his generation could drag together

(Continued on Page 9)

Memorial Mercy Home

I am grateful for this occasion which gives me an opportunity to thank our bishops and presiding elders for their full co-operation in bringing to the attention of our great Church the work that is being done by our Memorial Mercy Home, under the management of the three Annual Conferences.

The Home has been in our possession for twelve years, during which time we have rendered practical Christian help to more than eight hundred girls and their unfortunate babies. The families that have sought our Home for refuge have again and again blessed the Church for this door of hope in their dark hour of shame and grief. Many strong fathers and mothers have wept in gratitude for the helping hand given them by our Church when they did not know where to turn.

The program and policy is built upon the Gospel of mercy and forgiveness and our work is done with the hope of saving not alone social disgrace, but the soul of the girl who comes to us in distress. Emphasis is put upon personal work, with Christ the inspiration. Of course, each individual automatically presents "a case" with its own history, but the difference between the work our Church is doing and strictly social service work is that ours is because of Christ. We feel confident that 85 per cent of the girls are brought into a saved relationship with Christ.

Another important part of our policy is the great effort we make to reconcile the family to take the baby for the girl and not until every possible means has been exhausted do we accept the girl's baby to adopt it into another family. The tragedy connected with these girls going astray is not alone that they have lost their good name but that eighty-one out of ninety-five last year came out of some Christian church.

Brethren, pardon me but may I not exhort you to warn your people again and again with reference to the wave of immorality that is undermining our Christian homes. If you would ask me what do we think contributes more largely toward this condition among our young people I would reply by saying, that while we must face the fact of a rapidly changing social order, hurried on by education and modern invention, that the fundamental cause is the laxity of home authority; the lack of Godly example and a lack of proper teaching in early years of God's holy purpose for the function of the body; the failure of instilling into the child's mind the ideal of the beauty of purity and cleanliness of thought.

I am now compelled to let you know how very much we need your very best support and co-operation if this work is to carry on through this year; on account of receiving $3000 less from the general budgets of our Conference last year with an increase of $3000 in our own budget and with the first third of the year taken up with the programs of the Church, it has been an impossible task to raise sufficient funds to prevent falling behind. However, we can come to the end of our Conference year in fair shape if the brethren will simply tell their congregations about our work and take a free-will offering for us. We have the literature and will be glad to furnish the simple plan that we would like to have you use in taking this offering.

I feel certain with the 100 per cent co-operation on the part of our bishops and the presiding elders that we may count on the same from the pastors of our Conferences.

Brethren, we have done our best in order, if possible, not to have to ask you to help through your churches, but I am sure since this is almost the first time in the twelve years that we have co-operated in this work, that we have had to come to you asking for financial aid that you will heartily give us your best help at once.

Yours sincerely,

J. G. SNELLING,
Superintendent.

FROM THE PRESIDING ELDERS

LOUISIANA CONFERENCE

Alexandria District

The work of the Memorial Home in New Orleans has been a "Door of Hope" to storm-tossed souls. It has been a "Haven of Refuge" to misguided beings. Its appeal is to those who will go to the depths to show Mercy. Like the Master, never leave a soul to itself. Stand by and prove a Friend in Need. Give liberally to the cry of a human need and show mercy in a loving spirit.

ALBERT S. LUTZ,

FROM BISHOP DOBBS

My Dear Dr. Snelling: Your work as superintendent of the Memorial Mercy Home deserves the practical appreciation and co-operation of us all. As president of the Conference I write to invite you into all of our churches for this worthy cause which you so worthily represent.

The practical and tender manner in which science and religion are united in human service in the Home will win the admiration and the gratitude of all who see its results in the conservation of life and character, both now and for the future.

You may depend upon me to do all in my power to assist you in sustaining the burdens which we have put upon your shoulders.

Very truly yours,

HOYT M. DOBBS,
Bishop in charge of Louisiana.

FROM BISHOP DENNY

During my recent visit to New Orleans my brother, Rev. J. G. Snelling, did me the favor to take me to Memorial Mercy Home, to entertain me at luncheon, and to give me the opportunity to join the young women in a religious service. In addition, Brother Snelling and his wife took me over the home, and showed me all the inmates and all the appointments.

As I looked around on those young women, most of whom I was told came from Christian homes, my heart was deeply moved for those who had been betrayed, and who here, in the time of their great agony, found a refuge. I thanked God with a great thanksgiving because He had moved some of His followers to make possible such a refuge and to keep it available for some of those who fall into the snares of the devil.

Opportunity makes responsibility, and here is an opportunity for those who will use it to give needed service to God by helping those whom we know Jesus is waiting to help, those who serve Him when they serve one of the least of those whom He came to save. Long ago He helped those who needed Him, and He is the same Lord today.

Should there be those who can be influenced by my judgment and request, without any hesitancy I call on them to help and to help much this Home of Mercy.

COLLINS DENNY,
Bishop in charge of the Miss. Conferences.

Baton Rouge District

Having served as pastor in New Orleans for a term of years and seen the Memorial Mercy Home in operation, I can say with pleasure that the Home is under a wise and thoroughly Christian management and deserves the heartiest support of everybody.

L. W. CAIN.

Lake Charles District

The Memorial Mercy Home is doing a great and noble Christian work for a most unfortunate and otherwise helpless class, and it should appeal to the sympathy and support, not only of our Methodist people, but to all denominations, since it receives into its refuge girls of all faiths. It welcomes the fallen into this Christian haven and rehabilitates these objects of pity and sends them forth regenerated and made anew into Christian characters to begin life over again.

J. W. LEE.

Minden District

I want to express my appreciation of the splendid work being done at the Memorial Mercy Home. Surely that is a Christ-like work and deserves the support of all.

W. R. HARVELL.

Monroe District

The Memorial Mercy Home, under direction of Dr. and Mrs. J. G. Snelling, is doing a splendid work. This institution is prepared to help unfortunate people in such a way as to give them at once a new chance and a new outlook on life. Here the girls are brought face to face with a Saviour whose loving heart includes their needs. The Church in whose name this mighty work is being done cannot afford to fail in upholding the hands of those who are giving the best effort of their lives in helpfulness as workers in this Home. Let us do our part in this task looking to the saving of souls and the upbuilding of character.

ELMER C.GUNN.

New Orleans District

I have been acquainted with the work of the Memorial Mercy Home for a number of years and know it to be indeed a work of mercy and of Christian relief to those who have sinned. Rev. J. G. Snelling and wife are doing a most sacrificial work and deserve most richly the support of all Christian and philanthropic people in this great work.

W. L. DOSS, JR.

Ruston District

The Memorial Mercy Home in New Orleans is engaged in the most Christ-like ministry open to our Church. It should have the whole-hearted support not only of all Methodists, but of all Christians within its territory, for it ministers to all alike who may need its protecting arm. It is the least that any of us can do to support Dr. Snelling with our prayers and offerings.

About a year ago my wife and I decided to place the Mercy Home on the list of the institutions to which we make annual contributions. We expect to leave it there as long as we have anything to give. If it had rendered no other service than the one or two instances that have come under our personal observaiton it would be worthy of all we have invested in it.

ROBT. M. BROWN.

Shreveport District

If it is the mission of Christianity to seek the erring, bring back the wanderer, bind up broken hearts, and give light and life to those in darkness and death, then the Memorial Mercy Home is doing a most Christ-like work. It is a tragedy that such an institution is needed—but it is a blessing that it exists. When good people learn of its work, surely they will maintain it with their means. The Memorial Mercy Home represents Christianity in earnest and in action. Every Christian, every church, every friend of the unfortunate ought to be glad of the opportunity to have a part in maintaining this work of mercy.

H. T. CARLEY.

MISSISSIPPI CONFERENCE

Brookhaven District

The Memorial Mercy Home, New Orleans, is an open door of hope for unfortunate girls and a way of the Church's ministering to broken lives and sorrowing homes. It is an institution fostered by the Louisiana, Mississippi, and North Mississippi Conferences. Dr. and Mrs. Snelling are rendering an unselfish service and our people should support the Home with their money and prayers.

J. L. DECELL.

Hattiesburg District

I am sure that our Church is undertaking no more distinctly Christian work or needed service than that of helping our erring sisters to faith in God and orderly Christian living, and to provide proper environment and teaching for helpless and blameless children. The Master himself pioneered in this field, and we should gladly follow in His train. The Home is an agency of the Kingdom for which we should be profoundly grateful, and which all Mississippi and Louisiana Methodists should cordially support with earnest prayers and generous contributions.

W. A. HAYS.

Jackson District

Our Methodist people in Louisiana and Mississippi should have a sense of devout pride in the Christian service being rendered by our Memorial Mercy Home in the city of New Orleans. There, unfortunate girls find that their despair may be translated into hope, and their darkest night into the brightness of day. This is the type of work sacred to the heart of our Lord. Dr. Snelling, the superintendent, is doing a great work, and should have the liberal support of all our people.

J. L. LEGGETT.

Meridian District

I think no institution is doing more commendable work than that which the Home is doing: giving a chance for those who have been the victims of unscrupulous, selfish debauchees, to retrieve their good standing, and get a new lease on life. Jesus pronounced his blsesings on the unfortunate, and bade her go into life anew and sin no more, instead of joining with cold-hearted formalism to accomplish her destruction. I am sure He enthusiastically stamps the seal of his approval upon the Memorial Mercy Home. Our people should readily support it.

T. J. O'NEIL.

Newton District

We are all aware for what the Memorial Home stands, also the great and needful work that it has accomplished and is strongly emphasizing in reaching out to lift up and Christianize those who have fallen deeply in sin. Were it not possible for such institutions, many who have fallen in sin would not receive the help that comes at a time when the Christ spirit should be exemplified toward them and in their life further degradation prevented. As ministers of the Conference, let us be co-operative in this work with our worthy superintendent, Brother Snelling, who is faithfully doing a monumental work in the uplift of fallen humanity.

H. A. GATLIN.

Seashore District

I take pleasure in commending the work done by the Memorial Mercy Home. Certainly the Church should try to rescue the erring mother and save the unfortunate child.

OTTO PORTER.

Vicksburg District

This something we call sin is seen blighting the lives of many of our young men and women. The sinner of many years finds it is very difficult to break away from its power and build a character of strength and purity. But to the sinner who has been caught prematurely or unexpectedly by the tempter and led into the wrong path there is a chance of building again, if proper help and teaching is given the sinner. The Methodist Church has established a Home in New Orleans called the Memorial Mercy Home, whose mission is to take the young woman who "has missed the mark," gone into sin, and give her a chance to come again, to go and sin no more. May I exhort all our people to give that Home their hearty and liberal support.

L. E. ALFORD.

NORTH MISSISSIPPI CONFERENCE

Aberdeen District

I approve that kind of service which the Memorial Mercy Home is rendering, and have supported this Home for years and expect to continue, and I wish for it much success in its work of mercy.

T. H. DORSEY.

Columbus District

An institution may be judged by its mission, its directors and its accomplishments. By this standard the Memorial Mercy Home at New Orleans is a worthy institution and richly deserves our hearty support. Its mission is one of mercy, rescue and useful employment for future life. Moreover, what the Home has accomplished during the past ten years commands the admiration and the help of all good people. In view of these considerations, therefore, we endorse the work of the Home and recommend its claims as being very urgent and altogether worthy.

W. N. DUNCAN.

Corinth District

When our Master said to the erring woman, "Neither do I condemn thee: go, and sin no more," He opened the door of mercy for all time. The Memorial Mercy Home complies with this declaration.

JAMES H. FELTS.

Grenada District

The Memorial Mercy Home at New Orleans is a Christian lighthouse to those who are in the night of despair and should have the financial assistance of all who believe in mercy.

E. H. CUNNINGHAM.

Greenwood District

I am glad to give my hearty endorsement to the great work being done at the Memorial Mercy Home and wish to co-operate in every possible way for the success of that noble enterprise.

L. P. WASSON.

Greenville District

It gives me great pleasure to state my appreciation of the work done by the Memorial Mercy Home. The plan upon which it is run, extensive reach of its services, manifest care and love for the most desperately unfortunate, makes it one of the essential institutions of the Church, without which society would feel an impoverishing lack; with which the Church may discharge nobly a tremendous obligation.

Our people should become familiar with the most intimate facts concerning the home, and contribute liberally to its maintenance and improvement.

E. NASH BROYLES.

Sardis District

Brother and Sister Snelling hold the light that guides wavering souls to pardon and to salvation. We must support them. We will. The Church should answer gladly every call from our Memorial Mercy Home.

J. M. BRADLEY.

INTERESTING FEATURES OF SCARRITT SUMMER SCHOOL

As early as 6:30 the tones of the beautiful organ in Wightman Chapel announce the hymns of the morning quiet hour. At 9 o'clock on Mondays there is an interesting chapel service, when outstanding speakers are a part of the program. Although no regular vesper services are held at Scarritt, tea is served on the lawn on Sunday afternoon in time for one to hear the nationally-known leaders who speak at the Peabody College vesper hour.

The Friday evening organ recitals by Mr. Arthur Henkel, formerly of the Nashville Conservatory of Music, have attracted visitors to Scarritt from all parts of the city.

A vocational guidance conference is a part of the summer school. Also the presentation of two pageants by the pageantry class are occasions to which everyone looks forward.

Anyone seeing Scarritt Summer School students and faculty playing tennis or croquet would know that much real enjoyment and fine fellowship are a part of this quarter's curriculum. Saturday afternoons may find the entire Scarritt family enjoying a delightful picnic in Shelby Park or at the Hermitdge, Andrew Jackson's famous antebellum home.

Among the richest contributions to student life in Nashville are the opportunities for fine contacts with the students from other colleges, particularly George Peabody College for Teachers, Vanderbilt University, and the Southern Y. M. C. A. College.

People who come to Scarritt College find real home life awaiting them. The shaded lawns with their many green benches and the artistic social rooms, the beautiful dining hall, and the cottages used for dormitories emphaize family life. One building on the campus is a dormitory for men students.

J. L. FERGUSON,
Vice-President.

BISHOP COLLINS DENNY ATTENDS ABERDEEN DISTRICT CONFERENCE

The annual session of the Aberdeen District Conference convened at Calhoun City Church, Wednesday morning, April 8, with Rev. T. H. Dorsey, presiding elder, in the chair. The visitors who addressed the conference were as follows: Dr. H. Conrad Blackwell, Millsaps College; Rev. A. T. McIlwain, Superannuate Endowment; Dr. J. R. Countiss, Grenada College; Dr. J. G. Snelling, Memorial Mercy Home; Rev. W. L. Robinson, Young People's Work; Dr. V. C. Curtis, New Orleans Christian Advocate; Rev. J. E. Stephens, Sunday school work. Among other visitors noted were: Revs. W. N. Duncan, E. S. Lewis, W. R. Lott, L. P. Wasson, J. H. Felts, L. M. Lipscomb, and Brother G. H. McKinnon. Rev. T. E. Gregory preached at 11 a. m. The conference was honored with the presence of Bishop Collins Denny, who preached Wednesday evening and Thursday morning, at 11 a. m. Mr. W. L. Elkin of Tupelo was re-elected district lay leader and made a very interesting talk on the layman's work in the district. The following were heard concerning their respective interests: C. A. Parks, adult work in the Sunday school; W. R. Hammontree, daily vacation school; A. R. Wiygul and P. A. Dulin, layman's work; A. Y. Brown, hospital; Mrs. J. A. Price, Woman's Missionary Society, and orphan's home; Miss Ethel Cunningham, rural work, Woman's Missionary Society; Miss Zereda Green, Epworth League. The regular business of the conference was carried on with unusual interest.

Eupora asked for the 1932 conference and the invitation was accepted.

We are greatly indebted to Rev. and Mrs. W. L. Atkins and their good people for the splendid entertainment, and to Brother Patterson, pastor, Baptist, and his good people for the use of their church for preaching services, for which appropriate resolutions were adopted.

R. T. HOLLINGSWORTH, Sec.

A STUDENT NEEDS HELP

Dear Brother Decell: I am working for one of the scholarships offered by the Nashville Christian Advocate in its Subscription Campaign, which ends April 30. My brethren of the New Orleans Advocate territory can render me great assistance by making the canvass in their churches and sending through me any subscriptions to the Nashville Advocate that they can secure this month. Such co-operation will be very much appreciated and will very materially aid me in winning one of the scholarships.

If you can give this appeal publicity through the columns of the Advocate I shall be very much indebted to you.

With best wishes, I am

E. B. FLURRY.

SEASHORE DISTRICT CONFERENCE

The Seashore District Conference will be held at Pascagoula, Miss., April 23-24. Rev. C. P. Jones will preach the opening sermon Wednesday, April 22, at 7:30 p. m. The business session will convene at 9:30 a. m., April 23. The pastors are urged to send a list of their delegates to Rev. E. L. Ledbetter and to me at once.

OTTO PORTER, P. E.

NEW ORLEANS DISTRICT CONFERENCE

The New Orleans District Conference will convene in the Methodist church at Morgan City at 10:30 on the morning of Tuesday, April 21, and will continue throughout that day and as far into the 22nd as will be necessary for the completion of the work of the Conference. Rev. J. G. Snelling will preach the opening sermon at the 11 o'clock hour on the morning of the 21st inst. The service will conclude with the Lord's Supper.

W. L. DOSS, JR., P. E.

THE GOLDEN RULE

By D. W. Heidelberg

The Sermon on the Mount contains more wisdom than any other sermon ever preached, and the Golden Rule than any other part of this sermon. By it we are told that, "all things whatsoever ye would that men should do to you do ye even so to them." Of all of the commandments this is one of the most difficult to obey, and one of the most frequently violated. The violation of it has resulted in vast fortunes being accumulated, and in the extreme poverty of great masses of the people. A failure to practice the Golden Rule, both on the part of the employer and the employee, has brought about the warfare between capital and labor attended by disastrous strikes followed by bitterness of feeling, want and suffering.

If a man would do to others as he would like for them to do to him he would never take advantage of another in a trade, nor charge for goods more than they are reasonably worth, not be unwilling to pay a reasonable price for them.

If we observed the Golden Rule, employees would be paid a reasonable price for their labor, and servants would render faithful service to their employers.

If the Golden Rule were universally observed, no crime would ever be committed, for no one would ever do an injury to another whom he loved as himself, nor would there ever be any civil litigation, for no one would have to be compelled to perform his duty toward another whom he loved as himself.

The practice of the Golden Rule is the opposite of selfishness, and no selfish man can be happy or be a true Christian.

If the Golden Rule were observed, no war would ever be fought, for the people of one nation would never go to war with the people of another whom they loved as themselves.

To the failure to observe the Golden Rule much of the unhappiness of mankind is attributable. Capital has been arrayed against labor, and labor against capitol. Strikes innumerable have been engaged in, and hatred of one class for the other has been harbored in the human breast. Violence and bloodshed have been resorted to accompanied by great loss of property. Great fortunes have been accumulated which usually is a curse father than a blessing to those who possess them. As a result of the violation of this rule, great masess of the people have been deprived of the necessities of life. Church and benevolent institutions have not been supported, and, as a result, the progress of Christianity has been greatly impeded. Wars have been waged from time immemorial, and the history of the world has been written in blood. Children have thereby been made orphans and wives widows. Innumerable tears have flowed, hearts have been made to ache and untold suffering endured. Vast fortunes have been worse than squandered; all as a result of a failure to observe the Golden Rule.

If, on the contrary, the Golden Rule were universally observed what a happy world we would have. Strikes would be a thing of the past. Employees would be content with reasonable wages and would render faithful service, and would receive reasonable compensation for their service. Poverty would well nigh disappear from the walks of life. Wars would be a thing of the past. Domestic servants would be faithful to their masters, and their masters would deal justly with their servants, and contentment and happiness would characterize their association together.

God speed the time this happy day will dawn upon us. The prize to be won is so great that we should never give up the struggle to attain it. Day by day, week by week, month by month, and year by year we should continue our efforts until we are able to make it our daily practice. We should begin with our children, and it should be instilled into them from their early infancy. It should be taught as a part of our common school education.

IS GOD THE FATHER OF ALL MEN?

By Rev. John W. Ramsey

Part II

It should be kept in mind constantly that the answer to the question of the caption of these articles is not to be determined by philosophical preconceptions of men or sentimental preferences of that which commends itself to men as a beautiful theory of God; but let it be distinctly understood that the answer is to be found in a reasonable and sensible exegesis of the words of Jesus and the teachings of the epistles. So, the whole subject resolves itself into the question, What does Jesus say, and what do the epistles teach, concerning the subject of the Fatherhood of God? These articles have no interest in or concern for the modern trend of the opinions of men toward sentimental conceptions of God and his relations to men, but are devoted to an earnest effort to ascertain the truth as it is in Jesus and the teachings of his apostles. Stripped, then, of all sentimentalism, the question is Does Jesus teach that God is the Father of all men? and do his apostles teach the same doctrine?

The Sermon On the Mount

In my original article and in the first part of this article, I have proved beyond all reasonable doubt that the Sermon on the Mount was not addressed to the multitude, but to the disciples only; therefore, in the sixteen references of Jesus in that sermon to God as Father, he is talking to his disciples. Besides these sixteen instances, there are five or six others in the three synoptics, a total of twenty-one or twenty-two. In none of them, as I have previously shown, does Jesus teach that God is the Father of all men; but, in the first place, it will be ascertained that Jesus distinctly stated that he was addressing his disciples, and spoke to them of God as "your Father." Secondly, both context and the connection afford distinct evidence that he spoke of God not as the Father of all men, but of a certain kind of men. The only remaining instance of Jesus' referring to God as Father is in John 8:42, when, in speaking to certain Jews, he said: "If God were your Father, ye would love me." Inversely, "Ye do not love me, therefore God is not your Father." Here, then, are certain Jews whose Father God is not. If this were the only instance in the Bible it would be sufficient to establish my contention that God is not the Father of all men. Who, then, was the father of these Jews? Jesus answers the question: "Ye are of your father the devil." God and the devil cannot be the father of the same class of men at the same time; otherwise, there would be a dual parentage, which, of course, is unthinkable.

Who Can Call God Father

No man can call God Father except by the Spirit. Rom. 8:15, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Gal. 4:6, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Sinners have not the Spirit of God, therefore, they cannot call him Father.

The Parable of the Prodigal Son

This parable is the **locus classicus** for those who teach the doctrine of the universal Fatherhood of God; but the central and only truth taught here is that Jesus came to seek and save the lost and for this purpose he was associating with publicans and sinners, for which the Pharisees criticised him. This parable was the reply of Jesus to the criticism of the Pharisees, and in justification of himself for his association with publicans and sinners. The same truth is taught in the first two of this group of three parables—the lost sheep and the lost coin. If we are to infer from the third of this group that God is the Universal Father, then we may just as legitimately infer from the second parable of the group the essential Womanhood of God and the essential coinhood of man. The central truth of those parables might have been illustrated just as easily by the story of a wife deserting her husband and later returning in penitence and being graciously received back by her husband; but we should not, therefore, conclude that husbandhood is the final idea of God, or that wifehood is the final idea of man—**yet such a conclusion would be just as logical as to infer from these three parables that God is the Father of all men.**

The Essential Element of Fatherhood

The essential element of fatherhood is the fact of procreation. Nothing short of this act and fact can possibly constitute fatherhood, taking the word either in its natural or spiritual sense. In his conversation with Nicodemus, Jesus said: "Except a man be born again, he cannot enter the kingdom of God." The Greek word here translated "born again," according to Thayer's Lexicon, properly means to beget. Accordingly, we read in Pet. 1:3, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope"; and in 1 Cor. 4:15, Paul says: "For in Christ Jesus I have begotten you through the gospel." Then we read in 1 John 5:1: "Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat, loveth him also that is begotten of him." Here is something deeper than mere ethical likeness to God—it is the divine impartation of spiritual life; and God is the Father of those only who have spiritual life, because without **procreation there can be no fatherhood. Sinners have not been begotten of God; therefore, God is not their Father.**

Appellations

The resulting products of the essential element of the Fatherhood of God are called in the Bible sons, daughters, and children. 2 Cor. 6:17,18, "Wherefore come out from them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Rom. 8:14, "For as many as are led by the Spirit of God, they are the sons of God." (1). Syllogism: Sons of God are led by the Spirit of God; Sinners are not led by the Spirit of God; therefore, sinners are not the sons of God. (2). Syllogism: God is the Father of those led by his Spirit; Sinners are not led by his Spirit; therefore, God is not the Father of Sinners. Rom. 8-16: "The Spirit of God beareth witness with our sprit, that we are the children of God." Phil. 2:15, "That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation." 1 John 3:1, "Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God." Paul expressly declares that sinners are not the children of God, and if not children, God is not their Father. Rom. 9:8, "They which are the children of the flesh, these are not the children of God. Also in 1 John 3:10, "In this the children of God are manifest, and the children of the devil."

The Lord's Prayer

One day, when Jesus himself was praying, one of his disciples, according to Luke, said: "Lord, teach us how to pray, and he said unto them (Luke 11:1,2), 'When ye pray, say Our Father, etc.'" Beyond all doubt, according to Luke, Jesus was teaching only his disciples to pray. The question of the presence of the multitudes is not involved on this particular occasion. The Lord's Prayer is also a part of the Sermon on the Mount, which is another proof that that discourse was given only to his disciples, and not the multitudes. As has been proved, God is not the Father of sinners; therefore, sinners have no right to pray the Lord's Prayer, and say, "Our Father." The only prayer a sinner has the right to pray is the prayer of the publican: "God be merciful to me a sinner."

Implications

Several exceedingly dangerous and hurtful implications may be drawn from the doctrine of the universal Fatherhood of God, as follows:

1. It renders the sacrificial death of Jesus needless. Jesus died that sinners might become the children of God; but if God is already their

Father by creation or otherwise, Jesus died a needless death on the cross.

2. It destroys all incentive to missionary work. If God is the Father of all men, and all men are his children, as they must be if he is their Father, then, close the doors to the mission fields, keep your missionary money in your pocket, and recall all missionaries. Indeed, the vocation of the preacher is gone, because "God is in his heaven and all's right with the world!"

3. To the depraved and vicious it gives a feeling of security and license. It relieves them of the most salutary constituent of the normal moral nature, the sense of the fear of God. Hearing this doctrine universally proclaimed as if it were the theological axiom underlying all truth, bad men, impenitent men, say, "If this be true, if God is the Father of all men, then we are as well off as others," and so they continue in sin.

4. To the righteous, the doctrine has a tendency to cheapen the highest thing. They would be tempted to say: '"If God is the Father of all men, then we are no better off than others. After all our struggles, sacrifices and sufferings, we are no more to God and he is no more to us than those who live in ease and know nothing of sacrifice. So, then, let us eat, drink, and be merry; for, tomorrow we die."

Conclusion

If I have not established my contention that God is not the Father of all men, I submit that nothing can be established by the Bible; and I challenge those who hold the doctrine of the universal Father of God to point out one single passage of Scripture wherein God calls himself the Father of sinners and indicates that they are his children.

I conclude with the emphatic statement of my original article: **The conclusion of the whole matter is that the argument that God is not the Father of all men is irrefutable, and the doctrine of the universal Fatherhood of God is utterly false, and, its corallary, the universal brotherhood of man is equally untrue.. So taught Jesus and his apostles, and so reads my Bible.**

WILLIAM CONNELL

An Appreciation

By Rev. Wm. W. Woollard

William Connell, the son of William C. and Evelyn Posey Connell, was born at Bayou Fordoche, Pointe Coupee, La., December 15, 1851. He was the fourth of six children, Hugh, John P., Elizabeth, William, Jefferson and Pattie. Only two of the family survive, John P., of Corpus Christi, Texas, and Jefferson of Clarksdale, Miss. He was of Huguenot and Irish extraction, and the family carry many interesting traditions of heroic and devoted service to both church and state. After the Revolutionary War, in which William's great-grandfather had an honorable part, the family settled in Virginia, later dividing, some going to South Carolina. In 1802 they moved to Mississippi, making their home in Wilkinson County. In 1865, immediately following the civil war, they moved to Louisiana, where they lived until the family was broken up by the marriage of the children. There still stands the home of the family in Wilkinson County, a beautiful old place.

When seventeen years of age, William made his first large venture in life, going to Texas, where he lived for five years, trying the life of a lone Texas farmer. It did not suit him, so he returned to his Louisiana home. On August 19, 1880, he was married to Miss Margaret Bisland, of Houma, La., who lived only two years after the marriage. She left a beautiful babe, William, Jr., who lived to be a fine, splendid young man, the pride of his father, dying at the age of twenty-one.

Brother Connell came to Mississippi, locating in Bolivar County in 1883. Shortly thereafter he went into business with Dr. J. C. Brooks, a man of sterling integrity. Later, when the Valley railroad was built, he moved, one of the first inhabitants, to Shelby, where he lived the remainder of his days.

He was married, the second time, to Miss Lula Poitevent, of Shelby, November 5, 1890. Two children were born to them, Margarite and Thomas Jacob. The former living to be five years old, the latter two.

He joined the Methodist church in Shelby in 1893, though before then he had lived a clean examplary life. Shortly after joining the church, in a revival meeting held by Rev. W. M. McIntosh, Brother Connell had a remarkable experience of God's redeeming mercy, and from then on to the hour of his translation his life was a powerful witness to the saving grace of Jesus Christ. As a leader and one of the officers of his church, he served it most faithfully until he fell on sleep. He lived to the ripe old age of nearly eighty years, bearing with singular fidelity every interest and obligation imposed upon him, when, surrounded by his surviving family and a large host of loving friends, he passed quietly to the great majority from his beautiful home here on earth to his mansion in the skies, in the early morning of March 7, 1931. His remains were buried beneath a glorious canopy of flowers in the cemetery at Grenada, Miss., the following day.

These brief chronicles give the salient events of his notable life, but there remains to make some attempt to portray and appraise his remarkable character and personality. Few men ever lived more worthily than did he. All men loved him. He was kind and gentle. He was sincere. He was one of those rare characters, all too rare, in whom there was so little to forgive! There was in him so much, so very much, to admire! Physically not a large man; in all other respects, in his rock-ribbed integrity; in his fearless, modest courage; in his fidelity; in his beautiful idealism; in his broad mental sympathies and intellectual grasp; in his fine Christian faith he was a man of magnificent proportions. Yes, we all loved him. Old and young, black and white, good and bad, rich and poor, all knew that William Connell "had the elements so mixed in him that Nature might stand up and say to all the word, This was a man" without reproach. Now that he is gone, after his nearly eighty years of splendid living, with his bright, shining face, "as it had been the face of an angel," we shall miss him, and Shelby will be the poorer for his having gone.

Such individuals as he would constitute an ideal citizenship for a great nation, for "of such is the kingdom of heaven." A man of somewhat intensive interests, having business relations with many people of all classes, his well known probity, his sense of justice and his absolute fairness precluded any serious misunderstandings. He always gave more rather than less of what was due another. Called to be the executor of estates, his final settlements were never questioned by individual or court. Never seeking public office, he was yet occasionally appointed to serve on important commissions, which he did with fidelity and at a minimum of cost to the State. He moved along straight lines, never taking short cuts or devious ways to success. No man ever sought to inveigle him into questionable transactions. Quiet, modest, unassuming, without the cheap tinsel of gaudy pretense or the clanging cymbal of boisterous aassertiveness, he was a strong, stalwart, manly man.

He was courteous, a gentleman of cultured mind and heart. Never rude or thoughtless or tactless, he intuitively did always that which was gracious. The kindness and gentleness of his nature, with its inherent nobility, was warrant for the universal conviction that William Connell was a gentleman, to the manner born. He was wary of his intimacies, but liberal of his friendships. Enemies he had none, for his moderation disarmed all enmity. Trusting others, he rarely suffered because of his trustfulness, as people shunned to be found unworthy of his trust. All coveted his high regard. It was coin current in the realm of character. Many young men thought, and still think, of him as an ideal man; and his quiet, sincere life was an inspiration to high living, which will abide. He was a lover of the beautiful, and kept his home adorned with rare flowers and tasteful, never garish, furnishings. His family life was idylic in its simplicity and devotion. He never ceased to be a lover.

But what shall I say of his Christian character? He was not demonstrative or moved by superficial emotions. His life was as "a tide too deep for sound and foam." Yet no man held more firmly to the great basic Christian experiences. He felt them daily in his devotions and ministries. He thought much of God, and was happy in his meditations. His was a conversion, many years ago, which meant full surrender of his life to Jesus Christ. Growing out of this he lived a life of joy and peace. His deepest satisfaction was in having "a conscience void of offense toward God and toward man." A diligent reader of his Bible and other good literature, he knew the great Christian doctrines and the history of the Christian Church. He had a distinct prayer life, and his home remained to the last a Temple of God, and he its ministering priest. Known to all was his devotion to the Methodist Church, and its far-flung interests and activities. It gave him pleasure to make his liberal contributions to its benevolences. Until the last few months, when his failing health forbade, he rarely missed its stated services. Of his time and thought he gave freely. With his means he was always generous; sometimes, when need arose, he was lavish in his giving. For many years he was treasurer of the church funds, and rarely, if ever, did his church fail to meet every cent of its obligations. His unswerving loyalty was an inspiration to the entire membership. Yet it was in the consecration of his mind and heart and will to Jesus Christ that is to be found his great contribution to the Kingdom of God. When and where shall we see his like again? Upon whom will his mantle fall?

REVIVAL SERVICES IN CAPITOL STREET METHODIST CHURCH

The evangelistic campaign in Capitol Street Methodist Church conducted by Rev. H. F. Tolle, of First Methodist Church, Tampa, Fla., closed Sunday night, March 29.

Dr. Tolle reached Jackson, Wednesday, March 18, with an automobile load of orange blossoms which were given to all who attended the opening service of the meeting that night. Great crowds waited on his ministry throughout the twelve days of the meeting. Brother Tolle has a rare gift in preaching the old-time gospel with simplicity and persuasion. He wins the heart of his hearers and leads them convincingly into the presence of Jesus Christ.

Scripture reading was emphasized during the meeting; reports taken nightly show that 5250 chapters were read by those attending the services. Five boys and girls read the entire New Testament during the last seven days of the meeting and received bibles in appreciation of their achievement.

The entire membership of the church was encouraged and strengthened by the constructive ministry of Brother Tolle and Mrs. Tolle, his good wife, who assisted in services for young people and children. Thirty persons joined the church during the meeting on profession of faith. The general effects of the meeting are altogether wholesome and the cause of Christ has been greatly advanced by the splendid service of Brother Tolle.

J. A. SMITH, Pastor.

It is rumored that Mrs. Ruth Hanna McCormick, former congresswoman and recently defeated for the Senate in Illinois, is to be married to Albert Simms, former congressman from New Mexico. On a visit in New Mexico, Mrs. McCormick refused to either confirm or deny the rumor. We expect to see the announcement of the wedding soon.

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J. L. DECELL, D.D., Editor.
C. MILTON CHALMERS, Manager

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Editorial

SOUTHERN METHODISM IN CALIFORNIA

Occasionally some one says that our work in the Far West should be surrendered, or exchanged for other territory. We do not aagree. In this week's issue we are carrying an illuminating article from Dr. W. H. Nelson on our work in San Francisco. Mrs. Glide and Rev. W. J. Sims deserve the appreciation of the entire connection for their devotion to the Church and for the erection of Southern Methodism's Temple of Worship hard by the Golden Gate. This editor succeeded Brother Sims at St. Paul's, Fresno, California, and knows him to be a Christian minister of ability and great worth to our Church on the Coast. We have as capable and loyal people in the Far West as we have in any section of the Church. We rejoice in the success of the work out there and pray it may abound more and more.

BISHOP DENNY AT SHUBUTA SUNDAY

Rev. C. W. Wesley, pastor, Shubuta, Miss., announces that Bishop Collins Denny will dedicate the Andrew Chapel church on the Shubuta charge next Sunday, April 19, at 11 a. m. It will be a great occasion for the people of that section. Bishop Denny is one of the foremost preachers in America and his visit will prove an inspiration to any community. We appreciate the pastor's invitation to be present but duty calls elsewhere.

CHAPLAIN E. C. GUNN PROMOTED

Rev. Elmer C. Gunn, presiding elder of the Monroe District, for a number of years chaplain of the 31st Division of the Louisiana National Guard, has recently been promoted to Lieutenant Colonel. Brother Gunn began his military career as chaplain during the world war. He trained at Camp Zachary Taylor and went over seas in 1918 and saw duty in France for nearly a year. Returning to the United States in July, 1919, he was discharged with honor at Camp Dix, New Jersey, and for nearly three years had no military affiliation. In 1923 he was appointed chaplain of the 156th Infantry, Louisiana National Guard with rank of Captain. One month later he was transferred to the chaplaincy of the 108th Cavalry. After one year in this connection he was made chaplain of the 31st Division with the rank of Major. After seven years of efficient service as Major in the 31st Division, without suggestion on his part he was recommended for promotion and was appointed to a Lieutenant Colonelcy. He is one of the few chaplains in Army service with so high a rank. He continues as chaplain of the 31st Division.

Brother Gunn has served his country well, and continues to preach the gospel and hold up Christ at encampments and in military councils. These labors do not interfere with his devotion to his duty as a minister in the Church of God. His success in the pastorate and as a presiding elder on one of the important districts in the connection mark him as a leader of versatile gifts and complete consecration. We congratulate the Governor and the Church upon his appointment.

PERSONALS AND OTHER NOTES

Rev. W. W. Milligan is happy in his work at Shuqualak, Miss., and finds it in his heart to continue his work in behalf of his conference organ. We thank him for four subscriptions.

Rev. J. H. Grice, pastor on the Johns, Miss., charge, has our thanks for three subscriptions to the Advocate. Brother Grice is doing a faithful year's work and the outlook is hopeful.

REV. E. C. GUNN, LIEUT. COL.

Rev. P. H. Grice, the Pauline pastor of Madison, Miss., is aggressive in all the work of the church. We thank him for five subscriptions to the Advocate.

We hope that we may have a large increased circulation of the Advocate in the city of New Orleans. We thank Mrs. John D. Rumph of Rayne Memorial Church for her efforts in behalf of the Advocate.

Miss Mary Lowther, Florence, Miss., has favored us with another subscription list to the Advocate. She and her pastor, Rev. M. L. White, have our thanks for their interest in the Advocate.

Miss Virgie Fore, a member of Jefferson Street, Natchez, Miss., has our thanks for six subscriptions. Miss Fore was a useful member at Central Church, Meridian, during the editor's pastorate there.

Rev. A. Y. Brown, Golden Cross director for the North Mississippi Conference and pastor at Shannon, Miss., has our thanks for six cash subscriptions. Brother Brown has a habit of succeeding in all the work on his charge.

The Whitworth College Glee Club, Brookhaven, Miss., under the direction of Miss Catherine Jane Jordan, voice instructor, presented "The First Easter," a cantata, at Lampton Auditorium Easter Sunday afternoon at 4 o'clock.

Rev. H. E. Carter serves at Blue Mountain, Miss., but he knows where the sunshine is as well as Blue Mountain. We thank him for subscriptions recently sent in and are sure that his labors through the year will be crowned with accustomed success.

Rev. and Mrs. Rolfe Hunt, Jackson, Miss., visited in the home of their son, Rev. B. M. Hunt, at McComb, the last week in March. Dr. Hunt filled the pulpit at Centenary on the fifth Sunday in March. Large congregations heard him with profit.

The manager and editor appreciated an invitation to attend the Alexandria District Conference at Lecompte, La., April 14-15. Presiding Elder Lutz arranged an attractive invitation card for his announcements. Bishop Dobbs dedicated the Lecompte church on Wednesday morning.

Mr. J. S. McDonald, church lay leader for Drake's Chapel, on the Fannin, Miss., circuit, has our thanks for four cash subscriptions. Brother McDonald is the son of Rev. C. McDonald, who was one of the leaders of the Mississippi Conference in his day.

Judge J. H. Cook, a prominent attorney of Clarksdale, Miss., formerly United States district attorney, was killed in an automobile accident near Canton, on Saturday, March 28. He was buried at Clarksdale on Monday following with the services being conducted by his pastor, Rev. V. C. Curtis.

Rev. W. W. Perry received a class of fifteen members into the church at Rochelle, La., and two members at Selma. His work is making splendid progress at all points and we have been favored with another list of subscribers from Brother Perry, for which we thank him and his good people.

Louisiana and Mississippi Methodists will be happy to know that Bishop Warren A. Candler, after a serious illness, is now improving and they will continue to pray that he may be fully restored to his strength. One of the great leaders of Christendom he is, and can ill be spared even, for a short while, from his activities.

The Southern Baptist Convention convenes at Birmingham, Ala., on May 13. It is estimated that 5000 will be in attendance upon the three-day session, and that this is the world's largest Baptist assembly. It would be interesting to know the comparative costs of the Southern Baptist Convention meeting annually for four years and our quadrennial General Conferences.

We like the manner in which Rev. K. S. L. Cooke, pastor of New Albany circuit, refers to the Advocate in sending in a list of subscriptions. He wrote, "Please extend the following subscriptions to OUR paper for another year." The New Orleans Christian Advocate is a fellowship and its largest success will come from the spirit of cooperation.

Dr. V. C. Curtis, pastor of First Methodist Church, Clarksdale, Miss., and chairman of the Board of Christian Literature in his Conference, represented the Advocate at the Columbus, Aberdeen and Sardis District Conferences. We thank Dr. Curtis for a splendid list of cash subscriptions, and appreciate his work in behalf of the Advocate at the district conferences.

Rev. A. M. Martin, who is doing splendid work in the French Mission Field, in a letter to the office, writes: "Our work as French missionary extends about fifty miles along Bayou Lafourche. We have three small churches, three Sunday schools, and two Woman's Missionary Societies. We praise God for the many open doors for the gospel among our French fellow citizens."

Rev. W. A. Hays, presiding elder of the Hattiesburg District, writes as follows: "The Hattiesburg District Conference will be held at Broad Street, Tuesday and Wednesday, April 21-22. The opening sermon will be preached Monday evening. The brethren will be glad to know that Bishop Denny will be with us. We hope the editor of the Advocate will honor us with his presence."

Rev. Bruner M. Hunt, pastor of Centenary Church, McComb, did the preaching in a pre-Easter revival. He was assisted by Rev. M. K. Miller, Summit, Miss., who directed the music. The revival resulted in much good to the church and the city. There were forty-two accessions to the church. Brother Hunt assisted Dr. C. W. Crisler in special services at First Church, Brookhaven, during the week before Easter.

Rev. and Mrs. F. B. Ormond have been in great suspense over the critical illness of their daughter, Mrs. J. T. Anderson, who has been in Rushs' Infirmary, Meridian, Miss. for several weeks. We are glad to report that Mrs. Anderson is much improved. Brother Ormond states that his work is moving along encouragingly well on the Ellisville charge, and that they are looking forward to revival services under the leadership of Rev. J. L. Neill.

Bishop Arthur J. Moore is in a revival meeting at First Church, Shreveport. The pastor, Dr. W. Angie Smith, and his people had prepared for the services and evidences of a great revival are seen and felt by the large congregations who are attending. Bishop Moore is a great gospel preacher and we pray that hundreds will be blessed in the meeting. Dr. Smith cordially invites the brethren of the Conference to attend the services, which will continue through April 26.

Rev. H. A. Wood, the agressive pastor at Newton, Miss., is having a successful year. No interest lags in his hands and he is a pastor-evangelist who holds successful revivals in addition to his pastoral labors. We thank Brother Wood for a check for $25.50 to cover 17 subscriptions. Four having been previously sent makes his charge a total of 21. His method of securing the subscriptions was "to go after them." The personal method is successful.

Rev. Porter M. Caraway, the enterprising pastor at East End, Meridian, Miss., did the preching in a pre-Easter revival in his church, being assisted by Frank E. Dement, music director, and Lee Taylor Stokes as pianist. The revival resulted in much good and twenty-five members were received into the church on Easter Sunday morning. Brother Caraway is meeting with much success in his work in Meridian, and his people are co-operating loyally. We thank him for sending us eleven cash subscriptions.

Rev. S. B. Watkins, the genial and successful pastor at Silver City, Miss., is having a good year. We thank him for six subscriptions to the Advocate. Among the subscriptions was a renewal for Mrs. M. J. Hollingsworth, of whom he writes, "She has enjoyed reading the Advocate since she was a small girl in her father's home. She is in her ninetieth year and has enjoyed reading the Advocate since its first issues." We pray that the Advocate may be a blessing to Mrs. Hollingsworth and a help in the work at Silver City.

Grace Methodist Church, Jackson, Miss., was the scene of a surprise staged by the members of the congregation for their pastor, the Rev. C. A. Schultz, after a Holy Week worship program had been completed. Following a message given by the Rev. Mr. Schultz on "Watch By the Cross," it was announced a social period would be held. A covered table in the rear of the building contained the surprise; it was completely laden with groceries. The pastor was asked to remove the covering and met his happy surprise.

The Galloway Memorial Methodist Church of Jackson, Miss., of which Dr. L. L. Cowen is the pastor, received on Palm Sunday and Easter a total of 110 new members, which makes a total of 189 new members that have been received into this great church since Conference, giving it at present a net membership of 2,417. This church will pay its Kingdom Extension quota of $487.50 in full, in addition to maintaining its "Missionary Special" of $1,650 for the full support of Dr. James Thoroughman, their medical missionary to Changchow, China, and making a special gift of some $250 to the Methodist Orphanage. All this is over and above all regular benevolent assessments.

The Bulletin of the Southern Newspaper Publishers' Association, Chattanooga, Tenn., Mr. Cranston Williams, secretary-manager, recently said: "Dr. R. H. Bennett, president of Lander College, Greenwood, S. C., is meeting with much success and many favorable comments from publishers in syndicating his new humorous column, 'Twitterings of Timothy Twig.' He has been handling agreements direct with publishers, but it is expected that a syndicate will take over distribution soon. A leading citizen writes Dr. Bennett, 'Just a word to express my appreciation for those splendid articles you are giving us in the Sunday papers. The recent one on Zebras I thought pastor, received on Palm Sunday and Easter a total of 110 new members, which makes a total was very timely and appropriate. I find them all full of good plain truth that the common fellow can get a hold on." A prominent editor writes, "I have had in mind for several weeks writing you words of congratulation upon the 'Twitterings of Timothy Twig.' You will have a national or an international reputation if you keep up the standard that I have noted in the last two or three. I always read them with interest."

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PROTECTION AGAINST OLD AGE

John Will Ormond, a member of the Central Methodist Church, Meridian, Miss., died Thursday, April 9. He was a scion of one of the oldest and most useful families in East Mississippi. He is survived by four sisters: Mrs. H. W. Van Hook, Mrs. E. S. Douty, Mrs. Allen Goodman, Mrs. H. B. Renfrow (with whom he made his home) and one brother, J. B. Ormond. Rev. B. L. Sutherland, his pastor, conducted the last services. We extend sympathy to the sorrowing loved ones.

Miss Aneita Cole, daughter of Mr. and Mrs. J. D. Cole of Como, Miss., was married to Rev. E. F. Tucker, Tuesday morning, April 7, at 11 o'clock, in the parlor of the parsonage at Como, Rev. W. W. Hartsfield, the pastor of the Methodist Church performing the ceremony. The young couple will make their home in the parsonage at Mt. Pleasant where Bro. Tucker is pastor. Both of these young people were graduates of the State University at Oxford, the groom being received into the North Mississippi Conference on trial at the last session of the Conference held at Starkville.

Rev. J. W. York, pastor at Carrollton, Miss., is finding that his people are responding in a heroic way to the program of the church. In a letter to the office he writes, "The paper is improving. If we could remember that the rank and file of our people are not philosophers, it would help us in reaching them, for from the average class of people is where we are getting our support for every worthy cause in life." We thank Brother York for five subscriptions and wish him and his people increasing success.

SAM P. JONES

(Continued from Page 3)

and hold such immense crowds of people for solid weeks, and command their individual attention to the end. Mayors, governors, congressmen, millionaires, milkmen, and hodcarriers, were by his words alternately convulsed with laughter and suffused with tears. His stern denunciations terrified the wicked and almost drove them to despair; his pathetic speech and impassioned eloquence subdued every heart; his tender sympathy brought tears to eyes unused to weeping. He was an outstanding illustration of the profound remark that all success in this world is a crime and must be expiated. The voices of detraction and obloquy followed this man wherever he went. Wicked men impugned his motives and aspersed his character. His enemies asserted that he preached for gold and not for love of souls. His whole public life contradicts such an indictment. Like the good Bishop in Victor Hugo's masterpiece, when Sam Jones' purse was full, he went among the poor. Nothing afforded him greater pleasure than an opportunity to relieve the temporal wants of the destitute and the unfortunate; and his timely aid has often caused the widow's heart to sing for joy. A braver soul than our lamented brother never walked this earth. He feared God, but was not intimidated by men. He denounced sin in the strongest terms, whether he spoke to respectable, self-conceited sinners or to the dregs of society and did not fear the face of any man.

In all his ministrations he was prompted by an ardent, passionate love for lost men. His sympathy knew no bounds. The forlorn and abandoned drunkard never sank so low in dissipation and crime that he did not find in Sam Jones a helper and friend. The gambler, the thief, the bum, the social outcast, flocked to hear him preach a gospel which flings the inspiration of hope to every sinner in the world. His scathing denunciations frequently enraged corrupt men in official circles, and fashionable, worldly minded women were indignant, as their sensitive, cultivated ears tinged under his sarcastic speech: but under all his harsh words and his thundering anathemas, men saw a great, loving, sympathetic heart which was yearning for their recovery from sin and its awful consequences. For over a quarter of a century the name of Sam Jones has been a household word; he moved like a colossal figure across the continent, preaching and lecturing to vast multitudes of listening, admiring men and women, and kindling a new hope in many a heart. He rests from his labors and his work will follow him.

When we shall stand at last in the light of the judgment throne, we shall see a numerous company brought to God through the instrumentality of this great preacher, who have washed their robes and made them white in the blood of the lamb.

Dallas, Texas.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

JAMES HIGGINBOTHAM

Again the death angel visited our home and took from us our father, aged 67 years.

Funeral services were held at the Fanney home conducted by Rev. Ellis Smith, of Bastrop, his pastor, assisted by Rev. B. C. Taylor, of Mer Rouge. The remains were laid to rest in the Christ Church Cemetery, December 8, 1930.

Lonely the home, and sad the hour
Since our dear dad has gone;
But a brighter home than ours
In Heaven is now his own.

'Tis hard to break the tender chord,
When love has bound our heart;
'Tis hard, so hard to speak the word:
Dad, we must part.

A precious one from us has gone,
A voice we loved is still;
A place made vacant in our home
That never can be filled.

His brokenhearted daughter,
HELEN.

Rev. WILLIAM JOHN O'BRYANT, 91 years old, superannuated minister of the Methodist Episcopal Church, South, died at the home of his daughter, Mrs. J. A. Johnson, 1229 31st Avenue, Sunday, noon at 12:10 o'clock, and was buried the following afternoon, at 3 o'clock, with services held at the home in order to permit the invalid wife, Mrs. Nancy Jane Haynes O'Bryant, to be present, and with interment in Evergreen Cemetery. The deceased, who was born November 14, 1838, at Florence, Ala., and who married Miss Nancy Jane Haynes at Courtland, Panola County, Miss., November 24, 1867, celebrating with her their 62nd wedding anniversary last year, was a prominent member of the North Mississippi Methodist Conference for many years. He joined that Conference in 1873, at Grenada, and through almost 50 years of active ministry, held pastorates in the greater number of the towns of North Mississippi, where he was known for his outstanding spiritual qualities and example of a beautiful life. Twelve years ago he transferred to the Mississippi Conference when he moved to Gulfport, and the last pastorate he held was at Pass Christian. He was a member of the First Methodist Church, Gulfport, and his beneficent presence was an inspiration to those who attended this church. He was constant in his attendance until a brief time ago, when failing health made it impossible for him to go. "Brother O'Bryant," as he was known to many on the coast, participated in the various religious services here and his prayers were a feature at the services in his own church, many coming to a realization of the fine values of life through his influence. Some three weeks ago, following a fall at the steps of his home, he went to bed, not to rise again, but his condition had not seemed critical and his passing was peaceful.

The deceased was a Confederate veteran, having served during the War Between the States in the 35th Alabama regiment.

Surviving Rev. O'Bryant, besides his wife, are two daughters, two sons, twenty-three grandchildren and eighteen great grandchildren. Relatives in Gulfport are: Mrs. J. A. Johnson, with whom Rev. and Mrs. O'Bryant have made their home for 35 years. Five Methodist ministers participated in the funeral services, Rev. W. J. Ferguson of Laurel, Rev. M. L. Burton of Gulfport, Rev. Otto Porter, presiding elder of the Seashore district, Rev. H. L. Daniels of Long Beach, and Rev. Claude Jones of Biloxi. The tribute paid the memory of the deceased attested the service he rendered to the church and humanity during his almost 50 years of pastoral work.—Gulfport Herald.

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Little BILLIE REY HULL, infant son of Mr. and Mrs. T. R. Hull of Laurel, died at the home of his grandparents, Mr. and Mrs. Olen C. Hull, at Lawrence, Saturday afternoon, at 3:15, March 21, 1931. Pneumonia being the cause of his death. Drs. Jarvis and Simmons, with Mrs. Minnie Evans doing all that was humanly possible to save for the family this little babe, but in the Providence of God, the Master, who said, "Suffer little ones to come unto me," and, "of such is the kingdom of Heaven," called for him and he answered the summons. He went the way of all the earth. He cannot come back to us, but, we can go to him. Billie Rey was born in the city of Laurel, August 26, 1929. He was spared to bless the home and comfort the family for only one year, 7 months and 25 days. He leaves to mourn his going one brother, James Ernest; one sister, Gladys Evelyn, three and five years old, besides his father and mother, four grandparents, two great grandparents, a large host of other relatives and friends of the families. He was the youngest child of the fourth generation of the Hull-Reeves families. He had the distinction of being a member of the Methodist Sunday School, of the children's division. This fact being acknowledged by a beautiful wreath of flowers from this body. The funeral service was conducted by the writer of these lines. Undertaker Jno. T. Thrash in charge.

L. J. SNELGROVE.

MRS. J. R. TATUM, widow of the late John R. Tatum, of Lawrence, died at the ripe old age of 72 years. Mary Marjorie Risher Tatum was born November 1, 1858, in Jasper County. She was one of five children, four girls and one boy, the youngest child, all of whom have preceded her to the great beyond, except one brother, John Monroe Risher, of Hero community, or Hopewell Church. She was baptized in infancy and joined the Hopewell Methodist Church in early childhood. She was married to John Robert Tatum, January 18, 1883, by Rev. Gabriel Hawkins. To this union were born five children: Mary Tatum Hull of Lawrence, Ernest Walter Tatum, deceased; Eugene William Tatum, deceased; Mrs. Annie Floyd Lamb of Laurel, and Vivian Grace Tatum, deceased. Her husband, John Robert Tatum, was called on to his reward April 9, 1925. She read the New Orleans Advocate form early childhood. She was called to her eternal reward on March 1, 1931, being 72 years, 4 months old. The writer of these lines, assisted by Rev. H. A. Wood of Newton, and P. L. Blackwell, conducted the funeral in the home of her daughter, Mrs. May E. Hull of Lawrence, at 3 p. m., March 2.

L. J. SNELGROVE.

MEETING OF GALLOWAY MEMORIAL COMMISSION

The Galloway Memorial Commission met March 27 in Jackson, Miss. The members present were: M. L. Burton, J. G. McGowan, W. H. Watkins, Joseph A. Smith and D. M. Key.

On account of the discouraging economic conditions which obtain throughout the country, the commission decided to delay its plans for procuring funds with which to create a fitting memorial to Bishop Charles Betts Galloway. Another meeting of the commission will be held in May looking toward more mature plans for carrying out the will of the Mississippi and North Mississippi Conferences relative to creating this memorial. It will probably be several months before the campaign for funds is launched.

Charles Betts Galloway, bishop of the Methodist Church, South, and pioneer in the political and social development in the State of Mississippi, is one of the State's most illustrious and best loved sons. He was great in mind, great in moral character, great in personal magnetism and courtly manner, great as an orator and preacher of righteousness, great as a civic and social reformer and great as a statesman and prophet of a new order. He has thousands of friends and admirers throughout the State who deeply appreciate his great contribution to the welfare and progress of Mississippi.

J. A. SMITH, Secty.

Meyer the Hatter
116 St. Charles Street

WOMEN OFTEN PAY A DOUBLE PENALTY for wearing this gag of unselfishness or silly pride. Profuse or suppressed menstruation should never be considered necessary. Painful periods are Nature's warning that something is wrong and needs immediate attention. Failure to heed and correct the first painful symptoms usually leads to chronic conditions with sometimes fearful consequences. **Dr. Pierce's Favorite Prescription** is for women's own peculiar ailments and can be obtained at any drug store. Every package contains a Symptom Blank. Fill out the Blank and mail it to Dr. Pierce's Clinic, Buffalo, N. Y. for FREE medical advice. Send 10c if you want a trial package.

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All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Fayette, Miss.

A missionary lesson of inspirational value was impressed upon the members of First Methodist Missionary Society by means of an interesting playlet entitled "Voice Inspires a Sermon," presented Tuesday afternoon.

The cast included Mrs. Olen Dowdie, Mrs. Kennon, a lady of leisure; Mrs. George Dowdle, Mrs. Brendla, a friend; Mrs. A. Butera, Mrs. Carlysle, a saleslady; Mrs. R. E. Savage, Mrs. Cardwell, Missionary Voice agent; Mrs. Englebert, Mrs. Feaster, a saleslady; Mrs. Swanzy, Celeste, the maid. Setting, Mrs. Kennon's living room.

The playlet was well rendered and conveyed very adroitly the power of will and application.

The occasion was the regular missionary program meeting of the society, the theme for the "Missionary Aim and Message for the New Day." The theme was discussed by Mesdames Battle Bell, E. B. Broome and S. L. Hollingsworth.

Rev. J. W. Ward led the devotional, using the story of the Prodigal Son to make plain the Fatherhood of God.

Mrs. H. A. Cox, the president, presided. Special musical feature was a vocal solo by Miss Becky Crawford, with Miss Stratton as accompanist, both talented students from M. S. C. W.

The playlet brought the afternoon to a close.

REPORT OF WORK DONE IN THE AUXILIARY AT LULA, MISS.

The Methodist Woman's Missionary Society has just completed the most successful quarter's work in the history of its organization. With thirty-five members dedicated to the advancement of His Kingdom, much has been accomplished for His glory. This first quarter has been filled with good things—the sick, the stranger, the needy have been looked after in His name. The finances have been an honor to him, the spiritual interest has deepened as shown by the number taking Bible and Mission study books. The splendid way in which the membership has stood back of the president and her staff has shown the spirit of co-operation and fellowship.

The excellent guiding, uplifting influence of our president, Mrs. H. T. Gaines, has crowned this quarter with success. Who can tell the value of such splendid meetings as we have had this year? How many weak hands and faint hearts have been strengthened to carry on the work of the Master?

MRS. GEO. W. MORGAN,
Publicity Superintendent.

METHODIST ZONE MEETING IS HELD AT CATCHINGS

Zone One of the Methodist Missionary Societies met at Catchings, Friday afternoon, February 20, at 2 p. m.

The meeting was called to order by Mrs. W. T. Hegman, district secretary, who introduced our new Zone leader, Mrs. J. M. Bankston, of Anguilla.

Opening song 211, "Just as I Am." Welcome address by Mrs. T. D. Boykin. Response by Mrs. W. B. Crockett of Anguilla for the visiting societies. Roll Call with sixty present: Rolling Fork, 16; Anguilla, 15; Catchings, 21; Visitors, 8. Minutes of last meeting were read and approved. Devotional was led by Dr. J. O. Ware of Anguilla, scripture taken from Psalm 46.

The following interesting program was rendered:

Address, "Steadfastness," by Mrs. J. M. Bankston.

A poem, "Don't Quit," by Miss Louise Law of Anguilla.

"How to Make the Pledge in Hard Times and If I Refuse," by Mrs. Tom Fields.

Message from District Secretary: "Importance of Officers Knowing Their Duties," Mrs. W. T. Hegman.

Song, "Face to Face," by Mrs. T. D. Boykin, Catchings.

Presentation of the Missionary Voice, by Mrs. J. O. Ware of Anguilla.

"How Women of Other Lands Observe World's Day of Prayer," by Mrs. Frank B. Sharbrough, Rolling Fork.

Prayer, "That This Group of People Join in World's Day of Prayer." by Rev. J. A. Moore, Rolling Fork.

Impromptu speech by Mrs. Gibson of Kemper County, urging our women to uphold the Missionary work at all times.

A vote was unanimously taken to dispense with refreshments at all our zone meetings until notice is given to the contrary, and a suggestion made that the money which was to have been spent for refreshments be given for Missionary work instead.

Closing prayer by Mrs. Wells of Anguilla.

A delicious salad course was served by the Catchings ladies during the social hour.

FAYETTE MISSIONARY SOCIETY GIVES PAGEANT

On Sunday night, February 22, the Woman's Missionary Society of the Fayette Methodist Church sponsored a pageant based on the third chapter of the Mission study book, "Methodism and Kingdom Extension." Flags of other nations with the conquest flag raised high formed the decoration.

The first half of the program was given over to the production of character pictures as found in the book, who appeared as the reader gave a sketch of their missionary work. The latter part of program was based on the third chapter representing the different nations making an appeal to Southern Methodism in America to hear the cry of those who need the

(Continued on Page 15)

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(Bishop) Arthur J. Moore, Chairman, General Conference Commission on Spiritual Life.

[This book has the approval of the General Conference Commission on Spiritual Life]

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MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE NOTES

The series of Standard Training Schools for this year have been the best in their spirit and attitude of any series of schools we have ever held. The money was easier to raise and the folks who attended were more earnest in their work.

In the case of the Vicksburg school there was a marked increase in the attendance. This was made possible by the co-operation of the Tallulah, La., Methodist church. Brother Giles and his people were faithful in their attendance and added much to the life of the school by their participation. Twelve of them received credit.

Many of the workers who had the responsibility for carrying on the work participated in this series of schools. Several of these had never taken courses before. This made all of us feel happy about the future.

We are anxious for every Sunday school in the Conference to have a part in the celebration of Sunday School Day. We trust that there will be no school that does not give some kind of a program emphasizing Christian education to the people. Your Board stands in need of your aid in this matter and we can only appeal to those who know and love the work.

If there are two or three young women in the bounds of the Conference that would enjoy special training in camp life I have the opportunity of recommending them so that they can get half their expenses paid. Any who are interested may write to me immediately.

I wish to call attention again to the necessity of letting us know your plans about the Cokesbury work for the summer. Please do not delay this too long.

Pray for the work and workers.

Yours in Him,
JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

We are in the midst of a training school at Ruleville. The attendance is good and the interest very fine. This is the seventh school for this church and the influence of trained leaders can be seen very easily. People are in attendance from Drew, Doddsville and Ruleville. The course, "The Church and Its Work," is being taught by Rev. A. T. Clanton, "Adolescent Psychology" by Mrs. P. T. Stone, of Montgomery, Ala., and the Bible by the writer.

* * *

A training school is planned for Cleveland, April 26 to May 1. The following courses will be offered there: "Pupil Study," taught by Miss Vaginia Thomas; "Principles of Teaching," taught by Rev. J. E. Stephens school will be for all that area of the Greenville District. The presiding elder, Dr. E. Nash Broyles, and the pastors of this area are working hard for a large school and we feel sure that we will have a fine attendance in this school.

* * *

Miss Mary Skinner, director of the Children's Division of the whole church, will be with us for institutes and conferences April 19-21. The first institute will be at West Point, Sunday, April 19, 2 p. m. On Monday, the 20th, we will have an institute at Amory, beginning at 10 a. m. This will be an all-day conference. The Epworth Leaguers of the Aberdeen District will meet with us there. Monday night we will meet with the workers at Tupelo. Tuesday we will have a conference at Corinth, beginning at 1:30 p. m. This will be for the workers of the Corinth District, including the Epworth Leaguers. The meeting at Amory on Monday is for all the workers of the Aberdeen District. We expect to have large attendance for these meetings. Miss Skinner is one of our outstanding leaders and will be a blessing to our conference. Rev. W. L. Robinson will be with us at Amory and Tupelo and Corinth.

* * *

Now is the time to plan your Daily Vacation Church School. If you need help in this matter write to us or to Miss Vaginia Thomas, Grenada, Miss.

* * * *

Make your plans to attend the Conference Standard Training School at Grenada, June 8 to 13. List of courses and instructors will be published soon.

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LOUISIANA CONFERENCE

Dear Young People: Our time the past few weeks has been so full of interesting experiences. We are sorry that we cannot report them all to you. The Easter observances among our young people throughout the Conference were varied and well attended. Many report Sunrise services, others special cantatas, pageants, worship programs, etc. Several Union meetings were held. I had the pleasure of attending the Ever-ready Union at Ruston District, where several other conference officers and guests from neighboring districts chose to visit. The attendance from chapters in the union was good. Enthusiasm for the summer assemblies is already running high throughout every gathering of our young people.

The Christian Education Conference held in Alexandria was well attended. We were so delighted with the presence of our young people's secretary from Nashville, Dr. Walter Towner. His presentation of our new program in the young people's division was eagerly received. A large delegation attended this division of the conference. Miss Sadie Mae Wilson, of the department of missions at Nashville, also spoke to this group. Elsewhere in the Advocate will appear a report of the conference in full.

Splendid reports are still coming in on the observance of Anniversary Day. Mrs. R. F. Douglas of Gilliam wrote such an interesting letter, giving in detail the program they presented and enclosing a picture of the Leaguers attired in the vestments they made especially for the occasion. Reverend Mr. Wier of Winnfield boosted the pageant presented by his Leaguers.

While in Monroe last week I secured a list of Anniversary offerings sent in to date. For your information I am giving you the churches that had remitted by April 6. Possibly your treasurer has failed to send yours in, or you are waiting until a later date to observe the day. Only forty-eight churches are in the list and we expect many more to report to us. Because of lack of space I am not listing the amount of the offering. With the exception of a few, most of them decreased over that of last year, but there is a wider observance and that is gratifying.

Offerings have come from Jones, McDonoghville, Gordon Avenue, St. Marks (N. O.), Plain Dealing, Springhill, La. Avenue (N.O.), Minden, Standard, Rayne (N. O.), Bossier City, Cotton Valley, Zwolle, Lake Charles, Sibley, Lafayette, Jonesboro, Many, Bastrop, First Church Monroe, Colfax, Montgomery, West Monroe, Mangum Shreveport, Mooringsport, Glenmora, Keithville, Delhi, Carrollton Avenue (N. O.), Ferriday, DeRidder, Haynesville, Gilliam, Collinston, Lake Providence, Greenwood, Algiers, Gueydan, Tallulah, White's Chapel, Pineville, Hammond, Downsville, Houma, Mansfield and Amite.

I am tempted to list all churches that have not given us any information at all concerning their plans for Anniversary Day, but, of course, I won't do that. We want you to present the day to your congregation and recognize the great work the youth of our church is promoting. A late date is certainly better than none at all. With our crowded programs it is sometimes difficult to use the time set by the Conference, but that should not cause us to omit the observance altogether.

In a few days your League president, pastor, or Sunday school superintendent will receive the large wall poster advertising the assemblies. Please see that this poster is given an important place in your church. Detailed information concerning the programs will be given through the Christian Education Bulletin and programs will be mailed to each church at a later date. Won't you consider, now, the importance of sending your best young people's leadership to each assembly? It is very necessary to the success of your own church school. We are planning a beneficial program of training, but it will not be successful unless your young people are there to receive it. Make every sacrifice to have them there. You will profit by it.

Sincerely your co-worker,
ELIZABETH LANGFORD,
Young People's Secretary.

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NORTH MISSISSIPPI CONFERENCE

During the month of May we want to give a lot of our thought to Missions. This should be pay-up month with us. During this month we should finish paying out on our pledge for missions. No more important subject will be brought before your league than the subject of missions, so we hope you will consider the matter seriously. This is one of the great challenges that is coming to the church today. It is one of the greatest opportunities that has ever been given to the church. The doors of opportunity in the mission fields are wide open to us and the people are crying for our help. Will the church measure up to this challenging opportunity? What will your own local church do about it?

We would suggest that you have at least one good missionary program in your league during the month of May. Try to make it the outstanding program of the month. Ask those who are on the program to prepare their parts well and have all of your young people present when you give this program. Then ask every Leaguer to do his part in helping to raise your pledge for missions in full.

You might write the Publishing House and ask them to send you some tracts on the subject of missions. They will be glad to furnish you with these tracts and you can distribute them

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to your Leaguers. This information ought to help you in creating more interest in missions among your young people. We certainly do not want the interest in missions to perish for lack of knowledge concerning this great cause.

The time for our assembly will soon be here. The time will be June 15-19. We believe this is going to be the best assembly we have ever had. It should be because of the splendid assemblies which we have had in the past. You will want to atend this assembly. We would like to have every League and Sunday school represented and also the young people's missionary societies.

One good arguing point for our assembly is the fact that those who come one time want to come again. The young people have such a good time they want to come back again. It is a real opportunity for a young person to go to the assembly and meet other young people from all over the North Mississippi Conference. This is a great fellowship and it means a lot to our young people.

The faculty we have at the assembly is another point in our favor. Great care is exercised in selecting the faculty. The members of this faculty understand young people and they are in sympathy with them. The members of the faculty are also well prepared to teach the courses assigned them.

You can't afford to miss the assembly this year. Begin now to make your plans to be with us. Be sure and see that your church is represented.

Yours sincerely,

WM. L. ROBINSON.

SAUTHEASTERN GROUP, HATTIESBURG DISTRICT

The Southeastern group meeting of the Hattiesburg District, Mississippi Conference, held its first session in Richton, Miss., on March 26, 1931. The meeting was called to order by Rev. W. A. Terry, the president of the group. H. C. Castle of Lucedale led the devotions. "All Hail the Power" and "Jesus Calls Us" was sung. W. T. Griffin of Bonhomie led in prayer. H. C. Castle read the first Psalm and commented on portions of it. "There is a Fountain" was sung.

The following members of the group answered the roll call: W. T. Griffin of Bonhomie, A. J. Beasley of Eucutta, L. L. Roberts of Court Street, Hattiesburg, J. W. Loudenslager of Lucedale, Andrew J. Boyles of New Augusta, R. A. Allums of Petal, J. D. Ellis of Purvis, W. A. Terry of Richton, and the following members of the group were absent because of sickness: F. B. Ormond of Ellisville, and T. H. King of Heidelberg. The following clergymen were visitors: W. A. Hays, presiding elder of the district; R. H. Clegg, of Broad Street Church, Hattiesburg, and J. C. Ellis of New Augusta. There were also a large number of laymen present at the program, and enjoyed the day.

R. A. Allums of Petal brought a message to the group on "The Pastor As His Own Evangelist," reading from Ezekiel and Timothy as a starting point. His comments were helpful.

At the 11 o'clock hour L. L. Roberts of Court Street, Hattiesburg, preached a stirring sermon on "Soul Winning," reading the first chapter of St. John and other passages on the subject.

At the noon hour a very delicious luncheon was served to all present in the church by the Methodist ladies of Richton.

Before the afternoon exercises, H. C. Castle and W. A. Hays were called away on account of sickness.

The devotions in the afternoon was conducted by A. J. Beasley of Eucutta. The following songs were sung: "More About Jesus" and "Whiter Than Snow." The Rev. Mr. Beasley then led in prayer, read some verses from the Gospels and commented on the subject of "Being Alone With Jesus." "Take Time To Be Holy" was then sung and J. C. Ellis of New Augusta led in a special prayer for the sick of the group.

R. H. Clegg of Broad Street, Hattiesburg, brought a message to the group on "How To Bring Men to God." W. A. Terry of Richton then followed with a short message on the same subject.

A special collection was then taken by the president of the group for the expenses of the work of the group, and $1.15 was received and turned over to the secretary and treasurer of the group.

The group voted to go to Boyles' Chapel on the Eucutta charge June 25, 1931, for the second meeting of the year.

Then J. D. Ellis of Purvis discussed in a helpful way, "Kingdom Extension and Its Importance."

L. L. Roberts of Court Street, Hattiesburg, led in a round-table discussion, in which the work of Kingdom Extension and the New Orleans Advocate causes were stressed, hearing reports from the charges in the group.

Mrs. Shannon of Richton on being asked spoke a few words on Missions and the relation of the work of the Womans' Missionary Soicety with that of the church proper.

Resolutions of appreciation for the intertainment on the part of the people of Richton were adopted, and J. W. Loudenslager of Leakesville dismissed with prayer.

ANDREW J. BOYLES, Sec.

FROM WISNER, LA.

Dear Dr. Decell: Just a few words for our Advocate readers concerning the Wisner charge. I was appointed to Wisner in February, to succeed Bro. O. L. Tucker. Our stay in Wisner, so far, has been a pleasant one indeed. We have been royally received. The people have been very cordial. Last Wednesday evening, we were invited to appear at the Sunday school building, at 6:30. A wonderful banquet had been prepared. This was a delightful occasion.

Our pre-Easter revival services are heing well attended. Interest is high. The service for Easter Sunday was a union service in the Methodist church. The Baptist pastor delivered the message.

The attendance to regular services is increasing. The response toward our Mission Special has been good, but not as great as we would like.

Fraternally,

C. B. WHITE, P. C.

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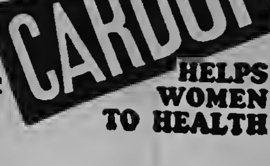
"I used to have severe headaches each month," writes Mrs. Henry Heape, of 248 Lincoln St., Savannah, Ga. "I suffered a great deal. The pain in my head seemed to run down the back of my neck. I felt like I was drawing back. I would get very nauseated and have chills. I would have to go to bed. My mother and my mother-in-law both had taken Cardui, and I knew it was good. I bought a bottle, and after I began taking it I felt stronger. I kept on taking Cardui, for I found that by doing so I could avoid the headaches. I have taken about eight bottles of Cardui."



HELPS
WOMEN
TO HEALTH

78-8

SUPREME COURT DECISION

Decision of the Supreme Court of the United States reversing the decision of Judge Clark on the validity of the Eighteenth Amendment occasioned no surprise in temperance circles, says Dr. Ernest H. Cherrington, general secretary of the World League Against Alcoholism.

"The Supreme Court pronouncement," Dr. Cherrington continued, "is strictly in line with all previous pronouncements by that tribunal. From the first the Supreme Court has held to the validity of the amendment and of laws enacted in pursuance of the amendment. There has never been a grain of comfort for the foes of prohibition in any Supreme Court decision.

"The principle of national constitutional prohibition is firmly implanted in our government. There is no loophole, no legal evasion, no juggling of the meaning of the amendment, which was designed to prohibit the beverage alcohol traffic.

"If those who oppose prohibition and who assert that they believe it is wrong in principle or impossible of enforcement wish to get rid of it, the way is clear. That way is the repeal of the amendment by the submission and ratification of a contra amendment. If they can muster sufficient strength in Congress to submit a repealer, and then persuade the requisite number of States to ratify that repealer, they would succeed in abolishing constitutional prohibition.

"Seeing the apparent hopelessness of such a course, they have hoped against hope that at this late day they might find a vulnerable point of legal attack heretofore unsuspected by the courts that have passed upon the regularity and validity of the amendment and the national laws supporting it.

"This decision, of course, will not stop the wets in their efforts to get rid of prohibition or to make it of no effect, through court decisions, adverse legislation, the destruction of enforcement efforts and every other possible means. It may be that, after years of unsuccessful efforts on their part, they may accept prohibition as a fact."

W. C. T. U.

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NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Second Round

Longview and Sessums, at Sessums, preaching and Q. C., Apr. 18, a. m.
High Point Ct., at White Hall, preaching and Q. C., Apr. 19, a. m.
Louisville, preaching and Q. C., Apr. 19, p.m.
Columbus, First Church, preaching and Q. C., Apr. 22, p. m.
Mashulaville Ct., at New Hope, preaching and Q. C., Apr. 26, a. m.
Ethel Ct., at Chapel Hill, preaching and Q. C., May 2, a. m.
Chester Ct., at Nebo, preaching and Q. C., May 3, a. m.
Sturgis Ct., at Big Creek, preaching and Q. C., May 10, a. m.

W. N. DUNCAN, P. E.

Greenville District—Second Round

Rosedale and Benoit, at Benoit, Apr. 19, a.m.; Q. C., Apr. 29, p.m.
Lula and Dundee, at Lula, preaching and Q. C., Apr. 19, p. m.
Dubbs and Evansville, at Evansville, Apr. 26, a. m.; Q. C., afternoon.
Tunica, preaching and Q. C., Apr. 26, p. m.
Gunnison and Hillhouse, at Hillhouse, May 3, a. m.; Q. C., p. m.
Merigold and Sherard, at Sherard. preaching and Q. C., May 3, p.m.
Shelby, May 10, a.m.; Q. C., p.m.
Shaw and Litton, at Shaw, preaching and Q. C., May 10, p.m.
District Conference, at Tunica, May 7-8.

E. NASH BROYLES, P. E.

LOUISIANA CONFERENCE

Alexandria District—Second Round

Marksville, at White's Chapel, Apr. 19, a. m.
Pineville, Apr. 19, p. m.
Natchitoches, Apr. 26. a. m.
Montrose, Apr. 26, p. m.
Elizabeth, at Hopewell, May 3, a. m.
Glenmora, May 3, p m.
Alexandria, Q. C., May 4.
Boyce, Q. C., May 6.
Lecompte, at Chaneyville, May 10, a.m.
Bunkie, May 10, p. m.
Eunice, at Petreville, May 17, a. m.
Opelousas, May 17, p. m.
Colfax, May 24, a. m.
Melder, May 24, p.m.
Holloway, May 31, a. m.
Alexandria, May 31, p. m.
District-Wide Training Week, June 7 to 14.

Bring your quarterly conference record book to the District Conference. Report on your Voluntary Kingdom Extension Offering. Put emphasis on the Advocate campaign. Follow the whole program of the church at the time, on time and every time.

ALBERT S. LUTZ, P. E.

Baton Rouge District—Second Round

Natalbany, at Natalbany, Apr. 19, 11 a.m.; 2:30 p.m.
Amite, Apr. 19, 7:30 p m.; Apr. 20, 7:30 p. m.
Istrouma, Apr. 24, 7:30 p. m.; preaching, May 24, 7:30 p. m.
St. Francisville, at New Hope, Apr. 26, 11 a. m.; 1:30 p. m.
First Church, B. R., Apr. 26, 7:30 p. m.; Apr. 27, 7:30 p.m.
Washington, at Angie, May 3, 11 a. m.; 1:30 p. m.
Bogalusa, May 3, 7:30 p. m.; May 4, 7:30 p .m.
Baker, at Doorford, May 9, 11 a.m., 1:30 p. m.; May 10, 11 a. m.
Hammond, May 10, 7:30 p. m.; May 11, 7:30 p. m.
Pearl River, at Sun, May 17, 11 a. m., 1:30 p. m.
Franklinton, May 17, 7:30 p. m.; May 18, 7:30 p. m.
Clinton, at Clinton, May 24, 11 a. m., 2:30 p. m.
Jackson, at Jackson, May 31, 11 a. m., 2:30 p. m.
Zachary and Slaughter, at Zachary, May 31, 7:30 p. m.
District Conference at Bluff Creek Camp Ground, June 4-5.

L. W. CAIN, P. E.

Lake Charles Dist.—Second Round

Acadia Ct., at Iota, Apr. 19, a. m.
Lafayette, Apr. 19, p. m.
Vinton, Apr. 26, a. m.
Sulphur, Apr. 26, p. m.
Hornbeck Ct., at Peason, May 3, a.m. and p.m.
Leesville, May 10, a. m. and p. m.
Abbeville, May 17, a. m.
New Iberia, May 17, p. m.

District Conference, April 21 and 22, at First Church, Lake Charles, opening Tuesday, the 21st, at 10 a. m.

J. W. LEE, P. E.

Minden District—Second Round

Jena, at Jena, Apr. 19, a. m.; Q. C., 2:30 p. m.
Trout and Good Pine, at Good Pine, Apr. 19, p. m.
Sicily Island, at Sicily Island, Apr. 26, a. m.; Q. C., 2:30 p. m.
Ferriday, Apr. 26, p. m.
Plain Dealing, at Alden Bridge, May 3, a. m.; Q. C., 2 p .m.
Jonesville, at Jonesville, May 10, a. m.; Q. C., 2 p. m.
Winfield, May 17, a. m.; Q. C., 2 p. m.
Campti, at Davis Springs, May 24, a. m.; Q. C., 2 p.m.
Coushatta, May 24, p. m.

The District Conference will be held at Minden, April 23 and 24.

At 10:30, April 23, there will be preaching and the sacrament of the Lord's Supper.

Let all be there for the first service. Come praying and expecting the Lord's blessings upon us.

W. R. HARVELL, P. E.

Monroe Dist.—Second Round

Sterlington, Apr. 19; 11 a.m.
Columbia, at Columbia, Apr. 19, 7:30 p.m.; Q. C., 4 p.m.
Wisner, at Crowville, Apr. 22, 7:30 p.m.
Bonita, at Bartholomew, Apr. 26, 11 a.m.
Mer Rouge, at Collinston, Apr. 26, 7:30 p.m.; Q. C., 4 p.m.
Gorden Ave., Apr. 29, 7:30 p.m.
Lake Providence, May 3, 11 a.m.
Tallulah, May 3, 7:30 p.m.
Winnsboro, May 10, 11 a.m.
Waterproof, at St. Joseph, May 17, 11 a.m.; Q. C., 2 p.m.
Newellton, May 17, 7:30 p.m.
Pioneer, at Floyd, May 24, 11 a.m.
Oak Grove, at Epps, May 24, 7:30 p.m.
Bastrop, May 31, 11 a.m.
Fairbanks, at Fairbanks, May 31, 7:30 p.m.
Monroe, First Church, June 3, 7:30 p.m.

The District Conference will meet at Tallulah at 10 a.m., Thursday, April 16. The opening sermon will be preached by Rev. R. R. Branton, our pastor at Newellton. The sessions of the conference will continue through Thursday and until noon on Friday, the 17th. A large attendance is expected.

ELMER C. GUNN, P. E.

New Orleans District—Second Round

Felicity, Apr. 19, a. m.; Apr. 22.
St. Mark's Apr. 19, p.m.
Morgan City, Apr. 26.
Covington, at Fitzgerald, May 3, a.m.
Slidell, May 3, p. m.
Louisiana Ave., May 10, a.m.; May 27.
McDonoghville, May 10, p. m.; May 4.
First Church, May 17, a. m.; May 6.
Second Church, May 17, p.m.; May 20.
Rayne Memorial, May 24, a. m.; May 5.
Epworth, May 24, p. m.; Apr. 6.
Carrollton Ave., May 31, a. m.; Apr. 15.

The District Conference will be held at Morgan City on April 28-29.

W. L. DOSS, JR., P. E.

Ruston District—Second Round

Simsboro, at Antioch, Apr. 18, 11 a. m.; Q. C. 2 p. m.
Bernice at Alabama, Apr. 19, 10 a. m. and 4 p m
Marion, at Marion, Apr. 19, following night service.
Gibsland, at Oak Grove, Sat., Apr. 25, 10 a.m. and 4 p. m.
Homer, Apr. 26, 11 a. m.; Q. C., 2 p. m.
Arcadia, at Arcadia, Apr. 26, 4 p. m., preaching, 7:30 p. m.
District Conference, at Jonesboro, Apr. 30 to May 1.

R. M. BROWN, P. E.

Shreveport District—Second Round

Belcher and Gilliam, at Belcher, Apr. 26, 11 a. m.; Q. C., 2 p. m.
Bossier City, Apr. 26, 7:30 p. m.; Q. C., after preaching service.

District Conference, at Cedar Grove, April 30, beginning promptly at 9 a. m. The conference will last one day only. The representatives of all connectional interests are invited to be present.

Oil City and Trees, at Oil City, May 3, 11 a. m.; Q. C., 2 p. m.
Mooringsport, May 3, 7:30 p. m.; Q. C., after preaching service.
Mitchell Circuit, at Converse, May 10, 11 a. m.; Q. C., 2 p. m.
Vivian, May 17, 11 a. m.; Q. C., 2 p. m.
Noel Memorial, May 17, 7:30 p. m.; Q. C., May 18, 7:30 p. m.
Pelican Circuit, at Harmon, May 24, 11 a. m.; Q. C., 2 p. m.
Mansfield, May 31, 11 a. m.; Q. C., 2 p. m.

The above dates are subject to change, where practicable, to suit the convenience of those concerned.

The pastors are requested to complete the Kingdom Extension program and take the offering by the end of March.

H. T. CARLEY, P. E.

COATED TONGUE, BAD TASTE

"I suffered from heartburn and indigestion. My tongue would get coated, and I would have a bad taste in my mouth. I had gas pains, and if I belched it would be right bitter. My mother told me to try Black-Draught, which I did. After I had taken a few doses, I felt much better. The gas pains would stop, my mouth would feel clean, and my food would taste much better. I know that Black-Draught helped me."—*Hubert Bailey, Gainesboro, Georgia.*

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10c, 30c and 60c bottles at drug stores

CAPUDINE--Liquid

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

Gospel; presented by the Young Women's circle. The program proved to be very helpful and inspiring. One special feature of the program was a reading, "Will You Go or Stay?" by Mary Elizabeth Hammett.

The Glee Club of the Fayette High School gave several songs, which added to the program.

There was a splendid attendance from all the churches in Fayette and the surrounding communities.

MRS. SIDNEY DARSEY,
Supt. Pub.

W. M. S., NEW AUGUSTA, MISS.

The weekly meeting of the W. M. S. was held in the new Sunday School Annex, L. D. Bible class room, Tuesday afternoon, January 27, with a large crowd present. A very interesting missionary program had been arranged by the leader, Mrs. Andrew J. Boyles, who conducted the devotional and took the scripture lesson from the third chapter of Lamentations.

Opening song, "Jesus Calls Us." A selection was then read from the Missionary Voice, telling of the work of John Wesley Gilbert in Africa together with that of Bishop Lambuth, read by Miss Lizzie Dearman.

The oustanding feature of the program was a playlet, "Rejuvenating the Missionary Society," taken from the Missionary Voice. It was given by the members of the auxiliary, and was very entertaining as well as inspirational.

Mesdames C. A. Bonner, W. D. VanDevnor, George Dennis, Sr., Clyde Porter, W. L. Gallaspy, Wall Ellis and young son were visitors. Mrs. Bonner and Mrs. Ellis were added to the roll of membership.

The auxiliary voted to carry the same program as given and meet with the colored women of the town to help organize their society. This was done on Wednesday of the following week.

An enthusiastic crowd met at the colored Methodist church in the afternoon. They had advetised the meeting well, and many came from a long distance, bringing their song books with them. The meeting was opened with their familiar joyous singing. Mrs. Boyles then took charge of the program as outlined above, for the benefit of the colored friends.

Mrs. A. J. Ikerd, our president, then had Mrs. J. F. Ruffin to take the work in hand of helping them to organize their society. After explaining the plans and purpose of our work, she called for nomination of officers. They responded with willingness and enthusiasm, setting forth that they thought they should, if necessary, sacrifice to pay their ten cents a month and have their meetings twice a month.

They expressed their hearty appreciation of our assistance given them and promised to let us hear good reports from the work of their society.

MISS LIZZIE DEARMAN, Sec.

W. F. GRAY'S GENUINE OINTMENT PRICE 25¢ NASHVILLE, TENN.

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W. F. GRAY & COMPANY
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DE RIDDER ZONE MEETING

Zone No. 5 of DeRidder district, held a meeting in DeRidder, Tuesday, March 10, Mrs. Joe Pailor of DeRidder presiding. The meeting was a splendid success, with the exception of the disappointment and sadness caused by the death of Mrs. Irvin (in Shreveport last Sunday night), who was to have given a talk on missions at this time. A prayer of sympathy for the family and friends was offered by Mrs. Sims. After the opening song, Mrs. W. R. Middleton spoke words of welcome and Mrs. Pearson responded.

The subject of the devotional was, "Loyalty Through Faith," and was given by Mrs. C. E. Roberts; prayer by Bro. J. F. Waltman. "Living for Jesus," by DeRidder choir.

The following subjects were discussed: "What I Would Expect As A Member of the Woman's Missionary Society," by Rev. H. E. Pfost of DeRidder.

"Why Woman's Missionary Society an Organization of the Church," by Rev. J. F. Waltman.

Echoes from the district meeting by Mrs. Malzacher.

Zwolle having 7 of her 10 members present received the banner for attendance, though they were closely contested by Pine Grove with 3 of her 6, and Merryville with 17 out of 21. All societies gave interesting reports. The next meeting will be held at Pine Grove. After singing "Blest Be the Tie," and prayer the meeting closed. Lunch was served at City Hall. Again DeRidder showed her wonderful hospitality and by her cordial manner drew one of the largest crowds since zone meetings have been organized.

MRS. D. W. SMITH, Sec.

WOMAN'S MISSIONARY SOCIETY HELPS RURAL CHURCH

The New Hope W. M. S. is one year old, but we can see and feel the good that is being done throughout our society. Our membership is small—numbering only seven. We are on the St. Francisville charge in the Baton Rouge District. We meet every month, holding our business, devotional and social in the same afternoon in some of our members' homes. In these meetings we are learning the needs of our fellowmen more fully. We have all the superintendents and their committees at work, for truly we have a field ripe unto harvest.

We have organized the juniors into the Boys' and Girls' World Club; our primaries into a World Children's Circle; but have not completed the Young People's organization. We send delegates to our zone meetings and are expecting to be represented at our annual meeting in Baton Rouge.

MRS. T. E. SPILLMAN,
Pub. Supt.

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Removes Dandruff-Stops Hair Falling
Imparts Color and Beauty to Gray and Faded Hair
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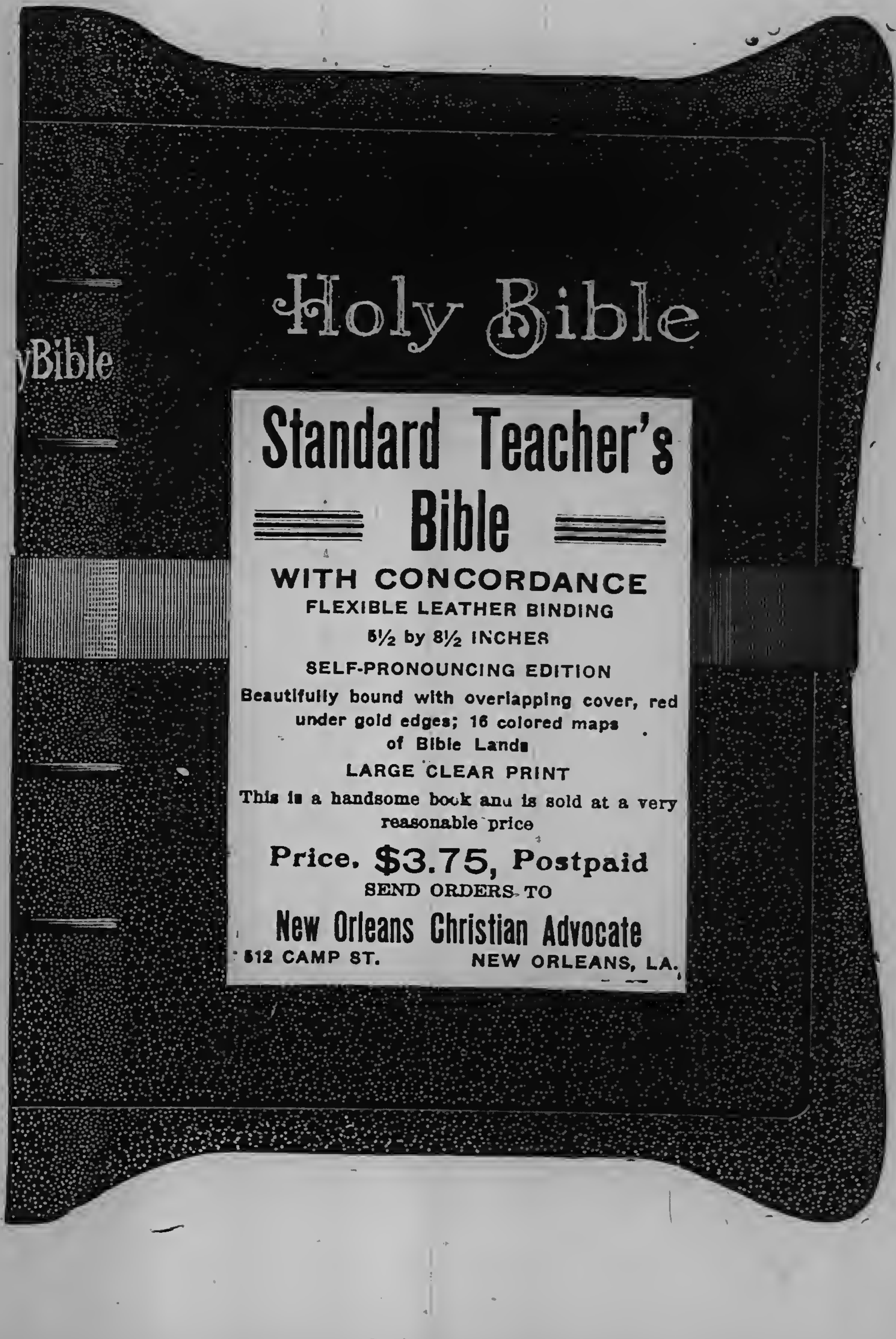

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New Orleans Christian Advocate
512 CAMP ST. NEW ORLEANS, LA.

REVIVAL AT FOREST, MISS.

Dear Dr. Decell: We have just closed one of the most satisfactory revivals in the church at Forest that I have attended. The services began on Wednesday night, March 18, and closed Sunday night, March 29. During the first week we had services only at night, but the last week at 8 in the morning as well.

Rev. J. H. Jolly, pastor of our Labranch Street church, McComb, did the preaching throughout the meeting to the great delight and spiritual benefit of all who came. Earnest, consecrated, and spiritually thoughtful, Brother Jolly brought us just the help we needed in these days of unrest and depression. The services at the early morning hour were unusually helpful and approached in spiritual intensity the services that some of us remember in former years.

Captain Leonard Van Egmond of Vicksburg led the song services in his usual delightful fashion and helped us in every way. Perhaps the most unusual feature of the meeting was a prayer meeting for men, conducted each afternoon in the business houses by Captain Van Egmond and attended at each service by an increasingly large number of business men. The captain's work with the children was very effective and his leadership of congregational singing was no less so. All of his solos were good, but two especially were outstanding: "The Ninety and Nine" and "The Great Judgment Morning."

Attendance at the services surpassed any former attendance at the Forest church, according to older members. At the morning hours, between seventy-five and a hundred school children attended the first half of the service and an equal number of adults were present for the entire service. We were very greatly helped by the presence and co-operation of the local pastors of the Presbyterian, Baptist, and Lutheran churches, Brothers Batte, Howard, and Hening, also our neighboring pastors, Brothers Raley, Snelgrove, and Baggett, while Brothers I. H. Sells, H. J. Oakley, and W. M. Sullivan worshipped with us at one service each.

Sincerely,

J. B. CAIN.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven District—Second Round

Scotland, at Bethesda, Apr. 18, 11 a. m. and 1:30 p. m.
Brookhaven, Apr. 19, 11 a. m.; Apr. 20, 7:30 p. m.
Georgetown, at Thompson's, Apr. 19, 2:30 p. m.
Foxworth, at Hopewell, April 26, 11 a.m. and 1:45 p.m.
Bayou Pierre, at Pleasant Ridge, May 3, 11 a. m. and 1:45 p. m.
Tylertown, at Knoxo, May 10, 11 a. m. and 2:30 p. m.
Centenary, May 10, 7:30 p. m.
Gallman, at Beauregard, May 17, 11 a. m. and 1:45 p. m.

J. L. DECELL, P. E.

Hattiesburg District—Second Round

Prentiss, at Bassfield, Apr. 19, 11 a. m.; 2 p. m.
Mt. Olive, Apr. 19, 7:30 p.m.
Williamsburg, at Good Hope, Apr. 26, 11 a. m.; 2 p. m.
Petal, at Dixie, Apr. 26, 7:30 p.m.
Hattiesburg, Main St., Apr. 27, 7:30 p. m.
Sumrall, at Sumrall, Apr. 29, 7:30 p. m.
Richton and Piave, at Piave, May 3, 11 a.m.; 2 p.m.
Hattiesburg, Court St., May 5, 7:30 p. m.
Silver Creek, at Bethel, May 6, 11 a. m.; 2 p. m.
Hattiesburg, Broad St., May 6, 7:30 p. m.
Heidelberg, at Sandersville, May 10, 11 a. m.; 2 p. m.
Bonhomie, at Bonhomie, ——— ——.

The District Conference will meet at Broad Street, April 21-22. Please elect delegates and send names to Rev. R. H. Clegg and to me.

W. A. HAYS, P. E.

Jackson District—Second Round

Bolton and Raymond, at Bolton, Apr. 19, 11 a. m. and 2 p. m.
Clinton, at Clinton, Apr. 19, 4 p. m. and 7 p.m.
Terry, at Byram, Apr. 26, 11 a. m. and 2:30 p. m.
Jackson, at Galloway Memorial, Apr. 26, 7:30 p. m., and Apr. 29, 7:30 p. m.
Harrisville, at Harrisville, May 3, 11 a. m. and 2 p. m.
Vaughan, at Ellison, May 10, 11 a. m. and 2 p.m.
Camden, at Farmhaven, May 17, 11 a. m. and 2 p. m.
Canton, at Canton, May 17, 7:30 p. m., and May 18, 7:30 p.m.
Brandon and Pelahatchie, at Brandon, May 24, 11 a. m. and 2:30 p. m.
Jackson, at Capitol Street, May 24, 7:30 p. m., and May 29, 7:30 p. m.
Satartia, at Wesley Chapel, May 31, 11 a.m. and 2 p.m.
Yazoo City, May 31, 7:30 p. m., and June 3, 7:30 p. m.

District Conference at Canton, April 28, at 9 a. m.

J. T. LEGGETT, P. E.

Meridian Dist.—Second Round

Pachuta, at McGowan, Apr. 19, 11 a.m.
Meridian, Poplar Springs, Apr. 19, 7:30 p.m.
Buckatunna, at Buckatunna, Apr. 26, 11 a.m.
Waynesboro Cir., at Pleasant Grove, Apr. 26, 3:30 p.m.
Waynesboro Sta., Apr. 26, 7:30 p.m.
Cleveland, at Mellen, May 9 and 10, 11 a.m.
Vimville, at Pleasant Hill, May 17, 11 a.m.

T. J. O'NEIL, P. E.

Newton District—Second Round

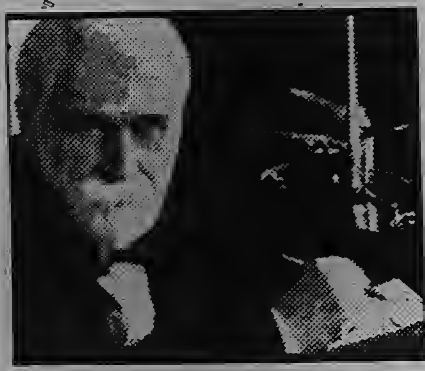
Carthage Ct., at Freeny, Apr. 19, 11 a m. and 1:30 p. m.
Carthage Sta., Apr. 19, 7:30 p. m.
Chunky, at Meehan, Apr. 26, 11 a. m. and 2 p. m.
Decatur and Hickory, at Hickory, Apr. 26, 4 p. m. and 7:30 p. m.
Lake, at Conehatta, May 3, 11 a.m. and 1:30 p. m.
Philadelphia Ct., at Mars Hill, May 10, 11 a. m. and 1:30 p. m.
Union, at Union, May 10, 4 p. m. aud 7:30 p. m.
Burnside, at Hope, May 17, 11 a. m. and 1:30 p. m.
Philadelphia Sta., May 17, 7:30 p. m., and May 18, 8 a. m.
Laurel, First Church, May 22, 7:30 p. m., and May 24, 11 a. m.
Laurel, Kingston, May 24, 2:30 p. m.
West Laurel, May 24, 7 p. m.

H. A. GATLIN, P. E.

Seashore District—Second Round

Mentorum, at Cox Chapel, Apr. 18, 19, 11 a.m.
Wiggins, at Wiggins, Apr. 26, 11 a. m.
Gulfport, Second Church, Apr. 26, 7:30 p. m.
Brooklyn and Bond, at McLaurin, May 3, 11 a. m.
Americus, at Rosedale, May 10, 11 a. m.
Kreole, at Orange Grove, May 10, 7:30 p. m.
Ocean Springs, May 17, 11 a.m.
Biloxi, Wesley Memorial, at North Biloxi, May 17, 3 p. m.

OTTO PORTER, P. E.



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A doctor should know what is best for the bowels. Let Dr. Caldwell's Syrup Pepsin show you how soon you can train the bowels to move freely, every day, the way they should. It's wonderful the way this prescription works, but it's perfectly harmless; so you can use it whenever a coated tongue or sick headache tells you that you're bilious. Fine for children, too (it tastes so nice), and they ought to have a spoonful the minute they seem fretful, feverish, or sluggish, or have a sallow look.

You can get the original prescription Dr. Caldwell wrote so many years ago; your druggist keeps it all ready in big bottles. Just ask for Dr. Caldwell's Syrup Pepsin, and use it always for constipation.

DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

This Woman In 4 Weeks Lost 17 Pounds of Fat

Here's a letter written October 21, 1929, by Mrs. Fred Barringer of Lewistown, Montana, that ought to be read by every overweight woman in America.

"Gentlemen: I started taking Kruschen every morning as directed as I was very much overweight and wanted to reduce. I had tried going on a diet but would get so hungry that my diet would not last long, so I decided to give 'Kruschen Salts' a fair trial. The day I started to take them I weighed 256 lbs, and at present, which has just been four weeks, I weigh 239 lbs. And I must say, I feel better in every way, besides looking much better.

"May all large people, both men and women, who want to reduce in an easy way, give Kruschen Salts a fair trial. I am sure it will convince anyone."

A bottle of Kruschen Salts that lasts four weeks costs but 85c at your druggist's or any drug store in America. Take one half teaspoon in a glass of hot water before breakfast every morning. To help reduce swiftly cut out pastry and fatty meats and go light on potatoes, butter, cream and sugar.

The Kruschen way is the safe way to reduce—Try one bottle and if not joyfully satisfied—money back.

WOMEN SHOULD LEARN USES OF MAGNESIA

To women who suffer from nausea, or so-called "morning sickness," this simple measure is proving a blessing. Most nurses know it and it is advised by leading specialists.

Prepare a small quantity of finely cracked ice—about a wineglassful. Pour over it a teaspoonful of Phillips Milk of Magnesia. Sip slowly until the mixture is gone or you are entirely relieved. It is seldom necessary to repeat the dose to end sick stomach or any inclination to vomit.

Its anti-acid properties enable Phillips Milk of Magnesia to give immediate relief in heartburn, sour stomach, gas. Its mild, but effective laxative action assures regular bowel movement. Used as a mouthwash it helps prevent acid erosion and tooth decay during expectancy.

With every bottle of Phillips Milk of Magnesia, come full directions for its many uses. All drug stores have the 25c and 50c sizes. Demand the genuine, endorsed by doctors for over 50 years.

"BEST MEDICINE I HAVE EVER USED"

Only Remedy To Ever Have Done Me Any Lasting Good

Mrs. Lula Patterson

"I am glad to make this statemet in behalf of Miller's Herb Extract, formerly called 'Herb Juice'," says Mrs. Patterson, Birmingham, Ala. "This medicine has done me more good than anything I have ever used, and I have tried everything that promised relief with no results to speak of. When I began using Herb Extract I was underweight, and lost considerably in weight and strength, felt weak, nervous and badly rundown all the time. Each day I was in misery. I carried on with my work as best I could, just didn't want to give up, but it was agonies for me while I endured it. Friends knowing of my poor state of health, advised me to try a bottle or two of Herb medicine. They told me of numerous cases where it has actually brought health and strength to people when everything else had utterly failed to do any good. I started on the Herb medicine immediately. And to my surprise, I begun to improve rapidly and my continued use of this remarkable remedy has restored my health. I am free from constipation, bowels are regular, stomach is in fine condition. I sleep fine and eat hearty three times a day, have lots of energy; this means so much to me. I am actually gratified, beyond words to express, over my improved condition of health."

You don't need any pills with this medicine. It's a real medicine within itself, and guaranteed to give results.

A medicine you can take three or four bottles of without seeing any results is not much medicine. Miller's Herb Extract (known as Herb Juice) gives overnight results. Get it at your druggist.

Send Mother the Advocate One Year for $1.50 Mother's Day

Christian Advocate
NEW ORLEANS

Vol. 77—No. 17. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3969.

J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, APRIL 23, 1931. C. MILTON CHALMERS, Manager

EDITORIAL PARAGRAPHS

The American Research Foundation reports that there are 232,000 church buildings in the United States worth $3,800,000,000. Property worth almost four billion is a very small item in the value of the Church. Only when the radiant glory of God is manifest in redeeming power in the remote rural chapel or magnificent city cathedral is the Church worth the cost of its building.

* * *

Dr. Robert F. Mehl, superintendent of the metallurgical division of the Naval Research Laboratory, has perfected means by which flaws in ten-inch steel may be detected. The ships of the Navy must now stand the test of the fierce Gamma ray: "The Lord searcheth all hearts and understandeth all the imaginations of the thoughts," said David; and Paul said, "The Spirit searcheth all things." It is the testing of the heart that counts. "Is thy heart right with God?"

* * *

Nationwide sympathy is extended to Mrs. Alice Roosevelt Longworth and her six-year-old daughter, Paulina, in the death of Congressman Longworth. Speaker Longworth held the esteem of both parties in Congress and his death is mourned by people of all walks of life. During his burial services two airplanes were driven near enough to drop floral offerings from above. "Beauty shall be rained down out of the heavens" and James says, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights."

* * *

Dr. E. P. Alldredge, Southern Baptist statistician, will report to the Convention which convenes in Birmingham, Ala., next month that in 1930 the Southern Baptists had a net gain in membership of 79,841, and that total contributions decreased approximately $2,000,000, which, he says, is "a catastrophe that never before took place in the history of Southern Baptist work." To the credit of their denomination the Southern Baptists have placed more emphasis upon personal expression than they have technical impression. If the practise of excluding other Christians from the Lord's Supper is not as popular today as of yore, evidently the promise that if one is immersed in water and once exercises faith in Christ he can never forfeit salvation regardless of conduct afterwards, continues to have its approval. We do not question but that Methodism's emphasis upon the inadequacy of any mere form of water baptism and the insufficiency of a once-profession-of-Christ and her advocacy of a personal and present experience of Christ expressing itself in continuous ethical and spiritual conduct makes a superior contribution to enrichment of faith and social progress.

THE ANNIVERSARY OF THE BIRTH OF BISHOP LINUS PARKER

The date imprinted on this issue of the Advocate is April 23. This is the one hundred and second anniversary of the birth of Bishop Linus Parker, who was born in Vienna, Oneida County, New York, April 23, 1829.

Born into a Christian home he was converted early in life. Of that happy experience he wrote, "God revealed Himself to my poor heart in my eleventh year. My faith has never been shaken in the truth and reality of the gospel since that clear and wonderful demonstration." He never united with the Church until after he came to New Orleans. He came to this city at the age of sixteen and immediately enrolled in the Sunday school and was a regular attendant upon the preaching services. In 1846 he united with the Poydras Street Methodist Episcopal Church, South.

Brother Presiding Elder and Pastor

JUST two more weeks and we must meet our note at the bank. All together now for a grand finish of the 100 new subscribers from each district before May 15. This will mean more than you know. This is not a propaganda plea; it is a crucial need. Help your Advocate, and help Now!

Your co-workers,
J. L. DECELL, Editor,
C. M. CHALMERS, Mgr.

For a time he was a bookkeeper in a mercantile store, but enlisted and went as a soldier to the Mexican war. Returning from the war he continued his work in the store and studied law in the offices of Durant & Horner. Soon, however, under a sermon preached by the celebrated William Winans at a session of the Annual Conference in Poydras Street, his call to preach was "fastened most strongly upon him." In March, 1849, he preached his first sermon in Algiers at Good Hope Chapel, and finished out the year as pastor. Thus began the fruitful ministry of an illustrious servant of Christ and His Church, who served as pastor, presiding elder, editor of the New Orleans Christian Advocate for twelve years, and bishop for three years. As his ministry began and was largely spent in New Orleans so it ended. On March 2, 1885, Bishop Parker preached his last sermon in the Louisiana Avenue Church and on the following Thursday "he ceased at once to work and live." "By the works he wrought, by the homes he brightened, the doubting he strengthened, the dying he comforted, Linus Parker wrote his name in letters of living light in the annals of New Orleans Methodism." It is fitting that we count the day of his birth a significant anniversary and as the paper he wrought so well for bears the date, we pause to give thanks for his life and labors.

DUTY AND BENEFITS OF GREAT BELIEVING

Unbelief is a damaging sin. Probably there is no more hurtful fallacy than that one has a right to believe anything he pleases, or to reject everything he wishes. Man is built for belief, he possesses the powers of faith and obedience and has no more right to reject the "Son of Righteousness" than he has to pluck out his eyes and deny the sun of the morning. Unbelief is the basis of society's moral dissolution.

For some years now we have had much discussion as to whether "creative experience" held prior authority over "factual belief." Without endeavoring to develop fine discriminations, or undertaking to discuss definitive differences, we make bold to assert that Christian experience is the conscious knowledge of Truth accepted. Children, or the untutored, may be unable to define terms or rationalize on religion, but they do not experiene saving faith by being uncertain of the person and power of Christ. They utilize the organs of belief in realizing Christian experience as they exercise physical organs in living. When they become able to reflect upon the facts of belief they no more find their Christian experience to contradict Christian belief than when they come to understand physiology they find their lungs to be iron or their hearts brass.

Those who waive aside all authority save that of "experience" must accord the cause of experience somewhat of authority. One doesn't by chance happen upon Christian experience and then find it optional as to whether he accepts the primary cause of experience. The fact of Christ and the truths of Revelation are the source of Christian experience and remain true whether man believes or experiences them or not. It is man's duty to "believe on the Lord Jesus Christ" and when he does, his experience confirms the Truth, but doesn't create Truth. If the truth of Christ and Revelation be questioned it is but required to "come and see" and to "taste and know that the Lord is good."

The benefits of believing the Great Truths of Salvation are written in letters of gold in the history of the race, and the world famishes for these ennobling benefits. The benefits of Christian belief cannot so easily be given to the world as by arbitrament of arms or forces of fiery fagot such beneficial uplift comes by the harder but higher method of persistent love and persuasive life. It is not a crescent but a Cross that will redeem the world. Belief and experience are joined together by God and should not be put

(Continued on Page 8)

Why I Am a Protestant

BY REV. C. C. SELECMAN, D. D., PRESIDENT S. M. U.

(In a Forum of Religion held in Dallas, Texas, March 18, Dr. Selecman answered Clarence Darrow, who professes to he an agnostic. To read this aritcle is to be strengthened in the Faith.—Editor.)

It is my ambitious purpose to so candidly and convincingly set forth my reasons for being a Protestant that even those sincere friends who question the propriety and value of this Forum may not be altogether disappointed with its results, that believers may be confirmed in their faith, and that my honest doubters who sincerely desire the truth may be encouraged to persevere in this holy quest until, like Thomas, they can joyously exclaim, "My Lord and my God." That exclamation was the cautious verdict of a suspicious and honest sceptic.

Christianity thrives in the open sunlight. Like its divine founder, it ever stands reaching out a nail-pierced hand, saying: "Reach higher thy finger and behold my hands—and be not faithless, but believing." "Come and see," is the bold challenge of the disciple. There is no fear or shrinking from investigation. The universe is fire-proof. You can strike a match in it anywhere.

It will be my earnest endeavor to combine a positive argument with charity and tolerance. In fact, Protestantism is a religion of tolerance. Commenting on the faith of a Gentile, Jesus said, "Many shall come from the east and west and sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven." One can be positive without being a bigot. One can be charitable and tolerant without being shallow and evasive and colorless. One does not have to subscribe to a washed-out Christianity or a tentative creed in order to be tolerant.

From the outset, let us be mindful that religion which is the life of God in the soul of man, rests not upon cold logic and pure reason alone. It is founded upon experience and love. Obedience is the organ of Spiritual knowledge. One may feel God's presence and do His will 'till the Absolute Imperative within him rises up and speaks as with a living voice. Jesus was misunderstood, misrepresented and crucified. Yet He triumphed by sacrificial love. Across the centuries he has been misunderstood and misrepresented by friends and foes. Yet He conquers by love shed abroad in human hearts by the Holy Ghost. Experience is the crowning evidence.

The situation here tonight as I see it is this: Here are three religions, or rather, three interpretations, of religion, of duty, diety and destiny. There is much in common between Protestant and Catholic whether Greek or Roman. Our differences lie not so much in essentials of faith as in other matters such as prayer to the Virgin Mary, the Authority of the Church and the Pope, traditions, images and an ecclesiastical overlordship.

Protestants have a rich common heritage with the Jews. In many of our churches, every Sunday, a passage is read in public worship from the stately literature of the Old Testament history, prophecy or the Psalms.

We can not go far with the agnostic because he is not going anywhere. He is on a train that came from nowhere and is bound for nowhere. And there are no signal lights and no conductor. Usually I am told it has a good dining car and a well-stocked refrigerator. Its schedule is "Eat, drink and be merry, for tomorrow we die." The passengers are all dressed up and nowhere to go.

Protestant as Distinguished from Roman Catholic

To begin with, I was born a Protestant, and I do not pass lightly over that fact. When I came to the inquiring restless period of life and looked a little into church history, I was convinced that for the first two centuries the Christian Church was neither Roman Catholic, Greek Catholic nor Protestant, as we use those terms tonight. That apostolic church was made up simply of congregations, of believers where the word of God was preached and the sacraments administered. That was a very simple organization. They ate their bread with gladness and singleness of heart. Such was their love for each other that they even held their property for the common good. This highly organized ecclesiasticism we have today with ponderous systems of doctrine, complex organizations, orders and ranks, processions and pilgrimages, is a surprising outgrowth of simple Apostolic Christianity, whose founder was a teacher of love, who wore a seamless robe and spoke in such simple terms that the common people heard him gladly. As I read the history, the church in Rome of the second and third centuries, living in the atmosphere of political power and authority, and in close contact with paganism, incorporated into itself certain foreign and non-Christian elements. The pope became an ecclesiastical Augustus Caesar. Cardinals and Archbishops held lesser authority. Ambitious men grasped for both temporal and spiritual power, and forgot Jesus' example of humility and service. They sat on thrones, held great sway over obsequious followers, became impatient of any opposition or non-conformity and built dungeons and lighted fagots for any who hesitated to bow to Rome. In addition to this, the Church at Rome carried over and incorporated many pagan customs and institutions such as virgin orders and the celibate priesthood. Not by the wildest stretch of the imagination can we fancy a highly civilized man who had hitherto known nothing of either the New Testament or the Catholic Church, examining the gospels and epistles and evolving therefrom any hint of the pomp and authority of the Papacy and the priesthood. The Reformation had to come, for men were beginning to say in Europe what they are saying in some parts of Central and South America today: "If this is Christ's plan for His Church; if the Papacy represents Jesus; if Catholicism as it is known to us in history is all Christianity has to offer—then lovers of liberty, light and love must look elsewhere." Nearly a century before the Reformation, Savanarola saw this and said, "In the primitive church the chalices were of wood and the prelates of gold; in these days the chalices are gold and the prelates wood."

Much of the irreligion in the world today is due to the fact that we have added so much excess baggage to the simple program of Jesus. To change the figure, the barnacles are slowing up the progress of the ship. My Protestantism suggests a simplicity of faith and life in which personal values are exalted and institutional values are held as secondary. I am not pleading the perfection or infallibility of Protestantism. It should be forever dissatisfied with itself and forever striving to exalt and realize the living Christ. Why was Martin Luther a reformer? Because the Church of the Sixteenth Century had lost the spirit of Christ, and was dominated by a priesthood that claimed temporal as well as spiritual authority, that put an office and an institution between man and God—that took the Bible from the laity and sold indulgences and collected money for praying for the dead and announced a scheme of purgatorial suffering that made it easy to appeal to sorrowing and aged parishioners. If Protestants knew more of the history of the reformation, they would be more firm in their position. Many are woefully ignorant of their history. A student is said to have answered thus concerning Martin Luther. Question: "Did Martin Luther die a natural death?" Answer: "No, Professor, he was excommunicated by a bull."

Protestantism emphasizes an open Bible for the laity, the priesthood of believers, direct access to God by confession and prayer, salvation by faith, freedom in worship. No protestant edict restrains me from worshiping in any church or cathedral. In Cologne, Milan and Florence I have meditated and prayed at Catholic altars, not helped much by the Priest who intoned Latin phrases, nor by candles or images; but I felt a mystical fellowship with believers who spoke the dear name of Jesus. In Rome I have mused and marvelled and worshiped, but I did not kiss the toe of St. Peter nor the thumb of the Pope. Last Easter I slipped unnoticed into an early mass of the Catholic Church in a Texas city. In a little town in Italy we took communion in a Church of England service; in Greenville, Texas, we communed with the Christian Church and in Massachusetts with the Baptists, in company with a Congregational minister. At Lausanne I was quite ready to commune with all Christ's followers assembled there, including Greek Catholics, in the World Conference on Faith and Order. One can be more truly Catholic by being a Protestant.

If time permitted, I would like to show you that in those lands where Protestantism predominates, as England, Sweden, Holland and the United States, there is a marked difference from those lands where either Roman Catholicism or Greek Catholicism predominates, such as Mexico, Spain, Poland, Austria, Russia. If a tree is known by its fruits, you have the tests ready at hand.

With the Jew, a Protestant can walk hand in hand through the Old Testament, which came to us through the great race that has showed such a capacity for God; such a genius for religion. As a college boy I lost a debate when I took the position that the Jews have influenced civilization more than Anglo Saxons, but I have always believed in my cause. The Jews' great announcement was, "Hear, O Israel, the Lord our God is one God." From the jargon of the polytheism with all its attendant superstitions and immoralities, came the clear voice of the Jewish prophets, "God is one God;" "The Great I AM." Later they added, "He is a holy God. His throne is founded on justice, and he is a merciful God. Like a father, he pitieth his children. His highest demand is to do justly, love mercy and walk humbly with thy God." Great souls pass with stately tread across the pages of the Old Testament. Abraham, God's friend; Moses, the lawgiver; Isaiah, the prophet; Daniel the Statesman. Under the spell of the divine presence these men grappled with the elementary problems of human life and destiny, and expressed themselves in the language of their day in a literature that refuses to die through cynics sneer and sceptics question.

It has been urged that they did not know science. They did not speak of science. They spoke of God. If they had spoken in scientific terms they would have been out of date long ago. Corpernicus, Galileo, Darwin, Einstein come and go, but this Bible which is a book of religion and not a book of science, holds its place. Say what you will of the literary from Gen. 1, the world has not yet heard a word that transcends that bold assertion, "In the beginning God created—"

To assert that the universe is more vast than those Hebrew seers surmised, is to argue for a greater God. Dr. Millikan, the most eminent scientist in the United States today, says, "Science has laid the foundation for a new and a stupendous advance in man's conception of God." This house in which you sit required a builder. If it were ten million times as big and ten million times as old, it would be unable to build or explain itself.

The sceptic says he can not picture God and hence can not believe. Well, pictures are quite useful in a kindergarten, but they are not necessary to a mature mind. It is a mark of mental and spiritual immaturity to have to see a picture to grasp an idea. In a book on Adolescence, by a noted doctor, it is stated that as a child grows up it must make three adjustments. First, to society, second, to the family and third to the infinite. "It is useless," says the learned author, for one to consider himself an adult, while he is still pretending to himself that he does not know whether there is a God. He is far from maturity." This may explain what the Psalmist meant when he said, "The fool hath said in his heart, 'There is no god'."

One may stumble through the Old Testament objecting to the serpent in the garden, Lot's wife, Balaam's ass, Noah's ark and Jonah and the whale, and miss the whole message of creation and the decalogue, and the sublime philosophy of life imbedded in its imperishable literature. Why should anyone be surprised that an ass should speak? If that is an ancient miracle, the modern miracle would be for an ass to keep still! We should hesitate to set limits to the power of God when we behold the miracles wrought by man. Yesterday I sat in my home and heard a phonograph record over the radio. Both are miracles of man. That great American philosopher, Bowne, calls scepticism the philosophy of prejudice and confusion. The agnostic challenges all who have found the Bible a book of inspiration, comfort and power; who have heard the voice of God, felt His presence, and seen His glory filling the universe; who have found rest and peace in Christ as Savior and Friend. He says to one and all, "I have not found light and life and love in the Bible. I have had no vision of God, no sense of His presence. I know nothing of that love that passeth knowledge of Christ in the heart, the hope of glory. His yoke has not rested my restless spirit. He has not come in to sup with me. Therefore, you are all deceived or mistaken." It is as if an astromer on Mt. Wilson should say, to a man near him, "I see a blazing star yonder in the azure depths of space," and the sceptic turning his unaided vision to the heavens, should scoff and say, "I see nothing. You are mistaken." There is a realm where unaided intellect can not work; where human devices break down.

You can not measure Shakespeare's genius with a yard stick, nor carry one of Beethoven's Symphonies in a lard can, nor weigh Einstein's theory on the stock-yard scales. You have never seen gravitation, nor ether, nor electricity, nor an electron. But we live in this realm by faith. An English cynic traveling in Syrian desert with a Moslem guide, noticed that he spread his prayer rug morning, noon and night and knelt in prayer. "To whom are you praying?" he inquired. "To Allah," was the answer. "Have you ever seen God?" inquired the sceptic. "No," was the answer. "Have you heard Him?" "No." "Have you touched Him?" "No." "Have you smelled him?" "No." And they journeyed on. One morning when they were breaking camp the Englishman saw tracks in the desert sand and exclaimed, "A camel passed this way in the night." "Did you see him?" in quired the guide. "No." "Did you hear him?" "No, but there are the camel's tracks." "Ah," said the guide, "you see tracks in the sand and announce a camel has been here, but you can not see the footprints of Allah in the heavens above and the earth about you." If only we have eyes to see, ears to hear, every bush is ablaze with God; every mountain is smoking with his presence; every breeze is laden with angel choruses, and every star leads to Bethlehem.

Spencer said, "We are ever in the presence of an infinite and eternal energy from which all things proceed." Edison says an infinite intelligence pervades the universe. Emerson discourses on the over soul. The Bible clothes these vague conceptions in more definite and adequate language and reveals an infinite good and wise deity whose purpose is manifest in the marvelous law and order and beauty of the universe. It is as easy to conceive that Milton's "Paradise Lost" or Shakespeare's "Hamlet" came without the brain and pen of the author as to conceive a world of law and order and beauty without an adequate first cause.

This faith not only satisfies the human intellect and the human heart, but it becomes the foundation for great philanthropies and enduring civilizations. Believers and not doubters have builded colleges, hospitals, orphanages and homes for the aged. The Carpenter's Son has lifted many a shelter above the unfortunate. Behold what a change of climate has swept across the world since he breathed his benefaction upon his followers!

A friend who was recovering from an operation at Mayo's descrbies his emotions when hearing one morning the chimes in one of the clinic buildings. They were playing "All Hail the Power of Jesus' Name." Upon hearing this story, I mused upon the fact conquering kingdom of spiritual things. Science is crowning Him. Philosophy is crowning Him. International relationships are crowning Him. "And He shall reign forever and ever."

New Testament—Historical Evidence

The eminent scholars of our day accept the historical trustworthiness of the New Testament and place the four gospels in the first century. They are the simple record of the events in the life of Jesus. After making allowance for any inaccuracies and glosses, one is constrained to believe that the person whose life is presented is as much a historic person as Caesar or Alexander. We know more about Him than about them. No ancient history is better than this. If this is not history, we have no knoweldge of the past. If this record be rejected, we are left to account for the New Testament as the product of a few obscure men who invented the one perfect life and told it with such manifest simplicity and naturalness as to elicit faith and change the history of succeeding centuries.

Experience

More important than all this is the witness of experience. After the crucifixion all the disciples were doubters. Some one has said, "They doubted that we might not doubt." To one group after another, Jesus came. Lastly to Saul of Tarsus, he appeared to overcome his doubts, conquer his will and change the current of his life. Saul became Paul, the missionary, who suffered bruises, lashes, imprisonment, ship wreck an finally death for Jesus. He said, "For me to live is Christ, to die is gain." And, "I know whom I have believed, for he is able to keep that which I have committed unto him against that day." That same thing has gone on from that day to this. It happened yesterday in some of our cities and villages. It will happen tomorrow—yea, when you and I are gone and forgotten, Jesus will walk the streets of our cities, and stand by the sea calling men to a better life.

There are people in this hall tonight to whom Jesus is more real than any other person in the universe.

Tonight you have heard Mr. Darrow, a man of national reputation, great platform ability and rather charming personality treat lightly, almost flippantly, after the fashion of an Ames and Andy performance, the great truths of religion. He has gone through the Bible from Genesis to Jesus and has missed the whole barn door. He has dealt with the snake, the rib, the ark, Balaam's ass, a herd of swine, and such non-essential matters and has missed the creation glory, the doctrine of one God, the decalogue, the ancient prophet's plea for justice, the 23rd Psalm, the sermon on the mount, the golden rule, John's Gospel of love, Paul's message of a conquered grave, and the doctrine of human brotherhood that pervades the Book like a bracing atmosphere. He has laughed at this book but presented no substitute. He has made a joke of this Bible which has become the foundation of morality, the mudsill of civilizations, the fountain head of philanthropies, the guide to youth and the comfort and hope of the aged, and offered you in its stead an empty negation or a jocular interrogation point.

He would ask you to discard George W. Truett, Carl C. Gregory, Bishop Lynch, Bishop Moore, and Rabbi Lefkowitz, as dealers in dreams or idle tales. What does he offer? Some sarcastic comment on snakes, bedbugs and Balaam's ass! Take Dallas for example; what has doubt builded here? I can not tell. I know what Faith has builded. Three hospitals, Baptist, Methodist, Catholic; two orphanages, a great school of medicine, a school for young women, a crippled children's hospital, two homes of rescue for unfortunate girls, and a university of which this city, I hope, is in a measure proud. Will you rob us of a constructive force like religion and give us nothing in its stead? Will you take from the young their moral guide, rob the strong of the inspiration of their daily toil, quench the hope in the heart of those whose feet approach the river of death and offer an empty negation in its stead? Such a doctrine is a comfort to radicals and reds who deny all authority and hate law. It would make of our city, or any city, a rendezvous for outlaws where bootleggers sit as kings with gunmen for hired lieutenants and a red flag for a symbol.—Texas Advocate.

WHEAT AND CHAFF

By Rev. W. A. Hays

A delightful and saintly son of the soil remarked concerning a brother whom he recently heard preach: "He certainly is a powerful preacher. He has a tremendous voice." But if noise is power, the beating of drums, the blaring of horns and the jangling of bells tell of vast volumes of energy gone to waste. There are speakers who give the impression that the bars were left down and the calves, a thought, escaped with a great bellowing. Far more effective is the speech of one whose pent-up thought and emotions seem to leak as from a reservoir of fullness and richness. The plus mark is the sign of personal power. The reserves need to be developed and conserved. The world is not fed from show windows, but from hidden granaries and warehouses. The wise take oil in their vessels with their lamps.

LET IT GO

If you're worrying over what
You thought you'd surely do,
And feeling all upset and glum
Because your plans fell through;
Then why not give the slip to woe?
Forget it—let it go.

If you envision storms ahead
And rocky roads and steep,
And dreams of dangers on the heights
And fear the dreamed-of deep;
Pray, what's the use to worry so?
Forget it—let it go.

Don't struggle with the ghost-like past,
Nor future tribute pay;
Just love and work as best you can
Within the present day;
Refuse a place for ill to grow;
Forget it—let it go.

Don't judge by ev'ry ache and pain
Your dissolution's near;
The undertaker's chiefest aids
Are thoughts of gloom and fear;
If how to cheat the grave you'd know;
Forget it—let it go.

Have faith in God and do His will,
And live for others' good;
Let love abound for Christ the Lord,
And for the brotherhood;
If aught appears to check its flow,
Forget it—let it go.

* * *

An ecclesiastical oddity—(I won't say absurdity)—A Methodist preacher prating about Lent.

A marked contrast—The little the average church gathering really knows about the "World Court," and other international political problems, in comparison with the cock-sure speeches and resolutions of said gatherings.

A suggestion: That the interracial brethren who are organizing the ladies into groups opposed to lynching make an effort to organize the colored sisters into anti-rape and anti-murder societies, and thus work at the problem from both ends of the line. Some of the rank and file of the church believe the better method is to work at the heart of the problem, seeking to cleanse the fountain of life and conduct by living and proclaiming the gospel of Jesus Christ, which is God's power unto salvation, and which inspires wholesome respect for and obedience to all law. But living an earnest, consecrated, self-forgetful Christian life, or being a worthy minister of the message of salvation, is not as spectacular as reforming, crusading, or propagandising. And, truth to tell, is sometimes not as immediately remunerative; and dabblers will dabble.

Man goes through life heart foremost, and it is easy to go where the heart pioneers. He gladly follows the lead of his strongest affection. This is true if he be philosopher or fool. The entire life scheme is organized about the affections. The human problem is ever the problem of the human heart. "Out of the heart are the issues of life." With its multiple superficial problems, which are only symptomatic, the world needs nothing as much as it needs the gospel of redemption and salvation by the power of the Holy Spirit, as the only cure for its radical malady. Not the plastering schemes of petty piddlers, but the Great Physician who is able to make the life every whit whole, is the need of the hour. The Kingdom is coming to the degree that individuals are crowning Christ within as Lord of lords and King of kings. The world's great need at home and abroad calls loudly for genuine evangelism. "Art thou a master in Israel, and knowest not these things?" "Verily, I say unto you, except a man be born again, he cannot see the kingdom of God."

* * *

He had just returned from church after hearing Dr. Gushman preach on "The psychological Inclusions and pragmatic value of the evangel," when his eight years old hopeful plied him with the question: "Daddy, what's a word?" He immediately answered: "A word, my son, is an inflated baloon, signifying the absence of thought."

* * *

HUMBLE DUTIES

It may not be for me to do
The things the world calls great;
To preach as bishops ought to preach,
Or steer the ship of state,
Or fly the ocean like Lindbergh,
In gamble wild with fate.

But I can do the little things
That occupy my days,
And greatness put in kindly deeds
In many minor ways,
And prove the truth in joyful heart
That humblest service pays.

Hattiesburg, Miss.

ALEXANDRIA DISTRICT CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH

The Alexandria District, Louisiana Conference, Methodist Episcopal Church, South, has just closed its sixty-first session. The Conference convened in the new church at Lecompte at 9:30 o'clock, Tuesday morning, April 14, and came to a close at noon Wednesday, April 15.

Rev. A. S. Lutz, D.D., presiding elder, presided throughout the Conference and did it with great ease and efficiency. D. B. Boddie was elected secretary and D. F. Anders as assistant. The attendance was unusually good. All the pastors were present and a goodly number of laymen from all over the district. The spirit of the Conference was good from the beginning to the close. Every one seemed to enjoy every minute of their stay in Lecompte, but who wouldn't with such an interesting session and the way the good pastor and his wife and the people of Lecompte entertained us? Nothing was left off that could be thought of to make everybody have a good time!

Rev. R. M. Brown, presiding elder of the Ruston District and a former pastor of the church at Lecompte, preached Tuesday night, and did it with ease and power. Truly, he is a good preacher. Bishop Hoyt M. Dobbs, our own bishop, preached at the 11 o'clock hour on Wednesday and dedicated the new church building. This was a great service and the house was packed. People came from far and near. The bishop preached in his usual good way and brought a great message on the Scripture text, "This is none other but the house of God, and this is the gate of heaven."—Genesis 28:17. The congregation at Lecompte have done themselves a great credit in the erection of this most excellent and beautiful church and of being ready to present it to God without debt within one year of its completion.

The Conference licensed to preach Hugh Buchannan McCann of Pineville, who is now serving as pastor of the Holloway work. Rev. Henry Arherry Rickey, son of Rev. and Mrs. H. W. Rickey of Abbeville, La., was recommended to the Annual Conference for admission on trial.

The Conference elected the following delegates to the Annual Conference, which meets this fall in Monroe: T. W. Holloman, Alexandria; J. F. Schell, Washington; F. P. Butler, Opelousas; Mrs. O. E. Graut, Boyce; Mrs. W. T. Cunningham, Natchitoches; W. H. Jones, Lecompte; C. B. Rogers, Evergreen; Mrs. D. B. Boddie, Pineville; Alternates, Mrs. A. S. Lutz, Alexandria; Leon Campbell, Barbeck; Mrs. L. C. Wilson, Boyce; Mrs. J. F. McGowen, Boyce; Mrs. W. I. Townsen, Boyce; Mrs. W. A. Poimheouf, Elizabeth; Mrs. T. E. Brown, Oakdale; Mrs. Alice Ryder, Pineville.

J. F. Schell, Washington, was elected district lay leader with E. B. Rogers, Pineville, and Leon Campbell, Barbeck, associates.

The Conference unanimously accepted the invitation from the Opelousas congregation to meet with them for the 1932 session.

D. B. BODDIE, Secretary.

CORINTH DISTRICT CONFERENCE, MAY 4-5

For program, see Discipline.

The following committee will examine candidates for license to preach, make recommendations with reference to local preachers, the renewal of license and the like, recommend all candidates for deacons and elders' orders, admission on trial, or re-admission into the traveling connection: W. O. Hunt, W. C. McCay, E. M. Shaw, Guy Ray, W. T. Phillips, L. M. James, C. A. Northington, A. M. West, W. R. Liming. This committee will appoint such sub-committees as may be found necessary for examination of candidates for license, admission, etc.

The following ad interim committee will be nominated by the presiding elder: J. V. Bennett, T. J. Hopper, E. S. Lewis, N. N. Maxey.

Rev. T. W. Lewis of Jackson, Tenn., will do the preaching Monday and Tuesday, morning and evening. Tuesday will be layman's day. It will help if the brethren will largely select their delegates to the Annual Conference before ballotting begins. The afternoon will be given to the pastors' meeting. Booneville is the place; May 4-5, the time.

This is to be the greatest of all the district conferences held in this section; 9:30 a. m., Monday, to high noon Tuesday. Booneville will do the honors as only Booneville does such things.

Please notify the pastor, Rev. J. V. Bennett, as to number and names of delegates not later than May 1.

JAMES H. FELTS, P. E.

NEWTON DISTRICT CONFERENCE

The District Conference of the Newton District met at, and was royally entertained by, the Methodist church at Forest, Miss., on April 14 and 15, J. B. Cain being the pastor-host.

This conference has been characterized by some as being one of the most wholesome and spiritual they have ever attended. Certainly the spirit of the conference was excellent, and there was an attitude of spiritual expectancy that did not altogether go unrewarded.

There were twenty-eight ministerial members of the conference present, including every pastor in the district, besides probably a score or more visiting ministers. There were at least eighty lay members of the conference present, besides numerous visitors, both local and from a distance.

Bishop Collins Denny and Presiding Elder H. A. Gatlin presided over the conference with grace and ease, and the business was conducted rapidly and smoothly.

The conference was opened with a devotional service led by Brother Gatlin, which centered around the great passage of Scripture, "I can do all things through Christ which strengtheneth me." The other opening devotional services were led by W. L. Blackwell, J. W. Thompson and R. E. Raley.

Bishop Denny stirred the depths of many souls by his three great sermons from the texts: "As we have therefore opportunity, let us do good unto all men"; "They have taken away my Lord, and I know not where to find him;" and "The son of man has come to seek and to save that which was lost."

Bishop Warren A. Candler, senior bishop and president of the Mississippi Conference for the last quadrennium, who is ill at the Wesley Memorial Hospital in Atlanta, was remembered both in the closing prayer offered by W. J. Ferguson and by instructions given the secretary to convey a message of love and sympathy to him on behalf of the conference.

A resolution, presented by P. L. Blackwell, was adopted, pledging loyal support to the Eighteenth Amendment, both in the pulpit and out of the pulpit. Stirring speeches were made for the cause of Prohibition by Dr. J. M. Sullivan, W. J. Ferguson, and Fred. T. Barnett.

Many and various were the claims of our great Church that were presented to the conference. B. L. Sutherland, Conference Director of Superannuate Endowment, presented that claim; J. C. Chambers and O. C. Hull, Conference Executive Secretary and Extension Secretary, respectively, presented the work of the Board of Christian Education; Dr. D. M. Key and Dr. G. F. Winfield, president and associate president of the Millsaps-Whitworth College System, spoke of the great work of our colleges both scholastically and religiously; J. E. Gray, a member of the Conference Publishing Committee, plead for an increased subscription list to the New Orleans Advocate, that this great organ of our Church may be placed in more and more homes; W. D. Hawkins, Conference Missionary Secretary, urged full payment of the Kingdom Extension Offering and of all benevolences in general; likewise did Dr. J. M. Sullivan, Conference lay leader, and P. L. Blackwell, District lay leader; Fred. T. Barnett, Associate Secretary of the General Hospital Board, forcefully presented the ministry of healing and the work of the Golden Cross, which work was further emphasized by W. M. Williams, chaplain at the State Sanatorium, and by H. E. Raley, Conference Director of the Golden Cross; J. G. Snelling, superintendent of the Memorial Mercy Home in New Orleans, and J. L. Sutton, superintendent of the Child Home Finding Society in Jackson, presented the work of their institutions; J. W. Sells, manager of the Seashore Methodist Assembly outlined the first summer program of that organization, and Miss Jack Wall, district secretary of the Epworth League, spoke concerning the work of the Epworth Leagues.

The conference unanimously expressed, by rising vote, appreciation to Brother Gatlin, in this the concluding year of his quadrennium on the Newton District, for the faithful and excellent work that he has done by unceasing toil, labor, and consecration. Brother Gatlin responded to this vote of appreciation with gracious words.

The conference passed the characters of S. J. Tubby, Jacob Dansby and W. O. Mapp, local elders. The conference passed the characters and renewed the licenses of the following local preachers not in elder's orders: R. H. Stevens, A. A. Kelley, Albert Collins, J. H. Miller, W. B. Graham, S. J. Mayo, Morelle Wells, E. M. Lane, J. H. Phillips, Jack Flowers, W. O. Harvey, and M. M. Caver.

Co-operation was pledged by the conference, either by direct word or implication, to the following great causes of our Church: Epworth League Anniversary Day, Epworth League Summer Assembly at Whitworth, June 8-12; Sunday School Day; Church College Day, fifth Sunday in May; Golden Cross Enrollment, May 10-17; Memorial Mercy Home, second Sunday in May; Superannuate Endowment Fund; completion of Kingdom Extension Offering and of all benevolences; and an extensive campaign in behalf of the New Orleans Christian Advocate, to be completed not later than May 15.

The District Licensing Committee was elected as follows: H. A. Wood, A. J. Davis, J. L. Carter and Geo. H. Jones, and the following district officers were confirmed: R. J. Knoblock, Golden Cross director; P. L. Blackwell, district lay leader; G. W. Mars and E. E. Deen, associate lay leaders.

Delegates to the Annual Conference were elected as follows: W. A. Davenport, W. A. Ellis, G. W. Mars, R. C. Pugh, O. C. Hull, P. L. Blackwell, J. L. Summers, W. H. Jones, J. W. Abney, P. C. Alexander, Mrs. J. L. Carter, R. J. Knoblock, Mrs. H. A. Wood, Mrs. W. J. Ferguson and Miss Grace Gibson. Alternate delegates were elected as follows: W. S. Corley, W. H. Mars, S. M. Jones, and E. F. Lane.

The Conference adjourned, having voted to accept the invitation given to it by the Bay Springs church to meet in Bay Springs next year.

GEO. H. JONES, Secretary;
(T. E. NICHOLSON, Asst. Sec.)

NOTES FROM RUSTON DISTRICT

Greetings to the Advocate family from the Ruston District. As a district we have nineteen pastoral charges, one orphanage, of which Rev. R. W. Vaughan is superintendent, a presiding elder, and a bishop. The bishop does not live in our district, but can reach it within an hour from his home in case of emergency.

* * * *

Our presiding elder, Rev. R. M. Brown, and Judge Walker, have been doing a great work in the district by holding institutes. Institutes have been held at Indian Village, Clayborn, Athens and Downsville. Subscriptions or pledges were taken and the interest and response of the people were very gratifying. Other institutes will be held at Alabama on the Bernice charge on the fifth Sunday with dinner on the ground. Brother Moreland is advertising the meeting and expects a great crowd. The same kind of meeting is being planned for Bird's chapel on the third Sunday in April and at Oak Grove on the Gibsland Charge, April 25th.

* * * *

Bishop Hoyt M. Dobbs will preach at the Ruston District Conference during the morning session on May first. Rev. A. W. Townsend, one of our young preachers of the district, will also preach during the conference. The conference will be held at Jonesboro.

* * * *

Rev. John S. Henley, our pastor at Jonesboro, reports that they have finished the book, "Methodism and Kingdom Extension," and is putting on the every-member canvass.

* * * *

Rev. Cleanth Brooks, of Haynesville, Rev. R. H. Staples, of Marion and Downsville, and Rev. J. L. Cady, of Choudrant, are making fine records on the benevolent cause, according to the elders' report.

* * * *

A week of revival services was held recently at Marion. A. W. Townsend, of Farmerville, did most of the preaching. The writer visited the meeting one night and preached on "The More Excellent Way." The music furnished by Rev. Townsend and the people of Marion was especially enjoyed by the congregation. Mrs. Hysell sang a solo; "I Have Found That His Yoke Is So Easy," which was received with joy.

* * * *

Mr. and Mrs. H. Wilson, who have been faithful members of our church at Bienville, have moved to Plain Dealing, La. They have been a great blessing to the church there and to the Ruston District.

* * * *

Rev. Bud Robinson has been preaching in this section. He preached at the Gibsland church on March 31, to a splendid crowd who had gathered from North, South and West of here. There were more than thirty hands raised for prayer. "Uncle Buddie" is one of the most remarkable preachers of this century. He has traveled over a million miles by rail and many thousands by automobile and has seen scores of sinners converted, backsliders reclaimed and believers sanctified. He does not believe that the days of revivals are past.

H. B. HYSELL, Reporter.

RESOLUTION OF APPRECIATION OF REV. A. S. LUTZ, D.D.

Whereas, the end of the present Conference year marks the close of the quadrennium of Dr. A. S. Lutz as presiding elder of this the Alexandria District of the Louisiana Conference,

Therefore, be it resolved that we hereby express our high appreciation of the capable service which he has rendered and to express to him personally our affections and esteem for him, and to assure him of our good wishes always.

Signed: JNO. F. FOSTER,
N. E. JOYNER,
For Committee.

The above resolution was unanimously adopted by the Alexandria District Conference in session in Lecompte, La., April 15, 1931, with John F. Foster, presiding, when the vote was taken.

Signed: D. B. BODDIE,
Secretary of Conference.

Pineville, La., April 17, 1931.

College Corner

THE HOME-STRETCH AT CENTENARY COLLEGE

Centenary College is nearing the mid-term examinations, the last before the finals and the closing of the 1930-31 year.

From the standpoint of enrollment and of earnest work and things accomplished, the 1930-31 year will go down in the history of the old college as one of its most successful years. The total enrollment for the year is 981—658 being in the long session, and 270 for the Summer School. The increase over 1929-30 is 44, and that too in the year of the greatest depression of our country.

The present week is a Red Letter one. Bishop Arthur J. Moore has been preaching every morning at 11 o'clock to the faculty and student body. The bishop's addresses are the best for the last ten years. Great interest is shown upon the part of the students and faculty. More than seventy-five responded to the appeal of the bishop at the Thursday morning service.

Sir Herbert Brown Ames, for seven years financial director of the League of Nations, and for many years member of the House of Parliament of Canada, spoke to the departments of history, government and economics at 10 o'clock Wednesday morning, and addressed the students and faculty Wednesday night. The encouraging feature about it was that at least half of the student body crowded into the chapel to hear the discussion of a topic affecting world affairs. They showed profound interest in a theme that one would not ordinarily expect college students to be sufficiently interested in to give up outside attractions for.

During the same hour Wednesday evening the North Louisiana Chemical Society held its meeting in one of the large class rooms. Chemical students are eligible for membership in this society. Interest and grasp of the subjects under discussion upon the part of the students was the topic of most complimentary remarks by scientists and specialists in attendance upon this group meeting.

The week closes with a gathering in of high school students from Louisiana, Texas, and Arkansas for the annual oratorical debating, and musical contests and track and field events. A large delegation of these young people will be on the campus Friday and Saturday.

The program for the commencement exercises has been practically completed. Dr. J. N. R. Score, pastor of the St. Paul's Methodist Church, Houston, Texas, will deliver the commencement sermon Sunday morning, May 31. The alumni and senior luncheon will be held Monday, June 1, at the Washington-Youree Hotel. The annual musical concert will be Monday night, and the senior play, Tuesday night, June 2. Wednesday, June 3, will be the day for the graduating exercises. Mr. A. L. Downs, of Chicago, Ill., president of the great Illinois Central Railway System, will deliver the graduating address at 10 o'clock. The annual meeting of the board of trustees will be held at 10 o'clock Tuesday morning, June 2, at the college.

REPORTER.

MILLSAPS COLLEGE NEWS NOTES

At a recent meeting of the building commission for the gymnasium plans for the erection of the new building were entered upon. The commission chose a site for the building, selected H. N. Austin as architect, and appointed a sub-committee to develop the plans carefully. It is expected that the contract will be let in June or July. The building is made possible by donations and bequest of the late Webster M. Buie.

On April 11, Millsaps College was notified by Katharine Rogers Adams, chairman of the committee on membership, that the college had been placed on the fully approved list of the American Association of University Women.

Rev. H. Conrad Blackwell, associate professor of religious education in Millsaps College, delivered the commencement sermon before the graduating class of the Madden Vocational High School on Sunday evening, April 5. The service was held in the Methodist church at Madden and Rev. H. E. Raley, the pastor, was present and took part in the service.

Millsaps College was represented at the Columbus, Aberdeen, and Sardis District Conferences in the North Mississippi Conference by Rev. H. Conrad Blackwell, associate professor of religious education. Mr. Blackwell spoke at Columbus, April 7, at Calhoun City, April 8, and at Senatobia on April 9.

REPORTER.

REPORT OF THE FINDINGS COMMITTEE, CIRCUIT PREACHERS' CONFERENCE, MILLSAPS COLLEGE, FEBRUARY 26-27, 1931.

By Rev. Murray Cox
Pastor Wesley Memorial Charge, Biloxi, Miss.

An answer to comment made by Rev. V. C. Curtis on the report of the Findings Committee of the Circuit Preachers' Conference held at Millsaps College, February 26-27. Dr. Curtis's article appeared in the Advocate of April 9. The statement in the report to which Dr. Curtis took exception, i. e., "The preacher's influence in the pulpit is 25 per cent of the total good he can accomplish in his charge," was not the estimate of Dr. Alexander and should not have been credited to him in the original report. Dr. Alexander quoted from another source and named that source, but the name has slipped my memory. He quoted this statement merely to emphasize the fact that not all of the good a preacher accomplishes is accomplished through his ministrations from the pulpit. I feel sure that Dr. Curtis would agree with that premise. There was nothing said in the Conference or in the report of the Findings Committee to minimize the importance of the pulpit. We are all painfully conscious of the need of greater effectiveness there. But the truth still remains that no pastor can be successful in the best sense through the pulpit alone. The evangelist may accomplish great good through the pulpit alone, but unless that good is followed up by the ministrations of the pastor outside of the pulpit it is more than likely to be lost.

The pastor may be thought of as having two spheres of influence: one in the pulpit where the hammer of his personality, thought and "eloquence" drives home the nail of truth to help construct the edifice of Christian character; the other sphere of influence is his personal contact with his people during the week. This contact during the week may be likened to the handle of the hammer, and without which the hammer would be poorly effective.

If you do not like the figure of a "hammer" and of "building character," then take the figure of an ax. The sermon is the ax with its cutting edge of truth shaping lives, but again it would be a poor instrument without a handle; and I maintain that the handle is provided by the daily contact with the people to whom the preacher ministers from the pulpit.

As to the exact per cent of influence wielded by the preacher in each of these spheres, that is not the important point. In fact, that varies with each individual preacher. Some preachers may wield a greater influence from the pulpit than elsewhere, but some preachers who have been regarded as emiently successful, have undoubtedly wielded a great part of their influence outside of the pulpit. Jesus did not confine all of his ministry to the pulpit. If I have read the record correctly he won a number of his apostles by personal contacts outside of the pulpit. Saint Paul was not in the pulpit when he won the Philippian jailor and his family. John Wesley did not limit his labors to the pulpit, but as is well known, he engaged in many forms of social service work in addition to his pulpit ministry. And I am made to wonder if the great preachers of the fourth century, like John Chrysostom and Augustine had followed up their pulpit successes by training their converts in the practice of the principles of the Christian religion whether or not there would have been the dark ages. The fact that the dark ages followed so closely in the wake of these great preachers is evidence that it is not enough to bring to people the knowledge of the truth; we must train them to put that knowledge into practice.

The preacher can help in the application of the knowledge of the truth to everyday life by not lending his influence to that pernicious distinction between sacred and secular life. If the preacher draws himself up in his shell and assumes a holier-than-thou attitude, he is helping to widen the chasm between the knowledge of the truth and the practice of the truth. If he leads his people in the daily practice of those principles which he has enunciated from the pulpit on Sunday, is he not more likely to bind together in a unified whole, knowledge and practice in the lives of his people?

I remember as a young lad on the farm that my mother sent me to the garden one day to hoe some vegetables. I hoed the grass out of the drill only and when mother came to inspect the work she made me go over it again and hoe the grass out of the middles too. There may have been a better way to have gotten the grass out of the middles than by the use of a hoe, but the lesson I had to learn was that the middle was not just merely a convenient place to walk. Since the plants drew moisture and plant food from the middles, the middles needed cultivation as well as the drills. May we not learn a lesson from this? We as preachers have cultivated the drill by our ministry from the pulpit on Sunday, but have neglected the middle or period of time between Sundays, while all the time our people are drawing most of their sustenance from that middle period. It needs cultivation, too.

Now, the question for the preacher to settle for himself, after taking into consideration the circumstances under which he labors and his own personal aptitudes, is how shall he cultivate that middle period of time. The people have their lives rooted in those institutions that already exist. The preacher cannot destroy these and start new ones in their place even if this were desirable. What attitude shall he take toward these institutions? There are three courses open to him. He may assume the role of iconoclast; that is easy. It takes very little wisdom to destroy. He may assume the role of a neutral; and that seems to be what most of us have done. The preacher may constructively co-operate with those institutions of which his people are a part. How best to do that will take wisdom and experience to tell.

Let us look for a moment at some of the conclusions reached by Dr. Curtis. It seems to me that he has been rather hasty in some of his deductions. He infers that if the preacher's influence is not all to be wielded from the pulpit that, therefore, there is no need for preparation for his life work. My inference is to the contrary that preparation, thorough and abundant, is all the more needed. He infers that a call of God to minister to the people is a call to preach alone. I have not so interpreted my call. I may be wrong in my interpretation, but at present I am convinced I am not. He infers that we have discounted preaching and depreciated the work the minister is called to do. I maintain that such is not the case. We have tried to emphasize a neglected truth.

Far be it from me, a little circuit preacher, to take to task one who has the standing of Dr. Curtis. If anything I have said in this article seems to be impertinent, it was not so intended. But as one who was present at the Conference and as one of the two who signed the report of the Findings Committee I felt it incumbent upon me to make these remarks of explanation and defense of our position. I feel that at heart we are agreed. We must win men to loyalty to Jesus Christ. But in order to do that, we may, like Paul, have to become all things to all men.

WHAT'S WRONG WITH THE EVANGELIST?

By Rev. S. M. Butts

I ask this question in the first place because I feel that the Evangelist should have a place in the Methodist Church. The Church was organized as the result of the labours of evangelists, and every awakening our Church has had there have been evangelists directly responsible for it, or directly connected with it. Therefore I believe that the Evangelist is a very important cog in the great Methodist machinery.

I am asking this question in the second place because the Evangelist is not being given the place in the Church that he once had, or, as I see it, that he should have.

Then in the last place I am asking this question because I am a duely appointed Evangelist, and therefore vitally concerned in its answer.

It is true that many irregular evangelists have gone through the country, and by their "claptrap" methods, sensationalism, and mercenary ends have prejudiced the minds of the people against the Evangelist. I will also admit that some of our regular evangelists have been "high-pressured" men, and have sometimes left churches in worse shape than they found them; but will the genuine, God-called, Spirit-filled Evangelist have to suffer for their sins and possibly be forced to either in part or in whole give up his evangelistic labours? Are there not also pastors who have been charged time and again with indiscreet actions and immoral conduct? One can even hear these reports, whether false or true—I know not, whispered around among the members of the Conferences. But who would take the stand that there are not still many good pastors? I have in mind several charges in each of which the preacher in charge is having to "sweat blood" because of the type of work and the character of conduct of his predessor. But who is recommending, either by actions or words, that the Pastor is no longer needed.

There are those today of the evangelistic type who have found a compromise in the "Pastor-Evangelist." This office is a late edition, and a brand new model. The new Testament speaks of both pastors and evangelists, but there wasn't a "Pastor-Evangelist" in the whole crowd. Brethren, I don't like a compromise. There are many successful evangelistic pastors today who can hold a successful revival, just as there are successful evangelists who have been, and may be again, successful pastor; but there are also many sweet spirited, successful pastors who never have held, and perhaps never will hold, a successful revival. They are good fellows and their work of cultivating the flock is done splendidly, but they haven't the gifts of the Evangelist. The opposite of this is true with many evangelists: they can hold a genuine, Holy Ghost revival, but as pastors their flocks would suffer. "Some pastors, some evangelists."

The word "Evangelist" is strictly a New Testament term. The word "Pastor" is used five times in the Old Testament and only once in the New; but the word "Evangelist" is used only in the New. (I guess the word "Pastor-Evangelist" is the way some have of connecting the Old Testament with the New). The word "Evangelist" is used three times in the New Testament. Thus the Evangelist is a product of the Dispensation of Grace. Jesus was an Evangelist, and He was unpopular; so much so that He finally paid with His life. The Apostles were Evangelists, and they were unpopular. Francis of Assissi, John Huss, Martin Luther, John Bunyon, John and Charles Wesley, George Whitefield, Charles G. Finney, etc., were all evangelists, and all were unpopular. Even our most modern successful evangelists were generally unpopular. George R. Stewart, Sam P. Jones, D. L. Moody, etc., paid the price for their success with unpopularity.

Now, in conclusion, may we ask the question, "Why were these great men of God unpopular?" The answer is not far to seek. In each instance it was because of the great spiritual dearth. The Evangelist has always been most unwelcomed when he was needed most. I trust that some one who reads this may be able to read the signs of the times.

The last words of William Tindale were, "Oh God, open the King of England's eyes." My prayer is "Oh God, open the eyes of us ministers."

The Home Circle

THE BEAUTIES OF NATURE

The birds and the bees and the flowers so grand
Are all precious gifts from Nature's own hand.
We enjoy the bee's hum, and the little bird's song
And can stroll among the flowers all the day long.

The grass on the hills and in the valley so green
Is another of nature's gifts and is a beautiful
scene.
The trees of the forest so stalwart and tall
Are homes of the birds and admired by us all.

The clear rippling water for all things of earth
Keep everything happy and filled with mirth.
But the most wonderful above all is the unseen
hand
That ever leads and guides to that beautiful
land.

'Twas He who gave nature's wonders so grand,
And some day we'll join Him on that far away
strand;
There all things are love, joy, and peace, we are
told
As we read the sweetest story, just as true as of
old.

B. B. H.

Quentin, Miss.

BE HAPPY

If your heart is sad and gloomy,
Hide it deep—seem bright and gay;
You owe it to yourself and others
To scatter gladness along the way.

If sorrow and trouble overtake you,
Don't let discouragement win the race.
Naught can conquer a glad, happy spirit;
Just hold up your head and wear a bright face.

Do not wave a flag that is dark and dreary;
Carry a banner that is cheery and bright.
Don't weep and tell the world you are weary;
Just smile and sing and all will be right.

Seem to be glad if your heart is aching;
Don't peddle gloom and despondency.
Be cheerful and scatter the sunbeams;
Just try to be happy and you surely will be.

—Willie C. Page.

Lexington, Miss.

THE WIND AND THE SUN

One morning the Wind said to the Sun: "I am stronger than you are." The Sun said: "I know I am stronger than you are." As they were quarrelling over the question, a traveler came in sight. So they agreed to decide the matter by seeing which first could make him take off his coat. Then the Wind began blowing, blowing as fiercely as he could. He nearly tore off the traveler's coat, but the man buttoned his coat more closely about him, and the Wind had to give up, beaten.

Then the Sun, clearing away the clouds, shot his hottest beams down on the traveler's back, and the man soon threw off his coat. Then the Sun said: "Wind, you make more noise, but, you see, I am stronger."—Pacific Advocate.

JUST A POTATO

"Grandfather, if you do not feel able to give money to the missionary board, will you give a potatoe?"

"A potato?" ejaculated Mr. Hale, looking up from his paper.

"Yes, sir; and land enough to plant it in, and what it produces in four years."

"O yes!" replied the unsuspecting grandparent, settling his glasses on his calculating nose in such a way that showed he was glad to escape on such cheap terms from the lad's persecution.

Harry planted the potato, and it rewarded him the first year by producing nine; these, the following season became a peck; the next seven and a half, and when the fourth harvest came, lo! the potato had increased to seventy bushels. And, when they were sold, the amount realized was put with a glad heart into the treasury of the Lord.—Friend for Boys and Girls.

ON EQUAL FOOTING

By Rebecca Dunlap

"I need a yard and a half for my apron, and about a yard more." The young woman at the counter had a most attractive face, and as she finished, a little girl came up and looked at the pretty cloth with shining eyes. She smiled up at the clerk. "That's for mine, too," she said, with satisfaction.

"Oh, so you're going to have an apron. Well, what are you going to do, wash dolly's clothes?" The child nodded, and they went out.

And when the mother's apron was made, with its rickrack border, an identical apron, with a rickrack border, was made for the little girl.

"Anne!" The little girl came running. "I've finished our aprons!"

Anne proudly viewed herself in hers, standing on a chair so as to see better.

Later, when her mother wanted an errand done, happy little legs flew to do it; do so many things; "Mine want to play all day, and then their play gives me extra cleaning to do," a neighbor said.

"Well, Anne would get lonely playing by herself, and, being an only child, she would naturally have to do this a great deal as I can't spare the time to play with her, you see. But we are together nearly all the time, and if you will listen and watch I'll show you how Anne plays."

First there were the dishes. Anne dried them while her mother washed them, and they chatted or sang together as they worked. It was not really work to either of them. A little stool was provided for Anne to climb on to reach the shelves—and it would always be a day of celebration when she could reach a higher shelf.

She had her little broom, and they raced to see who would finish first with satisfying results.

"I take indoors, and she takes outside," explained the mother as Anne disappeared with her broom. "She has the porch, the steps and the front walk. Then she cuts flowers while I empty the vases and fill them. That keeps her out, and busy, too.

"Here is our corner for sewing." There stood two pretty work-boxes, side by side. Anne's—just as if she were truly grown up. It gave her pride to own something that was as important as her mother's—a work-box that didn't have to be put away. "And when I make my child clothes, she makes her child some." Anne's child was a beautiful doll that slept in a little bed beside Anne's own.

"Don't you hate to have the toys cluttered around, though?"

"Anne's things aren't cluttered. She keeps them in order and is just as nice about cleaning up as anybody could be. She loves her doll, so why shouldn't she have her where she lives?"

And after Anne had stood on the other side of the pretty grown-up bed to help make them up, her mother reciprocated by standing on the other side of the doll's bed to help make that up.

"Anne is a darling. I know, of course, that she should have more companionship with children. They can do things for her that I cannot do. For all-round development one must associate with one's peers. I want her to know more children as we live here longer. But," and the mother shook her head, "she couldn't have much more fun than now. We're friends, best friends, and we work together, and then we take a day off now and then and play together—just romp and picnic, and go out in the woods and discover treasures. In fact, instead of making her old, I believe our companionship just keeps me young."
—New Outlook.

GENERAL WASHINGTON AND THIRTY BIG BOYS

By Frances Margaret Fox

There was great excitement in old Newport away back in March of 1781, for General George Washington was coming to town. The people of Newport wished to show the country's hero that they appreciated the honor of his visit.

A great procession was planned for the evening of the holiday. But many of the men and boys who wished with all their hearts to march in the procession were too poor to buy their own torches. There were thirty big-little boys who supposed that they would either have to stay in their houses or tag along in the dark at the tail end of the great parade because their families could not afford to buy torches for them.

Now, it happened that the town council of Newport also wished to have these boys take part in the celebration, so a quantity of candles were bought by the council to be carried by all men and boys who, because of the Revolution, were too poor to buy torches. Better yet, the thirty boys thus provided by the council with candles were invited to lead the procession.

At the time the Count de Rochambeau, who had come overseas with the French fleet, had his headquarters in Newport's best hotel, the Vernon House. Here General Washington was to be entertained.

The longed-for day came at last when the commander-in-chief of the American Army visited Newport. The French admiral's barge was sent to bring the general across the harbor to the Newport dock. The French fleet fired salutes, the bells rang, and crowds at the dock cheered and cheered when Washington arrived.

And that evening, at the head of a long torchlight procession, the general was shown the town, and every one was given a chance to see the hero.

Thirty boys, each carrying a candle at the top of a stick, led the procession. Directly behind them came General Washington, followed by Rochambeau and his escort, and many others.

On through the town went the line of thirty bright candles held by proud boys who kept perfect step to the beating of drums, as they marched through street after street of their town, and returned at last to the Vernon House.

Then came the happy surprise. For General Washington, standing on the steps of the Vernon House, made a delightful speech in which he thanked his candle-bearers. The thirty boys were so thrilled by this honor that they felt as if they were dreaming.

But there was one little fellow who was disappointed. He had wished to march in the procession with the big boys, but was too small to hold a candle high enough. When the general made his speech to the candle-bearers, this small brother wished to see the great one of whom he had heard so much. So, just as the general ceased speaking, his father lifted him in his arms. And when the little fellow saw the general, he was so disappointed that he cried out:

"Why, father, Washington is nothing but a man!"

They tell us that General George Washington smiled and answered the small brother in these word: "Yes, my lad, and **nothing but a man!**"

Thus ended a never-to-be-forgotten day for thirty boys and one little brother of old Newport.—Zion's Herald.

MISSIONARY BRIEFLET

The Rev. Samuel Hilburn, professor at Kwansei Gakuin, the largest Methodist educational plant in Japan, which enrolls nearly 2,000 men and boys as students, has recently opened a Friends' Home near the school. This home is operated on the order of the Good Will Industries in the United States. Although this work has been opened but a very short time, already a dozen or more people have enrolled.

New Orleans Christian Advocate

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C. MILTON CHALMERS, Manager

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Editorial

DUTY AND BENEFITS OF GREAT BELIEVING

(Continued from Page 1)

asunder. Great believing and holy living will give the Church grace to "set at naught the power of the enemy and put to flight the army of the aliens" and enthrone Christ in the life of the world. The time is here when the supreme need is for such an increase of faith as will bring an enrichment of experience in Christ and an enlargement of our sharing Him with others.

A CORRECTION IN REPORT OF FINDINGS COMMITTEE OF CIRCUIT PREACHERS' CONFERENCE

In the Advocate of March 12, 1931, on page 4 was published the report of the Findings Committee of the Circuit Preachers' Conference held at Millsaps College, February 26-27.

In paragraph (a) there appeared: "Since it has been estimated by Dr. Alexander 'that the preachers' influence in the pulpit is 25 per cent of the total amount of good that he is permitted to accomplish in his particular charge' (the group did not agree with Dr. Alexander in this estimate)."

Rev. J. C. Chambers, executive secretary of the Mississippi Conference Board of Christian Education, under which auspices the conference was held, writes that the above was not a direct statement of Dr. Alexander's, but it was a quotation from Dr. Anderson of Missouri University. Therefore, the report should have read: "Since it has been estimated by Dr. Anderson 'that the preachers' influence in the pulpit is 25 per cent of the total amount of good that he is permitted to accomplish in his particular charge (the group did not agree with Dr. Anderson in this estimate)."

PERSONAL AND OTHER NOTES

Rev. W. L. Blackwell, faithful pastor of Rosehill, Miss., is going forward with his work in all its departments. We thank him for his interest in the Advocate and trust that the year may prove successful in every way.

Rev. L. M. Sharp, the successful pastor of Flora, Miss., writes that everything is going along nicely in his work. We thank him for five subscriptions to the Advocate and for the promise of continued effort on its behalf.

Rev. S. S. Bogan, who was taken to the hospital after Conference at Alexandria, has gained his strength and is hard at work on his charge at Glenmora, La. We thank Brother Bogan and Mr. J. T. Calhoun for five subscriptions.

We record with sorrow the death of Mrs. P. P. Knowles, which occurred at Ruston, La., on February 26. She had been a reader of the New Orleans Christian Advocate for over forty years. We extend sympathy to the bereaved.

Rev. Briscoe Carter, the versatile pastor at Coushatta, La., has our thanks for five subscriptions and one renewal. Dr. Carter has the habit of doing his work well, and we trust that the Advocate will supplement his efforts in his charge.

Rev. R. L. Clayton, pastor at St. Francisville, La., favored us with a visit at the office on Tuesday, April 14. He reports his work is in splendid condition, and an Epworth League recently organized and the Sunday school to be growing rapidly.

Miss Ina Thompson and her brother, Jessie W. Thompson, presented the Jackson County Hospital, Pascagoula, Miss., with Bibles for every room. These were presented as a memorial to their mother, Mrs. W. R. Thompson, who recently passed to her reward.

Rev. J. B. Grambling was a pleasant caller at the Advocate office on Friday, April 10. Brother Gramhling is director of a tour of the Holy Land for the Advocate's territory, and is developing a number of prospects for the first sailing which will be from New York on July 2.

After five weeks of enforced waiting, Rev. H. T Carley was able to meet his engagements Sunday, April 19. He had suffered with influenza, and "took the road" too early and paid dearly for his eagerness to "be" punctual, do everything exactly at the time."

We regret to learn that Rev. Hilary S. Westbrook has been confined to his home with sickness for some time, but are happy to know that he is now able to be up and about his work. We trust that he will have no further indisposition and that gracious revivals will be had at each of his churches.

We acknowledge with appreciation the invitation from Dr. and Mrs. W. L. Doss, Jr., and the district parsonage committee of the New Orleans District to a Silver Tea which was given at the district parsonage from two to five o'clock on Wednesday, April 15. We regret we were unable to be present at the happy and wholesome social event.

The Federal Soldiers' Home for Mississippi has been located at Biloxi within four blocks of the Seashore Methodist Assembly property. If Methodists of the Central South will be patient and co-operate, there will come a time when they will be proud of the valuable services the Assembly renders to the cause of Christ and to the upbuilding of the Church.

Professor H. H. Ellis, superintendent of the public schools at Amory, Miss., has been elected superintendent of the Masonic Children's Home, Meridian, Miss. He is a capable and influential man in Mississippi educational circles and will render splendid service in the new field to which he has been chosen. He is a Methodist layman of consecration and ability.

Rev. C. A. Northington, the alert pastor at Ripley, Miss., has recently closed a most successful revival meeting with Rev. J. V Bennett of Booneville doing the preaching. We thank Brother Northington for sixteen subscriptions to the Advocate. One of the fine ways to conserve the results of a good revival is to place the Advocate in the homes of the people

Rev. H. W. May, Zachary, La., a superannuate member of the Louisiana Conference, we are thankful to say, is enjoying good health and is able to render such services as he is privileged to do. It is encouraging to have those heroes of the church who wait in enforced retirement to render their aid in carrying on the loved employ that they did so much for in their days of strength.

The church at West Point, Miss., has had an honorable history dated from 1866, and its pulpit has been occupied by some of the leading ministers of the North Mississippi Conference, among whom were Dr. W. T. J. Sullivan, Dr. J. T. Murrah and his son, W. B. Murrah, afterwards bishop. Reverend W. R. Lott is now the pastor and his fourth year is proving to be one of success in every way.

Rev. L. P. Jumper, Mantachie charge, North Mississippi Conference, is also a climber. He is moving forward with his work and he has found time to secure eleven cash subscriptions to the Advocate. If our stronger financial stations would do proportionately as well as circuits, there would be no trouble in carrying on the work of Christian Literature within the three Conferences.

Robert J. Baylis, a faithful member of the First Methodist Church, Columbia, Miss., passed to his reward on Thursday, April 9. He was a prominent citizen of Marion County and a loyal member of his church. The funeral services were held from the church at Columbia by his pastor, the Rev. V. G. Clifford, who was assisted by Rev. W. W. Graves. We extend sympathy to the bereaved ones.

Mrs. Lucille Hunter, Boyce, La., in renewing her subscription to the Advocate, wrote: "We have had the advocate in our home more than fifty years. I feel like we could not do without it. We enjoy it very much." It is a testimony to the worth of a Christian paper to have had it enjoyed for this long, and hope that the Advocate may be a visitor in Mrs. Hunter's home for many years more.

Mrs. W. S. Dorsey, Harrisonburg, La., in renewing her subscription to the Advocate, wrote, "I am also remitting for a subscription to go to my brother, Mr. I. L. Baker, Sr., Jena, La. The paper is so good I want him to read it, and I know he will enjoy it, for I get so much out of it every week." We appreciate the thoughtfulness of Mrs. Dorsey and pray that the Advocate will be a blessing to her and her brother.

After a successful term as president of the Woman's Missionary Society of the Mississippi Conference, Mrs. L. W. Alford is to be succeeded by Mrs. T. B. Cottrell. Mrs. Cottrell is well qualified for the duties of the office to which she has been elected, and we doubt not that the woman's work in the conference will go forward under her leadership. The 1932 session of the conference will be held at the Glendale church in Jackson.

The many friends of Dr. G. C. Ballard, a retired army medical officer, will regret to learn that he suffered an accident which made it necessary for him to be carried to a hospital where he will remain for several days for treatment. While his injuries were not serious, they were painful, and yet his usual jovial spirit has not been reduced. We trust that he may have a speedy recovery and soon will be fully himself again.

Hon. F. A. Howell, a Confederate veteran and distinguished citizen of Mississippi, has reached the ripe age of 91 years. He resides with his daughter at Durant, Miss., and rejoices in the respect and affection of a wide circle of friends. He united with the Methodist church early in life and has been a reader of the New Orleans Advocate nearly three-quarters of a century. This Christian hero has light at evening tide and we pray that he may abide in strength many years.

Over two hundred men and women attended a social fellowship meeting of the adult division of the Galloway Memorial church on Friday night, April 10. Mrs. W. H. Watkins, superintendent of the division, was assisted by Mr. D. W. Bufkin of the men's department and a delightful evening was spent at the church. The adult division of the Galloway Memorial Church is having large success, which is attributable to the leadership of the superintendent, Mrs. W. H. Watkins.

"Mister" Shipman, pastor at Inverness, Miss., continues his pastoral labors in the spirit of youthful joy and looks with optimism upon the future. He writes, "Things are looking better in this part of the Delta, everybody is preparing to make an honest effort to make a crop. Everything is going well with the people and this pastor. Folks are going to church better and prospects are good for a quarterly conference next Sunday afternoon. We always have good preaching when L. P. Wasson is on the boards." We thank Brother Shipman for subscriptions to the Advocate.

The action of the voters of Vermont on the first day of April in electing a dry as United States Senator to succeed to the seat of the late Frank L. Greene, was a more severe blow to the wets than has been indicated in the secular press. After the widespread and reiterated propaganda of the wets in which they claim the country to be overwhelmingly anti-prohibition, an eastern State, bounded on one side by New York, on another by wet Canada, elected an out-and-out dry against a campaigning wet candidate by a vote that was practically two to one.

Mr. A. F. Godat, Astoria, L. I., in renewing his subscription, wrote: "If subscriptions to and reading 'Advocates' makes one a good Methodist, I should be one for I take three, The New Orleans, Nashville, and the New York. I have personally known all the editors of the Advocate since Bishop Galloway, except the present editor, and I expect to make his acquaintance the next time I am in New Orleans." The many friends of Brother Godat in the Crescent City will be glad to see him, and the editor will count it a personal privilege of meeting him when he visits New Orleans again.

Miss Clara Chalmers, sister of the manager of the Advocate, Mr. C. M. Chalmers, is enjoying her work as one of the missionaries at Matanzas, Cuba, and in writing of their Easter program she said that she and one other dyed six hundred eggs and gave the children their first Easter egg hunt. There were eighty-five children to enjoy the hunt. It cannot be estimated the amount of good that is accomplished by our faithful missionaries working with the little children around the world. We congratulate Miss Chalmers upon the success of her work and pray that a kindly Providence will watch over her.

Mrs. Molly Williams Grant, Baton Rouge, La., in renewing her subscription to the Advocate, wrote: "The Advocate has been coming into my home for more than fifty years, and it went into the home of my sainted father, Rev. F. M. Williams for years before I was married. I look forward to it each Thursday as I would to a visit from a dear friend, and I wish for it greater and greater success as the years go by." Being a daughter of a sainted Methodist preacher, we are not surprised that Mrs. Grant formed an attachment for the Advocate early in life. We pray that its weekly visits to her home may continue for many years.

Rev. Del Longgrear, the capable pastor at Hazlehurst, Miss., in writing of the recent revival meeting held there by Dr. W. M. McIntosh, said: "Dr. McIntosh preached fine sermons, drew great crowds who manifested deep interest and a great uplift came to the church and town. Twenty-nine were received into the church, sixteen of whom were by profession of faith. Our Sunday school is at the highest pinnacle in its history. A Hi-Y League was organized with twenty-two members and the Woman's Missionary Society continues to do a great work. The outlook is brighter than ever before." A gracious revival will prove a blessing in every way to any church. Our need over all the country is for an outpouring of the Holy Spirit in refreshing revivals.

The many friends of Evangelist James M. Smith scattered over Mississippi and Louisiana will note with delight his splendid victories in soul-winning during recent months. It is reported that he held three great revivals during the first three months of the new year, in which there were 1586 people added to the Church on profession of faith as a direct result of his labors in three cities. He recently closed a campaign in Concordia, Kansas, in which there were 794 adults received into the four co-operating churches on the last Sunday of the campaign; and 128 were received on the next Sunday following. Brother Smith is now at Jamestown, Kansas, in a Union Tabernacle Revival with nine churches united in the effort. He is a native and a product of Mississippi Methodism, and was one time a member of the Mississippi Conference. He will visit relatives in Mississippi following his Jamestown campaign for a few days. He has made his home in Dallas, Texas, during the last six years.

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PROTECTION
AGAINST OLD AGE

Vice-President Curtis recently laid the cornerstone of the new Metropolitan Memorial Methodist Episcopal Church which holds an intimate and historic relationship to the national life. This church, located for three-quarters of a century in the center of Washington, was the ecclesiastical home of Presidents Grant and McKinley, Vice-President Fairbanks, Chief Justice Salmon P. Chase, and numerous senators and congressmen. Since Vice-President Curtis came to his high office he has been a faithful attendant upon its services and his pastor reports that he has not missed a single Sunday when in Washington. Always appreciative of what the Church has meant to him and to the country, the Vice-President, in placing the cornerstone on this occasion, delivered a fitting address in which he emphasized the meaning and service of the Christian Church. This occasion was historic in several respects. The square and trowel used by the Vice-President were those used by President George Washington when he laid the cornerstone of the National Capitol. This was the first time that they had been used together in over a century.

URGENT CALL FROM MISSISSIPPI METHODIST ORPHAN'S HOME

Dear Mr. Editor: Please let me say through the Advocate to every Methodist pastor and layman in Mississippi, that we must have by the first of May $3000. We need several thousand more, but some way we must raise the amount specified, or suffer very great embarrassment, if not loss.

First, will those who have made pledges send me said amounts at once?. Second, has not this great institution some friends who have means that will come to our relief at this time? Friends, our situation is very serious. Think and pray earnestly, then send me a contribution, just as large as you can afford.

Yours for the Home,

W. M. SULLIVAN,
Commissioner.

CHRISTIAN EDUCATION CONFERENCE

This need not be read by those who do not wish to know what happened at the Christian Education Conference which met at First Church, Alexandria, La., April 7 and 8.

The conference was opened by Dr. W. W. Holmes, Executive Secretary of the Conference Board of Christian Eduncation, who divided time with Dr. F. L. Wells, President of the Board, in in presiding over the public meetings of the conference.

Dr. A. S. Lutz, presiding elder of the Alexandria District, delivered the address of welcome, to which Rev. C. D. Atkinson, former superintendent of Sunday school work in the Louisiana Conference, responded on behalf of the delegates.

After the presentation of the superintendents of the various divisions of the conference work Dr. Clovis G. Chappell, pastor of First Church, Houston, Texas, delivered the Bible message.

Representatives from the office at Nashville were Rev. Walter Towner of the Young People's Division, Miss Jimmie Milton of the Children's Division, and Miss Sadie Mai Wilson, returned missionary.

The divisional group meetings addressed themselves, in their two sessions, to a study of the recent legislation of the General Conference as it applies to their divisions.

Delegates made up of presiding elders, pastors and laymen participated in the discussions of the different groups, all seeking to enter effectively upon the larger responsibilities and opportunities of the church in its program of Christian Education.

A meeting of the Conference Board of Education was held on the afternoon of Tuesday, at which matters pertaining to the carrying forward of the enlarged plans were considered.

Of interest to the entire conference were the addresses of Dr. W. Angie Smith, pastor of First Church, Shreveport, on "The Unified Program;" Dr. Geo. S. Sexton, President of Centenary College, "Christian Education and the Christian College;" and the message of Miss Sadie Mai Wilson of the Nashville office.

Worthy of special note was the exceptional music furnished by Dr. Francis Wheeler and his quartet of young ladies from Centenary College.

And what delegate can ever forget the inimitable Bible sermon-addresses of Dr. Chappell? How freighted with divine-human interest and appeal. With a style both pleasing and compelling, the speaker, as a master artist, drew upon his ample resources and made the hearers see as well as hear the mighty matters of which he spoke. Through the magic of his messages Onesimus, the run-a-way slave, came back from his worthlessness through the gates of grace to the good life; Enoch, the comrade of God, neighbored with us; and the Bible became the most up-to-date and interesting of all literature.

Subdued by the revelation of the immensity of the work to be done, but inspired by fellowship with those whose hearts God has touched, delegates turned back to their tasks with a new courage in their faith.

D. B. R.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. SARAH CARPENTER, wife of the late James F. H. Carpenter, died at the home of her daughter, Mrs. Mary Okley, Friday, Apr. 3, 1931. Sister Carpenter joined the Methodist church in early childhood. She loved her church and was a faithful and devout member. Seven children were born in the home of Brother and Sister Carpenter; six grew to maturity. Three daughters, Mrs. Abner Tucker, Mrs. Mary Okley and Mrs. G. R. Linning. The sons are Dr. Madison, Edgar and Boon; all grew into a very fine type of citizenship and do credit to the faithfulness of the good, true widowed mother, who was untiring in her love and devotion to her children. She was the daughter of John Bartlett, and granddaughter of Rev. Joseph M. Wells, a Methodist preacher. The funeral services took place at Osborne Creek Baptist Church, in charge of Rev. M. L. Ward, assisted by Revs. J. V. Bennett, J. T. Gullett and the writer. The tokens of the love and friendship was expressed in a rare and beautiful floral offering and the attendance of the many kindred and friends. Rev. J. D. Thompson, pastor of the Baptist church, made the closing prayer and benediction. Sister Carpenter's body rests in Osborne Creek Cemetery, awaiting the resurrection morning.

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Her Former Pastor.

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RESOLUTIONS

Resolutions of respect to our departed friend and co-worker, MR. A. J. ALLEN.

Whereas, in the providence of an all-wise Heavenly Father, one esteemed brother and helper in Christ's work, A. J. Allen, has been removed from our midst by death.

Therefore, be it resolved by the Edwards Quarterly Conference that in the death of Brother Allen the church has lost a loyal and devoted member, and this Quarterly Conference one of its most highly esteemed members;

Resolved, that while we lament his going, yet we bow with humble submission to the will of our Heavenly Father;

Resolved, that these resolutions be put on the minutes of this conference and a copy sent to the Advocate and the bereaved family of the deceased.

MRS. R. R. BUSH,
MRS. W. E. RIGHT,
G. W. LUSTER.

FROM LUMBERTON, MISS.

All of Lumberton, Miss., has been greatly benefited by the pre-Easter services held by Rev. M. L. McCormick, pastor of the Methodist church.

Each night at 7:15 Brother McCormick led the Junior choir in a song service. At 7:30 the Senior choir took charge and added much to the services with special songs.

On Saturday afternoon a service was held for the children. The music was furnished by the Junior choir with a special song by Miss Ruth Sanders.

Easter Sunday morning was decision day for the Sunday school. Seven accepted the invitation to church membership and were received into the church Sunday night.

MARY ETTA DAYKES,
ANNETTE DAYKES.

JUBILEE INN, SHREVEPORT, LA.

Jubilee Inn, the home for girls away from home, constitutes the major undertaking of the Shreveport Mission Board. Established through the combined efforts of the Methodist auxiliaries of Shreveport and Bossier, it furnishes for young girls in business or attending business school an attractive, wholesome place of residence at minimum cost. It has been a good year, despite the hard times, touching with its Christian influence a large number of girls. Jubilee Inn is not an institution, but a home, in the real sense of the word, for the head resident, Miss Mary Nichols, is a trained worker, and devotes her entire time to the welfare and happiness of her household. The girls keep in touch with the Y. W. C. A., and form one of its liveliest clubs. Mothers of Louisiana and neighboring States will find at the Inn a warm welcome and an attractive boarding home for their daughters coming to Shreveport to work. The good times committee planning parties and outings with the girls keeps everybody happy. By gifts received and questions asked it shows interest has been manifest all over the State in the newest of Council homes.

BECAUSE HE KNOWS

Through rocky gorge, up root-cleft
steep
The shepherd oft-times leads his sheep.
No wish has he to swell their woes—
He goes on because he knows
That just upon the other side
The springing fields are stretching
wide.
But to his flock, the pastures green,
The bloom, the streams, are all unseen.

By Rough, bleak paths, through wind-
swept waves,
O'er moorlands lone, past hallowed
graves
God sometimes leads, because He
knows
Beyond these weary ways there grows
A greener, richer pastureland
Provided by His gracious hand.
Our holden eyes see not afar
The fruitage rare, so blind we are!

—Anne Porter Johnson.

SABBATH KEEPING—A PARAMOUNT NEED OF AMERICAN BUSINESS

Noah W. Cooper, Nashville, Tenn.

(Excerpts from speech made March 6, 1931, on Wall Street, New York City, in front of Washington's statue at U. S. Sub-Treasury by Noah W. Cooper, chairman of Tenn. Methodist Sabbath Crusade Committee, closing a tour through ten States.)

George Washington here, on April 30, 1789, kissed the open Bible as he was inaugurated our first president. Here on the stone is cut a picture of Washington on his knees, praying at Valley Forge. Washington was a God-fearing man, who read five chapters in the Bible every day, prayed regularly and kept the Sabbath strictly.

He and our forefathers built America in godliness, with the motto, "In God We Trust." Trusting in God, they kept His Sabbath and saw to it that all lawmaking, money-making stopped on Sunday, the Christian Sabbath.

From this godly habit came our present custom and law securing a Sabbath rest to our President, Congress, courts, offcials, schools, soldiers, sailors, postal clerks and all governmental employees.

Yet greed for gain has abolished Sabbath keeping in our great interstate commerce, so that now our great railroads, newspapers, boat, bus and aviation lines, and allied business run every day and Sunday, too, as if there were no God, no Sabbath, no judgment. And these money-mad businesses are infecting all our people, even churchmen, with the ruinous habit of Sabbath breaking. No greater peril now menaces our churches, homes and commerce. These great banks of New York and America close on the Sabbath. We appeal to them to help us persuade all business to stop on Sunday and to keep the Sabbath holy.

Sabbath breaking is war against God; is partnership with Satan; and is plunging America toward perdition.

Our gangsters, bank-breakers, murderers, bootleggers, criminals are being bred and fed by our Sabbath breaking commerce.

No Christian or Jew should invest his time or money in, nor patronize any business that keeps no Sabbath.

America is losing billions of money and inviting God's fury by her Sabbath breaking. God commands and we Methodists plead for a Sabbath day for all. Each must help the other keep the Sabbath, from President to plowman, including engineers, conductors, printers, editors, newsboys, clerks, and all workers. If we don't turn from this great national sin, we will go to speedy ruin like ancient Israel and coutinentaal Europe.

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Kruschen Salts—(a perfect combination of the six mineral salts your body should have to function properly) purify your blood of harmful acids, and aid the kidneys nad bowels to throw off waste material—the continual formation of which is probably the cause of your fat.

In this modern age of living, it's impossible to get these salts from the fancy foods you eat—but don't worry just as long as you have Kruschen Salts.

Take a half teaspoon every morning before breakfast in a glass of hot water—little by little that ugly fat disappears, you'll feel better than ever before—years younger, more energy. You'll soon possess that enviable beauty, clear skin, sparkling eyes, superb figure which only perfect health can impart.

An 85c bottle (lasts 4 weeks) at your druggist's or any progressive druggist in America. Money back if Kruschen doesn't convince you that it is the safest, quickest, easiest way to lose fat.

A Hartford woman writes, "I'll tell the world Kruschen Salts is wonderful stuff to reduce." An Ohio woman lost 10 pounds with one bottle.

Important Announcement
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“I SHALL NOT PASS AGAIN THIS WAY.”

“The bread that giveth strength I want to give,
The water pure that bids the thirsty live,
I want to help the fainting day by day,
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away,
I'm sure I shall not pass again this way.

I want to give to others hope and faith,
I want to do all that the Master saith,
I want to live aright from day to day,
I'm sure that I shall not pass again this way.”

NEWS IN BRIEF

An encouraging letter was received from Gilliam, La., where the regular membership is only 10, reaching 20 on social meetings; however, their desire is to make each church woman a Missionary woman (which should be the goal of every auxiliary).

This auxiliary meets regularly each week and has a mission and Bible Study Class. Each fifth Monday is a social meeting, when every Methodist woman is invited to attend (fine fellowship).

These faithful women have the budget system, which is the ideal plan. We wish to commend them for their splendid plans and optimistic outlook

Crawford Street Auxiliary, Vicksburg, Miss., reports interesting meetings, which evidence splendid leadership in auxiliary and circle. The Circle plan has greatly increased the membership and finances of the auxiliary.

Quite a bit of enthusiasm and interest are shown and a very successful year is anticipated. All meetings are held in the homes, except the business meetings, which are at the church. At this meeting the program as outlined in Year Book is presented.

Many letters of encouragement have come from large and small auxiliaries stating that their goal is “Every woman in the church a member of the Missionary Society,” and that women have pledged themselves to give sacrificially, and many places have increased their pledge; just the spirit that all should have, because the need is greater and we are a sisterhood whose Father gave the best He had. If our Father had lacked the spirit of Missions we would lack a Saviour.

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STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC
For over 50 years it has been the household remedy for all forms of
Malaria Chills and Fever Dengue
It is a Reliable, General Invigorating Tonic.

Your editor was delightfully privileged to spend a day with the women of the Louisiana Conference when they were in session in the historic city of Baton Rouge. In making this delightful trip we were in company with Rev. and Mrs. Geo. P. McKeown, of Woodville.

We were cordially greeted and received many courtesies by our sister society. It was a rare treat to look in on this well organized Conference, with most capable leaders and cooperative delegates.

Reports as heard indicate that each branch of the work is making progress. Although there was a deficit in finances, there was not a note of discouragement sounded.

The report of the constructive work done at Houma was brought very vividly to mind as four little girls in well chosen words told what the school has meant and done for them. “Seeing is believing.”

Mrs. B. W. Lipscomb, Council guest, added much inspiration to the meeting, especially during the quiet hour each day at noon.

The report of the Puplicity superintendent was pleasing as well as instructive, with a forward look to greater subscriptions to the Voice. This report was followed by the playlet, “Publicity Pays.”

VAUGHAN W. M. S. BANNER SOCIETY

We have just closed one of the most successful and fruitful years in the history of the Vaughan Woman's Missionary Society. In summing up our reports we find that we are not only on the honor roll, but that we are 100 per cent. Our financial obligations were paid in full. Something over $150 was spent out of the local treasury on the parsonage and the painting of Vaughan Church. We added five new members to our roll and organized one new society at Union, which is doing splendid work. We also helped to organize three Negro societies. We held our meetings every Monday and had good attendance at each one. The Social Service Committees have been active, sending flowers, trays, etc., to shut-ins, visiting the sick and giving groceries and other necessities to needy families and various other work along these lines.

We observed five days for Week of Prayer. We have taken our Mission and Bible Studies, using “Trailing the Conquistodors,” according to council requirements, and we are hoping to receive a certificate from Council for this study. We have added a Missionary Library and have had some splendid books donated.

Our young people's and children's departments have had a splendid year's work and are planning greater things for, next year.

We have started the year 1931 with renewed energy and have raised our pledge over last year.

MAIE CAGLE,
Supt. Pub.

The Methodist Missionary Society of Tallulah entertained Zone 2 of the Monroe district on Tuesday when eighty-five representatives from Delhi, Rayville, Pioneer, Epps, Oak Grove, Lake Providence, Wesley Chapel and Tallulah met for an all-day session. Mrs. C. R. Abney, of Pioneer, zone leader, presided, and Mrs. J. R. Linton acted as secretary. Rev. W. H. Giles led the devotional.

The subject for the day was “Universal Peace,” Mrs. Abney giving a splendid address on this topic at the morning session. Mrs. Rousseaux, of Lake Providence, spoke on the necessity of a scholarship. In the afternoon Mrs. James conducted the devotional and Mrs. J. C. Calhoun, Mrs. Ferguson and Mrs. Johnson, of Rayville, gave able and inspiring discussions of different phases of the peace program.

Miss Alma Goza rendered a piano solo.

Luncheon was served by members of the Tallulah Society at noon, in the social hall of the church.

GRENADA ZONE MEETING

The zone meeting of the Grenada District Methodist Missionary Society met March 30 at Duck Hill. There were forty Grenada members present, and a good attendance from Duck Hill and Holcomb.

Mrs. L. C. Welker of Grenada presided, and Mrs. S. S. Carruthers of Duck Hill led the devotional. Reports from the three auxiliaries were presented. The reports showed renewed spirit for the first quarter of the new year. Grenada has made up more than one-fourth of her pledge.

Mrs. W. B. Waterman, president of Grenada Auxiliary, brought some inspiring thoughts from the conference. After hearing of the wonderful work of the North Mississippi Missionary Conference one is proud to play even a small part in the promotion of mission work.

Mrs. A. W. Stokes, the district secretary, presented an appeal to the ladies for their support in the use of Octagon soap products. Mrs. Stokes gave a report from the Council, which was beneficial.

The meeting was closed with a prayer by Mrs. J. R. Countiss of Grenada.

MRS. G. M. LAWRENCE,
Reporter.

FROM ISTROUMA, LA.

Rev. L. N. Hoffpauir, our pastor, planned for a week of pre-Easter services. He spoke on Monday evening, but became so hoarse from the effects of a severe cold that he was unable to continue.

Rev. L. W. Cain, P. E., spoke on Tuesday evening to an appreciative audience. Rev. B. W. Waltman of Baker finished the week's services, speaking Wednesday, Thursday and Friday evenings. His messages were greatly enjoyed, laying as they did the foundation for Bro. Hoffpauir's resurrection services on Easter Sunday.

ONE OF THE CONGREGATION.

RED EYES Quickly cleared up after reading, sewing or driving. Dickey's Old Reliable Eye Wash has given painless, prompt relief for 60 years. Price 25c.
DICKEY DRUG CO., Bristol, VA.

EAST END, MERIDIAN

One of the most successful revival services, known as the pre-Easter service, closed at East End Methodist Church Sunday with 38 additions being made to the church membership and the baptizing of eight infants. The Rev. P. M. Caraway, pastor of the church, was very much pleased with the result of the services in which he was assisted by Frank E. Dement, leader in the song service, and Lee Taylor Stokes, as accompanist. The services were largely attended.

It was a beautiful scene when these infants, children and adults were being received into the church. The nursery superintendent, the Sunday school teacher, the fathers and mothers stood about the altar, with those who were coming into the fold. It was said by many, in position to know, that it was the greatest day in the history of East End church. Four hundred and twenty-two in Sunday school on Easter Sunday.

MRS. M. B. MARTIN.

After 40
Bowel trouble is Most Dangerous

Constipation may easily become chronic after forty. Continued constipation at that time of life may bring attacks of piles—and a host of other disorders.

Watch your bowels at any age. Guard them with particular care after forty. When they need help, remember a doctor should know what is best for them.

“Dr. Caldwell's Syrup Pepsin” *is a doctor's prescription for the bowels.* Tested by 47 years' practice, it has been found thoroughly effective in relieving constipation and its ills for men, women and children of all ages. It has proven perfectly safe even for babies. Made from fresh laxative herbs, pure pepsin and other harmless ingredients, it cannot gripe; will not sicken you or weaken you; can be used without harm as often as your breath is bad, your tongue is coated; whenever a headachy, bilious, gassy condition warns of constipation.

Next time just take a spoonful of this family doctor's laxative. See how good it tastes; how gently and thoroughly it acts. Then you will know why it has become the world's most popular laxative. Big bottles—all drugstores.

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SYRUP PEPSIN
A Doctor's Family Laxative

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE........Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE NOTES

It is with great pride that I think of the beautiful garden at Whitworth College, which is the enterprise of Mrs. G. F. Winfield and Miss Walker. Dr. Winfield says that Mrs. Winfield puts all of her salary into this project and that Miss Walker puts all the profit of the pencils, tablets, etc., that are sold to the girls into the garden.

For the first year's efforts it is beyond expectations and in the course of time it will be one of the outstanding show places of this entire section and you will not have visited Brookhaven until you have seen the garden. To me this is a most commendable project and one that will bear fruit in the lives of these young women who attend the college in all their after years.

Another mark of improvement that has meant much to me is the Seashore Assembly Grounds. For the first time in years these grounds are in good order, with the brush and weeds cleared away and shrubbery planted and flowers. Driveways are improved and the roads fixed so they can be of real service to those who visit the grounds. Even back beyond the school buildings the undergrowth has been cleared away, making the entire property to the railroad nicer and prettier. This is sure to make friends for the Assembly of all coast property owners and it will also inspire confidence of those who visit the grounds and add to the enjoyment of all who pass that way, even if they only pass.

To me these two great efforts will add much to the growth of the church and the lives of the people who come in contact with these beauty spots.

It was our pleasure to visit the Brookhaven District Conference and the Vicksburg District Conference. The program of the Conference Board was well received. The reports were good. The attendance was good. If this is a foretoken of the series of district meetings, surely our church is in much better condition than we had thought. More people are attending the services of the church than ever before. At one of our charges a place that used to be a station and had some of our strongest men serve it I was told they were having three times as many persons in their services than ever before in the forty years in spite of the fact that they are now the head of a circuit. From all over these two districts we are hearing that good congregations are the order of the day.

April 19 is Sunday School Day. Your board must have $2500 from the observance of this day if we are to serve our Conference as we should. If every church will observe this day we will obtain our goal and the work will be enabled to go on.

Epworth League Anniversary Day is past. If you have not been able to hold the day please do so. The young people need your aid and the inspiration that will come to them and you from this observance. Young people are worth all our efforts. This is one they will thoroughly appreciate. It will give the church an opportunity to know their work. The program will be found in the March number of the Epworth Era.

In the April number of the Epworth Era and the Workers' Council you will find three suggested organizations for the Young People's Division of the church. These can be helpful and furnish guidance to local churches in their efforts to have young people's division organizations.

Pray for the work and the workers.

JOHN C. CHAMBERS.

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NORTH MISSISSIPPI CONFERENCE

The school this week at Inverness is very well attended by the people from Inverness, Isola, Belzoni, Indianola and Moorhead. The spirit of the school is fine. It is a high personal privilege for the writer to be the guest in the parsonage of the Rev. "Mister" Shipman. To be associated with him is indeed a benediction.

* * *

We find a widespread interest among the brethren in Sunday School Day. Several have already observed the day. Let every one plan for this important day and observe it in good spirits.

* * *

Are you in a place of leadership among your people? If so, are you doing all you can to improve your leadership? As leaders we face very grave competition today. On the screen, on the air in radio programs, in the literature and in a specialized industrial order we see and hear the finest talent that money can buy. Naturally, though often inconspicuously, this affects the attitude of those whom we are seeking to lead. We must do all in our power to be at our best as a leader. Our church is seeking to give leadership training to our leaders and workers. This is done through study courses offered by the General Board of Christian Education given by correspondence, supervised study, in classes and standard schools. There are courses for all workers suitable to the place that you hold in your church. We will be very glad to assist you in getting lined up to take courses of study that will help you to be a better leader or worker.

* * *

One of the outstanding features of the Standard Training School at Grenada will be a course taught by Rev. B. L. Schubel, of Nashville. This course will deal with teaching in training schools and classes. Bro. Schubel has charge of accrediting all instructors, both Standard and Cokesbury, in schools and classes. If you are already an accredited instructor or wish to become one you should make your plans to be in this class.

* * *

We are ready and anxious to help you with any problems that you may have in your work. Write to us. If you would like to have a conference or an institute at any time call on us and we will be glad to arrange one with you.

R. G. LORD.

Epworth League

LOUISIANA CONFERENCE

Dear Young People: Spending last Sunday in Opelousas was certainly a treat. The little city was a veritable flower garden. With almost every known flower of our State in bloom the flower that I found most beautiful and massive in growth was the large azalia. But the flowers were not the chief interest I found while there. The young people of our own Methodist church were certainly delightful to be with. I found a talented, attractive group of young people who were one hundred per cent enthusiastic in their program, a live Sunday school group, and two fine Hi-Leagues. I was interested in learning that they give last summer's Assembly at Mansfield credit for their willingness to serve any where at any time. And I give a large amount of the credit to their pastor, Rev. D. F. Anders, who is right with them in everything they do.

In the afternoon the Triangle Union, made up of Leagues from Eunice, Melville and Opelousas, met. A fine delegation came over from Eunice. We were sorry that Melville was absent. At the evening hour I had the pleasure of speaking to an interested audience.

Alexandria District started off the District Conferences with a fine record. The Lecompte folks just know how to entertain. Of course, I enjoyed being with Agatha Brewer. During the time that the conference was not the subject of conversation we were making plans for the assemblies.

And that reminds me that you have just received the wall poster mailed you, advertising the assemblies. What did you do with it? I hope you were the thoughtful person who did what the last line on the poster asked you to do. "Please do not destroy. Place in your church."

The programs have been given to the printer and in a few weeks you will have them, too. We just get real thrilled when we see so much enthusiasm among our young people concerning the attendance. Some already have their money put aside, and that's the main thing, isn't it? Just think of six days with folks like Julia Reid, Mr. James V. Reid, Reverend J. B. Grambling, Rev. J. H. Bowdon, Dr. W. W. Holmes, Dr. W. W. Drake, Miss Lucy Foreman of Nashville, and many others. Think of "Stunt Night," around the camp fire, vesper, sing-songs under the lights, tennis, kodaking, and all that other fun. And most of all the wonderful fellowship with friends from every section of the State. Just think!

This is the first letter I've written you in two months without mentioning Anniversary Day. I just must remind you that some of your offerings haven't been turned in yet. Let us not be lax in closing out our Conference year.

If we can help you in any way we are ready to serve you.

Sincerely,
Your Young People's Secretary.
ELIZABETH LANGFORD,

You'll Find a Complete Line of
"KEN - WEL"
GOLF-TENNIS-BASEBALL
Equipment at
D. H. HOLMES CO.
LIMITED

NORTH MISSISSIPPI CONFERENCE

It is always gratifying to hear of our young people lining up with the church. Three of the young people at Shelby joined the church a few weeks ago. They came to their pastor, Bro. W. W. Woollard, and asked him to take them into the church at the League hour. That is one of the many beauties of our Methodism, we can receive people into the church at any time and any place. The young people at Shelby are very active in the League work.

On Easter Sunday morning at 6 o'clock the young people at Shannon came together for a devotional service. Sixty young people were present at this service and it was at 6 o'clock. Can you beat that? Rev. A. Y. Brown is pastor at Shannon. Brother Brown recently held his own meeting at Shannon and he says the young people were a great help to him in the meeting. They had their own prayer meetings during the meeting.

Our young people are thinking about this new program of work. Last Sunday evening, at Greenwood, a very interesting debate was held. The Leaguers from Itta Bena were debating against the Leaguers of Greenwood on the subject, "Resolved, that the Sunday school and the Epworth League should be combined." Greenwood was defending the affirmative side and won the decision in the debate. About fifty young people were present and the fellowship throughout the service was fine. Miss Rosa Lee Price is district secretary of the Greenwood district, and she says that her young people are already making their plans to attend the Assembly in June. Greenwood district is always well represented at the Assembly. We

Renew Your Health by Purification

Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs,—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs purify the blood by activating the liver, kidneys, stomach and bowels. Trial package, 10 cts. Family package, 35 cts. All dealers. (Adv.)

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New Orleans Coffee-Maker Brews French Drip Coffee QUICK!

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GENUINE NEW ORLEANS COFFEE

You can now make, in your own home, genuine New Orleans Coffee as delicious as the coffee for which New Orleans is famous.

The Luziaune New Orleans Coffee-Maker brews 4 cups of perfect coffee in 4 minutes.

Ask your grocer. Or send $1.00 and your grocer's name to us.

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are going to hear from them again this year.

Brother F. H. McGee, Miss Martha Lauderdale and a number of others are actively engaged in the League work at Hernando. They have a well organized League there and it is doing splendid work. They have 17 members in the Book-a-Month club, 16 in the quiet hour covenant, 17 in the Fellow Workers' covenant and 33 in the Stewardship covenant. They also have their quota of Epworth Eras. Eight of their members are serving as officers and teachers in the Sunday school. So you see the League and the Sunday school are working together harmoniously at Hernaudo. This is certainly a fine report from Hernando. This League pledged $15 to the Mission Special.

We hope you will remember that we are giving special emphasis to Missions during the month of May. Put on a missionary program and give every leaguer an opportunity to pledge something for Missions. Let us do our very best for this worthy cause this time. We want to take our place in the front rank this year instead of bringing up the rear.

For the information of those in the Sardis district we will announce that Bro. Tate Scott of Batesville is the district secretary. Now for the information of those who know his father, Rev. M. E. Scott, we will say that you should not hold that against the boy. He is going to make a good district secretary in spite of that.

Yours sincerely
WM. L. ROBINSON.

SUNDAY SCHOOL AT ST. FRANCISVILLE, LA.

At St. Francisville we have one of the most interesting Sunday school situations I have ever come in contact with. Our superintendent is Mr. R. E. Watson. He is himself a member of the Baptist Church and is the son of a Baptist preacher in the active pastorate. Since Mr. Watson has been superintendent, which has only been since shortly befor the sessions of our last Annual Conference our Sunday school has grown from an average attendance of from about forty to one hundred, the largest in its history.

On Easter Sunday we had the largest collection for our Louisiana Methodist Orphanage in the history of the charge.

The Sunday school recently purchased for the use of the pastor and the church a duplicating machine upon which we have been issuing a church bulletin. This bulletin is mailed to the membership of the church before Sunday.

On Easter Sunday night the choir of our Methodist church united with that of Grace Episcopal Church in St. Francisville in a great song service, which was given under the direction of Mrs. Clayton and Miss Bell Barrow.

REPORTER.

One Cent a Day Pays Up To $100 a Month

The Postal Life & Casualty Insurance Co., 421 Dierks Building, Kansas City, Mo., is offering a new accident policy that pays up to $100 a month for 24 months for disability and $1,000 for deaths—costs less than 1c a day—$3.50 a year. Over 68,000 already have this protection. Men, women and children ages 10 to 70 eligible. Send no money. Simply send name, address, age, beneficiary's name and relationship and they will send this policy on 10 days' FREE inspection. No examination is required. This offer is limited, so write them today.

"METHODIST MATTERS" FROM FIRST CHURCH, WATER VALLEY, MISS.

Dear Advocate: Last Sunday night we closed our pre-Easter revival at First Methodist Church, Water Valley, Miss. It was a success in every way. The crowds were large throughout the services. Last Sunday morning, notwithstanding the fact that there were services in every other church in town, we had to use the balcony to accommodate the crowd.

We had with us for this meeting Rev. Archie P. Stepheus of Kosciusko, Miss. Brother Stephens did the singing for all the services and besides held a service each afternoon for the children and young people. On Saturday mornings, at 10, he held a service for the general public. The pastor tried to preach at nights and in the Sunday services. Brother G. C. Schwartz preached at night at North Main Street Church. As a result of the pre-Easter effort, forty-one were converted and joined our churches, two going to the Baptist, nine to Brother Schwartz's church, and thirty to our church, aside from some who joined by letter.

Now, listen brethren, Archie Stephens has something that we ought to be using all over Mississippi and Louisiana all the year round. He is a past master at singing, drawing, and preaching the Gospel of Jesus. Arrange with him for next year if you cannot get him this year.

Fraternally yours,
J. D. WROTEN.

FROM GUEYDAN, LA.

Dear Brother Decell: There has been considerable discussion of hard times. I dare say no one will deny the fact that hard times have made some impression on all of us in depressing us and in discouraging us. But I believe hard times exist more largely in a state of mind than in any fundamental weakness of our economic structure. To support this theory I offer a report of the recent achievements of Gueydan Methodism. Our people here have painted, papered, and repaired the church and parsonage, and put a new roof on the parsonage. They have also provided for some new furniture for the parsonage, in which they were joined by our people at Kaplan, who gave a splendid linen shower and money. These improvements have cost in excess of $800, and the bills have been paid in cash raised under the pressure of hard times. New Cokesbury hymnals and a nice pulpit Bible had previously been provided. To add to the force of the blow which Gueydan Methodims has inflicted on hard times were a liberal offering on Easter for the Orphanage, a good response to the Kingdom Extension appeal, and an advance in the assessment for the support of the ministry. These achievements in the face of difficulties reflect credit on the faithful workers who gave their energy, time, and money, and on the friends of the church in the membership of the other churches who joined hands as Christians to accomplish this work.

But there has been cause for the preacher to rejoice in the progress that indicates the presence and prayers of those who labor under the leadership of the Holy Spirit. At Kaplan there has been a gratifying spirit of interest in the regular program of the church and in the ministry of the Word. At Gueydan Easter Sunday was a joyful occasion which bore the fruit of the labors of one of our Sunday school teachers, who presented twelve boys and girls from her class for membership in the church on profession of faith.

Surely the Lord has manifested in our midst the presence and power of the Holy Spirit and it is a happy preacher who reports these reasons for holding a contempt for hard times.

With every good wish for the Advocate, its readers, and a general report of victorious efforts, I am,

Fraternally yours,
J. B. SHEARER.

GOOD REVIVAL AT DREW

Dear Advocate: Spiritually speaking, Drew Methodism is on the upgrade. We make no boast as to finances. However, our failure in matters financial is not due to lack of interest in the great forward work of the church, nor yet is it due to lack of spiritual life in the church. Ask any man in any community of this great delta what is the matter as to lack of finances in our churches at this time and he will tell you.

Our Sunday school is flourishing, so is our Woman's Missionary Society and our Epworth Leagues.

On Easter Sunday we closed one of the most successful revivals it has ever been my pleasure to witness. I did the preaching myself, with the exception of one sermon preached on the Home by H. P. Lewis of Rosedale. In this revival I had the solid support of all the officials of our church, as well as other Christian people of the community. God heard and answered our prayers and gave us a gracious outpouring of His Holy Spirit. Seventeen were added on profession of faith in Christ and eight were received by certificate.

No man anywhere ever had a more loyal and congenial bunch of Christians to work with than are the Methodists in Drew. By God's grace and with their co-operation I am happy in my work.

J. TILLERY LEWIS, P. C.

CRIME AND PROHIBITION

American wets, prone to blame prison riots on prohibition, advise us to "look at England" where there is neither prohibition nor prison unrest.

But an English prison expert who has been here for several weeks, visiting seventy American prisons, does not find that prohibition has anything to do with our prison riots. Dr. Alexander Patterson, Commissioner of Prisons for England and Wales, says American prison unrest is due to these three things: Long sentences, overcrowding, and uncertainty of parole. Prohibition is not among his reasons.

As for overcrowding, it has already been demonstrated that a third of the State penitentiaries hold fewer inmates than they can accommodate; other penitentiaries are overcrowded through an increase in forgery, burglary, fraud, and similar crimes. Prohibition offenses cut but a small figure.

The English expert says there is no basis of comparison between crime here and abroad. In foreign countries, he says, a crime is not counted till it comes to trial; here it is reported to swell the crime rate as soon as an arrest is made or a complaint made to the police.

W. C. T. U.

FROM HOULKA, MISS.

Dear Editor: The Laymen's League of the Houlka charge had a most unusual meeting at Wesley Chapel Church March 29, 1931, this being the day selected for an all day service for the charge.

A splendid representative congregation assembled at 11 o'clock with Bro. Burdett Craig, charge lay leader, presiding. The following program was given and was very much enjoyed:

Solo, by Mrs. C. P. Dodds, "The Garden of Prayer."

At 11 o'clock a. m., Rev. W. M. Sullivan, field commissioner of the Methodist Orphanage at Jackson, Miss., delivered a most impressing message on the work and needs of our Home, at the conclusion of which an offering of $76 was given. Brother Sullivan expressed his appreciation of the offering and the work of the charge for the home.

At the noon hour a really wonderful lunch was served in old-fashioned Southern style and enjoyed by all. The fellowship of kindred hearts is like to that above.

At 1 o'clock p. m. we continued the program of the day, with congregational singing, and a splendid number by the Van Vleet quartet was given, they singing, "It is Well With My Soul," at the conclusion of which Mr. James G. Houston, lay leader of the North Mississippi Conference of New Albany, brought a splendid message on the "Stewardship of Life," which was followed by a duet, beautifully rendered by Mrs. Craig and Miss Flora McKnight. Then we came to the cream of the entire program when that loyal soldier of the cross, Bro. D. H. Hall of New Albany, Miss., brought a very helpful message on Christianity and the finances of the church of today. I am sure that each of us received a blessing from these messages, and were inspired to do a better work for the Lord and His Church. In conclusion a solo was rendered by Miss Nancy Ruth Dodds of Grenada College. We were also happy to have Rev. W. N. Dodds, from Pontotoc, Miss., who pronounced the benediction, bringing to a close a wonderful day for the charge.

MRS. C. P. DODDS, Sec.

Happy Again

"Nothing seemed to please Betty Jean," says Mrs. James W. Nolen, 113 Ceanter St., Dallas, Texas. "She was feverish and fretful. Her appetite was poor; she seemed bilious.

"A child specialist recommended California Fig Syrup and it certainly made my little girl happy, well again in a hurry. We have used it over three years for all her upsets."

Mothers by thousands praise this pure vegetable product. Children love it. Doctors recommend it for feverish, headachy, bilious, constipated babies and children; to open the bowels in colds or children's diseases.

Appetite is increased by its use; the breath is sweetened; coated tongue is cleared; digestion and assimilation are assisted; weak stomach and bowels are strengthened.

For your protection the *genuine* always bears the name *California*.

CALIFORNIA FIG SYRUP
LAXATIVE-TONIC *for* CHILDREN

FRECKLES

Vanish In Few Nights

It seldom takes more than an ounce of Othine-double strength to clear the skin of ugly brown freckles. Othine is also a perfect bleach cream. Be sure to ask for Othine-double strength—sold at all drug stores under money back guarantee to remove all freckles and give you a lovely, milk-white complexion. If your dealer can't supply you, send $1.15 to Othine Laboratories, Inc., Buffalo, N. Y.

OTHINE DOUBLE STRENGTH

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Second Round

Mashulaville Ct., at New Hope, preaching and Q. C., Apr. 26, a. m.
Ethel Ct., at Chapel Hill, preaching and Q. C., May 2, a. m.
Chester Ct., at Nebo, preaching and Q. C., May 3, a. m.
Sturgis Ct., at Big Creek, preaching and Q. C., May 10, a. m.

W. N. DUNCAN, P. E.

Greenville District—Second Round

Dubbs and Evansville, at Evansville, Apr. 26, a. m.; Q. C., afternoon.
Tunica, preaching and Q. C., Apr. 26, p. m.
Gunnison and Hillhouse, at Hillhouse, May 3, a. m.; Q. C., p. m.
Merigold and Sherard, at Sherard. preaching and Q. C., May 3, p.m.
Shelby, May 10, a.m.; Q. C., p.m.
Shaw and Litton, at Shaw, preaching and Q. C., May 10, p.m.
District Conference, at Tunica, May 7-8.

E. NASH BROYLES, P. E.

LOUISIANA CONFERENCE

Alexandria District—Second Round

Natchitoches, Apr. 26. a. m.
Montrose, Apr. 26, p. m.
Elizabeth, at Hopewell, May 3, a. m.
Glenmora, May 3, p m.
Alexandria, Q. C., May 4.
Boyce, Q. C., May 6.
Lecompte, at Cheneyville, May 10, a.m.
Bunkie, May 10, p. m.
Eunice, at Petreville, May 17, a. m.
Opelousas, May 17, p. m.
Colfax, May 24, a. m.
Melder, May 24, p.m.
Holloway, May 31, a. m.
Alexandria, May 31, p. m.
District-Wide Training Week, June 7 to 14.

Bring your quarterly conference record book to the District Conference. Report on your Voluntary Kingdom Extension Offering. Put emphasis on the Advocate campaign. Follow the whole program of the church at the time, on time and every time.

ALBERT S. LUTZ, P. E.

Baton Rouge District—Second Round

Istrouma, Apr. 24, 7:30 p. m.; preaching, May 24, 7:30 p. m.
St. Francisville, at New Hope, Apr. 26, 11 a. m.; 1:30 p. m.
First Church, B. R., Apr. 26, 7:30 p. m.; Apr. 27, 7:30 p.m.
Washington, at Angie, May 3, 11 a. m.; 1:30 p. m.
Bogalusa, May 3, 7:30 p. m.; May 4, 7:30 p .m.
Baker, at Doorford, May 9, 11 a.m., 1:30 p. m.; May 10, 11 a. m.
Hammond, May 10, 7:30 p. m.; May 11, 7:30 p. m.
Pearl River, at Sun, May 17, 11 a. m., 1:30 p. m.
Franklinton, May 17, 7:30 p. m.; May 18, 7:30 p. m.
Clinton, at Clinton, May 24, 11 a. m., 2:30 p. m.
Jackson, at Jackson, May 31, 11 a. m., 2:30 p. m.
Zachary and Slaughter, at Zachary, May 31, 7:30 p. m.
District Conference at Bluff Creek Camp Ground, June 4-5.

L. W. CAIN, P. E.

Lake Charles Dist.—Second Round

Vinton, Apr. 26, a. m.
Sulphur, Apr. 26, p. m.
Hornbeck Ct., at Peason, May 3, a.m. and p.m.
Leesville, May 10, a. m. and p. m.
Abbeville, May 17, a. m.
New Iberia, May 17, p. m.

District Conference, April 21 and 22, at First Church, Lake Charles, opening Tuesday, the 21st, at 10 a. m.

J. W. LEE, P. E.

Minden District—Second Round

Sicily Island, at Sicily Island, Apr. 26, a. m.; Q. C., 2:30 p. m.
Ferriday, Apr. 26, p. m.
Plain Dealing, at Alden Bridge, May 3, a. m.; Q. C., 2 p .m.
Jonesville, at Jonesville, May 10, a. m.; Q. C., 2 p. m.
Winfield, May 17, a. m.; Q. C., 2 p. m.
Campti, at Davis Springs, May 24, a. m.; Q. C., 2 p.m.
Coushatta, May 24, p. m.

The District Conference will be held at Minden, April 23 and 24.

At 10:30, April 23, there will be preaching and the sacrament of the Lord's Supper.

Let all be there for the first service.

Come praying and expecting the Lord's blessings upon us.

W. R. HARVELL, P. E.

Monroe Dist.—Second Round

Bonita, at Bartholomew, Apr. 26, 11 a.m.
Mer Rouge, at Collinston, Apr. 26, 7:30 p.m.; Q. C., 4 p.m.
Gorden Ave., Apr. 29, 7:30 p.m.
Lake Providence, May 3, 11 a.m.
Tallulah, May 3, 7:30 p.m.
Winnsboro, May 10, 11 a.m.
Waterproof, at St. Joseph, May 17, 11 a.m.; Q. C., 2 p.m.
Newellton, May 17, 7:30 p.m.
Pioneer, at Floyd, May 24, 11 a.m.
Oak Grove, at Epps, May 24, 7:30 p.m.
Bastrop, May 31, 11 a.m.
Fairbanks, at Fairbanks, May 31, 7:30 p.m.
Monroe, First Church, June 3, 7:30 p.m.

ELMER C. GUNN, P. E.

New Orleans District—Second Round

Morgan City, Apr. 26.
Covington, at Fitzgerald, May 3, a m.
Slidell, May 3, p. m.
Louisiana Ave., May 10, a.m.; May 27.
McDonoghville, May 10, p. m.; May 4.
First Church, May 17, a. m.; May 6.
Second Church, May 17, p.m.; May 20.
Rayne Memorial, May 24, a. m.; May 5.
Epworth, May 24, p. m.; Apr. 6.
Carrollton Ave., May 31, a. m.; Apr. 15.

The District Conference will be held at Morgan City on April 28-29.

W. L. DOSS, JR., P. E.

Ruston District—Second Round

Gibsland, at Oak Grove, Sat., Apr. 25, 10 a.m. and 4 p. m.
Homer, Apr. 26, 11 a. m.; Q. C., 2 p. m.
Arcadia, at Arcadia, Apr. 26, 4 p. m., preaching, 7:30 p. m.
District Conference, at Jonesboro, Apr. 30 to May 1.

R. M. BROWN, P. E.

W. F. GRAY'S GENUINE OINTMENT PRICE 25¢ NASHVILLE, TENN.

Gray's Ointment

With its soothing, healing antiseptic action, is a most effective remedy for cuts, bruises and skin troubles. At all drug stores. For free sample write

W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

Shreveport District—Second Round

Belcher and Gilliam, at Belcher, Apr. 26, 11 a. m.; Q. C., 2 p. m.
Bossier City, Apr. 26, 7:30 p. m.; Q. C., after preaching service.

District Conference, at Cedar Grove, April 30, beginning promptly at 9 a. m. The conference will last one day only. The representatives of all connectional interests are invited to be present.

Oil City and Trees, at Oil City, May 3, 11 a. m.; Q. C., 2 p. m.
Mooringsport, May 3, 7:30 p. m.; Q. C., after preaching service.
Mitchell Circuit, at Converse, May 10, 11 a. m.; Q. C., 2 p. m.
Vivian, May 17, 11 a. m.; Q. C., 2 p. m.
Noel Memorial, May 17, 7:30 p. m.; Q. C., May 18, 7:30 p. m.
Pelican Circuit, at Harmon, May 24, 11 a. m.; Q. C., 2 p. m.
Mansfield, May 31, 11 a. m.; Q. C., 2 p. m.

The above dates are subject to change, where practicable, to suit the convenience of those concerned.

The pastors are requested to complete the Kingdom Extension program and take the offering by the end of March.

H. T. CARLEY, P. E.

PAINFUL INDIGESTION

"I find Black-Draught gives relief for stomach trouble, caused by constipation," writes Mrs. Mahala Atkins, of Ironton, Ohio. "I have been troubled with indigestion—sometimes would have gas and pains under my ribs. My food would ferment, and I suffered uneasy feelings. I found that taking a few doses of Black-Draught would cause this feeling to pass away. I have used Black-Draught for years, and I can say that it is the medicine for me." FRA-3

Thedford's BLACK-DRAUGHT *for* Constipation, Indigestion, Biliousness

For COLDS And ACHING

TAKE Capudine at once for fresh colds and aching. It relieves the aching head and back and reduces tendency to congestion and feverishness, soothes the nerves and promotes quicker recovery. Contains no narcotics. Does not upset the stomach.

10c, 30c and 60c bottles at drug stores

CAPUDINE--Liquid

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

THE SCHOOL-DULL CHILD OFTEN LIFE-BRIGHT ADULT

A child may be school-dull and life-bright, says E. W. Butterfield, State commissioner of education for Connecticut in an attack in the April Journal of the National Education Association upon the extreme emphasis which some schools place upon the intelligence quotient as a determining factor in educational and vocational guidance.

"Children have at least four dimensions," says Commissioner Butterfield, "linguistic longitude, manual latitude, physical altitude, and that glorious fourth dimension known as 'stick-to-it-ive-ness.' Schools of the formal type which use one measure only, linguistic longitude, failed to note full ability or to predict ultimate success.

"The Jonathan Edwards and the Anne Bradsteets of today, with intelligence quotients above 125, from homes in which well stocked library shelves adorn the drawing rooms, and in which polysyllabic English has had a breakfast table use for many generations, may make good grades on mental examinations, and fail flatly in the tests of real life."

Dr. Butterfield illustrates his point from his own experience with students who indicated great promise in the intelligence quotients of their school-days and who failed to live up to that promise in after life. His article is replete with illustrations of students who showed mediocre ability at their school tasks and who achieved renown in their life occupations.

"There is no general intelligence and the term general intelligence tests is a misnomer, just as there is no general patriotism nor a general love. Like finite verbs, intelligence, patriotism, love must each take an object. Every individual is good for something and the function of the school is to discover these abilities and attitudes and make the most of them to the end of service to mankind and happiness for the individual.

"Life itself is the great examination. All who succeed in its severe tests are life-bright although they may have been called dull in school." N. E. A. Journal.

MOTHERS ARE LEARNING USES OF MAGNESIA

From the beginning of expectancy until baby is weaned. That's the time Phillips Milk of Magnesia performs the greatest service for many women.

It relieves the expectant mother's nausea, heartburn, "morning sickness," inclination to vomit; helps her digestion. Its mild but effective laxative action assures regular bowel movement.

Philips Milk of Magnesia is better than lime water for neutralizing cow's milk for infant feeding. A teaspoonful of it does the work of a half pint of lime water. It is a mild laxative; harmless, almost tasteless.

All drug stores have Phillips Milk of Magnesia in generous 25c and 50c bottles. Always insist on the genuine, endorsed by physicians for 50 years.

"Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co., and its predecessor, Chas. H. Phillips, since 1875.

FREE: to young mothers and prospective mothers; "Useful Information," an invaluable little book on the health of mother and child. Write the Phillips Co., 170 Varick St., New York, N. Y. It will be sent absolutely free of charge.

THE GREENVILLE DISTRICT MINISTERIAL ASSOCIATION

Our Association was reorganized in February in a meeting at Merigold. Rev. Melville Johnson was chosen president, and H. P. Lewis made secretary. W. W. Jones and his people helped to make the day worth while at Merigold with the hearty welcome extended us, the interest they took in all the proceedings of the day and the bountiful dinner they served at the church.

Our March meeting was held at Friars Point with E. E. McKeithen and his people. It was a good, profitable day. The main discussion was on "Pastoral Visiting," and the hour spent thus was profitable to all of us.

On Tuesday, April 7, we met at Pace, where H. R. McKee and his congregation at Pace had all things in readiness for a good day. It was indeed a good day. The weather was ideal; the largest number of preachers we have yet had at a meeting were present. The preaching by Rev. Mr. McKeithen was good for the soul. The dinner provided by the good women of Pace was a feast. And the hour spent in discussion of the revival brought a comment from one of the preachers—one of the best read men in the district—that he had received more help out of the discussion than out of any book he had read on the subject.

Our next meeting will, weather permitting, be at Moon Lake. Our plans are to try part of the day fishing for the finny tribe, and then discuss methods of being better fishers of men.

It would do you good, Brother Decell, to spend one of these days with us. How about meeting us at Moon Lake, June 2, the day set for our next meeting?

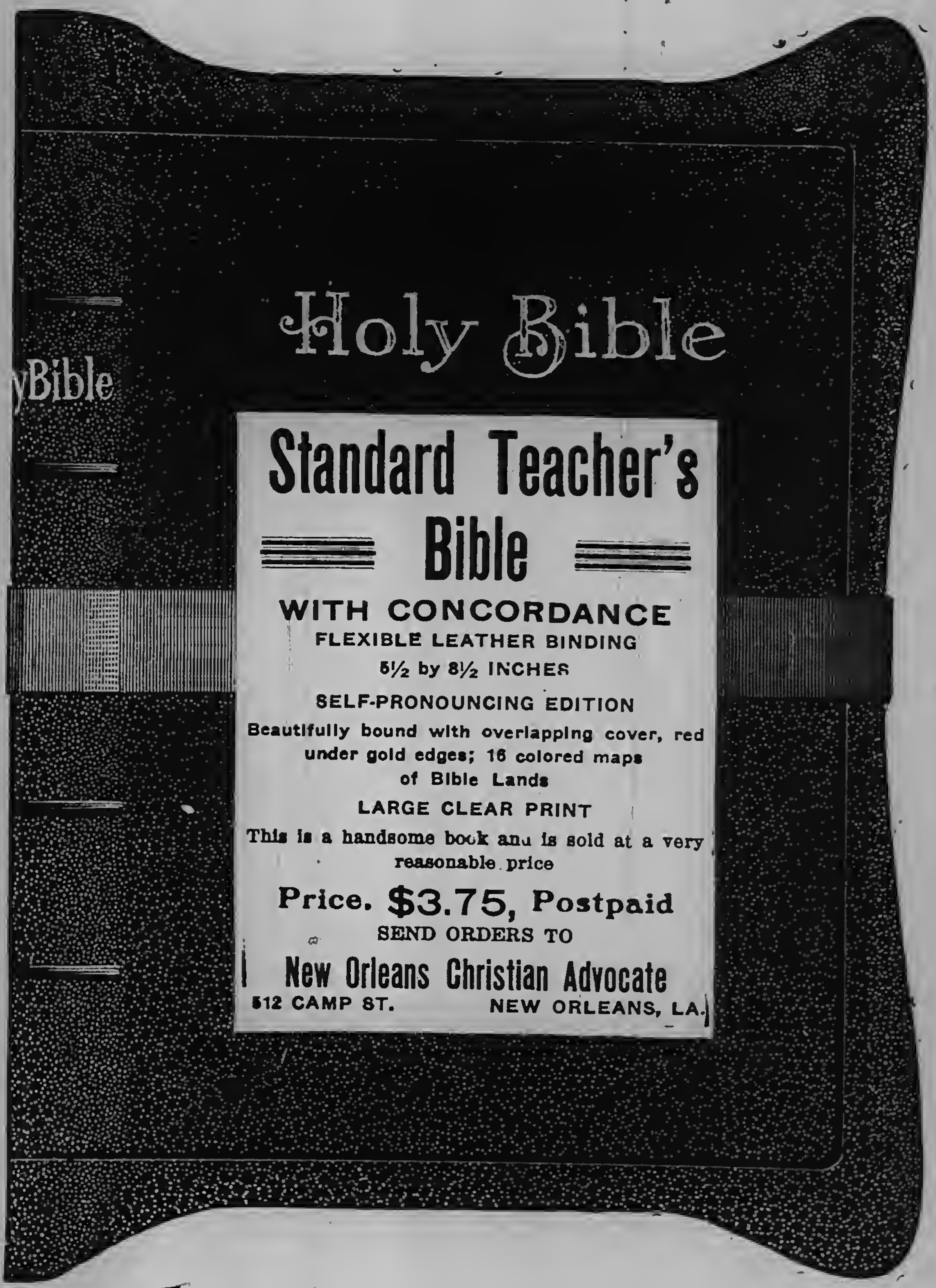
H. P. LEWIS, Sec.

It is a mark of distinction to be a reader of this paper. Don't fail to et our advertisers know it. When answering their ads, mention this paper.

VERY NERVOUS AND DEPRESSED

"A few years ago, I was in a very nervous condition," writes Mrs. P. L. Reynolds, 327 W. Main St., Spartanburg, S. C. "I was terribly depressed. I felt every day just like something awful was going to happen. I did not sleep well at night. I had awful crying spells and did not know what in the world I was crying about. My mother told me to try Cardui. After my first bottle, I was better. I took several bottles and it did me a world of good. I quit having the nervous, blue feeling, and was soon all right. I have taken it since, just as a tonic."

CARDUI
HELPS WOMEN TO HEALTH



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HONOLULU LETTERS

Dearest Mother and Dad: Letters from you both have been received recently. I do love to get letters from home.

The Islands have not felt business depression as you people have in the States. The firms out here are making money coming and going. The tourists help them out on all sides. There is a new store to be opened before long—a Kress. It is the first in the Island. The people kept them out as long as possible. You see, these merchants make such large profits that they fight the chain stores with all their strength. Kress worked a fast trick on them to get the property, otherwise he would not have gotten in.

I got some good news the other day—a letter from the Hawaiian Pineapple Company, telling me to report for work on June 15. We get out of school on the 12th, and that will make it just right.

I see a lot of rich people out here; and if I were to live out here the rest of my life I would probably die and leave a good amount of money for my people, for there are good opportunities for a man out here in the business world.

Let me tell you about the entertainment I have had the past few days: Thursday night I attended the Round Table Club annual dinner, where all the wives met with us. I didn't have any partner, but I enjoyed my dinner and the rest of the program. Friday night I attended a reception given for Bishop and Mrs. Baker and the members of the Methodist Conference at the Susanna Wesley Home. This was very interesting. I got to meet the bishop, who was the speaker at the dinner the night before. Saturday I attended a Chinese funeral through curiosity, and that night I attended a Japanese wedding in the Budhist temple, and after the wedding I attended the reception that was given in the Young Men's Budhist Association Building. Sunday I taught a class of young boys in Sunday school and then ushered in church. There was a large crowd at church as the preachers of the Conference were here and the bishop preached. In the afternoon I rested on the beach. I slept most of the afternoon. There is no place like the sand beach for rest and sleep. The beach was crowded with tourists who were trying to get a tan, but were afraid that they would blister. Among the recent tourists were Marle Dresler, a famous movie star, and several other notables, such as the editors of the New York Times and the Atlanta Journal.

Six of us from the Institute attended the Chinese funeral. It was the funeral of an old fellow who once had been the personal servant of one of the governors out here. He was well fixed financially and was well known among the orientals. The funeral was announced in the paper, so we decided that it would be a good one to see. It was indeed a good funeral so far as a spectator could tell. We caught the parade as they were leaving the house. There were two motorcycle cops that led the procession. After the cops was a car full of men with drums, cymbals and a horn to make noise with. After this was the hearse and then a band in which were white people as well as orientals. After the band was a long string of hired mourners who certainly should have been paid well because they surely looked grieved. Most of them were accompanied by another person to hold them up and help them walk. Behind these were empty cars to pick the mourners up after they had walked about twelve blocks. The last car was full of people with horn and cymbals making a lot of racket to ward off the evil spirits. I do believe, if I were an evil spirit I would certainly keep away from the racket they make. After we left the house we drove up the street about ten blocks and stopped to see the procession again, and to see them throw out the paper with holes in it for the evil spirits to jump through. I got some of the paper and then we proceeded to go to the graveyard. When we got there we saw a fire burning, and upon inquiry we found that they were burning the man's clothes so as to burn any evil spirits that might remain in the clothes.

When the procession got to the grave, those in the first car started to making noise to ward off the evil spirits while the body was being brought to the grave. At the grave the mourners had pads on the ground where they got down on their hands and knees and surely made a racket mourning. There was practically no service, for all that happened was one of the fellows got at the head of the grave and chanted something in Chinese and threw some rice on the casket. It was then lowered in the grave and a large crockery jar, containing food, I suppose, was put in with it. The grave was filled up, and while this was being done another fire was built and all kinds of things were put on it, such as prayers and spirit money. This spirit money is nothing but paper with tin foil pasted on it. I got some of it. Then there was a paper trunk that is know as a spirit trunk that had all kinds of spirit money in it, and this was thrown on the fire. There was some food put down in front of the grave also before the casket was put in the ground. This was for the spirits to eat to keep them from getting angry. After the grave was filled the flowers were put on the grave and the food was dumped on the ground. When the people were leaving an old skinny Hawaiian woman came and picked this food up. They say that she comes after every funeral and gets this food.

I have written you a long letter and hope you enjoy it.

Aloah nui,

DONALD LEWIS,
Mid-Pacific Institute,
Honolulu, Hawaii.

Agents wanted for line of Shampoos and Toiletries. Women make liberal profits selling them in whole or spare time. Quick selling and quicker repeating. Write us for information concerning our liberal profit making offer. Amami-L-48 Warren Street New York.

MISSISSIPPI CONFERENCE

Brookhaven District—Second Round

Foxworth, at Hopewell, April 26, 11 a.m. and 1:45 p.m.
Bayou Pierre, at Pleasant Ridge, May 3, 11 a. m. and 1:45 p. m.
Tylertown, at Knoxo, May 10, 11 a. m. and 2:30 p. m.
Centenary, May 10, 7:30 p. m.
Gallman, at Beauregard, May 17, 11 a. m. and 1:45 p. m.

J. L. DECELL, P. E.

Hattiesburg District—Second Round

Williamsburg, at Good Hope, Apr. 26, 11 a. m.; 2 p. m.
Petal, at Dixie, Apr. 26, 7:30 p.m.
Hattiesburg, Main St., Apr. 27, 7:30 p. m.
Sumrall, at Sumrall, Apr. 29, 7:30 p. m.
Richton and Piave, at Piave, May 3, 11 a.m.; 2 p.m.
Hattiesburg, Court St., May 5, 7:30 p. m.
Silver Creek, at Bethel, May 6, 11 a. m.; 2 p. m.
Hattiesburg, Broad St., May 6, 7:30 p. m.
Heidelberg, at Sandersville, May 10, 11 a. m.; 2 p. m.
Bonhomie, at Bonhomie, ——— ———.

W. A. HAYS, P. E.

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This wonderful opportunity is offered to you at unusually low cost. $650 pays all expenses—even visas for your passports. All arrangements have been made in advance by the Institute. Everything is ready for you.

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Christian Advocate
NEW ORLEANS

Vol. 77—No. 18. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3970.

J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, APRIL 30, 1931. C. MILTON CHALMERS, Manager

SATYAGRAHA

By REV. D. B. RAULINS, Assistant Editor.

A ninety-six pound man armed with a loin cloth and a spinning-wheel does not impress the Western mind as a very promising candidate for a place in the ranks of Alexander, Caesar, Napoleon and Washington as a leader of men. He does not fit into the picture of "arms and a man" celebrated by Virgil in his memorable epic. Virgil puts "arms" first and the "man" later, and all down through history we have been disposed to keep the two quite close together, following rather faithfully the order of Virgil.

Apparently we shall be compelled to find a new classification for Mahatma Gandhi. The multitudes who follow him are not "martialed hosts." There is no "roll of stirring drum." With them there is no rhythmic tramp of legions, no "bristling bayonets," no thunder of cannon, no rivers of blood. Say what we may for either the wisdom or the folly of the man and his method we must observe that this frail little Indian is at one and the same time making the most unique and the most colossal experiment of all history. It involves the social, political, economic, educational and religious life of 300,000,000 people—and the rest of the world. With one puny hand he is trying to fit this 300,000,000 for self-government, and with the other he is trying to prevail upon the greatest empire of our time to permit the experiment. When we attempt, therefore, to classify or explain him we can find only one character of all history by whom we may measure him, and that is Jesus of Nazareth. His spirit, method, and objective are more nearly like those of the Nazarene than of any other.

Trying to avoid claiming for this little Hindu any more than he claims for himself, still we must account for him in some way. Before leaving him with our denial of his Christianity let us try to feel out somewhat the vast matter with which he is involved. Our definition of Christianity that shuts him out seems to meet with his approval. He does not call himself Christian. However, we should not lean too heavily upon our formal definition. We must remember that there is a big half of Christianity that may not be comfortably housed in our formal accounting. That is the practical and ethical half. In rating Gandhi we shall be compelled to take note of this phase of the matter. Measured by this standard he sweeps past many of us and easily qualifies for consideration.

What is the explanation of Gandhi? His own Indian word must answer. It is "satyagraha." Put into words more euphonious to our American ears, it is "soul-force" or "truth-force." In other words, if we are to classify Gandhi or satisfactorily account for him, we are forced out of the realm of the physical and material at once and into that of the spiritual. In this the Mahatma may be more ancient and more modern than we think.

Some months ago this account of a conversation between Roger W. Babson, the statistician, and Chas. P. Steinmetz, the scientist, was printed in the Nashville Christian Advocate:

"Charles P. Steinmetz, who was unanimously recognized by the General Electric Company and other great similar organizations as the world's foremost electrical engineer, was once visiting my home.

"While talking over with him prospective future inventions in connection with radio, aeronautics, power transmission, etc., I asked him, 'What line of research will see the greatest development during the next fifty years?' After careful thought he replied: 'Mr. Babson, I think the greatest discovery will be made along spiritual lines. Here is a **force** (black face mine) which history clearly teaches has been the greatest **power** in the development of men and history. Yet, we have been merely playing with it and have never seriously studied it as we have the physical forces. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which as yet have hardly been scratched. When this day comes the world will see more advancement in one generation than it has seen in the past four.'"

From this statement of the great engineer it would appear that Gandhi has already erected his laboratory and has begun experiments.

Hear this statement of one who knows the Mahatma:

"To discover the secret of Gandhi, we must 'behold the man.' In no leader of the race has the power of the spirit ever come to such singleness of expression as in this Indian. Nothing else avails to explain the matchless character of his influence. His person is stripped as naked of grace as his body of clothes. His physical presence is completely insignificant. His intellectual capacity, as compared with Tolstoy's, is meagre. Unlike Jesus, he commands no magic of words. Unlike Mohammed, he has no consuming passion of temperament and will. Among religious leaders, he comes nearer to St. Francis, perhaps, than any other; but even here he lacks that lovely esthetic sensibility, that native instinct of poetry and song, which blossoms with such immortal fragrance in the Assisian's 'Little Flowers.' A frail, puny, utterly unimportant-looking man is the Mahatma. But in this trivial lantern of the flesh, there burns a 'light that never was on land or sea.' His deep and lustrous eyes, his lovely smile, his utter charity of mind, his gentleness and peace and unfailing compassion—these reveal at once the inner glory. The poverty of Gandhi's personality in every other respect serves but to isolate and thus make plain his essential quality of life. Other men can be explained by gifts of birth, or education, or personality, or intellect, or speech. Gandhi knows none of these things. Clothed upon with the frailest garment of fleshly incarnation ever known, the Mahatma walks among us as pure spirit."

At this point we come upon a matter that is central and essential to our Christianity. We are familiar with physical force. Every day we see many applications of it. Vast armies and vast machines are the eloquent symbols of it. It is the force of the things, the force of the material universe. It is the force of the storm, the earthquake and the fire of Elijah. But this force was designed to be controlled and operated by that of the force represented by "the still small voice." And it is this latter force with which Gandhi has to do. It is strangely like the suggestion of the prophet: "Not by might, nor by power, but by my Spirit, saith the Lord." Has Gandhi made the discovery that Dr. Steinmetz anticipates for this fifty years?

A press dispatch:

"Karachi, India, March 26.—Mounting a platform in the middle of the great open-air stadium where the Congress party is meeting, Mahatma Gandhi today held tens of thousands of Indians spellbound for an hour while he reiterated his creed of non-violence."

And yet Gandhi is not a Christian. He disowns the title, making it unnecessary for us to exclude him with our definitions. Howbeit, he does acknowledge his debt to the Sermon on the Mount and other teachings of Jesus. He is not a Christian, and yet he says, "To me God is Truth and Love; God is ethics and morality; God is fearlessness; God is the source of Light and Life, and yet he is above and beyond all these. God is conscience. . . . . In his boundless love he permits the atheist to live. He is the searcher of hearts. He transcends speech and reason. He knows us and our hearts better than we do ourselves." Not a Christian, and yet he names these as his favorite Christian hymns: "Lead Kindly Light," "When I Survey the

(Continued on Page 8)

"THE FIELDS OF PEACE"

BY WILLIAM C. ALLEN

An Egyptian poet, 3500 B. C., wrote:

Mine eyes have gazed on the Fields of Peace,
Whose harvest is bursting with plenty;
The Fields of Peace have been given to me as my
city.

There are fields that promise the harvest of war to-day; let us survey the Fields that promise the harvest of Peace.

In Great Britain over 200,000 signatures have been obtained supporting the International Declaration of World Disarmament. Nearly fifty countries under the auspices of the Women's International League are co-operating. These declarations, representing a world-wide movement, are to be presented to the World Disarmament Conference next year.

The United States section of the Women's International League is now endeavoring to secure 1,000,000 signatures to a Disarmament Petition. This petition is being circulated in 26 countries. The British section already has secured 250,000 signatures. The League of Women Voters, and other women organizations, are everywhere tremendously alive as to the peace question. They remember the millions of innocent women and children who were brutally destroyed in the great war!

Many mass meetings on behalf of peace have been held the past few months in Great Britain, Switzerland, France, Holland, Czechoslovakia, Sweden, Hungary. At a great gathering in Queen's Hall, London, Arthur Henderson, Foreign Secretary, said: "If the people want disarmament they can have it. If they will exert their will they can compel results." The observations of the writer of this article when in Europe last year confirm this statement. While the people of Europe, suffering from "preparedness" and war, as the people of the United States have not suffered, are craving the assurance of peace, what is the situation in our own country? Where are our mass meetings?

As Christians everywhere are learning of the moral break-downs associated with war and its aftermath, they are becoming shocked at the pictures presented to them. As details become known to our church life the resolve to abolish war is intensified.

The church is stirring herself all over the world. Thus the last Annual Assembly of the Disciples of Christ, with 7000 delegates from 35 countries, held in Washington, D. C., unanimously passed a resolution declaring that "war as a method of settling International disputes is incompatible with the teaching and example of Jesus Christ. Many other church groups are expressing the same conviction. Such expressions represent an enlarging vision of the nature of the Kingdom of God on earth.

One of the most pugnacious countries I have ever visited is beautiful and brave little New Zealand. The English New World, to which at times I am indebted for much information, tells of how the New Zealand churches have entered the great international movement on behalf of peace. The "Church's United Peace Manifesto," drawn up by representatives from all the larger branches of the Christian Churches in New Zealand, has, typically of other church pronouncements, declared:

"Being assured that war as a means of settling disputes between nations is utterly opposed to the mind of Christ, believe that the time has come for the churches . . . to take a definite stand against war . . .we regard the war system and the gospel of Christ as diametrically and irreconcilably opposed . . . we shall appeal to the churches . . . to be unceasing in their advocacy of disarmament and the endeavor to quicken in the mind of the community a sense of the momentous urgency of this matter."

It has been authoritatively stated that the Methodists and Friends (Quakers) maintain secretariats devoted to the extension of the New Testament propaganda of peace. Why should not our church brethren everywhere maintain secretarial work on behalf of this fundamental? We more and more clearly understand that frequently army life, battleships, international fears, the very spirit of war tend to pull down the glorious spiritual edifice that the Church Universal is so laboriously endeavoring to build up.

At the close of the "war for democracy," with the altering of boundaries, Protestants in some countries were transferred to the control of other countries which have state religions. Sufferings have frequently been sustained by these minorities. Cultural minorities are also said to be suffering much. The League of Nations, in whose activities the United States has participated through the medium of over 20 commissions and committees, is devoting much attention to these vexing problems.

International anxiety caused by naval competition between France and Italy has been alleviated by at least a temporary agreement between those powers. The economic situation in Italy is assigned as a compelling reason—sometimes it is well to be poor. Unhappy economic factors are leading to the stabilizing of friendly International relations in not a few instances abroad. It costs too much to fight!

After years of evading the truth, brilliant newspaper correspondents, financial authorities, preachers, a few politicians and some statesmen are admitting that the Great War was the underlying cause of the economic stress of the world today. Inflation of values, speculations, insane legislation, greedy and commerce-diminishing laws, immoralities, crime, are now admitted to be the inevitable results of an orgy of four years of destruction of men, women and children, of the material accumulations of years, of moral and spiritual values and normal human relationships. These admissions, so long delayed, should preclude the thought of another holocaust. But if we are going to avoid another catastrophe our youth must be instructed as to the false glamour, the modern futility of war. Are we teaching them?

While some perfectly well-meaning people, who never had an opportunity of seeing a battlefield, are urging extensive "preparedness," and ignoring the dangerous rivalry that "preparedness" invites, some of our eminent generals—who know what war is—speak in no uncertain terms. It, for instance, is an encouragement to every thoughtful citizen who desires to conserve the moral and material resources of America, to hear that participant in many battles, Major-General John F. O'Ryan, in an anti-war address exclaim, "Let us wage peace!"

Many distinguished people abroad, knowing the tortures of human conflict, are glad to be called "pacifists." Their number is increasing. Among them is the great scientist of Europe, Dr. Einstein, who, when recently in this country, affirmed, that if only 2 per cent of the people refused to fight, governments would be compelled to find some sane method wherewith to settle international disputes.

Only a few examples of the rapid progress of the peace movement can be introduced into one short article. Listen to an interview with Canon Donaldson, of Westminster Abbey, last year. That eminent church leader has stated: "There was a moment in 1914 when an ominous hush fell upon the world. Mankind was listening for the voice of the Church (Universal). The moment passed—the Church failed! It was within the power of a united Church in 1914 to have prevented the Great War happening. **More important yet, it is within the power of the Church today definitely to prevent another war.** . . . The Christian must, because he is a Christian, refuse to kill. To the government his reply must be, 'I shall not shoot, not even if you shoot me because I refuse!' Yes, martyrdom, if necessary, in the last resort. Nor, in my profound belief, would the martyrs be lacking!"

With a world-protest against war from plain citizens and clergy, do not let us deceive ourselves. I ask the readers of these lines everywhere to bountifully sow the jubilant seeds of peace. They will yield a plentious harvest. We must be industrious in the fruitful fields of peace!

Denver, Colo.

ENGLAND AT THE RISE OF WESLEYANISM

By Rev. Jno. F. Foster, D.D.

To fully and properly understand the religious condition of England at the rise of the Wesleyan movement would call for a long and much more complete presentation than the time and space granted me will permit; yet we may touch upon it.

Catholicism under Wolsey and Merry Hal was not a spiritual power, but the tool of the politician and the king.

Protestantism, as introduced by Henry VIII, "The Defender of the Faith," was spiritually no better, being born in the sinful, lustful heart of the king as a means of satisfaction to his conscience and the conscience of his nation, by way of defense of his action in the divorcing of Catherine of Aragon.

Thus begun, what could we expect, for a stream flows no higher than its head, and with Blue-bearded Henry as the head of the Church, appointing ecclesiastics to office, and laymen as well, without regard to their character, what then of the little man in office?

Cranmer, on whom as no man, the Church turns and its orders rest, was appointed by the king to office as Archbishop of Canterbury, though a married man, his ordination being in every way irregular and transferred to the Church of England when the reformation began.

The authority which put a man in office was not the election of the Church, his fitness or his ordination, but the will of the king. With such the rule, where would the spirit of the Church spiritually lead?

The Church of England had no system of discipline for its clergy; a clergyman might commit any species of immorality, short of a felony, without losing his clerical character:

"Public opinion had its code of morals, but the member of the Church had no standard to test his action."

The truth, however, was working, for varied translations of the Bible were made, and Cranmer, Ridley and Latimer and others were true men and pious ministers.

During the reign of Edward VI thirty-five editions of the New Testament and fourteen of the complete Bible were printed. Mary, however, turned tables, and Popery came in, and the priest, to hold office, merely changed church allegiance.

When Elizabeth came to the throne, of the nine thousand and four hundred clergymen only one hundred and seventy-two, when Protestantism came back, left their sees and preferments rather than change their religion from the extreme of the Popery of Mary to the Protestantism of Elizabeth. The Church retained so much of the usage and customs of Rome that many of the best of the Protestants left it. Then came the rapid growth of Protestantism and its protest, reformation and honest rebellion against the reign of James I, which reign gave us the authorized edition of the Bible, the Book of Sports for the promotion of sport for Sunday amusement, giving full freedom for the dancing of men and women, archery for men, leaping and vaulting May games, Whitsun-ales, Morris dances, May poles and other sports to follow the Sunday service, and the king gave commandment to the bishops to see that the people practiced all these on Sunday.

The line of demarkation between the State Church and Puritanism now became more marked, and Archbishop Laud encouraged King Charles I in his Papist proclivities. War followed, Charles and Laud lost their heads, and Cromwell became the head of the government. The Puritans deposed all they could, for one cause and another, and not always for religious motives, and then, when in office, practiced the same things they had condemned when seeking office.

However, with the reaction, a moral code came into effect, rigid indeed, anaconian in severity. Public amusements, May poles, dancing, every form of diversion was prohibited, and a fiddler was put in stocks. The people saw that they had exchanged an hereditary monarchy for an absolute government, and the way was prepared for the Restoration, and with Charles II and his unusual wickedness, the character and extent of which we cannot discuss, the floodgates of licentiousness and vice were opened, and the court became a brothel, which example corrupted public morals to such an extent that it required a century to redeem it.

James II followed Charles II, and his reign as a Catholic and his pig-headed obstinacy caused his dethronement. William and Mary then ascended the throne, and an act protecting the rights of the English people was passed. Many of the best leaders of the Church, largely the spiritual element, would not take the oath of allegiance to William and Mary, and were expelled from the Church, much to the loss of the Church.

Among these were the Archbishop of Canterbury, four bishops and fourteen hundred clergymen.

Anne and George I followed, the Church remaining much the same, and George II came to the throne. All of these events brought about the condition we find at the rise of Methodism.

A few words more, and we close.

Bishop Burnett, in speaking of the men, who became priests of the Church, says: "The easiest part of knowledge is that to which they are the greatest strangers—I mean the plainest part of the Scriptures, which they say their tutors in the university never mentioned the reading of to them—so that they can give no account, or at least a very imperfect one, of the contents even of the Gospels. Those who read have few books and never seem to have read the Scriptures. Many cannot give a tolerable account even of the Catechism itself, how short and plain soever."

He again says: "Politics and party eat out among us not only study and learning, but that which is the only thing that is more valuable—a true sense of religion."

Bishop Butler, in the advertisement to his "Analogy," says: "It is come, I know not how, to be taken for granted by many persons that Christianity is not so much a subject of inquiry, but that it is now at length discovered to be fictitious, and accordingly they treat it as if it were an agreed point among all people of discernment, and nothing remained but to set it up as an object of mirth and ridicule."

Archbishop Secker says: "It hath already brought in such dissoluteness and contempt of principle in the higher part of the world and such profligateness, intemperance and fearlessness of committing crimes in the lower, as must, if this torrent of impiety stop not, become absolutely fatal."

Dr. Isaac Watts refers to religion as "the dying religion of the world."

Isaac Taylor says of the Anglican Church, "That it had an ecclesiastical system under which the people of England had lapsed into heathenism or a state hardly to be distinguished from it."

Wesley says: "It was just at this time, when we wanted little of filling of the measure of our iniquities, that two or three clergymen of the Church of England began vehemently to call sinners to repentance."

One usage which also may have aided in the retrograde was that of appointing the third son to the Church, whether fitted or not. Green, in his English History, says that had it not been for Wesleyanism, England would have been visited with a Reign of Terror and Blood similar to that which visited France under the guillotine and revolution.

Bunkie, La.

AN OPEN LETTER TO MR. CLAYTON RAND, EDITOR GULFCOAST GUIDE

Dear Sir: In your issue of February 13, in your editorial column, you challenge the bootleggers, the cranks, and the blind to show through your columns the error of your arguments that prohibition is a failure. As one of the cranks I accept your challenge. You say that Canada saw the error of her way and went wet. But you did not give any of the facts resulting. I quote from an editorial in the Christian Herald: "The Ontario Liquor Board reports liquor sales of $1,000,000 a week. The Alberta Board says that the second year of government control they sold 4,000,000 gallons of intoxicants; the Quebec Commissions say that they disposed of 1,000,000 gallons of beer more than last year. Seven provincial liquor control boards for a Canadian territory with 10,000,000 people report a booze sale of $160,000,000, or $16 per capita. The Montreal Star says that drunkenness among women has increased 53 per cent. The Saskatchewan liquor boards says that arrests for drunkenness increased 125 per cent the first 8 months of government control, and they add the statement that as much liquor is sold by bootleggers as by the government stores. While the British Columbia statement is that bootleggers increased 111 per cent the first year of government control." Has Canada helped matters any? Do we want such conditions here?

You say that Finland recognized the failure of her experiment, although not really dry, having 3 per cent beer. Is it not a fact that a recent press dispatch said that in a recent vote in the Finish Assembly to increase the alcoholic content of their beer from one and six-tenths to three per cent, that the motion failed by a vote of 99 against to 88 for? You say that it is being recognized everywhere that prohibition is a moral failure. Who recognizes that? The Churches of the United States have stood squarely for Prohibition and its enforcement, with but few exceptions. The General Conference of the Southern Methodist Church, in its last session at Dallas, Texas, gave a very strong pronouncement in favor of the Eighteenth Amendment and Prohibition. This church alone has 7000 ministers and more than 2,500,000 members. The International Men's Congress held in Cincinnati, Ohio, December 11 and 12, 1930, and representing 20,000,000 people, stood squarely against the repeal of the Eighteenth Amendment and for the enforcement of the Volstead law. The President of the United States does not so recognize it. Moral conditions all over the world have been worse since the World War and Prohibition has not been to blame for it. Look at these statistics from Great Britain, entitled, "Home Office Criminal Statistics, England and Wales, 1928," presented to Parliament, obtainable from His Majesty's Stationery, Kingsbury, London, W. C."

This report lists certain crimes and their increase, since just preceding the World War as follows: housebreaking, 72 per cent increase; shopbreaking, 129 per cent increase, frauds by agents, 177 per cent increase; obtaining money by false pretences, 134 per cent increase; other frauds, 195 per cent increase. The British police attribute these increases to the motor age exclusively. The report declares: "It cannot be doubted that crimes against property have increased most in country districts, outside the great cities. And that, therefore, the increase in this class of crime is due to the incoming of the motor age." So it is clear that Prohibition is not to blame for the increase of crime in Great Britain. And if the police there are right in assuming that the motor age is responsible for it, how much more could it be true of the United States?

Let me now quote from a letter written by Mr. Joy Elmer Morgan, February 2, 1931. He is editor of the National Education Association Journal and writes as follows: "There is not the slightest foundation for saying that conditions are worse in the high schools and colleges since the adoption of the 18th amendment. All the facts I have ever seen show just the opposite. High school enrollment has increased from two million to five million since 1920. Many young people have been brought into high schools who never could have had a chance with the saloon competing for their fathers' dollars. Undoubtedly many of the additional three million come from homes of the poorer classes. The ones who drink represent an insignificant minority. I have talked with hundreds of school men who almost invariably tell me that the newspaper reports of drinking among high school students are either exaggerated or without foundation. The school men with whom I have talked recently tell me that conditions are steadily improving.

"Next to the establishment of the Christian church and the founding of the common school the coming of the Eighteenth Amendment has done more for the welfare of childhood and youth than any advance in the history of civilization."

Mr. Editor, we are agreed on one thing—we want Temperance. And I am contending that the best way to get it is to stand for and help enforce the law we now have. The above facts speak strongly in favor of it. I could cite many more but time and space forbid just now.

With highest personal regards, I am sincerely,

JAMES L. SELLS.

CHILD HEALTH DAY

A Proclamation by the President of the United States of America

Whereas, the Congress by joint resolution has authorized and requested the President of the United States of America to proclaim annually that May Day is Child Health Day; and,

Whereas, the responsibility for the well-being of children is a community responsibility as well as an individual duty; now

Therefore, I, Herbert Hoover, President of the United States of America, do call upon all Governors of the States of the Union, and all Governors of territories and possessions of the United States to declare to their people that May Day should be used wherever possible as Child Health Day, "for the consideration of all public and private measures by which the health of our children may be conserved and advanced. (I, especially commend for consideration on that day "The Children's Charter," as set forth by the White House Conference on Child Health and Protection.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done, at the City of Washington this seventh
day of April, in the year of our Lord
(SEAL) nineteen hundred and thirty-one and of
the independence of the United States
of America the one hundred and fifty-
fifth.

HERBERT HOOVER.

By the President:
HENRY L. STIMSON,
Secretary of State.

THE HISTORY OF CENTENARY COLLEGE WILL BE ON THE MARKET JUNE 1.

Some of the happiest years of my life were spent as a student of Centenary College at Jackson, Louisiana. I went there in 1900 with only $11.50 in my pocket to get an education. I have had many big moments in life since then; I have written books, been elected to General Conference, been what they call an "honor guest" at several banquets, had loving and kind-hearted friends bill me for a lecture as "Author, editor, lecturer;" I have played with my four children and took them from the arm of the nurse and danced with them about the room when they first arrived, giving them as royal a welcome as I knew how. So you see, life has been good to me. But those student days in old Centenary, when all the world was young; as far as I was concerned, were days of gladness and 'noctes ambrosiana.' What I am trying to say is that they were, in the language of our adolescent boys and girls, "keen." How to be happy though busted—I could write a book on that—and yet no matter how poor a fellow was he was never busted at Centenary College. He may have had to sell eggs to buy a necktie, but as long as he was half way trying to do the right thing he had lots of friends in those professors and among the students.

How well do I recall that faculty back there in 1900. There was Dr. I. W. Cooper, President, and Professors Griffin, and Evans, and Campbell, and Crisler, and J. M. Sullivan, and W. H. Carter, a mathematical genius, affectionately called "Bull," for he was built on generous lines, physically and every other way. And then some of those boys who were there: I. W. Cooper, Jr., and Ellis Cooper, and Jethro Vaught, and Walter Cline, busted then, but a millionaire now, and Henry Harper, my room-mate, and W. L. Doss, and Jeff Holliday, and John Sutton, and W. D. Kleinschmidt, and others now serving the Church in pastorate. And I recall my first presiding elder, Dr. Fitzgerald S. Parker, and Professor Upton, who came in 1901, and Dr. Henry Beach Carre, and Professor Harrell, and Professor J. M. Roberts, and his namesake. I recall room 24 in the west wing, where I burned the midnight oil, figuratively and literally, for we used kerosene in those days; and I remember the "mess hall" where I waited on the table to make a living, and helped others absorb one; and I remember a debate we Franklins had with the Unions. And I recall my dear friend, the Rev. Harry W. May, and his fine family, and the Methodist Church at Jackson.

You will recall that Ponce de Leon, becoming sick in south Louisiana, went north and found the fountain of youth at Jackson, drinking of the waters of that little creek, which he called "Rio Feliciana" or River of Felicity. He said this was the fountain of youth, and I am inclined to agree with him, for I have found the fountain of youth in the same place within the last year, for during this time I have been reconstructing the past from precious documents: the minutes of Trustee meetings of the College of Louisiana and Centenary College, 1825-1906, and the minutes of every faculty meeting from 1828 to 1906; and besides that I have been just ramping through original documents, catalogues, letters, etc., and I have been as happy as a horse in sweet clover. And I want to tell you that the thing has been worth while. I have been digging up forgotten things, and I am trying to save them for Centenary and the Church and the cause of education in general by putting them in a book. There are pictures of B. M. Drake, descended from Sir Francis Drake, and a tall man if there ever was one; pictures of William Winans, W. H. N. Magruder, David O. Shattuck, the first President of Centenary at Jackson, Professor George H. Wiley, A. R. Holcombe, Presidents Andrews, Rush, A. G. Miller, Hunnicutt, C. C. Miller, Cooper, Carre, C. W. Carter; sketches of these men who deserve to live, and will live because of this book on Centenary. Because of the richness of the original sources we hope to give you a colorful history of Centenary which will be detailed enough—yet not too much—and kinetic. Coincident with the history of the college we will paint in a background of the times, sketches of almost forgotten things, and yet intimately related to the story of Centenary because they powerfully reflected the South. We are trying to make a book which will not only be valuable as history for our Church, but we want to give a comprehensive view of education, and more intimately the history of education in Louisiana as that influenced the history of Centenary.

No history of Centenary College would be complete without detailing the heroism of the Board of Trustees, and when we think of the Board we think of that powerful giant, now ascended, Bishop John C. Keener; and we think of Captain J. N. Pharr, and J. H. Keller, and others.

We shall, of course, give the history of the college at Shreveport, and pay deserved tribute to Dr. Felix R. Hill, Dr. Robert H. Wynn, and President George S. Sexton.

The Title of the book will be, "A Burning Torch and a Flaming Fire: the Story of Centenary College," and we will try to have that torch shed as much light as possible from the time the first spark leapt into life until it was in full flame.

There will be a limited first edition, and if you want your name in the pot to get in on this valued first edition you had better take your pen in hand right now and drop a line to Dr. George S. Sexton, President of Centenary College, Shreveport, Louisiana, and tell him that you want to get on the honor roll. The book will contain over 80,000 words, have six full-page illustrations, pictures of the center building and the east and west wings, at Jackson, and a picture or two of Shreveport, and others. The price will be $.........., and if you were ever a student at old Jackson and you don't get anything out of the text, the picture of the old buildings will be worth the price of admission. As far as the text is concerned, I think that if ever you start reading it you will find out that it marches, and if you don't want to lose sleep staying up that night you are advised to begin reading it the first thing after breakfast, for you will finish it before you put it down. If I wasn't too modest I could say a good deal more. Prove that you are one of the illuminati by writing Dr. Sexton, and telling him that this order for the book enrolls you in the Order of Those Who Know a Good Thing When They See It.

W. H. NELSON.

THE BROOKHAVEN DISTRICT CONFERENCE

The Brookhaven District Conference met in Crystal Springs on the evening of April 6 and continued until the afternoon of April 8. The conference was royally entertained by the pastor-host, Rev. J. E. Gray, with the assistance of his efficient committees.

The opening sermon was preached by Rev. M. K. Miller, after which the sacrament of the Lord's Supper was administered by Dr. J. L. Decell, presiding elder, assisted by Rev. J. G. Galloway and Rev. C. C. Griffing, two of our honored superannuates living at Crystal Springs.

The executive session of the conference was called to order Tuesday morning by Dr. Decell. He, reading Acts 17:1-9, made very impressive and appropriate remarks upon this Scripture, after which the conference was duly organized by electing W. B. Alsworth as secretary and B. M. Hunt assistant secretary.

Every pastor of the district was present as well as many of the district officers and an unusually large number of the lay delegates. It was also noted that several of the charges at some time during the conference had everyone of their members seated.

The preaching done throughout the conference was of an unusually high type and spiritual fervor.

All the various interests of the church were represented by those selected to represent them.

Among the many enjoyable and appreciated hours of the conference was the presence of the chorus girls of the Millsaps Glee Club, who very beautifully rendered several numbers.

Our conference had many visitors in attendance and at one time four of the seven presiding elders of our Conference were present. Dr. J. G. Snelling, representing the Memorial Home of New Orleans, and Mr. Fred T. Barnett, representing the General Hospital Board, were the visitors from outside the bounds of our Conference.

The conference extended a rising vote of thanks and appreciation to Dr. Decell, the chairman, for the efficient, business-like and brotherly way in which he conducted the entire session of the conference.

The following were elected to serve as district officers and delegates to the next session of the Annual Conference: District lay leader, Curtis Youngblood; associate lay leaders, A. H. Jones and Prof. E. F. Puckett; director of Golden Cross, Floyd R. Williams; ad interim and licensing committee, C. W. Crisler, G. F. Winfield, W. B. Alsworth and V. R. Landrum; delegates to the Annual Conference, Curtis Youngblood, J. M. Ewing, W. W. Godbold, Mrs. J. L. Decell, P. K. Grice, W. T. Denman, James W. Hart, H. H. Goza, J. Ben Smith, S. E. Denman, J. S. Decell, J. P. Carruth and R. J. Fairchild.

Wesson was selected as the place to hold the next session of the district conference.

W. B. ALSWORTH, Secretary.

THE SARDIS DISTRICT CONFERENCE

The sixty-first annual session of the Sardis District Conference convened in the Methodist church at Senatobia, April 9, at 10 a. m., with Rev. J. M. Bradley, presiding elder, in the chair. After the roll call of delegates and the completion of the organization of the conference the following brethren, representing varied interest of the church, were introduced to the conference: Dr. B. F. Lewis, of the Orphans' Home at Jackson; Dr. H. Conrad Blackwell, Millsaps College; Rev. A. T. McIlwain, representing the cause of the superannuates; Rev. W. L. Robinson, representing the Young People's Work of the Conference; Dr. J. G. Snelling, representing the cause of the Memorial Mercy Home in New Orleans; Dr. John R. Countiss of Grenada College; Dr. W. C. Curtis, representing the New Orleans Christian Advocate, and Rev. E. G. Mohler, Home and Foreign Missionary Secretary, Grenada.

The following were visitors: Rev. L. M. Lipscomb, Grenada; Rev. E. H. Cunningham, presiding elder of the Grenada district; Rev. A. C. McCorkle of Winona, Miss.; Rev. W. W. Woollard, Shelby, Miss.; Rev. R. S. Lawson, Memphis; Rev. N. G. Golden, Holly Springs, Miss.

The preaching of the occasion was of the high order, being done by Dr. J. G. Snelling, of New Orleans; Rev. A. C. McCorkle, Winona, and Bishop Denny, who brought a most helpful message the last day from the prophecies of Micah. It was said on the floor of the conference by one of the visiting brethren, that the spiritual atmosphere of this conference was the most wholesome of any of the conferences he had visited.

The following were elected as delegates to the Annual Conference: Herbert Holmes, Dr. R. A. Meek, Dr. L. Minor, J. E. Birmingham, F. F. Veazey, A. D. Elder, Mrs. R. M. Short, Grady Johnson, Mrs. Dan Comfort and John W. Kyle.

John W. Kyle was elected lay leader of the district, with Dr. L. L. Minor and Warren Stewart as associate lay leaders.

The presiding elder, Rev. J. M. Bradley, despite the fact he was suffering from a severe cold, at times having fever of 102 degrees, dispatched the business of the Conference with the ease and dignity of a bishop. He made it clear from the outset that he wanted the brethren to feel at perfect ease and free on all occasions of the conference.

Brother Luter and his faithful wife, with noble assistance from the Woman's Missionary Society, and the faithful laymen of the Senatobia Church, did themselves honor in the cordial manner in which they so splendidly entertained the conference. We shall ever be indebted to them for such fine hospitality.

W. C. BEASLEY, Secretary.

SOME THINGS PREACHED BY JOHN, "THE MESSENGER"

By Rev. John D. Ellis

(Concluded)

34. John turned the disobedient to the wisdom of the just. (Luke 1:17.)

35. He made ready a people prepared for the Lord. (Luke 1:17.)

36. He preached that Jesus Christ was the Bridegroom, and that he was the friend of the Bridegroom. (John 3:29.)

John rejoiced greatly when the Bridegroom began his ministry. It was his mission to point to the Bridegroom, and direct believers, who constitute the bride, to the Bridegroom.

He was a burning and shining light, to lead the people to Christ.

John's very zeal and quality of soul was a baptism which others could have through the Spirit, and which afterward came upon many.

John preached baptism in that sense: quality of soul: enduement. People today who are "burning and shining lights," are essentially and Scripturally baptized.

The water which John used symbolized purity and consecration and the enrichments of the Spirit.

John knew that his disciples would not amount to anything unless they became disciples of Christ, who came from heaven as the Son of God, the Saviour of the world: No dependence but on Christ.

John was willing to decrease that Christ might increase.

37. John preached that all flesh is grass and the goodliness is as the flower of the field. (Isa. 40:6.)

Part of his message was: "The grass withereth, the flower fadeth, but the word of our God shall stand forever." (Isa. 40:8.)

John's ministry was in the Summer when luxuriance met the eye, and when the face of nature was adorned with a carpet of flowers, and herbage: But he preached that the beauty would soon be gone, that the grass would wither and the flowers fade. He compared the fate of men to the rapid transformation of nature. Part of his message was the brevity of human life, and he gave emphasis to all the doctrines of eschatology: There was a hurry-up call to John's voice in the wilderness; and he emphasized the fact that "now the axe is laid unto the root of the trees."

John preached the gospel of Christ as the divine remedy for the evils of life, and for the darkness and corruption of death.

By "the word of our God" (Isa. 40:8), we are to understand the gospel of Christ, which is unalterable and permanent, and which John actually preached.

38. "And many other things exhorting, he announced glad tidings to the people." (Luke 3:18, literal). "Euaggelizo," to announce good news, to preach the gospel:

John preached the gospel to the people as truly as Peter, and Paul ever preached it:

The word used by Luke is the Greek word which means "to evangelize," "to preach the gospel."

John preached the gospel while teaching the people their many duties, and while delivering many exhortations.

He did not preach some things which the apostles afterward preached, but he did preach faith in Christ as the Son of God, the Saviour of the world:

He preached that grace and truth came by him: In introducing the Messiah to the people, of necessity he had to know much about him and his mission, and what he did know and preach, was a big part of the gospel.

He directed the minds of his disciples to the Messiah, who was already in their midst, whom they would soon see, and know as the Saviour of the world.

John gave intimation of things which were afterward revealed, and more fully developed.

39. Paul said of him: "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." (Acts 19:4).

It was wise for John, the forerunner, not to baptize his disciples as full-fledged Christians; It was better for that to be done by Christ, and his apostles, after their faith in Christ was sure, and confirmed. But he did baptize them upon the basis of their repentance, and return to God, and as Anticipatory Christians.

In baptizing on the basis of their repentance, and return to Lord, their God, he said that they should believe on Christ.

Many of them did believe on Christ, and were afterward re-baptized in his name, which was a confirmation of their faith; and of their expectation of receiving the Holy Spirit.

John's disciples were anticipatory: Under the ministry of Christ, and his apostles, they became full-fledged Christians, even with the graces, and gifts of the Spirit.

John lifted the minds of the people to Christ, and preached him for six months.

"The whole baptism and preaching of John pointed to Christ," and he "gave way to Christ altogether."

40. John was a "Baptistes" (a baptizer), but that was the least part of him:

He was John the Messenger, Deputy, Forerunner, Ambassador, Evangelist, Announcer, Witnesser, Harbinger, Exhorter, Preacher, Reformer, Teacher, Preparer, Purifier, Ablutionist, and Consecrator.

41. He gave notice of another baptism: "I have indeed baptized you with water; but he shall baptize you with the Holy Ghost. (Mark 1:8). "John bare record, saying, I saw the spirit descending from heaven like a dove, and it abode on him.

"And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

"And I saw, and bare record that this is the Son of God."

A close study of the record shows that John was indeed "great," and that there was comprehensive sweep about his message.

John was greater by far than some modern sectarianism, which needs to study, and accept what John actually preached. He taught nothing to make a Methodist ashamed of himself, except the Methodist who denies the Virgin birth of Christ. Repentance toward God, and faith toward our Lord Jesus Christ (Acts 20:21), still devolve upon Jew and Gentile, and are not contrary to what John preached.

To turn the hearts of the fathers with the children, is not contrary to what John preached.

"The promise is unto you, and to your children," is not contrary to what John preached.

"I will pour out of my Spirit upon all flesh," is not contrary to what John preached.

But to preach a limited atonement, is contrary to what John preached.

To exclude "the lambs," is contrary to what John preached.

THE MONROE DISTRICT AND KINGDOM BUILDING

"Beyond the Alps lies Italy" was a thrilling challenge for a battalion of soldiers, but for the preachers of the Monroe Doctrine the Alps takes the form of apportionments and the call is sent down the line: "Beyond the apportionments lies a perfect district record." To this end, every church and pastor has pledged wholehearted cooperation and tireless effort.

To stimulate interest in this concerted effort to pay the district out in full, a series of Kingdom Building Conferences were planned with the general theme: "Building the Kingdom Through the Benevolences." The churches of the district were divided into four groups and centralized at the following points: Bastrop, Monroe, Delhi, and Winnsboro. Each pastor was made responsible for his group, especially the official board. Guest speakers for these group meetings included Dr. George S. Sexton, president of Centenary College; Dr. W. Angie Smith, First Methodist Church, Shreveport; Dr. John C. Glenn, First Church, Pine Bluff, and Dr. J. L. Decell, editor, New Orleans Christian Advocate. Each of these brethren were given the same subject: "The Romance of the Benevolent Dollar," but the messages were as different as the types of men that delivered them. Dr. Sexton, in his own unique way, emphasized the rewards of placing money in educational institutions and missionary enterprises. He warmed the hearts of his hearers with thrilling stories of boys who have gone through Centenary College and out to take their places of responsibility and all because someone was willing to put some money in them.

With the statement: "And each heard in his own language" as a basis, Dr. Smith carried the benevolent dollar to all races wherever our work has gone, and showed that each man and woman has been able to hear the gospel of Christ because back of it all is a great body of Christians giving and praying for the extension of God's dominion.

Dr. Glenn spoke of the spiritual mission of the Church and declared that a new moral and religious dynamic could save any situation regardless of depressions and reverses. His belief in this statement is given added emphasis when attention is called to the fact that with one single exception, the district he supervised last year in Southern Arkansas paid everything in full.

Localizing his message somewhat, and speaking of the practical methods of kingdom extension, Dr. Decell challenged his hearers to the task before them, which calls for confidence, faith, and prayer.

A speech is known by its results! Already more money has been paid on the benevolences by far than was contributed up to this date last year. It is the hope of the presiding elder, Rev. E. C. Gunn, and the committee on benevolences, that half of the apportionment for the Monroe District will be reached by District Conference. The added emphasis which has been given this cause during the first week in March has already manifested itself in a practical way and we confidently expect a final result commensurate with the ability of the people of this area.

B. C. TAYLOR,
Chairman of Benev. Com.

A BIRD'S EYE VIEW OF THE 20TH ANNUAL MEETING OF THE WOMAN'S MISSIONARY SOCIETY, MISSISSIPPI CONFERENCE

By Mrs. T. B. Cottrell

The more than 200 delegates who attended the Woman's Conference held in Gulfport, April 7-10, were shown every courtesy by the hostess auxiliaries and their co-laborers. The minutest detail was painstakingly outlined and every moment of our stay was one of great joy and profit.

Arriving at the church at 2 o'clock, Tuesday afternoon, a Workers' Conference was entered into, led by Mrs. L. W. Alford, president. In her opening remarks she led us to see that the greatest need is spiritual power in our individual lives; that Jesus is not only our pattern and example but he is Lord of our lives. Mrs. Alford said, "We are entering a new quadrennium. What are we planning?" Is a retreat unthinkable? It should be. She then asked what forward steps could be taken during 1931, and the following were suggested: "The Cultivation of a Deeper Spiritual life," "An infilling of God's Spirit that we may draw all women into the W. M. S.", "We want the women, but we want the children, too," "Encourage Mission and Bible Study," "We need a sacrificial giving," "A cultivation of Young Women's Circles," "The opportunity of women to participate in civic, state, national and international and economic situations," "Christianizing every area of our hearts and lives," "Continue Zone meetings," "Continue the Voice campaign." We must advance, we cannot retreat, said Mrs. Alford.

The official welcome to the delegates at the opening meeting was made by Rev. A. M. Broadfoot, pastor of the First Methodist Church, and Mrs. E. T. Riemann, president of the Woman's Missionary Society, who gave the welcome from the auxiliaries in an original rhyme. The choir of the host church furnished two musical numbers. All members of the local reception committee wore large badges made of cotton cloth printed in blue, thus carrying out the popular movement of using cotton for every possible occasion. Following the night meeting a reception was tendered the visitors in the ladies' parlors at the church.

The principal speaker at the opening session was Mrs. B. W. Lipscomb, education and promotion secretary of the Woman's Missionary Council of Nashville, one of the southwide workers of Methodist mission activities—an honor guest of the present meeting. Using for her topic, "Why I Support the Mission Program of Today," Mrs. Lipscomb traced the growth of Mission work for the past twenty years, from the general conference at New Orleans, when a gift of $50,000 seemed fine for mission work and pointing out that during 1930 the 200,000 women of the conferences had raised over $1,500,000 for mission work in the home and foreign fields. She struck a note of optimism in relation to the gains made by mission work not only in the great number of converts on the foreign field, but in the development of mission fields to carry on their work independently. She told of the great influence of the southwide mission council which was held in New Orleans last month; of the Jerusalem conference in which representatives from all parts of the world were present, and of the council meeting in Memphis two weeks ago, each representing the world power and intensification of missionary endeavor in every land.

A verbal repetition in unison of statements: "I believe in the 18th amendment," and "I uphold the 18th amendment," led by Mrs. L. W. Alford of McComb, conference president, and participated in by the audience which composed the night session Wednesday night placed the endorsement of the conference on the address on Law Enforcement made by Mrs. A. F. Watkins of Jackson, national lecturer for the Woman's Christian Temperance Union in Mississippi and named by the Methodist board to direct temperance work in the conference. Mrs. Watkins was the principal speaker at the Wednesday evening session, discussing law enforcement and law observance in relation to the question of Prohibition. Charcaterizing the present crisis as a call of loyalty to their country, Mrs. Watkins urged the women to uphold the cause which she declared was "God's cause." She questioned the women regarding their personal influence against the use of intoxicating liquors, and urged that they teach law enforcement in the home. "We must create a sentiment for prohibition we must show an optimistic enthusiasm, and we must pray and work for law enforcement," she said. She warned against the making of "home brew" in the home. Concerning the ballot which the women hold, she urged that women vote not for political reasons but for the candidate who stands for personal sobriety.

On Wednesday, at 9 o'clock, the session opened with devotionals followed by the holy communion administered by Rev. Otto Porter, presiding elder of the Seashore District, assisted by city and visiting pastors. A memorial service was held and as the vice-president called the names the corresponding secretary placed a white rose on the table.

After organization, Mrs. L. W. Alford of McComb, president, delivered her message, which was most comprehensive and illuminating. A brief resume of the six years' work includes ten outstanding events as follows:

"Our work for 1930," said Mrs. Alford, "has been most satisfactory and gratifying when you consider the economic depression which has been prevalent throughout the world and especially the Southland. Mississippi has probably suffered more than any Southern State."

For the first time within the six years of her leadership, we have a deficit on Council Pledge, but the Conference made a total offering of more than $32,000, by systematic and sacrificial gifts in most instances. Our treasurer reported many such givings as the loyal trusting woman who sent her the last dollar in her possession. May she and others be amply rewarded by Him who said, "Seek first the kingdom of God and all these things shall be added unto you. The pledge made to Council for the Mississippi Conference is $31,000 for 1931. Mrs. Alford said, "let us go forward in faith attempting the seeming impossible, believing it is better to fail attempting great things than to reach a goal of easy attainment. A distinctive achievement is that a group of Mississippi Conference women have joined with the women of the other Southern States in the organization of an association for the prevention of lynching, through the leadership of Mrs. J. Morgan Stevens, superintendent of the Bureau of Christian Social Relations. We have had three volunteers for Life Service; and three Whitworth Scholarships are being provided—two by the Conference and one by an individual. The recipients are Maribel Swetman, Mary Everett, and Maggie Leguiffe. There are two Scarritt scholarships: Miss Selby began training in December, 1930, and Miss Lucy Carlton will graduate in June. Miss Nina V. Davis, who has completed her work in Scarritt, continues her work in the General Hospital of Philadelphia preparatory to her work as Medical Nurse Missionary. General Conference legislation on children's and young people's work was outlined by Mrs. Alford; also the young women's circles. (This may be had in leaflet form from headquarters for the asking.) A year ago an enlarged program of study and activity was adopted by Council, the goal being, "To Christianize all human relations, to acquire more perfectly the way of the "Abundant Life." The following commissions were formed; Industrial Relations, Unoccupied Areas, and Rural Development; and the following committees; Christion Citizenship and Law Observance, International Relations and World Peace, Research and Study of the Status of Women, Co-operation with Civic and Welfare Agencies, Inter-racial Relations, Financial Policy, Spiritual Life and Message. The last three and Rural Development are functioning in our Conference. It was very gratifying to note that Belgium Missionary Societies report an increase of 50 per cent in members and 100 per cent in finances. Brazilian women have been sending 1-10 of all money collected to Council treasurer for work in Africa, and the women in Africa, who are poor and illiterate, have simple Mission and Bible Study, small dues, but help care for the orphans brought to the station and help in relief work at the hospital at Tunda, where Dr. and Mrs. Lewis serve. After thirteen years in China the Missionary Society there has increased in number thirteenfold, in membership seventeenfold, in offering tenfold. Practically 100 per cent of the churches have missionary societies and 75 per cent of the women church members are members of the missionary society. The missionary society of Cuba sends 25 per cent of all funds to Council treasurer. In Czechoslovakia, the 463 members in the 25 societies raised $1026 for missions and local needs. In all fields progress is being made, and the helpful, missionary spirit inspires each. Mrs. J. W. Downs reported 184 more field missionaries and said if we are to make our contribution to the world, we must touch human life and live with people.

The vice-president gave an encouraging report on her organizations of Spiritual Fellowship groups, stating as her goal one fellowship group in each auxiliary. She had assisted in raising scholarship funds for Whitworth College and hoped one would be permanent.

The corresponding secretary presented the district secretaries in a most unique way, stating that they had written history and would present their work in book form; each of the seven pages represented the oustanding accomplishments of the secretaries.

Fifty-three auxiliaries attained the Standard of Excellence. The Conference Pledge as taken by districts is $15,063; the goal is a life member in each auxiliary. The four Wesley Houses were represented by the workers who told interestingly of the activities of each, and we were greatly privileged to visit the Wesley House at Biloxi and the Moore Community Center which gave us an insight into the most splendid work being done by these efficient workers. Seeing is believing—believing more strongly in Wesley House work and pledging ourselves to enlarged giving to the underprivileged.

The Spiritual Life Messages each day were given by Rev. M. L. Burton, who had as his theme "The Mind of Christ." The mind of Christ gives us a willingness to obedience to duty, to service, to build a kingdom of righteousness, to honor the Father. Missionary work can not be done unless we have the mind of Christ.

The election of officers was as follows:

President, Mrs. T. B. Cottrell.

Vice-president, Mrs. Gordon Patton.

Corresponding secretary, Miss Ella Wayne Ormond.

Recording secretary, Mrs. J. A. Smith.

Treasurer, Mrs. J. T. Sharp.

Secretary Young Women's Circles, Mrs. C. C. Clark.

Superintendent Children's Work, Mrs. C. L. Freiler.

Superintendent Mission and Bible Study, Mrs. J. L. Carter.

Superintendent Christian Social Relations, Mrs. J. Morgan Stevens.

Superintendent Literature and Publicity, Mrs. J. Frank Decell.

Superintendent Supplies, Mrs. G. P. McKeown.

District Secretaries

Brookhaven	Mrs. C. Butterworth
Hattiesburg	Mrs. A. E. Shannon
Jackson	Mrs. W. F. Mahaffey
Meridian	Mrs. H. M. Ivy
Newton	Mrs. Jas. W. Abney
Seashore	Mrs. J. W. Sells
Vicksburg	Mrs. W. T. Hegman

An outstanding social feature was a most delightful drive to Bay St. Louis. Arriving at the Hotel Western, we were greeted by the officers of the four hostess auxiliaries—Bay St. Louis, Logtown, Pass Christian and Long Beach, and a delectable plate lunch was served. On Tuesday afternoon the auxiliaries of Biloxi were our gracious hosts—serving a most attractive lunch. Two illuminating pageants were given by the Gulfport auxiliaries. An outstanding courtesy shown was the visit to the Japanese garden, which will be describe later.

So gracious were our hostesses, so inspiring the program, so ideal the weather that all were loud in their praises of one of the very best conferences ever held.

The Home Circle

MAY FLOWERS

Hark! at the call of the sweet, fresh May morning.
  Hear them come trooping on gay dancing feet!
    Over the meadow green,
    Down through the woodland sheen,
  Up from the village and thronged city street.

Sunbonnet babies with little snub noses,
  Rollicking youngsters with merry blue eyes,
    Small Cinderellas gay,
    Sweet as the breath of May,
  Dreaming of fairies in godmother guise!

Hark to their chattering! Tiny Maid Marian,
  Helen and Marjorie, Bobby and Ted;
    List to their laughter sweet,
    Just see their flying feet,
  Richard and Emmy and turbulent Ned!

Here they come gleeing, slim lads and lasses,
  Shy adolescents awakening to truth,
    Seeking life's miracle,
    Knowledge empirical,
  Springtime—the Maytime when youth calls
      to youth.

Set up the Maypoles, with streamers aflying,
  Riot of color for each eager hand;
    Great Nation's greatest wealth,
    Children in radiant health,
  Fairest of flowers that bloom in our land!

Never mind training them just to be citizens,
  Never mind urging, too fast, wisdom's way;
    Give them the room to grow,
    Give them the joy to know
  Laughter and lilting song; give them their
      May!

WINIFRED HATHAWAY.

THE PEDDLER AND THE MOUSE

Very many years ago a poor peddler was going through the Bohemian forest toward Reichenau. He was tired, and sat down to eat a crust of bread, the only thing he had with him to satisfy his hunger. While he was eating he saw a mouse creep out from under his feet, and at last it sat down opposite to him looking as if it expected something from him. He good naturedly threw it a few crumbs, much as he wanted all the bread himself.

When the mouse had eaten it, he gave it some more, till all the bread was gone, so that it had quite a good meal. Then the peddler got up to get a drink of water from a spring close by. When he came back, behold! a gold piece lay upon the ground, and the mouse was just coming with a second piece, which it laid down and ran away to fetch another. The peddler went after the mouse and saw how it went into a hole and fetched the money out from thence; so he took his stick, opened the ground, and found there a great treasure of gold pieces. He took it out and looked after the mouse, but it was gone.

Then, with great joy, he carried the gold to Reichenau, distributed half to the poor, and built a church with the balance.

This strange legend is engraven upon a stone tablet, which may be seen any day in the Trinity Church at Reichenau in Bohemia.—From Chatterbox of sixty years ago.—Presbyterian of the South.

"THE ROAD OF THE LOVING HEART"

By Alexander Crow

A centurion, a captain in the Roman army, had a favorite servant. This servant was very sick. He heard that Jesus was in town and he knew that he had healed many sick people. He didn't go to Jesus himself, but asked some of the leaders amongst the Jews to go to him, and they went gladly. When they came to Jesus to ask him to heal the centurion's servant, they said, "He is worthy for whom you should do this, for he loveth our nation and hath built us a synagogue."

This centurion was not a Jew but a Roman, who lived amongst the Jews. And he tried to understand these people of another race and he did many things for them. Amongst other things he built them a church; and although they mostly hated Romans, they learned to love him. So when he asked them to go and plead with Jesus to heal his servant, they went gladly, and urged Jesus to come.

Long years later there lived another man, amongst people of a different race, who tried to understand them, and did kind things for them.

You know about Robert Louis Stevenson, who wrote so many stories and poems for boys and girls. Stevenson was a sick man, and couldn't live in his own country—Scotland. It was too cold there, so he went to live in Samoa, an island in the Pacific Ocean, where it is always warm.

There he became very friendly with the natives. He talked to them, and tried to understand their ways and their ideas about things. He did kind things for them, and soon they became very friendly with him.

There were a number of chiefs in prison. Their white rulers had treated them harshly, and had not tried to understand them; they had broken the law through ignorance.

Stevenson visited the chiefs in prison and talked to them and heard their story. Then he went to the white officials, and showed them that these chiefs were not really wicked but only ignorant, and at last he got them set free. You can understand how the natives would love him for that. They wanted to do something for him, some really big thing to show their gratitude.

Now, Stevenson's house was built away up on the side of a mountain, and there was no proper road to it, only a rough forest track. So they asked him to allow them to make a road to his house. They came, a great army of men, and soon had a beautiful road made, winding up the mountain side from the town to his house, and when it was finished they called it "The Road of the Loving Heart."

How he sweetened life for people in Samoa by his kindness! The natives hated the white people before he came, and the white people hated the natives. It always sweetens life to do kind things. One who takes the way of the centurion of Capernaum, and of Stevenson of Samoa, will be making "Roads of the Loving Heart." It was the road along which Jesus came to us, a road which leads straight from God to us—"The Road of the Loving Heart," for "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—Gum Leaves.

CLEOPATRA'S NEEDLES

These needles were never intended to sew with, I am sure, for it would take an unusually large giant to handle them; and then, they have no eyes for the thread. They are called needles on account of their shape, and named in honor of Cleopatra, the Egyptian queen, by whose order they were removed from their original home to Alexandria, Egypt.

These two famous columns or obelisks, each about 70 feet high and weighing about 200 tons, were hewn out of rose red granite, about 1500 years before the birth of Christ. They were set up in honor of Ra, the Sun god, in the city of Hieropolis, the Bible name of which is the city of On, the birthplace of Moses, and the place where Joseph got his wife. She was the daughter of the priest of On.

By the order of Cleopatra, but probably after her death, and just before the beginning of the Christian Era, they were removed to Alexandria, where they remained until the nineteenth century, when one was presented to the British government and now stands in London, England. In 1881 the other one was presented to the United States and placed in Central Park, New York City, where it still stands.

But the atmosphere of New York did not seem to agree with it, for immediately it began to corrode and crumble and spoil the inscriptions with which it is covered. Less than twenty years in the climate of New York did it more harm than more than 3000 years on the banks of the Nile. What could be done about it, was the question that concerned the people who were interested in its preservation.

When the atmosphere is bad three things are usually possible, and I want you all to remember them, for it may be valuable to you some time. First, the atmosphere, or air, may be purified. We do this in houses by ventilation, and in that case it is the best thing to do. But purifying the atmosphere of a whole city like New York would be a big undertaking; and far too costly to merely protect a stone. So that had to be abandoned.

Secondly, it is sometimes possible to get out of the bad atmosphere and go where it is pure. Cleopatra's Needle might have been taken to a more favorable atmosphere; but even that would be difficult and expensive, and it is possible no such place could have been found without taking it back to the land from which it came. And of course the people wanted to keep it, since it was a present to us.

One chance still remained, and that was to overcome the effects of the atmosphere, if possible. The scientists became interested in the matter, and some one discovered a sort of lacquer or chemical compound with which the surface was covered and securely protected. If you will go to Central Park, New York, today you will find it still standing there, successfully resisting the ravages of a climate naturally injurious to it, because it has been rendered immune.

But there is another kind of atmosphere in which people have to live, and it is far more important than that. It is called a moral atmosphere, because it affects our moral lives in very much the same ways that the physical atmosphere affects our physical lives. This moral atmosphere consists of the influences that surround us. If it not pure it acts upon us very much like the atmosphere of New York did upon Cleopatra's Needle; it destroys the image of God which we are supposed to bear.

And the remedies are also very much the same. First, we may be able, and often are able to purify the moral atmosphere in which we have to live. That is what the Church and the Sunday school and the Christian home are all trying to do.

But there are times when the best thing, and the only safe thing to do is to get out of the moral atmosphere that is bad; bad company, for instance. But there will also be times when you can neither purify nor escape from a bad moral atmosphere. And for our complete safety God has provided a remedy in His Son. The application of the atoning blood of Christ, by faith and repentance will not only restore the image of God which sin has obscured, but make us safe in any moral atmosphere where duty may take us.—Baltimore Southern Methodist.

PROFESSOR FROG, MASTER OF PSALMODY

By Grace Lindsay

In a birch tree beside a pool a choir of birds were singing their morning concert. "Pray, what makes you sing so off-key?" queried the old bull frog. "There is not a bit of harmony in your music."

"We are different birds and sing different notes," chirped a Pee-Wee and a Thrush in unison. "Won't you teach us to stay together, Professor Frog?" begged the Pee-Wee with a wink at his neighbor.

Next morning Professor Frog appeared with his little green hymn-book to give them their first lesson. Applying his tuning-fork to his ear, he burst forth in the midst of the carols of the birds with "Croak, croak, croak."

"I wonder what conservatory he attended," laughed Mrs. Cat Bird behind her fan to Miss Dove. "He had better study voice a little longer before he attempts to teach birds to sing."

Moral: Practice what you preach.—N. C. Christian Advocate.

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Editorial

SATYAGRAHA

(Continued from Page 1)

Wondrous Cross," "Nearer, My God, to Thee," "Rock of Ages." No Christian, and yet he is actively opposed to and for the prohibition of all alcoholic drinks. No Christian, and yet is set for the liberation and enfranchisement of womankind, saying, "I passionately desire the utmost freedom for our women. I detest child marriages. I shudder to see a child-widow, and shiver with rage when a husband, just widowed, with brutal indifference contracts another marriage. I deplore the criminal indifference of parents who keep their daughters utterly ignorant and illiterate, and bring them up only for the purpose of marrying them off to some young man of means." No Christian, and yet, when pressed by Christian friends to tell them what he thinks of Jesus he replies, "If, then, I had to face only the Sermon on the Mount and my own interpretation of it, I should not hesitate to say, 'Oh, yes, I am a Christian.' But I know that at the present moment if I should say any such thing I would lay myself open to the gravest misinterpretation."

Surely, Gandhi is not far from the Kingdom.

Why is he not a Christian? For one thing he has the painful memory of the unchristian methods and practices of those who call themselves Christian. E. Stanley Jones asked Gandhi what we should do for Christianity in India. This is his reply: "I would suggest four things: First, that you Christians should begin to live more like Christ; second, that you practice your religion without adulterating it; third, that you make love your working force; and fourth, that you study the non-Christian faiths more sympathetically in order to have a more sympathetic approach to the people." Dr. Jones says, "I resolved to put these four points into practice."

Not a Christian, and yet one says, "It is not too much to say that the feeling left by our first meeting is that of having come into contact with a man nearer to the Christ-like ideal than any other living person."

What has this soul-force done for Gandhi?

It has made him humble. Says he, "All these mentors of mine seem to forget that I am but a seeker after Truth. I claim to be making a ceaseless effort to find it, but I admit that I have not yet found it. To find Truth completely is to realize one's self and one's destiny. I am painfully conscious of my imperfections, and therein lies all the strength I possess; because it is a rare thing for a man to know his own limitations."

Soul-force has made him tolerant. "I say to the 75 per cent of Hindus receiving instruction in this college that your lives always will be incomplete unless you reverently study the teaching of Jesus. I have come to the conclusion in my own experience that those who, no matter to what faith they belong, reverently study the teaching of other faiths, broaden instead of narrowing their own hearts, ... A liberal education should include, as I have put it, a reverent study of all other faiths." Then, soul-force has made him reverent also.

Soul-force has made him religious. "No work done by man, however great, will really prosper unless it has a distinct religious backing. But what is religion? I for one would answer: 'Not the religion you will get after reading all of the scriptures of the world. Religion is not really what is grasped by the brain, but a heart grasp.'"

Soul-Force has removed from his heart the spirit of hate and revenge, and has armed him with the implements of love and good will. He refuses to resort to violence for the accomplishment of his purpose.

Soul-Force has made him the most unique and influential figure of our time.

How does he acquire this Soul-Force? Is it a gift of his genius? Is it his by some peculiar and unheard-of method? No, that does not seem to be the answer. He has arrived by the road of fasting, meditation, self-denial and prayer. A rather lonely and unfrequented road, to be sure. Seems, though, that Jesus came that road. While we of the Western world are clamoring for luxuries, self-indulgence, self-expression, this little Hindu takes the simple and quiet path of self-discipline. Is it any wonder that he sings, "In the Cross of Christ I Glory"? Does this not account for the enthronement of love? "It has been Mahatma Gandhi's supreme faith that there is a nobler element in man which may be won over by love."

May we not, then, as Christians, while Gandhi walks the tight wire spanning a vast and deep gulf, bearing in one hand his own people and in the other the empire of Great Britain, pray that our God will help him place them safe on the shores of a new day? May we not join him in that for which he seeks? "For there is a spiritual city which he has been building up out of an imperishable fabric. Its foundations are deeply and truly laid in tthe Kingdom of God. No oppression of the poor has gone to create it. Love and devotion and service to the needy are its decorations. No military pomp reigns within its borders, but only the peaceful harmony of human souls. Race and color distinctions have no place in it. Not a clash of religious controversy mars its harmony. Its empire is the heart."

PERSONAL AND OTHER NOTES

Rev. A. L. Brewster, pastor of "Winona Circuit, has our thanks for six subscriptions recently sent in. We are glad to know that his work is moving forward along all lines.

The very attractive year-book of Second Methodist church, New Orleans, has just reached this office. Rev. Ira Flowers is the energetic and aggressive pastor of this church.

Rev. J. H. Foreman and Mr. S. R. Williams are found among those who send in subscriptions to the New Orleans Advocate. Rev. J. H. Foreman is a superannuate of Pelahatchie.

Hon. and Mrs. R. E. Bennett of Meadville, Miss., were out-of-town guests at the Duren-Hardesty wedding. Judge Bennett, an uncle of the groom, is a prominent layman of the Brookhaven district.

Dr. Elmer C. Gunn, the enterprising presiding elder of the Monroe district of the Louisiana Conference, was an appreciated caller early last week. The Advocate is receiving due consideration at the hands of Dr. Gunn.

In addition to the other duties of his pastorate, Rev. Jas. L. Sell, pastor of the Port Gibson church, prevails upon his people to see the value of a church paper and sends a list of subscribers to the Conference organ.

Mrs. Mims Boswell of the Kosciusko (Miss.) charge takes time to send in a good list of subscriptions and thus keeps the editorial department of Christian Education functioning for that community.

Rev. T. B. Thrower, the capable pastor at Ackerman, Miss., has our thanks for four cash subscriptions recently sent in. He states that he has not completed their campaign and we feel assured that there will be more to follow.

The bulletin of First Methodist Church, Greenwood, Miss., of which church Rev. A. T. McIlwain is pastor, announces a simultaneous evangelistic campaign. The Advocate force joins in the prayers for the success of the campaign.

Rev. Casper W. Avery is in his fourth year on the Macon (Miss.) circuit and writes, "This is the best year we have had. The people are the finest in the world and I enjoy serving them very much." We trust that Brother Avery will have no trouble in completing his Advocate campaign.

Rev. L. P. Moreland, pastor of Bernice, La., is burning no idle time in his work. He is busy about the Master's business and we thank him for including the interest of the Advocate in his plans.

Rev. J. H. Morrow, pastor of our church at Gloster, Miss., was a pleasant and appreciated caller at the Advocate office while in the city recently. Brother Morrow reports encouragingly of the work under his care.

Rev. J. W. Raper, a superannuate of the North Mississippi Conference, requests that his Advocate be routed to Paris, Miss. This we gladly do and promise if he should take a notion to go to Paris, France, it would reach him there. What would a superannuate do without his Advocate?

Rev. H. L. Johns, pastor of Carrollton Avenue Church, New Orleans, while in the office recently, reported continued progress in the work of that excellent congregation of people. He mentioned especially the work of his Men's Bible Class.

The answer of Rev. C. C. Wier, pastor of the church at Winnfield, La., to the appeal of the Advocate is a nice letter enclosing nine subscriptions and renewals. Just such work as this is what makes the Advocate a permanent and prominent blessing of our Conferences.

The Advocate acknowledges receipt of the April 12 Bulletin of the Canton (Miss.) Methodist Church. Among the announcements was one saying that the Lewis Brothers Quartet is conducting a revival meeting at Richton, Miss. Rev. Osmond S. Lewis is the pastor.

Bringing a word of cheer with regard to his work, Rev. Robt. W. Vaughan, superintendent of the Methodist Orphanage at Ruston, La., called at the office recently. Brother Vaughan was en route to the New Orleans District Conference at Morgan City.

By the way, let no Methodist pastor or layman be "taken in" by a certain Cody Publishing Company representing itself as agent of the Advocate. The Advocate has no agents other than the pastors and Christian literature committees elected by the quarterly conferences. Turn your subscriptions in to no other.

Rev. G. C. Gregory of Sunflower, Miss., writes that his section has been hard hit by the financial depression, but reminds us that he is serving a fine people. Then he proves his statement by including a good list of names to whom he asks that the Advocate be sent and encloses the check that supplements his orders.

Rev. A. J. Davis of Decatur, Miss., for recreation, goes out and gets up a good list of subscribers and sends them in with the cash that keeps the wheels going round. We thank him and dare him to repeat the performance. Why should it be thought incredible that a pastor should, ever and anon, turn in a list of subscribers? It is not.

Rev. Del Longgrear, pastor of Hazlehurst, Miss., is announced to preach the Commencement sermon at the Copiah-Lincoln Junior College, Wesson, Miss., on May 10. Rev. Frank Casey, a local preacher, who is a senior this year has been succeeded as president of the Hi-Y of the college by Alton Pitts.

Rev. C. W. Wesley, pastor of the Shubuta (Miss.) charge, reports that Bishop Denny recently dedicated the Andrew Chapel, a church on the charge. Among those present was Rev. T. J. O'Neill, presiding elder of the Meridian District. J. A. Carmichael, superintendnet of the Sunday school, declared that it was the greatest day in the history of the community.

The program of the Annual Meeting of the Editorial Council of the Religious Press, meeting at the Hotel Washington, Washington, D. C., April 28-29, carries the names of the following editors of our church papers: Dr. E. H. Rawlins, Missionary Voice; Dr. J. M. Rowland, Richmond Christian Advocate, and Dr. A. W. Plyler, North Carolina Christian Advocate.

It looks good to see the name of Rev. Watt H. Royal signed to a letter. He is over in Emory University continuing his ministerial education and he does not neglect to read the Advocate. He says, "I hope to be back on the firing line some time in the near future." We are sure that this additional training will be of great help to him when he returns to the "front."

Brother E. E. Sykes, Grand Master of the F. and A. M., Grand Lodge of Louisiana, has appointed Brother C. M. Chalmers a District Deputy Grand Master. He is a faithful member of the Carrollton Avenue Church, New Orleans, and editor of the Trestle Board, a monthly bulletin of the George Washington Lodge, No. 65, F. and A. M., New Orleans.

Ponchatoula, La., grows something besides strawberries. A layman up there by the name of J. R. Abels writes a letter in which a check is found. The letter instructs us to send the Conference organ to a list of names enclosed, among them two preachers, his pastor, Rev. J. Henry Bowdon, and Rev. A. J. Coburn. Thanks to a layman who sees to it that his pastor reads the Church paper.

Rev. E. C. Driskell is not lounging around in his work at Lambert, Miss., but is actively promoting the interest of the church and we appreproving the property on the physical. He writes, "All goes well with us. We are having excellent services and the people have been good to us." No more fortunate circumstances than to have a joyour pastor and a happy people working together for the glory of God.

Dr. Wm. H. LaPrade writes that he continues to enjoy the paper. Dr. LaPrade, whose home is in Gainesville, Ga., rendered highly efficient service as a member of the Louisiana and Mississippi Conferences, and we feel like that he is one of our own who is but living in another section at this time. We pray that his strength may abide and that heavenly blessings may attend him always.

Rev. S. F. Harkey of Brandon, Miss., gives a note that encourages those who are looking for great things from our Christian Education work, saying that he has just concluded two Standard Training classes in the unit on Worship. We shall not be surprised to learn that his churches are both religious and educationally minded. His training work with his people is bound to prove a valuable supplement to his pulpit ministry. Was not Jesus the Teacher come from God?

A letter from our pastor at Montrose, Miss., Rev. Geo. H. Jones, contains this word from Bishop Candler in reply to message from the Newton District Conference: "I thank you and the brethren for your kind message concerning my sickness. I am very glad to say that I am steadily improving, and I hope to be out before long. I have returned from the hospital and am far more comfortable." Bishop Candler's many friends of this section will keep up their prayers for speedy and complete recovery.

Mrs. Geo. S. Brown of Rayne Memorial Church, New Orleans, reports that her uncle, Dr. Beverly Carradine, passed away in Chicago on April 23. He was buried in Vicksburg, Miss., on last Sunday. Dr. Carradine was for four years pastor of Rayne Memorial and four years pastor of the old Carondelet Street Church, now First Methodist Church. Dr. Carradine will be remembered as very active in religious and civic affairs, being instrumental in closing the lottery. It is hoped that a fuller account of his life may appear later.

Capitol Street Methodist Church, Jackson, Miss. expressed its Easter joy in two unusually inspiring services. At the morning service twenty babies were baptized; eighty-five members were received into the church on profession of faith, and fifteen by transfer of certificate, making a total of one hundred. The choir rendered a beautiful Easter cantata by Stainer. At the evening service the Knights Templar of Jackson were the guests of honor and the Easter sermon was preached by the pastor, Rev. Joseph A. Smith.

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

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For further particulars write

J. F. RAWLS, Treasurer
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M. E. CHURCH, SOUTH
Box 510
NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

Rev. Charles Assaf assisted Rev. H. F. Tolle and the pastor, Rev. Joseph A. Smith, in the revival held in Capitol Street Church, March 18-29. Brother Smith, in writing concerning the work of Brother Assaf, says: "Brother Assaf was unusually successful in his labors as a personal worker and home visitation evangelist. Eighty-five persons joined the church on Easter Sunday, not less than fifteen of whom were won through the direct efforts of this gifted and spirit-filled Christian worker. I highly recommend him to the brethren of the Mississippi Conference and of other Conferences for service either as evangelist or personal worker. He is the most skilled and successful soul-winner I have worked with in years."

Bro. A. R. Beasley, our enterprising pastor on the Minter City circuit, North Mississippi Conference, brought cheer to the editor and manager of the Advocate as the following, taken from a letter addressed to this office, will indicate: "You will find a list of eleven new and one renewal subscriptions. . . . I am glad to send you this list. It was an easy task. Only one person refused to take the paper and his alibi was economy. We begin our meeting next Sunday at Glendora and the following week at Minter City. We have a great people to serve. Everything is favorable for a good year, and we are very happy in our work." We are grateful to Brother Beasley for his interest in the Advocate and pray that the Heavenly Father will continue to bless him and the work which he loves so well.

A wedding of interest both to Louisiana and Mississippi Methodists was celebrated in New Orleans recently, the contracting parties being William Larkin Duren, Jr., and Miss Mary Hardesty. Mr. Duren is a son of Dr. W. L. Duren, now of Georgia, but formerly of the Mississippi Conference and at one time pastor of Rayne Memorial Church, New Orleans. Miss Hardesty is a daughter of Dr. Irving Hardesty of the faculty of Tulane University. Young Mr. Duren is a graduate of Tulane University, having done graduate work in the University of Chicago. Miss Hardesty, a graduate of Newcomb, holds the Ph. D. degree from Chicago University. After the summer in Detroit the young couple return to New Orleans, where Mr. Duren will be connected with the faculty of Tulane. Dr. Duren, father of the groom, officiated at the ceremony, which took place in the old Newcomb College chapel.

TO THE PASTORS OF THE LOUISIANA CONFERENCE

The Board of Missions of the Louisiana Conference will furnish you with envelopes to be used in taking your Conference Benevolent Offering. On this envelope is printed the causes to which these benevolent offerings are directed. I found them very valuable when accompanied by a letter sent out to my people last year, and secured about $150, that would not otherwise have been secured. If you will write to me indicating that you will use them, I will have them printed at the Advocate office, and you can order them from Brother Chalmers there. But it will be necessary to have a sufficient number of promises to use them to make it worth while for the Board to provide for having them printed.

H. N. BROWN,
Missionary Secty., Louisiana Conference.

NOTICE OF GRENADA DISTRICT CONFERENCE

The Grenada District Conference will convene in the Methodist church in Lexington, Wednesday evening, May 6, and continue through the 7th and until noon the 8th.

The opening sermon will be by Dr. J. L. Decell, editor of the New Orleans Christian Advocate. Pastors in the district will preach at other services. Names of delegates should be sent to Rev. J. E. Stephens and also to me, if this has not been done.

The District Conference sustains a very vital relation to each charge within its bounds as well as to the Church as a whole. It is desirable, therefore, that necessary time be taken for prayerful deliberation, reviewing and planning the work in each charge for Christian fellowship, and to afford opportunity to all those representing special interests of our church. This without undue haste or sacrifice of time.

Notify Brother Stephens when and how you expect to arrive in Lexington. Please pray that the conference may be a blessing to the good people who so kindly entertain it, and to all who may chance to attend.

Hon. H. H. Boswell, district lay leader, assisted by associate, charge and Conference lay leaders and other laymen will present a program during the conference.

E. H. CUNNINGHAM, P. E.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On March 29, 1931, at Lecompte, the noble and brave soul of MR. AB. ROUGEAU departed this life for the home of eternal rest. He was born near Elmer, in Rapides Parish, January 1, 1855. In early manhood he moved with his parents, Colis Rougeou and Mary Ann Paul, to Lamourie, where he spent the remaining years of his life. In 1876, he was married to Miss Josephine Wise, who died in 1909, and to this union four children were born. Mrs. J. C. Foster, Mrs. Dee Warner survive him. In 1911, he was married to Miss Emily Baham, daughter of Mr. R. Baham, and to this union one daughter was born, who, with his wife, survives him. He made room in his home for four orphan children, three of whom are still living to honor his name. The funeral was conducted by his pastor, Rev. C. D. Atkinson, assisted by Rev. Burnside, interment taking place in the Butler cemetery, in the presence of a large number of friends. To the heartbroken wife and children we extend our deepest sympathy in this great loss. To the brothers, Ben and Frank, and sisters, Mesdames Moore, Dunn and Pruitt, we also extend sympathy.

C. D. ATKINSON.

MRS. S. M. McDUFFIE

While friends and loved ones watched by her bedside, MRS. SAM McDUFFIE passed quietly away at her home, Sunnyside, near Oak Ridge, La., on March 21, 1931. In her going, our Methodist church has lost a most faitful member and our Missionary Society a charter member whose sympathy, prayers, and service have been an inspiration always.

In her there was nothing more sublime than her positiveness of character, and she was always certain of her relationship with the Master. There was no doubt in her mind of Him, who is the way, the truth, and the life. With a strong sense of responsibility as a Christian, she sought to share her blessings with all who came within the sphere of her influence, as is the case with most women of high, useful type. Her life was so spent in the performance of her duties that the home she made for her husband and children, gave to the world her best and most enduring monument.

Whereas, we deem it a privilege to express our deepest appreciation of her life in our midst; therefore be it resolved, first,

That we bow in humble submission to His will; second,

That, as friends, we will sadly miss her fellowship and co-operation in our work for the Master; third,

That wo express our love and sympathy to her loved ones. May the memory of such a wife, mother and grandmother inspire them to a greater service for the Master; fourth,

That a copy of these resolutions be sent to the family, one kept in the records of the Missionary Society, and one sent to the New Orleans Christian Advocate for publication.

"The sweet life she lived among us,
The good influence she bore,
Are beacon lights to guide us homeward,
When we'll meet to part no more."

Woman's Missionary Society, Oak Ridge Methodist Church.

MRS. WILLIAM O. FILES,
MRS. C. L. HOPE,
MRS. FRANK W. FILES,
Committee.

N. Y. Woman Lost 14 Pounds of Fat

One 85 Cent Bottle of Kruschen Salts Did It

"I am starting on my second bottle of Kruschen Salts and am real pleased with results. I take it for reducing and so far have lost 14 pounds and I think it is doing wonders for me. I do not feel so tired evenings when I get home from work."

A generous bottle of Kruschen Salts that lasts 4 weeks costs but 85 cents at your druggist's or any drugstore in America—take one-half teaspoonful in a glass of hot water every morning for breakfast—cut out pastry and fatty meats—go light on potatoes, butter, cream and sugar—that will help Kruschen take off your fat.

Before the bottle is empty surplus fat is leaving you—indolence changes to activity—you'll feel younger—eyes will be brighter—steps grow spry. Millions know this—you ought to know it. Kruschen Salts is the ideal treatment for constipation, indigestion, headaches, nervousness and acidity.

Take Kruschen every morning—it's the little daily dose that does it—if not joyfully satisfied after the first bottle—money back.

FIRST CHURCH, CORINTH

Easter was an unusually fine day with us at this old church. Had large attendance at Sunday school and the largest congregation at the morning preaching service we have had this year. We had twenty-one additions to the church, and twelve of them came in on profession of faith. I think it is a good sign when people seek church membership at times when there are no social services going on.

Bishop Denny was with us last Sunday and at Southside at night. Had a great crowd to hear him and he preached a wonderful sermon, both morning and night. He has a marvelous amount of information and does not seem to tire. He is on the go all the time.

Conditions are improving up this way, though some people are not able to see over the hill yet. Crop conditions are encouraging and church matters are more promising. We are near the end of the second quarter and there is still much to be done.

E. S. LEWIS, P. C.

FROM BROTHER GLADNEY

To My Friends in Mississippi: Recently, a prominent layman in discussing the work of the Church asked me, "Do you find that the theories you have been giving the past several years are practical since you have come back to the pastorate?" My reply was, "The theories are being put into practice and they are all I ever claimed for them, they work with a man behind them." About the first thing I did was to use the hymns in the Standard Hymnal in the Sunday school as well as in the other services. Was this move popular? No, but it is the best thing to do. It is growing more popular as these great hymns are used. We put the emphasis upon worship from the beginning, the people like this very much. I have distributed a large number of portions of the Scriptures, hundreds of tracts and booklet on different phases of religious education, have loaned a number of books on teaching religion and other books, have made an effort to circulate the Advocate (have had limited success in this). We have observed the cultivation period ordered by the Board of Missions, had classes and public programs and did a lot of praying with it all. The offering so far has been small, but we will not close this privilege until the last day before Conference. I have tried to get the people to make their offerings of all kinds an act of worship. I have asked them to take the matter to God and ask His help in deciding the amount and his help in getting the amount. It takes time to make this work as it should. I have had great joy in visiting the poor, the aged, the neglected. A Community Survey has been made, instruction on Evangelism has been given, the missionary program has been given with success, Sunday School Day, Educational Day, and every kind of day has been duly considered and something has happened on all these days. We have magnified the Sacrament of the Lord's Supper. This is getting a fine response on the part of an increasing number of church members. I'll say that I am carrying out the full program of what the Church designates Christian Education, and we are securing results constantly and we have barely begun this work. Last Sunday I received eight members, two by certificate, six on profession of faith, one of these a Chinese boy. (We are praying that God may call him to preach). As a part of the Sunday School Day service we baptized six infants. I have said to the people that we are to take care of the Conference Claims before we meet our local obligations; that is, seek first the kingdom of God. Not me first and the Kingdom second, or maybe not at all. This Conference could and would meet all obligations if we who are called to be leaders had faith in God so we could lead. We hold very tenaciously, I might say viciously, to a correct creed, but are pagan in practice. The Kingdom of God first, is Christian in practice; me first, is nothing less than pagan. When we thus live our prayers for a baptism of the Spirit are an abomination unto the Lord. I accept the challenge, the pastor holds the key to the kingdom, therefore I say, let us have faith in God and our people will be constrained to pay one hundred cents in the dollar for the extension of the Kingdom.

Cordially and sincerely,
R. H. B. GLADNEY.
Jonestown, Miss.

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Pioneer camp of the Carolina's—Popular for 17 years, under same management. Open July and August. Christian, non sectarian. Near entrance Pisgah National Forest. Best of equipment. Scrupulous care. Reasonable rates. For booklet address

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THE LAXATIVE WITH HIGHEST ENDORSEMENT

When you get out of bed feeling headachy, sluggish, weak, half-sick, here's a simple measure that will have you feeling yourself again in a jiffy.

Take a little Phillips Milk of Magnesia in a glass of water—or lemonade. Two to four tablespoonfuls is the usual adult dose. Taken in lemonade, Phillips Milk of Megnesia acts like citrate of magnesia. Take it like this an hour before breakfast. By the time you leave home, you'll be surprised by your improvement.

As a mild, safe, pleasant laxative, Phillips Milk of Magnesia has the highest medical endorsement. As an anti-acid to correct sour stomach, gas, indigestion, biliousness, it has been standard with doctors for over fifty years. To know its quick relief in digestive and eliminative troubles of men, women, children—and babies—is to keep a bottle always handy.

Full directions for all its uses come with every bottle. All drug stores have the generous 25c and 50c sizes.

Important Announcement

Do you know that when you visit
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You can stop at the famous
St. Charles Hotel
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Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. T. B. Cottrell, Fayette, Miss.

NEWS IN BRIEF IN MISSIONARY ACTIVITIES

A meeting of Zone 3, Baton Rouge District, was held in Franklinton, March 11, with Mrs. M. W. Ott, presiding. There was a splendid attendance, and an unusual amount of interest manifested.

After song and prayer, the devotional was given by Mrs. J. M. Love, in the form of a memorial service for our much beloved Council president, Mrs. F. F. Stephens, concluding with the poem, "Great Heart Is Dead."

"Officers' Training Day" was the principal feature of the program, and chairmen of each division retired with their committee and outlined their work for the year.

Reports were heard from the Gibson superintendent, Mrs. G. W. Stafford, and assistants. A report of the Young Women's Circles was made by Mrs. V. H. McKenzie, and special prayer by Rev. W. C. Scott. The auxiliaries represented at this meeting were: Bogalusa, Fisher, Angie, and Franklinton. After the business session a social hour was enjoyed in the basement of the church. The next meeting will be held in Angie in June.

Mrs. J. Ingram Law reports a most enjoyable meeting for Zone 2 and 6, which was held at Keener Memorial Church, Baton Rouge, La., March 11, with 12 auxiliaries represented and 9 visitors. The program was outlined for "Officers' Training Day"—the aim being: 1. To instruct each officer regarding the importance of the program of work and the best methods for conducting her office. 2. To arouse in the hearts of each officer a determination to make the year's work a worthy, successful one. 3. To secure the definite personal consecration of each officer to this work as a service to her Lord and His Kingdom. Mrs. Chaney, district secretary, brought a fine, helpful message and made a plea for Houma Scholarship Fund. The Bible message was brought by Mrs. J. D. Doyle. A discussion of "Problems" was entered into, which proved helpful. A delicious luncheon was served and social hour enjoyed.

One of the most interesting meetings of Zone 2 of the Minden District, met in Heflin, March 20, 1931. After the devotionals, Mrs. Woodard, chairman, asked that we try to get on Honor Roll this year and made a plea for a volunteer for Gibson work. Women of tho Minden auxiliary presented a playlet, "Is This Yours?" showing what little interest some women of the church take in the Missionary Society. Standard of Excellence was discussed by Mrs. Smith of Haughton; "To Friends Who Love the Lord," by Mrs. Berry of Minden; Bible Lesson by Mrs. Council—using as her subject, "Happiness." Appreciation for the splendid work and co-operation of Brother McCullen and his wife was voiced by several. After a few remarks, Brother McCullen closed the morning session with prayer. After a splendid repast and social hour, the meeting opened with song and prayer and an offering which goes to Miss Ora Hooper, rural worker. Special prayer was offered for the beloved pastor of Minden, Brother Wynn, who is ill in Baltimore, also for Mrs. Obe. Lowe, a faithful worker whose son was seriously burned. A very interesting dialogue was given, entitled "Bandbox and Mitebox," which measured the size of our giving—to our shame.

A discussion of "The Modern Picture Show" was deferred till literature distributed could be studied and discussed more intelligently. This was an especially happy meeting as it was with the newly organized society of Heflin with 18 members who stood and were introduced to zone members. Next meeting will be held at Haughton.

The Woman's Missionary Society, Zone 4, of the Hattiesburg District, met at New Hebron, March 29, at 2 o'clock, with representatives from Sumrall, Bassfield, Carson, Prentiss, Silver Creek and visiting pastors, who added much to the program. After the regular opening exercises, officers for the new year were elected as follows: President, Mrs. A. S. Oliver; vice-president, Mrs. Worthy; secretary, Mrs. D. E. Vickers; treasurer, Mrs. Chas. Laird; press and publicity chairman, Mrs. G. C. Terrell. The following program was given: "The Missionary Passion in the Church," Mrs. L. W. Alford, who discussed this in a forceful and helpful way. "Our Newest Home Mission Field," Mrs. Alton Brinson; "The Importance of Children's Work and How to Carry on the Work," Mrs. Worthy; "Methodist Kingdom Extension," Rev. A. S. Oliver. Prentiss was named as next meeting place, with Sumrall to arrange the program. Closing prayer was voiced by Rev. D. E. Vickers. The hostess society served delicious salad, cake and coffee.

We welcome this splendid report from North Mississippi Conference, Zone No. 2, embracing the auxiliaries of Lyon, Friars Point, and Clarksdale, the program featuring the Council Message, presented by Mrs. Ernest Moore, Conference president, and the Conference Report, given by Mrs. Hillary Talbert.

Promptly at 3 o'clock, March 30, the meeting was called to order by the Zone chairman, Mrs. E. E. Moore. After song and prayer the devotional was given by Mrs. E. E. McKeithen, taken from the 14th chapter of Matthew, emphasizing the power we each possess in the love and friendship of the tender, compassionate Saviour. "How much more peaceful and happy our lives would become if we would permit Him to share the burdens which weigh so heavily upon us, and when we feel that we are too poor to give, that we might realize the uncounted wealth which is Christ Jesus, ours to give to the world," were some of the thoughts presented by Mrs. McKeithen. Mrs. Hillary Talbert brought interesting messages from annual conference and presented certificates to Clarksdale, Lyon, and Clarksdale Juniors for excellency in Mission Study. Lyon also received special mention in publicity. Friars Point and Clarksdale made the Honor Roll and Clarksdale a Christian Social Relations certificate.

Mrs. Moore, conference president, prefaced her remarks with a tribute to the appealing beauty of the Memorial service to the late Mrs. F. F. Stephen, president of the Council, whose recent death had left a feeling of sadness and love in the hearts of the women of Southern Methodism.

Mrs. Moore said, "The dominant theme of Council, growing constantly more persistent, is the greater cultivation of the spiritual side of the individual Christian life. Spiritual forces are the only real forces. She urged that all members give ten minutes a day to communion with God, a relaxed and receptive mind and heart into which the Holy Spirit might come. Our minds being so full of material things, we deprive ourselves of this vital force." She urged all officers to obtain Council Bulletins for study as they embody many features new and unfamiliar.

The Woman's Missionary Society of Rosedale, La., at the last business meeting had 18 present of a membership of 19. This attendance is worthy of emulation. May the record continue. Reports from all officers show that they are alert to their duties. Through the superintendent of supplies, clothing to the amount of $14 has been sent to St. Marks Hall, and the superintendent of Christian social relations reported 53 visits to sick and strangers, 11 meals to unemployed, $10.80 and clothing and shoes to needy.

The "Standard of Excellence" may be found in Conference Minutes, or may be had from Literature Headquarters, Nashville, Tenn., in leaflet form (free). May we at the beginning of the year make a study of requirements and strive to reach the Honor Roll. Remember the membership campaign is still on, the Voice campaign also, and our goal is "A new LIFE member in each auxiliary." May we give of our best to the Master.

A joint meeting of Zones 1, 2 and 3 was held March 12 at Park Avenue Methodist Church, Shreveport, La. A large crowd from each Zone attended, Zone 1 winning the banner, having almost 100 per cent present.

The meeting was called to order at 10 a. m. by Mrs. Hudson of Zone 2 presiding. Hymn 224, "Faith is the Victory," was sung, followed by prayer led by Brother Johns of Greenwood.

Mrs. Brownlee gave the devotional Acts 1: "Witnessing for Christ." Hymn 232, "More Like the Master," was the next hymn, which was followed by sentence prayers.

Mrs. Floyd Welch delighted all by singing "The Golden Bells."

During the business session, Mrs. Wren gave a talk of the plans for the year. Group meetings of the officers were then held until noon, when a delightful lunch was served.

Zone 3 will have their next meeting in Mansfield sometime in June.

There being no further business for the day, the meeting adjourned each one thanking God for the great fellowship and friendship, made possible by such meeting.

MRS. JOE HARRIS,
Sec. Zone 3, Mansfield, La.

(Continued on Page 15)

SLUGGISH FEELING

"I have used Thedford's Black-Draught off and on for twenty-five years," writes Mr. Dave Stewart, of 1912 E. 2nd St., Austin Texas.

"They used it in my father's home for many years and it was our general family medicine.

"My health was good, and that is about all I ever took. I used it for constipation and billous sick headaches. It is a fine medicine to take when a man gets up in the morning feeling dull and sluggish. After a course of it I feel fine. It rids the system of poison which comes from constipation."

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Doctor's 3 RULES
Big Help to Bowels

What a joy to have the bowels move like clockwork, every day! It's easy, if you mind these simple rules of a famous old doctor:

1. Drink a big tumblerful of water before breakfast, and several times a day.
2. Get plenty of outdoor exercise without unduly fatiguing yourself.
3. Try for a bowel movement at exactly the same hour every day.

Everyone's bowels need help at times, but the thing to use is Dr. Caldwell's Syrup Pepsin. You'll get a thorough cleaning out, and it won't leave your insides weak and watery. This family doctor's prescription is just fresh laxative herbs, pure pepsin and other helpful ingredients that couldn't hurt a child. But how it wakes up those lazy bowels! How good you feel with your system rid of all that poisonous waste matter.

Clean up that coated tongue, sweeten that bad breath, and get rid of those bilious headaches. A little Syrup Pepsin will soon free the bowels from all that waste matter that makes the whole system sluggish. You'll eat better, sleep better and feel better.

You'll like the way Dr. Caldwell's Syrup Pepsin tastes. The way it works will delight you. Big bottles—all drugstores.

DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE........Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE

From the reports to the District Conferences up to today, April 18, the war is ahead of this time last year. More additions to the church on professions of faith. More active Epworth Leagues. The other organizations of the church more vigorous. Pastors' salaries on an average are up with last year and in two districts they are ahead. Conference claims and Kingdom Extension offerings are trailing. We must not lose courage beause of this, but accept it as a challenge to press the battle. The readiness with which the districts met their quotas for new subscriptions to the Advocate was very inspiring. We trust that nothing will prevent consummation of this desired end.

Attention

The April number of "The Sunday School Magazine" has an article on page 248, "A Program of Christian Education for Young People," by Dr. John Q. Schisler. Every young person in the church and every worker interested in young people and their religious welfare ought to read this article carefully.

On page 2 of the Workers' Council of April and page 477 in the April number of the Epworth Era appears the outline of the "Organization of the Young People's Division in the Local Church." This article too should be read by all the young people and every church worker.

These two articles will furnish guidance where it is most needed and will aid in the solutions of some of the problems facing the local churches at this time.

In the April number of the Sunday School Magazine appears an article on page 235, "A Unified Teaching Program in the Local Church," by Dr. John W. Shackford. This article will be exceedingly helpful to every church worker and especially helpful to the teaching staff of the churches.

We rejoice at the increased number of Sunday schools that are sending in their fourth Sunday's offerings. The largest number responded last month than any one month this year. Let this noble work proceed until every school, no matter how large or small, responds with an offering for Missions each month. This is our goal.

The workers in the field are hard at work. Give them your prayers that they may be led of the Spirit in all things.

Yours in Him,
JOHN C. CHAMBERS.

The Little Fellow That Does The BIG Job

EVERY CHURCH ORGANIZATION NEEDS MONEY
Through our liberal co-operative plan
GOTTSCHALK'S METAL SPONGE
has helped more than 30,000 different bodies raise funds to successfully promote their work. It is a meritorious household necessity that sells and repeats easily. It cleans and scours everything—yet keeps the hands dainty and white. Write today for information regarding our liberal money-making plan.
Let the LITTLE FELLOW show your organization the way to greater usefulness and service.
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NORTH MISSISSIPPI CONFERENCE

In the conferences held this week at West Point, Amory, Tupelo and Corinth more than 200 workers were in attendance representing 27 churches. Miss Mary Skinner was most inspiring and helpful in her addresses and conferences.

HOW TO SAVE MONEY. In all schools where the closely graded literature is used you have an opportunity for saving your school a considerable sum of money by preserving that part of the literature that is used from year to year. For instance, the Beginner, Primary and Junior teachers manual for each quarter and the wall pictures for these three departments for each quarter. These are the same from year to year. Have some one to gather them up at the end of each quarter and store them in a safe place. This will save the school a considerable sum of money in the run of a few years's time.

A LEADING CLASS. One of the leading classes of the Grenada school will be that of Dr. W. M. Alexander. He is the head of the department of schools and colleges of the General Board. The course that he will teach is "The Church Serving the Community." The Conference Board of Missions is co-operating in this course and will have many of the pastors present to take this course. Dr. Alexander is recognized as one of the outstanding teachers and leaders of our Church. His coming to our Conference will be welcomed heartily by all, especially those who heard him speak during his visit to our Conference for the Kingdom Extension Institutes.

THE UNIFIED PROGRAM. Everywhere we go we find a very keen interest in the unified program of Christian Education in the local church. But some are waiting for someone else to tell them what to do; to give them a program already drawn up and made out in detail. We have no such program to offer. The Church has simply made it possible for every local church to work out a unified program. This must be done in the light of the needs and possibilities of every local church. The General Board and the Conference Board stand ready to offer suggestions as to how this may be done, but every church must organize and project its own program. The first step is the selecting and organizing of the Local Church Board of Christian Education. The pastor should call together a few of his leaders, Sunday school superintendent, president of the missionary society and possibly two or three others and make a study of the functions of this board and just what it can do in the local church and who should be on the board. It is through the proper functioning of the local church board that the unified program will be put on in the local church.

R. G. LORD.

Epworth League

LOUISIANA CONFERENCE

Dear Young People: While in attendance at the Monroe District Conference at Tallulah last week I learned some interesting things concerning our young people of that district. Rev. C. B. White reported organizing a new Epworth League at Crowville. The Winnsboro Epworth League is again working, with Mr. and Mrs. Jack Givens very capably assisting them. I met Miss Winnie Klein, who is president of the Senior League at Delhi. Delhi now has two fine Leagues. A number of the pastors reported renewed interest among their young people. Monroe District Leaguers are to hold their annual all-day rally at Little Creek church on May 3. Epworth Leaguers from every part of the district will gather on this beautiful spot and with a program of worship, inspiration and business enjoy a profitable day.

Sunday morning Miss Anna Pharr Turner of Shreveport and I attended church in Mooringsport, enjoyed the delightful hospitality of Rev. Mr. Roberts' home, and in the afternoon attended the North Caddo Union meeting at Vivian. They had a large attendance of young people from Gillian, Ida, Hosston, Mooringsport and Vivian.

Fine news comes from the J. O. Y. Union of Minden District, meeting at Sprinhill, and the Hoyt M. Dobbs Union of Baton Rouge District in session at St. Francisville on the same Sunday. This newest and promising union is making plans, with the rest of Baton Rouge District, for its retreat to be held at Bluff Creek on May 2-3. A large delegation of young people is expected to attend.

The Lake Charlse District Leaguers are having their district rally at Lake Arthur on April 26. The Hi-Leaguers of the Shreveport City Union are planning an interesting rally. Every union in the Conference is expected to hold a pep rally some time during the next few weeks, in interest of the summer assemblies.

An interesting letter has just been received from Julia Reid of Matanzas, Cuba. She is anxiously awaiting the time to be with us in our assemblies. Mr. James V. Reid of Fort Worth, our much admired musician and song leader, is also looking forward to those weeks of real fellowship.

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The New Orleans District Conference, in session at Morgan City, was delightfully entertained with Rev. D. E. Dulaney as pastor host.

The New Orleans city unions have elected their new officers for the coming year. Mr. Alfred Hanson of Epworth church is the new president of the senior union, and Miss Dalton Crichlow of Carrollton is the new Hi-Union president. We congratulate these new officers and wish them a year of real prosperous service.

I spent a night at St. Marks' Hall on my return trip. We sympathize with Miss Nettie Stroup in the loss of her brother. This is the third death in her family since last fall.

This letter has been written on the train so we hope the editor is able to transcribe it successfully.

Yours in His Service,
ELIZABETH LANGFORD.

NORTH MISSISSIPPI CONFERENCE

We have just received the bulletin sent out by the Board of Christian Education of the North Mississippi Conference. This bulletin gives the report of the fourth Sunday missionary offering for the month of February. Here are some of the facts that we gathered from that report and some thoughts which suggested themselves to us as we looked at this report.

Eighty-four charges reported something to this cause during February, sending in a total of $339.36. That would make the average for each charge about four dollars. There are 169 charges in this Conference. So you see just half of our charges reported something to this cause in February. Are we going to be satisfied with 50 per cent efficiency? If every charge had sent in an average offering, instead of getting $340 we would have received $680. What a vast difference that would make in carrying out the program of Christian Education here in our Conference and in our foreign missionary enterprise. Then think of the educational training which these other eighty-five charges are missing by their failure to put on a missionary program once a month. They are

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really the losers. By putting on a missionary program each month we help to develop a missionary spirit among our people and that is a spirit that certainly needs a lot of cultivation among our people.

We ought to remember that we are all in this task together. We will succeed or fail together. It is the North Mississippi Conference undertaking this task. It seems to me that we should not be satisfied with fifty per cent efficiency. No business firm would operate very long on such a basis as that. They would fail. This is a great business that we are in and we should put the best we have in it. Let us all give this worthy cause our most loyal support and not be satisfied until every charge in our Conference is sending in an offering regularly.

The month of May is almost here. Get your pencil and make a mark around this month on your calendar. Then get your pocketbook and make an offering for Missions. We want to go over the top with our Mission Special during this month. We must go over the top. Let us see how many leagues in our Conference will pay their mission pledge in full. The time for the Assembly will soon be here and you will certainly want to have your pledge paid by that time.

Yours sincerely,

WM. L. ROBINSON.

DR. S. A. STEEL DISAPPROVES CLERICAL RIGHTS FOR WOMEN

"If I read correctly the proceedings of the late meeting of the Methodist women in Memphis, they petitioned the General Conference to ordain women to the ministry like men, give the sisters "full rights." I am in favor of women and as for that, everybody having their full "rights," but I seriously doubt the "right" of women to be ordained as ministers of the gospel. The main, and for me, the sufficient ground for my doubt is the fact that there is no case in the New Testament of ordained women preachers.

"There was ample recognition of the ministry of women, and provision made for it in laity work; and some of Paul's most efficient helpers were women like Phoebe and Pricilla; but there is no instance of their being put in charge of churches and ordained to administer the sacraments. Philip, the evangelist, had four daughters, all old maids, 'which did prophesy;' just what that meant I don't know. No woman was chosen for an apostle, though there were several among our Lord's disciples who were eligible, and it is easy to see that Mary Magdalene might have been a flaming apostle. After the fall of Judas the disciples met to supply his place, and Peter said: 'Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.' The election was by the church, which numbered 120 members. If some of these Methodist women had been there they would have said: 'You have nominated two men: but we women are entitled to equal rights. I nominate Sister Mary Magdalene.' Wouldn't that have created a stir in the assembly! But no such thought entered their minds. If Paul could have bobbed up in that Memphis meeting when that resolution was offered. I would like to have been there! These modern women would not have been scared of him, and he would not have been afraid of them either; and the fur and the feathers would have filled the air!

"I know that the most famous 'pulpit orator' we have now, perhaps, is a woman. But both the Pope and Mrs. Aime McPherson are in a false attitude toward the church as originally organized by our Lord. There is no scriptural authority for either of them. I do not object to women speaking in public, and think Paul's prohibition of their speaking in the church was prudential regulation, a matter of expediency in view of the customs of his time, and not applicable to this age; what I oppose is the formal ordaining of women to the ministry. An intelligent lady writes me that if the women are to be ordained as ministers, she will quit the Methodist Church. Well, I'm going through on the old Methodist ship, even if they have petticoat pilots; but if they unite with the Northern Methodists, then I'll have to say, goodbye."—Commercial Appeal.

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QUARTERLY CONFERENCES

NORTH MISSISSIPPI

Aberdeen Dist.—Third Round

Okolona, May 2-3.
Amory, May 3-4.
Aberdeen, May 9-10.
Houston, May 10-11.
Tulepo, May 16-17.
Pontotoc, May 17-18.
Buena Vista, at Ebenezer, May 23-24.
Woodland, at Foster's Chapel, May 25.
Smithville, at New Salem, May 29.
Prairie and Strongs, at Strongs, May 30-31.
Greenwood Springs, at New Hope, June 6-7.
Amory Circuit, at Tranquil, June 9.
Shannon, at Pleasant Grove, June 10.
Verona, at Palmetto, June 11.
Nettleton, at Pine Grove, June 12.
Salem and Friendship, at Liberty Hill, June 13-14.
Toccopola, at Toccopola, June 14-15.
Algoma, at Troy, June 16.
Houlka, at Houlka, June 17.
Randolph, at Shady Grove, June 20-21.
Pittsboro, at Rapers Chapel, June 22.
Vardaman, at Young's Chapel, June 23.
Fulton, June 24.
Tremont, at Mt. Pleasant, June 25.
Calhoun City, July 25-26.
Denna, at Bethlehem, July 27.
Bellefontaine, at South Union, July 28.
Eupora, July 29.
Mathiston and Maben, July 30.

T. H. DORSEY, P. E.

Greenwood Dist.—Third Round

Marks, at Belen, May 3, 11 a.m. and 2:30 p.m.
Tutwiler, at Rome, May 3, night.
Tchula, May 10, 11 a.m. and 2:30 p.m.
Black Hawk, at Smith Chapel, May 22.
Schlater, May 24, 11 a.m. and 2:30 p.m.
Lambert, at Lambert, May 24, night.
Cruger, at Cruger, May 31, 11 a.m. and 2:30 p.m.
Price Memorial, at Phillipp, May 31, night.
Greenwood, First Church, June 2, night.
Acona, at Emory, June 6-7, 11 a.m. and 2:30 p.m.
Minter City, at Minter City, June 7, night.
Drew Mission, at Sandy Bayou, June 14, 11 a.m.
Carrollton, at McCarley, June 14, night.
Webb, at Tippo, June 21, 11 a.m. and 2 p.m.
Swiftown, at Isola, June 28, 11 a.m. and 2:30 p.m.
Inverness, June 28, night.
Drew Station, July 5, 11 a.m. and 2:30 p.m.
Dublin and Mattson, at Dublin, July 5, night.
Itta Bena, July 12, 11 a.m. and 2:30 p.m.
Belzoni, July 12, night.
Sunflower, at Fairview, July 19, 11 a.m.
Ruleville, at Doddsville, July 19, p.m.
Indianola, July 26, 11 a.m. and 2:30 p.m.
Moorhead, July 26, night.

L. P. WASSON, P. E.

BE A GOOD SAMARITAN

To The Needy Sick

The piteous cry of the suffering poor and the clear command of the Great Physician should challenge us to make 1931 the banner year for the Golden Cross. Every dollar contributed will be an investment in humanity through our Southern Methodist Hospitals.

GOLDEN CROSS ENROLLMENT

MAY 10 - 17

PRE-EASTER SERVICES AT BROAD ST., HATTIESBURG.

The pastor, Rev. R. H. Clegg, and people of this church had a week of unusual worship, fellowship and inspiration preceding Easter. Announcement of the series of services appeared weekly in the church bulletin for several weeks and the regular attendants were thoroughly saturated with the idea, and looked forward with pleasure to them as a time of spiritual feasting. They might have been more missionary and so talked with members who come less frequently that they would have felt constrained to come also.

The morning congregation consisted mostly of women, some men were there each time, however. The hour for morning service was from 8:45 to 9:45. In the evenings there were larger numbers of men and women, but a high percentage of the congregation was boys and girls of the public schools and college students as well as the working young people of the church. The most of them regular attendants of the evening services.

The material for the sermons, or lessons, was taken from the record of Passion week, taking for each day's study the doings and teachings of Jesus on the corresponding day of the week. Beginning with the triumphal entry into Jerusalem on Palm Sunday we were shown the disappointment of his friends, but followed on and tried to learn the lessons He would have us get from: The cursing of the fig tree, the cleansing of the temple, the declaration of His authority and the Great Commandment, and the parable of the wicked husbandman. Wednesday we recounted the kindnesses and devotion of his friends, the plotting of the enemies, and also the signs of His second coming. Thursday, His last day of physical freedom, and in the evening the institution of the sacrament of the Lord's Supper. At the conclusion of this lesson most of the congregation rededicated themselves to the services of the Master and, as nearly as the actual hour of that First Supper could be determined, partook of the sacrament. The trial, crucifixion, death, and burial were again brought before us on Friday and on Sunday, Easter, the Resurrection.

Several public testimonies brought out the fact that the people had come not only for worship but to learn, and they were rewarded in both. Few made public their approval, and happiness as a result of the week's activities, but in private circles it seemed to be general.

On Easter Sunday twelve children, a result largely from the Decision-Day program in the Sunday school, and six persons with letters from churches elsewhere were received into the church.

MRS. W. H. WEATHERSBY.

OUR HOME

C. G. SMITH

The Methodst Orphanage is one of the best equipped and best managed institutions of its kind in the country. All orphanages are facing serious financial conditions. The depression hits them doubly hard. Their usual source of income is cut down, while the demands for relief are increased.

Our orphanage has a debt of about $725 per child. The interest on unsecured loans is over $2700 annually, besides interest on bonds. The interest alone is a heavy load to carry.

These figures may look bad, but they sound worse than they really are. The Home as a business institution is perfectly solvent. Of this debt, $100,000 is in bonds, representing actual improvements. The plant is worth $400,000. The balance of the debt is about $47,000, and Palm Olive-Peet has promised to liquidate that if the Methodists come across with enough Octagon coupons.

Another bright spot in the report of the Home. They placed 65 children in foster homes last year. This is in line with the modern social conception that a home is better for a child than an institution! Even a poor home is better for a child than a good orphanage. There is something about a home, a father and a mother, that fits into a child's needs so much better than a brick building, a row of beds and a matron.

God so ordained the family as the greatest training and child nurture institution on earth. We tried to improve on God's work when we built the orphanages. We had a pretty theory to care for and relieve the many distressed orphaned children. Many of these institutions become show windows for good works.

When we give to the orphanage we are giving to immediate relief, and relief of children. They must be taken care of. There is no question about it. Perhaps in the future we will abolish orphanages, and use the better way of family training. We will find out that it is bad to regiment children, that they do not have proper attitudes, nor make personality adjustments. when they have grown up in an institution.

Perhaps so. That is the problem leaders will have to work out in the future, and make adjustments accordingly. In the meantime, two hundred children in our home at Jackson are depending on the Methodists of Mississippi to feed and clothe them. Their need is immediate. There is no better way to serve the Master.

Save the coupons!

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Second Round

Ethel Ct., at Chapel Hill, preaching and Q. C., May 2, a. m.
Chester Ct., at Nebo, preaching and Q. C., May 3, a. m.
Sturgis Ct., at Big Creek, preaching and Q. C., May 10, a. m.

W. N. DUNCAN, P. E.

Greenville District—Second Round

Gunnison and Hillhouse, at Hillhouse, May 3, a. m.; Q. C., p. m.
Merigold and Sherard, at Sherard, preaching and Q. C., May 3, p.m.
Shelby, May 10, a.m.; Q. C., p.m.
Shaw and Litton, at Shaw, preaching and Q. C., May 10, p.m.
District Conference, at Tunica, May 7-8.

E. NASH BROYLES, P. E.

LOUISIANA CONFERENCE

Alexandria District—Second Round

Elizabeth, at Hopewell, May 3, a. m.
Glenmora, May 3, p. m.
Alexandria, Q. C., May 4
Boyce, Q. C., May 6.
Lecompte, at Chaneyville, May 10, a.m.
Bunkie, May 10, p. m.
Eunice, at Petreville, May 17, a. m.
Opelousas, May 17, p. m.
Colfax, May 24, a. m.
Melder, May 24, p.m.
Holloway, May 31, a. m.
Alexandria, May 31, p. m.
District-Wide Training Week, June 7 to 14.

ALBERT S. LUTZ, P. E.

Baton Rouge District—Second Round

Washington, at Angie, May 3, 11 a. m.; 1:30 p. m.
Bogalusa, May 3, 7:30 p. m.; May 4, 7:30 p .m.
Baker, at Doorford, May 9, 11 a.m., 1:30 p. m.; May 10, 11 a. m.
Hammond, May 10, 7:30 p. m.; May 11, 7:30 p. m.
Pearl River, at Sun, May 17, 11 a. m., 1:30 p. m.
Franklinton, May 17, 7:30 p. m.; May 18, 7:30 p. m.
Clinton, at Clinton, May 24, 11 a. m., 2:30 p. m.
Jackson, at Jackson, May 31, 11 a. m., 2:30 p. m.
Zachary and Slaughter, at Zachary, May 31, 7:30 p. m.
District Conference at Bluff Creek Camp Ground, June 4-5.

L. W. CAIN, P. E.

Lake Charles Dist.—Second Round

Hornbeck Ct., at Peason, May 3, a.m. and p.m.
Leesville, May 10, a. m. and p. m.
Abbeville, May 17, a. m.
New Iberia, May 17, p. m.

J. W. LEE, P. E.

Minden District—Second Round

Plain Dealing, at Alden Bridge, May 3, a. m.; Q. C., 2 p .m.
Jonesville, at Jonesville, May 10, a. m.; Q. C., 2 p. m.
Winfield, May 17, a. m.; Q. C., 2 p. m.
Campti, at Davis Springs, May 24, a. m.; Q. C., 2 p.m.
Coushatta, May 24, p. m.

The District Conference will be held at Minden, April 23 and 24.

At 10:30, April 23, there will be preaching and the sacrament of the Lord's Supper.

Let all be there for the first service.

Come praying and expecting the Lord's blessings upon us.

W. R. HARVELL, P. E.

Monroe Dist.—Second Round

Lake Providence, May 3, 11 a.m.
Tallulah, May 3, 7:30 p.m.
Winnsboro, May 10, 11 a.m.
Waterproof, at St. Joseph, May 17, 11 a.m.; Q. C., 2 p.m.
Newellton, May 17, 7:30 p.m.
Pioneer, at Floyd, May 24, 11 a.m.
Oak Grove, at Epps, May 24, 7:30 p.m.
Bastrop, May 31, 11 a.m.
Fairbanks, at Fairbanks, May 31, 7:30 p.m.
Monroe, First Church, June 3, 7:30 p.m.

ELMER C. GUNN, P. E.

New Orleans District—Second Round

Covington, at Fitzgerald, May 3, a.m.
Slidell, May 3, p. m.
Louisiana Ave., May 10, a.m.; May 27.
McDonoghville, May 10, p. m.; May 4.
First Church, May 17, a. m.; May 6.
Second Church, May 17, p.m.; May 20.
Rayne Memorial, May 24, a. m.; May 5.
Epworth, May 24, p. m.; Apr. 6.
Carrollton Ave., May 31, a. m.; Apr. 15.

W. L. DOSS, JR., P. E.

Summer COLDS

Almost everybody knows how Bayer Aspirin breaks up a cold—but why not prevent it? Take a tablet or two when you first feel the cold coming on. Spare yourself the discomfort of a summer cold. Read the proven directions in every package for headaches, pain, etc.

BAYER

COLDS COST MONEY

It is estimated that a sufferer from colds loses three days' time from work in a year.

FORTIFY YOURSELF AGAINST COLDS, GRIPPE

Tone up your body with

DR. PIERCE'S GOLDEN MEDICAL DISCOVERY

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WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

HIGH POINTS OF ZONE MEETINGS.

Edwards, Miss.

The first zone meeting of the year was held at Edwards, February 19, 1931, with Mrs. Loyd Gaddis as chairman, and Mrs. J. Bush, secretary. After the devotionals and business were entered into, the program as outlined was presented. "Service" being the theme was interestingly given by Mrs. Wood, who suggested that we must use our time, talents, and means to help promote the kingdom of God. Revs. W. W. Nelson and Bro. Colmery led in devotionals. Six cards in the form of a questonaire were given to each auxiliary to be read aloud for meditation and prayer. Delegates from Learned, Edwards, Bolton, Raymond, Clinton and Reeves Chapel each gave a report of the year's work and plans for the new year. Bolton was selected as next place of meeting.

Winnsboro, La.

Zone No. 3 met in Winnsboro, March 10, 1931, with Miss Bettie Chapman presiding, presenting the subject of the program, "Who Is Our Neighbor?"

The devotional was given by three members of Gilbert auxiliary. The story of "World Friendship" was interestingly given by a member of Winnsboro Auxiliary.

Mrs. Hatch, district secretary, explained how some of the shortage in last year's funds occurred and stressed the importance of every member doing all in her power to avoid a shortage this year.

Special music interspersed the program throughout. Prayer was voiced for Mrs. Morris, wife of the pastor of Mangham, who is ill in a hospital in Memphis

Kilmichael, Miss.

The first zone meeting of the year was held at Kilmichael on Thursday, March 12. Mrs. Taylor Everett, zone chairman, called the meeting to order and conducted the devotionals. The theme of the well prepared program was, "Others Finding God Through You," introduced by Mrs. Everett.

"Looking Into the New Year" was discussed by Mrs. Vaiden, and "How can I make my office as President and Vice-President a vital part of the Missionary Society?"

Mrs. Stuchy gave a report of last year's work of the Vaiden Junior Society, after which the Juniors of Kilmichael gave the little playlet, "World's Club." (So glad the children had a part on this program).

There were representatives from four auxiliaries: Kilmichael 24, Vaiden 4, Columbiana 4 and Vaiden Juniors. Vaiden was selected as the next meeting place.

ZONE MEETING

Zone No. 2, Lake Charles District, held its first meeting of the year at Gueydan, February 29.

We had a good attendance and a well prepared program, which was very interesting. Four of the five Missionary societies of the Zone were represented. Each president gave a good report of their work. The reports showed a greater interest was being taken in every form of church work.

Mrs. Pullium, our zone leader, recuperating from an operation, was not able to attend. In her absence Miss Hooper, rural worker, presided.

The morning was very interestingly given by Mrs. Rickey. A lovely solo by Miss Fern Hebert and a playlet, "The Missionary Clinic," was given by the Gueydan ladies.

The noon hour was enjoyed by all, for more than one reason. A bountiful luncheon was given in the Sunday school room, and a "get acquainted" hour was soon gone.

The afternoon devotional was given by Miss Hooper in her own interesting and helpful way. A talk by Mrs. T. J. Doss was enjoyed by all. In her splendid talk we were shown our duty towards the young people of our community. Mrs. Williams very beautifully gave us a musical reading.

Discussions on Prohibition followed. Collection amounted to $6.38.

Indian Bayou asked for the zone meeting. The invitation was gladly accepted.

MRS. I. E. BAKER.

LOUISIANA CONFERENCE

QUARTERLY CONFERENCES

Shreveport District—Second Round

District Conference, at Cedar Grove, April 30, beginning promptly at 9 a. m. The conference will last one day only. The representatives of all connectional interests are invited to be present.

Oil City and Trees, at Oil City, May 3, 11 a. m.; Q. C., 2 p. m.
Mooringsport, May 3, 7:30 p. m.; Q. C., after preaching service.
Mitchell Circuit, at Converse, May 10, 11 a. m.; Q. C., 2 p. m.
Vivian, May 17, 11 a. m.; Q. C., 2 p. m.
Noel Memorial, May 17, 7:30 p. m.; Q. C., May 18, 7:30 p. m.
Pelican Circuit, at Harmon, May 24, 11 a. m.; Q. C., 2 p. m.
Mansfield, May 31, 11 a. m.: Q. C., 2 p. m.

The above dates are subject to change, where practicable, to suit the convenience of those concerned.

The pastors are requested to complete the Kingdom Extension program and take the offering by the end of March.

H. T. CARLEY, P. E.

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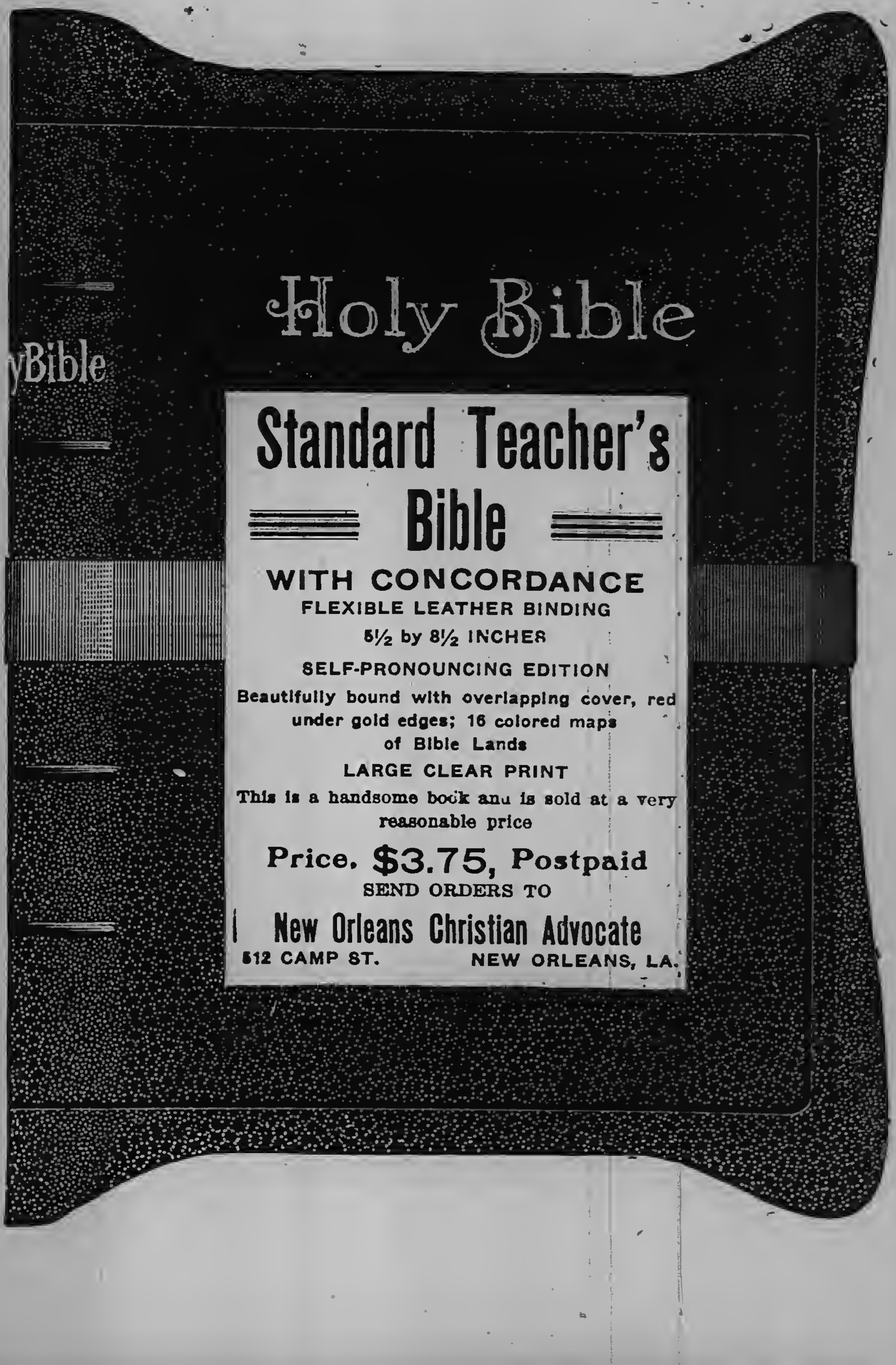

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FROM THE PELICAN PINES

By Rev. S. A. Steel, D. D.

Many years ago, when I was Epworth League secretary, I received a letter from a preacher in North Alabama inviting me to visit his charge and help him start a League. I accepted the invitation and went to help him "corrall his young Methodists," as he expressed it. I found a young man of medium size, his hair as black as the raven's wing, his eyes keen as the eagle's; but he was down in the mouth, running on a flat tire, so depressed that he was actually thinking of turning in his itinerant car and leaving the highway and take to the woods. As we strolled along the avenue of cedars that led from the railroad station to his modest parsonage he told me his story. He felt that he had not had a fair deal. When in that mood we are always apt to exaggerate our wrongs, and maybe he read into his circumstances some imaginary unfairness; but his story impressed me that things might have been done differently in his case without wrecking the universe. We talked it all over. He just needed a sympathetic word to steady him. I had been through the same zone of unrest myself, and felt a sincere sympathy for the young crusader. I expect he did a good deal of praying that night, and I know I did for him. When I bade him goodbye, I advised him to "stick", and he stuck.

He went straight to the front; and after serving some of our chief churches as pastor, heard the call to wider fields, located, and became one of our most active and successful evangelists. His pen is as brilliant as his tongue is eloquent. Theodore Copeland, D.D., has rambled in his evangelistic work from the Atlantic to the Pacific, sowing the seed of the kingdom and preaching a gospel of love that wins men from sin to righteousness. He lives in Dallas, Texas, and when he dies they'll hide his casket with flowers. Let me pin this violet of appreciation on him while he lives. He never would let me hear him preach, and once in St. Louis, when I purposely went in late to hear him, as I entered he stopped short and said, "I see Dr. Steel has just come in; come here Dr. and take the service." But better judges than I testify to his power as a great preacher. May the Lord abundantly bless him. He is still sticking.

Mansfield, La.

CONCLUSIONS AND OBJECTIVES OF THE MISSISSIPPI CONFERENCE EFFICIENCY INSTITUTE

Expectations in regard to the new financial plan have been only partially achieved. It is urged that attention to the entire budget begin as soon after the annual conference as practicable.

The joint meeting of district stewards and the district and charge lay leaders as provided in the Discipline seems wise, and at this meeting time should be given for careful consideration of the program of work and plans made for the use of literature and lay speakers in promoting early and systematic payments on the general benevolences.

There is need for the cultivation of laymen as "minute men" and the frequent use of these for four-minute talks before the local congregation, as well as for occasional district-wide lay speaking. The preparation of a special piece of literature for the assistance of lay speakers seems advisable.

There is need for the reorganization of the Adult Men's Bible Class more centrally around the program of the Church, and a co-ordinating of the activities of the Brotherhood with the men's Bible class as far as possible.

Special care should be taken to make the programs of missionary institutes and district conferences of engaging interest, and a diligent effort exerted to secure the attendance of lay members, particularly lay leaders and stewards. The approaching district conferences are requested to plan for the use of lay leaders and other laymen with a view to bringing the collections of this year to one hundred per cent.

It is recommended that the time set for holding a missionary institute be conserved for the sole consideration of the specific program.

The value of Layman's Day is recognized and the official suggestive program appreciated, therefore, it is urged that under the direction of pastor and lay leaders the day be observed with an effective program.

Hearty endorsement is given to the Methodist Layman as the official organ of lay activities and our only official stewardship paper, and it is recommended that every lay leader and steward make it an essential part of his reading. An active effort should be made in every charge to circulate the paper, which is not in conflict with other periodicals.

There is need of great emphasis on the development of the spiritual life of the men of the Church, and it is recommended that greater effort be made to organize classes in Christian stewardship of life.

In view of the challenging situations that the Church faces today there is need for deep concern on the part of preachers and laymen.

It seems advisable to select some quiet place and suitable Sunday for holding an annual spiritual efficiency institute to be participated in by presiding elders, conference boards of lay activities, and chairmen of other conference boards.

The time and place for the next meeting was referred to a committee.

J. M. SULLIVAN,
L. E. ALFORD,
W. D. WATKINS,
P. L. BLACKWELL,
J. L. DECELL,
Committee.

"CHECK AND DOUBLE CHECK."

By Rev. James H. Felts, D. D.

Andy, of the firm of Amos and Andy, is the best advertised successful failure known. He constantly "hurts at one place and grunts at another." Effect is very real to Andy—cause is impenetrable fog. When he checks and double checks he is right where he started. "SHORE."

We talk about depression, unusual economic conditions, supply and demand, stock failures, drouth and the like, and point out remedies until one gets dizzy. All the while the actual truth, well known to most of us, may be found in the simple statements of a young business man: "We have been on a long joy ride. Now we must walk back home." Sure we must walk. And the walking will be slow.

When a man is walking last year's clothes look better. A less distended stomach becomes more comfortable. Strutting and swaggering and high-hatting the universe becomes ludicrous. When a man's blood test registers ninety per cent pot likker he is not likely to get too big for his britches. He quits posing. He discovers the sweetness of earned bread. His family looks better to him. He is more likely to recognize his debts. He is less likely to be found among measly make-believes and thin-blooded commuters.

When we laugh at Andy we are laughing at ourselves. All the while we have been willing to dwell in the land and be fed. It is so easy to forget the difficult and remember the easy. Why not accept God's plan without reservations? "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Here is a mixture of faith and common sense so blended as to bring results, work a cure. And we had just as well come to it whole-heartedly. It is our only permanent remedy. When you ignore Old Man Common-sense other travelers will find a wreck on the road of life. My, but such wrecks are plentiful these days. It would be difficult to find in all history a larger fool crop than we have produced "since the war."

Listen in a few minutes. He tries to look wise, and speak in deep stage-like tones, carrying the dignity of a newly-elected member of the Mississippi legislature, about economic conditions, bank failures, graft and the like, until one thinks of poor old Samson shaking himself without knowing that his power was gone because Delilah had been too much for him. Say, brother, there is a fiddler to pay at every dance.

I have observed that you can't determine the amount of gas in the tank by the speed of the car. No more can you determine the amount of God-likeness in a man by the gilbness of his tongue. Nor is it easy to know the extent of a man's consecration and self-denial by what he says at a special meeting of the leaders of the church. There is a great gulf found between talking and doing.

I make bold to say that Dr. Common-sense would prescribe properly for the average man without looking at his tongue, feeling his pulse, thumping his abdomen, calling in a stethoscopist, lifting his eye-lids, taking his temperature, or carrying him through an expensive clinic. He is about the wisest old physician in all the world. He is not a college graduate. He has never received an honorary degree. His name seldom appears on the front page of a great daily. Not often is he elected to office. He spins few theories. He lives simply, walks uprightly, deals honorably, talks modestly, loves God and his fellow-man. He is the wisdom that comes from experience and observation. He would probably tell us to fly a little lower and roost a little higher. He would surely tell us to "owe no man anything, but to love him." A sound faith coupled with sane living will go a long way towards curing our ills. While you are laughing at Andy don't forget some of the philosophy of Amos.

Corinth, Miss.

HAVE YOU ORGANIZED YOUR LOCAL CHURCH BOARD OF CHRISTIAN EDUCATION?

The General Board of Christian Education has been at work on the new program of legislation for a period of eight months. Many articles have been given to the church press and many leaflets have been prepared for general distribution. We feel that the time has come for the introduction of this program into every local church throughout our connection. Already the Unified Program is in operation in many of our congregations. You will permit me to call your attention to Section IV, Paragrapha 458, 459 and 460 of the Discipline. Paragraph 459 provides that "There shall be in every local church a Board of Christian Education composed of the pastor, the superintendent of the Sunday school, and from one to five members who shall be nominated by the pastor and elected by the quarterly conference; provided that the following officers, where there are such, shall also be members of the Board: The Director of Religious Education, the President of the Young People's Division, the Superintendent of the Adult Division, and the Presidents of the Woman's Missionary Society and of the Brotherhood." Frequent meetings of the local board should be held in order that the whole program of Christian Education as it applies to the local church may be studied and put into operation. This plan contemplates a program for the Children's Division, the Young People's Division and the Adult Division of the local church. It is of much broader significance than the former Sunday school program. Literature explaining the plan of organization and the program for the local church can be secured by writing the Department of the Local Church, 810 Broadway, Nashville, Tenn.

WILLIAM F. QUILLIAN,
General Secretary, General Board of Christian Education.

Remember Mother With a Subscription to the Advocate

Christian Advocate
NEW ORLEANS

Vol. 77—No. 19. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3971.

J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, MAY 7, 1931. C. MILTON CHALMERS, Manager

MENCHKEN AND MISSISSIPPI

The Editor Receives Deserved Reprehension

In the issue of April 16, we published an editorial on "Menchken and Mississippi," and while at one of the district conferences the next week, a person of spiritual insight and unquestioned interest in the Church, said some complimentary things about the Advocate and in substance added: "I was shocked by your editorial on Menchken, I didn't think you were capable of saying so many hard things; and you manifested no spiritual concern whatever." The voice was of kindness and not rebuke, but reflection was started again upon the true mission of the Advocate.

By the voice from within we admit that in replying to Mr. Menchken's statements about Mississippi we were moved more by patriotic devotion to a state, than we were by loyalty to the highest principles of the Kingdom of Christ. The quill was dipped more in vitriol than in virtue. "If ye salute your brethren only, what do ye more than others?"

While we cannot approve a railleur's role, we do recede from that type of editorial, thank the party for the criticism and make due apology to all concerned for the "hard things said"; and "the manifest lack of spiritual concern."

AN APPROPRIATE AND USEFUL MEMORIAL TO BISHOP GALLOWAY

"Our church loses annually not a few young preachers because the sustentation funds of its theological seminaries are so small when compared with the very large sustentation funds of Northern institutions.

"I could name not less than a dozen brilliant young men who have been lost to our ministry this way—some of them have been lost to the ministry of any church, abandoning entirely the ministerial office.

"A wise and generous man has taken knowledge of this loss and seeks to establish a fund at the School of Theology of Emory University, creating a sustentation fund to be known as the 'Charles B. Galloway Sustentation Fund.' He is not a man of wealth, but he is a man of wisdom and devotion to the Church.

"He starts this fund with a cash contribution of $2000, and I am publishing this fact that other men may be induced to make contributions for the increase of the fund.

"I do not believe money could be better invested than in this way. Our Church cannot prosper without a qualified ministry, and our seminaries are necessary to give to our young men the advantages required to impart to them the highest qualifications for the ministerial office.

"The strong men in many of our churches are not slow to call for the men for their pastors whom they regard as the strongest preachers in the Annual Conference in which their churches are located. This disposition to choose and pick is not to be condemned harshly; but the men who thus call for the best of preachers ought to be quick to invest funds for the theological education of the young ministers of our Church.

"That the fund is called in honor of Bishop Charles B. Galloway is altogether appropriate; for he saw and lamented before his death the lack of such funds to give the best advantages to our young men who were looking to the ministry. Very often he talked to me on the subject with the deepest emotion.

"If any one feels moved to make a contribution to the increase of this important fund named in honor of Bishop Galloway, I am authorized by the authorities of Emory University to receive such contributions, and I hope there may be many such gifts very soon.

"Very truly,

"W. A. CANDLER."

Atlanta, Ga., April 20, 1931.

The Methodists of Louisiana and Mississippi rejoice that Bishop Candler has

(Continued on page 8)

BISHOPS DENNY AND DOBBS RETURN

Louisiana and Mississippi Methodists are rejoiced to have Bishops Dobbs and Denny returned for another year. While nothing else was expected it is reassuring to know that they are officially assigned to their same fields of labor.

Both Bishops have given themselves unsparingly to their tasks and wherever they have gone the people have heard them gladly, the Church has been strengthened and the Kingdom built up. The Advocate joins with thousands of others in a hearty welcome.

The schedule of conferences is:

North Mississippi at Greenwood,	Oct. 28
Mississippi at Columbia	Nov. 11
Louisiana at Monroe	Nov. 18

MAY 15 IS NEXT WEEK

Dear Friends:

THE New Orleans Advocate is your Church paper. It brings information and inspiration to your home fifty-two weeks in the year. Get your friends to subscribe. It will help the home and promote the work of your local church. Encourage others to hand the pastor $1.50 or send to the office direct and not only get a Christian paper weekly but help sustain and make it a blessing to others.

The Manager and Editor.

A CONTRAST IN MOTHERS

In the twenty-seventh chapter of Genesis and the fifteenth chapter of Matthew there are interesting studies in motherhood. Rebeckah and the Syrophonecian woman are mothers in contrast.

The Bible reveals human nature at its worst as well as at its best. It doesn't make smooth sentences to write of a sinful mother. Rebeckah developed cruel favoritism in Jacob's behalf. There is no excuse for Esau's valuing his birthright so cheaply, but we have wondered if he did not lose heart because of the way matters were going at home. Regardless of Esau's weakness, Rebeckah pursued the wrong course in effecting Jacob's supremacy. Deceit and fraud can never promote the higher interests of life. Jacob's ultimate success was in spite of his mother's example and not because of her schemes. For mothers to use their privileges so as to impress wrong ideals upon their children and set before them sinful examples is one of the great tragedies of the ages.

The Syrophonecian mother reflects those noble qualities of motherhood. How self-effacing and solicitous she was for her young daughter. She had heard of Jesus and it makes all the difference in two worlds for a mother to hear in her heart of Jesus, who "took little children up in his arms and blessed them." The touch of Christ upon the child is the gateway to a better tomorrow and the true mother is ready to subordinate worldly ambitions to spiritual ends. Far better are the "crumbs" with the touch of Christ upon the child than opulence with social and spiritual tragedy in after life.

The most beautiful and influential life in the world is that of the true mother. Her self-effacing sacrifice, her constant toil, and her undying love form a beauty on which can rest no blight. Woman is possessed of unquestioned ability and has wrought well in numerous vocations, but her largest and most lasting contributions to the world's best life have been in the sacred realm of Christian motherhood. Jochebed, Monica, Susanna Wesley, Janet Woodrow Wilson, and legions of other mothers, are blessed forevermore and will not suffer in comparison with the mightiest achievements of Queens who have ruled the empires of history.

The ancient decree that the "children shall be destroyed" is unrepealed and it has been widened to include the youth. Forces are aloose in the world that would empale childhood and bankrupt the morals of youth. If the path of history is turned higher toward broader levels of purity and honor, peace and justice, it will largely be done through the influence of Christian mothers. Napoleon said, "Let France have good mothers and she will have good sons." And Abraham Lincoln said, "All I am or hope to be I owe to my angel mother." The hearts of old and young are filled with gratitude for a Christian mother.

Whose Girl Was She?

BY REV. M. E. LAZENBY, D.D.

Mothers and Fathers, Have You a Girl or Boy to Spare? Have You a Child to Offer On the Altar of Worldliness?

WOULD YOU CONSIDER this a strange request, if in answer to the ring of the telephone you were to hear the voice of the city undertaker say: "Can you give us your time this afternoon from two until six o'clock?" I did not ask what he wanted. I knew without asking. I had been visiting the young girl at the City hospital. I knew she had never regained consciousness sufficient to give any clue to her name and address. I knew she had passed away unnamed and unclaimed and that the remains were held at the city undertaker's, and that many mothers and fathers would come to look on the silent face to see if she were their girl. I had served many times before in this capacity between the hours of two and six.

I RECEIVED SEVEN MOTHERS and two fathers; took them to the quiet, lonely room, turned back the sheet from the face of the young girl who had been left by parents to choose her own way. The mothers would scream, cry, wring their hands. One cried: "Oh, I pray she is my girl, then I will know where she is!" She was not her girl, but she was somebody's girl. The fathers came in quietly, with bent heads; not a word until they had looked long at the silent face. "No, she is not our girl," they said. Not all were city mothers—some were from the country. Many telegrams, long distance 'phone messages came—asking if we could or would describe the features of the little girl who had been left to choose her own way.

The Stairway to Hell

The above story is related by Rev. Charles J. Waehlte in "Watch and Pray." We are told that in our great cities such cases as the one mentioned above are not uncommon. It is said that the number of girls who "disappear" each year runs into the thousands. There is some terrible reason for this hellish condition. What is it? Why do our boys and girls go away from home into sin and disgrace and death?" The dark and deathly journey is not frequently made in one blind step. Usually it is step by step. Some of the steps that lead from God are here noted.

The Amusement Step

The world is pleasure mad. The amount of money spent annually upon amusements runs into the billions. The figures are stupendous, staggering. Where this amusement of the most harmless kind its very quantity would make it ruinous in its effects. But alas, only a small per cent of it is harmless. Much of it is vicious in design and execution. If this testimony of its patrons be true the theatre was never more corrupt than today. The dance, reeking with its black-bottom and barn-yard suggestiveness, was never more befouling nor more common than now. Sabbath amusements, doubly wrong, are more rampant and less reproved than at any period known to the writer. The maelstrom of worldliness, powerful in its whirl and swirl, is drawing multitudes of young people into it, almost without their knowledge. Parents who sit idly by countenancing these things, if, indeed, they do not foster them, will not be guiltless when, in hell, their children gnash their teeth upon them.

The Literature Step

Another step on the stairway to hell is the bad literature step. What are your boys and girls reading? A Birmingham pastor called at the home of one of his official members. He had occasion to go into the private room of this official's son, a lad in his teens. To his amazement he found a number of sex magazines, film magazines, so-called true story magazines, in this room of the foulest type. Worse than that he found the father of this lad utterly unconcerned. But this salacious literature, vile as it is, is not nearly so bad as much that comes out each day in some daily newspapers. Here it is served daily, around the family hearth, with the knowledge of the parents. Novelettes, working with the maggots of passion-stirring suggestiveness, are dished out day by day. Stories and features, themselves featured by subtle worldliness and materialism, become the daily menu of our youth. Will our parents and teachers and preachers longer remain silent while Godless dailies coin money at the expense of priceless boys and girls?

The Atheistic Step

In God's name we plead with parents not to ignore the existence of this step of unbelief. Do not close your eyes to it, nor heed the siren voices of some soft-tongued one, saying: "All is well." We confidently believe that modernism, liberalism, rationalism, or whatever you wish to call it,—it is the legitimate child of evolution—is largely responsible for the wave of worldliness and sin and crime that engulfs the world today. Teach the youth that they are the offspring of animals and they will live and act and die like animals. Teach them that they are the handiwork of God and they will seek to honor God in their lives. As long as theories are taught in our schools that deny, discount or question God's Word, sin and crime will increase. Fathers and mothers owe it to their power to seek to do all in their power to see that our schools are rid of such teachings that will bring ruin upon State and Church. In this effort every Christian parent should have a part.

(This article is an editorial by the editor of the Alabama Advocate of a previous Mother's Day issue. The editor has had it on file and its truth and warning is so meaningful that he wishes to share it with the readers of the New Orleans Advocate.)

A LITTLE SERMON TO MOTHERS ON MOTHER'S DAY

By Leila Atwood Faust, in New York Christian Advocate

Text: "As many as received Him, to them gave He power."—John 1. 12.

The joy which mothers experience the wide world over when they hear the first faint cry of their own little children is quickly followed by that greatest of all emotions, mother love, so intense, so all comprehensive of the needs of the child and the privileges of motherhood—that love so utterly without fear of the future, so sure that all the dreams of all the long waiting shall be realized, that love is the nearest to God's love that we ever know, the love that knows no sacrifice, no limitations, the love that even in that first hour plans a wonderful future for the child, where only absolute victory over every obstacle shall be the crowning of the love-guarded life.

But as the days come and go, and the little life grows into years, the mother learns that mother love alone is not sufficient for the development of the wonderful life of her child, surrounded as it is by the evil as well as the good.

The mother realizes that she must have at her command the power which controls the evil and so illuminates the good that after faithful teaching on the part of the mother the child may naturally use his own God-given privilege of choice, and follow mother into that life of comradeship and fellowship with the greatest of all teachers, the Christ.

Where shall you go, mother, for the power you need for the growing of a life, and that life the eternal life of your own child? Listen to the world of that disciple of the long ago, who loved the Christ "the best of all." "As many as received Him, to them gave Me power."

Power for the asking, mother beloved, after having received Him; receiving Him, just as you received your own child into your life, ever more to be in your heart, in your thinking and doing, and in all your living, never to be without Him again, to have the power in you "to will and to do," to know that all things are possible for you and your child, that you, mother, are a co-worker with God, that you cannot fail, because God never faileth.

Taking the Christ into your heart gives you power over your affections. You will love only such things as are pure, true, just, honest, of good report, and the things that are lovely, praiseworthy and virtuous. You will be like them, and your child shall see you actually living the "vision splendid," shall catch the fragrance of your coming and going. Your very words shall be a benediction, for "out of the abundance of the heart the mouth speaketh."

Oh, Mother, receive the Christ into your heart, for without the power to control your own affections you cannot convince your child of the glory of the Christ life, or that what he loves makes or mars all his living. And all this power, after you have received the Christ into your heart.

Take the Christ into your thinking, for as one thinketh so is he. We are for that one moment what we think we are. O to think God's thoughts over after Him, and to receive the power that not only controls our thinking, but gives us the ability to so express our thoughts to those who hear may take knowledge of us "that we have been with Jesus and learned of Him!"

It was Mary who chose "that good part," and so learned of Jesus that even death had no terrors for her. She said, "Lord, if thou hadst been here my brother had not died."

To know Jesus means life, and life is what mothers must give to their children. O for the power, the life-giving power to give our children the abundant life, the life full of opportunity of service, the life of harmony with nature and science, with joy and sorrow, with rich and poor, life human and divine, life eternal, life without death. And all this power, mother, to give to your children after having received the Christ.

Mothers, take the Christ into your "doing," into the activities of life, that the very work of your hands may be established, that your child, seeing your good works, may glorify your Father and his, that the everyday, commonplace, homely duties of life, the fashioning of garments, the preparing of food, the little things that mean comfort and rest and peace in the home; the story and song at bedtime, the patient living and loving every day the whole year through, the quiet waiting on the Lord that renews your strength. So live that your child may become a worker, the brotherhood of man, his ideal, the fatherhood of God his passion; any place in God's great world his opportunity, to make the kingdoms of this world the kingdoms of his mother's God; and all this power, mother, after having received Him.

"As many as received Him, to them gave H power." Will you be one of the many mothers on this Mother's Day to receive the power? Oh, this is what we lack; we are mothers without power, without force, without the dynamic of God, which impels our children to the right, and holds them to God in the crisis of life. The promises of God are yea and amen to those who believe to you and your children and your children's children, not only for this life, but for that great day also when we who have received power to become the children of God shall appear before Him. Here, Lord, are we, and the children thou hast given us, saved by thy divine power, according to thy word.

"The partnership with God, in motherhood,
What strength, what purity, what self-control,
What love, what wisdom, shall belong to her,
Who helps God fashion an immortal soul."

THE BEST TRIBUTE

By Rev. John Mann Walker, D.D.

Hunt out the modest violet, the prim carnation, the gorgeous rose, the royal lily; gather them into a group like an angel choir, all their fair throats hymning the praises of mother, and the tribute will not be extravagant. Send her a magic instrument from whose mysterious heart shall sound forth the voices of the world's kings and queens of eloquence and of song, and mother will be a fit audience for all. Ransack the shops, seek out the most exquisite fabrics, the richest artistry of silver and of gold, the rarest gems, and she will be worthy of all. But know that there is a fitter tribute each may bring, a gift that more than all else she will prize.

It is "the white flower of a blameless life." Lay that upon her bosom living or her casket dead, and it will most become her life and satisfy her heart. Good and useful sons and daughters are a mother's crown of joy and of glory. How shall we attain to such a life?

There is no way but her way. The sacred shrine at mother's knee, most precious memory of every child, gives the secret. The heaven that cast its radiance upon her path must illumine ours. The hidden music that transfigured her heart must enrapture ours. The Christ who held her faith must have ours. Only as we drink at the same exhaustless fountain that fed her life, as we have a similar faith and reverence and devotion, shall we be able to bring to her the one gift that can satisfy; share with her a fellowship of love, deep as the spirit; and in the end attain a triumph which, like hers, shall endure forever.

Thanks be to God that the same mystic anchor which has held secure the noble mothers of the world through all the hurricanes of time, can and will sustain all who, like them, trust and serve.—Zion's Herald.

THE NEED OF CHURCH EVANGELIZATION

By Henry G. Riser of Ruston, La.

(Continued from Last Week)

II.

Evangelism in the Church is very important. Evangelism is very important in the Church, because it is the very life of the Church and it keeps things going, and also "the young people and children are the Church of tomorrow, and must be developed for leadership as well as for their own sakes." And if the Church does not have the spirit of Evangelism, she certainly isn't going to keep the young people at work and interested in the Church. We will have to have system in our churches, "God is a God of system." —Modern Church Management, by A. F. McGarrah—because this is the only way we can reach everyone in the Church and the only way we can keep all the church members busy and at work. We certainly cannot have the spirit of evangelization in our Church if we haven't organized, so that all will have some part in the great program to be carried out. And on the other hand it is absolutely necessary and important to have Evangelism in the Church in order to be well organized and to keep organized.

"When one mentions Evangelism do you intuitively think of revival services? There was a time when the two terms were synonymous. In practice we know better now. We know that evangelism is the much bigger term of the two and that a church may be distinctly evangelistic and yet never have a revival meeting." Therefore, this statement from William H. Leach in his book, "How to Make a Church Go," goes to prove the importance of evangelism in the Church. It would be useless for a Church to try to sponser a big revival campaign if the peoople were not ready for it; and how can the people be ready for it if the evangelistic spirit isn't there? As Rev. Thomas Waugh says in his book on "Special Missions," "In the Church the work of the Evangelist would be largely impossible but for the good work done before he goes on the ground. When his mission is over the result would count for every little but for the work that must be done when he is gone." Therefore, we can clearly see that it is very important that the Church have a continual spirit of Evangelism in order to accomplish anything at all. We can readily see from the experiences of others; that an expert Evangelist cannot come into the Church for a few weeks and do a great work unless he has the support of the Church before and after the revival meetings.

Through Evangelism the Church accomplishes a world of unknown good. In many churches where the spirit of Evangelism prevails and it is on fire for God, a stranger comes in, sits down in the midst of all this, and the Holy Spirit immediately begins to work within his sinful heart, but perhaps it may be several days later before he really accepts the Lord Jesus Christ as his personal Saviour. And it may so happen that this church or any of its members will ever know of this man's conversion, because he may live in some other neighborhood or some far away city, and probably never again while he lives on earth be able to return to this church in which he was convicted of his sinful life and accepted Christ. So this is another great and important reason why we should have Evangelism in the church at all times, because we know not when we are turning some wayfaring man unto the Lord, and we do not know who is watching us and studying our Christian life.

Souls gained for the Kingdom of God are more precious to the Church any day than all the silver and gold anyone could possibly give to it. Therefore, why does not the Church put more stress upon the Evangelistic work of the Church? The Evangelism in the Church is very, very, important, I say again, because no Church can function properly and for the glory of God without it.

(To be continued.)

WITHOUT MOTHER!

"It's awful lonesome at our house
'Thout mother;
"it's awful hard to get along
'Thout mother;
It seems that everything goes wrong
'Thout mother;
'Course father does the best he can;
But then, you know, he's just a man;
An' don't know how to fix and plan
Like mother.

"Seems like I don't enjoy my play
'Thout mother;
Things just get worse every day
'Thout mother;
There's no one now to mend my doll,
Nobody's sorry when I fall—
O, home just ain't no place at all
'Thout mother;

"But father says we must be brave;
'Thout mother;
'Cause him an' me, we only have
One 'nother.
An' if we're brave, an' strong an' true,
An' good just like she told us to,
We'll go up home when life is through,
To mother!"

—Marie Galbraith in Exchange.

DR. R. H. WYNN IMPROVES

Dear Brother Deeell: It has been on my heart to write a few words for the Advocate concerning Mr. Wynn's serious illness since February 14, but not until today have I felt I could take the time form his bedside to carry out my desire.

As I look back over these weeks of frightful anxiety, I realize clearly that nothing but the marvelous grace of Our Lord, expressed through His faithful children who have ministered to us in so many ways, as well as through the "Comforter," have I been able to meet the problems daily presented. I cannot express my very deep appreciation of Brother W. R. Harvell's untiring devotion and determined efforts to accomplish Mr. Wynn's restoration to health. He has proven the wonderful quality of his friendship, having given himself in prayer unceasingly that the power of God would be manifested. And it has. I have had scores of the most inspiring letters from numbers of the congregation and the uniform message was that as they all gathered around the altar at prayer meetings conducted by Brother Harvell, in special intercession for Mr. Wynn's recovery, they had the assurance that in spite of very little hope being offered by attending surgeons at John Hopkins Hospital, his life would be spared.

The various activities of the church among men, women, young people and children have been carried on successfully and enthusiastically. Various pastors have given their services gladly; as Dr. A. W. Turner wrote me, "Now that Bob is ill, we are all pastors at Minden." News of crowded church services have reached us. Space forbids my mentioning those who have offered or given their services. Heartfelt thanks to every one. The district conference, through the secretary, Rev. A. S. J. Neill, sent the following telegram during session of that body: "The Minden District Conference in the First Methodist Church, greatly missing beloved pastor, send love and greetings to you and wife. We rejoice at the news of your rapid improvement and prospects of your early return to your beloved work and place among us."

When the Conference Board of Christian Education met in Alexandria, Rev. H. L. Johns, secretary pro tempore, wired telling him they had missed him from his accustomed place and sent love and every good wish for his recovery.

This unusual experience has demonstrated to me how marvelously God sustains His needy children, has deepened my devotion to Him and increased my desire to be of use in spreading the glad news of His ever-present help.

Mr. Wynn entered John Hopkins on March 18, had preliminary brain operation on the 21st and removal of a tumor on the 21st. He left the hospital April 8. We have been staying with relatives in Baltimore since then and are planning to leave for Houston shortly to visit our daughter, Mrs. W. N. Blanton, before returning to Minden.

MRS. R. H. WYNN.

4500 Caroline St., Houston, Texas.

SEASHORE DIVINITY SCHOOL LECTURES

Seashore Divinity School has brought lecturers and preachers of national and international reputation to its platforms since its organization in 1909. These platform speakers have been among the greatest churchmen of this generation and have always brought inspiring messages on vital subjects.

This year we are very fortunate in securing two of our outstanding men to deliver the platform addresses. The date of the school is June 16-26. June 16-20 Dr. C. C. Selecman, president of Southern Methodist University, will speak twice each day on the general subject, "Christian Epoch Makers." A few of the subjects for his lectures are: "Jesus, the Teacher," "Paul, the Pastor," "Wesley, the Founder," and "Workers Together With God." Dr. Selecman's record as a preacher of large vision and power, is the assurance of great help from his lectures.

Dr. Costen J. Harrell, pastor of Monument Methodist Church, Richmond, Va., will begin June 21 and continue through June 26. Dr. Harrell's subjects for Sunday will be, "The Root of Iniquity," at 11 a. m., and "The Gospel of Grace," at 8 p. m. During the week his lectures will be on the general theme: "The Ministry and Message of Isaiah," during the morning hours. He will discuss these subjects each morning in the order given, "The Prophetic Movement of Israel," "Background and Crisis," "Years of Apprenticeship," "Clashing Policies," and "Final Victory." His evening addresses will be on the following subjects: "The Pharisees, Ancient and Modern," "The Sadducees, Ancient and Modern," "Up From Paganism," and "The Word of His Grace." Dr. Harrell is another gifted son of Methodism, and as a preacher and lecturer he is in great demand.

OTTO PORTER,
Director of Publicity.

THE NEW ORLEANS DISTRICT CONFERENCE

The New Orleans District Conference met in Pharr Chapel in Morgan City, La., April 21-22. The people of Morgan City were ideal hosts and did everything in their power to make the conference a success and succeeded nobly and well. The pastor, Rev. Don E. Dulany, and his good wife were tireless in their labors for the comfort of all those present.

The conference was a very successful one and enjoyable all the way through. Business was transacted speedily and effectively under the wise guidance of our presiding elder, Rev. W. L. Doss, Jr. The connectional speeches were brief yet inspiring and the members of the conference made their reports without a great superfluity of words. The following connectional officers were present and addressed the conference: Dr. J. G. Snelling, for the Memorial Mercy Home; Rev. R. W. Vaughan, for the Louisiana Orphanage; Rev. H. N. Brown, for the Board of Missions; Miss Elizabeth Langford and Rev. A. K. McLellan, for the Board of Christian Education; Rev. D. B. Raulins, supplemented the presentation of the Christian Education matter and also spoke of the S. M. U. scholarship fund. The New Orleans Christian Advocate was well represented by Dr. J. B. Peters. Mrs. Annie L. Swan, district secretary of the W. M. S., and Dr. R. S. Crichlow, district lay leader, represented these great causes.

The conference was inspired by helpful sermons by Dr. J. G. Snelling, Dr. M. S. Monk and Rev. D. W. Poole and by devotional services conducted by Rev. A. M. Martin, C. J. Thibodeaux and A. D. Martin.

The reports of the various ministers were encouraging indeed. In view of the prevalent financial depression some of the items are little less than marvelous. It is worthy of note that every church in the district has observed the Kingdom Extension cultivation period and that the progress of the offering promises a fine showing in the end. The easter offering for the orphanage was especially gratifying. Within the city of New Orleans alone nearly $1500 was given to this great cause. But the thing that causes the most joy in the hearts of all those present was the number of additions to the churches since the last annual conference session. A grand total of 460 members have been added to the several churches in the district, of which number 221 were by profession of faith and 239 by letter.

The following were elected as lay delegates to the Annual Conference: H. P. Wall, R. S. Crichlow, R. E. Brumby, E. E. Cayard, Miss Nettie Stroup, Mrs. Martin Hebert, J. H. Thacher, Mrs. J. A. Alford. The following were named as alternate delegates: C. O. Chalmers, J. H. Carter, M. F. Wilson and A. D. Carpenter.

The conference accepted the invitation to hold its next session in Houma.

JAMES T. HARRIS, Secretary.

To the Presiding Elder and
Members of the New Orleans
District Conference:

Brethren: Your committee on financial systems, acting under instructions from the General Board of Lay Activities, has investigated the methods used in raising church funds in the several churches in the New Orleans district. We find that those churches which are most successful in raising funds use the weekly collection envelopes in connection with the every-member canvass, and that the local congregational expenses and conference benevolences are included in what is generally known as the budget.

For the purpose of initiating plans and perfecting organizations to utilize effectively the principles of Christian Stewardship in the work of the church, the General Conference has made it the duty of the Board of Lay Activities to stress the practical application of these principles in connection with the every member canvass and financial plans of the local congregations.

Your committee is of the opinion that the financial condition of many of the churches in the New Orleans district may be greatly improved if they will adopt and apply the following recommendations:

1. At the beginning of the Conference year the Board of Stewards will meet and budget all local congregational expenses for the ensuing year, said budget to include the Annual Conference Benevolent apportionments.

2. Care should be exercised in making up the budget so as not to overload it with funds which should be raised by special collections, such as paying off debts on church and parsonage, Kingdom Extension offering, orphanage collection, Golden Cross, etc., which said collections should be taken separately, after thorough preparation.

3. On the first Sunday in the new Conference year, if the weather is good and the pastor is in his pulpit, a spokesman appointed by the Board of Stewards should present the matter to the congregation at morning and evening services, reading and explaining the budget in detail, and make an appeal for liberal pledges from members and friends of the congregation to cover the budget, pledge cards and pencils being provided and distributed by the stewards.

4. On the following evening the stewards should hold a meeting and check the pledges, make lists of church members who have not pledged, and distribute the lists to conscientious

persons for the purpose of visiting the homes of said persons and securing pledges to cover the budget.

5. About the fifth month of the Conference year the Board of Stewards should hold a meeting, check up on the pledges, and visit those members who have fallen behind in payment of church dues, with the purpose in view of persuading all pledgees to pay in full for the first half of the year.

6. "Let every one of you lay by him in store as God hath prospered him." Weekly giving should be urged, and all of our members should be persuaded and encouraged to set apart at least a tenth of their income for benevolent work. This can only be done by long and persistent effort, but it should be done, and a list of those who have become tithers should be kept in a suitable place in the church, and enrollment of additional names continually sought.

7. The weekly duplex envelope system should be adopted in all of our churches and the "D. E." Ideal Record book should be used by the treasurer in keeping individual pledge accounts.

8. About 45 days before the close of the Conference year plans should be made by the Board of Stewards for collection of all pledges in full. The treasurer should furnish lists to the stewards giving names and amounts due on pledges, and all whose pledges are in arrears should be sought out and interviewed. Two-minute talks should be made by spokesmen at morning and evening services the last four Sundays of the Conference year, said spokesmen informing the congregation of the financial status of the church each Sunday, urging members and friends to pay off their pledges, and making a fresh appeal to those new members who have not pledged.

9. It is urgently recommended that due cultivation and thorough canvassing be made the rule in taking every essential collection of the church, whether it be for the local church budget, general apportionments, Kingdom Extension Offering, Golden Cross or Orphanage.

Respectfully submitted,

C. O. CHALMERS,
JOHN B. PETERS,
S. H. RADCLIFFE.

REPORT OF THE GREENWOOD DISTRICT CONFERENCE

The Greenwood District Conference met in Webb, Miss., April 23 and 24. This was one of the best, if not the best, district conferences that has been the privilege of the writer to attend. It was characterized by a spirit of optimism, Christian fellowship, and harmonious relations.

Brother L. P. Wasson, our efficient and beloved presiding elder, presided with ease and dignity. Truly he is a man of God filled with the Spirit.

There were many high points of interest in the two days session of the Conference. We received information and inspiration from all of the visiting brethren. There was Dr. J. L. Decell, editor of our conference organ, who spoke in the interest of our paper; then a little later at the eleven o'clock srevice the first day he brought to our waiting hearts a strong and stirring sermon on the subject, "The Garden of Life."

The subject of Christian Education was well presented by Dr. J. R. Countiss, president, Grenada College; Brother R. G. Lord, executive secretary of the Conference Board of Christian Education, and Brother Wm. L. Robinson, Conference director of young people's work. These men of God are doing a wonderful work in their respective fields.

Brother J. T. Lewis, our pastor at Drew Station, preached a most excellent and helpful sermon at the evening hour Thursday.

The first day of the Conference did not surpass in interest the second day, which we called "Laymen's Day." We find our laymen are not neglecting their work, but in depressed times they are proving their great loyalty as never before to the great Church of God. The masterly address of Hon. Gerald Fitzgerald of Clarksdale at the eleven o'clock hour was an inspiration to all who heard him.

The Woman's Work, and the Epworth League Work of the district was well represented by the secretaries of these two organizations, Mrs. J. H. Holloman of Ruleville, and Miss Rosa Lee Price of Itta Bena.

Our Annual Conference director of Superannuate Endowment, Brother A. T. McIlwain, and our Conference Missionary secretary, Brother R. G. Moore, are busy and successful pastors in our district. These men represented the Superannuate Endowment, and Kingdom Extension Work.

The following were elected as lay delegates to the Annual Conference: G. R. Stokely, R. L. Ward, D. N. Foose, B. P. Brooks, J. B. Streater, M. F. Pierce, T. C. Sledge, Mrs. J. H. Holloman, E. A. Tanner and A. L. Marshall.

We could not bring this report to a close without saying a word about the good influence and inspiration to us all of our beloved superannuate preacher, Brother J. J. Brooks, who was in the active service fify-six years, and for six years has been out of the regular work. This Soldier of the Cross is still "carrying on," and his presence, his words of council, and his prayers are a benediction in all of our conferences and preachers' meetings. Truly he was a blessing to us in this District Conference.

The Confrence adjourned with prayer by our presiding elder, Brother Wasson, to meet next year with the good people of Tchula.

SAM E. ASHMORE, Secretary.

HATTISBURG DISTRICT CONFERENCE

By Rev. John D. Ellis, Secretary

The Hattisburg District Conference was in session at Broad Street Methodist Church April 21-22 inclusive, and under the able planning and supervision of Rev. W. A. Hays, Presiding Elder, and Bishop Collins Denny, fulfilled its mission, and met the Disciplinary requirements.

The opening sermon was preached by Rev. W. A. Terry.

About sixteen committees looked into the various interests of the Church and made written reports.

Divers resolutions were passed to show appreciation, to stir interest and to help meet situations.

Harmon Lee Smith was licensed to preach.

Devotional exercises were conducted at proper times by Bishop Denny, S. C. Moody and A. J. Boyles.

Bishop Denny also preached three times to the delight of the congregations.

Every time the Bishop talked it was with spiritual illumination and edification, dignity and poise, purity of diction, grace and ease, and with that simplicity which was devoid of affection and self-consciousness. His classical knowledge and extensive travels enable him to draw illustrations from sources far beyond the power of one less versed in literature, geography and cosmos. Like unto John Wesley, Alexander Stephens, and other notables before our day, Bishop Denny is a small man, and does not weigh very much in flesh and brawn, but when he walks along, the congregation cannot help but notice that he makes tracks mentally visible, and conspicuous. His power to say things and to quote whole sections is remarkable. It does the Church good for a Bishop to come along.

The Church has had some apostles, evangelists and ministers which can be weighed by the side of anybody in that part of the world, which is worldly.

If the end of the world is the gathering up of that which is useful, and which has final standard of value, then men like Paul, Wesley and others, who minister and serve, will not be pitched into the trash pile.

The visiting brethren from other parts of Missippi and Louisiana were Revs. T. J. O'Neil, J. T. Leggett, B. L. Sutherland, H. J. Moore, Charles Assaf, J. A. Smith, J. C. Chambers, G. F. Winfield, P. M. Caraway, J. L. Decell, J. W. Sells, W. M. Sullivan, H. E. Raley, C. H. Ellis, L. F. Alford, W. J. Fergunson, J. A. Wells, Otto Porter, J. G. Snelling, Dr. D. M. Key, and Mr. W. D. Hawkins.

At different times speeches were made upon matters of interest by Bishop Denny, D. M. Key, G. F. Winfield, J. C. Chambers, J. A. Smith, B. L. Sutherland, J. L. Decell, J. W. Sells, W. D. Hawkins, W. M. Sullivan, H. E. Raley, W. S. F. Tatum, J. G. Snelling, W. M. Williams, A. J. Beasley and W. J. Ferguson.

Lay Delegates elected to Annual Conference: W. S. F. Tatum, H. V. Waite, Mrs. A. J. Boyles, H. C. Norsworthy, Dr. T. J. Burnham, W. C. Mathis, J. M. Gandy, F. B. Woodley, W. H. L. Carruth, Mrs. W. M. Williams, J. A. Cameron, Mrs. H. C. Castle, Mrs. Jeff Brown.

Alternates: B. M. Stevens, H. Ogden, W. U. Corley, H. W. Reynolds, H. C. Clarke.

Licensing Committee: W. H. Lewis, L. L. Roberts, R. H. Clegg, J. D. Ellis.

Golden Cross Director: A. C. Lynd.

Ellisville, Miss., was chosen as the place of meeting in 1932.

Local Preachers passed in examination of character: L. E. Wicht, D. R. Campbell, H. B. Gilmore, W. P. Meadow, H. C. Norsworthy, W. J. Stokes, E. D. Dennis, J. J. Smylie.

Local preachers license renewed: M. E. Edmonson, C. Hudson, J. D. Slay, W. C. Ellis, Samuel Moody, Jr., J. B. Rowell, F. J. Davidge, W. A. Terry, Jr., C. L. Stewart, R. S. Howse and Thos. A. Carruth.

The Conference instructed the Secretary to send to Bishop Warren A. Candler a telegram, indicative of high esteem, and prayer, which was done.

Resolutions of thanks were passed for hospitality, kindness and courtesy and the Conference adjourned after a pleasant and profitable meeting.

A veteran of the Cross who attended the Conference, and who irradiated cheerfulness and hope, was Rev. C. H. Ellis, who has been exhorting and preaching, with license, for seventy-two years, and he can still preach.

The writer approached the seat of the Conference through a virgin forest of long-leaf pine, which at this season is a riot of gorgeous colors, and which belongs to a splendid Methodist layman, Mr. W. S. F. Tatum: Brother Tatum has been a billionaire lately in dog-wood blossoms, red maple blooms and wild flowers of every hue. Each pine tree towers skyward, silent indicators, which point the way to heaven

This duty is now performed. The writer can now stick his beans, and then with fishing pole in hand, can be found somewhere in Brother Tatum's wilderness, where a sparkling stream laughs its way to the sea.

Brother W. T. Griffin has promised: "I go with thee."

TO THE PASTORS OF THE LOUISIANA CONFERENCE

The Board of Missions of the Louisiana Conference will furnish you with envelopes to be used in taking your Conference Benevolent Offering. On this envelope is printed the causes to which these benevolent offerings are directed. I found them very valuable when accompanied by a letter sent out to my people last year, and secured about $150, that would not otherwise have been secured. If you will write to me indicating that you will use them, I will have them printed at the Advocate office, and you can order them from Brother Chalmers there. But it will be necessary to have a sufficient number of promises to use them to make it worth while for the Board to provide for having them printed.

H. N. BROWN,
Missionary Secty., Louisiana Conference.

POETICAL THOUGHTS

By Mrs. George S. Brown

Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. Matt. 26:34.

Denial

"With frightened lips I shall not ever say,
'I know Him not,' for none will question me.
I shall not need to speak a word today,
To publish to the world my loyalty.
And yet a hundred times there comes the voice,
'Know you this man, the Master?' and behold,
A hundred times I make the fateful choice,
Today, as the apostles once of old.—
And every unkind word or straying thought,
And every deed of hatred or disdain
Say plainly to the world, 'I know Him not'."
And then the cock crows—bitter morn of pain;
And would indeed today that they might be—
The times I have denied Him—only three!

—Mabel F. Arbuthnot.

How often, as we have read in the Scriptures, has the hot blood of indignation burned within us as we pictured the meek and lowly Jesus, left all alone, after years of faithful teaching and exemplifying daily living, every disciple fleeing in terror, and in the background, Peter, denying that he ever knew the man.

We wonder how he could when warned by the Saviour so as to be on his guard. We feel that we would have been heroic enough to die with the Saviour, but would we? Is Peter so very different from us? We are not put to the severe test that he was but we very much fear we would fail if we were. We read even now of martyrs in other lands who undergo all manner of torture rather than deny their Lord and we put the question to ourselves, "Would we be as brave?"

We live in a Christian land where nearly all are at least professing Christians of one denomination or another and we know not what persecution means, yet we are far greater sinners than Peter when by our lives we deny our Saviour. In a moment of temptation and fear, Peter fell, but afterwards he bitterly repented, and proved his penitence by his loyal devotion and his countless sufferings for Christ.

Many of us deny our Lord in a hundred ways. As professed followers of Him when we do the things he condemns, when we join ourselves to sinful things of the world, when we are unkind, bitter, selfish, we say by our acts plainer than words, "I know Him not."

Happy indeed are those who can count only three times denying their Saviour, and oh may we be as truly penitent when the reminding cock crows in our consciences as was Peter. May we prove it by eternal vigilance and by constant prayer so that we fail not again. May we, as we see the sorrowing look in the Saviour's face, throw ourselves on His Mercy and like Peter become heroes in our Master's cause.

WHERE DO WE GO FROM HERE?

By Mrs. Nellie N. Somerville

This inquiry is suggested by the study book now in use among auxiliaries of the North Mississippi Conference Woman's Missionary Society. The book referred to is "The Turn Toward Peace," by Florence Brewer Boeckel, Education Director of the National Council for Prevention of War. One woman said "It sounds Bolshevik," another said, "It is very radical." Numerous objections have been made, and sincere loyal women have been puzzled and disturbed. Loyalty (to say nothing of credits and honor points), requires that books coming with the authority of official sanction be read. Not only is it expected that such books be read, but it is expected that they be accepted as right and righteous. Herein is the danger. Such a book could be read and discussed by a woman's club, and opinions would be freely expressed. Not so with a book coming through Church channels. Objection raises the issue of disloyalty and official displeasure is to be expected.

This book is certainly not Methodist nor is it religious. Pages 162-171 cover the subjects, The Churches and Peace and Missions and Peace. These occur as information. The argument for peace is based upon business reason and economic conditions. The foreword has this, "To enlist men's emotions, to engage their spirit of adventure, the Peace Movement must include within its conscious reach, World Projects and World Plans." Naturally the question arises, who is to make these world plans and projects? Just as naturally thoughts of the communist party and its world plans come into the conscious reach of the reader at this point. Page 136 has the following: "A Nationalistic Spirit although identified with patriotism is actually incompatible with it." This recalls the fact that the word "international" is the key word of the Socialist, Communist, Bolshevist combination. To substitute international for national seems to be their plan. A socialist candidate for Congress is quoted approvingly on Page 115. On Page 108 Birth Control is applauded. In a paragraph on "Race Prejudice," Page 110, the following occurs: "Research tends to prove that all races of any importance today are mixed races." The D. A. R. and Gold Star Mothers get unfavorable mention on Page 133. This book is actively and positively anti-national.

It seems appropriate to supply some information on communism, so I take the following quotations from a reprint of The Iron Trade Review of Cleveland. "Socialism is Communism, Communism is Bolshevism, Bolshevism is Sovietism. The sooner this fact seeps into the minds of the American people, the sooner will the Agencies engaged in promoting socialism be exposed, and their efforts made to no avail.

"The strength of the red movement is not in numbers, but in the use it is able to make of other organizations and movements stronger than itself. Herein lies the menace of Communism.

"A peculiarly frank socialist has said concerning American women who are supporting or financing socliaist famine drives or lecture halls, or magazines or pacifist bureaus without really understanding the Socialist connection: 'The ladies are helping to braid the rope which, if it is ever finished, will surely hang them.' 'The germ of present day socialism and communism is found in an old cult known as illumanism.' Weishaupt founded the Illuminati in Bavaria May 1, 1776. The name illumanism was given to the teachings of the Illuminati. The following is a quotation from Weishaupt, 'At the moment when men united themselves into Nations they ceased to recognize themselves under a common name. Nationalism or National Love took the place of Universal Love. Diminish, do away with this love of Country and men will once more learn to know and love each other as men.'

"Peace causes are mentioned as one means of advancing World Revolution. A page from the International Socialist Review is shown; the following is taken from that page. 'Anti-patriotism, anti-militarism and anti-nationalism must become cardinal points in our propaganda for Peace. We must work for the abolition of the army, the navy, the militia'."

This closes quotations from the Iron Trade Review. No rash assertions or charges are made. Facts are given. Page 176 of the Woman's Study Book quotes Frederick J. Libby as executive secretary of the National Council for Prevention of War. On January 23, 1925, the Washington Post described this man as a "superpacifist" and said he was denied the right to speak in public schools of the District of Columbia, adding "This was done by the action of the Board of Education in adopting a report of the special committee to investigate Libby." The report referred to had this statement:

"From the evidence submitted to us, we have become convinced that Frederick J. Libby is one of the recognized leaders in the movement originating with the avowed enemies of this country." The Book sponsored by the organization of which Libby is the active head is now in use among Methodist women as part of the officially required study course. Failure to use the required study is penalized by loss of credits and honor points.

The objectives of socialism, or communism, or Bolshevism are these: Complete destruction of Civilization and Christianity. The objectives, as set forth in more than one printed document are, the Abolition of Government, the Abolition of Patriotism, the Abolition of the Property Right, the Abolition of Inheritance, the Abolition of Religion and the Abolition of Family Relations.

Surely to know these things is to abhor them.

Can two walk together except they be agreed? Christians labor and pray for peace through faith in Christ entering into the hearts of all men of all nations. The Peace Movement, so called, embracing various non-Christian groups has no such foundation.

The Christian Church can do its own work for Peace. Can the Church in its Peace Work unite with and accept the Leadership of non-Christian Bodies? "In all thy ways acknowledge Him and He shall direct thy paths."

MONROE DISTRICT CONFERENCE

The Monroe District Conference met at Tallulah, La., April 16 and 17, Rev. William H. Giles as host. This conference was one of the most spiritual ever held in the Monroe District, the members seem to have caught a real vision of the work of the church, and its need today.

There were seventeen pastors present, and three absent on account of sickness, fifty-three lay delegates present. The conference opened with a devotional service, led by Rev. R. A. Bozeman, pastor of Oak Grove, and the opening sermon was preached by Rev. R. R. Branton, pastor of Newellton.

All the great causes of the church were well presented by conference representatives, Dr. J. Lloyd Decell, representing the New Orleans Christian Advocate, delivered a very inspiring sermon at the evening hour.

The report from the pastors showed all the work in fine shape, and the finances in the best condition the district has ever reported. The report showed that of the amount of $21,000 to be raised for Benevolences and Kingdom Extension, there was in sight at this time $6000, which is the best report in the history of the district. This is largely due to the work done by our presiding elder and the district lay leader and his associates, with the untiring work of the pastors and local lay workers.

The following resolution was adopted by a rising vote of the conference: Be it resolved, that we the members of the Monroe District Conference now in session at Tallulah, La., do hereby express our very sincere appreciation for the splendid and efficient leadership of Rev. Elmer C. Gunn as our presiding elder during the quadrennium that ends at the next annual conference, that we recognize the definite steps of progress, made under his leadership, in the erection of new church buildings, new charges created, the increase in pastors' salaries, and the amounts raised for benevolences, and other special causes.

Resolved further, that we offer a rising vote of appreciation in standing, adopt these resolutions, and wish him and his family God's richest blessings as they are sent to new fields of labor from the next annual conference.

The district lay leaders were elected as follows: District lay leader, W. B. Clarke; associates, Richard Hatch and John F. Madden.

Delegates to the annual conference were elected as follows: S. M. McReynolds, Rev. G. L. McNeese, Mrs. Frank Hatch, Mrs. J. B. Pollard, W. B. Clarke, J. B. Irwin, Mrs. W. H. Giles and John F. Madden. Alternates, A. C. Ewing, Frank Hatch and Richard Hatch.

The conference adjourned with benediction by Rev. Louis Hoffpauir.

S. M. McREYNOLDS, Secretary;
REV. B. C. TAYLOR, Asst. Sec.

The Home Circle

FOR MOTHER

He was only a mite of a boy, dirty and ragged, and he had stopped for a while in one of the city's free play grounds to watch a game of ball between boys of his own and a rival neighborhood. Tatters and grime were painfully in evidence on every side; but the little fellow attracted the attention of a group of visitors, and one of them, reaching over the child's shoulder as he sat on the ground, gave him a luscious golden pear. The boy's eyes sparkled, but the glowing eyes were his only thanks as he looked back to see from whence the gift had come, and then he turned his face away, too shy or too much astonished to speak.

But from that time on his attention was divided between the game and his new treasure. He patted the pear; he looked at it and at last as if to assure himself that it was as delicious as it appeared, he lifted it to his lips and cautiously bit out a tiny piece near the stem. Then, with a long sigh of satisfaction and assurance, he tucked the prize safely inside his dirty blouse.

"Why don't you eat it, Tony?" demanded a watchful acquaintance.

"Eat it? All meself? Ain't I savin' it for mother?"

The tone, with its mingling of resentment and loyalty, made further speech unnecessary. Whatever Tony lacked—and it seemed to be nearly everything—he had learned a beautiful lesson. He had another dearer than self, and knew the joy of sacrifice.—Wesleyan Christian Advocate.

MOTHER'S DAY

On Sunday, May 10, the annual tribute of the nation will be paid to Mother.

Mothers present or mothers departed are to be remembered by a grateful childhood, the former by wearing a red rose or flower, the latter by wearing a white rose or flower.

Mand and woman, boy and girl, should observe this day, the one day in the year set apart to pay gratful homage to Mother.

"The woman who rocks the cradle rules the world," some one has said and no truer words ever emanated from the month of mortal than those.

"The woman who rocks the cradle" is Mother. It is she who has looked after the boys and girls when no one else was by to look after them.

It is Mother who sees that the occupants of the cradle are properly fed and properly clothed.

It is Mother who sees that the boy and the girl is off for school on time, winter and summer.

It is Mother who takes pride in their personal appearance, in their progress, and their successes.

It is Mother who sympathizes with them in their big or their little distresses, who binds the wounds and kisses happiness back into frowning faces.

It is Mother who looks after the home and the little comforts that make home.

It is Mother who does these things, and many more that are never seen by eye or heard by ear.

Let us all wear a flower on Mother's day, May 10, a red flower for the living, a white flower for the dead.

It is little enough to do for Mother. She will appreciate it as though it were so much more, God bless her.—Exchange.

MOTHER'S VIOLETS

By Daisy M. Moore

Meg and Peter looked very, very sober; whatever were they going to do? Here it was Saturday and exactly half past three and they had not yet decided what to get Mother.

You see, tomorraw was Mother's Day and last Sunday their teacher had said, "I hope every little girl and boy will try to make mother happy next Sunday."

Meg and Peter had thought and thought until their brains felt all awhirl.

"I wish we had asked Daddy what to get before he went away," said Meg. "He always knows nice things to do."

"Well, why didn't we think of that?" Peter was disgusted.

In Meg's little bureau was the long, narrow box daddy had given them to keep until Mother's Day.

"Mother may be a bit disappointed not to get the violets I always have given her," he said. "But since I will be away I thought it better to get something else this year. I think she will like this as well, and I know it will last longer!"

Father's eyes twinkled as he gave the box into their keeping.

"I am sure my little folks can keep a secret."

He did not tell them what the box held for they agreed that they would rather wait until Mother opened it.

"I do wonder what is in it, Peter!" Meg was peeping into the drawer for the fifteenth time. "He said she might be disappointed —" Meg stopped and her blue eyes popped wide, wide open.

"O me, O my, Peter, I know, I know!" and she hopped joyfully about the room.

Peter's brown eyes were puzzled.

"We'll get the violets ourselves, Brother. Won't that be fine? Lois told me they are blooming on the hill back of us right now—great big light-blue ones. She showed me some yesterday."

Mother wondered why the children's eyes sparkled so as they trudged off. They wanted to go for a walk, they said.

On the hillside the violets looked like beautiful blue rugs spread here and there. And now Meg and Peter picked the great long-stemmed beauties! Meg's skirt was piled high and on the way home Peter had to peek many times, for this seemed too good to be true. How stupid of them not to think of this before when they knew Mother was so fond of violets!

She did not hear them as they tiptoed up to their room. When they filled the great glass bowl, which mother always used, the violets' faces were not one bit brighter than those of the small boy and girl who touched them so lovingly.

Next morning when Mother went downstairs, Meg and Peter popped into their clothes. Peter carried Father's gift and Meg got a huge bowl of fragrant flowers from the balcony; together they slipped quietly down the stairs.

Setting the gifts on the breakfast table at Mother's place, they darted into the hall just as the kitchen door opened.

"O-o-o-oh!" Mother's voice sounded so pleased.

Huddling there just outside the door the children nudged each other and giggled delightedly.

"Meg, Peter, where are you?" cried Mother peeping out. "Some fairies have been here and I believe they are a little girl and boy I know!" she said happily, holding Meg and Peter very close.

"I didn't expect to get violets this year when Daddy is so far away, but here they are—prettier than the hothouse ones, too! There is only one thing Mother loves more than violets," Mother's voice was very low and tender, "and that is the givers."

The glad givers were in Mother's arms and Daddy's lovely scarf was about her neck—and to tell you the truth, they were all too happy to care whether they ate breakfast or not!—Child's Gem.

"LITTLE MOTHER" BESS

Retold By Mrs. A. P. Fish, in The Burning Bush

Dear children, I will tell you a very touching incident about a little girl who gave her life for her little brother and sisters. And should such an experience ever occur in your lives, may you be just as faithful and trustworthy as this little "Mother" was. Only by the help of the Lord can you prove true in every test, but He will help each one who will lean upon His never-failing arm.

This little Mother was a clear-eyed, fresh-cheeked little maiden, living on the banks of the great Mississippi. She was the eldest of four children, and mother's "little woman" always. They called her so because of her quiet matronly care of the younger Mayfields—that was her father's name. Her own beautiful name, "Elizabeth," they had shortened to "Bess." She was only thirteen years old, when, one day, Mr. Mayfield and his wife were called away to the nearest town, six miles away.

"Be Mother's little woman, dear," said Mrs. Mayfield, as she kissed the rosy face. She did not expect it to be the last time she would plant a kiss on her dear child's face. Her husband added: "I leave the children in your care, Bess; be a little Mother to them." Bess waved her old sunbonnet vigorously, little knowing what awaited her, and picked up Baby Rose, that she might watch them to the last. Old Daddy Jim and Mammy had been detailed by Mr. Mayfield to keep watch over the little nestlings and were to sleep at the house. Two days went by, when Daddy and Mammy begged to be allowed to go to the Quarters, where the negroes lived, to see their daughter "Jinnie," who was suffering with the toothache. They declared they would be back by evening, so Bess was willing. She put the little girls to bed, and persuaded Rob to go; then she seated herself by the table with her Mother's work-basket, in quaint imitation of Mrs. Mayfield's industry in the eveningtime, to do the family mending.

But what was that? Her feet touched something cold. She bent down and felt around with her hand. Water was spreading over the floor. She knew what it was; the Mississippi had broken through the levee. What should she do? Mammy's stories of how homes had been washed away and broken in pieces, came to her mind. "Oh, if I had a boat!" she exclaimed. As she ran hurriedly out to look for Mammy, she stumbled over something standing near the edge of the porch. A sudden inspiration came to her. There was her boat—a large oblong tub. The water was now several inches deep on the porch, and she contrived to half float, half roll the tub into the room.

Without frightening the children, she got them dressed in the warmest clothes they had. She lined the tub with a blanket and filled a basket with the bread and cold meat, left from supper. With Rob's assistance she pulled the tub upstairs. There was a single window in the room, and they set the tub directly in front of it, so that when the water should rise the tub would float out. There was no way for the children to reach the roof, which was a very steep one. It did not seem long before the water had risen very nearly to the top of the stairs leading from below. Bess flung the window open and made Rob get into their novel boat; then she lifted in Kate; and finally baby Rose, who began to cry, was given into Rob's arms; and now the little mother taking the basket of food, made ready to step in too, but lo! there was no room for her, with safety to the rest. Bess paused a moment, drew a long breath and kissed the children quietly.

She explained to Rob that he must guard the basket, and that they must sit still. "Good-bye, dears. Say a prayer for sister, Rob. If you ever see father and mother, tell them I took care of you." Then the water seized their insecure vessel and out into the dark night it floated. The next day Mr. Mayfield who, with his neighbors, scoured the broad lake of eddying water that represented the Mississippi, discovered the tub lodged in the branches of a tree with the children weeping and chilled, but safe. But Bess—where was Bess, the "little Mother," who had resigned herself to death? They found her later floating on the water, with her brave, childish face turned to the sky, and, as strong arms lifted her into a boat, their tears paid worthy tribute to the "little Mother."

Children, Jesus gave His life for you that you might have eternal life in Heaven. Are you appreciating that gift today? If not, O come to Jesus, and get saved.

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Editorial

AN APPROPRIATE AND USEFUL MEMORIAL TO BISHOP GALLOWAY

(Continued from page 1)

been restored to health and will appreciate his continued interest in the cause of a better educated ministry. No more appropriate memorial could be raised for our beloved Bishop Galloway than that which the unnamed generous donor has begun. Out of grateful appreciation for this honor done Bishop Galloway and the urgent need of such a fund, thousands of Methodists in this section should contribute, large or small amounts, to make the memorial the blessing it should be.—Editor.

A HOUSE OF MERCY

The moral order, like the natural, is inviolable. If the moral order could be violated without disaster there would be moral-chaos. Broken laws of nature mean sickness, yet nature has remedial agencies and restorative powers. The moral order is not heartless, but benevolent. It is controlled by a merciful Person, who said, "Come unto me," and "Go and sin no more."

The Sermon on the Mount, like the Ten Commandments, has its duties toward man and God. "Blessed are the merciful" is a fixed star in the heavenly Beatitudes. Mercy is more than a feeling of pity, it is love in action helping those who have failed and fallen by the wayside.

In a recent issue we carried a picture of the Memorial Mercy Home in New Orleans. That building is inadequate, but studying the purpose and ministry in its existence those wooden boards become stepping stones to a door of hope; and those simple entrances open into a House of Mercy, those walls become "a hiding place from the wind, and a covert from the tempest," and the location is found to be in "the shadow of a Great Rock in a weary land."

Dr. and Mrs. Snelling are representing our three Conferences in a service, not of condonement, but of mercy, hope, and salvation. To those who mourn their misfortune and sin they minister in a way to bind up their broken hearts and to give them courage to overcome despair. We approach Mother's Day and liberal contributions should be made to the Memorial Mercy Home, and it should not be forgotten in our prayers. Shakespeare said:

"Consider this,
That in the course of justice none of us
Should see salvation; we do pray for mercy;
And that same prayer doth teach us all to
render
The deeds of Mercy."

ECUMENICAL CONFERENCE DELEGATES

The College of Bishops at their session last week in Nashville, according to press reports, announced the names of the delegates who are to represent the Methodist Episcopal Church, South, at the Ecumenical Conference which is to be held next autumn at Atlanta. Those from our three conferences are:

Louisiana: Rev. George S. Sexton, D. D., and Rev. W. Angie Smith, D. D.; alternates, Randle T. Moore, and H. H. White. North Mississippi: Rev. V. C. Curtis, D. D., Rev. W. N. Duncan; alternates, Judge J. G. McGowan, and Judge G. F. Maynard. Mississippi: J. L. Decell, and J. T. Leggett. Alternates, J. C. Wood and W. S. F. Tatum.

The Ecumenical Conference is a world-wide meeting of all Methodisms and our Church is honored to have this decennial gathering of world Methodists within its territory.

COLLEGE DAY, MAY 31st.

Attention of all local church leaders, particularly Pastors, Sunday School Superintendents and Epworth League Presidents is directed to the designation of the fifth Sunday in May as College Day. Its observance is urged in all services of the local Church and materials for use in planning appropriate programs and services may be found in the May number of Christian Education Magazine, which has been sent to all pastors in the connection.

The May numbers of certain other periodicals of the Church carry College Day articles, and still other materials may be obtained by writing the—

Department of Schools and Colleges
810 BROADWAY, NASHVILLE, TENN.

THANKS TO ADVOCATE FRIENDS

We record appreciation for subscriptions, cash new and renewals, sent in within the last two weeks:

Louisiana Conference

Rev. C. K. Smith, Crowley, 13; Rev. T. J. Holladay, Ida, 8; Mrs. John D. Rumph, Rayne Memorial, 7; Mrs. W. M. Clinton, Extension, 7; Rev. Thurman Spinks, Sibley, 4; Rev. W. H. Giles, Tallulah, 2; Rev. J. G. Snelling, New Orleans, 2; Mrs. F. L. Brownfield, Athens, 2; Rev. Jas. A. Knight, Eunice, 2—Total, 47.

Mississippi Conference

Rev. V. G. Clifford, Columbia, 9; Mrs. W. F. Mudge, Piave, 8; Miss Virgie Fore, Natchez, 6; Rev. L. D. Haughton, Kreole, 5; Rev. C. W. Crisler, Brookhaven, 5; Rev. W. J. Dawson, Meridian, 5; Rev. James M. Lewis, Louise, 5; Rev. John W. Ramsey, Vimville, 3; Rev. C. C. Clark, Bay St. Louis, 3; Rev. R. L. Walton, Monticello, 3; Miss Louise Tucker, Ridgeland, 3; Rev. J. F. Campbell, Meridian, 3; Rev. J. A. Moore, Rolling Fork, 3; Rev. W. H. Lewis, Hattiesburg, 2; Rev. R. A. Allums, Petal, 2; Rev. P. H. Grice, Madison, 1; Rev. T. R. Holt, Gulfport, 1. Total, 67.

North Mississippi Conference

Rev. J. D. Simpson, Byhalia, 13; Rev. F. H. McGee, Hernando, 12; Gen. F. A. Howell, Durant, 6; Rev. A. C. McCorkle, Winona, 5; Miss Rosa Lee Moore, Lexington, 4; Mrs. P. W. Shell, Houston, 4; Rev. Seamon Rhea, Tehula, 4; Rev. W. L. Robinson, Coffeeville, 3; Rev. W. I. White, Victoria, 3; Rev. W. M. Jones, Sardis, 3; Rev. W. C. Beasley, Coldwater, 3; Rev. W. O. Hunt, Corinth, 3; Rev. J. S. Maxey, Mathiston, 2; Rev. S. B. Potts, Ebenezer, 2; Rev. Guy Ray, Mooreville, 2; Rev. A. L. Davenport, Tyro, 2; Rev. T. L. Oakes, Derma, 1—Total, 72.

PERSONAL AND OTHER NOTES

Mrs. L. M. Elliott, chairman of the Christian Literature Committee at Rolling Fork, Miss., has our thanks for the splendid service she has rendered in assisting the pastor, Rev. J. A. Moore, in his work for the Advocate.

Dr. G. F. Winfield, president of Whitworth College at Brookhaven, Miss., recently delivered commencement addresses at Enterprise and Purvis, Miss., and preached commencement sermons at Liberty and Hickory.

Kirby Page, editor of "The World Tomorrow," sent out another questionnaire. It is reported that 10,000 Protestant preachers stated that they were opposed to future wars. This was fifty-four per cent of the total who were asked to express an opinion.

Rev. Hugh C. Castle is having a splendid response to his leadership in his second year at Lucedale, Miss. Brother Castle is faithful to all the work of his charge and we thank him for five renewal subscriptions recently sent to the Advocate.

We regret to learn that Rev. W. B. Jones, the devoted pastor at Philadelphia, Miss., had to undergo an operation Wednesday, April 29. We trust that he will be fully restored to his strength and be able to continue his loved employ at an early date.

The thirty-fourth annual convention of the King's Daughters of Louisiana was held in the Rayne Memorial Methodist Church, April 24-26. Mrs. Walter S. Willis, New Orleans, was re-elected president, and Mrs. W. B. Sommerville, vice-president.

Mrs. Mildred McCaul Baggett, Rolling Fork, Miss., has paid for a year's subscription to the Advocate to be sent to the Old Ladies' Home, Jackson, Miss., as a memorial to her mother. What a beautiful thought and deed just prior to Mother's Day.

During this week Rev. P. D. Hardin is having a Standard Training Class in his church at Magnolia, Miss., on "Training—the Devotional Life." Brother Hardin takes advantage of all agencies to promote the spiritual interests of his church and community.

During April the Millsaps College Ministerial League conducted a week's revival services. The following students did the preaching: James D. Slay, Martell Twitchell, Basil E. Moore, Leroy Shoemacher and Roy L. Lane. Mathis Armstrong directed the music.

Rev. Del Longgrear delivered the principal address at the Confederate Memorial celebration, which was held at Hazlehurst, Miss., April 26. Nineteen veterans died during the last twelve months. One by one the soldiers of the Sixties answer the last call.

Any pastor desiring the services of Rev. Otis Spinks as evangelistic preacher or singer may reach him at Cedar Grove Station, Shreveport, La. Brother Spinks had to retire from his pastoral duties at Newellton on account of his eyes but is now able to assist pastors in their revivals.

We are carrying in this issue a letter from Mrs. R. H. Wynn which will be a welcome message to all who know Dr. and Mrs. Wynn. We are indeed thankful and happy that Dr. Wynn is making such a marked recovery and pray that he may soon be fully restored to his strength.

Rev. Robert A. Cross, the gifted pastor at Marksville, La., is having a pleasant and successful year. His second quarterly conference held at White's chapel was well attended and the reports are that his presiding elder, Dr. A. S. Lutz, preached a helpful sermon at the eleven o'clock hour.

Rev. Fred W. Long, secretary of the Mississippi Sunday School Association, spoke at the Methodist church in Louise, Miss., on Sunday, April 26. Brother Long has had wide experience in Sunday school work, and we doubt not that he delivered a helpful message to the people at Louise.

Rev. E. G. Kilgore, 104 Terrace View, New York City, renews his subschiption to the Advocate and says he enjoys the visits of the home-paper. Brother Kilgore was for thirteen years a member of the North Mississippi Conference and we pray that he may enjoy the Advocate for many years to come.

Mr. John U. Robinson, formerly associated with Rev. Burke Clupepper, announces that he is available as evangelistic singer and worker to assist pastors or evangelists in revivals. Brother Robinson needs no introduction to the people of our Conferences. He may be addressed at 1100 Vance Avenue, Memphis, Tenn.

Mrs. Stanley Wilson, 2212 Fifteenth Street, Meridian, Miss., succeeds Mrs. T. B. Cottrell as editor of the Woman's Missionary Society page in the Advocate. We welcome Mrs. Wilson to this cooperative responsibility and know that with her wide experience in the work of Missions she will ably edit that important page.

At the opening of the new $75,000 Y. M. C. A. building at Columbus, Miss., Mr. Wm. H. Black, New Orleans, was the principal speaker. Others who participated in the program were: Francis Harmon, president of the National Y. M. C. A.; Lamont Rowlands, State president, and Blake W. Godfrey, Mississippi secretary. Columbus is to be congratulated upon this notable achievement.

Bishop Theodore DuBose Bratton, the widely beloved Episcopal Bishop of the Mississippi Diocese, preached the commencement sermon for the Crystal Springs, Miss., Consolidated School. This is said to be the largest consolidated school in the world, and Bishop Bratton edified the students and patrons in a helpful message on "Concerning Spiritual Gifts, Brethren, I Would Not Have You Ignorant."

Brother G. D. Cameron, a devoted member of our church at Canton, Miss., died on Sunday, April 20. For forty years he was a baggage master on the Illinois Central. He was a respected citizen, a loyal friend and a faithful Christian gentleman. His age of 81 years seemed not to take any of the joy of living from him. Rev. O. S. Lewis, pastor, and Rev. W. M. Sullivan, a former pastor, conducted the last rites from the Methodist church at Canton.

Former Governor A. H. Longino, now Judge of the Hinds County Court, a member of the First Baptist, and Judge J. M. Foreman, chairman of the board of stewards of the Capitol Street Methodist church, co-operated with the W. C. T. U., the ministerial association, and the mayor and city commissioners of Jackson, Miss., in laying plans for a more adequate enforcement of the liquor laws in that growing city. If the public wants enforcement they can get it.

Rev. P. B. McCullin is doing more than running rings around Ringgold, La. He is meeting the demands of the work on its spiritual side and improving the property on the physical. He writes, "Everything is going fine; we have placed new furniture in the parsonage and are now giving it a general overhauling. We will soon have a nice pastor's home." We thank Brother McCullin for an invitation to visit him and also for subscriptions to the Advocate.

We acknowledge with appreciation the receipt of the following announcement: "Mr. and Mrs. A. Hill Fatherree announce the marriage of their daughter, Lucille, to Rev. Albert Yeats Brown on Sunday, the nineteenth of April, 1931, at First Methodist Church, Starkville, Miss." Brother Brown is one of the promising young ministers of the North Mississippi Conference. We congratulate him and his good wife and pray for them a long life of happiness and usefulness in the Master's service.

Rev. W. A. Terry and his people at Richton, Miss., had the privilege of having the Lewis brothers lead them in a great revival which closed on Sunday, April 19. Revs. J. T., H. P., J. M. and O. S. were the brothers who did the preaching and singing. Mrs. Terry is a sister of the Lewis brothers and she also had with her Miss Patty, their other sister. This happy reunion of loved ones helped to make posible a refreshing revival that brought the lost to Christ and built the church up in the most Holy Faith.

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write
J. F. RAWLS, Treasurer
GENERAL WORK, BOARD OF MISSIONS,
M. E. CHURCH, SOUTH
Box 510
NASHVILLE, TENNESSEE

PROTECTION
AGAINST OLD AGE

The reports from the revival meeting recently held by Bishop Arthur J. Moore with Dr. W. Angie Smith and his people at First Church, Shreveport, state that it was one of the best meetings ever held in that city. At a number of the services hundreds of people were turned away for the lack of standing room. Bishop Moore is giving himself unreservedly to leading the church in a spiritual life advance that will demonstrate the old-time growth of Methodism. We trust we shall be furnished with a full account of this great meeting.

The many friends of Mr. Lawrence Herman and family will sympathize with them in their sorrow in the passing of Mrs. Herman. Mrs. Herman was a devoted wife and mother. She was a patient, silent sufferer for many years. At the time of her death Mrs. Herman was a member of the Carrollton Avenue M. E. Church, South, in which church Mr. Herman serves as a member of the Board of Stewards. There are left to mourn her going the husband, three children, Mrs. E. E. Brock, Theodore and L. Arthur, and six grandchildren. May our Heavenly Father sustain them in their great sorrow.

Renewal subscriptions help out as much as the new. Please send $1.50 for your renewal.

REPORT OF DISTRICT QUOTAS ON 100 NEW CASH SUBSCRIPTIONS EFFORT, FEB. 24 TO MAY 15

This report is a tabulation of new cash subscriptions received from each of the twenty-one districts since February 24. We fear that some might have counted renewals or those sent in prior to February 24. The Bishops and Publishing Committee met with the manager and editor February 24, and it was hoped that new subscriptions would create a reserve, while the renewals would provide for cost of operation until the bank could be paid.

We have realized less than thirty percent of the expectancy from the districts as a whole. May 15, was set as the time to reach the goal of 100 new cash subscriptions from each district. The time is extended until June 1, but that is the last day as the bank has notified us that our account due that date must be paid.

We appreciate what has been done and trust that many will find it possible to double their efforts for the Advocate between now and June 1, and increase the following credits:

LOUISIANA CONFERENCE

District	Subs.	
Alexandria District A. S. Lutz, P. E.	4	
Baton Rouge District L. W. Cain, P. E.	9	
Lake Charles District J. W. Lee, P. E.	14	
Minden District W. R. Harvell, P. E.	25	
Monroe District E. C. Gunn, P. E.	22	
New Orleans District W. L. Doss, Jr., P. E.	27	
Ruston District R. M. Brown, P. E.	3	
Shreveport District H. T. Carley, P. E.	34	
Total Louisiana Conference		138

MISSISSIPPI COFERENCE

Brookhaven District J. L. Decell, P. E.	33	
Hattiesburg District W. A. Hays, P. E.	43	
Jackson District J. T. Leggett, P. E.	74	
Meridian District T. J. O'Neil, P. E.	32	
Newton District H. A. Gatlin, P. E.	65	
Seashore District Otto Porter, P. E.	22	
Vicksburg District L. E. Alford, P. E.	36	
Total Mississippi Conference		305

NORTH MISSISSIPPI CONFERENCE

Aberdeen District T. H. Dorsey, P. E.	11	
Columbus District W. N. Duncan, P. E.	22	
Corinth District James H. Felts, P. E.	68	
Greenville District E. Nash Broyles, P. E.	16	
Greenwood District L. P. Wasson, P. E.	54	
Grenada District E. H. Cunningham, P. E.	65	
Sardis District J. M. Bradley, P. E.	38	
Total North Mississippi Conference		274
Total Three Conferences		717

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS

Whereas, MR. EUGENE ALBERTUS PHARR, deceased, has been a faithful member of the Methodist Episcopal Church, South, Pharr Chapel, Morgan City, La., since the year of our Lord 1887; and

Whereas, he has been a faithful and efficient member of the Board of Stewards of Pharr Chapel, the church being named in honor of his father, Captain John N. Pharr, and his most esteemed and venerable mother, whose beautiful life so graciously blessed this community, they being the founders of Pharr Chapel; and

Whereas, Brother Eugene Albertus Pharr has been a respected and honored leader in civic and church life in Morgan City for many years; therefore, be it resolved,

That we express our sorrow at his sudden departure from our midst, that we shall greatly miss him in our church and community life, that we offer our deep sympathy to the bereaved members of his honored family and pray God's blessings upon his beloved wife and children. Be it further resolved,

That a copy of these resolutions be sent to Mrs. Eugene Albertus Pharr, that a copy be published in the church and community papers, and that a record of said resolutions be spread upon the records of the Pharr Chapel, Methodist Episcopal Church, South, to be kept permanently in the archives of the church.

Board of Stewards,
REV. DON E. DULANY, Pastor.
C. A. BIBBINS, Chairman;
J. E. BASS,
J. W. ROSSON.

FRECKLES
Need Attention Now Or Face Will Stay Covered All Year

Now is the time to rid your complexion of freckles so that it will look clear and beautiful the rest of the year. Othine-double strength is sold by all druggists with money back guarantee to remove every last freckle and give you a lovely, milk-white complexion.
Othine is also the perfect Bleach Cream. If your dealer can't supply you, send $1.15 to Othine Laboratories, Inc., Buffalo, N.Y.

OTHINE DOUBLE STRENGTH

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of ☛ Malaria Chills and Fever Dengue

It is a Reliable, General Invigorating Tonic.

MRS. SUSIE L. (CARSON) POWELL, wife of Rev. C. A. Powell, honored member of the Mississippi Conference, who died some years ago, was born in Forest Grove, Leak County, Mississippi, July 27, 1855. On Sunday night, November 29, 1930, Sister Powell fell and broke her hip. She was carried at once to the Methodist Hospital, where everything possible was done for comfort and to prolong her radiant life, but in spite of all that could be done she passed to her reward a few minutes after midnight, February 8, 1931. On November 28, 1875, Miss Susie L. Carson became the wife of Rev. C. A. Powell, this happy couple were married by the Rev. W. E. M. Linfield, D.D. Eleven children were born unto them, five of whom have passed on. Sister Powell for more than a quarter of a century labored with her husband here and there, answering to the call of the church, rejoicing with him in his success, weeping with him in his sorrow as she devoted herself to her young and interesting family, six of whom are left to mourn her going and to cherish the memory of a devoted mother. Soon after her husband's death, Sister Powell moved to Hattiesburg, Miss., placing her membership in Court Street Church and was faithful to every call of the church until failing health forced her retirement from all active duties. While these came to an end, she remained in her heart life, bright, cheerful and happy. It was my privilege to minister unto her for five years as her pastor and I do not recall a visit to her home but that I felt on leaving that her faith in God and her bright and cheerful life imparted far more to me than I as her pastor had carried to her home. The funeral services were held from the home of her son, C. A. Powell, on Williams Street, Hattiesburg, Miss., Sunday afternoon, at 3 o'clock, February 8, 1931, conducted by her pastor, the Rev. L. L. Roberts, assisted by the Revs. W. H. Lewis, W. J. Ferguson and the writer.

Servant of God, well done,
Thy glorious warfare past,
The battle fought, the victory won,
And thou art crowned at last.

C. M. CROSSLEY.

BROTHER THEOPHINE H. LANDRY, for a number of years a faithful member of the McDonoghville M. E. Church, South, passed away on April 9, 1931, at the age of eighty-one. He was a resident of this vicinity for fifty-three years and his occupation was that of mechanic and millwright. Brother Landry leaves behind him many loved ones and friends to lament his passing, although they "weep not as those who have no hope." Among his near relatives are: his faithful Christian wife, who was Madelyn Sutter, three daughters, Mrs. T. V. Thaggard, Mrs. Harry Morgan and Mrs. W. H. Black, and one son, Mr. John A. Landry; also a number of grandchildren and two great grandchildren. The pastor has known Bro. Landry for more than two years and always enjoyed his glad, welcome and warm handshake. He loved his church and was faithful to his vows. His well preserved and erect body, although played upon by many winters, was symbolic of the fine and noble character within. Devoted and faithful to his wife and family, strong in his convictions, true to God and man, he slipped away with praise coming from the lips of those who knew him and eternal hope from those who knew him better. Rev. H. L. Johns, pastor of the Carrollton Ave. Church, assisted at the funeral services at the home and cemetery, for which the loved ones and pastor were grateful.

D. W. POOLE, Pastor.

MOTHER'S DAY

We mothers ought to try to understand modern youth and their problems in this modern age. We must dignify the profession of home making, to fill the need of real mothers and real homes today.

Mothers hold the key to the soul and stamp the coin of character.

It is the mother's high privilege to so firmly fix the impression on the heart of her child, that he will withstand the stress and strain of later years.

If she fails to perform this duty, she will not be held guiltless. This requires patience and wisdom and Divine help. How can mothers while away their time, playing games of chance and not expect their sons to become gamblers? The tributes paid to "Mother" should make us strive to be worthy.

A MOTHER.

REVIVAL AT LONG BEACH, MISS.

We have just closed a most successful revival meeting at Long Beach church.

Rev. M. L. Burton of Gulfport did the preaching. The meeting started Sunday, April 12, and closed on the 19th.

We had good congregations each night. The closing night we had the largest congregation that has attended a service during the pastorate of the present pastor.

Brother Burton brought great soul-stirring messages each night. His messages were to the church members largely.

The general theme he used throughout the meeting was: "Jesus' Plan of Evangelization." He emphasized the fact that each Christian should be a soul-winner for Christ.

There were fifteen that united with the church, ten on profession of faith and five by letter.

There were four babies dedicated to God in baptism. One of these babies was named John Wesley Capers; he is a descendant of Bishop Capers.

So we feel that our church and community have been greatly blessed.

We are having a very fine year at Long Beach and also Pass Christian. The enrollment of the Sunday school at Pass Christian is the same as the membership of the church. We do not know of but one church in the conference that can beat that record.

We have raised our quota on the Kingdom Extension and it has been sent in.

We hope to be able, at Conference this year, to truthfully say: "Bishop, we have had a good year."

H. L. DANIELS, Pastor.

For COLDS And ACHING

TAKE Capudine at once for fresh colds and aching. It relieves the aching head and back and reduces tendency to congestion and feverishness, soothes the nerves and promotes quicker recovery. Contains no narcotics. Does not upset the stomach.
10c, 30c and 60c bottles at drug stores
CAPUDINE--Liquid

PARKER'S HAIR BALSAM
Removes Dandruff-Stops Hair Falling
Imparts Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N.Y.

Children need not steal your health

There should be no health penalty attached to motherhood. There isn't among really healthy women. Expectant mothers who think of the baby's health as well as their own, should take a good vegetable tonic to protect the two lives—**Dr. Pierce's Favorite Prescription.** All dealers.

Every package of it contains a Symptom Blank. Fill it out and mail it to Dr. Pierce's Clinic, Buffalo, N.Y., for FREE medical advice.

Important Announcement

Do you know that when you visit
NEW ORLEANS
You can stop at the famous
St. Charles Hotel
and enjoy its improved facilities and beautiful appointments at a rate of $2.50 per day for room with nearby bathroom or for $3.00 per day with private bathroom and only $1.50 per day for additional person in room. Other rooms at prices to suit all demands . . . . .
The St. Charles is much favored by ladies traveling alone
HOSPITALITY AND SERVICE IMPERATIVE
Alfred S. Amer & Co. Ltd. ~ PROPRIETORS

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss

BROOKHAVEN DISTRICT, ATTENTION

Our District Meeting will be held in the lovely little city of Magnolia (also known as the cleanest ciy in the State of Mississippi), beginning promptly at 10 a. m., on May 13. I am working on a really vital program and our Conference president, Mrs. T. B. Cottrell, is to be with us as well as some of our other Conference officers. By all means let's have each auxiliary represented, eager to learn of the program of the new quadrennium. The pastors are especially invited.

At noon, a picnic lunch will be served outdoors; if rainy, provision will be made for same indoors. I think the members will find it easier for each auxiliary or each circle to bring one lunch instead of each individual bringing a lunch, and then we will all spread together at Magnolia.

MRS. C. A. BUTTERWORTH,
Dist. Sec. of Brookhaven District.

A NEW DISTRICT SECRETARY FOR LAKE CHARLES DISRICT

Mrs. D. B. Carre, corresponding secretary of the Louisiana Conference, announces that Mrs. J. N. McDonald of Leesville is the new secretary for Lake Charles district. The former secretary, Mrs. R. S. Walton, has moved from the district.

GREENVILLE DISTRICT MEETING OF THE WOMAN'S MISSIONARY SOCIETY

Zone No. 4, embracing the Missionary Societies of Alligator, Sherard and Duncan, was hostess to the Greenville District Conference at Duncan, April 2, 1931. The meeting was held at the Methodist church with the district secretary, Mrs. Hillary L. Talbert of Clarksdale, presiding. Twenty-two of the twenty-seven auxiliaries responded to the roll call with written reports which were records of successful work accomplished during the year 1930. One hundred fifteen representatives were present.

"Advantages of Zone Meetings," was the subject of an interesting message brought by Mrs. W. H. Ratcliffe of Sherard, after which group meetings were held for zone leaders, where they discussed in detail zone activities. They brought to the Conference the recommendation that the Zone Special, known as the Sally Evans Memorial Fund, be continued for the support of a Bible Women in Brazil. The recommendation was accepted.

A group meeting for the corresponding secretaries to discuss the matter of reporting was called. Also a group meeting of the superintendents of children's work, conducted by Miss Helen Dunn, superintendent of children's work in Greenville district.

Mrs. J. C. Fair of Cleveland gave an enthusiastic talk on the "Octagon Soap Campaign," urging hearty cooperation in the collection of coupons from the Octagon products, from which we expect to receive sufficient funds to pay off the debt of the Methodist Orphanage at Jackson.

The Council Message was brought by the Conference president, Mrs. Ernest Moore. Very clearly and forcefully she presented the spiritual message as well as the new plans and enlarged programs in the several departments. Leaders of Young People's societies were requested to continue their work until summer and were asked to direct their offerings to the rural work of North Mississippi. The organization of Young Women's Circles was recommended, where a sufficiently large group is found, these circles to function as a circle of the adult auxiliaries, though under the supervision of Mrs. J. C. Wax of Amory, Conference secretary of this work.

The finances of the district were discussed by the district secretary. The use of a graff set forth the quotas of the different funds and the percentage raised last year for same. A chart gave the financial standing of each auxiliary. Greenville district led the Conference in finances, as well as in Voice subscriptions.

A skit, "Christian Social Relations," explaining the enlarged program of this work, was presented by the Clarksdale auxiliaries. Three-minute talks on the Voice and Grenada Mission school, emphasized these phrases of our activities.

The periods of worship were led by Rev. W. C. Galceran of Duncan in the morning; at noon by Miss Mathilde Killingsworth of Clarksdale, at closing by Mrs. R. H. B. Gladney of Jonestown.

COLUMBUS DISTRICT, NORTH MISSISSIPPI CONFERENCE

All churches of the Columbus district, Methodist Missionary zone, were represented with the exception of New Hope, at the zone meeting, held at First Methodist Church, this city.

Mrs. Frances White, district secretary, presided, opening the program with a song.

Mrs. J. W. Ward offered the opening prayer, and Rev. W. N. Duncan, presiding elder, gave the devotional, stressing "hope" as his keynote.

Notes from the recent missionary conference at New Albany were given by Mrs. John U. Tate, delegate from the First Methodist auxiliary, and Mrs. W. G. Vaughn from Central. Mrs. White, who attended the conference as district secretary, contributed other echoes from the meeting, calling attention to the extension work of the missionary society, included as temperance, citizenship, law observance and law enforcement.

Entertainment features of the program embraced a playlet, and a demonstration of a model missionary meeting. The playlet was an amusing satire upon the life of a frivolous society woman. The cast was composed of Mesdames Olen and George Dowdle, A. Butera, Savage, Englebert and Swanzy.

The model meeting was enacted by Mrs. Houston Cox, president of the hostess auxiliary, and the officers and superintendents of her society.

The attendance of seventy-three ladies included representatives from the auxiliaries of Artesia, Brooksville, Caledonia, Crawford and the two churches of Columbus.

Brooksville was named as the place for the next zone meeting, which will be held in June.

After benediction offered by Mrs. Battle Bell, the ladies enjoyed a get-together social hour, when a delicious plate lunch was served.

ZONE MEETING AT YAZOO CITY

The Woman's Missionary Society of the Yazoo City Methodist church was host at an all-day zone meeting Thursday, with delegates from all auxiliaries in the zone present.

A splendid attendance marked the meeting and all received inspiration from the splendid program rendered.

A welcome address was given by Miss Lizzie Murphy, and was responded to by Mrs. W. G. Smith of Midway. A reading, "A Turn Towards Peace," by Mrs. W. E. Phillips of Belle Prairie.

Mrs. H. Y. West next sang a lovely song, and this number was followed by Mrs. L. A. Magruder, who talked on "Stewardship." Mrs. Magruder concluded her talk with an original poem that was both timely and enjoyable.

The session adjourned at noon and those present enjoyed a bountiful lunch, temptingly prepared and served with the Yazoo ladies as hostesses.

The afternoon session opened with devotional services. Mrs. Jack Strickland of Eden gave a talk on "The Object of, Meaning and Challenge of Worship."

Mrs. H. E. Frizell of Deasonville gave a very clear explanation of the Honor Roll, and Mrs. W. H. Ewing of Vaughan gave an interesting discus-

(Continued on Page 14)

HEADACHES

"If I have the headache or feel the need of a purgative, I take Black-Draught," says Mr. Edgar Gamble, of 114 Fowler Ave., Hopkinsville, Ky. "It is easy to take and quick to relieve. I used to have dull headaches. My eyes would burn and when I would stoop over I seemed to turn blind. This isn't much of a good feeling when one has to work, and I have had to work hard in my time, being a timber man. This work takes me from home a good deal and one never likes to get sick, especially away from home. I found the best way to avoid this was to take an occasional dose of Black-Draught, and keep the system cleansed." FHA-8

Thedford's
BLACK-DRAUGHT
For CONSTIPATION, INDIGESTION, BILIOUSNESS

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

DOCTOR'S
Prescription *gives*
Bowels Real Help

Train your bowels to be regular; to move at the same time every day; to be so thorough that they get rid of all the waste. Syrup Pepsin—a doctor's prescription—will help you do this. When you take this compound of laxative herbs, pure pepsin and other valuable ingredients, you are helping the bowels to help themselves.

Dr. Caldwell's Syrup Pepsin is the sensible thing to take whenever you are headachy, bilious, half-sick from constipation. When you have no appetite, and a bad taste or bad breath shows you're full of poisonous matter or sour bile.

Dr. Caldwell studied bowel troubles for 47 years. His prescription always works quickly, thoroughly; can never do you any harm. It just cleans you out and sweetens the whole digestive tract. It gives those overworked bowels the help they need.

Take some Dr. Caldwell's Syrup Pepsin today, and see how fine you feel tomorrow—and for days to come. Give it to the kiddies when they're sickly or feverish; they'll like the taste! Your druggist has big bottles of it, all ready for use.

DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

How One Woman Lost 20 Pounds of Fat

Lost Her Double Chin
Lost Her Prominent Hips
Lost Her Sluggishness
Gained Physical Vigor
Gained In Vivaciousness
Gained a Shapely Figure

If you're fat—remove the cause! KRUSCHEN SALTS contain the 6 mineral salts your body organs, glands and nerves should have to function properly.

When your vital organs fail to perform their work correctly—your bowels and kidneys can't throw off that waste material—before you realize it—you're growing hideously fat!

Take half a teaspoonful of KRUSCHEN SALTS in a glass of hot water every morning—cut out pastry and fatty meats—go light on potatoes, butter, cream and sugar—in 3 weeks get on the scales and note how many pounds of fat have vanished.

Notice also that you have gained in energy—your skin is clearer—your eyes sparkle with glorious health—you feel younger in body—keener in mind. KRUSCHEN will give any fat person a joyous surprise.

Get an 85c bottle of KRUSCHEN SALTS at your druggist's (lasts 4 weeks). If this first bottle doesn't convince you this is the easiest way to lose fat—if you don't feel a superb improvement in health—so gloriously energetic—vigorously alive—your money gladly returned.

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE........Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE

The Hattiesburg District Conference was a success. The bishop delivered telling messages which were sympathetically received by large congregations. The reports of the brethren indicated progress and hopefulness.

The Seashore District was well attended. The entertainment was greatly enjoyed ,as it had as one feature an old-fashioned fish fry and as another a trip on the gulf. The visitors enjoyed this very much indeed. A good hearing was given to the bishop.

The Jackson District Conference was the best conference in this district it has been my privilege to attend. The sermons were timely and well received. The reports indicated progress and the attendance of the laymen was thrilling.

The reception of the Board's programs at each district conference was inspiring and helpful to the workers. We feel grateful to the presiding elders and the bishop for their kindness to us in this matter.

I have more hope for the future since attending the district conferences. Many charges reported the Kingdom Extension paid in full. Many reported more paid than last year. A large majority reported the salaries paid up to date. There was a wonderful increase in the number of subscriptions to the Advocate. Almost every preacher reported an increased attendance to the preaching services. More preachers called attention to their prayer meetings than I have ever known of before. While the matter of a need for readjustment was in the air the workers were not hopeless nor were they downhearted.

One circuit preacher in the State of Mississippi writes, "I have said to the people, 'Conference Assessments FIRST' and if you have anything left over pay it to me, BUT the kingdom comes first and the pastor comes last." When I read these words my own selfishness rose up and smote me. Whatever may or may not be wrong with our brother's statement I am sending this out that his godly faith and self-sacrifice and unreserved unselfishness may stir the hearts of us all. Certainly God will not let a workman like this suffer. None of us can see the future and it is a good thing that we cannot, but thank God for a faith that will not give under and sees through and beyond clouds.

PAINFUL, WEAK CONDITION

Mrs. H. V. Skaggs, of Van, Texas, writes: "A number of years after I was married, my health was very poor. I suffered so much in my hips and shoulders. Had some pain across my body.

"I read of Cardui, took a bottle, and it did me good.

"I was weak before I took Cardui. I was yellow as a pumpkin. I was hardy able to get around. It sure did help me. I felt like a different woman after taking Cardui. It did me more good than anything I had ever taken." FH-5

CARDUI
Helps Women to Health

I have no way of knowing how many Leagues have observed Anniversary Day. The future of the young people's work in our Conference depends largely upon the results of this day. All who love the work of the young people have an opportunity of rendering a real service by observing the day and sending in the offerings.

We have received encouragement from the early return from Sunday School Day. If we could only hear from all the schools and hear from them within the next two months your Board would be able to give to these small and more or less neglected places the service they desire and deserve.

More schools are sending in offerings for Missions than at any other time. We thank you for this support of the Kingdom enterprise. May the number increase until we have an offering from every Sunday school in the Conference. A mission Sunday school just organized with about every difficulty to face a Sunday school takes its first offering on the fourth Sunday and send it for Missions. May this example be an inspiration for others.

May we pray much. Remember your workers and the work.

Yours in Him,
JOHN C. CHAMBERS.

WORK OF THE BOARD OF CHRISTIAN EDUCATION, MISSISSIPPI CONFERENCE

Because of the many requests for this information, we have decided to put it in the Advocate that everybody may know what the work of the Board of Christian Education is.

First—Indirect Service—Membership in General, Council and committees. Suggestions to General Board. Answering questionnaires in regard to church-wide policies. Conducting experiments. Discovery and testing new plans and policies. Direction of the work through correspondence, articles in the press, the News Letter, and articles in the Advocate. This has reached a large group of workers. One thousand five hundred letters is the average for a month and two articles a week for the press. Our Library is serving an increasing number. Many schools never visited are benefited by this work.

Second—Direct Service—Interviews, telephone conversations, etc., in the office. Sometimes interviews consume an hour and sometimes more. Interviews and conferences with local workers in their home churches.

Field Work.—Visiting churches, Sunday schools, Epworth Leagues, and Boards of Christian Education. These visits may last from an hour to several days. Surveys are made for communities by the workers of the board.

Training Work.—Cokesbury classes or schools. Standard classes or schools. Institutes—Church, charge, county, sub-districts and district offer another field of service. Child study conferences are rendering service to a large group. Vacation church schools serve as many communities as we have money and workers to do the work.

Your board supports four Sunday schools entirely. Your Board supervises several Sunday schools. This has enabled the Board to improve their work and carry on experiments for the General Board.

The planning of church buildings and improvements. We have been called upon frequently to aid churches in making better use of the equipment they already have.

Aiding teachers to learn how to use literature more meaningfully.

Meeting Methodist students in the Junior Colleges and other institutions besides our own. Student groups are organized and enlisted under the Wesley Foundation movement.

Third—Organization—Churches, Epworth Leagues, Sunday schools, workers' councils, brotherhoods, missionary societies, local church boards of Christian education and various committees are organized by the workers. Churches are graded and departmentalized. Parents' groups and classes, study groups and departmental councils, city federations, Bible classes, prayer meetings organized.

Fourth—Promotional Work—Missionary education, Sunday School Day, Epworth League Anniversary Day, Childhood and Youth Week, world peace, national prohibition, evangelism, patriotism, co-operation with other institutions is promoted through institutes, letters and the distribution of leaflets as well as personal visitation.

Fifth—Finances—To pay our bills it takes $1000 a month. Our income is derived from the following sources: Direct assessment upon the Conference, 40 and one-half per cent of the missionary offering, the Sunday School Day offering, and 75 per cent of the Epworth League Anniversary Day offerings. In order for the Board to pay its bills this year we must realize $4500 from missions, $2500 from Sunday School Day, and $1200 from League Anniversary Day.

Specific Work

Miss Denson, office secretary, attends to all the general correspondence, keeps the books, records, and library, interviews callers and performs all duties necessary to the maintenance and efficiency of the work.

Miss Doris Alford is responsible for the correspondence and promotion of children's work, vacation church schools, and other allied work; teaches in Cokesbury and standard schools and classes and represents the entire program in her personal visits.

Mr. O. C. Hull is charged with the responsibility of field work, particularly to the rural, and small, and weaker charges, and of making surveys; holds revivals, teaches in Cokesbury classes and schools organizes any needed department, and carries the full message of the Board.

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Rev. J. C. Chambers is the administrator of the entire work with particular responsibility for the training program and the college program.

Volunteer Workers

Adult work. Mrs. W. H. Watkins renders valuable service in standard training schools, institutes, Bible conferences, and in making accurate mailing lists of Bible classes.

Young people's work, Mrs. C. F. Nesbitt is rendering valuable service through institutes, young people's conferences, Epworth Leagues, and in the office in issuing materials and letters and in keeping mailing lists of young people's workers.

NORTH MISSISSIPPI CONFERENCE

The school at Cleveland this week is being attended largely and most excellent work is being done by those enrolled. People are in attendance from Cleveland, Shaw, Boyle, Pace, Merigold, Shelby and Doddsville.

* * *

Rev. W. P. Buhrman and his people at Tupelo are hard at work in preparation for the school there, May 10-15. Four courses will be offered in this school. Bible, taught by Rev. W. P. Buhrman; Worship, taught by Mrs. V. T. Hoyle; Principles of Teaching, taught by Mrs. W. W. Templeton, and Christian Education in the Local Church, taught by the writer. The places adjacent to Tupelo are expected to attend this school.

The other instructors in this school at Cleveland, Miss Virginia Thomas and Rev. J. E. Stephens and the writer, are holding institutes this week at Leland and Shelby, presenting the unified program of Christian education in the local church. These meetings are being well attended and there is a very keen interest manifested in this work by those attending.

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Rev. C. A. Northington, the live and efficient pastor at Ripley, seems to be the first pastor in our Conference to fully put into operation the unified program in the local church. He says that it works. It has given new life to the young people's division of his church. Many others should begin to put on this program. You will learn how to work it only by working at it.

We do not have any set paper organization to offer any local church for the unified program. The church has simply made possible a program and this program will be as different as the various churches differ in their needs and possibilities. The leaders in every local church must get together, study their needs and possibilities and determine just what sort of a program and organization will suit that particular church. We will be very glad to offer suggestions as to how this may be done. There is a great deal of literature being published to this effect. Some of it may be had in pamphlet form and much other is appearing in the periodicals of the church. Read closely the editorial section of the Sunday School Magazine, Adult Student, and Elementary Teacher, Workers' Council, both the New Orleans and Nashville Advocates and you will find many suggestions being offered there by those who are already putting on this program,

* * *

Have you observed Sunday School Day? If so, have you sent in the offering? Send it to the Board of Christian Education, Grenada, Miss., or to the writer.

* * *

Remember the Grenada Training School, June 8-13, and the Young People's Assembly, June 15-19.

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Epworth League

EPWORTH LEAGUE WORK IN THE NEWTON DISTRICT

Dear Dr. Decell: Two outstanding Epworth League meetings have been held in the bounds of the Newton district in April. The first of these was a joint meeting at Morton, on Sunday afternoon, April 12, of the Epworth Leagues at Brandon and Pelahatchie, in the Jackson district, and Shiloh, Morton, Salem, and Forest, in the Newton district. The program was led by Miss Mary Waddell of Brandon and given entirely by the members of that League. It was decided that a permanent Epworth League Union would be formed of the Leagues in Scott and Rankin Counties, meeting each fifth Sunday afternoon alternately at Morton and Pelahatchie. The next meeting will be held at the latter place on the fifth Sunday afternoon in May with the program given by the Forest Epworth League. A nominating committee was named with one member from each of the Leagues present to meet before the next meeting and nominate officers for the year. Dr. Lamar Russell of Morton was named temporary chairman until the election of permanent officers. Eighty-eight were present at this initial meeting, Pelahatchie having more than a third of the total number present.

The Epworth League Institute for the northern part of the Newton district was held at Union on Friday afternoon and night, April 24, under the direction of Miss Jack Wall, district secretary. One hundred and fifty-six were present when the official count was made and others came in after. The largest number was from the church at Union with fifty-three present, Philadelphia coming second with twenty-seven. Other churches represented were Decatur, Carthage, Freeny, Burnside, Harperville, Forest, Beech Springs, and Garlandsville. Discussions of the departments of Worship, Missions, and Social Service were led by Rev. J. F. Campbell of Meridian, Mr. W. D. Hawkins of Meridian, and Mrs. J. L. Carter of Union. Mr. Hawkins also spoke on the financial policy of the Epworth League. Rev. J. L. Carter of Union explained the new plan of the Young People's Division enacted by the last Geneal Conference. Two choruses were sung by the Philadelphia Leaguers and solos by Warren Hartsfield, Jr., and Miss Grace Jones, both of Philadelphia. Prominence was given to announcements of the Assembly at Whitworth College, June 8-12, and Newton District registered a determination to win the attendance cup. Recreation was led by Miss Chesley Hagan, district secretary of the Vicksburg district. Supper was served on the lawn of the church by the members of the host church under the capable direction of Mrs. Holliday. Recreation and supper were both interfered with by the rain, but thoroughly enjoyed despite that fact. Resolutions of appreciation to our hosts were offered by W. M. O'Donnell of Burnside and adopted by a rising vote. Vespers were conducted by the Carthage Epworth League and the opening devotions in the afternoon by the Decatur Epworth League. The meeting closed with an inspirational address and prayer of consecration by Rev. Porter M. Caraway, pastor of East End Church, Meridian. It was a well-attended and helpful program.

J. B. CAIN,
District Reporter.

FROM PONCHATOULA, LA.

Dear Editor: If you could have visited the Ponchatoula M. E. Church on Easter morning, about 8:30, you would have found a beautifully decorated church and a quiet movement of young people preparing for the pageant as outlined in the workers' council. Slowly the church was filled to capacity and the best Sunday school pageant was put on. An old-timer said, "The best since we used to do it."

At a morning service of quiet dignity, following a good sermon, 12 Sunday school students were received into the church and several babies baptized

Later in the day the Junior, High and Senior Leagues held their meetings, followed by another capacity congregation at night.

Our collection for the Orphanage was over $200. The pastor said that he would rest quite well that night. Our prayer meetings are a continuous wonder—such large congregations and many young people.

It is not too much to say that the Ponchatoula church is singularly blessed in its present pastor.

It is High League social night; around a monster fire amidst tall pines the fun is fast and furious, the leader the pastor. Next evening, Senior League; great times, leader—the pastor. Boyscout master—the pastor.

Choir practice, pastor's wife trying to sing with small baby in arms. In comes daddy and relieves the mother, the Pastor.

A looker-on who understands, feels that J. Henry Bowdon is winning his spurs in the Master's work.

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Write J. H. SHUMAKER, General Secretary

Home Office: Association Building, 808 Broadway, Nashville, Tenn.

WOMAN'S MISSSIONARY SOCIETY

(Continued from Page 11)

sion of "Problems of Societies." The roll call was then taken and the reports from the various auxillaries represented were heard.

Benton was chosen as the next meeting place.

MRS. R. D. HINES, Sec.

BELZONI, MISS., METHODIST MISSIONARY SOCIETY

The Methodist Missionary Society of Belzoni, Miss., met in general meeting in the ladies' parlor March 23, with a committee from Circle No. 3 as hostess. The attendance was splendid, there being 81 per cent of the active membership present. Mrs. Winn acted as secretary in Mrs. Watkins' absence. Mrs. Cooley led the devotional, after which the roll was called showing fourteen present from Circle No. 1, fourteen from Circle No. 2, and eleven from No. 3.

The superintendent of mission study reported that the classes in Missions were studying "The Turn Toward Peace," and were doing good work. She announced that this is a most interesting book and one well worth reading. The interest in the class is splendid as is shown by an attendance by over 50 per cent at the meetings and by 50 per cent of the members reporting that they are reading the book.

The Superintendent of Children's Work reported her department well organized and functioning well. Her offerings for the first quarter are in hand and up to the standard.

The Superintendent of Publicity reported that at the last Conference it was decided that the auxiliaries should meet in a body instead of in circles for the regular monthly program meeting. This being a move by the Conference to curtail expenses, the Belzoni Auxiliary voted unanimously to initiate this plan in April. The society will meet at the church April 13, for the regular Voice program, at which time the program will be in charge of the superintendent of Christian relations. The topic will be "Adult Illiteracy—It Background and Causes." The last program was on "A New Mission Field—The Cajans in Alabama." The poster that attracted so much attention and caused so much favorable comment was prepared by Mrs. Embry. Many of our people did not know that in a community only 40 miles from Mobile, there were 5000 people who had never heard of Jesus until Council opened up this new mission field.

The Voice agent reported 46 subscribers to the Missionary Voice, distributed as follows: Circle No. 1, 11; No. 2, 24; No. 3, 11.

The special order of business for the day was the report from the delegate to the Wonman's Missionary Conference in New Albany. The report was given in a most interesting and instructive manner by Mrs. Montgomery. She set forth the new plans and purposes for the coming year, urging that all funds be paid in full in order that the missionary work may carry on in all departments and not in any wise be crippled for lack of funds. Especially did she stress the work in Mexico, where this society gives a scholarship in our Mission school at Parrall to a needy child. Last year the scholarship was given to a boy, Encarnacion Saenz. He no longer needed help, as his older brother can now support him and send him to school, so the scholarship will be given this year to a girl, Blacita Frausto. Mrs. Montgomery further reported that both Adult and Junior departments were on the Honor Roll and that we also received certificates of honor in adult and in junior Mission study.

After concluding the business, the hostesses served cherry pie and coffee.

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DR. JOHN R. MOTT SEES ENCOURAGING SIGNS IN PRESENT-DAY CONDITIONS

Not a hindrance but an urge to greater missionary effort is the way Dr. John R. Mott, internationally known missionary leader, characterized the present widespread economic distress, speaking recently before the staff of the Board of Missions of the Methodist Episcopal Church, South, at mission board headquarters in Nashville, Tenn. Dr. Mott spent the week of April 12-19 in Nashville, where he delivered the Cole lectures at Vanderbilt University.

As Dr. Mott sees it, there are many encouraging signs in the present-day situation, for he believes that with the economic stringency there has come a better understanding and unity of purpose among organizations fostering missionary programs and a greater spirit of prayer and sacrifice that will overcome all obstacles and lead to the greatest missionary advance the world has yet known.

"All over the world there is an atmosphere of faith and wide expectation that God has great things in store for all nations," said Dr. Mott.

Dr. Mott, who has recently seen every piece of work carried on by the Methodist board in foreign lands, said he believed that denomination had every reason to feel encouraged. In the mission fields he saw a keen interest in everything pertaining to the Christian movement and found every door open to the gospel. This interest, he said, might express itself in inquiry, criticism, or even opposition, but it all foretokened a forward movement for evangelical Christianity.

"Today is the last moment in the history of missions when any board should curtail its work," said Dr. Mott, "for we are now on the threshold of something that is going to transcend anything that has yet happened in the missionary movements of the world."—Board of Missions.

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A WORD FROM NORTH MAIN ST. CHURCH, WATER VALLEY

We give daily thanks to our God because we are permitted to live and work in such a pleasant environment as we find at Water Valley. Our people here at North Main Street Church are not strong numerically or financially, but they are mighty in faith and service and are animated by a glorious spirit of optimistic courage as they battle daily for the Lord.

Our audiences at our preaching services have increased considerably since we came and religionists from all of our churches favor us with their presence from time to time.

We have received since November some forty-three into our fellowship, twenty-three of these being by baptism and vows.

We have organized a strong Epworth League of thirty members and these loyal young people are a great asset to our church. Our Sunday school has made a thirty-three and one-third per cent gain.

Right now we are engaged in accumulating money for the renovation of our building. My comrades of the World War have promised about $200, most of which has been paid and we are now engaged in a general appeal to our townspeople of all denominations. We fully expect to begin operations by May 1.

The good people of this city have received us with true Christian courtesy, and many of our civic and social organizations here have opened their doors to us.

I enjoy my work with the American Legion of this State. I am serving my second term as State chaplain and am daily strengthened by helpful contacts with my comrades.

In prayer, faith and service we are going forward in the work of the Lord here in Water Valley.

GROVER C. SCHWARTZ, P. C.

CHILDREN OF THE WORLD WILL "MEET" BY PHONE TO MARK INTERNATIONAL GOOD-WILL DAY, MAY 15

(Special to The New York Times)

Washington, April 12.—With Washington and London as focal points, a novel telephone conversation between school children of the world will take place on May 18, World Good-Will Day, commemorating the first Hague conference, which opened May 18, 1899, under the auspices of the World Federation of Education Associations, in co-operation with the National Council for Prevention of War.

Augustus O. Thomas, president of the former organization, who announced the plans today, said that negotiations were being carried on with the United States and British governments, so that the calls could be made from the White House and from 10 Downing Street, the official residence of British Prime Ministers.

Beginning at 8 a. m. on the Pacific Coast, Mr. Thomas said, schoolboys and girls will telephone from capital to capital of every State until the call reaches Washington. At the same time call will be coming into Washington from the capital cities of South America and Central American countries and from the provincial capitals of Canada through Ottawa.

During the same day calls from all over Europe and from Africa and Australia are to center at London.

The program will reach its climax when, at 4 p. m., Washington time, which will be 9 p. m. London time, a student from London and one from Washington will converse and exchange word of the messages of good-will which they have been asked to send from the young people of one-half of the world to those of the other half.

"The great problem of our times," Dr. Thomas stated, "is to realize the new kind of world, closely united and interdependent, capable of quick communication for the adjustment of any differences or misunderstanding in which we live. It is believed that to talk in this way around the world, to hear each other's voices across thousands of miles, will help young people in the schools to form a new picture of the world."

The student chosen in each State to receive the good-will message from Washington which will be relayed to a neighboring State will speak either from the Governor's Mansion or from the State Capitol.

QUARTERLY CONFERENCES

Shreveport District—Second Round

Mitchell Circuit, at Converse, May 10, 11 a. m.; Q. C., 2 p. m.
Vivian, May 17, 11 a. m.; Q. C., 2 p. m.
Noel Memorial, May 17, 7:30 p. m.; Q. C., May 18, 7:30 p. m.
Pelican Circuit, at Harmon, May 24, 11 a. m.; Q. C., 2 p. m.
Mansfield, May 31, 11 a. m.; Q. C., 2 p. m.

The above dates are subject to change, where practicable, to suit the convenience of those concerned.

The pastors are requested to complete the Kingdom Extension program and take the offering by the end of March.

H. T. CARLEY, P. E.

Alexandria District—Second Round

Boyce, Q. C., May 6.
Lecompte, at Chaneyville, May 10, a.m.
Bunkie, May 10, p. m.
Eunice, at Petreville, May 17, a. m.
Opelousas, May 17, p. m.
Colfax, May 24, a. m.
Melder, May 24, p.m.
Holloway, May 31, a. m.
Alexandria, May 31, p. m.
District-Wide Training Week, June 7 to 14.

ALBERT S. LUTZ, P. E.

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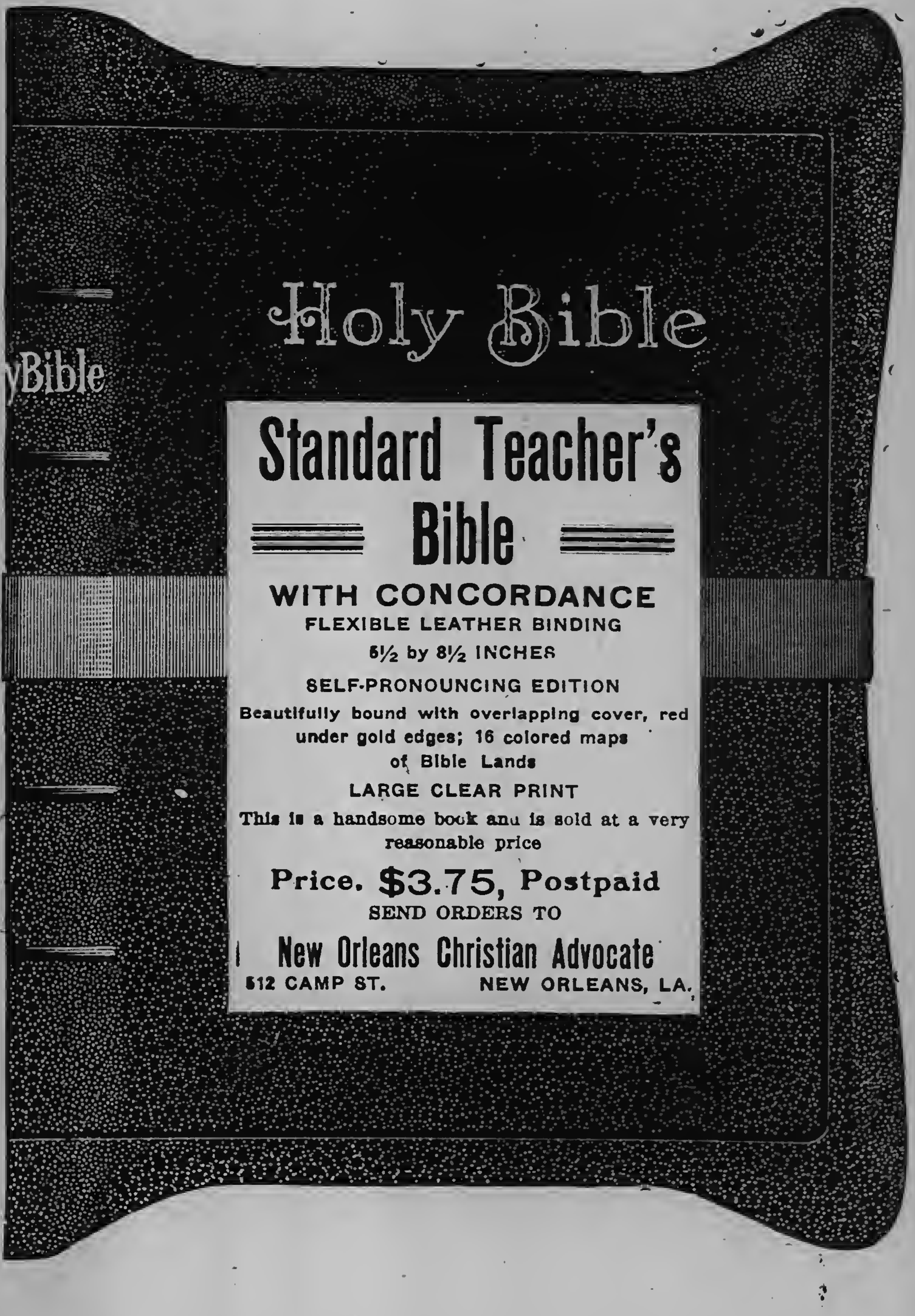

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JOHN ROBERTSON PEPPER

By Rev. Theodore Copeland, D.D.

When the hand of Divine Providence wrote finis to the earthly career of John Robertson Pepper, and the voice of mortal death had called him from his work, it was the culmination of the life of a man who had proved that industrial enterprise and the great unfinished work of God may go hand in hand. With an accepted philosophy that the teaching of God to others was wholly incomplete without personally living the same doctrine of unselfish service, Mr. Pepper left an impress upon the life of the city, state and nation which the erosion of time will not efface.

Beginning early in life to erect the structure of business success, he began earlier the task of making himself a fit servant of God. His business ambition made him president of a great grocery concern, the head of a manufacturing enterprise, president of an insurance company, a director in an important banking institution. But when his name is forgotten in the sweep of business progress, his loyal service to his church and to his God will hold an abiding place for him in the hearts of those who knew and loved him.

John Robertson Pepper recognized early in his work at the First Methodist Church of Memphis the fact the Sunday school must be conducted in the same well organized manner as that in which a man conducts his business; that the training of young people to a knowledge of God and a clean, strong philosophy of Christian life must be a work to which he might well dedicate his own life and intellect. For the furtherance of his work, he became superintendent of the First Church Sunday school. And as a member of the international Committee helped make possible the standardization of religious education througout the Methodist Church. His influence was felt not in America alone, but abroad as well.

Probably no one ever undertook with a more heartfelt and Christian interest any nobler enterprise than Mr. Pepper did in seeking the establishment of the Southern Methodist Assembly. To this assembly of the brilliant leaders of Southern Methodism, over whom he presided, he forcibly brought the realization that the work of God must include not only the training of the mind for Christ but the body as well. And with this end in view he urged the development of Lake Junaluska, that young people and old might more fully appreciate the beauty of the world of nature which God had given them. He saw that by its beautiful shores youth might be inspired to serve with a greater fullness of knowledge and love. He visioned that by its peaceful waters the stern reality of the city, the grind of daily business and everday cares, might be laid aside and young and old might rejuvenate in themselves the militant spirit of Christianity, and awaken in their souls a new consecration to His work, a new consecration to His service. So the work was begun and to him with several other leaders of the church, was assigned the tremendous task of the financial support necessary. A short time afterward he completed the task and the camp was permanently established. Thereafter every summer he and his family spent part of their time at the Lake. To Mr. Pepper was given the title of Bishop of Jualuska by the visitors there who learned, as all who knew him did, to love and revere him. He made it as much his business in life to give of himself, of his love and his splendid intellect to the service of young people and the settling of their problems, as he did to make his own economic enterprises a financial success.

Physically handsome, and intellectually brilliant, he used his magnetic personality to draw to the Church those whom he met. It may well be said of Mr. Pepper that no preacher could preach so convincing a sermon to the skeptic as he did by the simplicity and wholesomeness of his devotion to the Cause. For after all a man may write great lessons for others to learn in Sunday school and may speak verily "with the tongues of angels," but if his daily associates find in him no richer glow of the practical application of those lessons to his own life, they become as "sounding brass and tinkling cymbals." And that in the final analysis is the greater tribute which we who knew and loved him may pay. Dauntless courage of convictions is the trait of many; unwavering faith, of others; intellectual diligence, of as many; and steadfastness of character, the attribute of others. But the long and difficult test of eighty years of nobility in life itself proved to the most doubting skeptic that in Mr. Pepper these qualities were combined.

Biographies from the pens of masters, after time has dulled the remembrances of those who are left behind, may add to the glow of earthly fame of small men. Painted glory may become attached through legend to the lives of those who were not, in life, truly great. We who stand near may fail to see the underlying motives which made men aspire to service or to glory. It may require the softly cloaking hand of time to dull their failures and faultings, or the relentless carving of its erosion to lay bare the littleness which marked small men who were successful in the conquest of mortal fame. Not so with John Robertson Pepper. He who would praise him need only tell the simple story of his life, filled with devotion, with consecration which he inspired in others, touched with the high mark of the true Christian spirit. He was the man in whom all may equally recognize the goodness, the nobility, and generosity, that man is capable of.

To repeat here a mechanical biography of his life is not necessary, nor is it needful to list here the publications of his works, all in the interest of Christian education through the Sunday schools of Southern Methodism. Most of these are already well known. His fifty years as superintendent of the Sunday school of First Church in Memphis, and his forty years of splendid service on the General Sunday School Board were marked by an international recognition of his efficiency in direction and organization of the work. From all over the nation came representatives of many churches, many denominations, to study his methods. Each of these carried back to his respective constituents not only a beneficial report of how to reorganize and re-establish successful Sunday school work, but likewise a new inspiration in their work, which they received from personal contact with the great teacher and leader himself. For Mr. Pepper never lost an opportunity to impress upon those actively engaged in Sunday school leadership and teaching the utter necessities of meeting the requirements of the Christian life. And no one was more capable of making such an impression, of preaching so true a sermon—by living it—of how Christ might live with the individual. And to him the tribute is just and deserved of calling him the greatest Sunday school superintendent which America has produced.

To Mr. Pepper there existed no such thing as personal partiality. His open hand of friendship and help was extended to all. In his own home, occupying the position of father and husband, he made to live the very principles which he sought to teach others. A magnanimity of personal love and fellowship has carved for him a niche of immortality in the hearts of those who came to meet him.

There is little way, and too few words, to describe how his church, his city and this nation will miss him. The Methodist Church can hope to replace his service only by the hand of God. The Memphis Conference will mourn a long time the absence of his benign leadership and council in the hours of need. Perhaps no one, unless it be his own family, will feel so strongly the vacancy which his deah has left, as will his own church, First Church of Memphis. The desk at which he sat and guided the destinies of the Sunday school for fifty years, presents cause for mixed feelings to those who pass it by, at first the sorrow for his going, the feeling that his place can never be so fully filled as he himself filled it, but above all it must remain to the First Church and to Southern Methodism a living challenge to "Sail on." Of him they all might say, he strove to seek, to find, to serve, to love, but not to yield.

The journey is completed to that city whose builder and Maker is God. The sound of sorrow is gone out unto all the people, but the record left shall stand for us a symbol of greatness in simplicity, loyalty in living, and consecration in service.

RESOLUTIONS PASSED BY GREENWOOD DISTRICT CONFERENCE

Whereas, this is the fourth and last Greenwood district conference over which our much beloved and efficient presiding elder, Brother L. P. Wasson, will preside for awhile at least;

Whereas, his service as our leader has been outstanding, and his labors have made this one of if not the outstanding district of the entire Conference; and

Whereas, by his brotherly spirit he has won his way into our hearts; therefore be it resolved,

First, that we express to him our love, confidence and thanks for his labors amoung us;

Second. That we pray God's richest blessings upon him, his family as they go to some other fields of labor and wish for him continual success in the Master's service. Be it further resolved,

That we express to him our sincere thanks for the excellent program we have enjoyed these two days of the District Conference.

Signed: A. T. McILWAIN, R. G. MOORE, A. T. CLANTON, W. M. CAMPBELL.

TO OUR ADVOCATE

I cannot believe it to be true that
Thou art dying, dear old friend: thy loved voice
Seems so strangely sweet in thy death struggle
And so vitally alive; Must thou see
Physical death, who wert once so glowing?
Once the breath of courage breathed swift
through thee;
The blood of martyrs flowed in thy blood stream;
Thou wert the insiration of pulpit
And pew alike! News of our church was live
News in that day; thy page a stay and guide
To all who read; a page close to our hearts,
For 'twas scanned by our fathers and mothers
And helped their footsteps in the way of ways.
How they stood by thee, thou tangible friend,
Instiller of spiritual wisdom!
Thou wert then a loved week-end visitor,
Telling of the living heroes of faith;
Making spiritual things seem closer
By imparting better understanding;
Standing up for the right against the world;
Telling of local church happenings, news
Of our sister churches, records of faith!
In that day, children read thee with profit:
They were not given choice between harmful
And wholesome reading, for our mothers were
Not so careless with poison, and nothing
Noxious was given entrance to our homes!
Those were blessed days, dear friend, were they
not?
In the light of them it comes to me, that
Thou mayst be tired out by indifference
And neglect. Surely there are those who will
Re-consecrate themselves to thy service!
Without thee, dear mouthpiece, what a silence
Would set up in our church life! Impotent
Hands, too late, would be raised in thy stilled
cause.
If we do not awake and see thy need
We are the dead! The world our sepulchre!
Let us run to the aid of the one who
Is staying by thee, giving of his blood
To hold thy ebbing strength lest all be lost.
Dear friend, live on a little while longer
Until we can bring help in the form of
Subscriptions, to feed thy weakening frame!
We will work hard to save thee for our church.

MARY O. ELLIOTT.

Christian Advocate
NEW ORLEANS

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J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, MAY 14, 1931. C. MILTON CHALMERS, Manager

"Christianity on the Defensive"

By BISHOP W. A. CANDLER

General Pershing has written most interesting chapters concerning his large part in the World War and the whole history of that tragic chapter in the annals of mankind.

But more recently he has published an article that, if possible, is more important than his letters. He believes that Christianity is on the defensive, and he calls upon his fellow churchmen to join him in withstanding the prevalent attacks upon the religion of Jesus Christ. Part of what he says is as follows:

> "The strength of the obligation of citizenship is dependent upon the teaching of Christianity. That is the bulwark of our whole governmental structure."
>
> Drawing upon his World War experience, the general told of seeing upon the walls of the Verdun citadel Petain's famous phrase: "They shall not pass."
>
> "Christianity is on the defensive. I fear that we are unprepared at present to withstand the onslaughts that are being made against us. We must unite in our efforts to strengthen our lines without delay. The attacks are increasingly dangerous and we must unite our efforts and we must polish up our armor and defend ourselves with all our might. . . . . If we stand firm, it is certain that 'they shall not pass.'
>
> "When their attacks are repulsed, it will be our turn to assume the offensive and carry the teachings of Christianity into the enemy's territory."

There is justification for what General Pershing says. It has been the vogue for a good many years now in the many professing Christians, including not a few preachers, to submit tamely to assaults upon our holy religion in the name of tolerance. By tolerance they mean accepting any belief, or no belief, as put forward by some prominent man, especially by some conspicuous scientist. Thus, they have created an atmosphere of indifference and insincerity. Many of them go so far as to say it makes no difference what you believe, as if there was nothing certain and definite in Christianity but the tone of the New Testament is quite different.

A striking fact throughout the New Testament is the frequency with which the word "know" is used in such a manner as to exclude all uncertainty.

The apostles made no concession to the wordly spirit of the men of their age. They demanded absolute submission to Christ and his teachings, holding the Saviour's words to be matters of certainty.

St. Paul said near the close of his life, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."

All the great preachers who have mightily influenced the history of mankind have been men who asserted that they knew that Christianity was true. There was in none of them any weak and vacillating talk.

Others beside these mighty preachers spoke after the same manner. The great Michael Faraday, when on his death bed, was visited by some friends who came to ask him about his theories or speculations. To them he answered, "I have no speculations. I am resting on certainties."

We must come back to this note of certainty in both the pulpit and the pew, or we must submit to triumphant attacks upon our holy religion. Men will not hear or heed preachers who have no certain knowledge of truth, and they are right. No teacher would be accepted in the secular realm who was uncertain about what he taught.

When speaking of the certainties of the divine revelation, some men are fond of boasting that they are "open-minded" and "broad-minded." These terms sound well, but really they are charged with doubt of the divine word.

There are some things about which a man cannot afford to be open-minded. If he is open-minded about the chastity of his mother or the honor of his father, he is disgraced by the fact. In like manner when one declares he is open-minded about the revealed Word of God, his faith is a matter of question.

Occasionally we see articles discussing "The Morality of Tomorrow," as if even morals were not settled by the Scriptures. There will be no morality of tomorrow that is not essentially the morality of today. The Ten Commandments and the Sermon on the Mount are final concerning Christian morals. By them men will be judged in the last day as well as their present lives will be determined.

The gospel is often neglected and practically ignored by preachers who discuss side issues all the time.

There was an old maid who was ambitious to marry a handsome preacher who was a widower possesed of considerable wealth. In order to compliment him, she said to him after one of his sermons, "Doctor, I love to hear you preach, because you preach so much else than the gospel." Some preachers compliment themselves on the same ground.

A distinguished Presbyterian preacher said recently that the ministry must abandon the discussion of side issues and concentrate on preaching the gospel. In this view he is entirely right.

There are many important subjects that have no place in the pulpit. Tariff reform, for example, might be discussed in the pulpit, and as a matter of fact is discussed in many of the pulpits of America. But the discussion of it in the pulpit is utterly out of place. Moreover, most preachers know little or nothing about that subject.

There are other political questions that are of importance, but they are not to displace the gospel in the pulpit. The curing of people is an important matter; but if a preacher abandons his pulpit and goes around giving medicine to the sick of the community, he renounces the gospel and becomes a sort of quack.

There are matters of literature that are extremely interesting, but they are not to be brought into the pulpit as substitutes for the Word of God. The writings of Shakespeare and Tennyson and Browning and others are most interesting, and, in proper places and on appropriate occasions, their discussion may be very valuable, but they do not furnish material for the pulpit except perhaps in brief and apt quotations here and there in sermons.

These things to which reference has been made have resulted in putting Christianity on the "defensive," as General Pershing has truly said; but the gospel of Christ is not a thing for mere defensiveness. It is revealed truth, and it is to be proclaimed rather than defended. Men called to preach must proclaim it rather than ignore it or set it aside for themes of a worldly character. It is an authoritative utterance by divine inspiration, and nothing can substitute it. The gospel is the power of God unto salvation, but no other book has any such quality.

General Pershing says Christianity is on the "defensive," and evidently he used the word "defensive" as it is commonly employed in military usage. When an army is on the defensive, it is near defeat. Likewise, if we put Christianity on the defensive, it will be defeated.

Moreover, there is nothing in Christianity that needs to be put on the "defensive." It is essentially an aggressive system and for it there is no place for defensiveness.

If we read carefully the Acts of the Apostles, we find that the apostles and the primitive Church never spoke the Word of God defensively. They proclaimed it as ultimate and indisputably true, and demanded the submission of their hearers to its truth and authority.

It would be a most strange thing to find in the writings of St. Paul, St. John, or St. Peter any passages of a defensive sort. They call upon all men everywhere to repent and return to God.

There has been much talk of a general revival of religion; and surely such a revival is to be desired; but we will never have it as long as any considerable part of the ministry is speaking the Word of

(Continued on Page 5)

Lost, The Local Preacher

By REV. D. B. RAULINS, Assistant Editor

Once upon a time the writer was attending district conference. Routine was under way. Now, the names of the local preachers were being called that their characters might be passed and their licenses renewed. The business was proceding with decreasing satisfaction as the reports appeared to be of doubtful import and uncertain value. There was a scarcity of dependable information with reference to certain members of the "local ranks."

Then the name of Brother Blank was called. "Is Brother Blank present?" inquired the elder. Each one looked at each other one making a complete survey of the audience. The brother could not be located. "Is there a report from the brother?" was the next question thrown out. No report was to be found. "What has his pastor to say for the brother?" was the third attempt to make a landing. This was a bit more personal as his pastor was present. With certain apologetic "hemmings" and "hawings" the pastor succeeded in convincing the conference that his information with reference to the local preacher was somewhat less valuable than the situation demanded. "Shall we pass his character and renew his license?" Hereupon the conference went into a "huddle". "What shall we do?"

At this point the writer became sufficiently aroused to sit up and take notice. The memories of his local preacher days began to roll in upon him. He recalled that "august" ad interim committee before which he appeared with nervous misgivings. Each face passed before him. He could hear again the profound (?) questions propounded by the committee. He saw again the faces of the other two boys with whom he was being examined. He could hear the boom of the voices of those grave worthies of the itinerant ranks. He remembered how the questions propounded at times exploded in the wrong direction precipitating discussions among members of the committee thus relieving the boys of the mental strain incident to the ordeal. The big words used served admirably as a substitute for the profound thought of the examiners. He felt again the misgivings with which he waited the decision of that committee. The tempo of his heart-beat was appreciably increased. As he walked from the room to await the verdict his knees did not seem to render the support needed by the prospective preacher. At the end of the century that had passed during the short interval that marked the deliberations of the committee the boys were called back into the house. There they stood ready to be about as much surprised by an agreement for them to have license to preach as to hear a sentence to a term of hard labor on the "county farm." Then came the words that pulled a fellow together and started him toward the goal of his ambitions. "The committee has voted unanimously to grant you young brethren license to preach."

No college diplomas ever had the meaning or produced the thrill of that little parchment carrying the commission of a local preacher in the Methodist Church. Why, it had on it the signatures of the presiding elder and the secretary. That was not to be overlooked. How that boy prized that paper. With what pride, in the years that followed, did he try to make his annual report of the feeble labors he had performed in the Master's vineyard. As the license was renewed and returned each year, bearing on the reverse side the date and signatures, it acquired a larger and more sacred meaning. He had been granted another year in which to attempt further the glorious enterprise of extending the dominion of the Kingdom in the hearts and homes of his people out in the "rural district." Could he not do that work a bit better this year and plant himself a bit more deeply in the favor of God and the hearts of his fellows? It would all bring him a little closer to that desired goal of the "itinerant ranks."

So, from this reverie, he jumped to his feet. "Mr. Chairman, will you permit me to go out and look for Brother Blank? Surely he desires his license renewed." The privilege was granted while other matters of business were taken up.

After a drive of a few miles Brother Blank was found. In reply to the inquiry there appeared a lack of interest in the matter. If the conference wished to renew the license he would submit to it.

The drive back to the conference was punctuated with misgivings, interrogations and disappointment. Could a local preacher, with this attitude of indifference, maintain the sacred responsibility and the holy privilege of that licence? Could the district conference, by renewing a license under such circumstances, maintain the honor and dignity of the church, and uphold the glory of that high calling?

Recently at a district conference the names of the local preachers were being called. The name of another Brother Blank was read. There was no report from the brother, and no request for the renewal of his license. His pastor was uncertain as to whether he desired the renewal. After some discussion the conference voted to pass his character and thrust the license back into his indifferent hands.

A little book with which preachers, at least, should be more or less familiar, called "The Doctrines and Discipline of the Methodist Episcopal Church, South, 1930," has some words like this bearing upon the matter: "The law of our church requires a local preacher to report annually in writing the extent and result of his labors." (Paragraph 705). "An 'application' for a license to preach or for the renewal of a license must be made by the applicant, or by letter, or by someone he has requested to act for him." (Paragraph 744).

In a number of other places on the pages of the Discipline the local preacher appears, in all of which he is rated as of dependable value and importance. Honor and usefulness is written across it all.

What is the trouble? Is the day of the local preacher passed? The seriousness of the matter does not hinge upon the point of overlooking the disciplinary requirements in handling his case, but rather upon the condition reflected by irregularity. We do not pass lightly over matters that we regard as of serious import.

The local preacher appears to advantage not only upon the pages of the Discipline, but in Methodist history he enjoys a place peculiarly his own. Why begin so late as that? Go further back. He is of a long lineage. The New Testament carries a note on him. Was not Stephen the first "lay preacher?" The tides swept strong about him in the very dawning of the life of the Christian church. We call him the "first martyr." Should a local preacher ever forget the founder of this line of noble work? Should he not be proud of this unordained "apostolic succession?"

In 1744, John Wesley organized and held his first Conference. Listen: "Since Scripture doctrine was to be interpreted by experience, and as the work became so manifold and extended, it was necessary that the chief workers should confer together. The first Methodist Conference, destined to become the mother of many conferences in many lands, was summoned by Wesley in 1744. It was held at the Foundery, London, from Monday to Saturday, June 25-30. Ten persons were present, six being clergymen—John and Charles Wesley, John Hodges, Henry Piers, Samuel Taylor, and John Meriton. By agreement they invited to their councils four lay preachers—Thomas Maxfield, Thomas Richards, John Bennett, and John Downs." (A New History of Methodism, Vol. 1, page 307).

From this and other exposures to the clergy Thomas Maxfield seems to have contracted the preaching habit, an exceedingly dangerous thing for a layman in that day. Mr. Wesley became very much agitated over it. Complaints were made to him about Maxfield's dangerous overstepping of the bounds of the preserves of the clergy. How dare he encroach upon the sacred territory of the "cloth?" This would never do. He must be "silenced." He could not be "unfrocked" as he had no "frock." Poor Maxfield took Stephen too seriously.

Mr. Wesley hastens to London fully determined upon croping the assumed "flock" of Maxfield. Fortunately he goes by home. He rushes in to his mother saying, "Maxfield has turned preacher." He had not yet committed murder but it might be next. (Let Methodists never forget that Methodism had a "mother" as well as a "father," and that the mother was mother of the father).

Mrs. Wesley's words to her boy were about like this: "Now, Jackie, don't tear your jacket. Calm down a bit. You know my sentiments. You cannot suspect me of favoring readily anything of this kind. But take care what you do with respect to that young man, for he is as surely called of God to preach as you are. Examine what have been the fruits of his preaching." He did so, so the report goes. "His prejudice bowed before the force of truth (the glory of Wesley), and he could only say, 'It is of the Lord; let him do what seemeth him good.'"

Those early local preachers caused the clergy of the Church of England great grief. In their mind a man who could get religion under the preaching of one of them was hardly worth saving. This unpardonable and treasonable "irregularity" was destined to disrupt the Kingdom and the Romans would come in and sack the nation. But the local preacher was God's rebuke to this calloused clerical indifference to the souls of men, his way of making the wrath of even preachers to praise him, and his method of making things work together for good to those who loved him.

Furthermore, by way of emphasis, let us not forget that Methodism in America was established and given its original momentum by two local preachers. Hear this word from Dr. Garber in his recent volume, "The Romance of American Methodism:" "American Methodist ministers are now numbered by the thousands, yet at one time a single Methodist lay preacher constituted the active ministerial roll. That lone lay preacher was Robert Strawbridge. It was he who began the romance of American Methodism. To him belongs the honor of priority for it was Strawbridge who preached the first Methodist sermon, formed the first Methodism society, and built the first Methodist church in the New World. Without ecclesiastical appointment and without salary, he became the pioneer Methodist minister in the American wilderness."

Then, if there be those who may insist that Methodist history took its rise farther "north" let Dr. Garber give this word: "It was Philip Embury who became the second American Methodist pioneer, and the only possible rival with Strawbridge for the honor of priority in American Methodism." "In both places the work had been accomplished by 'irregulars' (local preachers without any official orders from Mr. Wesley)." "It is often forgotten that the local preachers were the vanguard of American Methodism and that they preceded the circuit riders in the frontier sections," says Dr. Garber in another place.

When the work of the local preacher is torn from the pages of Methodism's glorious history, "Ichabod" may not be written over its door, but most assuredly much of its glory will have departed. Ask the members of the Conferences how many began as local preachers. Hands will go up all over the house. One of the most dramatic moments in the 1930 session of the Louisiana Conference came when a frost crowned local preacher, who had served for many years as a supply, announced that he had reached the time in his life that demanded that he retire. How the preachers regretted that he could not become a member of that glorious group whom we call our superannuates. But it could not be done. He was a local preacher, a lay preacher. But they were not to be outdone. They gathered around him, grasping his hand, and leaving on the table a very substantial love-offering as a token of their love and esteem.

Is God through with the local preacher in Methodism? If so let him be bowed from the stage in a manner befitting the service rendered by those of his rank. If he is not through with him, let the elders, preachers and local preachers pull themselves up sharply before the task still to be done. Let elders and pastors sound the trumpet and call them again to the colors. The Kingdom is not here yet. Swing those local ranks into line, turn their faces to the foe, and tell them the word is "Forward!"

The first man who ever struck the meaning of religion into this writer's soul was a local preacher. His name was Milton Ferrell. He is not sure that this is the correct way to spell his name. It has not so much as occurred to him that Brother Ferrell's name needed to be spelled. Certainly it was long before he had learned much about spelling when he met him. Brother Ferrell did not have a Ph. D. His was the plain R. F. D., but he had received it **summa cum laude**. He was no painter's model for personal appearance and bearing, but he wore the smile of God. His clothes smelled of the fields and the woods, the saddle and the dusty road; but he walked with God. He was no musician, but he went up and down the country singing, "Is not this the Land of Beulah; blessed, blessed land of light, where the flowers bloom forever and the sun is always bright?" just about as Gabriel would have it sung. For in that song he was celebrating his own release from sin, his enfranchisement in grace, in such a way as to make other people desire the experience.

One day some young fellows whose sinful lives had been disturbed by the preaching of Brother Ferrell circulated a damaging report on the man of God. When it reached his ears he quietly went to his presiding elder and turned in his precious credentials, saying that he would not need them until his name was cleared. Some of his neighbors "got word of it." They threw down their work and set out to find the men who set the report going. When the scandal-mongers were located they were advised that life was too short and Brother Ferrell's character too precious for them to waste time in correcting the rumor. In the presence of the burning life of the preacher, and the fervent loyalty of his neighbors, the culprits found it more pleasant to restore the glory of that name than to do anything else, and discovered that the task was the most honorable thing they had ever done. The credentials were returned. He saddled his pony, threw his saddlebags across his neck, and set out once more up the road to open the doors of more hearts and more homes to the Gospel light.

Years later, when Brother Ferrell, worn out by the work of his life and ill-health, one day word came that he had laid aside his body and had crossed over into "the Land of Beulah." Neighbors and loving friends prepared the body for burial, brought it over to old Adams Camp Ground, and placed it before the altar of the "tabernacle" where he had led souls through to the light that burned in his own heart. As the funeral, as simple and sincere as the saint it sought to honor, proceded a shout was heard. No one seemed to think it out of order. That was the way they did when he preached. Now they had joined the angels in heaven as a reception committee to welcome home the servant of God.

The school boy followed the body to the grave whispering to God, "Let at least the corner of his mantle smite on me."

LITTLE TIN GODS

By Rev. Joseph A. Smith, M.A.

Text: Exodus 20:3—"Thou shalt have no other gods before me."

We have all seen the ugly little idols exhibited by missionaries on furlough from their fields in India, China, or Africa. Seated in our comfortable and orthodox pews, we view these grotesque images of metal and stone and wood, superciliously, and pity the poor benighted people who worship such impotent deities.

But what if we should put our idols on exhibition? Such a frank disclosure would probably reveal an array of little tin gods. Whatever a person loves and trusts supremely, that is his god; the thing that comes between him and the worship of the highest, the thing he gives his best to, that is his deity.

Ancient Athens was the incarnation of pagan idolatry. Many fanciful deities were worshiped. Magnificent temples and beautiful shrines invited the devotions of the populace. Mariners prayed to Neptune; farmers made offerings to Ceres; warriors sought counsel of Mars; the witty looked for inspiration from Comus; the covetous worshiped Plutus; pleasure seekers trusted in Bacchus; the licentious bowed down to Venus; and lovers of power did obeisance to Jupiter.

In spite of all our boasted scientific progress and modern knowledge the world has not escaped the delusions and degrading effects of idolatry. Countless multitudes still worship at pagan temples and shrines, and under the spell of credulity and selfish desires, sacrifice their most precious gift to little tin gods.

Millions in our modern world worship Plutus, or Mammon, the god of gold and greed. His temples are stately banking houses, cathedrals of commerce. His revered high priests are money magnates whose magic incantations manipulate economic markets. His creed is "business is business!" And his sacraments are business contracts, enforceable by law. Men and women, impelled by avaricious ardor, fall at his marble shrines and worship at his gilted feet.

What are you sacrificing to the glittering god, Plutus? In lust for gain, are you offering your health, the happiness of your family, your personal honor, or loyalty to Christ on his golden altars?

Men continue to worship Comus, the pagan god of pleasure. He is a gay and tinseled deity, with cap and bells. The temples of this idol are theaters, stadiums, dance halls, casinos, saloons and countless palaces of vice which pander to the inordinate gratification of the senses. His creed is the twentieth century version of the ancient Epicurean conceit, "Eat, drink and be merry, for tomorrow we die." The slavish devotees of this god of pleasure are legion. They sacrifice life's eternal values on the altar of momentary sensation.

Another pagan deity, worshipped under modern guise, is Mars, the god of war. His shrines consist of military barracks, battleships, arsenals, and laboratories for the creation of poison gases and deadly germs. His priestly hierarchy includes hundreds of officers from generals to recruiting sergeants. The creed of this war-cult is the Junker philosophy that "Might is Right;" and its ritual is elaborate and exacting military etiquette. The evangelists of this religion include powder manufacturers, steel magnates and sensational newspapers. Their evangel is the pugnacious advocacy of nationalism, increased armament and compulsory military training. They bow down in fear and the most pathetic credulity before their little tin soldier god and pray him to protect them from all evil.

A divinity at whose clay feet many pay idolatrous homage is Jupiter Olympus, the god of power. The altars of this deity are political offices. His creed is "Rule or ruin." His high-priests are demagogues who gain office by pandering to the prejudices and reasonless passions of the people. Such priests burn incense of self-praise until they come to think they are demigods. Those who are deceived by the honeyed words of these sons of Belial who make vast promises they cannot keep, pay the price of human rights and jeopardize the life of free government.

Yet another god popular with modern idolaters is Bacchus, god of intemperance. His shrines are speakeasies, drinking clubs, roadhouses and wine cellars of the rich who flout the law. His hymns are foul drinking songs and ribald laughter. Thousands of reckless revelers and reeling bacchanalians crowd his altars and pour out oblations of alcoholic beverages. They laugh and sing and curse and scream and brawl in drunken frenzy as the blue flame of unbridled lust destroys beauty, health, chastity and hope.

The only solution of idolatry is to find a God sufficient for all our needs and who can compel our full devotion. Idolatry divides. It presupposes a different deity for every fundamental need, and implies divided allegiance and affection. But we cannot become complete selves, whole men and women, and know the peace and joy and power of abundant life and character unless we love one God with all our soul, all our mind, and all our strength. Our personality must not be divided and swayed by alien ideals and conflicting loyalties.

God in Christ, the God of love manifested to us and shared with us in Jesus Christ, alone has the ability to claim and satisfy our all. He is adequate for all human needs. He draws us to trust Him altogether. He engrosses all the capacity for the Divine within us; and wins the whole of our adoration, our confidence, our loyalty and our affectionate devotion.

SAFETY SIGNALS

By Rev. S. J. Davies

Dr. S. A. Steel, sage of the Pelican Pines, gives to the world at large some sound and healthy counsel. Among other things he advises, "plant a garden." The first thing God did after creation of things and men was to plant a garden "eastward in Eden." Here is the earliest horticulture on record. Lots of trouble would be avoided and lots of vain talk about depression and the current evils of the day relegated to oblivion, if men lived closer to the soil. For, from the fruitful, fertile breast of mother earth come not only the reward and harvest of healthful toil, but a large measure of joy, peace and contentment. Partnership with nature, nature as seen in growing, springing life from soil prepared and enriched by wise culture, I hold, is man's true estate. I never knew a real gardener but that he was somewhat of a philosopher, with that sane and solid wisdom that comes from communion with nature, and the divine laws of life and growth given to man from God. The lore of the ages is not all written in books. In fact it was in the mind and heart of man before it was expressed in writ of any kind. One bed of garden peas may teach us lessons of wonderful meaning and worth if we will but look, listen and learn, as they lift their tiny leaflets upward, then grow, bloom and fruit. For therein is more of life's meaning and mys-

...very than Plato or Newton could teach. Again, in working a garden all the muscles of the body are brought into play. Hands, arms, legs, muscles abdominal and spinal, lateral or pedal are used in honest work with hoe, spade and rake. No use, then, for those [illegible] with which men take parlor exercise, or of other vain and [illegible] things we summon to call games and sports. Most men are by birth and training static by nature; only so, if I am to exercise, let it be of a fruitful kind. Give me some substantial reward that it may sweeten labor. Moreover, stirring the soil stirs the mind. Some of the best preaching I ever did was from thoughts born and wrought out while engaged in physical toil. Plant a garden, beloved. Then go into the pulpit on Sunday morning, after a Saturday of some hour's exercise amid the beds and rows replete with growing, blooming life; go with a message fresh from God and the breath of the garden, with red blood flowing through heart and brain, and every fiber glowing with the joy of holy ministry for Him who first planted a garden. We have not inaptly called paradise a type of heaven.

* * *

Yes, Spring is here again. Gentle Spring, gentle reader. The laughing, growing, storming, sunny season. Spring with its frosts and flowers, its days as variable as the flecking cloud shadows chasing one another over velvet swards. Wind and rain, then anon sunshine the weather man's problem, the days of preparation and promise to the farmer, the poet's dream, and the fresh awakening of all life in bird, bush, and all the animal kingdom. New garments for all things green and vital, lambs in the fold, calves in the herd, even new spring hats and dresses, and if (you) one does not feel new and vigorous, with a new lease on life, it is because he does not catch a vision of the resplendent beauty about him. The renewal and awakening of all nature should be a promise and a prophecy of a larger life, an eternal Spring, whose flowers are amaranthine and its glories supernal. All the winter long we held fast to the faith of a coming spring! We were glad for the frosts and rains, the ice and snows, for they were tokens of a fruitful spring, harbingers of balmy days, when the genial sun would be re-enthroned and reign as queen of men and things. For God's blessing to earth's children, are best known and seen by comparison, not unlike all else. Nature can teach us of God's creative power and his providence, but the deeper lesson of his fatherhood and loving care can only be known by faith in the living Christ. After all, he is the master teacher, for he touches the inner springs of life and gives lasting lessons of spirit and of truth.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE ASSEMBLY, WHITWORTH COLLEGE, BROOKHAVEN, MISS., JUNE 8-12, 1931.

PROGRAM

First Day, Monday, June 8

9 a. m. to 6 p. m.—Registration for rooms and classes.

6:30 p. m.—Supper.

7:30 p. m.—Song service—Get together meeting.

10 p. m.—Taps.

10 to 10:30 p. m.—Prayer groups.

10:30 p. m.—Lights out (every one to their room).

Second Day, Tuesday, June 9

6 a. m.—Rising bell.

6:30 a. m.—Morning watch.

7 a. m.—Breakfast.

8:30 to 9:15 a. m.—Bible and missions.

One Class, "Life of Paul," Textbook, the Bible; teacher, Dr. J. A. Smith. One Class, "Life of Christ," (Mark and Luke), teacher, Rev. W. H. Lewis. One Class, "Devotional Studies in the Psalms," teacher, Rev. J. B. Cain. One Class in "Missions," Textbook, "Trailing the Conquistadores," by Inman; teacher, Rev. M. M. Black. One Class in "Missions," Textbook, "Youth and the New America," by [illegible]; teacher, Rev. P. W. Carver. One Class, "World Peace," Textbook, "The Way Toward Peace," by [illegible]; teacher, Rev. H. G. Hawkins. One Class, "Race Relations," Textbook, "Teachings of Jesus on Human Relations," by Hayland; teacher, Rev. J. L. Carter.

9:20 to 9:45 a. m.—Group meetings.

9:45 to 10:30 a. m.—"Life Problem Courses."

Two Classes, "What It Means To Be a Christian," by Irwin, teachers, Rev. W. J. Dawson and Rev. J. P. Campbell. Two Classes, "Life Problems," Textbook, "Jesus and the Problems of Life," by Weston, teachers, Rev. B. M. Hunt and Rev. J. M. Lewis. Two Classes, "Standards of Conduct," teacher using textbook "Problems of Conduct," by Drake; teachers, Dr. C. W. Crisler and Rev. O. S. Lewis.

10:30 to 10:45 a. m.—Recess and Recreation, directed by Mr. A. L. Gilmore.

10:50 to 11:45 a. m.—Business session, Mr. S. T. Lewis, Conference president, presiding.

11:45 a. m. to 12:30 p. m.—"Methods."

"The Organization of the Young People's Division," to be taught by Dr. Walter Towner of Nashville. Worship—"Youth and Worship," by Gates, Miss Doris Alford. Missionary Methods—Rev. V. G. Clifford. Recreation—Textbook, "Youth and Recreation," by Powel, Mr. A. L. Gilmore. Social Service—Teacher, Miss Chesley Hagan. Dramatics—Teacher, Miss Katimae Campbell.

12:30 to 1 p. m.—Dinner.

1:30 to 4 p. m.—Quiet (for study).

4 to 5 p. m.—Recreation, Mr. A. L. Gilmore, leader.

Evening

6 p. m.—Supper.

6:30 p. m.—Vespers.

7:30 p. m.—Song Service, leader, Mr. A. L. Gilmore.

8 p. m.—Address by Dr. U. S. Pitts, Birmingham.

10 p. m.—Taps.

10 to 10:30 p. m.—Prayer Groups.

10:30 p. m.—Lights out (everyone to their rooms).

Third Day, Wednesday, June 10

Program for the entire day same as Tuesday.

Fourth Day, Thursday, June 11

Program for the entire day same as Tuesday.

Fifth Day, Friday, June 12

Program for the entire day same as Tuesday, except Evening Hour. The certificates will be awarded and a Consecration Service will be held. Conducted by the Assembly Dean.

NEW ORLEANS CHURCH EXTENSION SOCIETY

On the night of April 20 there came into definite being an organization that was the result of the dreams and plans of Dr. W. L. Doss, Jr., the presiding elder of the New Orleans district. This organization is called the New Orleans Church Extension Society of the Methodist Episcopal Church, South. At an earlier date during the month of February there had been a set-up meeting for this organization at the Y. W. C. A. building with Bishop H. M. Dobbs present. At this meeting the plans and aspirations for the organization were outlined by Bro. Doss and more than fifty ministers and laymen signified their willingness to become members of the society.

The meeting at St. Marks on April 20 crystalized all that had gone before by the adoption of a constitution and by-laws for the society. The purpose of the society as expressed in the constitution is "to secure locations for the erection of churches and parsonages for the M. E. Church, South, in the city of New Orleans and its suburbs; and to aid in the erection of church buildings and parsonages in said territory." The primary object of the society was defined as being the opening up of new territory, but that the society would also assist existing organizations where possible and necessary. Membership in the society is of three classes: Annual membership with fees at $1 per year; contributing membership with fees at from $5 to $25 per year, and sustaining membership with fees at $25 and above.

The actual functioning of the society is delegated to a board of managers composed of the presiding elder, the pastors of all the churches in the constituent territory and two lay members from each church. On the night of May 7 this board of managers met in Epworth Church for the purpose of effecting a permanent organization. At this meeting the following corps of officers was elected: president, C. O. Chalmers; vice-president, H. P. Wall; secretary, E. H. Prescott; treasurer, W. W. Carre.

The most important single item of business of this last meeting was the approving of a plot of ground for the erection of a church for the Chalmette mission work and the laying of plans to make the purchase in the near future.

This organization promises to be one of the outstanding achievements of a most efficient and sagacious presiding elder, and should mean much indeed in the future of Methodism in this great city of New Orleans.

REV. J. T. HARRIS, Reporter.

THE CORINTH DISTRICT CONFERENCE

The 41st session of the Corinth district conference met at Booneville, Miss., May 4-5. One hundred thirty official members were in attendance besides a large number of visitors. Business was dispatched rapidly and orderly yet without undue haste.

Among the visiting brethren of note who addressed the conference were Dr. J. R. Countiss, of Grenada, Miss.; Dr. D. M. Key, Jackson, Miss.; Dr. J. G. Snellings, New Orleans, La.; Rev. A. Y. Brown, Shannon, Miss.; Rev. E. G. Mohler, Grenada, Miss.; Rev. M. P. Woods, Nashville, Tenn., and Rev. T. W. Lewis, Jackson, Tenn.

The conference enjoyed a rare treat in having as its guest Rev. T. W. Lewis, a former presiding elder of the Corinth district, who is now pastor of First Church in Jackson, Tenn. Bro. Lewis delivered some plain gospel sermons, worthy of any bishop's hearing, filled with power and helpful inspiration, both to the pastors and the laity.

Bro. James Dewey Wallace was licensed to preach. Rev. T. F. Sartin, supply pastor at Burnsville, was recommended for admission on trial into the traveling connection.

The work as a whole reported by the pastors were very satisfactory, especially so considering the many adverse conditions with which we are having to contend at present.

The conference reported a total of 105 new subscriptions to the New Orleans Christian Advocate raised since the campaign was launched for 100 subscriptions from each district in the three annual conferences.

After some discussion of the work of the Advocate and opinions expressed as to what was desired of the Advocate as a publication, the following resolution was submitted by Rev. J. H. Holder of New Albany and adopted by the Conference:

Resolved, that it is the sense of the Corinth district conference that the New Orleans Christian Advocate be made first and primarily a news organ. That it keep before the Church the institutions of our conferences and the causes of the Church and the work being done in local territory.

Our conference host, Rev. J. V. Bennett, was on the job when it came to looking after the needs and comforts of all visitors. The conference was royally entertained by the people of Booneville. They have a beautiful modern church building. The ladies provided for the midday meals in the basement of the church building. So the conference lost very little time between adjurnment and the time of reassembling. Dr. Decell, you should have been present in that basement. Food was on display and arranged for each person to serve himself just how and how much he pleased, exactly like any first class large cafeteria, except that no cash register or cashier was there to dampen the high spirits of the occasion. After the conference was served, there still seemed to have been enough left for the whole editorial staff of the Advocate and all its 105 new subscribers in the Corinth district had they been present.

Bro. Felts, our presiding elder, has won the hearts of the people of Corinth district. Through his untiring efforts and efficiency as a leader, he has succeeded in getting the Corinth district into quite a different rating. As one prominent layman expressed it on the floor of the conference, "The tail has changed ends." So highly is Bro. Felts esteemed and so greatly are his services desired, that the conference unanimously passed a resolution asking for his return the fourth year as our presiding elder.

W. R. CROUCH, Secretary.

ATLANTA HOST TO HOSPITAL LEADERS

Two meetings of far reaching importance to the hospital program of the Methodist Episcopal Church, South, were held in the city of Atlanta, Georgia, April 22-23. The sessions of the General Hospital Board occupied the morning and the afternoon of Wednesday, April 22, and the sessions of the Hospital Association began on Wednesday evening, April 22 and concluded with a banquet on Thursday evening, April 23.

General Hospital Board Meeting

The attendance upon the annual meeting of the General Hospital Board was good, with only two absences from the clerical members and three absences from the lay membership. Dr. S. H. C. Burgin, vice president of the Board, presided over the sessions, in the absence of Bishop Warren A. Candler, who has been for nearly ten years the honored president of the Board. Messages of regret and assurances of early recovery were conveyed from Bishop Candler to the Board.

The annual report of Dr. G. C. Jarrell, General Secretary, called attention to important changes in the law of the Church with respect to its hospital program, among which may be mentioned the following: Golden Cross funds shall be sent from the local church direct to the Annual Conference treasurer, who shall remit same monthly to the treasurer of the General Hospital Board, the treasurer of the General Board being directed to forward such funds promptly to the hospitals for which they were raised.

The report of Dr. Jarrell contained an interesting survey of the hospital work of the Church for 1930, with particular emphasis upon the new fifty bed hospital recently opened at Elkin, North Carolina, the property of the Western North Carolina Conference, and also upon the new Mary A. Ott Memorial Building being completed in connection with the Good Samaritan Hospital at Lexington, Kentucky. The latter building has been made possible through a gift of $100,000.00 made by Mrs. Mary A. Ott just prior to her death last year, and also a generous gift of $200,000.00 made by her son, Mr. H. L. Ott, who is a member of the General Hospital Board.

The report of the General Seretary reviewed the events leading up to the recent transfer to the General Hospital Board of the property in Savannah, Georgia, now known as the Warren A. Candler hospital. This property occupies an entire block in the very heart of the city of Savannah, facing on Forsyth Park, and is estimated to be worth from $350,000.00 to $400,000.00. The General Board is considering the erection of a new buliding which will serve as a medical center for the city and also provide additional hospital beds for the institution.

Methodist Hospital Association

At the sixth annual meeting of the Hospital Association Bishop W. N. Ainsworth delivered an eloquent address upon the theme "The Spiritual Objectives of a Christian Hospital," and Dr. C. W. Webdell gave a vivid account of his experience as Chaplain in Barnes Hospital, St. Louis. He reported fifty-six conversions in the hospital last year, one of these converts being an old man seventy-three years of age.

Papers on hospital problems and managements were read by Dr. H. Hedden, of the Memphis Methodist Hospital and by Dr. R. H. Oppenheimer, Superintendent of the Wesley Memorial Hospital in Atlanta. Dr. Newton H. Davis, Corresponding Secretary of the Board of Hospitals, Homes and Deaconess Work, of the M. E. Church, delivered a stirring address upon the theme "Fifty Years of Hospital Progress in the Methodist Episcopal Church," in which he reviewed the history of the development of the seventy-seven hospitals of his branch of Methodism, which are now worth in the aggregate of $60,000,000.00.

A visit was made in the late afternoon by the members of the Hospital Association to the Emory University Medical Center and the Wesley Memorial Hospital. At the benquet on Thursday evening, Dr. John W. Daniel, of Savannah, Georgia, who is a member of the medical staff of the Warren A. Candler Hospital, read a paper on "The Mutual Obligation of Hospital Doctor and Patient," and Dr. Newton H. Davis, spoke on "Methodism's Philanthropic Challenge." The report of the Committee on Findings and Resolutions contained a paragraph favoring a possible alignment under one Board control of the Hospitals, the Homes for the Aged, the Homes for Orphan Children, and allied institutions helonging to the M. E. Church, South.

Miss Lake Johnson, Superintendent of the Good Samaritan Hospital, Lexington, Kentucky, was elected President of the Association, Dr. C. W. Webdell, Chaplain of Barnes Hospital, St. Louis, was elected Vice-President and Mr. Fred T. Barnett, Associate Secretary and Treasurer of the General Hospital Board, was re-elected Secretary and Treasurer.

A fine Methodist fervor pervaded all the meetings of these hospital workers, which blended well with the careful thinking of the General Board in administrative matters.

The report of the auditing committee showed office affairs in good shape. The Board stood the shock of last year's depression and reported a net excess of assets over liabilities, in the amount of $9,174.10. The work of the office and the plans of Golden Cross promotion were cordially approved by the Board.

THE SPIRITUAL LIFE OF WHITWORTH STUDENTS

By Aun Stevens Lewis

Being denominational, Whitworth College is essentially religious, and more than that it is Christian. There are exceptionally splendid advantages here for spiritual training and growth, and each exercises a definite amount of influence.

Each student is urged to worship with her own denomination and to do definite work in the organizations of her church and Sunday school. The splendid spirit of cooperation and comradeship that exists between the churches of Brookhaven and the college makes for happy and natural spiritual development of the students. The Epworth League also plays an important part in the spiritual life of the students.

On the college campus the chapel exercises have a good deal to do with the religious growth of the student body. Four chapel assemblies are held each week at Whitworth. One is conducted by some member of the faculty. Another is under student leadership. The third is given to some pastor, and the fourth is devoted to Fine Arts programs.

Perhaps the organization that means most to the students in a spiritual way as well as in developing in them qualities of leadership is the Young Women's Christian Association. The vespers, the Sunday evening Y. M. C. A. services, and morning watch services enlist the participation of the entire student body from time to time members of the faculty. The Y. W. C. A. Cabinet acts as a guide in suggesting topics for discussion in planning special inspirational or entertaining services. The Y. Hut is kept attractive and offers a place for quiet reading or meditation any time during the day. There the Tea Room, Y. Store, and Kitchenette in the sub story of the building are open to the students during their leisure hours. The visits of the National Y Secretary and the student delegation to the Blue Ridge Conference every summer furnish particular inspiration in the work of the Y. W. C. A.

As a member of the Mississippi Methodist Student Conerence Whitworth was hostess to the third meeting of this organization recently.

The Epworth League at the church and Conference Epworth League Assembly are attended by students.

Personally each of these factors has aided me greatly in developing the spiritual side of my life. My two years on the Whitworth campus in close contact with Christian instructors have been years of finding larger fields of Christian work and deeper foundations for my own beliefs —years of steadying and developing my Christian ideals.

TO CURATORS AND OTHER OFFICERS OF THE MISSISSIPPI HISTORICAL SOCIETY

You and others interested are asked to meet at the Y. W. C. A. building of Whitworth College, at 2 p. m., June 9. One purpose of the meeting is to hear from our historians, Revs. M. L. Burton and J. B. Cain, and discuss with them plans to advance their work. Another purpose is to consider a program for the next meeting of the society at the Annual Conference.

H. G. HAWKINS, Pres.

Natchez, Miss., May 5 1931.

"CHRISTIANITY ON THE DEFENSIVE"

(Continued from Page 1)

truth with uncertainty and hesitation. The revival must come as the power of God as Pentecost came—through positive preaching and the presence of the Holy Ghost.

Parsonettes speaking with hesitation and discussing all manner of secular themes never have and never will promote the progress of the Kingdom of God. From the days of John the Baptist until this hour men have been brought to repentence and faith by the positive preaching of ministers who uttered the Word of the Lord with certitude and confidence.

The Reformation began by Martin Luther who declared the Word of God with a tone of perfect certainty; and the men who united with him in the movement were of the same mind. We cannot think of such a man as Melancthon sounding an uncertain note in his preaching. There would have been no Reformation at all if the Reformers had boasted their "open-mindedness," "broadmindedness," and liberalism.

After the same manner, John Knox did his work in Scotland—a work that abides to this day and will never perish.

Likewise, John Wesley and his co-laborers preached the Word of God without uncertainty and doubtfulness.

Similarly, Jonathan Edwards and his co-laborers, by whom "the Great Awakening" was brought to pass, preached confidently the Word of God, and they preached nothing else.

General Pershing says truly that good citizenship in our country rests on Christianity; but it will rest on a very insecure foundation if it is rested on liberalistic and secularized preaching.

LAKE CHARLES DISTRICT CONFERENCE

The Lake Charles District Conference met in the First Methodist Episcopal Church, South, Lake Charles, La., on April 29 at 10 a. m. and continued through the 30th, meeting again at 3 p. m. on the 29th and completing the work at 12 noon. The Conference was royally entertained by Dr. and Mrs. R. H. Harper, our very genial host and hostess, who were ably assisted by a very efficient committee. Our stay in Lake Charles proved to be a very great pleasure and inspiration to preachers and laymen and laywomen alike. The entertainment given in the many beautiful homes and the hospitality we enjoyed could not be surpassed.

Rev. Claude K. Smith, pastor of the Crowley church, led the conference in the opening devotional service, reading for a lesson the 6th chapter of Isaiah. Rev. Mr. Smith emphasized the necessity of a greater vision both among the ministry and the membership of our great Church in order to meet the very unusual condition with which the Church is faced today.

The executive session was called to order by Dr. J. W. Lee, our very efficient presiding elder. Rev. Claude K. Smith, of Crowley, was elected as secretary.

Every pastor of the district was present with one exception, the Rev. J. H. Hoffpauir, pastor of Acadia circuit, who was absent on account of illness.

In the reports of the pastors of the district, conditions were shown to be very good, while at the same time there was in many reports evidence of the financial depression which the country is facing generally. The most encouraging note in the reports of the pastors over the district was the many conversions and accessions to the Church. The interest and determination to go forward with the great work of the Church was very much in evidence among the ministers and the many laymen and laywomen who were in attendance. Rev. H. E. Ploet, pastor at DeRidder, preached at the 11 o'clock hour on the first day of the conference, using as a Scripture lesson Matthew 7th chapter, 24 to 29, inclusive. Bro. Ploet placed much stress upon the necessity of building under our entire activity and life a firm foundation. That foundation which we could be sure would withstand all the storms of life is Jesus Christ. At the evening hour Dr. A. M. Serex, the pastor at New Iberia, preached a very interesting and inspirational sermon. Dr. Serex proved in a most convincing manner that the Church of Jesus Christ had sponsored and actually had brought about every real blessing with which the human family is blessed today. Dr. Serex stated: "That the Church was still on two crusades, that of outlawing war, and the liquor traffic, in that both were a curse to all intelligent civilization."

Special interests of the Church were presented by Dr. J. G. Snelling, superintendent of the Memorial Mercy Home; Dr. W. W. Holmes, Conference secretary of Christian Education; Dr. L. W. Cain, presiding elder of the Baton Rouge District, representing the Hopital Board and the Golden Cross; Dr. D. B. Raulins, representing the New Orleans Christian Advocate; Dr. H. N. Brown, representing the Kingdom Extension work of the district; Dr. R. W. Vaughan, superintendent of the Louisiana Methodist Orphanage; Mrs. J. N. McDonald, district secretary of the Woman's Missionary Society.

Dr. J. A. Crawford, of Lake Charles, was elected district secretary of the Golden Cross; Mr. J. Ed. Eaves, district lay leader; Mr. J. W. Wynn, associate district lay leader; Mr. J. H. Cain, associate district lay leader.

Delegates to the Annual Conference were as follows: A. M. Mayo, J. H. Cain, J. W. Wynn, J. Ed. Eaves, Rev. R. P. Howell, Mrs. C. K. Smith, Mrs. A. C. Adams, Mrs. J. N. McDonald.

Telegrams of best wishes and an assurance of the prayers of the conference were sent to Dr. R. H. Wynn and Mr. W. L. [illegible], Sr.

The district conference accepted an invitation from Rev. J. E. [illegible], pastor of Many, to hold the 1932 session in the new church recently dedicated in the town of Many.

K. SMITH, Sec'y.

JACKSON DISTRICT CONFERENCE

By Rev. Marvin H. McCormack, Jr., Secretary

Wednesday afternoon, April 29, saw the closing of what was perhaps the greatest session of the Jackson District Conference. More people were in attendance upon the sessions than ever attended a district conference in Mississippi. It was held in that beautiful edifice erected to the glory of God by the saints of the church at Canton. Rev. Osmond F. Lewis, that ever congenial pastor-host, led his good people in entertaining the conference in a manner befitting royalty.

There were over 175 members and delegates present and a large host of visitors. Great interest and zeal were manifested in the affairs of the Spirit and Kingdom.

Our conference was presided over by that venerable shepherd of God's people and beloved presiding elder of our district, Dr. J. T. Leggett, who guided the affairs of the conference with a dignity and grace characteristic only of those who have waxed strong and tender in the mellowing years of long experience in faithful and sacrificial service.

We were favored with the presence of a large number of distinguished visitors, among whom was Dr. J. B. Peters, pastor of the First Methodist Church of New Orleans. Dr. Peters endeared himself to the hearts of the people of our district as he so ably represented the Advocate before us. We were delighted to have with us as guests Rev. J. G. Snelling, also from the Louisiana Conference, and Revs. S. A. Brown and M. E. Scott of the North Mississippi Conference, and Revs. L. E. Alford, M. L. Burton, I. H. Sells, B. L. Sutherland, R. H. Clegg, H. E. Raley and others of the Mississippi Conference.

There was that same genuine spirit of fraternity among the brethren of the ministry and laity. There was that suave gentility of Westbrook, that tender word of Sharp, that voice with a twang that grips your soul as Schultz speaks, that warmth of heart that comes from the kindly smile of Downer, that courtly, Laconic style of Applewhite, that sparkling vigor of Strait, that unpretending frankness of Harkey, that vigorous cordiality of Prewitt, that boyish earnestness of Kelly. These things touch one's heart and move him to a deeper appreciation of fellowship and fraternity.

Then, too, how lifting is that princely bearing and mighty eloquence of Smith, how refreshing that Irish wit of that big-hearted trio of Walters, Coker and White; they kept the conference turbulent with laughter. Then there's that refined, spirited, antithetical, sententious, vehement, sparkling, impassioned, poetic facon de parler of Cowen; it always produced that vociferous equoidean laughter of Barry and Chambers.

The preaching of the conference was of high order. The sermon Tuesday morning by Dr. Joseph A. Smith on "What Think Ye of Christ?" was truly great. He will do the Church an injustice if he fails to put it into permanent form that it might be handed down posterity. Rev. G. E. Allan preached Tuesday night on "The Eyes of Our Understanding," and Rev. Geo. H. Thompson brought the message Wednesday morning on "Christ, Our Guest." Both sermons were well prepared and splendidly delivered.

Brother Leggett had to leave for Nashville Wednesday morning and Brother Thompson presided over the conference during his absence. He showed that his many years in the "elderate" were not in vain. You know he is the presiding elder [illegible] of the Jackson District anyway.

One of the high points of the conference was the rendering of several Negro spirituals by the Rust College quartette of Holly Springs, under the direction of Professor [illegible] of the college. We were also glad to have with us a group from the Millsaps College Glee Club, who assisted in the program given by the Conference Board of Christian Education. Professor Gilmore, Director of Religious Education of the Galloway Memorial Church, was with us and sang a solo at one of the preaching services.

Several splendid messages were brought by laymen, including Dr. J. M. Sullivan, Judge J. M. Foreman, and Dr. [illegible] L. Lewis. The laymen elected the following delegates and alternate delegates to the Annual Conference: J. M. Foreman, J. M. Kay, W. H. Bradley, J. [illegible] Wood, E. O. [illegible], J. M. Sullivan, J. C. Brown, W. C. [illegible], Mrs. W. H. Watkins, W. L. Davis, J. A. [illegible], G. P. Cook, Mrs. G. C. Swearengen, C. L. Ray, J. P. Bennett and Mrs. W. F. Mahaffy. Alternates: M. S. Enochs, W. E. Carnall, H. A. Rawlings and G. L. Harrell.

Two young men were granted license to preach; they were William [illegible] Layman and Martell Twitchell. Rev. [illegible] Hilton was elected to local deacon's orders.

The cause of missions was presented to the conference in a very timely way by Rev. O. S. Lewis in the absence of Brother W. D. Hawkins, whose absence was regretted by the entire conference. Rev. W. M. Sullivan made a forceful appeal in behalf of the Methodist Orphanage, and Mrs. G. C. Swearengen gave a report on the Orphanage's Octagon coupon campaign. Rev. B. L. Sutherland very effectively represented the Superannuate Endowment cause. Dr. J. G. Snelling spoke briefly on the work of the Memorial Mercy Home of New Orleans. Dr. Jno. L. Sutton gave us a very interesting and inspiring report of the work of the Mississippi Children's Home Society.

Special mention should certainly be made of the fine lunches served by the ladies of the Wesley circle of the Canton Woman's Missionary Society. Nothing is quite so eloquent as a good dinner to a hungry man. We may well apply the words of the famous cigarette slogan to these lunches and say "They Satisfy!" "What a whale of a difference a few biscuits make!"

The conference accepted the invitation of the Bentonia church to hold its next session in Bentonia.

MINDEN DISTRICT CONFERENCE

The Minden District Conference of the Louisiana Annual Conference was held at the First Methodist Church, Minden, La., April 23-24, Rev. W. R. Harvell, presiding elder, presiding.

All the pastors were in attendance, at least part of the time, except three, one of whom Rev. R. H. Wynn, D.D., pastor of the Minden church, was in Baltimore, Md., where he had undergone a serious operation. It was reported by those informed that Dr. Wynn's condition is greatly improved and it is expected that he will be able to resume his pastoral work at an early date. The non-attendance of the other two pastors was due to funerals they were to conduct.

There were also more than forty lay delegates in attendance, part or all the time, representing all the pastoral charges of the district except three. Visitors from outside the district introduced at different times were: Rev. H. T. Carley, D. D., presiding elder of the Shreveport District; Rev. A. S. Lutz, D.D., presiding elder of the Alexandria District; Rev. R. M. Brown, presiding elder of the Ruston District; Rev. W. W. Holmes, Conference Secretary of the Board of Christian Education; Rev. H. N. Brown, sec. Conference Board of Missions; Rev. R. W. Vaughan, superintendent Methodist Orphanage; Rev. A. W. Turner, superintendent Louisiana Prohibition League; Rev. A. K. McLellan, Conference Sunday School Extension Secretary; Miss Elizabeth Langford, Conference Young People's worker; Dr. W. W. Drake, D. D., Revs. L. Hoffpauir, H. W. Ledbetter, W. F. Henderson, Jr., Otis Spinks and H. B. Hysell, pastors; Rev. B. F. Griffin, a Methodist Protestant preacher; J. B. Nelson a layman, and Mrs. C. H. Carson, a daughter of a deceased member of the Louisiana Conference.

The entertainment given by the good people of Minden was all that could have been desired, and the noonday luncheons at the church, served by the ladies of the Woman's Missionary Society, were greatly enjoyed and appreciated by all who had the good fortune to partake.

Rev. W. R. Harvell, the presiding elder, dispatched the business of the district conference with ease, giving ample time to all the varied interests of the Church and the routine business of a district conference. Dr. Harvell seems to be in great favor with all the pastors and people of the district.

The reports of the pastors showed that the interests of the Kingdom of God are being looked after and faithful efforts to carry out the program of the Church, under very trying conditions, are being made.

No business or other matters whatsoever was injected into the usual hours of Divine worship, which was as it ought to be. Sermons of force, interest and true gospel ring were preached by Revs. J. M. Alford, J. B. Williams, Briscoe Carter and C. C. Wier. The last worship service held was characterized by the manifest presence of the Holy Spirit, at which time those present knelt devoutly at the altar of the church in a consecration service.

The licensing committee elected to serve until the meeting of the Annual Conference is: Revs. Briscoe Carter, J. B. Williams, R. H. Wynn and A. S. J. Neill. Delegates elected to the Annual Conference are: P. K. Able, Miss Mary Morton, Mrs. J. M. Alford, Mrs. W. A. Hall, Mrs. W. R. Harvell, Mrs. M. P. Hodges, A. B. Hagle and F. G. Phillps. Alternates: J. G. McDade, W. R. Akin, H. R. Wimberly and Mrs. H. C. Boyet.

Practically all of the first session of the conference, from one to five o'clock p.m., except that consumed in organizing, was taken up with addresses on the various interests of the Church and other causes, each speaker pleading for special efforts to raise money, or more money, for the cause he or she represented, and practically all urged that the cause they represented has the greatest need or merit. When the speaking was about over the presiding elder called for the singing of "A good old-time hymn." At the suggestion of the secretary, and led by the presiding elder, all joined heartily in singing "How tedious and tasteless the hours."

On recommendation of the committee on Christian Education, the selection of Miss Mary Searles, of Minden, as district young people's worker, and Mrs. James Kent, also of Minden, as district children's worker, was confirmed. A. B. Hagle, Ferriday, was re-elected district Golden Cross director; Prof. F. G. Philips, Plain Dealing, was re-elected district lay leader, and Judge R. W. Oglesby, Winnfield, and E. E. Richardson, Jena, associate district lay leaders.

In selecting the place of meeting for the next district conference, Winnfield and Olla were put in nomination by their pastors. Olla received a majority of the votes and was declared elected as the next meeting place.

After all business was finished the presiding elder addressed those present, urging all to do their best to carry out the program of the Church and promote the Kingdom of God, and to pray for a revival throughout the district.

"Blest Be the Tie That Binds," was sung; the presiding elder led in a fervent prayer and pronounced the benediction, and the 1931 session of the district conference was adjourned.

A. S. J. NEILL, Secty.

THE NEW STATISTICAL BLANKS

By Rev. Robert A. Cross

At the meeting of the Alexandria District Conference in Lecompte, La., Rev. R. W. Vaughan, superintendent of the Louisiana Methodist Orphanage and statistical secretary of the Louisiana Conference, was present. As statistical secretary, he, with his assistants, does much hard work during the Conference session. Brother Vaughan called attention to the fact that by action of the 1930 General Conference, beginning with this year, the first of a new quadrennium, the manner of reporting statistics is different for charges containing more than one organized church. For such charges the statistics of each church will be listed separately, as well as charge totals for each item.

Some pastors may feel that this is just more work for them in making their reports. True it is harder, but if they feel that it is hard on them, they should also remember that it is doubly hard on the statistical secretary and his force, who must copy and compile all these figures. However, the results of this new system will more than compensate for the additional work attached thereto. Instead of having their individual identity completely lost, as is the case of most churches on circuits, each church will stand out as a separate and distinct unit. Many churches pride themselves (and rightly so) on rendering a full report at the end of the Conference year. Unless the church were a station in the past, there was no record in the Conference statistics of its individual achievements. Under the new system, each church, no matter how small, will get full credit for its work in the statistical tables of the Conference minutes, and no longer will a circuit church, which fails to render a full report, be able to "hide behind the skirts" of the other churches of the same circuit whose reports have been full. The fact that each stands alone should be an incentive for all churches to make full reports.

No pastor who waits until nearly the end of the Conference year before beginning to compile statistics can hope to render an accurate report. He must begin now. Let him send to the Publishing House and secure the new statistical blanks immediately. Then let him, as soon as the blanks arrive, examine them carefully, and see what statistics are required. Some he may be able to secure at once, such as value of buildings or insurance carried. The best way to get accurately the number of church members for each church is to get the church register and count the names. He will also find it necessary to compute the apportionments for General Conference, and District Work for each church, as this must be given as well as the apportionments for the entire charge. He should do all of this as early in the year as possible, for when the time for Conference draws near, he will find that there are many other matters demanding his attention.

MT. SEQUOYAH SUMMER PROGRAM

The Western Methodist Assembly will open its grounds June 1. Sleeping, eating and camping quarters will be in readiness for all visitors June first.

First Conference June 29-30. This will be the Regional Conference, sponsored by the Woman's Missionary Council.

First term of the Leadership School with the Mission Board cooperating will begin June 30th and close July 11th. Missions (one special course for leaders of mission study groups in the Missionary Society and the Sunday school). Bible, adult, young people's work and general courses.

On July 11-13 there will be a conference for Sunday school superintendents sponsored by the Board of Christian Education.

Second term of Leadership School July 14-28. Bible, Missions, special courses in plans for re-organization of Christian Education in local churches; adult, young people's and children's work; Nature Study; courses for young people; conferences for members of Conference staff; conference to discuss all phases of work in local churches.

Young People's Leadership Conference July 30 to August 11. For all young people, including Epworth League, Sunday school, Young People's Missionary Society. The latest plans for a united program, also rich studies in Young People's Training Course. Interesting recreation. One of the best programs ever prepared for young people.

August 12-15. Program not fully completed.

August 16-23. The Temperance and Social Service Board with the W. C. T. U. cooperating. This will be one of the very best programs ever put on by this board.

The Assembly grounds will remain open until September 10th for all guests. We are expecting a large crowd here on Labor Day.

Trustees of the Western Methodist Assembly will have their Annual Board Meeting July 23rd.

When buying your tickets to Mt. Sequoyah, be sure and ask for special rates to Fayetteville, Ark.

Since this splendid program is being put on for the benefit of our Church west of the river, and the only Leadership School in this territory, it will greatly increase the attendance if our pastors will announce it from their pulpits, and run frequent notices of the program in their bulletins.

For further information write S. M. Yancey, superintendent, Fayetteville, Arkansas.

NOTES FROM THE RUSTON DISTRICT

A Most interesting Gathering

On April 25, at the invitation of the presiding elder, Rev. R. M. Brown, most of the preachers of the Ruston district gathered at the Ruston Methodist Church for a round table discussion. The devotional was led by Rev. H. M. Johnson, who is pastor at Ruston. He gave us a splendid message. Brother Brown asked some very pointed questions, one of which was, "What does the Ruston district need most?" Someone replied, "A Revival." Several discussions followed and a season of prayer was had. This meeting was not in vain. The voice of prayer ascended the hill of the Lord and plans for future work were discussed.

Special services were held at the Arcadia church beginning Easter Sunday. The pastor, Bro. K. W. Dodson, invited several preachers to preach during the meeting. Revs. P. B. McCullen, H. M. Johnson and Cleanth Brooks were the special speakers. Brother Dodson and his wife are happy in the Lord's work at Arcadia. Brother Dodson told the writer that he had never enjoyed the work of a pastor any more than he does now.

Dr. Andrew Johnson of Wilmore, Ky., is coming to the Ruston district for at least two revival campaigns. His first meeting will be held at our church at Ruston beginning the fifth Sunday in May and closing second Sunday in June. After this meeting Dr. Johnson will hold a meeting for us here at Gibsland. Dr. Johnson is nationally known as a preacher and writer. We are expecting great things to come to pass as a result of his efforts in the Ruston district. The writer recognizes the fact that revivals are not the result of human might or power but of the Holy Spirit. We believe that Dr. Johnson is a man through whom the Holy Spirit is blessing many. The dates of the meetings are: Ruston, May 31 to June 14; Gibsland, June 17 to 28.

To Dr. Decell and the whole Advocate family we will send this question of St. Paul and also a little poem to match:

"If God be for us, who can be against us?" Rom. 8:31.

" 'Neath the banner of Hope will we bravely press forward,
For who can o'ercome us with God for our aid?
Should the world, or the flesh, or the devil assault us,
Our Captain is stronger—then why be dismayed?"

HARVEY B. HYSELL, Reporter.

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J. L. DECELL, D.D., Editor.
C. WILTON CHALMERS, Manager

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. B. [illegible], Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. L. M. Lipscomb, Rev. V. C. Curtis, D.D.

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TO CONTRIBUTORS:

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Editorial

BISHOP DENNY ITINERATES IN MISSISSIPPI

During the first year of his episcopal supervision of the two Mississippi Conferences Bishop Collins Denny preached at one or more places in each of the fourteen districts—in several of them many times.

In April he presided over the Columbia, Aberdeen, Sardis, Newton, Meridian, Hattiesburg, and Seashore district conferences. He traveled hundreds of miles by train or automobile, delivered addresses, preached from six to eight times a week, and met engagements at general church meetings at Louisville, Ky., and Nashville, Tenn. Withal, a strenuous month's toil.

The bishop's uniform courtesy, able addresses, and strong sermons made the district conferences occasions of unusual interest and benefit. He is a marvel of stamina and efficiency. The long journeys, constant administrations, frequent addresses, and edifying sermons did not seem to tax his strength. Mississippi Methodists were honored with his presence and blessed by his ministry.

THE DISTRICT CONFERENCES

Methodism is an intelligently organized Church. One of her most important conferences is the district conference. It is largely a people's conference—other members sometime outnumbering the clerical by ten to one. The district conference is not waning in interest for well prepared programs are arranged and the general causes of the church are brought to the people of the various charges. Twenty-one of our district conferences have already been held and the reports are inspiring.

The claims of the New Orleans Christian Advocate were presented at a number of the conferences by the following brethren: V. C. Curtis, Columbus, Aberdeen and Sardis; G. F. Winfield, Brookhaven and Meridian; J. E. Gray, Newton; D. B. Raulins, Alexandria and Lake Charles; H. T. Carley, Minden; Briscoe Carter, Shreveport; J. B. Peters, New Orleans, Seashore, and Jackson; J. H. Felts, Corinth. We appreciate the courtesy extended these representatives and the splendid service rendered by them for the Advocate.

The editor was privileged to attend several of the Brookhaven district conference he was entertained in the happy home of Rev. and Mrs. [illegible] Baldwin at Crystal Springs, Miss. [illegible] superannuate he could [illegible] finer spirit and happier surroundings than to be found in that home of a [illegible] superannuate and his devoted wife. Rev. J. E. [illegible], pastor-host, and his people as well as the entire conference were thoughtful and considerate.

Through the kindness of Dr. [illegible] W. Fraser we were privileged to accompany him, Dr. [illegible] Jones and Dr. G. F. Winfield to Centreville, Miss., where the Vicksburg district conference was meeting. The Vicksburg district, like the land of Gilead, stretches far along a river. However Presiding Elder [illegible] Alford and members of the conference from far and near were there. At the opening of the conference Rev. [illegible] McKeown, pastor at Woodville, preached a soul-stirring sermon that gave the conference a spiritual tone for all its sessions. At the afternoon session the presiding elder with his accustomed thoughtfulness made opportunity for the "visiting brethren" to hold forth. We found no finer spirit in any conference than was at Centreville and the brethren pledged enough subscribers to place that historic district well up with the minimum quota of 100. Rev. J. E. [illegible] Ferguson and the people of Centreville did themselves credit in the gracious and "sufficient" manner in which they supplied all the needs of delegates and visitors.

At the Monroe district conference we found cordial hospitality in the home of Mr. and Mrs. K. P. Ewing, and found Presiding Elder E. C. Gunn dispatching business in splendid form. Rev. W. H. Giles and his people are to be congratulated upon their modern church building and the work being accomplished at Tallulah. The Monroe district brethren heard with patience and responded with subscriptions.

The next gathering of the hosts was at Hattiesburg, where Bishop Denny and Presiding Elder Hays were directing affairs with courtesy and celerity. The bishop accorded the editor the privilege of the floor early in the sessions and the conference was sympathetic and responsive. New subscriptions were given and more were promised. Brother Clegg and his people helped in every way possible.

In the heart of the delta is to be found the Greenwood district. Their conference was held in the hospitable town of Webb. Presiding Elder Wasson, who has won the hearts and support of the Methodists in that section by his untiring devotion to all the interests of the Kingdom, accorded us the privilege of speaking to the conference at its first session and subscriptions and assurance were not lacking. The uniform kindness of the presiding elder, Pastor Rev. S. E. Ashmore, preachers and people, and the delightful home of Mr. and Mrs. E. V. Catoe, made us regret that our schedule called us to hurry on to the next place.

On the train to Ruston we met Rev. E. C. Gunn, who invited us to detrain and accompany him in Judge W. B. Clarke's Hupmobile to Jonesboro, where the Ruston district conference was being held. It could be inserted here, if we had space, just what Judge Clarke says about how free his presiding elder is with space in his car. To our delight, Dr. W. W. Drake was also a passenger aboard to Jonesboro, and Judge Clarke piloted us safely and in time for the delicious luncheon served by the good ladies of Jonesboro. Before the afternoon session, Mrs. R. M. Brown, at the request of Pastor J. S. Henley, presided during a program which preceded the dedication of their attractive new parsonage by Rev. R. M. Brown. At the afternoon session the presiding elder, Rev. R. M. Brown, willingly readjusted their program for the convenience of the visiting speakers. He and the conference bore with patience the editor's Advocate prolixity and generously assured us of continued interest and support. There is no rust on the ecclesiastical machinery under the direction of the alert and consecrated presiding elder of the Ruston district and we think not that the year will close with encouraging success for the Advocate and all other causes.

The Grenada district conference convened in the beautiful little city of Lexington, Miss. We joined the presiding elder, Rev. E. H. Cunningham, at Durant and was happy to find upon reaching Pastor Stephens's office that we had been assigned to share the joy with him of being in the home of Mr. and Mrs. W. W. Wilburn. Mrs. Wilburn for twenty-three years has been the treasurer of the North Mississippi Woman's Missionary Conference and knows and loves all the work of the church. Brother Wilburn was one of the leaders in co-operating with the pastor, Rev. J. E. Stephens, in erecting one of the most complete and attractive educational buildings for the church at Lexington that it has been our privilege to see. It is a model of efficiency and economy in space and means. Presiding Elder Cunningham conducted the district conference in true and ancient form and directs his work with deftness and vision. After the preaching service the editor had opportunity to present the claims of the Advocate and the large audience listened with respect and concern. The largest number of subscriptions were received that we found at any of the conferences. Such kindness as was accorded by presiding elder, pastor, members of the conference and people of the town and host and hostess would make an editor want to stay and stay, but another conference was on the list.

From Lexington we traveled over the Illinois Central through the wonderful Mississippi delta up to the little city of Tunica, where the Greenville district conference was in session. Met at the train by hospitable members of the entertainment committee we were soon at the church and in to the session. Rev. E. Nash Broyles, the experienced and affable presiding elder, was turning out much work with ease and precision. He soon gave opportunity to have the Advocate interest presented, and how the conference did listen, consider, and respond! A goodly number of subscriptions were received and more were assured. The list was started by Mrs. H. P. Lewis, who said: "My son is in Honolulu and I want him to have the Advocate and here is the money for his subscription." We have been suggesting that the Advocate be sent to Mother and could but thank God for this beautiful thought, on the eve of Mother's Day, of a mother for her far-away son. Dr. Chapman, the genial pastor-host, rendered every courtesy and kindly placed us at the Hotel Tunica as the guest of Mr. and Mrs. J. W. Kennedy, who operate that hostelry of genuine Southern hospitality.

The preachers and people of our three conferences are loyal to the Advocate. In the midst of many, many other duties they have not forgotten its claims and we feel assured that the future months will justify our confidence in their continued interest and support. We thank one and all for their kindness during our journeyings here and there in behalf of the paper.

PERSONAL AND OTHER NOTES

Rev. E. M. Allen, the faithful pastor at Walnut Grove, Miss., has our thanks for his efforts in behalf of the Advocate. His people are loyal and the year bids fair to be successful in every way.

Sister M. J. Cooper, Prentiss, Miss., writes, "I am 83 years old and not able to attend the Church services but enjoy reading the Advocate very much." We are thankful that the Advocate can add to her comfort at eveningtide.

Rev. F. H. McGee, pastor Herando, Miss., writes, "Everything is moving along nicely with us. We serve an excellent people and they are treating us royally." We thank brother McGee for twelve subscriptions.

Mrs. C. W. Shannon, Flora, Miss., sent the Advocate for one year to her mother, Mrs. S. P. McKay, Farmhaven, Miss., as a Mother's Day gift.

it will, we trust, prove a blessing every week through the year.

Rev. J. E. J. Ferguson, the energetic pastor at Centreville, Mississippi, lost no time after the Vicksburg district conference in securing new subscriptions to the Advocate. He serves a splendid people and the Church is making progress along all lines.

Brother C. W. Scott, McNair, Miss., in renewing his subscription, writes: "Truly The Advocate is good unto edifying. It is good measure pressed down and running over." We appreciate Brother Scott's interest in the paper and pray it may continue to be a blessing.

Rev. A. C. McCorkle, pastor, Winona, Miss., writes: "I find no better people can be found than here at Winona. They have been thoughtful of the pastor and his family at all times. We have a well organized Church, large congregations, good Sunday school, and the best choir in the conference."

We are not surprised to learn that Rev. J. D. Simpson is finding his fourth year on the Byhalia, Miss., charge to be the best. He writes, "We are serving a great people and things are moving well." We trust that the thirteen subscriptions be favored us with will mean even a deeper interest in the Church on the part of the readers.

Rev. R. A. Bozeman and the pastors of other denominations at Oak Grove, La., began a revival on Mother's Day. This union revival with local pastors doing the preaching and local people leading the music will doubtless prove a great blessing to the town. Brother Bozeman preached the commencement sermon at Oak Grove on May 3.

Sunday School Day exercises, according to the program furnished by the Board of Christian Education, will be held at Jefferson Street Church, Natchez, Sunday, May 17, at 11 a. m., and the pastor, Rev. H. G. Hawkins, at that hour will preach the commencement sermon for the high school of Waterproof, La.

Rev. Harry S. Allen, of Dallas, Texas, is now assisting Rev. D. B. Boddie, and his people in revival services at the Pineville, La., Methodist Church. Evangelist Allen is just closing a series of revival campaigns in the Houston District, of the Texas Conference. Since January 1, he has held six revivals in and near Houston, Texas, with most gracious results.

Rev. B. W. Ware, the consecrated pastor on the Raleigh, Miss., charge, is happy in his work and meeting with success. He has organized a new Sunday school, a missionary society, repaired one church building, and received sixteen into the Church this conference year. We pray that increasing success may attend his labors on that excellent charge.

Rev. A. L. Davenport, Tyro, Miss., sent The Advocate to his mother, Vivian, La., as a Mother's Day gift. He writes that his second quarterly confernece was a great occasion and that things are looking upward for all causes on his charge.

Rev. J. S. Maxey is serving a very fine people on the Mathiston, Miss., charge and all the work of the Church moves forward with assurances of success for the year.

Rev. T. L. Oakes, pastor at Derma, Miss., writes "These good people received us most cordially and have done everything humanly possible for our comfort. Some of them have sacrificed until it hurt. We have shared with them every good thing they possessed. There are visible signs of a great revival among us." One good sign of a revival is for the members to sacrificially respond to the leadership of a devoted pastor.

Mrs. F. L. Brownfield, Athens, La., in sending in two years' renewal, wrote: "I have been a regular subscriber every since I have lived in Louisiana, thirty-five years, and do not want to be without The Advocate, as I find that is the best way to keep informed as to what our great Church is doing." We thank Mrs. Brownfield for her advance subscriptions and pray that The Advocate may continue to prove a blessing.

Rev. C. Karios Smith, pastor Crowley, La., is scheduled to leave June 1 for Vienna, Austria, where he will attend the International Rotary Convention June 21-26. He will visit the Holy Land before he returns in September. We wish him a joyous trip and journeying mercies. We thank him for thinking of the Advocate before he leaves. The 13 subscriptions will help us to carry on in his absence.

"Things are moving nicely with us. The people are extremely nice to us and the pastor and his family are happy." This is the way Rev. W. D. Bennett of Crenshaw, Miss., writes. Not only so, but along with this personal comment he includes words to the effect that the Christian Advocate should be going to certain names listed. A lot of people up there in Mississippi are reading the Advocate. It will help them out of the depression.

The Men's Bible Class of the Carrollton Avenue Methodist Church, New Orleans, the largest men's class in the District, at a meeting recently held at the home of Mr. C. P. Mackenzie, secretary, held their annual election of officers with the following results: Mr. Ed. W. Brown, president; Mr. Rohiiio, vice-president; Mr. C. P. Mackenzie, secretary; Mr. Lloyd Lacher, assistant secretary; Mr. E. Neuwirth, treasurer, and Mr. H. B. Bradley, absentee secretary. Mr. Wm. H. Black, prominent layman of the Louisiana Conference and a member of this church, is the teacher of this fine class.

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write
J. F. RAWLS, Treasurer
GENERAL WORK, BOARD OF MISSIONS,
M. E. CHURCH, SOUTH
Box 510
NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

Rev. W. W. Holmes, pastor of the First Methodist Church at Alexandria, will preach the commencement sermon for the Southeastern Louisiana College at Hammond, Louisiana, on Sunday, May 24th. "It may be possible," said Dr. Holmes, "that I can supply the pulpit of some church in that section of the state at the evening hour and thus help a brother who has been called on for a commencement sermon or other engagement. I'll be glad to render this service." We thank Dr. Holmes heartily for twelve subscriptions to The Advocate.

MISSISSIPPI CONFERENCE GROUP INSURANCE

I am very glad to announce that the premium rate for the year beginning May 10 will be the same as heretofore: $4 per $1,000 per quarter.

Kindly let this serve as a notice that your payment is due May 10 and your promptness in sending in your remittance will help us along.

Yours truly,
W. D. HAWKINS, Treas.

THE LAKE JUNALUSKA METHODIST ASSEMBLY

School of Sacred Music

Two sessions: July 17-28 and August 2-13, for Pastors, Choir Directors, Choir Members and Evangelistic Singers. Tuition free.

The Lake Junaluska Methodist Assembly in fulfilling its mission of inspiration and leadership in the Church has arranged to offer this greatly needed School of Sacred Music under the direction of J. Abner Sage, head of the Voice Department and Professor of Church Music in Southern Methodist University, Dallas, Texas, and a member of the Joint Commission for Revision of the Methodist Hymnal. His wide experience and enthusiasm in this important field of Religion and Art cannot fail to make this new enterprise a lasting benefit to all who avail themselves of this unusual opportunity.

Features of the School

Classes in Choral Directing, Hymnology, Song Interpretation, Round-table Discussions, Studies in Program Building, Recreation (afternoons).

Great Sacred Concert at close of school.

Selected stocks of Anthems, Sacred Cantatas, Solos, etc., from which you may purchase supplies.

Your Church cannot make a better investment than to send your music leaders and talented young people to this school.

BIENNIAL MEETING OF CONFERENCE BOARD REPRESENTATIVES, BOARD OF CHURCH EXTENSION

Report of Committee on Findings

Incorporate in our report to the Annual Conference:

1. That no presiding elder, pastor or other person has any right to promise any amount of loan or donation to any building project.

2. Recommend the following:

"That the Conference Boards offer their services to any pastor contemplating building or repairing church or parsonage to assist planning and financing."

3. That a program of education in institutes and pastors' schools be promoted.

4. That the wording of the Discipline be literally applied with reference to the amount in cash or bona fide subscriptions before beginning to build, and we cannot too strongly discourage unreasonable church debts.

5. That the stronger churches be discouraged in asking help from the Church Extension Board and that the Church Extension money is to be used to help weaker churches who cannot help themselves.

Respectfully submitted,
J. J. CREED, Chairman;
W. S. WRIGHT, Secretary.

Resolutions on Pastors' Schools

We respectfully request the Board of Education to put in the pastors' schools a course of church promotion to be taught alongside the course of church architecture, and to lay stress on the methods of financing and inspirational data to promote giving instead of asking for help from the Church Extension Board.

Also, that at least one week of training be given to young preachers in our schools of theology on church promotion and financing.

C. M. LIPHAM,
JAMES E. McCONNELL,
Committee.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

A TRIBUTE OF RESPECT TO HENRY OLIVER WINSTEAD

Ollie, as he was familiarly known and called, was born in Smith County, Miss., near Burns, on the 8th day of February, 1880, and departed this life April 25, 1931, aged 51 years, 2 months and 17 days. He joined the Methodist Church in early boyhood at old Boykin church and was ever thereafter a consistent and devoted member of the church of his choice. He served as a member of the board of stewards at Burns for eighteen years and was an active and responsible steward at the time of his death. The loss to his church is so great it can be best expressed by quoting the following, spoken by his pastor in paying his last respect to the deceased, "The strongest, the best and most useful person in this church is gone," and all who heard knew his pastor spoke the truth and the sentiment of every person present in the large congregation assembled to pay its respect to him.

He was first married to Miss Maggie Caughman of Burns on February 8, 1900, who departed this life February 8, 1917; to this union were born eight children, six of whom survive, four splendid sons and two excellent daughters, Cliff, Delton, Arwood, Gladstone, Lola Mae and Loree, all of Burns, Miss. On December 29, 1918, he was again married and this time to Miss Kate Livingston of Burns, and to this union two baby girls were born, both having died in infancy. He is survived by his last wife and his saintly and devoted mother, Mrs. Sue Winstead, and one sister, Mrs. May Kelly, all of Burns, and four brothers, Rev. T. B. Winstead, of DeKalb, Miss., a member of the Mississippi Conference; W. C. Winstead of Washington, D. C., R. H. and T. W. Winstead of Donna, Texas, and one grandchild, little Ollie Jeane Winstead also of Burns, and a host of other relatives.

Of him, his pastor said, "that no man or person ever lived in the Burns community who had more friends than did Ollie." This fact was attested by the many kind hands that ministered unto him in his last long illness, and as evidenced by the bountiful and magnificent floral offerings made on yesterday when he was laid in his last resting place. It is rare indeed that a more touching scene is witnessed than was witnessed yesterday while the great host of friends were viewing his mortal remains for the last time—there was scarcely a dry eye to be seen, and this was as it should have been. He was sick a long time and some of us cannot understand why, but the Holy Scriptures teach us to pray that we may not suffer sudden death, meaning, doubtless, that we might be exempt from the precipitation of so great a change without opportunity to reflect and to attune ourselves to it. During his long and painful illness, he did reflect and attune himself to the impending fact and even planned for his devoted family to the last, and, therefore, he had the indescribable advantage of the happiness of thinking of the great change as being near with all that it involves. When we dwell upon his life we deal with a character which was indeed excellent, rich and rare; with a life that was clean, exalted and noble; with garnered results which are worthy of study and emulation. There beat in his breast a heart large, warm and true. He loved and was loved. He had faith in others and was himself trusted implicitly; he lived beyond reproach; he was honest because it was right to be honest. He lived a high-minded, whole-souled Christian life.

He was of a retiring nature, but that did not mean that he shirked responsibility or duty. He was always ready to stand in the front rank for what he considered right. His home life was ideal and there his loss is felt the keenest. He was devoted to his wife and children and they in return were greatly devoted to him. He died beloved of all who knew him and is mourned the most by those who knew him best. We know that he himself, with his high ideals and his spotless record, has gone on to

Join the Choir Invisible
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity
In deed of daring rectitude, in scorn
For miserable aims that end with self.
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues.

W. H. LIVINGSTON.

I'M GOING HOME NOW

By Rev. H. S. Westbrook

As I was walking leisurely along the street one day, two men met as I passed them.

"Hello, James, where are you going?" said one to the other.

"I'm going home now," replied James.

Many things passed rapidly through my mind on account of this short conversation. First, I wondered what kind of a home James had, whether it was a sinful home or a bright, happy Christian one; second, how long it had been since he had been home with his family; and third, can he say he is on his way to that bright heavenly home far, far above the starry sky?

As I thought soberly on, I asked myself if I appreciated the happy Christian home I had as I should, and honestly do all the old and young people of this pleasure-seeking age appreciate their homes as they should. It is quite a comfort to one after being out amid the cold, dark and cheerless world and its ways to know he has a real home to go to for rest. Home is spelled with four letters of the alphabet, but the word can never be defined or explained as it should be. The word home, sweet home is very sacred. Do you appreciate your good home and are you doing everything you can to keep it good? You can live a life that will keep it full to the brim with sunshine and happiness as time goes fleeting on. Says one, I should be glad to keep it good if I had such a home, but my home is sorrowful and no sunshine is therein. Ah, there are many, many things you can do to help bring a happy home there, in place of an unhappy and sad one. Be a radiant sunbeam yourself. Fill that dark home with bright smiles and you will soon see a decided change come to that home.

Then I paused in my pace and wondered, do I and all of God's children appreciate the fact as we should, that Jesus is preparing a heavenly home for us to enjoy after this life of service is over? Do you know we are on our way to that beautiful home not made with hands eternal in the heavens now? Jesus is preparing this home for all those who love him and keep his commandments. The door will be opened wide to each faithful pilgrim that has fought the fight as a good soldier at the battlefront and has served God in this present, sin-scarred world in the beauty of love and holiness.

Invite Jesus to live in your heart and home on earth and then when your life is ended and your soul is leaving this obstreperous world, should someone ask, "Where are you going?" you can look away with confidence to Jesus and say, "Praise God, I'm going home now," to live in that home whose builder and maker is God.

"I'm going home, I'm going home,
I'm going home to die no more,
To die no more, to die no more,
I'm going home to die no more."

FROM WALNUT GROVE, MISS.

Dear Brother Decell: Just a line from the Walnut Grove charge. Things are looking bright and I think we will have a good year on the charge. We are serving a good people, as loyal as has been our privilege to serve. We are trying to forget hard times and to do the work of the Kingdom. We have four real good Sunday schools, two Woman's Missionary Societies that are doing a fine work, and three Epworth Leagues with a membership of 113. We are praying for a real revival.

Pray for us,

E. M. ALLEN, P. C.

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Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss

CENTREVILLE, MISS.

The first zone meeting of Zone 6, Vicksburg district, was held in Centreville, March 26, 1931, with the following representatives: Centreville 17, Liberty 3, Gloster 15, Woodville 7, Gibson 2.

The presence of Rev. Geo. P. McKeown and Rev. J. E. J. Ferguson added much to the inspiration of the program by helpful devotionals and talks.

The theme of this program was, "Forward With Our Lord in 1931." The need of steadfastness was presented by Mrs. Nettie Priest, zone leader.

Mrs. Whittington showed how we must go forward through deeper consecration and spiritual life, and Mrs. Ford through financial offerings known as our collections, and Mrs. Lowry suggested "How to Make the Pledge in Hard Times," which was with great faith, sacrificially and remembering the cause to which we give. Mrs. Roberts let us see the ways in which we could go forward in being a good officer; knowing our duties and carrying them out faithfully. She was followed by Mrs. Brown, who said, "Officers Need Love and Encouragement, not Criticism." Taking stock of our duties was ably discussed by Mrs. McKeown, who used our constitution and catechised each auxiliary much to the edification of all present. Mrs. T. B. Clifford gave a most inspiring talk on our duties as members of the W. M. S., stressing consecration of service.

Mrs. Cottrell, superintendent of publicity and editor of the Woman's Page, gave an inclusive forward step through the Woman's Missionary Society. She began by asking, "What is the Woman's Missionary Society? What does it mean to you?" She gave us a backward look over its very beginning and brought us up to the present in membership of over 300,000 in 12,000 auxiliaries, stating that our sisters across the sea have 795 auxiliaries with a membership of 17,585.

The next meeting will be held at Liberty.

CHANGE OF LIFE

"I used Cardui about sixteen years ago, and found it helpful," says Mrs. Ruth Scott, of Tuscumbia, Ala. "I also used it during change of life. I was very nervous and my back was weak. I did not sleep well at night, and was restless and very worn-out in daytime. I took Cardui at this time. It built me up and from then I have been well and strong." FB-6

CARDUI
Helps Women to Health

LORMAN, MISS.

One of the very best zone meetings was held at Lorman, March 4, 1931, with a record breaking attendance of over 100, and a most splendid program, which evidenced preparation and originality. Mrs. Lyons, chairman, had the hearty co-operation of the following auxiliaries: McNair, Lorman, Greendale, Fayette, Mizpah, Natchez, Nebo and Washington. The following pastors were present and took part on the program: Revs. W. F. Baggett, W. W. Murray, Percy Vaughan and T. B. Cottrell.

Mrs. Kaiser having resigned, Mrs. Puffer was elected secretary for 1931.

The Officers' Training Class was conducted by Mrs. Cottrell, and many original ideas were advanced which will appear elsewhere. Each subject was ably discussed.

Washington auxiliary gave a playlet, "The First Church Missionary Society," which portrayed how little is accomplished if we fail to prepare our programs.

MISSIONARY BAND

While dozing beside my fire one day
An army of women seemed to pass
my way,
Each bearing a torch and a banner
gay,
As they journeyed on the King's Highway.

Mrs. Sue Laugley was the first in line,
And her face bore no trace of Father
Time;
She was to lead this little band
While they traveled on to the promised
land.

Rules and regulations meant little to
them;
Debts were to be paid, and purses were
slim,
So oyster suppers of various kinds
Were planned quite often by busy
minds.

Rankin St. Church was new, you know,
And much was needed to make it go,
For workers were few and the harvest
great,
And no one must loiter outside the
gate.

Many faithful leaders have served so
well,
And all their names I cannot tell.
For I entered the ranks along the way
And have not toiled in the heat of the
day.

Ofttimes the road has been rough and
steep,
And some have paused to rest and
some to weep.
Many have grown careless and untrue,
And left the climbing for others to do.

Mrs. Dorroh was a leader so bold,
And as she led us, we reached a goal
Sometimes far beyond our dreams,
While she gave bountifully of her
means.

Brave Mrs. Avery, years ago,
Led so nobly through weal and woe,
We caught a vision of a greater church
And for a new site, soon began to
search.

O, how we toiled for a few more
years!
Sometimes with many doubts and
fears,
While dear Mrs. Reddington, Armstead
and Bruton, too,
Led the band onward with steps slow
but sure.

Soon a new building came into view,
And O, how we toiled with you anew!
For the W. M. S. must do their share
While burdens seemed most too heavy
to bear.

Dear Mrs. Fazakerly, with always a
smile
Has borne her lot bravely each step
of the mile,
And quiet Miss Nellie we find in her
place
Leading the music of the Church of
Grace.

Some of our number sleep under the
the sod,
And today are serving in the Palace
of God.
Yet their memory is fresh in our minds
each day
As we travel in the straight and narrow way.

Our present leader, Mrs. Rickman, so
dear,
Leads in a manner so firm and sincere
And the aid each day of this Christian
Band
Is some day to reach the Promised
Land.

MRS. JAS. LANGLAY, JR.
Jackson, Miss.

A PLAN OF THE PROGRAM OF WORK

By Mrs. T. B. Cottrell

The success of our work depends upon a well prepared program based upon Prayer and Preparation—linked together; and the key words to this program should be adaptation, participation, and co-operation; adaptation to the program in Year Book; participation of every woman in the auxiliary; co-operation of all members in every plan of the work.

In all our planning we need more faith, more folks, more facts, and more funds. More faith in God, in people, in ourselves. Our faith in God is increased by prayer and daily Bible study. Our faith in people is had by loving rather than criticising. Quoting from Miss Conde: "Expect some one to rise to your ideal, and she'll do it." No woman can lead unless she loves. Faith in ourselves is often diminished when we refuse to perform duties required of us—such as accepting an office when elected or taking part on program. In our weakness, we should go in His strength, remembering that strength comes by obedience to God, to the laws of life, and service, the only worthwhile definition of life; the only way to serve God.

We need more folks—we must find them; bring them; win them; teach them; use them. After finding them we must bring them by personal invitation; win them through individual interest and teach them by giving in program work, facts of missions, which are the fingerprints of God mileposts along the road in God's kingdom; and use them by giving each one something to do.

More facts are gathered from the most splendid literature sent out from headquarters and other missionary periodicals. These should be presented in an attractive way which will bring information and inspiration. An informed woman is a transformed woman. Our literature, published at a cost of $20,000, is a great storehouse of knoweldge and if rightly used will lift our horizon and so broaden our vision that we shall see the needs of the world and increase our activities in hastening the coming of His kingdom.

More funds are needed to carry on the work already established, to repair and equip buildings, to enlarge our work and to take care of our missionaries, as they represent us on the fields. The financial chart shows through what channels the offerings go:

(Continued on Page 14)

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Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE........Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE

Rev. J. M. Lewis, Louise, Miss., writes of a most successful Sunday School Day program given at Louise. This program was most impressive and its influence has aided the entire work of the church. We were glad to get this write-up of the Sunday School Day program. We feel if every church can get the information and inspiration from this program we will be able to move forward all along the line.

A letter from E. L. Walton, superintendent of Mount Zion Sunday school, Union charge, has this to say for his Missionary committee: "Our Missionary Committee is doing fine. The young people especially are responding to the committee to take active parts in each program. We had almost 100 per cent present last Sunday." We thank God for faithful workers who are doing what they can to build the Kingdom of God.

Letters of encouragement like the above put new life and heart into every worker of the board. With support from each church like the above case we would be assured that our work would carry on and those churches who are now asking for service, and should receive it, would be served. Testing times? Yes, but they are bringing a wealth of gold to the surface that has been hidden away in the hearts of the people.

We understand that May and June are school closing months, but are anxious that the Kingdom be not forgotten during these months. Can we not make an effort for missions right now that will make it possible for the program planned at last conference be carried through without sagging? If each Sunday school would hold a missionary program and take an offering and send it in, I believe that we would come out on top.

The Christian Education Magazine has been sent to the pastors of the Conference. In these magazines you will find the programs for College Day, May 31. Already I see that several places will be having school commencements on that day. Then, observe the day as soon afterwards as possible. If you can take an offering, send it in that we may aid worthy students in our colleges next year. If you know students that should go to our colleges next year send their names to Dr. D. M. Key, Millsaps College, Jackson, Miss.

Have we the faith to place the Kingdom of God first? This question is being asked often. Surely some churches are demonstrating that they have and also many individuals. God will honor all of us who do this.

Pray for the work and the workers.

JOHN C. CHAMBERS.

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NORTH MISSISSIPPI CONFERENCE

The training school at West Point this week is being well attended by the local people. No other church is represented in the school. Rev. W. R. Lott and his workers had made fine preparation for the school and the spirit of the school is excellent.

Some improvements have recently been made on the Sunday school part of the West Point church that greatly facilitates the work of the Sunday school. The school is fully departmentalized and doing most excellent work. Brother Lott has organized the local church board of Christian education and it is functioning well. A church that is well housed and being led by a trained leadership cannot be defeated. It is a victorious church.

College Day will be observed the last Sunday in May. Begin now to make your plans to observe this important day. The new legislation makes it possible for the first time for the church schools and colleges to be presented regularly and effectively before the local churches. These schools are our institutions and let us do all that we can to give to the local congregations information concerning the fine work that is being done in these schools. Ample materials for a program may be found in the periodicals of the church. You are expected to take an offering that day and the offering will be used to help worthy students gain an education in our colleges.

The Young People's Work. During the training school at Grenada a course will be offered for all workers with young people. The course is "The Program and Organization of the Young People's Division of the Local Church." We want all the workers with youth from 12 to 24 years of age to be in this class. Rev. E. C. Rule of Pine Bluff, Ark., will be the teacher. Bro. Rule is a pastor and has had experience in doing the thing that he will teach. This should be a large class.

Institutes. An all-day institute will be held at Shaw, Friday, May 22. The meeting will open at 10 a. m. A good live program is being prepared and we want all the workers of the southern half of the Greenville district to be present.

We are expecting to have an all-day institute for the Greenwood district at Greenwood, Saturday May 23. The Epworth Leaguers will take part in these institutes.

Have you sent in your offering for Sunday School Day? Send it at once to the Board of Christian Education, Grenada, Miss.

R. G. LORD.

Epworth League

LOUISIANA CONFERENCE

Dear Young People: Things are happening so fast now that I am wondering how we can wait another whole month before we start journeying towards Mansfield. You have just received copies of the programs. You have seen for yourelves what courses are being offered and what plans await you. We have urged you to select your delegates early and prepare them for the best assemblies ever held. I have already heard of a large number of young people who plan to go. One young fellow is taking the janitor's job at the church so he can have the pay. Another is cutting grass. Another is saving that weekly allowance. I would not advise all of you to wait for your church to finance your way. Those who get the most out of life are the ones that put the most into it. If you can take care of your own expenses you'll not regret it at all. Of course, it is always fine for the fellow who is selected to represent his church, with expenses all paid in full. Anyway, we want you there. You'll be so glad you came.

Did I tell you about the fine time I had at Harmon about two weeks ago? The young folks in that church were so fine. After a jolly time at games we enjoyed a picnic lunch and then we talked over our League plans for the rest of the year. Rev. L. W. Smart is their pastor. I went with him to Pelican, where the next evening we had equally as fine a time with the young folks of that church.

Sunday, the 26th, I spent in Natchitoches. In the morning I had the pleasure of speaking to a large number of the College students, many of them being our Leaguers from every section of the State. That evening the young people of the church presented the pageant "All for Christ," in observance of Anniversary Day. It was most beautifully presented and acclaimed a success by those who witnessed it.

I enjoyed attending the Minden, Shreveport and Ruston district conferences. Many fine reports were given me concerning our young people throughout the conference.

The best news of recent date has been concerning our rally the past week end. I certainly enjoyed the two-day retreat we had at Bluff Creek. There were seventy-six registered young people and many visitors during the two days. A large number of these young people were from among the University students from First Methodist Church, Baton Rouge. Others came from Keener, Istrouma, Clinton, Jackson, Hammond and other places within the district. We had heaps of fun and the inspirational addresses brought us by the different speakers helped us, anew, to find our Christian quest, an interesting and thrilling experience. Many thanks are due those who made the camp a success.

The Alexandria district rally reports a large attendance in spite of the terrible rains. There were 125 present from every section of the district. The meeting was reported a grand success.

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Luckily the rain did not penetrate all of Louisiana. Monroe district reports a great all-day meet at Little Creek, with more than 200 present and "no rain." If the other meetings over the Conference were all as well attended it means that we had about 1000 young people rallying on that afternoon, in interest of what? Assemblies. We are anxious to hear from Homer, Cotton Valley and other rallies.

Since publishing the last Bulletin that you folks received around the 5th, several more Anniversary Day Offerings have been sent in. If we wait LONG enough I think we'll get that one that you are still forgetting to forward to the treasurer. We don't like to keep the conversation on one subject for so song, but some people won't let you forget it. Please send in your offering before Anniversary Day of 1932. Now, you'll think I'm getting sassy, but we were a year getting in those of last year, honest. I was hoping we might make a new record this year.

Keep up your interest in the Assemblies, and get ready for the best time you ever had. You won't be disappointed.

Your co-worker,
ELIZABETH LANGFORD.

LOUISIANA CONFERENCE

A new day has dawned for the Leaguers of the western section of the Baton Rouge District, for on January 16 the Hoyt M. Dobbs Union, named for our bishop, was organized, for which organization we are greatly indebted to our senior district secretary, Miss Lillie Mae McQuaid, of Baton Rouge.

The first meeting was held at Keener Memorial Methodist Church, Baton Rouge, with two Leagues represented and twenty-five present. Temporary officers were elected, holding office until May, when permanent officers will take their place. Those elected were as follows: President, Vance McLean, Keener Memorial;

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vice-president, Roy Rabalais, Istrouma Church; secretary, Miss Helen McCants, Istrouma Church; treasurer, Miss Vassar Jones, Keener Memorial. The Keener Memorial chapter acted as host and entertained with a supper.

This meeting was a big success and much interest was shown. The second meeting was held at Istrouma Church with three chapters represented and thirty-five present. A short devotional enjoyed by everyone was followed by the business session, after which refreshments were served to those present.

The third meeting, held at Zachary, showed a marked increase in interest, as sixty-six were present, with four chapters represented. At this meeting a joint retreat with the union in the western section of the district was decided upon, and held at the Bluff Creek Camp Grounds, May 2, 3.

After the business meeting we were entertained with refreshments, served by the Zachary Leaguers. We are striving to bring other Leagues into the Union and to do those things which become us as followers of our Lord and Saviour Jesus Christ.

HELEN McCANTS,
Secretary.

NORTH MISSISSIPPI CONFERENCE

About ninety young people of the Corinth district came together at New Albany last Saturday for an institute and a splendid institute it was. Miss Dorothy Smith is their leader. This was a very enthusiastic meeting and the young people seemed to be deeply interested in the work which the church has called them to do. The following pastors attended this meeting: Revs. E. S. Lewis, N. N. Maxey, L. M. James, C. A. Northington. We were glad to have these pastors present. We have observed that where the pastor is deeply interested in the young people's work the young people themselves are usually interested too.

Another district institute was held last Saturday. This was the Aberdeen district institute and it was held at Shannon. They had more than one hundred young people present and they had a very interesting program. Miss Zereda Green is secretary of that district and she is doing a fine work. The following pastors were present: Revs. A. Y. Brown, W. C. Galceran, Jr., W. N. Dodds, W. M. Hester, W. R. Hammontree, S. M. Butts, W. R. Goudelock, and the Hon. R. T. Hollingsworth. Brown Brown and his bride were just back from their honeymoon. Brother Hammontree said he was very much encouraged after Brother Brown succeeded in getting married.

It was our privilege to attend two district conferences on Christian education last week with Brother R. G. Lord and Miss Mary Skinner. These conferences were held at Amory and Corinth and were well attended. One thing that impressed us at these conferences was the keen interest which the people manifested in the new program of work. They were anxious to learn about it. Brother C. A. Northington of Ripley already has his church organized and working under the new plan and he says that his people are delighted with it. Brother A. T. McIlwain of Greenwood is just about ready to set up the organization in the young people's division of his church.

We have attended four district conferences in the interest of the young people's work and we received a very cordial reception at each conference. The presiding elders were kind enough to give us a place on the program. The pastors seemed to be very much interested in our young people's work and that was very gratifying of course.

Brother S. E. Ashmore, our Conference treasurer, has received about eighty dollars on the anniversary day offering thus far. If you have not sent your offering in yet it is not too late to do so. You may have observed the day but failed to send in the offering. Will you attend to that matter real soon?

The district secretaries are busy now telling their young people about the Assembly which is to be held June 15-19. They are going to be there from Dan to Bersheba. A splendid course has been planned and capable instructors have been secured. Some mighty fine young people will be there from the Sunday schools, from the Epworth leagues and from the young people's missionary societies. You will want to be there too. You can't afford to miss it. Come prepared to meet the first class on Monday afternoon.

* * *

About one hundred and fifty young people from six charges came together at Batesville last Sunday evening for a young people's rally. Tate Scott, district secretary of the Sardis district, presided over this meeting with ease and dignity. Tate is not only district secretary of the Sardis district, but be is also assistant superintendent of the Sunday school at Batesville.

It was our pleasure to speak to this fine group of young people. We had a fine spirit of worship in this service. It is such a challenge to a man to preach to young people. He realizes that he is speaking to growing life and that, in some measure at least, he is contributing to that growing life. Young people are so responsive that it causes a man to want to give them only the very best that he has.

While we were at Batesville it was our privilege to spend some time in the hospitable home of the pastor, Brother R. P. Neblett. He and Mrs. Neblett are very happy in the work at Batesville. Brother Neblett says that he has four sons and that Mrs. Neblett has five, he makes the fifth. All who know Brother Neblett will agree with him. He is still a boy.

We were glad to have with us in our rally at Batesville, Rev. W. M. Jones, pastor of the Sardis circuit, and Rev. J. M. Bradley, presiding elder of the Sardis district. Brother Bradley is deeply interested in the young people of his district. We appreciate his interest. Another dignitary in this meeting at Batesville was Dr. D. W. Whitaker of Sardis. We were also honored with the presence of Mrs. Dan Comfort of Como. Mrs. Comfort is district secretary of the Woman's Missionary Society in the Sardis district. Rev. C. T. Floyd of Sardis was represented in this meeting by the Speaker of his House, Mrs. Floyd. It was a pleasure to have all these distinguished visitors.

Wherever we go we find the people interested in our young people's assembly, Mrs. Dan Comfort told us that six young people from Como are planning to come. That was encouraging news. Sardis district is going to be well represented at the assembly this time. Remember the time is June 15-19. Your expenses at the assembly should not be more than eight dollars, possibly it will not cost you that much.

Yours sincerely,
WM. L. ROBINSON.

NORTH MISSISSIPPI

The Epworth Leagues of Corinth district, North Mississippi Conference, enjoyed a League Institute at New Albany, Miss., on Saturday, April 25. The New Albany leaguers extended a very cordial welcome and served the visitors a nice lunch in the church at the noon hour.

There were about ninety leaguers present representing sixteen leagues. The leaguers were most happy to have with them Rev. W. L. Robinson, Coffeeville, Miss., superintendent of young people's work, who was the chief feature of the day's program, and who rendered a splendid talk on "Jesus, the Pioneer."

The League presidents made brief reports regarding work of the chapters. The Potts Camp League outlined their splendid program of social service, which has already proved workable. The Booneville League told the institute of a fine piece of work they are doing along this same line.

Ralph Manning, of the Ingomar League, gave an enlightening talk on "The Standard of Efficiency." Flora Lee Craddock, of the Iuka League, gave an illustrated talk on the "Epworth League Symbols." Willard George, Lula Merle Waddey, and Kate Shaw furnished special music for the day.

Departmental discussion groups were held to inform the leaguers of the specific work of each department.

The policy of the district was worked over and definite plans made to carry it out, stressing that each league in the district make a pledge to missions and observe Anniversary Day. The leaguers also promised to organize a league in every pastoral charge in the district in the immediate future.

Announcement and follow-up talks of the "Young People's Assembly," June 15-19, Grenada College, were made, and the leaguers were urged to take advantage of this annual opportunity.

The district secretary feels that the meeting was a complete success and trusts that it will prove to be an aid in furthering the work in the district. She also appreciates those who helped make the day possible.

DOROTHY SMITH,
Dist. Sect.

LOUISIANA CONFERENCE

Alexandria District—Second Round

Eunice, at Petreville, May 17, a. m.
Opelousas, May 17, p. m.
Colfax, May 24, a. m.
Melder, May 24, p.m.
Holloway, May 31, a. m.
Alexandria, May 31, p. m.
District-Wide Training Week, June 7 to 14.

ALBERT S. LUTZ, P. E.

Monroe Dist.—Second Round

Waterproof, at St. Joseph, May 17, 11 a.m.; Q. C., 2 p.m.
Newellton, May 17, 7:30 p.m.
Pioneer, at Floyd, May 24, 11 a.m.
Oak Grove, at Epps, May 24, 7:30 p.m.
Bastrop, May 31, 11 a.m.
Fairbanks, at Fairbanks, May 31, 7:30 p.m.
Monroe, First Church, June 3, 7:30 p.m.

ELMER C. GUNN, P. E.

New Orleans District—Second Round

First Church, May 17, a. m.; May 6.
Second Church, May 17, p.m.; May 20.
Rayne Memorial, May 24, a. m.; May 5.
Epworth, May 24, p. m.; Apr. 6.
Carrollton Ave., May 31, a. m.; Apr. 15.

W. L. DOSS, JR., P. E.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

FROM BELEN, MISS.

Editor Advocate: The article on the first page of April 30 issue, is a terrible shock. That is a worshipful admiration of a common nature raised to an inexplicable degree. Gandhi admires the sermon on the Mount but does not repent of his sin. He is as far from the Kingdom as Africa was. I answer Mr. Rankins' statement. There is something in the [illegible] Hindoo or Hindu Indian mind temperament race or soil that is a great unknown force—please, not God-Force unless that means lost souls—of which we are yet deficient but does not seem to make for happiness here or hereafter. See Matt. 7:21-23. Where do we get authority in the Old or New Testament for sanctioning reverence and sympathy for false faiths? Please look up Ex. 23:13 and Deut. 13:3. That kind of charity is what my religion condemns. Rev. 18:14 sounds fearful and we are commanded to be separate from evil communications.

As for Gandhi lecturing us, why, God is as much his God as He is ours, Christ Jesus is as much his Saviour as He is ours and he is to blame for not using that monumental genius to carry the "good news" to others of his country—unless he is evil personified. Read the paragraph in this article starting with "How does he acquire this soul-force?" and then read Dr. Steele's article in the January [illegible] should be ignored in our religious work. Then in January you called the Baptists "fraternal" and I have studied to understand that statement. I was in the church across the street from my home last Sunday—no other preaching in town—and the Baptist preacher talked like an angel about "do this in remembrance of Me," and then said, "those who will not partake with us just remain quietly seated till services are over." The deacon with the elements passed rapidly by me—and other Methodists, with the plate—a positive declaration of contempt. Not giving us even dogs crumbs. If you can say that is **fraternal**, or that their refusal of our church letter is **fraternal**, or that we are not **weakened** by condoning and accepting intentional insults done in the name of the only Lord, why, then I'm all wrong. A leading Baptist woman, widow of a former member of the Legislature, has, since last Sunday, when she was at church participating in Baptist belief—or is it tradition which still makes the Word of God of no effect? asked me to join her in furnishing and eating club refreshments. I seem to be a respectable woman, but not a respectable Christian. It reminds of reversing our anti-racial ideas in some sort of way without any fellowship. The Presbyterians do not pat us on the back nor do they put us out of Christ's fold.

Respectfully,

MRS. S. C. STONE.

There May be Poison in YOUR Bowels!

STEP out tomorrow morning with the fresh buoyancy and briskness that comes from a clean intestinal tract. Syrup Pepsin—*a doctor's prescription for the bowels*—will help you do this. This compound of fresh laxative herbs, pure pepsin and other pure ingredients will clean you out thoroughly—without griping, sickening or discomfort.

Poisons absorbed into the system form souring waste in the bowels, cause that dull, headachy, sluggish, bilious condition; coat the tongue; foul the breath; sap energy, strength and nerve-force. A little of Dr. Caldwell's Syrup Pepsin will clear up trouble like that, gently, harmlessly, in a hurry. The difference it will make in your feelings over night will prove its merit to you.

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DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

FROM BONHOMIE, MISS.

Dear Advocate: Brother E. D. Phillips, an honored superannuate of our Conference, wishes the brethren to know that he is "happy on the way," putting in full time, praising God and praying incessantly, and has prevailing faith for the coming of the Kingdom. For thirty-five years he has been preaching the gospel—twenty-five years in the South Georgia and Mississippi Conferences, and thirty years as a local preacher, five of these as a supply. Has never been out of a job and has been well paid and expects "all his needs to be supplied," according to Phillippians 4:19.

He will soon be eighty-three years young. Sister Phillips is eighty-five. They have lived together in happy union fifty-nine years; she has shared with him his joys and sorrows alike.

Neither of them are in robust health, but the Lord keeps them. He is at present with his daughter at Hattiesburg, and she at McNeil with their daughter at their home.

It is a great pleasure to visit Bro. Phillips and hear him recount his travels, his trials and triumphs in the Lord's work.

He has Heavenly light in this the evening time, and finds that "E'en down to old age all my people shall prove my sovereign's eternal unchangeable love. And when hoary hairs shall their temples adorn, like lambs they shall still in My bosom be born."

He sends love to all the brethren.

W. T. GRIFFIN.

Hattiesburg, R. 3.

THE OTHER NINETY PER CENT

By C. [illegible] Smith

We hear much of tithing. What of the other 90 per cent? It seems that there are several dangers connected with the tithing doctrine, and of the preaching of it.

In the first place, tithing is an Old Testament doctrine and one that was never fully enforced. It originally seems to have been a levy to celebrate a patriotic feast but later became more conventional and finally dropped into disuse. Of course some of the Pharisees practiced it, but they were more meticulous about the mint and the cummin than the "weightier matters" of financial considerations. For the rank and file of Jews the tithe was no more than the priests and tax collectors could get out of them.

Charlemagne seems to have introduced the practice of tithing into the Christian church along with a lot of other hurtful innovations. For the church to emphasize an obsolete Old Testament doctrine in this modern time smacks of going backward, unless it is properly presented.

Another danger. Preaching tithing from the pulpit may give the wrong impression. By far the largest item in the church budget is the pastor's salary. For the pastor to insist on a tithe may give a little hint of preaching for the advantage of self.

What would happen if everybody tithed? The church would immediately become the most powerful institution on earth. I mean powerful materially. And with this power would come corruption. "Where the carcass is there the buzzards are gathered." It looks as if this fact alone would be enough to question the validity of tithing as a Christian doctrine.

The essence of the doctrine back of tithing is that of stewardship. Our emphasis on tithing is apt to make us neglect the real meaning of the doctrine. To stress bare tithing is to lay ourselves open to the danger of materialism. Jesus was concerned with 100 per cent, not merely 10 per cent. We are entrusted with certain "talents," or whatever we have, which includes our possessions. How we use them is what counts. The church is concerned with how money is made and spent, and not merely in collecting its toll of one-tenth.

The world is facing one of its worst depressions, and the church is suffering with the world. How much of the present unemployment and depression is due to the failure of the industrial system to put into practice the principles of Jesus? How much inequality is due to improper distribution of wealth, and how can the present system be changed to correct this inequality? This is the challenge to the modern church. To preach tithing is no solution.

If the church would preach that the fullness of the earth is the Lord's and that we must use it for the benefit of his creatures, not selfishly and individually, there would be no occasion to resurrect an ancient, meddling, dead and obsolete Jewish law.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

Chart on Finances of the Woman's Missionary Society, Mississippi Conference

Dues, 25c per month including Conference expense and retirement and relief fund, to be prorated by treasurer.

Amount for the year, $3 (used to carry on work already established).

Out of every $1 goes 16 2-3 cents used for Conference expense; 83 1-3 cents goes to Council.

Conference Expense Fund Includes: M. S. C. W. Secretary, Miss Wynn; Whitworth Scholarship; Officers' expense; Travel; Stamps; Stationery; Speaker at Annual Meeting; Printing of Minutes.

Wesley House—Meridian, $400; Biloxi, $200; Moore Community Center, $200. Total $[illegible], prorated by district secretary.

Week of Prayer—Self-denial offering—Second Week in November. Directed to Home and Foreign Work by Council.

Scarritt Maintenance Fund—$4 minimum per auxiliary.

Scarritt Scholarship Fund—$300 for each girl.

Love Gift—Offering to out-going missionary.

Pledge—Conference—Made in auxiliaries and given by district at annual meeting (1930, $15,716).

Pledge—Council—Includes all gifts except Conference Expense (1930, $31,028).

Council pledge is prorated by Council treasurer—33 1-3 Home, 66 2-3 Foreign.

BILIOUSNESS.

The Rev. J. J. Wisener, of Drakestown, Ga., says he has taken Black-Draught, when needed, since childhood, and he is past fifty years of age. "When I would get bilious," he says, "I would feel like shuffling along instead of walking. My feet felt too heavy to lift. I had such a dull, tired feeling, and I would feel dizzy and nauseated like I couldn't hold my head up. I found how much the Black-Draught helped me, and I took it. I quit having these bad spells, and find now I only have to take a few doses and I am good as new. Don't have to take much now. My health is good."

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FROM BILOXI, MISS.

Dear Editor: We closed a Cokesbury Training School at North Biloxi Church last Friday, the 24th. Mr. O. C. Hull taught a class, using the book, "The Worker, His Life and Work." The attendance was much better than we expected and the interest was exceptionally fine. Bro. Hull was at his best. The spiritual results of the meeting were such that the comment of the people was to the effect that it was as good as a revival. Nine persons took the work for credit. We feel that the church and community were greatly benefited by the school. On Sunday the 19th at the beginning of the school we held a charge institute. The three churches of the charge, viz., Wesley Memorial, Epworth, and North Biloxi, came together for an all-day meeting. A basket dinner was served. Miss Laura White and the pastor assisted Brother Hull with the different discussion groups.

Friday, May 1, we begin a revival at Epworth Church. Rev. E. L. Ledbetter, our pastor at Pascagoula, will assist. Preparation is being made and we are expecting a great revival. Pray for us. The work is needy; the fields are white unto harvest.

MURRAY COX,
Pastor, Wesley Memorial Charge,
Biloxi.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI

Aberdeen Dist.—Third Round

Tulepo, May 16-17.
Pontotoc, May 17-18.
Buena Vista, at Ebenezer, May 23-24.
Woodland, at Foster's Chapel, May 25.
Smithville, at New Salem, May 29.
Prairie and Strongs, at Strongs, May 30-31.
Greenwood Springs, at New Hope, June 6-7.
Amory Circuit, at Tranquil, June 9.
Shannon, at Pleasant Grove, June 10.
Verona, at Palmetto, June 11.
Nettleton, at Pine Grove, June 12.
Salem and Friendship, at Liberty Hill, June 13-14.
Toccopola, at Toccopola, June 14-15.
Algoma, at Troy, June 16.
Houlka, at Houlka, June 17.
Randolph, at Shady Grove, June 20-21.
Pittsboro, at Rapers Chapel, June 22.
Vardaman, at Young's Chapel, June 23.
Fulton, June 24.
Tremont, at Mt. Pleasant, June 25.
Calhonn City, July 25-26.
Denna, at Bethlehem, July 27.
Bellefontaine, at South Union, July 28.
Eupora, July 29.
Mathiston and Maben, July 30.

T. H. DORSEY, P. E.

Greenwood Dist.—Third Round

Black Hawk, at Smith Chapel, May 22.
Schlater, May 24, 11 a.m. and 2:30 p.m.
Lambert, at Lambert, May 24, night.
Cruger, at Cruger, May 31, 11 a.m. and 2:30 p.m.
Price Memorial, at Phillipp, May 31, night.
Greenwood, First Church, June 2, night.
Acona, at Emory, June 6-7, 11 a.m. and 2:30 p.m.
Minter City, at Minter City, June 7, night.
Drew Mission, at Sandy Bayou, June 14, 11 a.m.
Carrollton, at McCarley, June 14, night.
Webb, at Tippo, June 21, 11 a.m. and 2 p.m.
Swiftown, at Isola, June 28, 11 a.m. and 2:30 p.m.
Inverness, June 28, night.
Drew Station, July 5, 11 a.m. and 2:30 p.m.
Dublin and Mattson, at Dublin, July 5, night.
Itta Bena, July 12, 11 a.m. and 2:30 p.m.
Belzoni, July 12, night.
Sunflower, at Fairview, July 19, 11 a.m.
Ruleville, at Doddsville, July 19, p.m.
Indianola, July 26, 11 a.m. and 2:30 p.m.
Moorhead, July 26, night.

L. P. WASSON, P. E.

LOUISIANA CONFERENCE

Baton Rouge District—Second Round

Pearl River, at Sun, May 17, 11 a. m., 1:30 p. m.
Franklinton, May 17, 7:30 p. m.; May 18, 7:30 p. m.
Clinton, at Clinton, May 24, 11 a. m., 2:30 p. m.
Jacksou, at Jackson, May 31, 11 a. m., 2:30 p. m.
Zachary and Slaughter, at Zachary, May 31, 7:30 p. m.
District Conference at Bluff Creek Camp Ground, June 4-5.

L. W. CAIN, P. E.

Minden District—Second Round

Winfield, May 17, a. m.; Q. C., 2 p. m.
Campti, at Davis Springs, May 24, a. m.; Q. C., 2 p.m.
Coushatta, May 24, p. m.

The District Conference will be held at Minden, April 23 and 24.

At 10:30, April 23, there will be preaching and the sacrament of the Lord's Supper.

Let all be there for the first service.

Come praying and expecting the Lord's blessings upon us.

W. R. HARVELL, P. E.

Shreveport District—Second Round

Vivian, May 17, 11 a. m.; Q. C., 2 p. m.
Noel Memorial, May 17, 7:30 p. m.; Q. C., May 18, 7:30 p. m.
Pelican Circuit, at Harmon, May 24, 11 a. m.; Q. C., 2 p. m.
Mansfield, May 31, 11 a. m.; Q. C., 2 p. m.

The above dates are subject to change, where practicable, to suit the convenience of those concerned.

The pastors are requested to complete the Kingdom Extension program and take the offering by the end of March.

H. T. CARLEY, P. E.

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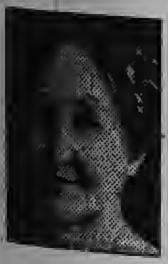

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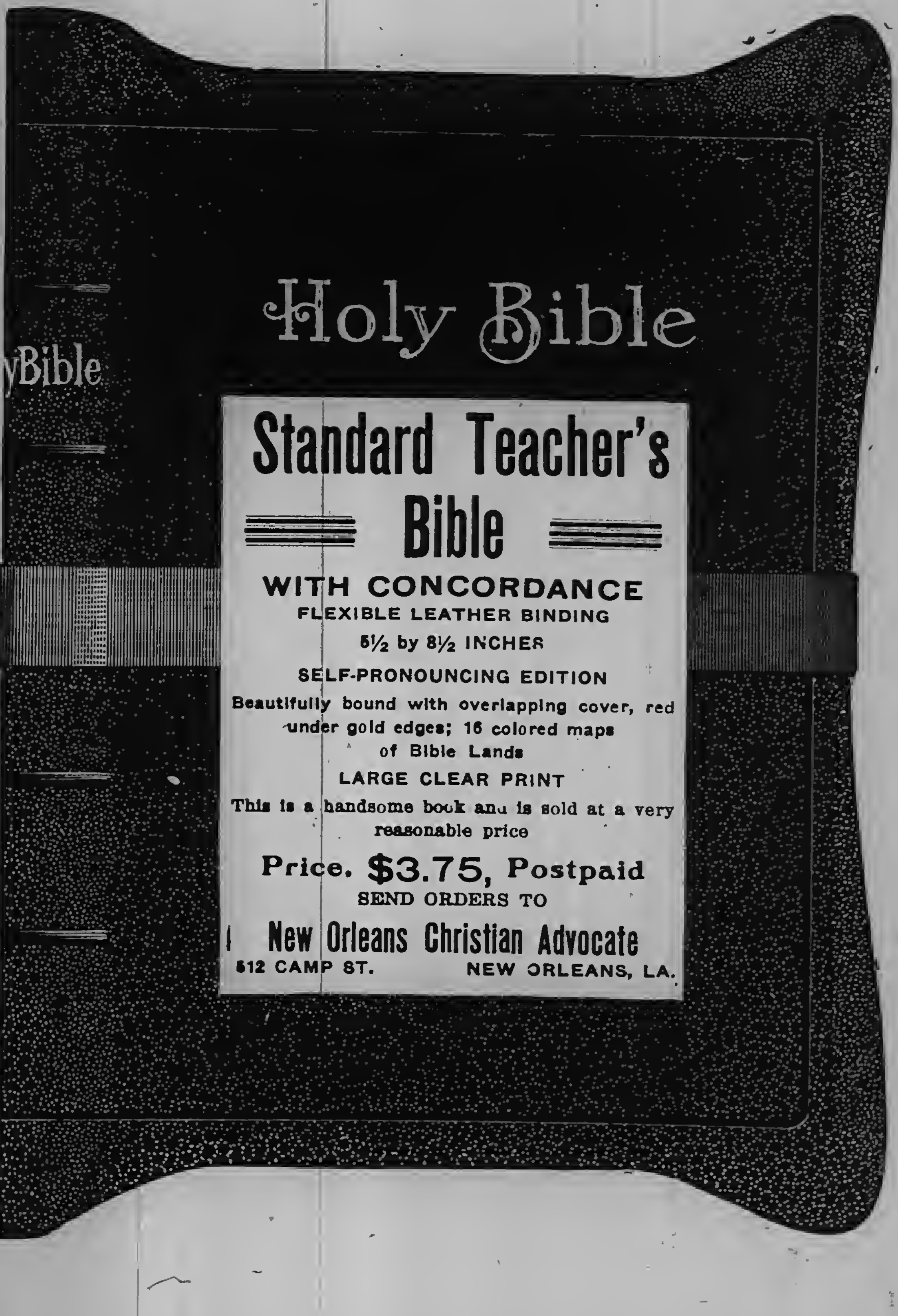

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GRENADA COLLEGE

Grenada College is maintained by the North Mississippi Conference of the Methodist Episcopal Church, South, to promote sound scholarship together with thorough training for the many forms of Christian activities and for home making. Every graduate for the past [illegible] years has been a professed Christian and a number have entered upon full time Christian service. The college is represented by [illegible] alumnae in four mission fields of the Methodist Church: Mexico, Brazil, China and Japan. Several graduates have married ministers.

Among recent campus visitors who are taking an important part in the religious and educational world are Miss Martha [illegible], editorial assistant of the General Board of Education, Miss [illegible] Green, employed by the Presbyterian Sunday School Board of Texas, and Miss Katherine [illegible], for nine years teacher in Hiroshima Girls' School, now at home on furlough.

In proportion to the number of students enrolled, the Department of Bible and Religious Education is one of the largest in Southern Methodism. The same is true as to the number of teacher training credits with the General Sunday School Board.

Grenada College is a member of the Southern Association of Colleges for Women, of the Mississippi Association of Colleges and of the Methodist Educational Association. It maintains a regular four-year course leading to the B. A. degree and offers the best advantages in music, art, expression and home economics. Its campus, buildings and equipment are valued at [illegible] and its productive endowment is [illegible].

The graduating class of 1930 was the largest in the history of the school, numbering [illegible]. Notwithstanding crowded conditions in the teaching profession, [illegible] of these secured good positions as teachers. Three are pursuing graduate study in universities. One is in charge of Girl Scouts in Jefferson City, Missouri, and one is keeping house for her widowed mother. Grenada College graduates have always been in demand as teachers, more than [illegible] per cent of them having entered that profession.

Miss Mary Miller Murry, B.A. '30, is making honor grades as a graduate student in Northwestern University, Evanston, Ills., and expects to receive her master's degree in June, majoring in English. She is the fifth Grenada College alumna to receive this degree from Northwestern in the past five years. Mrs. W. H. Gardner (nee Katherine Bryson), B.A., '22, took graduate study in Edinburgh University, Scotland, 1929-30, where she made honor grades. She and her husband are now filling a pastoral charge at Thomaston, Ga.

Grenada College students do practice teaching in the city schools of Grenada. This year they have done a unique piece of practice work in making educational tests and measurements of students in the rural schools of Grenada County. They are able to follow up these tests and get accurate data on their grading from the teachers' records on work of the students.

The students of Grenada College have exceptional opportunity for development of personality and training in leadership. More than 50 per cent of them are officials in some organization—academic, social or religious. They conduct chapel once a week and each class has one special class program at chapel hour each month.

The students edit and publish "The Grenadian," monthly paper, and "Treasure Trove," the college annual. They manage the colleg Sunday school, have a student government organization and clubs in music, home economics, dramatics, French, Spanish, Latin and mathematics. Some of them assist in the library and aid teachers in grading papers. So complete is the training given that it is a saying among high school superintendents who have employed our alumnae that "Grenada College girls can do anything."

The cost at Grenada College is only $295 per year for board, laundry and tuition. The charge for music, art and expression is less than in most standard colleges.—J. R. C.

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   Chas. J. Hilkey, Ph.D., J.S.D., Dean
7. The Library School.
   [illegible], B.L.S., M.A., Director
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   Ralph E. Wager, Ph.D., Director
9. The Wesley Memorial Hospital Training School for Nurses.
   Russell H. Oppenheimer, M.D., Supt.
10. The Emory Junior College, Valdosta, Georgia.
    Wm. [illegible], A.B., Associate Dean
11. The Emory Junior College, Oxford, Ga.
    Hugh A. Woodward, A.M., Associate Dean
12. The Emory University Academy, Oxford, Ga.
    Hugh A. Woodward, A.M., Principal

The University year is divided into four quarters beginning in September, January, March, and June. Students may enter at the beginning of any quarter.

For information about any division of Emory, address

The Registrar
EMORY UNIVERSITY, GA.

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The First Summer Program of the
SEASHORE METHODIST ASSEMBLY
SEASHORE [illegible] SCHOOL
June [illegible]
DR. [illegible] and DR. [illegible], Deans
ANNUAL CAMP MEETING
July [illegible] - August 2
SCHOOL OF HYMNOLOGY
July [illegible] - August 2
PROF. [illegible] WASHBURN, Director
SCHOOL OF RELIGIOUS DRAMA AND PAGEANTRY
August 3 - [illegible]
MISS RUTH WINFIELD, Director
SEASHORE BIBLE CONFERENCE
August [illegible]
DR. [illegible] WARREN and others
PRESBYTERIAN ASSEMBLY
August [illegible] - 12
CAMP BILOXIE

GIRLS' DIVISION	BOYS' DIVISION
MRS. [illegible], Director	REV. [illegible] POOLE, Director
First Term, June [illegible]	First Term, July [illegible]
For Girls [illegible] Years of Age	For Boys [illegible] Years of Age
Second Term, June [illegible] - July [illegible]	Second Term, July [illegible] - August [illegible]
For Girls [illegible] Years of Age	For Boys [illegible] Years of Age

YOUNG PEOPLE'S DIVISION
REV. [illegible], Director
First Term, August [illegible] Second Term, August [illegible]
For Young People [illegible] Years of Age

For information concerning rates and reservations for [illegible] Lodge, Cottages, Apartments or Summer Camps, address
JAMES W. SELLS, Executive Secretary
Seashore Methodist Assembly, Biloxi, Miss.

PROHIBITION AND UNEMPLOYMENT

Nothing has raised so great a storm of protest among the wets in recent months as our denial of their absurd claim that two million men would be employed in case of a repeal of prohibition.

Just prior to prohibition the liquor business endeavored to scare the country by proving that [illegible] men in the liquor business and allied trades would lose their jobs. How can a business that had only [illegible] jobs to lose when it stopped, offer two million jobs in case of a resumption of the business, particularly under the reduced program promised by the wet formula, "Of course, we do not want the old-fashioned saloon back again?"

Just prior to prohibition the census reported 62,920 men employed in the strictly manufacturing end of the liquor business. This was one per cent of the wage earners employed in all industries. Furthermore, there were fewer men and lower wages in the liquor industry, in comparison with money invested, than in any other business.

For example, for each million dollars invested in the liquor business required only 37 men. In every other leading industry from four to seven and a half times as many men were required, and the amount of raw materials used by liquor was insignificant in contrast to other industries.

When the saloons closed, a great stream of money flowed from the liquor industry with its few employees and small use of raw materials, to legitimate industries using tremendous supplies and employing many times the people in liquor manufacture. This phenomenon expanded the basic industries. Money in the form of increased wages went into more wage earners' pockets and the economic change occurred which definitely raised American living standards, gave us more and better homes, and kept our bank of savings at a high point throughout a world-wide depression in which the United States maintained itself at a much better level than any other country, particularly those countries with a large drink bill.

The probability is that an immediate repeal of prohibition in the course of a year would turn the course of American purchasing power from homes, home owning, home building, automobile buying, radio buying, clothing, food and education, so that there would be a business panic of severity and extent in contrast to which the present economic depression would be a minor experience.—National W. C. T. U.

Renew your Advocate now

Newton District—Second Round

Burnside, at Hope, May 17, 11 a. m. and 1:30 p. m.
Philadelphia Sta., May 17, 7:30 p. m. and May 18, 8 a. m.
Laurel, First Church, May 22, 7:30 p. m., and May 24, 11 a. m.
Laurel, Kingston, May 24, 2:30 p. m.
West Laurel, May 24, 7 p. m.

H. A. GATLIN, P. E.

Christian Advocate
NEW ORLEANS

Vol. 7[illegible]—No. 21. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3973.

J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, MAY 21, 1931. C. MILTON CHALMERS, Manager

EDITORIAL PARAGRAPHS

There is torture in sin, beware! A daily paper of a neighboring city carried, the other day, a story full of pathos and human tragedy. A young girl looking out from behind the county jail bars said: "Two years ago I was happy and didn't know it. I met ——— and was told about the life of the city. I came, and things went smoothly for awhile, but liquor and the fast life began to take its toll. I have sold my soul for a few shiny coins and pretty dresses, and now I am paying for my fun with torture and sleepless nights. It doesn't pay." There is an old Book, the morals of which some deride in this "new" day, but life witnesses to its truth. It says: "The way of the transgressor is hard." The world's best possession is the gospel of Him "Who is able to save unto the uttermost."

* * *

The world has become a community responsibility, regardless of whether we like it or not. At a meeting for Jewish relief in Europe, held in New York City recently, the intrepid Senator William E. Borah, Idaho, is reported as saying, "Durable peace must have as its foundation economic justice. All the armies and navies in the world cannot give us security with one-half of the world in economic distress. And our country cannot escape from this deep trough of depression and at the same time leave the balance of the human race behind." Concentrated selfishness and ignominious greed are brands that will set the world on fire, and the power of the gospel of Jesus Christ is necessary to quell their flame. The practice of the principles of Jesus will inaugurate a spiritual supremacy that makes "economic justice" real.

* * *

The Christian's work is never finished. Dr. Samuel Palmer Brooks, for 28 years president of Baylor University, a Baptist institution, at Waco, Texas, died on May 14. When physicians advised that but a few days of life remained he endeavored to affix his signature to diplomas for 429 students who are soon to graduate. His strength failed before he could finish the task. Dr. Brooks began his education after he was twenty-two years of age; and won degrees at Baylor and Yale. A long and honorable career closed with an unfinished task at hand. Only the Son of Man, the Saviour of the World, could look all history and eternity in the face and exclaim, "It is finished." How thankful the Christian should be that he works at a task that cannot be exhausted. "God has something better in view for us than that we should ever have nothing to do." Heb. 11:40.

SPOTS ON THE SUN

The sun, that great luminary which warms, lights, and rules our physical world, is flecked with dark spots. All of its white radiance cannot remove the dark spaces from the photosphere.

Edgar Allen Poe, a star of the first magnitude in the circle of American authors, has his dark spots. In some respects Poe has no equal. But the scintillations of his intellect, majesty of movement, and brilliance of creation, cannot conspire to remove the dark spaces. He is at once a guide and a warning. However, we shall never cease to be interested in intimate facts connected with the young genius who rested under the shadow of a Raven's wing. A letter was sold in New York last year that was written by Dr. J. J. Moran, a Baltimore physician who attended Poe in his last illness. The letter composed thirty years after Poe's death and addressed to C. H. Umer, Rockingham County, Virginia, was as follows:

"Poe was of fair skin, fine set of teeth, hair raven black and curly; weight, in health, about 140 pounds; height, five feet and ten inches.

"I regret that want of time will prevent my doing more than to give you a few brief sentences dropped from the lips of the poet, Poe, and a brief account of his dying words and burial. . . . . He died in my hands. He did not die from delirium tremens or mania, had no smell of liquor on his breath or person when received in the hospital of which I had sole charge. . . . . He was sent to the hospital about 10 a. m. and was found on a bench by the side of a large house. I paid the hackman who brought him and the nurse who attended him, and paid for his coffin; wife and lady friends made his shroud.

"In my attentions to him he said I was very kind and asked 'Where am I?' I answered in the hands of friends. He said: 'The best friend to me would be the man who would blow my brains out with a pistol. Wretch that I am, sir, when I behold my degradation, ruin, what I have suffered and lost and the misery I have brought upon others! I feel like I could sink through this bed into the lowermost abyss below, forsaken by God and man, an outcast from society.'

"After much more and answers to various questions, he said, 'doctor, I am dying,' to which I replied, I fear it is so, put your trust in your Saviour, there is mercy for you. He then said, 'Write to my mother, Mrs. Clemm, and say Eddie's no more.' I said, look to God for salvation."

How fortunate there was some one—the good physician—to whisper "there is mercy" and "look to God for salvation" into the ears of the dying Poe. Even unsurpassed powers of poetic genius could not withstand the ravages of sin, drink, and opium. How much brighter Poe's star would shine were it not for the spots. Though the Raven's wing shadows, the Crystal Christ can remove the darkness "as far as the east is from the west."

THE SALT OF EDUCATION

In writing of the small colleges the Literary Digest said, "The innumerable little colleges which exist at the cost of struggle, are the salt of education." The word small in connection with colleges is relative. There are hundreds of colleges in our country which have from two to eight hundred students enrolled and most, if not all, of them are "existing at the cost of struggle." Dr. William Lyon Phelps, Yale University, says: "The small college does work that cannot be done elsewhere, because it furnishes education to young men and women in the same locality who would grow up without it, for they cannot attend a distant university." And, "I regard their endowment an absolute necessity for the cause of education. I believe every dollar spent in assisting these small colleges to be a magnificent investment for the future manhood and womanhood and for the welfare of America."

Our colleges: Centenary, Grenada, Millsaps and Whitworth are in the class of "the salt of education" and are struggling to exist. It is neither possible nor desirable that all students attend the larger colleges and universities. This quartette of institutions within our three Conferences open the door of opportunity to young men and women who could never enter the way of life's best service did these colleges not stand and beckon them to come and "prepare to meet their God" in the morning and walk with Him through the heat and burden of the day toward a golden sunset.

We have had no communication regarding the financial outcome of the work of the session soon to close, but take it for granted that, under the circumstances, not much money has been cleared; most likely a deficit will be shown in a majority of the accounts. This should only call for renewed efforts on the part of the constituency to see that the colleges are enabled to continue the high service they have been rendering. Consecrated men are at the head of our colleges and experienced and faithful people constitute the several boards of trustees. Budgets will be balanced and the time is here for a solid line of support. These colleges do not belong to their presidents and trustees; they are the property of the more than two hundred thousand Methodists in Louisiana and Mississippi, and responsibility for their maintenance and operation rests upon each Methodist.

There are 203,000 members in our three conferences, and a conservative estimate gives forty thousand heads of families. If one-fourth of these would contribute $100 to an educational security fund, it would give an assurance and light a torch of hope for a generation to come. Our youth de-

(Continued on Page 8)

Dean Inge Sounds an Orthodox Note

[illegible]

A MORNING'S INCIDENT

[illegible]

seriously, just then, in the devils that were supposed to be impeding their progress. Over the coffin was the usual covering of vivid coloring, and over all stretched a canopy of faded blue cloth. Here were no banners nor long line of mourners—only a middle-aged woman and a girl around whose head was a crown of twisted straw. On their faces not one sign of grief or loss.

This little procession saddened me as none of the few large ones I've seen have done. Doubtless it was just a girl or unloved woman over whom the necessary physical rites must be performed. Her place as wife or household drudge would quickly and easily be filled.

Another passing from this life of mystery to the greater mystery of the Beyond. None to mourn in hope or despair—only the grinning, chanting pall-bearers; the straw-crowned girl stooping to pick some gay bauble from the street; the rabble of street-children running behind; and, last of all, the grave-digger with his tools upon his back, as the procession disappeared around a curve in the dirty sunlit street.

Chulwon, Korea.

NEW PLANS READY FOR YOUNG PEOPLE'S DIVISION

By John Q. Schisler

After months of careful study and work the staff of the General Board of Christian Education has worked out plans for the program and organization of the Young People's Division in the local church. The proposed plans are issued under the direction given by the General Board at its annual meeting on April 27. They are now in booklet form and available for distribution to local churches.

Two booklets have been prepared, one of which deals with the Young People's Division in the large church, "The Program and Organization of the Young People's Division in the Local Church," No. 200, and the other with the Young People's Division in the Small Church," No. 202. It is suggested that each pastor write at once for the booklet which is appropriate to the type of church he has.

Because of the enormous printing expense involved in publishing a vast quantity of material on Christian education in the local church it will be necessary for the General Board to make a small charge on orders for these booklets. The price is as follows: Single copies, 5 cents; one-half dozen copies 20 cents; one dozen copies 35 cents, one hundred copies $2, postpaid. One copy will be sent free of charge to every pastor who writes for it.

These are considered by the General Board of Christain Education to be very important booklets as they point the way to, the organization and program of the young people's work in the local church.

For these booklets, write: Young People's Division, 810 Broadway, Nashville, Tenn.

THE THIRTEENTH ANNUAL MEETING OF THE BOARD OF FINANCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH

By Luther E. Todd, Secretary

The Annual Meeting of the Board of Finance convened at the Missouri Athletic Club, St. Louis, Mo., April 27, 1931.

The following members were present: Bishop W. F. McMurry, Luther E. Todd, Bishop W. N. Ainsworth, Bishop Sam R. Hay, Rev. W. L. Clark, Rev. B. R. Turnipseed, Rev. H. E. Draper, Rev. J. W. Mills, Rev. Clare Purcell, Rev. J. C. Glenn, Rev. O. T. Cooper, Mr. Will Stackhouse, Mr. J. C. Wood, Mr. W. G. Hardy, Mr. J. R. Domnick, Mr. G. W. Bright, Senator X. P. Wilfley, Mr. James E. Lambeth, Dr. S. P. Cresap, Dr. C. W. Tadlock, and Mr. J. W. Fristoe.

Letters and telegrams regretting their inability to attend the meeting were received from the following members: Bishop U. V. W. Darlington, Rev. T. A. Smoot, Mr. T. L. James and Mr. D. H. Hall.

This was the board's thirteenth annual meeting since its organization in 1918. The secretary's report revealed many interesting facts about the work, and those that are of special interest to the Church are as follows:

1.—Superannuate Endowment:

It was shown that the total Superannuate Endowment in the hands of the Board as of March 31, 1931, was $6,095,148.12, as compared with $5,928,186.01 a year ago. Of this total Superannuate Endowment in hand on March 31, 1931, $3,749,626.51 is in the General Fund and $2,345,521.61 is in the Conference funds handled by the board. Of the total endowment in the hands of the board, as stated above, the sum of $378,518 is subject to annuity.

2.—Endowment Income:

For the fiscal year which ended March 31, 1931, the board was able to collect 5.24 per cent income on the total endowment capital for the time it was in hand, which amounted to $313,891.82, or $13,771.18 less than the amount collected on income collected for the previous year. Considering the terrible business depression of 1930, which so severly affected all financial institutions, this showing of the board is very gratifying.

On July 1, 1931, the board will be able to distribute direct to the claimants, on the basis of service years, and from the income of the General Fund, the sum of $187,796.06—as compared with $187,534.35 so distributed a year ago, or July 1, 1930. However, there are 100 more claimants to receive the 1931 distribution than received the 1930 distribution.

The board will also be able to send to the Annual Conferences at their next meetings, for distribution among their claimants, on the basis of necessity, the sum of $126,464—as compared with $130,769.69 sent to the Annual Conferences at their last annual meetings. This decrease is due to the board having to reduce the interest rate on Conference Funds from 6 per cent to 5 and one-half per cent.

Thus the board is distributing this year for the claimants' support a grand total of $314,260.06—as compared with the grand total distributed a year ago of $318,304.04—a decrease of only $4,403.98 for this year notwithstanding the financial storm which the board weathered in 1930. This showing should be very satisfying to the Church.

3.—Annual Conference Endowment:

So far as the board has been able to obtain information on the subject, the Annual Conferences now have a total endowment of $4,307,743.61. Of this sum $691,077 represents the reported value of 180 superannuate homes owned by the Conferences; $1,270,125 in various securities handled by local trustees of the Conferences. And $2,345,521.61 is in trust with the General Board of Finance.

The value of the Publishing House, or net income from which should go to the Annual Conferences yearly for the support of the claimants, is not included in the figures given above. Furthermore, it is doubtless true that the Annual Conferences have some other assets equivalent to endowment which the board is not able to report for lack of definite information concerning these holdings.

4—The Investment Reserve Fund:

The board is striving to build up a Reserve Fund out of concessions of a fractional per cent allowed to institutions such as ours in the purchase of securities and out of earnings on investments in excess of what is expected. This Reserve Fund will be used as necessity may arise to protect the endowment capital against any losses which may come from investments that do not work out as expected. This fund was started April 20, 1924, and it has grown steadily. At the close of the fiscal year, March 31, 1931, it amounted to a total of $47,181.28.

5.—Superannuate Endowment Bequests:

The secretary's report revealed that the board has evidence in its files that bequests have been made to Superannuate Endowment amounting to an estimated total value of more than $[illegible]00,000. This item is not included in the report given hereinabove of the total endowment actually in hand. It is, however, an item of interest. Furthermore, it should be noted that these bequests are those which the board has knowledge of. It is undoubtedly true that a great many other bequests have been made to this sacred cause which have not yet been reported to the board. In this connection, it should be stated that the board received during the past year from bequests a total of $59,367.58.

6.—Contributions on the Annuity Plan:

During the year the board received $21,607.96 from contributions on the annuity plan, and $250 was released from annuity obligations by death of one annuitant. The annuity bond of the board of Finance appeals strongly to those who wish to contribute to a worthy cause in this way. The entire resources of the board are back of these bonds, thus making them an absolutely safe investment.

7.—Collections on the General Conference Assessment:

The board has a General Conference annual assessment of $191,000 on the whole Church. Of this amount, there was collected during the Conference year a total of $103,021.97, as compared with $125,535.08 collected from this source the previous year.

8.—Total Support of the Claimants:

The secretary reported that there are now 2804 claimants—1166 being superannuates, and 1638 being widows of preachers, which is an increase of 99 claimants over the total number reported last year. The total amount paid these claimants from all sources during the year which closed March 31, 1931, was $881,254—a decrease of $990 as compared with what was paid them from all sources last year.

The average per capita amount, from all sources paid the claimants for their support for the year just closed was $410 for superannuates and $247 for widows of preachers.

9.—Expenses of the Board:

The expenses of the board proper for the year ended March 31, 1931, amounted to $27,675.89, which is $1,457.01 more than the previous year.

The expenses for the year of the Special Effort Department of the board amounted to $33,280.07, which is $11,796.22 less than the previous year.

II.—CONCERNING THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The secretary's report brought to light many interesting facts concerning this movement, as follows:

1.—Status of the Conferences on Quota Payments:

It was revealed that in seven years, or to March 31, 1931, all of the Annual Conferences had paid on Special Effort quotas the total sum of $4,341,094.53. The Florida Conference continued to have the distinction of being first in the per cent paid of the total quota, having paid 60.47 per cent; the West Texas Conference is second, having paid 56.6 per cent of its total quota; and the Baltimore Conference is third, having paid 55.18 per cent of its total quota. The entire table showing the standing of the Conferences on quota payments will be published at an early date in the Christian Advocate (Nashville).

It was shown that at the close of the fiscal year, March 31, 1931, 557 charges were on the grand honor roll as having paid, or more than paid, the original total quota.

2.—Future Plans for the Spelcal Effort Movement:

The board earnestly trusts that the work of adjusting the charges unpaid quota balances will proceed rapidly until an adjustment report is received from every charge. After that, it is

[illegible]

[illegible]

[illegible]

THE GREENVILLE DISTRICT CONFERENCE

[illegible]

[illegible] Millsaps [illegible] Memorial [illegible] Christian Advocate [illegible] Jackson. [illegible]

[illegible] Annual Conference [illegible]

[illegible] whole, the conference was one of the most pleasant and profitable that this writer has ever had the pleasure of attending. The [illegible] of thanks which was given to Dr. Chapman, the pastor, and the good people of Tunica, the presiding elder, Dr. Broyles, and the secretaries were not merely formal but were sincere and genuine.

V. C. CURTIS.

BATON ROUGE DISTRICT NEWS

The presiding elder of the district has just set in motion the plan of visitation by his boosters which is calculated to assist greatly in the raising of the finances of the circuits throughout our territory. Speakers, both lay and minister, will go with Brother Cain to these circuits and put on a real helpful program that will be an inspiration to the membership and ought to boost the morale as well as the collections at every point visited by these brethren.

The district conference will meet this year at the Bluff Creek Camp Grounds. These old grounds have been purchased by the Baton Rouge District for the use of the district at large, and plans are being made to further its usefulness as a place of meeting for all district-wide gatherings and for the institutes and camps of the young people. A splendid program of improvement is now under way at the camp in re-arranging and rebuilding the cottages in preparation for the district conference, on June 4-5, and the camp meeting and young people's meeting which follow. The district conference will be entertained by a very novel arrangement. The various charges of the district will furnish certain items on the menu and the delegates will bring their blankets for use on the cots provided by the camp management. Ye scribe looketh forward to the meeting with pleasure.

The camp meeting for this year will be conducted by Rev. Theodore Copeland, D.D., of Dallas, Texas. The meeting last year was the first under the management of the district and report has it that it was about the best attended meeting in the history of the grounds. The meeting is scheduled for July 19-26.

The presiding elder, Rev. L. W. Cain, has also made an itinerary throughout the district for a number of the station preachers who are giving from one to two weeks of their time in revival work in order to assist their brethren who are serving circuits with a number of churches needing revival services. One meeting—at Pearl River—has already been enterprised under this plan. We feel that this work will be of assistance to the churches involved in that no financial burden will be involved and certainly the preachers who are doing this work will find it a great blessing to their own hearts.

CHAS. E. McLEAN, Scribe.

TO THE PASTORS, SUNDAY SCHOOL SUPERINTENDENTS AND EPWORTH LEAGUE PRESIDENTS OF THE MISSISSIPPI CONFERENCE

Your Board of Christian Education which was organized at our last Annual Conference is charged by the General Conference legislation with heavy responsibilities. The work of the three boards is now clearing through the office of one board. Much new work must be done.

Our employed staff is efficient, and very busy. These workers have assumed these new and added duties without a murmur. Appropriations for the year's work and also expense accounts were cut to the minimum as the year's work was launched. This added work and added expense your board must assume with only the income expected from the Conference apportionments together with the income from Sunday school day and League anniversary day.

The date suggested for League anniversary day has passed. Even so, there is no good reason why any church where there is a League cannot observe the day. The young people are usually ready to enter into any effort that may be suggested by their leaders. The pageant, "All for Christ," as suggested through the Era, is very helpful and will furnish a fine Sunday evening service for an entire congregation. Have an anniversary day program, take an offering and send it to Rev. J. C. Chambers.

It is not always possible to have Sunday school day on the day suggested in the Discipline. The offering that is asked for on Sunday school day is the only special offering asked from the local Sunday school. The program suggested for the day is excellent. It gives information about the work of the new Board of Christian Education, and shows the value in working toward the unified programs in the local church. Any Sunday school that meets regularly can observe Sunday school day. If you fail to do it then you fail in having a part in making a Sunday school possible in neglected under-privileged sections.

You will greatly embarrass your board, you will handicap our employed staff, you will deprive many groups of little children and young people of having Christian training, many vacation church schools and Cokesbury schools will be lost if we fail to do this. Every Sunday school in the Mississippi Conference will make this offering for the work if it is suggested, planned and properly urged by superintendents and pastor.

Brethren, this may seem a small thing, but we are due our Christian education program this cooperation. We also owe it to our people to lead them into this avenue of helpfulness. We owe this, the least we can do, to the little children of Mississippi.

Let us stay by until every Sunday school and Epworth League in every charge has had the opportunity to share in our own task.

J. L. CARTER,
Member, Board of Christian Education.

A SIGN OF THE TIMES

We are today confronted with a situation without parallel or precedent.

The farms have yielded their fruits abundantly. The manufacturers' store rooms are filled with his products. Our very Government has filled the granaries with wheat (the most essential of all the staples to human life, a measure tending to relieve the productive farmer). Our banks stand overloaded with money; our national wealth never greater in all its history. It may be said truly that the "Seven years of plenty" are at hand.

Since time immemorial the economic cry has been: More production and more efficient methods of farming. Means and ways of mass production in the manufacture of the essentials necessary to present day life, and machinery that will relieve the burden of the labor necessary for its manufacture. A monetary system to relieve in times of stress the drain of currency on the banks.

All of these demands are now attained and have come to pass.

And now a greater question has arisen.

True, we have found the means of greater farm production and our granaries are filled to overflowing; but it is equally true that in the face of this condition, thousands face starvation!

True, we have found the means of mass production; machinery perfected in great detail to lighten the burden of labor, in consequence of which the store houses are filled to overflowing; it is also equally true that by reason of this condition, millions lack the means of possessing these essentials.

True, a system of monetary distribution has been inaugurated to legitimate banking by our government; precluding any monetary shortage. Yet, in the face of this condition, millions today are penniless and destitute.

What a paradoxical situation confronting man to-day. Swallowed by his own abundance; a castaway on his ship of plenty; marooned on his island of gold. Truly an epoch-making period. A true rebuke to the vanity and unsymmetry of the mind of man; afflicted by his very aims attained!

What may the answer be to this momentous question? Less production of the food supply? Or the curtailment in the manufacturing of the essentials necessary? Or the recalling of monies now in circulation? Since the abundance of these blessings seems to be the evil, these suggestions would seem logical in solution. I say no to any and all of these remedies, for each in turn has failed.

There is an old and ancient book; it antedates the history of man. The condition that this day confronts us, in this book has been foretold. On this great book I take my stand, and I know that it unfolds the remedy for every human need.

The present-day condition should be heralded as a warning. Man in this age of great achievements, so filled with ego and vain glory, stands alienated from the truths of his existence; and that the remedy for all ailments may be had by the strict adherence to the teachings of this the Book of Ages.

Despite the ingenuity of man, and the great scientific achievements of the present age, can any genius boast a parallel to feats performed by the humble NAZERENE? He healed all manner of disease without recourse to knife or drug. He stilled the tempest and defied the laws of gravity by walking on the waves. He fed the multitude from seeming nothing; and above all, His greatest feat, He raised the dead!

Can any mortal, despite the vain glory of his ego, boast of one achievement so easily manifested by the only true Philosopher?

Machinery, economic systems, electricity and radio, are but mortal dreams, and not applicable to the eternal question.

A call of battle to the rescue of the cross, the true solution!

Presented to me by a friend,
G. A. PERKINS.

CONCERNING REV. U. S. PITTS

Dear Brother Decell: May I express my pleasure over the announcement from the office of the assembly dean that Rev. U. S. Pitts, pastor of McCoy Memorial Church, Birmingham, will be the platform speaker at our Epworth League assembly this year? Brother Pitts is in every way fitted for this task, being a speaker of ability with a splendid preparation for the responsibility of speaking to young people. Younger himself than any platform speaker we have had before, educated at Birmingham-Southern and Emory, student pastor at the University of Alabama for some years, pastor in small towns and suburban churches, and now pastor in his own city of Birmingham of the church named for Bishop McCoy, which ministers to the students of Birmingham-Southern, he is eminently fitted for the task for which he has been chosen. I bespeak tor him a cordial and brotherly hearing.

J. B. CAIN.

TO THE PASTORS AND DIRECTORS OF THE GOLDEN CROSS OF THE MERIDIAN DISTRICT, MISSISSIPPI CONFERENCE

If you will notice the minutes of the Mississippi Conference for last year you will see that the entire district paid only $85 to the Golden Cross, which was a falling off of $39 from the year before. I trust that the roll call will be put on in every church in the district this year. At least distribute the envelopes and the leaflets in every church and give the people a chance to contribute to this most worthy cause. If this has not already been done, do it right away. Send the roll-call money to W. D. Davis, Conference treasurer, Jackson, Miss. I would appreciate it if the pastors will report to me when the call is completed, reporting the number enrolled and the amount sent to Mr. Davis. My address is 2607 C Street, Meridian, Miss.

W. J. DAWSON,
District Director, Golden Cross.

IS GOD THE FATHER OF ALL MEN?

By Rev. R. H. Bamburg

In replying to Rev. John W. Ramsey's article which appeared in the issue of the New Orleans Advocate respectively January 15, April 9 and April 16. In due respect to him, I must admit they are well freighted with insinuation, sarcasm and misapplication. Void of "all mental gymnastics and mushy sentimentalism." Free from logic, true interpretation, citation and clarification. Well seasoned with extensive reading, and wonderfully decorated with beautiful phrases and well rounded-out sentences. And sweetened with spiritual syllogisms. This manner of division reminds me of the old darkey who was discussing homiletics. and said: "Breadern, I divides my text in three divisions. Firstly, I tells 'em what I am gwine tell 'em. Secondly, I tells 'em. Thirdly, I tells 'em what I have told 'em." His fourthly should be, Bamburg has shown me that I have not told anything.

If it were not for the seriousness of the subject under consideration, the universal Fatherhood of God and the universal brotherhood of man, I would lay my pen down and giggle, and root. But I think this a very vital question, one in which we should not get our "feet tangled in our whiskers."

So in justice to the cause I must arise with the sword of the Spirit and chase this false delusion back into its midnight cover from whence it cometh. Deigratia I will do this. In replying to my article which appears in the issue of the New Orleans Advocate of Feb. 26, he says: "Both Rev. S. W. Miller and Rev. R. H. Bamburg miss the mark, having based their replys upon misinterpretation and misapplication of the Scripture, and both evaded most of my Biblical quotations in support of my contention that God is not the Father of all men. I did not discover that Brother Ramsey quoted but one Scripture quotation other than from the sermon on the Mount. Namely John 8:42. As I contended that Jesus did preach to the whole multitude in his sermon on the mount, and as I also showed that by sin they served this connection with the Father and became children of the devil in a Spiritual sense, both in the case of the children and prodical son. It does not occur to me that I evaded a single Scripture quotation. He also says "I challenge these brethren to show that in every instance where our Lord spoke of God as 'Your Father,' He was not addressing His disciples, and I also challenge one or both of them to cite one single instance where our Lord called God the Father of any man or men other than His disciples. If either will point out one single passage which may be so interpreted, leaving no reasonable doubt, as the lawyers say, I shall surrender the question without further argument.". If he will do this he will surrender the question. I think he should do so through this paper. Now as to the sermon on the Mount where he said "Your Father" more than any other time. There can be no "reasosable doubt" that he was speaking to the multitude. It begins: "And seeing the multitudes He went up into a mountain; (and the period does not appear till the close of the third verse. There is a colon at the beginning and close of the phrase) "and when He was set His disciples came unto Him:" which shows the multitude was the subject, and his disciples were incidentally put in. Showing beyond a doubt the multitude is the antecedent of the pronoun "them;" that its especial relativity is the multitude, just as it is in Mark 3:32-33. "And the multitude sat about Him and they said unto Him, Behold thy mother and thy brethren without seek for thee. And He answered 'them' saying, etc." Would Brother Ramsey tell us "mother" and "brethren" is the antecedent to the pronoun "them?"

Now substitute "them" for its antecedent "multitude" and read. "And seeing the multitudes, He went up into a mountain: and when he was set, His disciples came unto him: And He opened his mouth, and taught the 'multitudes' saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven." There you are. You have it in its true meaning.

To make it more clear, if it be possible, "And it came to pass, when Jesus had ended these sayings, "the people" were astounded at His doctrine for he taught "them." There can be no reasonable doubt that the antecedent of the pronoun "them" is the "people." Mat. 7:28-29, which of course is the multitude. I wonder if this can soak through Brother Ramsey's noggen. Does he forget his grammar? I should say he does. They that live in glass houses should not throw stones. This is an unpardonable blunder that a child in the seventh grade should not make. To say nothing of an extensive reading knowledge. Evidently he did not read to the close of the sermon on the Mount else he would have known that Matthew positively said he was teaching the people and not the disciples only, and would not have made this public display of his lack of knowledge of the Scriptures. Again referring to his challenge. We cite the quotation above as one instance. No guessing here.

Instance two: "Then spake Jesus to the multitude, and to His disciples, saying, etc." Matt. 23:1. "And call no man your father upon the earth: for one is 'your Father' which is in heaven." Same chapter, verse 9: There can be no reasonable or unreasonable doubt. I shall refer to this scripture later. Furthermore, "And the multitude sat about Him. And they said unto Him, Behold thy mother and thy brethren without seek for thee. And He answered them, saying, Who is my mother, or my brethren? And He looked round about on them and said, Behold my mother and my brethren." Matt. 3:32-24.

Here Jesus not only established universal brotherhood of man, which, of course, includes the universal Fatherhood of God, but the universal brotherhood of man as well. Brother Ramsey seems to have had the "nervine" of his well polished ears grated upon, if you please, by my using "universal Fatherhood of the whole human family." He had hinted at the universal Fatherhood of God: as relative to the birds, flowers, etc. I was trying to entirely eliminate this thought from my article. Perhaps I should have been more particular in choosing my words.

I will use "universal Fatherhood of God" so that the brother will not have to stretch his imagination too far to catch my meaning. I purposely left down a few gaps in my first article hoping Brother Ramsey would step in, and as he did, I will close the gap, lock the gate and thro-o-o! the KEY away.

He seems to want to land his extensive reading of the works of theological writers, but of course seems to disagree with all of them. Perhaps if he had read more of the Scripture, he would have known that Jesus was speaking to the multitude, as I have just shown when he spoke of God as "Your Father," and saved the embarrassment that is bound to be his as I call his attention to these unpardonable blunders.

In his reference to the status of the children, he concludes by saying, "Children of God and children of the devil." I cannot conceive of such a dual relationship. Will he tell us how it can be done? Let me say here with all the powers that are within me that Jesus did teach this dual parentage, which no man can doubt. Will Brother Ramsey permit me to call his attention to the Scriptures again, which in his extensive reading he has overlooked? "Then spake Jesus to the multitude and to his disciples." Matt. 23:1 "And call no man your father upon the earth: for one is 'your Father' which is in heaven." Matt. 23:9. "Woe unto you scribes and pharisees hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the 'child of hell' than 'yourselves'." Matt. 23:15. They were children of the heavenly "Father," and children of hell at the same time. So said Jesus. All spoken at the same time, to the same multitude; all recorded in the same chapter. Here Jesus wielded the sword with mighty force. And bear with me if I seem to be too tautological and severe, for I am trying to wield the sword in His name.

So let me say I wender what is the matter with a man that has education enough to read the English language. And with an open Bible before him And these Scriptures so very, very plain, to make the following statement: "It is true the multitude heard the discourse, but it is not said that it was addressed to them." Jan. 15th issue. Are we to suppose that Jesus intended to teach that God is the Father of hypocrites, as he is of his disciples? The only answer is an emphatic NO." Same issue. "I also challenge one or both of them to cite a single instance where our Lord called God the Father of any man or men other than His disciples." issue April 9. If you do not recall the foregone citations in this article you should lay this paper down and get your Bible and read Matt. 23:1-33, every word. Also Matt. 7:28-29.

Does Brother Ramsey mean to tell me that Jesus applied all these epithets to his "disciples only?" I cannot conceive of a minister of the Gospel making such a tremendous blunder. Does he dare differ with the Holy Scriptures?

Should I say "Paul, thou art beside thyself: much learning doth make thee mad?" He tries, though vainly, to destroy the weight of my contention that the parable of the prodigal son taught universal Fatherhood of God. Also the universal brotherhood of man, and correctly states, I think, "The central truth of this particular parable being in justification of our Lord's association with publicans and sinners." The central truth he was showing just why he associated with the publicans and sinners. That God was still their Father and they were still God's sons; that they had sinned and severed. I use the word severed—their connection with the heavenly Father, and joined themselves to another citizen; and that the Father would rejoice upon their return. I fail to see that it teaches anything else. He says. "It may be that I am lacking in mental capacity, but I shall have to confess my inability to see the point in the reference of Brother Bamburg and Miller. Adam and Eve, unless they intend to base the Fatherhood of God upon the act or fact of creation." When at the close of my article I had plainly stated the five points upon which I based the universal Fatherhood of God, one being the atonement which Brother Ramsey had admitted, it does oocur to me that he with his extensive reading experience would have the mental capacity to see that I referred to Adam to show that God breathed into his nostrils the breath of life; and man became a living soul. Gen. 2:7. May I call Brother Ramsey's mind to the fact that Adam was living and breathing his natural breath as the other things created by God were when this was done? Gen. 1:25-30. That our soul which is something different to the air we breathe and call our breath is the breath of life—eternal life, came out of God, begotten of God? God is the Father of the soul of man. And that Adam's children were not only children of Adam and Eve, but children of God as well. Gen 4:1, Gen. 4:25, Gen. 3.20. I have the Fatherhood of God not merely upon the act or fact of creation, but that our souls come from God, clear on back to the first man, Adam. We are children of God in our natural make-up, if Brother Ramsey will permit the expression, and so is every human being. This fact was made very clear by Luke in giving the genealogy of Jesus. It begins, "And Jesusu himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Helide," and ends, "which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." Luke 3:23-38. There! There! it does seem that if Brother Ramsey had have known that Adam was called the son of God, he would not have been so badly nonplussed when I referred to Adam in discussing the Fatherhood of God. One of the gaps closed.

(Contnued on Last Page)

SUNSHINE AND SHADOW

Joy is often tinged with sadness,
There is a thorn with every rose,
Tho' the face be wreathed with gladness
The aching heart nobody knows.

Every sunbeam has its shadow,
Every soul its joy and woe,
The summer brings its roses
Winter comes with ice and snow.

Thus we tread life's rugged pathway,
Sometimes smiling, often weeping,
But our tears will change to rainbows
If we are in our Father's keeping.

Let us then press bravely onward,
Helping others on the way,
'Til our night of clouds and darkness
Fades into the perfect day.

MRS. L. M. LIPSCOMB.

Grenada, Miss.

WASHINGTON'S LOVE FOR HIS MOTHER STRONG AND LASTING

The nearness of "Mother's Day" with all of its tender significance to each individual turns the thoughts also to the great men of the world in history, and the tribute of love and honor the world owes to the mothers who guided their uncertain steps through childhood and youth and brought them to fine upstanding manhood.

Of all the mothers of America we owe unfailing homage to the memory of Mary Hall Washington, the mother of our great national hero for the sterling qualities she implanted in her son, according to the Division of Information and Publication of the United States George Washington Bicentennial Commission. Together they gave to the world a beautiful example of filial love and respect. While life lasted he gave his mother loving homage, respected her wishes, obeyed her commands, and did his best to gratify her requests. She shared his triumphs, his troubles and his disappointments. To the honors he gained her comment was: "George deserves well of his country; he was always a good boy."

Mother Wins Tribute

No more beautiful picture can be found, in the annals of history, than is presented by the Peace Ball of Fredericksburg, Va., which General Washington attended with his frail and aging mother on his arm, garbed in her rich but simple black silk gown. Although she had never participated in the brilliant social functions of the courts of Europe, nor even the lesser gayeties of the large cities of America, she received the salutations of the elegant French generals with a poise and queenly dignity. Her composure and quiet reserve brought forth the tribute: "If such are the matrons of America, well may she boast of illustrious sons." So deep an impression did this Colonial Virginia mother make upon the distinguised Marquin de Lafayette, that before departing for his own land, he journeyed again to Fredericksburg, to bid her farewell and seek her blessing.

In the hour when General Washington received the news of his election to the Presidency of the new nation he had founded, he felt that he could not depart for New York to be inducted into office as its first President, until he had seen his mother. He traveled 60 miles to share his new honor with her, and to bid her farewell and get her blessing. He found her feeble in body and wracked with pain but clear minded and full of loving thoughts for him. This was indeed farewell, as her death occurred four months later, August 25, 1789, and at a time when her son, the President, was himself ill and unable to attend her funeral. She was laid to rest with all of the honors her towns-people could confer. Members of Congress wore the conventional mourning and orations and addresses sounded her virtues and her praise for many days.

Grave Long Unmarked

Her grave was long unmarked by any memorial. In the National Gazette of Washington, D. C.; May 13, 1826, was published a moving tribute to her life and her death by George Washington Parke Custis. This aroused much attention and interest and a project was started in Virginia to erect a monument over her grave, but it was not until seven years later that any actual progress was made and then it was through the interest of Silas M. Burroughs, of New York, who offered to erect a monument to her memory at his own personal expense. As a result of his interest on May 1, 1833, amid most elaborate ceremonies, the cornerstone was laid with Andrew Jackson, President of the United States, officiating. Members of the Cabinet, of Congress and many distinguished citizens journeyed to Fredericksburg to participate. The President made an appropriate address as he deposited the inscribed plate on the stone and at the conclusion of the services a poem written for the occasion was read by the author, Mrs. Lydia H. Sigourney.

The base of the monument was completed and the stone selected for the obelisk that was to complete the design when Mr. Burroughs suffered financial reverses and went to China to recuperate them. He died abroad and before he had accomplished his mission. For more than 50 years thereafter, Mary Washington's grave with its unfinished and deteriorating monument was neglected.

Then the women of Fredericksburg arose in their united strength of purpose and interested the women of the land far and wide and saved the spot where the mother of Washington lay, from auction sale. They set to work to erect to her memory a monument that should last to the end of time and in 1894, the little city on the Rappahannock was again thronged with thousands of people who came to do honor to the mother of Washington, in the dedication of the monument erected to her memory by the women of America — the first monument by women to a woman.

Erect New Monument

President Grover Cleveland, Vice President Adlai Stevenson, with the cabinet and members of Congress, the Governor of Virginia and his staff were part of the long procession which marched to the music of the Marine Band.

An address by the President, by the mayor, the governor, and an oration by the gifted Senator Daniel, with solemn Masonic ceremonies comprised the ceremonies that has given to the world, the nation, Fredericksburg, the family and to the women of America the right to point with pride at the shaft 50 feet high similar to the one in the National Capital that honors George Washington, which in its simplicity of white marble, expresses the simplicity, unwavering uprightness and Christian purity and fortitude of "Mary, the Mother of Washington."—Bicentennial News.

WHEN ERNEST DISOBEYED

"Here, children," said mother early one morning, "I want you to go to the store over at Hillville and buy the groceries I have marked on the slip of paper. And be sure to get back by eleven o'clock," she added with a mysterious twnkle in her eyes.

"Yes, mother," said Violet. "May Ernest go too? You know the big snake we saw in the woods the last time we went to the store? We may need brother along to protect us."

"Yes, Ernest can go with you, only be sure to get back by eleven o'clock."

It was about a mile to the grocery store. Arriving there, the children purchased the groceries mother wished and also some candy with the dime she had given them. Then they started for home.

"I wonder if we will have time to pick some raspberries," suggested Violet. "I saw such nice ones on our way over."

"Sure, loads of time," replied Ernest with the air of one who knew a great deal.

So they stepped into the wood, and all picked berries until they had several quarts.

As they were again starting for home John Groves happened by with his big dog. He was whistling and seemed to be having a great time.

"Come on, Erny," he said, "let's go down to the creek and have a swim."

"No," replied Ernest. "We must get home by eleven, and we won't have time."

"Sure we will. My dad's coming down this way with the team, and he said he would stop at the creek and get me at 10:30. You just come along, and you'll have plenty of time."

"No, brother, don't go," pleaded Violet.

Ernest was undecided. He looked first at John and then at his sister. Then he said: "You walk slowly home, Violet, and I'll go with John, have a swim and then catch up with you before you reach home."

"O, but Erny," pleaded Violet, "you know mother said we are to be back by eleven o'clock, and, besides, I might meet a snake!"

"There are no snakes at this time of the year," said John Groves scornfully. "Come on, Erny."

Ernest followed with hesitation. He felt rather bad and that he should not have left his sister. But the creek did look so cool and inviting.

The boys had a fine swim. They were splashing and have a splendid time when suddenly Ernest realized that a great length of time had passed since he left his sister. "O, John, it surely must be after 10:30 by now!" he cried.

"O, I don't think so! Father will most likely be here any minute now."

But father did not come.

The boys presently started to walk home. Meeting a man on the road, they inquired what time it was.

"Ten minutes to eleven," he replied.

When Ernest reached home, it was just noon. His mother prepared lunch, and they sat down. Mother was very quiet. Ernest wished she would talk.

After lunch mother asked him to go into the garden and finish weeding.

But he could stand the silence no longer. "Where is Violet, mother?" he asked.

"She has gone to town with your Uncle James. They are going to ths Zoo this afternoon. Uncle James said he had to leave promptly at eleven o'clock, but that if you and Violet were ready he would come and take you along in his new automobile. That was why I wanted you to be sure to be back by eleven."

"But, mother, why didn't you tell me," asked Ernest.

"Your uncle wanted to surprise you, so I promised not to tell you until he drove up in his car."

Ernest wended his way slowly and thoughtfully into the garden, where he set about the task of weeding.

The Zoo! That was the one place Ernest had been wanting to visit for a long, long while.

But Ernest was a good boy, and the thing that caused a little ache in his heart was that he had disobeyed his mother.

As he weeded the garden beds a little bird sat up in a tree near by and seemed to say with his merry voice: "Al-ways o-bey! Al-ways o-bey!"

Ernest looked up at the little bird, and then with a smile he said aloud: "All right, birdie, I guess it's the best thing to do."—Primary Weekly.

MISSIONARY BRIEFLET

The Bible classes of the Union Methodist Seminary, Seoul, Korea, and the Woman's Methodist Seminary are now conducted together. There are about an equal number of men and women students. Rev. J. L. Gerdine, who has the chair of Bible at the Union Methodist Seminary, says: "Under the constitution of the Korean Methodist Church the women are now in line for ordination and, theoretically at least, for appointment to charges. However, their main field is Bible teaching and evangelistic work."

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Editorial

THE SALT OF EDUCATION

(Continued from First Page)

serve it and we owe it to the future to not let our educational salt lose its savor.

O. H. Benson, who has done considerable research in country-life problems, says: "In the last eight years $17,000,000,000 have been given for philanthropy, and practically every dollar has been to the advantage of the cities and to the disadvantage of the country and the country village." Louisiana and Mississippi are "country" States, and have reaped comparatively little benefit from the seventeen billion dollars distributed. It would be magnanimous of some wealthy benefactor to promote our educational security, and the wealthier ones should contribute now, but the needs are too urgent to permit postponement and the privileges are too inspiring for any of our people to be denied the opportunity of investing "where thieves do not break through nor steal."

The Church pioneered in public education and now must persist, at all costs, in Christian education. Centenary, Grenada, and Whitworth need endowment, Millsaps needs a girls' dormitory; and these clamorous needs should not go unheeded. Certainly, today is no time to be querulous, but the interest of our colleges should be sympathetically promoted and small or large investments, according to ability, should be made "for the future manhood and womanhood and for the welfare of America."

HISTORY OF CENTENARY COLLEGE

Mr. Curtis B. Haley, editor of the "General Minutes and Yearbook" of the Methodist Church, in writing to his personal friend, Dr. Angie Smith, made the following statement: "During the last ten days I have had the pleasure of reading Dr. William Hamilton Nelson's story about the history of Centenary College, entitled, "A Burning Torch and Flaming Fire." You may well believe me when I tell you that it is certainly very interesting, illuminating, and rare and racy. If there is a Methodist and sympathetic collegian in Louisiana and Mississippi who does not read the book, it will be because he has no idea concerning its contents."

In order to encourage advance sales of the book, a reduction in cost has been made at $1.75 for those who send in their subscriptions before June 1.

The book will be ready for delivery about June 1. Place your order now with Dr. Geo. S. Sexton, Shreveport, La.

BISHOP DU BOSE'S "BIBLE AND THE AGES" RECEIVES DESERVED RECOGNITION

Bishop H. M. Du Bose has been informed by the publishers, Messrs, Fleming H. Revell & Co., that his new book, "The Bible and the Ages," has met with a cordial acceptance in England. A London firm has placed a large order for the same. The bishop has been much gratified with the circulation of this volume in America.

BATON ROUGE DISTRICT CONFERENCE CHANGED

We received the following telegram from Rev. L. W. Cain, presiding elder of the Baton Rouge District: "Please announce Baton Rouge District Conference will be held at Ponchatoula, June 4-5 instead of Bluff Creek Camp Ground, as first announced. Let pastors and delegates attending write Rev. J. H. Bowdon in advance."

PERSONAL AND OTHER NOTES

Rev. R. Y. A. Carlisle is doing very effective work on the Cedar Bluff charge this year. The brethren will be glad to know that Brother Carlisle is making this progress after several years inactivity on account of ill health.

Rev. W. N. Dodds does not dodge any of the responsibilities involved in the pastorate of a growing church. We are glad that he did not overlook the Advocate, for he sent us nine subscriptions with cash accompanying.

Rev. J. D. Fomby and Mr. and Mrs. John R. Nash attended the revival held by Bishop Arthur J. Moore at the First Methodist Church in Shreveport. Brother Fomby believes good preaching is worth going a long distance to hear.

The Epworth Leagues of Seashore District held an efficiency institute at the Seashore Methodist Assembly Grounds, Biloxi, on Sunday afternoon and evening, May 10. The Assembly grounds afford ideal conveniences for meetings of this kind.

Rev. K. W. Dodson preached the sermon at the twenty-eighth annual commencement exercises of the Arcadia High School on Sunday, May 10. There was a large attendance and the sermon of the morning is reported to have been an appropriate and forceful message.

Harmon L. Smith, Ellisville, Miss., is a local preacher in our church and is available for assisting in revivals as an evangelistic singer and young peoples' worker. Brother Smith has had six years' experience in this work and has rendered effective service.

Rev. J. E. Lawhon assisted in a meeting at Prairie, Miss., recently. The people report that the largest congregation ever seen in the Methodist church heard the sermons. Rev. W. C. Galceran, Jr., is the pastor. Seven united with the church, all adults.

Rev. J. F. Waltman, pastor, Merryville, La., makes the Advoate office merry by sending in fourteen subscriptions with a check to cover. We thank Brother Waltman and trust that the Advocate will supplement his faithful efforts in carrying the good news of the gospel to his people.

Mrs. John W. Boone, president of the Woman's Missionary Society, Brookhaven, Miss., was presented with a life membership at a recent meeting of that auxiliary. Mrs. W. H. Frizell presented the membership in well chosen words of appreciation for the long and useful services of Mrs. Boone.

Mr. James H. Skewes, editor and publisher of the Meridian Star, was elected governor of the Louisiana-Mississippi Rotary district. Mr. Skewes is an active member of the St. Paul's Episcopal Church at Meridian. We congratulate the district upon the election of such a forward-looking and worthy citizen.

Rev. J. M. Bradley, the capable presiding elder of the Sardis District, North Mississippi Conference, says that his district has achieved good success the first half of the Conference year. The people are faithful and the outlook is encouraging. We thank Brother Bradley for his interest in the Advocate.

Rev. Clyde E. Lewis, a local preacher who is a member of the Pearl River Avenue Church, McComb, Miss., would be glad to assist in revival meetings in the capacity of song leader or young peoples' worker. He is a young man of splendid Christian character and will render good services where the community affords.

The General Board of Church Extension at its annual meeting approved loans and gifts to the amount of $542,319. Because of reduced receipts the board was forced to decline additional requests amounting to $811,858. It is to be hoped that a larger per cent will be paid on the benevolences this year than for several years.

Rev. E. H. Cunningham and his good people of the Grenada, Miss., District are to be congratulated upon being the first (and only district up until this time) to send in their full quota of 100 new cash subscriptions to the Advocate. We appreciate the splendid work done in the Grenada district.

Mrs. N. B. Aiken, 1229 Clifton Street, Conway, Ark., sends in her renewal, though the time does not expirt until June. She says: "I would not miss a single issue of the Advocate, for it seems indispensable and it brings us news from our old home in Mississippi." We trust that the paper may continue to be a love letter from home for many years.

Mrs. A. P. Holt, 507 Tejon Street, Colorado Springs, Colo., renews her subscription to the Advocate and writes: "I look forward from week to week to the coming of the Advocate which keeps me in touch with the old home Conferences. After ten years' absence, Louisiana is still home, and all that concerns our Methodists interests us."

The editor preached the commencement sermon at Tylertown, Miss., for the High School on Sunday morning, May 10. This was a promising class of twenty-four young women and eighteen young men. It was his pleasure to enjoy the hospitality in the homes of Mr. and Mrs. Lester Williams, Mr. and Mrs. Grover C. Ball and Rev. and Mrs. W. B. Alsworth.

Mrs. P. A. Cooper, Quitman, Miss., in renewing her subscription, said: "I am eighty-five years old and have taken the Advocate for forty-one years and cannot do without the paper. I love my church and all of God's people." We thank Sister Cooper and pray that the Advocate may continue to afford her pleasure and inspiration for years to come.

Mississippi mourns the death of one of her most deserving citizens and competent officials, Hon. W. J. Buck, who was clerk of the Supreme Court. He was a loyal member of the Galloway Memorial Church, Jackson, and a meek man who possessed the confidence of thousands of his fellow citizens. Brother L. P. Brown, Meridian, is an uncle of the deceased officer.

Rev. Marlin H. McCormack, Jr., pastor at Eden and Bentonia, Miss., is to do the preaching in a revival meeting at Bentonia. He is to be assisted by Captain Leonard Van Egmond, Vicksburg, who will direct the music. Rev. John L. Sutton supplied the pulpit at the first service on Sunday morning, May 17, since the pastor was preaching the commencement sermon at Louise.

We acknowledge with appreciation the invitation from the curators and faculty of Central College, Fayette, Mo., to be present at the inauguration of Dr. Robt. H. Ruff, president of the College, on Monday, May 25. Dr. Ruff, a Mississippian, has won the hearts of Missouri Methodists and we congratulate him and the Conferences upon the splendid work he is doing as president of that great institution.

Many will be grieved to learn that Dr. J. M. Catching, Hazlehurst, Miss., died Monday. May 18. He was a good physician, patriotic citizen, devoted member of the Methodist Church at Hazlehurst, of which he had been an official member for years. The funeral services were held at Hazlehurst on Tuesday by his pastor, Rev. Del Longgrear, who was assisted by the other ministers of the town.

Mrs. Alice Boland Hearn, Meridian, has been interested in Christian literature, which is not surprising since her father was a Methodist preacher. In 1874 her father had a volume of the Sunday School Visitor bound for his children, and in 1914 Mrs. Hearn had a volume bound for her grandchildren. One of the ways to provide the best for the future of our children is to provide them with good literature.

Mrs. B. L. Chambers, who recently passed to her reward at Lena, Mississippi, left an assuring testimony of a triumphant entrance into the Father's House. She was 87 years of age and had been a reader of the Advocate for many years. Her last words to her loved ones were: "Do all the good you can in all the ways you can, and be sure to stand by your pastor and your Church." We thank Mrs. C. O. Langford for words of appreciation for the Advocate and her renewal.

Rev. J. T. Abney, the faithful pastor at Lauderdale and Electric Mills, Miss., in sending in seven subscriptions, writes: "We are kept busy in the work and I feel we are making progress on all lines. Our revival at Electric Mills, in which we were assisted by Rev. J. L. Neill, of Vicksburg, and Rev. A. P. Stephens, Kosciusko, was a great success." A revival will promote progress along all lines of the church endeavor and we rejoice in the good meeting that has come to Brother Abney and his people.

Mrs. Florence Travis, Liberty, Miss., who has been a friend and subscriber to the Advocate for many years, in renewing her subscription said: "I have read the Advocate most all my life and it would be hard to do without it. I find it such a storehouse of good rich things on which to feed my mind and soul." The printed page is doing more than some think to carry on the great interests of the Kingdom. We pray that Mrs. Travis may continue to receive the Advocate for years to come.

The Jefferson Street Church, Natchez, Miss., has lost through death two of its choicest members, Mrs. B. B. Parham, who was born in New Orleans in 1861, and whose father, Andrew Ferguson Haynes, was killed in the Battle of Shiloh, was buried from the Jefferson Street Church Saturday afternoon, May 2. On the next afternoon from the same church was buried Mrs. E. J. Meath, who was born in Antrim County, Ireland, in 1857. Both had hosts of relatives and friends, and the funerals were largely attended.

We received the following telegram from Rev. J. H. Felts, presiding elder, Corinth District, North Mississippi Conference, on the close of his recent district conference, which was held at Booneville: "Large attendance upon district conference; pastors report 105 new subscriptions to the Advocate since February 24. Sorry editor could not attend." We congratulate the versatile presiding elder and pastors upon their good district conference and are grateful for their interest in the Advocate.

Rev. B. H. Williams, pastor at Osyka, Miss., and the local Baptist pastor, Rev. S. A. Williams, joined with their people in a union revival services at Osyka, April 26-May 3. The following did the preaching: Revs. B. H. and S. A. Williams, Osyka; Revs. Carter, Mayfield, and Gill, Baptist ministers of McComb, and Revs. Hunt and Guice, Methodist and Presbyterian pastors from McComb. Capt. Van Egmond of Vicksburg led the singing. We have not learned of the results of this unique revival, but feel assured that it was a helpful and refreshing season.

Henry Riser, Chicago radio artist, broadcast over station KRMD Sunday afternoon from 12 to 1 o'clock. Mr. Riser is a singer, composer, organist and pianist, and has been giving radio performances for three years in Chicago. Among Mr. Riser's religious compositions are "The Lost Sheep," "In Paradise," "Gird on His Armor," "Oh, Wonderful Gift," "Come On to Jesus," "He Heard My Plea," and others. His best known work is "The Lost Sheep," which has been acclaimed by music critics as a masterpiece in the sacred song world. Mr. Riser was born at Ruston, La.

The Adams church Community Home-Coming Day is an annual event that is looked forward to by many families in Mississippi. This year the day will be celebrated on Sunday, May 31. Dr. C. W. Crisler, pastor at Brookhaven, will deliver the sermon and Hon. Forest B. Jackson, an attorney of Jackson, Miss., will deliver the afternoon address. Mrs. Maggie Flowers Ewing, Wesson, will have charge of the music. The Adams church is one of the historic churches of Mississippi Methodism, and we trust that this day will prove of great benefit to the church and community.

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PROTECTION
AGAINST OLD AGE

Mrs. J. H. Hinton, daughter of the late J. J. White, died at her home in McComb, Miss., Tuesday, April 28. Mrs. Hinton was an elect lady of grace and refinement. She was a faithful member of our Centenary Church at McComb. The children who survive are: Mrs. Irene Ainsworth, Helena, Ark., Mrs. B. H. Steen, Shreveport, La., H. H. Hinton, Baton Rouge, La., and J. W. Hinton, McComb. Hon. H. L. White, Columbia, Miss., is a half-brother. Rev. B. M. Hunt, pastor, conducted the funeral services. We extend sympathy to the sorrowing ones.

The Sunday School at Shannon, Miss., celebrated its Golden Jubilee on April 26 with a historical program arranged by Mrs. T. C. Lauderdale and superintendent J. D. Stringer and pastor, Rev. A. Y. Brown. Rev. John Redus, a local preacher, was the first superintendent and served from 1881 to 1901. The charter members present on the fiftieth anniversary were: Oscar Vaughan, John Vaughan, Mrs. Bettie Vaughan James, Miss Rena Rhodes, Merle Miller, and Mrs. Wardie Miller Lauderdale. It was an inspiring occasion and the School started off on its last half of a century with grateful memories and enlarged vision.

Rev. J. O. Haines, general evangelist, is assisting the pastor and his people in a revival at Bonhomie, Miss., which is on the charge constituting churches of the W. S. F. Tatum Lumber Co., of Hattiesburg. Special trains are run without cost to those who wish to attend. The Church building at Bonbommie was destroyed by fire last year and was immediately rebuilt by the Tatum Lumber Co. Brother Scott, of Milan, Tennessee, is leading the music and Prof. C. L. Stewart, principal of the public school and superintendent of the Sunday School, is cooperating in every way. This is Brother Haines' eighth year in the Camps and much good is being accomplished.

Dr. Theodore Copeland is now closing his second week in the meeting at Norcross, where he is assisting our pastor, Rev. J. J. Copelan. Great congregations are greeting his eloquent messages. By invitation of our presiding bishop, Bishop John M. Moore, Dr. Copeland attended our Georgia Conferences at their last sessions. At that time, he was introduced to our Conference bodies and by our bishop commended to the good-will of the brethren. Having filled such pulpits as St. Luke, Columbus, Ga.; Rayne Memorial, New Orleans, etc., his varied experiences peculiarly fit Dr. Copeland for his evangelistic service. Fortunate is the pastor, therefore, who has this resourceful soul-winner in his pulpit.—Wesleyan Advocate.

A friend sent us a church bulletin published by the pastor, Rev. James M. Lewis, Louise, Miss., in which he carried the following vigorous paragraph: "It is as necessary for parents to give their children good literature to read as it is to give then substantial food to eat. The Advocate is real, genuine, pure literature and spiritual food. We would all look with horror upon anyone who would willingly starve his child to death by depriving him of food for the body, yet we think nothing of it when we starve his soul and mind by depriving him of Christian literature. Hard times of no hard times, it is our duty to give our children literary and spiritual food. The New Orleans Christian Advocate is only one dollar and fifty cents per year."

The First Methodist Church, Union, Miss., of which Rev. J. L. Carter is pastor, witnessed an inspiring sight the morning of April 26, when 500 persons crowded into the auditorium to attend a union Bible class taught by Mr. Guy W. Green, layman of Kansas City, who was holding a meeting in the First Presbyterian Church. Rev. Mr. Carter and his people co-operated heartily with the Presbyterians in their effort, and he handled the music for their meeting. The Bible class was attended by everyone, regardless of denomination, and was the largest that ever has assembled in east central Mississippi. On the morning of May 3 the Methodist church received twelve new members, almost all of whom came by confession of faith.

June 1, we will need every possible new and renewal subscription. Help your Advocate now!

A REQUEST

If any one knows where a copy of the biography of the late Rev. Henry T. Lewis, written probably by his daughter, may be found, we would appreciate very much the use of it.

M. L. BURTON,
J. B. CAIN.

WANTED

A second-hand set (in good condition) of the Pulpit Commentary. Write Post Office Box 156, Centreville, Miss.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

WILLIAM JARVIS OURY

Judge John P. Marshall, everybody's friend, especially interested in and helpful to young men, was for three-quarters of a century a force for righteousness in Carroll County, Miss., and during a half century was a county officer of unquestioned probity and fidelity. During the closing years of the War between the States his daughter Sue was married to T. H. Oury, for more than twenty-five years proprietor and publisher of The Conservative. The four sons and beautiful daughter of that devoted couple and I became faithful friends, though thoy were younger than I. For years Jarvis and I were closely associated in business; during a part of that time he was an inmate of my home. His ready wit and sparkling humor were as cheering as the flowers in spring, and gave added zest to the social life of the community. In business he was the soul of honor and integrity—diligent in business, fervent in spirit, serving the Lord. His unusual popularity was attested by the many young men in Carroll County who bear his honored name, sons of parents who dealt over the counter with this good man. After years of success in Carrollton he engaged in business in Itta Bena, where the same noble characteristics marked his career, and bound to him fast friends as with hoops of steel. In Sunday school and church he was as devoted as he was in business.

His marriage to Miss Estelle Reeves was an unusually happy one. Their home was a center wherein reigned and from which was radiated good cheer and wholesome religion. Through the years that home stood for the best. Carrollton and Itta Bena are better because of the residence of Mr. and Mrs. Oury.

Some years ago his robust health began to fail. The last week in April he was stricken with a fatal malady, which skilled physicians, trained nurses, a loving family and sympathetic friends failed to relieve. After two weeks of suffering and weakness and failing strength, on Friday, May 8, 1931, the weary wheels ceased to revolve, and he fell on sleep. His worth and popularity were attested by the large concourse of friends who attended his obsequies in Itta Bena, bringing loads of flowers, words of sympathy and wealth of love to comfort the heart-broken wife and weeping son and daughter. May family and friends emulate his spirit and follow his example, and meet him in the home on high.

J. R. BINGHAM.

THOMAS JEFFERSON O'QUIN, AN APPRECIATION

In the death of THOMAS JEFFERSON O'QUIN at his home near Red Lick, Miss., on April 8, 1931, Methodism in Jefferson County lost one of its most faithful followers and a dependable Christian gentleman. Bro. O'Quin was born in this same community December 17, 1860, and had spent his life near the place of his birth. He was married to Miss Mary Ellen Stephens on January 12, 1881, and for fifty years these two had lived a happy and devoted life together, setting before the world a Christian home as an attainable ideal. Thirteen children came to bless this home, most of whom grew to manhood and womanhood, ten of whom still live as useful and active men and women. Funeral services were held in Mispah Church on Wednesday morning, April 9, conducted by his pastor, Rev. W. F. Baggett of Lorman, assisted by Rev. J. L. Neill of Vicksburg, a former pastor, and Rev. T. B. Cottrell of Fayette. Burial was in the Fayette cemetery. Brother O'Quin had been almost a lifelong member of Mispah Church, had been a faithful attendant at its services, and had served many years as steward and superintendent of the Sunday school, holding the office of trustee at the time of his death. Every pastor of the charge had been a welcome visitor in his home and a multitude of friends had come under the influence of his life and had been made better thereby. His devoted wife and sons and daughters may await with confidence the joyous reunion in a better world. Those of us who knew him, even for a few short years, can bear a glad and willing testimony to the fact that he was worthy of a place in that long list of sainted Christian laymen who made Jefferson County Methodism such a vital factor in the lives of the people in that section.

J. B. CAIN.

MRS. MARY ALFORD ELLIS

MARY ALFORD, wife of J. R. Ellis, was born in Brandon, November 2, 1855, and died at her home in Mt. Olive, February 28, 1931. She was the daughter of Cincinnatus Alford of Fannin. Her people were loyal Methodists. Miss Mary was converted and joined the church when a young girl. The writer was converted at the same altar, the same night, and joined the church at Fannin the same day. On November 10, 1875, near Fannin, in Rankin County, Miss Mary and Mr. J. R. Ellis were happily married, and lived together, sharing each other's joys and sorrows, for fifty-five years. She was active in the Master's vineyard and no service for her Lord was ever irksome. She was district secretary of the Hattiesburg district Woman's Home Mission Society for several years. While secretary of this district, she made a contribution to the Wesley House at Biloxi to establish a day nursery. The nursery still bears the name, "Mary Ellis Nursery." The opportunities for service while in this office afforded her more pleasure than any other work ever did, and in her old age the memories of those days of service were very precious. She is survived by her aged husband, who has passed his eightieth milestone, three nieces, Mrs. Maggie Brown of Jackson; Myrtle, wife of Rev. T. H. Sells, our pastor at Carthage; Mrs. Kathrine Hemphill of California; two nephews, Ernest Alford of Canton and Tom Watt Alford of Birmingham. The funeral services were held in the Mt. Olive Methodist Church, and were conducted by her pastor, Rev. M. M. Black, assisted by the writer. She was tenderly laid away in the Mt. Olive Cemetery.

"Friend after friend departs.
Who hath not lost a friend?
There is no union here of hearts,
That finds not here an end;
Were this frail world our final rest
Living or dying none were blest."

W. M. WILLIAMS.

Magee, Miss.

GETTING MY "WANT TO" FIXED

By Rusticus

A preacher some years ago said that he drank as much whiskey, used as much tobacco, gambled as much, cursed as much, danced as much as he wanted to, but that he thanked God that "seventeen years ago I had my 'Want to' fixed up by the power of Almighty God."

Meetings of various kinds that are being held, set up meetings, institutes, district conferences, at all of these and from the anniversary days, the Sunday school days, and so on, and from all the "Connectional" men, we hear one song, and the title of that song is "We Need the Money," all of which we most humbly admit, and also that we are able to pay it if we "want to."

Some seem to think that the giving of money will lead to a great revival of religion; others seem to believe that if we had a real revival of religion the money as well as other things would be forthcoming, because our people had had their "want to" fixed.

A country church paid for all purposes $91, a great revival came the next year and continued in their church, and at the end of the year they had paid $350; it continued and the second year saw them pay $750, and they planned for the next year to furnish a house for the pastor, take every Sunday instead of once a month and to pay $1200 with other assessments that might be levied. What made the difference? They had no new folks, but had their "Want to" fixed, and under the tactful leadership of their pastor they were led—not driven—to do the things that needed to be done, and do it gladly, willingly.

I do not doubt for one moment that our people called Methodists have ample money to do what they "Want to" do. Perhaps not all of them, but a sufficient number, to pay into the treasury of the church twice the amount that is now paid in.

Somo will respond through pride, some when they are informed. But I should like to have someone who knows tell me how many ever took up all the duties and obligations of the Christian life—whatever they may be—just because they were informed, or because they had pride.

Men spend money for what they "Want to," tobacco, whiskey, luxuries, amusements, church, etc.

"They first gave their own selves to the Lord," and when this happens today, the church will have all the money it needs and these others less; then we will have "Kingdom Extension" in earnest. May God speed the day.

Athens, La.

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Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss

RUSTON DISTRICT MEETING, APRIL 23, 1931

District meeting of the Woman's Missionary Society of Ruston district was held at Hodge, April 23, with Mrs. Carolyn Dawson, district secretary, presiding. Devotional was given by Mrs. Lucille Garrett of Wesley. The secretary called the roll with the following adult auxiliaries responding with delegates and reports: Arcadia, Bernice, Farmerville, Gibsland, Homer, Hodge, Haynesville, Jonesboro, Marion, Ruston and Wesley. Children's oraganizations: Arcadia, Gibsland, Haynesville, Jonesboro, Ruston, Marion and Downsville, with a total of 84 present.

Zone leaders were asked to make reports of their work. Mrs. J. C. Baker of Ruston and Mrs. R. H. Brown (former zone leader) also of Ruston, told of the work of Zone No. 2, mentioning in particular the progress made by Salem auxiliary. Mrs. Baker also spoke her appreciation in regard to the organization of the woman's work.

Mrs. Staples of Marion, representing Zone 3, gave an account of her work among the organizations of her zone. No one was present to represent Zone 4, but the chairman spoke commendably of the plans and efforts of Mrs. W. A. Gray, of Summerfield, who leads this zone.

In absence of Mrs. S. Rowe, of Gibsland, Mrs. K. W. Dodson of Arcadia gave expressions as to the accomplishments of the work in Zone 5. Zone 6 and its developments were given by the leader, Mrs. H. F. Lewis of Hodge.

Awards for Council and Conference recommendations were presented as follows: Arcadia and Summerfield were awarded certificates for outstanding work in Christian Social Relations; Arcadia, Jonesboro, Haynesville and Homer, certificates for Mission Study; Zones 2, 3, 4, 5 and 6 were each presented with badges of honor for reaching 75 points of Zone Standard of Excellence.

"Teach Me to Pray," was a wonderful message in song presented very sweetly by Mrs. Clark Rankin of Hodge. Rev. George Fox, pastor, was introduced and made announcements concerning the noon hour.

BUILD UP TO PREVENT PAINS

If you are run-down, nervous, or suffer every month, take Cardui, a medicine used by women for over fifty years. As your health improves, you will share the enthusiasm of thousands of others who have praised Cardui for the benefits they have felt after taking it. Experience of several generations testifies that

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In bringing our quiet hour message, Mrs. W. R. Whitaker of Farmerville read extracts from similar messages given by Dr. Henry T. Hodgkin at Council recently held at Memphis. Dr. Hodgkin made a plea for the Church to be more concerned about its Faith, its Hope, its Joy and its discipline, or at least our attitude to Jesus. As a Bible lesson, Mrs. Whitaker read the 46th Psalm, speaking from the 10th verse, "Be still and know that I am God." In her appeal she said we should be more concerned as to our manner of concentration and should strive to concentrate more on things eternal. As women, we are not wanting in organization, but if we stand we must be filled with the Spirit, so we must quench our spiritual thirst at the fountain of God's love by doing as Dr. Fowler has said, "We must go deeper before we can go further."

The noon hour was a delightful time of feasting and fellowship. A long table out under the lovely trees spread with plenty for all, and fit for the gods, was enjoyed to the fullest.

Afternoon session opened by singing "More like the Master." Members from the Bernice auxiliary were recognized at this time. Rev. Harvey B. Hysell of Gibsland read precious truths to us from 1 Cor. 13th chapter and last verse of 12th chapter. He emphasized the importance of possessing divine love. His earnest assertions vindicated that love embraces all Christian ideals. Mrs. Ad. Thompson of Ruston contributed so much to this love thought by singing "O Love That Will Not Let Me Go."

Memorial service was held by Mrs. E. L. Walker of Ruston. Lovely bunches of sweet peas were placed in a beautiful basket of green ferns in memory of these our loved ones who have passed on, leaving the torch to us to carry on—Mrs. E. H. Fisher and Mrs. Lelia Collinsworth of Arcadia, Mrs. M. O. Brown of Haynesville, Mrs. Lynus Dawson of Homer, Mrs. Mattie Landers of Marion. Mrs. Edna Dickards of Ruston. Mrs. Dawson said that these are not dead but sleeping, resting in the arms of Jesus, and requested that these flowers symbolic of so much, be carried to another who is resting, resting from recent serious operations, and presented with our love to our beloved former Conference president, Mrs. V. H. Spinks of Ruston, whose work still lives and goes on through us.

An offertory with Rev. Mr. Townsend of Farmerville at the piano, with a collection of $9.70 was made at this time.

A school of instruction for the new work was held. Always zealous for the work to go forward, Mrs. Dawson gave suggestions and instructions along our plan of work and study. In doing this she brought to us a financial statement given on blackboard showing that we are failing as missionary women in so much that our amount spent for local work exceeds all that given for home and foreign combined through our dues, pledge, Week of Prayer, Scarritt and scholarships. Our apportionment for Mt. Sequoyah is $150.10, which amount is one-eighth for each district. Suggestions for raising this amount was discussed.

It was suggested that this district assume a life membership, the first district life membership to be listed is hoped, and same to be placed in honor of our former Conference president.

It was also pleasing to note that Ruston district again led in publicity, and Mrs. Dawson added that we should make our aim no less in all divisions for this year. She brought to view a letter of value, contents of which were a 10 and two 5-dollar bills with enclosed request that same was a contribution to China, but no clue as to who was the contributor. This gift will be given through the Haynesville auxiliary to Miss Ava Morton's salary, who was consecrated at Council and who is our very own Louisiana girl to China, graduating at Scarritt College in June.

Mission study plans, pledges, Daily Vacation Church Schools were topics of general discussion. Minutes were read and adopted. Doxology was sung and Rev. Mr. Fox pronounced the benediction. Each one returned home feeling this a day well spent. Hodge women showed themselves equal to the occasion by a well planned entertainment as hostess to this meeting, and each one felt a spiritual uplift from the devotionals and quiet hour, and we hope to feel this spirit throughout the year.

MRS. LUCILLE GARRETT, Sec.

FROM BROTHER REES

Dear Advocate: You have been a weekly visitor in my home for forty years and are always welcome. I don't see how a Methodist can do without you. Our district conference has just closed and it was a fine conference. The attendance was good, 175 being present. The spirit fine, and our presiding elder, Bro. J. H. Felts, was at his best and knew just how to dispatch business. He is the right man in the right place. Our church is moving on nicely under the leadership of our pastor, Bro. J. V. Bennet whom the people love. Our Sunday school is growing and we are hoping for a great year.

We had with us at the conference a former member of the North Mississippi Conference and now of the Memphis Conference and stationed at Jackson, Tenn., namely, Dr. T. W. Lewis, who was at one time presiding elder of the Corinth district and lived in Booneville. We all love him. He is a great man and a great preacher. He preached three times and his sermons were strong and uplifting. He admonished us if we had lost our salt, or it had lost its savor to resalt ourselves. We thank God for his sermons and his life. May God bless you and your editor. We are sorry, Doctor, you could not be with us at our conference.

H. W. REES.

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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge District—Second Round

Clinton, at Clinton, May 24, 11 a. m., 2:30 p. m.
Jackson, at Jackson, May 31, 11 a. m., 2:30 p. m.
Zachary and Slaughter, at Zachary, May 31, 7:30 p. m.
District Conference at Bluff Creek Camp Ground, June 4-5.

L. W. CAIN, P. E.

Minden District—Second Round

Winfield, May 17, a. m.; Q. C., 2 p. m.
Campti, at Davis Springs, May 24, a. m.; Q. C., 2 p.m.
Coushatta, May 24, p. m.

The District Conference will be held at Minden, April 23 and 24.

At 10:30, April 23, there will be preaching and the sacrament of the Lord's Supper.

Let all be there for the first service.

Come praying and expecting the Lord's blessings upon us.

W. R. HARVELL, P. E.

Shreveport District—Second Round

Pelican Circuit, at Harmon, May 24, 11 a. m.; Q. C., 2 p. m.
Mansfield, May 31, 11 a. m.; Q. C., 2 p. m.

The above dates are subject to change, where practicable, to suit the convenience of those concerned.

The pastors are requested to complete the Kingdom Extension program and take the offering by the end of March.

H. T. CARLEY, P. E.

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NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

NORTH MISSISSIPPI CONFERENCE

Plans have been completed for the Conference Leadership Training at Grenada College June 8-13. Eight courses will be offered as follows:

"Beginner Worship," Miss Willette Allen of Atlanta, Ga., instructor. This course is for all workers and mothers of children 4 and 5 years old. Miss Allen has for a number of years done special work in this field and is considered the best instructor that the church has for this course.

"A Study in Middle Childhood, Pupil Study," Miss Lynda Ramey of Oxford, Miss., instructor. All workers and parents of children 6, 7 and 8 years of age should take this course. Miss Ramey has had large experience and training in this field.

"A Study of Later Childhood, Junior Pupil Study," Miss Freddie Henry of the General Board of Nashville, instructor. This course is for all workers and parents of children 9, 10 and 11 years old. Miss Henry is a church-wide recognized instructor.

"The Program and Organization of the Young People's Division of the Local Church," Rev. E. C. Rule of Pine Bluff, Ark., instructor. This course makes a study of the new unified program for the young people and all teachers and workers with young people from 12 to 24 years of age should take this course. Rev. Mr. Rule is pastor of one of the leading churches in his Conference and is in position to teach this course from a practical standpoint.

"The Formation of the Canon, Bible," Rev. J. E. Stephens, instructor. This course deals with how we have gotten our Bible and is of very great value to Bible students. Bro. Stephens is well known as one of the best teachers that we have in the field of religious education.

"Teaching in Training Schools and Classes," Rev. B. L. Schubel, Nashville, Tenn., instructor. This course has never been offered in our conference before. It deals with the methods and problems of teaching in training schools and classes. All those who do this sort of work and wish to do such work should take this course. Brother Schubel has charge of accrediting all instructors in our training work.

"The Church Serving the Community, a Course on Rural Problems," Dr. W. M. Alexander, instructor. This will be a very practical course for those working in the field of rural activities. Dr. Alexander will be remembered as being the general board representative during the Kingdom Extension institutes this year. He is considered the greatest authority in this field that we have today.

Missionary Course.—The Conference Woman's Missionary Society will conduct its school in connection with the leadership school. The book to be used this year is "The Challenge of Change." Mrs. E. L. Hobdy will be the instructor. This course is designed for all the mission study leaders of the missionary societies of the conference. A unit of credit will be given by the Board of Missions for this course.

Other features of the school will be the recreational activities every afternoon; special groups for discussion; special music by a double quartet of Millsap College and Grenada College students; rich Christian fellowship, and inspirational addresses.

Expenses while at the school will be $6 for the six days. Bring your linen with you for your rooms.

The school opens Monday, 2:30 p. m., and closes before noon Saturday. Write for your reservation now to Dr. J. R. Countiss, Grenada, Miss. For any other information write to Miss Virginia Thomas or the writer.

R. G. LORD.

GOOD LAXATIVE FOR ALL AGES

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Thedford's BLACK-DRAUGHT for Constipation, Indigestion, Biliousness

Epworth League

LOUISIANA CONFERENCE

Dear Young People: Is it true that you are already sticking things into your suitcase, making bargains with Sister Sue for her best dress, or borrowing that tennis racket or kodak of your best boy friends, with Mansfield uppermost in your minds? I'm glad you are. Be sure that you don't forget anything. And if you are cold-natured you might put in a thin blanket, or tie it to the car just before you leave, because when the wind whistles around that college it gets kinda cold, and you won't want to sleep in all your clothes to keep warm. I know Mr. Grambling won't lend you his blanket and you surely can't get mine. In fact I usually borrow one from Mrs. Nowell, or one of the neighbors. Last year, Hazel Lea had about all her mother's cover loaned out to the boys, and that doesn't seem quite fair, does it? Boys shouldn't be so forgetful.

I spent the last week at home, supposedly resting up for a hard pull next month. I've been getting more sleep than usual, and eating all I could get hold of, so I hope to be ready for some real work in a few weeks. I'm surely sorry that I could not keep the engagements I had in Minden district, but I just played out too soon and Brother Holmes ordered me to come home.

The West Monroe League is trying to break all State records with its growth of late. They had seventy-six at their devotional service last Sunday night. They have already elected their five delegates to the assembly at Mansfield and are now talking of chartering a bus to go to Mt. Sequoyah. If any of you folks want to get in on that bus ride you had better speak up. They will have room for twenty-five and the more that go the less will be the expense of each. If you are interested in going, July 30-August 12, write to Miss Helen Hunt for details of the trip.

I am attending a meeting of the Service Union tonight at Gordon Avenue Church. They meet the second Thursday of each month. Mr. Onar Perry [illegible] Bastrop is the president.

Today I received a letter from Mr. T. W. Holloman of Alexandria accepting an invitation to speak at our Hi-League banquet on Thursday night of the Assembly. His subject is to be, "Spisizinktum." It's to be an Indian banquet. I don't know what that means in Indian, or English, but I bet it's good.

I also visited the Brown Paper Mill of West Monroe end secured the paper for our scrap books and kodak books for the handraft classes. The manager of the mill was mighty fine to give us this large amount of paper and we appreciate it.

This letter is one day late in going in to the editor. I hope it gets printed. Don't lose all that enthusiasm you have for the assemblies, because it won't be so long now until we'll all be standing in a line, registering and getting our room assignments.

Until then, remember,

Your Young People's Secretary,
ELIZABETH LANGFORD.

NORTH MISSISSIPPI CONFERENCE

We are very happy to announce to you that Rev. Walter Towner will be with us during our assembly at Grenada this year. Brother Towner is director of the Young People's Division of the General Board of Christian Education and he is making good in his new field of work. We will be very fortunate in having Brother Towner with us. He will explain the new program of work to us and he will also teach a class. So you may bring your questions along with you concerning the unified program of work and Brother Towner will answer them for you. We hope you will send your outstanding young people to this assembly. Send someone who is interested in the work so they can bring something back to the local church. Tell them that they are representing the church and that you are expecting them to bring something back to the church which will be a real contribution to the church.

The recreational program is going to be an outstanding feature of our program this year. A splendid program is being planned and we are expecting every one to participate in the program. We want you to get some information which will enable you to go back home and put on a church-centered recreational program. We believe you are going to enjoy the recreational program at the assembly this year even more than you have been enjoying these programs in the years gone by. Come to the assembly filled with the spirit of youth so you can enjoy the recreational program.

Have you sent in your offering which you received on Anniversary Day? It is not too late to do that yet. We want to receive at least one hundred dollars from this source this year. Will you please see that your League sends in this offering to Brother Ashmore before you go to the assembly?

Then you will not forget to take an offering for missions during this month. Our goal is to have every league making an offering for missions. Send in at least one dollar if you can't send in more than that. That will give you a place on the honor roll. We have heard a great deal about the financial depression, but it is a mighty good time to test our loyalty to the kingdom of God. We must not fail to respond to the appeal which the church is making today. As loyal young people we will not fail.

Please remember that we will be looking for you at Grenada the 15th of June. Be there in time for luncheon that day. We will have our first class that afternoon. We are expecting great things from the assembly this year and we will not be disappointed.

WM. L. ROBINSON.

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Ask your grocer. Or send $1.00 and your grocer's name to us.

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FROM SPRINGHILL, LA.

Dear Advocate: After several years of absence on account of my health, I am back in the home mission work. I am requesting prayers from all who really pray, for my health and success in the work. I work six days a week and preach somewhere on Sunday. I have Oak Grove, Parker's Chapel and Peace Chappel as regular appointments. I have worked up quite an interest at each place. I trust by the Lord's help I will soon have them back on the map.

J. C. SUTTON.

FROM PINEVILLE, LA.

Dear Dr. Decell: We have just come to the close of the most gracious revival in our church at Pineville, La. General Evangelist Harry S. Allen had charge and did us most excellent work. Bro. Allen is one of the most effective evangelists that I know of anywhere. He is a good and forceful preacher; a clear expounder of the Word, sending his message direct to his hearers. The attendance was good from the very start and grew throughout, 'till the closing night, we had to send about one hundred to the balcony.

The altar was filled time and time again with penitents seeking God. Members of the other churches came and knelt for prayer. It is impossible to estimate the number that professed Christ as so many church members came and prayed through to God and we only kept a record of those who applied for membership in the church, which shows ten for the Baptist and forty-nine for the Methodist Church. My congregation is united in praises to God for sending Brother Allen this way. The board of stewards is elated to find after the revival that when all bills are paid the treasury is in better shape than before the meeting. Brethren, you can hear all over the church the complaint that our evangelists are demanding too much money. I want to say that I too have had to make this statement, but I also am ready to tell you that Harry S. Allen is one man that will not give you any trouble about the money. He is the most modest man I know of in the evangelistic field about money. So you need not let this get in your way.

I fully believe that our church has been so revived that it will never be the same again. My people are happy and are telling their pastor that they are ready for service. In fact, it has already begun. Members are at work already doing work that before the revival they had shirked.

D. B. BODDIE.

MISSISSIPPI CONFERENCE NOTES

We are delighted that foourteen more Sunday schools are supporting the Dual-Extension this month than any other month this year. We are rejoiced at this fine result. We feel sure that it means that more of our people are praying and more of them are sacrificing for the cause of Missions and it brings cheer to the heart of all. Read the missionary articles in our papers. Write for "Here and There" if you are not getting it. This little paper is being mailed to every Sunday school superintendent in the Conference.

DROPSY Have made the treatment of dropsical troubles a specialty for many years. Have treated hundreds of cases, have yet to hear of anything to equal the treatment I give for dropsical troubles. Write, giving a full statement of your troubles and present condition, if sufficient further information with a test or trial treatment will be sent to you absolutely FREE. Dr. Thos. E. Green, Dept. 42, Chatsworth, Ga.

Sunday School Day has made a fine start. We feel that God is surely with us. Courage to go on is given us and we are trusting that more of our people will use the program this year than ever and that more of our churches will send in offerings.

We have heard of seven Epworth League Anniversary Day observances. We trust this important event will not be neglected this year. The young people's work in our Conference depends largely upon this effort.

I trust that every pastor will write to the General Board for the following booklets, as you need them in your churches. Samples will be sent the pastors. The Conference Board is charged with them and we have no sample copies to give out: The Small Church; Christian Education in the Small Church; The Young People's Division in the Small Church; The Large Church; Christian Education in the Large Church; The Program and Organization of the Young People's Division in the Local Church; The Local Church Board of Christian Education; Adult Division in the Local Church; Parent Education and Home Co-operation. These booklets are unusually helpful and I am sure that they will prove valuable to each church in getting the work lined up and better established. They will prove helpful to the individual worker and to those who are to be members of committees. The General Board has made a decided contribution to the Church in bringing these booklets out and making them available to the Church. It is regretted that the budget of the Board was not large enough that they might be given away rather than sold. They sell for 5c each, which is about cost. This charge will enable the Board to bring out other materials that are greatly needed at this time.

The Kingdom of God placed first in a man's life will mean a real revolution in all his work. It will vitalize his every action and bring spiritual victories never thought of before.

It was our privilege to visit the Northern Group Meeting of the Jackson District. It was a great program and meant much to each of us.

Pray for the work and the workers.

JOHN C. CHAMBERS.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

New Orleans District—Third Round

Gentilly, May 31, p. m.; June 12, p. m
Houma and French Mission, at Bayou Blue, June 7.
St. Martinville, at Lydia,June 14.
Patterson, at Berwick, June 21, a. m.
Morgan City, June 21, p. m.
Franklin, June 28.
Parker Memorial, July 19, a. m.; June 10 p. m.
Algiers, July 19, p. m.; Aug. 12, p. m.
Slidell, July 26, a. m.
Covington, at Waldheim, July 26, afternoon.
First Church, Aug. 2, a. m.; July 22, p. m.
St. Mark's, August 2, p. m.
Carrollton, Aug. 9; June 17.
Rayne Memorial, Aug. 16, a. m.; September 1.
Epworth, Aug. 16, p. m.; June 24, p. m.
Chalmette and Delta Ct., at Port Eads, Aug. 18.
Felicity, Aug. 23, a. m.; July 29, p. m.
Louisiana Ave., Aug. 23, p. m.; August 5, p. m.
Second Church, Aug. 30, a. m.; July 5, p. m.
McDonoghville, Aug. 30, p. m.; August 3, p. m.

W. L. DOSS, JR., P. E.

MISSISSIPPI CONFERENCE

Vicksburg Dist.—Third Round

Woodville, at Percy Creek, June 7, 11 a. m. and 1:30 p. m.
Washington and Natchez Mission, at Washington, June 14, 11 a. m. and 2 p. m.
Natchez, June 14, 4 p. m. and 7:30 p.m.
Louise and Holly Bluff, at Holly Bluff, June 21, 11 a. m. and 2 p. m.
Silver City, at Lamkin, 3:30 p. m.
Lorman at Mispah, Wednesday, June 24, 11 a. m. and 1:30 p. m.
Port Gibson, Wednesday, June 24, 7:30 p. m.
Vicksburg, Crawford St., June 28, 11 a. m.; Aug. 3, 7:30 p. m.
Hermanville, at Carlisle, June 28, 3 p. m.
Fayette, Wednesday, July 1, 7:30 p.m.
Roxie, at Knoxville, July 5, 11 a. m.
Gloster, at Woodland, July 5, 3:30 p.m.
Anguilla, at Delta City, July 12, 11 a. m. and 2 p. m.
Rolling Fork and Cary, at Rolling Fork, July 12, 4 p. m. and 7:30 p.m.
Utica, at Cayuga, Friday, July 17, 11 a. m. and 1:30 p. m.
Rosetta, at Hopewell, Saturday, July 18, 11 a. m.
Centerville, at Macedonia, July 26, 11 a. m. and 1:30 p. m.
Vicksburg, Gibson Memorial, Wednesday, July 29, 7:30 p. m.
Nebo, at Blue Hill, Saturday, August 1, 11 a. m. and 1:30 p. m.
Meyersville, at Grace, Aug. 9, 11 a. m.
Oak Ridge, at Porter's Chapel, Aug. 23, 11 a. m.

L. E. ALFORD, P. E.

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NORTH MISSISSIPPI CONFERENCE

Columbus District—Third Round

Caledonia Ct., at Murrah's Chapel, preaching and Q. C., May 24, a. m.
Kosciusko Ct., at Salem, preaching and Q. C., May 31, a. m.
Kosciusko Station, preaching and Q. C., May 31, p. m.
West Point, preaching, May 17, a. m.; Q. C., June 3, p. m.
Shuqualak Ct., at Center Valley, preaching and Q. C., June 7, a. m.
Macon Ct., at Cooksville, preaching and Q. C., June 14, a. m.
Ackerman Station, preaching, May 10, p. m.; Q. C., June 19, p. m.
Noxapater Ct., at Rocky Hill, preaching and Q. C., June 20, a. m.
Brooksville, preaching, May 17, p. m.; Q. C., at New Bethel, June 21, a.m.
Artesia and S., at Artesia, preaching and Q. C., June 28, a. m.
Macon Station, preaching and Q. C., June 28, p. m.
Columbus, Cent. Ch., preaching, May 24, p. m.; Q. C., July 1, p. m.
Cedar Bluff, at Pheba, preaching and Q. C., July 5, a. m.
Crawford and M., at Curtis Chapel, preaching and Q. C., July 5. 3, p.m.
Weir and McCool, at Weir, preaching and Q. C., July 5, p. m.
Columbus, First Ch., preaching, June 21, p. m.; Q. C., July 8, p. m.
Longview and S., at Smyrna, preaching and Q. C., July 11, a. m.
Louisville Station, preaching and Q. C., July 12, a .m.
Mashulaville Ct., at Middleton, preaching and Q. C., July 19, a. m.
Starkville Station, preaching and Q. C., July 19, p. m.
High Point Ct., at Owen's Chapel, preaching and Q. C., July 20, a. m.
Ethel Ct., at Shady Grove, preaching and Q. C., July 26, a. m.
Chester Ct., at South Union, preaching and Q. C., July 27, a. m.
Sturgis Ct., at Mt. Airy, preaching and Q. C., Aug. 2, a. m.

W. N. DUNCAN, P. E.

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SPANISH MOSS

By John W. Jasper

Spanish moss
Spanish moss,
You are mourning
With the Cross,
Mourning for
The sins of men
Till the Saviour
Come again.

Monroe, La.

TWO MADE ONE

Nuptials of Miss Young People's Missionary Society and Mr. Epworth League Solemnized Before Large Audience

At the last meeting of the General Conference of the Methodist Church it was decided there were too many organizations among the young people of the church and it was thought best to bring about a unification of the societies, and let the one big organization be recognized as the "Young Peoples' Division of the Church, including the ages from thirteen to twenty-three. When that age is reached the young ladies are to become members of the Woman's Missionary Society and the young men are to engage in the various activities and responsibilities of the church.

As a result of that meeting, Mrs. J. H. Holloman, superintendent of the young people of the North Mississippi Missionary Conference, planned a most impressive ceremony for the young people here—a ceremony unique in its setting, and inspirational in its purpose.

As Mrs. Katherine Walton was president of the Young People's Missionary Society, and Mr. James Clark was president of the Epworth League, these were chosen by the two organizations to be the bride and groom for this occasion. According to agreement a lovely union was solemnized in the Methodist Church Friday night, at 8 o'clock.

Under the skillful hands of friends, the church was most beautifully decorated for the occasion in Southern smilax and roses, pink and white being the predominating colors, while the soft glow of many tapers added beauty to the service.

Just before the ceremony Miss Rebekah Holloman, with Mrs. William McCarthy at the piano, sang most sweetly "O Promise Me" and "Before You Came." At the first note of Lohengrin's wedding march as a processional, every eye was centered upon the doors from which the bridal party, composed of thirty-eight of Ruleville's lovely boys and girls, emerged. Four young men acted as ushers; ten young girl friends of the bride dressed in pastel shades of organdie, carrying shower bouquets of roses and sweet peas, served as maids to the bride, while the groom claimed ten of his friends as groomsmen. These were followed by ten maids of honor, also attired in pastel shades of organdie and carrying shower bouquets of roses and sweet peas.

Miss Vlvian Bardin, in blue organdie carrying pink roses, as maid of honor, preceded the bride to the altar, while Mr. Hunter Cochran served the groom as best man. Little Misses Mary Simpson and Jeannie Hughes as sprightly fairies in green organdie, brightened the path of the bride with rose petals. Master Billy McEachern, in his cherub beauty, acted as ring bearer.

The bride, Miss Kathryn Walton, was dressed in white embroidered satin; her coronet veil swept the floor; pearls were her only ornaments, suggestive of her innocence and purity. She carried a shower bouquet of Sweetheart roses and peas, and entered upon the arm of her superintendent: Mrs. J. H. Holloman, who gave her in marriage to the groom, Mr. James Clark. Rev. A. T. Clanton impressively read the ring ceremony uniting Miss Missionary Society and Mr. Young People's Division, which had been arranged by a talented member of the party, Miss Ruth Peterson.

Never was there a more impressive sight in the local church than when this young popular couple, representing the Epworth League and the Young People's Missionary Society, plighted their troth in the presence of the bridal party and their host of friends "Until death do us part," not as man and wife, but as members of the Young Peoples' Division of the Church, then consecrating their lives to service in the extension of the kingdom here upon earth. Mendelssohn's March was played as a recessional.

Immediately following the ceremony at the church, the bridal party, the members of the Missionary Society and a few friends met at an informal reception in the Community Home. Mrs. H. P. Thomas, as president of the Missionary Society, acted as hostess. Here, as in the church, pink and green was the color scheme with a profusion of roses. The tables were attractively arranged for thirty-eight with pink bonbon basket, place cards, and bags of rice for the bridal party. Instrumental music, with Mrs. Walter Johnson at the piano and orchestra, was an enjoyable feature of the program; and the cutting of the bride's' cake gave the young people many a thrill. Rev. Clanton acted as toastmaster and while the refreshments of ice cream and cake were being served Mr. Hunter Cochran as best man, Miss Vivian Bardin, as maid of honor, Miss Ruth Peterson, as the writer of the ceremony, and several other friends responded to the call and showered the bride and groom not only with rice, but with many fond wishes for their future happiness in their Christian activities.—Exchange.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria District—Second Round

Colfax, May 24, a. m.
Melder, May 24, p.m.
Holloway, May 31, a. m.
Alexandria, May 31, p. m.
District-Wide Training Week, June 7 to 14.

ALBERT S. LUTZ, P. E.

Monroe Dist.—Second Round

Pioneer, at Floyd, May 24, 11 a.m.
Oak Grove, at Epps, May 24, 7:30 p.m.
Bastrop, May 31, 11 a.m.
Fairbanks, at Fairbanks, May 31, 7:30 p.m.
Monroe, First Church, June 3, 7:30 p.m.

ELMER C. GUNN, P. E.

New Orleans District—Second Round

Rayne Memorial, May 24, a. m.; May 5.
Epworth, May 24, p. m.; Apr. 6.
Carrollton Ave., May 31, a. m.; Apr. 15.

W. L. DOSS, JR., P. E.

MISSISSIPPI CONFERENCE

Jackson District—Second Round

Brandon and Pelahatchie, at Brandon, May 24, 11 a. m. and 2:30 p. m.
Jackson, at Capitol Street, May 21, 7:30 p. m., and May 29, 7:30 p. m.
Satartia, at Wesley Chapel, May 31, 11 a.m. and 2 p.m.
Yazoo City, May 31, 7:30 p. m., and June 3, 7:30 p. m.
District Conference at Canton, April 28, at 9 a. m.

J. T. LEGGETT, P. E.

Vicksburg District—Second Round

Mayersville, at Valley Park, May 24, 11 a. m.

L. E. ALFORD, P E.

ANNOUNCING
The First Summer Program of the

SEASHORE METHODIST ASSEMBLY

SEASHORE DIVINITY SCHOOL
June 16 - 26
DR. C. C. SELECMAN and DR. C. J. HARRELL, Speakers

ANNUAL CAMP MEETING
July 26 - August 2

SCHOOL OF HYMNOLOGY
July 23 - August 2
PROF. C. C. WASHBURN, Director

SCHOOL OF RELIGIOUS DRAMA AND PAGEANTRY
August 5 - 6
MISS RUTH WINFIELD, Director

SEASHORE BIBLE CONFERENCE
August 19 - 30
DR. E. C. WAREING and others

PRESBYTERIAN ASSEMBLY
August 4 - 12

CAMP BILOXIE

GIRLS' DIVISION	BOYS' DIVISION
MRS. G. B. JONES, Director	REV. D. W. POOLE, Director
First Term, June 8-20	First Term, July 6 - 18
For Girls 10 - 13 Years of Age	For Boys 10 - 13 Years of Age
Second Term, June 22 - July 4	Second Term, July 20 - August 1
For Girls 14 - 17 Years of Age	For Boys 14 - 17 Years of Age

YOUNG PEOPLE'S DIVISION
REV. D. B. RAULINS, Director
First Term, August 3 - 15 Second Term, August 17 - 29
For Young People 18 - 30 Years of Age

For information concerning rates and reservations for Keller Lodge, Cottages, Apartments or Summer Camps, address
JAMES W. SELLS, Executive Secretary
Seashore Methodist Assembly, Biloxi, Miss.

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All medicine dealers.
Fill in the symptom blank which you will find in the Prescription carton and mail it to Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice.

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Malaria Chills and Fever Dengue
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GROUP MEETING, MERIDIAN DISTRICT

Southern Section, McGowan's Chapel

After the devotional services led by Brother O'Neil the meeting was called to order and Brother T. B. Winstead, visitor, kindly conceuted to act as chairman in the absence of Brother C. M. Crossley. Brother Crossley could not be present due to the fact that he had just begun a meeting in Waynesboro.

Brother M. R. Jones gave us a deeply spiritual and inspirational address on "The Pastor As a Shepherd." Out of his own personal experiences he showed how vital and important it is for ministers to be good shepherds. We, as Peter, are commissioned to go out and feed His lambs, His sheep, and if we really love Jesus we will do just that.

H. W. F. Vaughan spoke on "The Pastor As a Student." It has been proven in history that the greatest "spiritual shepherds" have been men who spent much time in study. John Wesley certainly understood that a preacher needed to study.

Brother O'Neil, our presiding elder, brought us the message of the hour on "The Minister and the Church, Their Reciprocal Duties." The sermon was very helpful in that he brought out the true place of the minister in society, what should he expect of the members of his church. Brother O'Neil knows how to go to the very root of the matter in his sermons.

At the noon hour the ladies served dinner on the grounds in the old-fashioned way. Everyone enjoyed the food and social hour very much.

Brother H. C. Herring, carrying out the theme of the day, read the twenty-third Psalm for the afternoon devotional. He described to us anew David's picture of the great Shepherd of shepherds, the Shepherd of the Universe.

Brother T. C. Cooper discussed "The Pastor As a Citizen." He emphasized Christian citizenship, its responsibilities, its limitations, its rewards. He showed how much politics needs religion, how little religion needs politics.

"The Pastor As a Prophet" was the subject of a paepr written and read by Brother H. Millard. It was a very splendid paper depicting the true preacher-prophet. He made the careful distinction between the preacher and the prophet. There are more preachers than prophets, we preachers need more and more to become prophets, standing and "speaking in the place of" God.

Upon request of Brother Winstead, Brother J. F. Campbell, visitor, spoke on "The Pastor As Evangelist." His talk centered around the theme that a good shepherd will always go after the lost sheep, the strayed sheep; he will care for the sick sheep.

Brother C. W. Wesley talked on "The Pastor in the Sunday School." He emphasized that little word "in." He brought out the fact that a pastor may try to do too much—he must learn to become a good listener sometimes. A pastor should not teach a class or be superintendent except in cases of rare emergency.

The group was honored with the presence of four visitors, Brothers T. B. Winstead, E. W. Wedgworth, J. F. Campbel and P. M. Caraway.

H. W. F. VAUGHANT, Sec.

Renew your subscription today

QUARTERLY CONFERENCES

NORTH MISSISSIPPI

Aberdeen Dist.—Third Round

Buena Vista, at Ebenezer, May 23-24.
Woodland, at Foster's Chapel, May 25.
Smithville, at New Salem, May 29.
Prairie and Strongs, at Strongs, May 30-31.
Greenwood Springs, at New Hope, June 6-7.
Amory Circuit, at Tranquil, June 9.
Shannon, at Pleasant Grove, June 10.
Verona, at Palmetto, June 11.
Nettleton, at Pine Grove, June 12.
Salem and Friendship, at Liberty Hill, June 13-14.
Toccopola, at Toccopola, June 14-15.
Algoma, at Troy, June 16.
Houlka, at Houlka, June 17.
Randolph, at Shady Grove, June 20-21.
Pittsboro, at Rapers Chapel, June 22.
Vardaman, at Young's Chapel, June 23.
Fulton, June 24.
Tremont, at Mt. Pleasant, June 25.
Calhoun City, July 25-26.
Denna, at Bethlehem, July 27.
Bellefontaine, at South Union, July 28.
Eupora, July 29.
Mathiston and Mahen, July 30.

T. H. DORSEY, P. E.

Greenwood Dist.—Third Round

Black Hawk, at Smith Chapel, May 22.
Schlater, May 24, 11 a.m. and 2:30 p.m.
Lambert, at Lambert, May 24, night.
Cruger, at Cruger, May 31, 11 a.m. and 2:30 p.m.
Price Memorial, at Phillipp, May 31, night.
Greenwood, First Church, June 2, night.
Acona, at Emory, June 6-7, 11 a.m. and 2:30 p.m.
Minter City, at Minter City, June 7, night.
Drew Mission, at Sandy Bayou, June 14, 11 a.m.
Carrollton, at McCarley, June 14, night.
Webb, at Tippo, June 21, 11 a.m. and 2 p.m.
Swiftown, at Isola, June 28, 11 a.m. and 2:30 p.m.
Inverness, June 28, night.
Drew Station, July 5, 11 a.m. and 2:30 p.m.
Dublin and Mattson, at Dublin, July 5, night.
Itta Bena, July 12, 11 a.m. and 2:30 p.m.
Belzoni, July 12, night.
Sunflower, at Fairview, July 19, 11 a.m.
Ruleville, at Doddsville, July 19, p.m.
Indianola, July 26, 11 a.m. and 2:30 p.m.
Moorhead, July 26, night.

L. P. WASSON, P. E.

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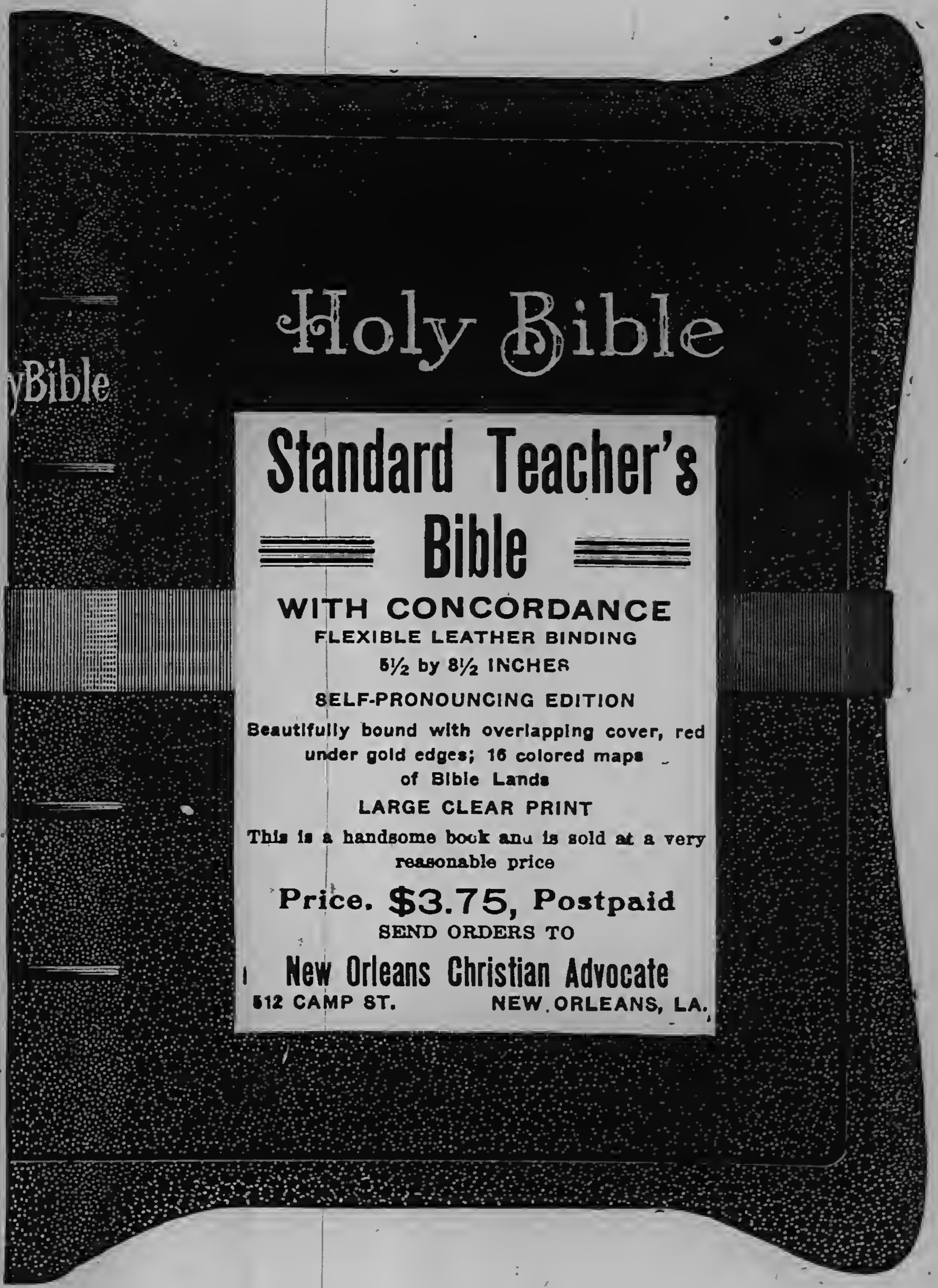

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FROM THE PELICAN PINES

S. A. Steel

"The Editor Receives Deserved Reprehension." No, sir; you're mistaken. You deserve commendation for your editorial on Mencken. You have good Biblical authority for answering a fool according to his folly. I was glad when I read your editorial for two reasons: first, because it administered a deserved spanking to the Baltimore Yahoo, who, with the brain of a philosopher, has the spirit of a gorilla; and, second, because it showed that we had an editor who could say things. I don't know who it was that got after you about it; I suppose it was some mild-mannered saint who would have rebuked Paul for calling the Cretians "liars, evil beasts, slow bellies." It is true Paul was quoting "one of their own propheis;" but did not hesitate to use strong language. If your censor had been with the disciples that day Jesus released his fierce philippic against the Pharisees, he would probably have retired from the place. Thank God for a patriotism that will hurl a dart with barbs at the traducer of his State. Stick to your gun and shoot again. This is no time for using blank charges.

Mansfield, La.

KINGDOM EXTENSION, MISSISSIPPI CONFERENCE

To Pastors and Treasurers of Kingdom Extension:

Please send to Mr. J. F. Rawls, treasurer general commission on benevolences, care of Doctors' Building, Nashville, Tenn., all the money you may have on hand for Kingdom Extension, even though it may be only a small amount, for the need is very urgent, and every remittance, however small, will help at this time, for each board participating is in need of the money.

Yours very sincerely,
W. D. HAWKINS.

IS GOD THE FATHER OF ALL MEN?

(Continued from Page 6)

This sonship or fatherhood was not claimed on his Spiritual connection with God the Father. It was on the material or natural make-up. Here I will have to ask Brother Ramsey to pardonnez-moi. As God gave us the breath of life; our souls, and as our souls cannot die; lives on in hell. Luke 16:23. We cannot cease to be the sons of God, in a natural sense, of course. The thing that makes us sons of God in a Spiritual sense, however, is being born of the Holy Spirit. Must be born again. Then if we sin we lose our spiritual sonships, but not our natural. Here I would like to say to Brother Ramsey, provbliez pas, NO. I did not deny "the Methodist doctrine of apostacy. He tried to substanatiate his claim denying universal Fatherhood of God on what he claims as my grammatical error. He says, "Unfortunately Brother Bamburg forgets his grammar. In the first place the phrase, 'the cause of him hunting' should be 'the cause of his hunting'." I do not have the manuscript before me, and cannot say whether I used that phrase or not. Non mi ricordo. I do know, however, that there are four typographical errors in my article as follows: "I do not think 'anyoue' will," "One 'Godand' father of all," "Created 'not' the image of God," "the 'lost' man Adam. I have an idea that I used "him" instead of "his." I plead guilty to such woeful blunders. But I fail to see how this changed the force of my contention, or made his any strouger n' est ce pas?

He tries, but vainly, to destroy my logic by not fully quoting me. I said, "but this does not—it cannot destroy the fact that they were once God's children. They are God's lost children. May I call his attention to the fact that I said "sever" their connection with the heavenly Father? The definition of same is, "To put or keep separated or apart as two things that should be united." "They are God's lost children" modifies the statement above, and his statement "is an explicit admittance that under the condition stated, they are not now God's children" is at variance with His premises. Also my scripture quotation, "There is a natural body and there is a spiritual body." The first man Adam was made a living soul, the last Adam was made a quickening spirit," clarifies the whole of my argument. To this part of my article he is as silent as the tomb. And to quote him, "Under certain conditions, silence is the strongest adducible proof." This is virtually admitting his contention that God is not the Father of all men is lost.

You talk about a "non-sequiter." It is he that makes it, as I shall proceed to show. Now let's study his logic. "This has no reference, of course, to very small children who, by virtue of the atonement made for them on the cross, are born into the world already inside the kingdom and are therefore children of the heavenly Father." "The doctrine of the universal Fatherhood of God is utterly false," issue Jan 15. A non-sequiter? I should say. As the atonement was for all men, "by the grace of God should taste death for every man." Heb. 2:9. I still claim Brother Ramsey does believe in the universal Fatherhood of God. If we are to reach a true conclusion from his premises, whether he admits it or not. May I give an illustration of his logic? All children that are born into the world are children of the heavenly Father by the atonement. Some children have sinned. Therefore God is not the heavenly Father of all children by the atonement. What was that word he used? Let's see. O yes! Non-sequiter. There you are. Sin does not do away with the atonement, but the benefits that we have of the atonement. Therefore we remain children of the atonement whether we claim it or not. It was for the sinner that Christ died, but we must make it our own by accepting it and walking in its benefit. You will pardon me, I am sure, when I use a personal illustration. I am a son of R. L. Bamburg. Of course this is equal to saying R. L. Bamburg is my father. Whatever I do cannot destroy the fact that R. L. Bamburg is my father. God being my father by virtue of the atonement only whatever I do cannot destroy the fact that God is my Father by virtue of the atonement.

When Brother Ramsey said children, evidently he meant it in a universal sense. And thereby endorsed the Universal Fatherhood of God. He cannot logically deny this. I would like to call his attention to a few passages of Scripture: "I have said ye are God's: and all of you are 'children' of the Most High." Ps. 82:6. "Have we not all one father? hath not God created us?" Mal. 2:10. "They were potential fathers, having children in their loins." Jesus had in his thoughts the potential fatherhood of his disciples." GREAT balls of fire! Did he not say, Reductio ad absurdum? Yes he did. I will say, a tort et a travers.

If we wished to push this cause to its last analysis we could find God as the universal Father by the theory of teleology. God is found creative, and progressive, etc. All men, saint and sinner, are found creative and progressive. Brother Ramsey seems to be afraid of theories like this, and has shut them off when he reiterated the statement he made in his first article, Jan. 15th issue, as follows: "It should be kept in mind constantly that the answer to the question of the caption of these articles is not to be determined by philosophical preconceptions of men or sentimental preferences of that which commends itself to men as the theory of God; but let it be distinctly understood that the answer is to be found in a reasonable and sensible exegesis of the words of Jesus, and the teachings of the epistles. So the whole subject resolves itself into the question, What did Jesus say, and what do the epistles teach concerning the subject of the Fatherhood of God? Here he seems to try to even shut out the Old Testament making the same blunder that our Baptist brethren do on the question of water baptism. No man can make a full and complete reasonable and sensible exegesis of the words of Jesus and the teachings of the epistles without using the Old Testament as a background. Therefore I have tried to hold the subject simply to the teachings of Jesus and the epistles, referring to the Old Testament as a background. He has tried to fly the track, however, on false grammer, false logic. The Expositors and Lexicon. I wish you would listen to this statement, "It will be ascertained that Jesus" distinctly stated "that he was addressing His disciples, and spoke to them of God as 'your Father'." Here he did not say His disciples only, but as this has been his contention, it is equivalent to so stating. But gives no scripture to back up his contention. As silence gave consent to my statement, "There is a natural body and there is a spiritual body." The first man, Adam, was made a living soul, the last Adam was mado a quickning spirit." Also "I have never believed in the universal Fatherhood of God in a spiritual sense." Furthermore, "I believe just as Brother Ramsey does in a spiritual sense. But we must make a difference between sons of God spiritually and natuarally." For the life of me I cannot understand why Brother Ramsey would introduce spiritual sonship in his last section. I agree with him to a T on the question of spiritual sonship, or spiritual universal Fatherhood of God. If he meant in a spiritual sense, why did he not so state in his first article? I shall hold his feet to the fire and not allow him to side-step the question of universal Fatherhood of God by introducing the universal Fatherhood of God in a spiritual sense. The fact that God is not the Father of all men in a spiritual sense, so far as I know, is an accepted doctrine of all orthodox Christians. If this were his contention there would be no issue. I gather from his repeated statements "and the doctrine of the universal Fatherhood of God is utterly false," that he means in no sense under the sun. Now to his claim, "The Essential Element of Fatherhood is the fact of procreation," which is to engender. Engender, "To bring into existence; produce." There you are.

Coming to a close. That "tailspin" he took trying to interpret the parables of our Lord, "The lost sheep," "the lost coin," "the lost son" would be laughable if it were not so piteous. "Womanhood of God," "Coinhood of man." Pshaw! A fizzle. "Cart before the horse." I thought it was the woman that lost the coin. O well; live and learn. The universal Fatherhood of God does not lessen the power of the sacrificial death of Christ. He died for God's lost children. Neither does it lessen the work of the missionary or the work of the ministry. It makes it all the more stronger. They are God's children by procreation. Souls came out of God, which is the real man. We be brethren. We are our brother's keeper. God had breathed the breath of life in Adam and he became a living soul. Gen. 2:7. Then afterward took a rib from Adam and made Eve, so she, too, would be a living soul. Gen. 2:21-22.

First. I have shown that our souls were brought into existence by God. Produced by God. Came out of God. Therefore by his own definition, God is the Father of the soul of man.

Secondly, Jesus did preach to the multitudes when he said "your Father." Thirdly, Jesus did say to the multitude, "Your Father," and at the same time and place, called them children of hell."

Fourthly, the soul cannot die—lives on even in hell. Therefore we cannot cease to be sons of God in a natural or material sense. Establishing the universal Fatherhood of God beyond any kind of doubt.

It would be unjust to say Brother Ramsey was a nulifidian. But his faith seems to be of the warped nature.

I have heard of people who argued in a circle. Brother Ramsey does not seem to get far enough to make a circle; just a half-moon.

I dislike very much to have to lead a brother through the spankweed patch, but I feel the issue at stake, the universal Fatherhood of God, demanded the leading. I rest.

Standard, La.

Christian Advocate
NEW ORLEANS

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J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, MAY 28, 1931. C. MILTON CHALMERS, Manager

THE HISTORIC SEASHORE CAMP GROUNDS DESTINED FOR GREATER USEFULNESS

The enchanted plot of ground at Biloxi, Mississippi, known as the Seashore Camp Ground has become wedded to a new future under the name of The Seashore Methodist Assembly. Those olden trails that felt the tread of multitudes in the long ago will become vistas of another generation; and those giant trees which speak of sturdy men of the past have become sentinels of a glorious future, for the might of yesterdays is only useful as it is incarnated in a continuous present. Hallowed ground that has been the scene of spiritual awakenings and holy triumph is not to be yielded to the course of commerce nor a rendezvous of revelry, but the charm of its beauty and the wealth of its value are to still be consecrated to the greater glory of God.

Southern Methodism needs a place by the sea. Did not her Lord gather the multitudes by the seaside and teach them the way of life? Was not the seed of universal friendship planted in the mind of Paul, as the boy Saul watched ships from distant lands put in at the port of Tarsus? The Seashore Methodist Assembly is an Institution of far-reaching significance to Methodism — particularly to Methodists of the Central South. There are three-quarters of a million Methodists within easy distance of Biloxi, many of whom will be denied the spiritual and cultural benefits of an Assembly if the S. M. A. is not developed. The Seashore Methodist Assembly, therefore, is not a competitive but a complementary enterprise. The heights of Hermon, the lifts of Lebanon, and the shore of Galilee have their place in Holy Writ.

Resorts of worldly pleasure crowd the sealines of America and the Assembly movement is both timely and fortunate. The Church must offer to her people centers of spiritual culture and places of wholesome recreation, where young and old may go apart and rest awhile under the right kind of environment. It would be a master invasion of the future to have the Church mature plans to unify the interests and correlate the programs at Junaluska, Sequoyah, and Seashore, and in due time provide a fourth in the far West. In the meantime, Alabama, Louisiana, and Mississippi give assurance of a determined beginning and the hope of a worthy future at the Seashore Methodist Assembly.

THE SEASHORE METHODIST ASSEMBLY TABERNACLE

UNFINISHED HISTORY OF A NOBLE PURPOSE

About sixty years ago far-seeing Methodists of New Orleans, led by W. H. Foster and others, acquired valuable property on the Mississippi Gulfcoast and established a camp meeting near Biloxi. At first it was a meeting place for the New Orleans District, later it became the property of the New Orleans, Mobile and Seashore Districts. Refreshing seasons from the presence of the Lord were had year after year and the Seashore Camp Meeting became widely known throughout Methodism. After a number of years an Academy was established and operated by the three districts, and in 1922 the Seashore Camp Ground School was chartered as the property of the Alabama, Louisiana, and Mississippi Annual Conferences.

The development of Agricultural High Schools by the States, and a movement of consolidating church schools brought the Camp Ground School upon an uneven course and it was suspended for a time. During the period of suspension the three Conferences appointed committees to determine the future course in meeting the will of the donors who had entrusted that valuable property into their hands.

During 1930 representatives of the three controlling Conferences agreed that the property should be owned by the Conferences, but used for church-wide purposes. Brady and Dean, one of the strongest law firms in Mississippi, prepared a charter which set up a new corporation and greatly increased the kinds of service for which the property could be used. Under the provisions of the charter adopted by the conferences and approved by the proper authorities of Mississippi the Seashore Methodist Assembly became a legal entity on January 19, 1931, and assumed all the property and liabilities of the Seashore Camp Ground School on January 29.

Here at home, Christian people can come or send their children to camps, divinity schools. Bible schools and other types of Christian activities and be assured of the best in recreation, rest, and religion. The vision of W. H. Foster and others has widened through the years and its full realization is yet unfinished history.

THE CHARTER OF INCORPORATION OF SEASHORE METHODIST ASSEMBLY

(1) The corporate title of said company: Seashore Methodist Assembly.

(2) The names of the incorporators:

Alabama—W. E. Kennedy, R. P. Roach, H. M. Andrews, Walter D. Agnew.

Louisiana—Albert S. Lutz, T. L. James, H. L. Johns, J. H. Carter.

Mississippi—J. T. Leggett, D. M. Key, J. L. Berry, J. L. Decell.

(3) The domicile of the corporation in this State: In the City of Biloxi, Harrison County, Mississippi.

(4) The amount of authorized capital stock: None.

(5) No stock without par value is desired.

(6) The period of existence: Fifty (50) years.

(7) The purpose for which the corporation is created:

(a) To receive and hold title as a religious organization and-or religious society and-or ecclesiastical body to the property, real and personal, now owned and held in trust for the aforesaid Annual Conference, by the "Seashore Camp Ground School," a Mississippi Corporation, also domiciled in the city of Biloxi, Harrison County, Mississippi, and to receive and hold such other property, real and personal, as may hereafter be conveyed to it in connection with the functions and enterprises hereinafter authorized, ALL IN TRUST, that such property shall be used, kept, operated, maintained and disposed of for the use of the ministry and membership of the Methodist Episcopal Church, South, a religious society, subject to the discipline of said Church, as from time to time authorized and declared by the General Conference of said Church, and by the Mississippi Annual Conference, the Louisiana Annual Confernce, and the Alabama

(Continued on Page 4.)

Seashore Methodist Assembly

ASSEMBLY AMBITIONS AND PROGRAMS

BY REV. JAMES W. SELLS, Executive Secretary

The Seashore Methodist Assembly of Biloxi has only a very few ambitions this first year. But in the light of outstanding facts the Assembly should be a very ambitious institution.

A recent article in the Review of Reviews by an established journalist prophesies for the Gulf Coast a very bright future. Quoting one sentence: "The foundations, indeed, have been laid for an era of commercial and industrial development in the Gulf country in the next generation which will compare with that around the shores of the Great Lakes during the past generation."

The citizens of the city of Biloxi are assured of the future of their own city. Within the past few months they have been assured a deeper channel for the harbor, which will increase the seafood industry and enlarge the Coast Guard base.

The Federal Government has recently decided to build a $900,000 soldiers' home on Back Bay. This home will ultimately be equipped for 4000 retired soldiers. Eah of these men will be drawing ompensation and this amount of money, aside from the payroll of the staff comprising the administrative organization will be as valuable to the commercial life of the city as a large factory.

This new soldiers' home will be built within a few blocks of the north end of the property owned by the Seashore Assembly.

These facts make it imperative that we develop our organization on a long time basis and one planned to meet the needs of our constituency when these needs are understood.

So our ambitions are very vew. They are in fact these:

1. To make the physical appearance of the Assembly ground so attractive that not only will be proud that they are a part of Methodism, but that the other thousands of people who daily pass these grounds will be fored to respect our ownership.

THE OLD SPANISH TRAIL PASSES THROUGH S. M. A. GROUNDS

2. To present a program that will fit the needs of our church people and at the same time be so interesting and appealing that it will draw people this way for rest, recreation, and information.

3. To operate the institution this summer and pay expenses, thus demonstrating our ability to become a useful institution.

4 To so plan for the future that we may become an outpost on the firing line and in some certain manner assist in building the Kingdom of God here on earth.

DIVINITY SCHOOL

The date scheduled for the annual Divinity School is June [illegible]-26. At this period undergraduate preachers can get off half their regular course of study. The dean and trustees of this school have arranged a competent faculty. The time of year is that most favorable for a vacation. The location is ideal for rest and recreation. A special rate of $1.50 a day has been made to the undergraduates at Keller Lodge and dining hall. The White House will offer their same special rate of $2.50 a day for ministers. All is propitious for a good school.

Dr. J. T. Leggett, president of the board of trustees of the Divinity School, has secured Dr. C. C. Selecman, president of Southern Methodist University, as the speaker for the first five days, and Dr. Costen J. Harrell, author and preacher, of Richmond, Va., as the speaker for the last five days.

Not only will the undergraduate preachers be at the Divinity School in large numbers, but it is a regular habit of a large number of preachers to make their vacation coincide with the Divinity School.

SEASHORE BIBLE CONFERENCE

One of the important features of all of the old and well established assemblies of the United States is the Bible Conference. This is in the nature of the spiritual life conference that our church has recently been promoting.

Because of financial difficulties the authorities were not able to assist this new assembly in promoting a spiritual life conference. Feeling that one of the great needs of the present generation is a more intimate acquaintance with the English Bible, we have decided to offer for the constituents of the Seashore Methodist Assembly an annual Bible Conference.

This Bible Conference is scheduled for the last ten days of August, or, rather, August 19-30. The list of speakers is not complete as yet. But among those who have already accepted the invitation are Bishop Hoyt M. Dobbs of Louisiana and Dr. E. C. Wareing, of Cincinnati, Ohio, editor of the western edition of the Christian Advocate.

Bishop Dobbs has not as yet announced the subjects of his lectures. Dr. Wareing will bring a series of ten addreses on "The Holy Spirit." The exact titles of his addresses will be announced at a later date.

While not definitely decided upon, it is possible that the morning programs will be given over to serious consideration of Biblical themes, the afternoon devoted to rest and recreation, and the night periods to a lighter, but still serious, matter. If this course is adopted a group of prominent speakers of the South will be invited to address the preachers and members of the Bible Conference on themes pertinent to pastoral activity.

The schedule for the summer will make if possible for those preachers who have the first part of the summer filled with meetings to take their vacation during the latter part of the year and vice versa.

The Assembly is trying to meet the needs of its constituents as these needs are revealed.

SCHOOL OF RELIGIOUS DRAMA AND PAGEANTRY

One of the recent movements that is attracting the youth of the church is the revival of the age-old art of presenting in dramatic form the great truths of all ages.

One of Mississippi's city churches has a very successful dramatic league that passed the experimental stage. The leader of this church find that this dramatic league fosters a worth-while spirit and attitude on the part of the young people to the work of the church.

Seeking to find some great theme that would interest the young people the idea of a school for training leaders among the church's own people in this dramatic art resulted.

So it was decided to hold the first short school of religious drama and pageantry on August 5-16. If this has been done in the South before it is unknown to the writer.

Miss Ruth Winfield, who is head of the Speech Department of Wintworth College, will direct the ten-day school. In these ten days she will give a comprehensive course in church drama and its uses. A special period will be devoted to pageantry in the activity of the church. A practical course in its uses and abuses will be offered those enrolled in speech classes. If possible, a pageant will be presented one night about the end of the first five days of the school and a full play will be given by the company of students the last night of the school.

While this is a new venture it is thoroughly believed that this movement will offer a means of restoring interest in church work among those restless intellectuals who are ever willing to adventure.

SCHOOL OF HYMNOLOGY

Among the added attractions that the Seashore Methodist Assembly offers this summer is the first School of Hymnology. This school will run concurrently with the annual camp meeting.

The camp meeting will be under the direction of the presiding elder of the Seashore District, Rev. Otto Porter. He will secure a preacher who will attract large numbers of people for worship services.

The Assembly has secured the services of Professor C. C. Washburn of Scarritt College, Nashville, Tenn., to conduct the School of Hymnology.

Dr. Washburn has announced the following as his contribution to the life of our first summer assembly:

Schedule of Comprehensive Course in Hymnology:

1st Period—The Biblical background in Old and New Testaments.

2nd Period—The Contribution of the early church, Greek and Latin.

3rd Period—Germany's great contribution.

4th and 5th Periods—The hymnology of Great Britain.

6th and 7th Periods—Woman's contribution to hymnology.

8th Period—American hymns and songs.

9th Period—A study of hymn tunes.

10th Period—Practical application in program making.

Besides the lecture course Professor Washburn will also conduct a class in directing church choirs. These two courses afford an opportunity for small town and rural churches to send their choir leaders to this school for a training course in songs and their singing. It would pay well any church to contribute all the expenses of the choir leader and in this manner enable the church to regain the lost art of singing. Methodism sung her way around the world. She has about lost her voice. We need to restore the sweet singer to her throne.

IMPROVEMENTS

One of the older residents of Biloxi was recently taken to the Assembly grounds and shown over that portion of it lying north of the schoolhouse. He was amazed at the beauty of the shaded woods and stated that even though he had lived in Biloxi all his life and had been at the old camp grounds every year he had never known there were such trees on the grounds.

Early in February, right after the property came under the control of the Seashore Methodist Assembly work was started on clearing up the underbrush and cutting down the small undergrowth. It has revealed many things. To speak of the tons of rubbish burned or buried would not be pleasant. It has, however, made the property available to the sight and steps of the owners thereof, and now Methodists may stroll around these grounds and be proud of their possession.

A strip about one hundred feet wide has been cut as an air lane on the eastern edge of the grounds to the railway. And by the station a similar opening has been cut. Now passers-by on the L. & N. can see through the trees and catch a glimpse of the water beyond the buildings.

The recently cleared ground north of the schoolhouse will be the site of Camp Biloxie. The grounds north of the Lodge and dining hall will be used for playgrounds and athletic activities. These clearing-up operations have been the most expensive undertaken by the new management, so far, but any visitor will readily acknowledge that they are most fruitful.

As a result the land breeze will sweep from the north on the cottages and the sea breeze will blow away whatever mosquitoes may be in or around the grounds. As a health and sanitation measure the improvements were necessary if for no other reason.

ASSEMBLY APARTMENTS

Mrs. J. A. Bishop, who for the past three years has been resident keeper of the grounds, has been busy spreading paint and sunlight into various cottages and apartments. She will have the best arranged group of apartments yet offered to visitors to the Seashore.

One or two of the cottages are frankly fixed up for camping. No pretense at anything else is made. But every sanitary convenience is provided even in these cottages. Several of the other apartments are rather well furnished and will present a most attractive appearance to the guest.

The building that has commonly been known as "the president's home" for the past few years has been thoroughly renovated. An outside entrance has been cut and the stairway changed. This makes it possible for the downstairs apartment to be entirely separate from the rest of the house. This house is being painted and repapered inside and the furniture is being repaired and repainted. There are three apartments in this building and it will be very desirable as it fronts the water and every apartment in the building has a south exposure.

The following are the apartments that the Assembly owns and will have ready for occupancy by the first of June:

President's home, apartment No. 1, $25 per week; apartment No. 2, $15 per week; apartment No. 3, $10 per week.

White house, $20 per week.

Brown cottage, $15 per week.

Pearl cottage, apartment No. 1, $15 per week; apartment No. 2, $10 per week; apartment No. 3, $10 per week.

Apartment No. 1 in the president's home is a downstairs apartment and all these, like the other apartments, are fully equipped for light housekeeping. All the visitor needs do is bring his bed linen and silverware and begin keeping house. The White house is strictly a camping cottage, being equipped with seven double beds and necessary furnishings to care for fourteen people. Just recently an upstairs shower and toilet have been added to this house and at present it is one of the most popular buildings.

For those who plan to rent one of these apartments for the summer it would be advisable to make reservations as soon as possible. Inquiries are coming in constantly and several of the apartments are already reerved for special occasions.

Mrs. Bishop has charge of renting these apartments and a letter addressed to her in care of the Assembly will bring full and complete information. Such apartments as are available on the grounds make it possible for the entire family to come and have a vacation with very little expense.

KELLER LODGE DINING ROOM

A thoroughly experienced dietician will have charge of the dining room this summer. Mrs. T. D. Peets, who for the past four years has operated the cafeteria at the Gulfport High School, is bringing her staff of cooks and helpers to the Assembly grounds to assist her in serving most appetizing meals.

As every visitor to the coast expects to delight in seafoods, Mrs. Peets is planning to satisfy this craving in every possible manner. Fishermen who proudly display their catch will be afforded the opportunity of enjoying it served for dinner, all crisp and brown.

ADMINISTRATION BUILDING

Another feature that will appeal to some people is that college girls will assist in serving the meals. These girls will sign up for a month or six weeks' stay on the grounds and by serving table pay for their vacation. It is expected that a full fledged chapter of P. W. G.'s will be installed before the summer is over.

The campers attending Camp Biloxie, or any division of this camp, will be served their meals in the Assembly dining room, but will eat at a different period from the Assemblyites.

Meals will be served for $1.50 per day or $10 per week. When one takes into consideration the fact that on the coast they eat three times as much as they do when at home these meals are cheap enough!

This price of $10 a week for meals is the established price at the dining hall and has been the price for years. An effort will be made to make the dining room one of the most attractive features of the entire Assembly grounds.

KELLER LODGE

Keller Lodge, so named in honor of one of the faithful founders of the old Seashore Camp meeting, is a small two-story hotel. Under the present arrangements it will have fifteen rooms. Each of these rooms faces south and opens on a wide verandah overlooking the blue waters of the Gulf.

The Lodge is undergoing a thorough renovation. New beds and other bedroom furniture are being installed throughout the house.

Miss Thelma Cox, who has the chair of History at Whitworth College, will be hostess at the Lodge during the first part of the summer. She will personally see to the care and cleanliness of the Lodge and every guest will be made to feel at home.

Rates of Keller Lodge are as follows: $20.00 a week board and room for one person; $15.00 a week two or more persons in a room.

(Continued on Page Six)

LOOKING TOWARD THE SEA FROM GROUNDS OF S. M. A.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

J. L. DECELL, D.D., Editor.
C. MILTON CHALMERS, Manager

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Editorial

CHARTER OF SEASHORE METHODIST ASSEMBLY

(Continued from First Page)

Annual Conference of said Methodist Episcopal Church, South.

(b) Generally to foster, promote and develop Christian fellowship, evangelism and education, consistent with the Doctrines and Discipline of the Methodist Episcopal Church, South, and in furtherance thereof to conduct boys' and girls' camps, young people's assemblies, leadership training schools for all branches of Christian activity, divinity schools, Bible schools, pastors' schools, camp meetings, college and university extension courses, and other assemblies for religious purposes.

(c) To conduct meetings, gatherings, conventions, assemblages and schools of every kind and character, for worship, for the inculcation and dissemination of missionary and other religious information and knowledge, for all religious, charitable and educational purposes, and for general community enterprises of all kinds, not inconsistent with the Doctrines and Discipline of the Methodis Episcopal Church, South,

(d) To operate and maintain, or provide for and-or permit the operation and maintenance, of Church Academies and-or Colleges, subject to the regulations provided in the Discipline of the Methodist Episcopal Church, South.

(e) To co-operate with the different Boards, Commissions and agencies, permanent and temporary, of the Methodist Episcopal Church, South, by using the property held by the corporation so as to furnish facilities for the performance of the functions of such Boards, Commissions and-or agencies, within the bounds of the said three Annual Conferences.

(f) To do and perform any and all other acts, not hereinabove enumerated, not in violation of law, not inconsistent with the Doctrine and Discipline of the Methodist Episcopal Church, South, which will enable this Corporation successfully to operate in the furtherance of religion, education, charity, benevolence, and Christian development.

(g) The rights and powers that may be exercised by this corporation, in addition to the foregoing, are those conferred by the provisions of Chapter 100 of the Mississippi Code of 1930, and acts amendatory thereof and supplemental thereto.

The affairs of this corporation shall be managed and controlled and its objects and purposes effectuated, by and through twelve Trustees, six Clerical and six Lay, four of whom (two Clerical and two Lay) shall be elected by the Mississippi Annual Conference of the Methodist Episcopal Church, South, four of whom (two Clerical and two Lay) shall be elected by the Louisiana Annual Conference of the Methodist Episcopal Church, South, and four of whom (two Clerical and two Lay) shall be elected by the Alabama Annual Conference of the Methodist Episcopal Church, South, provided, that any other Annual Conference of the Methodist Episcopal Church, South, may be permitted, upon the concurrent approval of three-fourths of the members present and voting in each of said three Annual Conferences, to elect four (4) Trustees (two Clerical and two Lay) to serve with the Trustees herein designated, with all rights and powers vested in the Trustees herein named, and elected from time to time by the Mississippi Annual Conference, Louisiana Annual Conference, and Alabama Annual Conference. Such trustees shall respectively, hold office for such terms as may be designated at the time of their election (subject to earlier removal, as hereafter provided) and until their respective successors are elected; provided that in the interims between annual sessions of said three Conferences, respectively, any vacancy by death, resignation, removal from the Conference, or other disqualifying cause, may be filled by the remaining Trustees electing a Trustee who shall be of the same class (Clerical or Lay) as his predecessor and a resident of the Conference by which his predecessor was elected, subject to confirmation by such next Annual Conference succeeding the time of his election. Said Trustees shall at all times be subject to the respective Annual Conferences by which they have been elected or from which they have been elected by the other Trustees, and may be romoved by their respective Conferences at will. The foregoing incorporators, having already been so designated by their respective Conferences, are hereby constituted such Trustees to serve until their respective successors shall be elected by their respective Conferences, or elected by their fellow Trustees in filling vacancies.

Subject to the provisions hereof and to the orders of the Mississippi Annual Conference, Louisiana Ansual Conference and Alabama Annual Conference, the Trustees shall have the powers and discharge the duties ordinarily held and performed by the directors of a corporation. They shall elect annually from their own number a president, a vice-president, a secretary and a treasurer, who shall continue in office until their successors are elected. The offices of secretary and treasurer may be filled by one person. They may enact by-laws for their own government and all laws, rules and regulations which they may deem necessary for the protection of the properties and for the good order and well being of the different enterprises of the corporation; but all such by-laws, rules and regulations shall be subject to amendment or repeal by the said three Annual Conferences.

They may hold meetings and transact business thereat not only at the domicile of the corporation, but also at such places in the bounds of said Annual Conferences as may be from time to time designated in accordance with the by-laws. At all such meetings any Trustee may be represented by written proxy.

Said corporation shall never acquire any property except in trust as hereinabove provided and it shall never sell nor encumber any property acquired by it, except under authority first had from each of the said three Annual Conferences.

This Corporation shall be a religious organization and-or religious society and-or ecclesiastical body, and shall not be operated for profit, but all of its property, real and personal, shall be used exclusively for the benefit of the religious, educational and charitable activities of the Methodist Episcopal Church, South.

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REV. H. W. MAY PASSES TO HIS REWARD

Rev. A. M. Wynne, pastor Zachary, La., informs us of the death of Rev. H. W. May, which occurred on Tuesday, May 12. The funeral was held from the Methodist church at Zachary, with Dr. Frank L. Wells, pastor, First Church, Baton Rouge, in charge of the service, being assisted by Brother May's pastor, Rev. A. M. Wynne. Preachers and other friends from over the Conference attended in large numbers. The body was laid to rest in the cemetery at Plains.

In 1888, Brother May was admitted into the Louisiana Conference. For nearly forty years he was active in his loved employ. He served some of the larger responsibilities in his Conference and proved himself to be a good soldier of Jesus Christ. At Homer and Acadia and other pastorates he displayed those qualities of sympathy and understanding that endeared his ministry to the people. As presiding elder of the Alexandria (twice), Lafayette, and Baton Rouge districts, he evidenced powers of leadership that marked him as a successful servant of his church in that capacity. He loved to preach and enjoyed the work of the active ministry and would have gladly fallen while on full duty, had his strength permitted. His days of superannuation were not days of idleness, whenever possible he assisted his brethren in their work.

Thus the ministerial brotherhood of Louisiana Methodism is called upon to mark the passing of another one of their fellow-workers, who has answered the call of the Bishop of his soul, and awaits the coming of loved ones and friends left behind.

We extend sincere sympathy to the sorrowing ones and pray that the influence of the love and labors of H. W. May shall abound more and more unto the perfect day.

MRS. FLORA BERRY BRADLEY

The many friends of Rev. O. W. Bradley, pastor of Rayne Memorial, New Orleans, will be distressed to learn that his devoted wife, Mrs. Flora Berry Bradley, passed away on Thursday, May 21. Mrs. Bradley had been a patient sufferer for several weeks prior to her death.

Rayne Memorial, the church she rejoiced in the privilege of serving with her husband, deeply sympathized with their beloved pastor and his two children, O. W., Jr., and Mary Frances, in their irreparable loss. All New Orleans Methodism mourn the going away of so consecrated and useful a life.

Rev. W. L. Doss, Jr., D.D., assisted by Rev. H. L. Johns, and Rev. M. S. Monk, conducted the funeral services at Rayne Memorial, Friday afternoon. Interment was at Jackson, Miss., on the day following.

The manager and editor of the Advocate extend Brother Bradley and the other loved ones deepest sympathy.

PERSONAL AND OTHER NOTES

Dr. C. W. Crisler delivered the commencement sermon for the Brookhaven, Miss., High School at the First Baptist Church on Sunday night, May 17.

Rev. R. G. Moore is planning a meeting at Indianola, Miss., to begin May 24. Rev. W. R. Lott will do the preaching and Mr. Wm. F. Munday will lead the singing.

A wedding of much interest will be that of Miss Freddie Elizabeth Fishell to Mr. Cyrus Andrew Ashcraft of New Orleans, which is to take place at the First Methodist Church, Gulfport, on June 1st.

The Epworth League at Felicity Church gave a concert of song and organ music on Sunday evening, May 17. Rev. James T. Harris is rendering effective service with the young people of that historic church.

Mrs. J. L. Neill has our thanks for five subscriptions sent in from the Crawford Methodist Church, Vicksburg. Mrs. Neill is active in the work of the church, and is of no little aid to her husband in his pastorate.

Rev. C. C. Wier, the versatile pastor at Winnfield, La., favored us with the Mother's Day edition of his bulletin, "The Silent Preacher." It is an attractive bulletin replete with noble sentiment appropriate for the day.

Lawrence Evans Robinson, an eight pound boy, arrived at the Coffeeville, Miss., parsonage Sunday morning, May 17, and took possession of the household. We congratulate Rev. and Mrs. W. L. Robinson and pray that the little boy may be blessed with a long and useful life.

Rev. V. R. Landrum, Wesson, Miss., closed the community revival at Osyka on the first Sunday in May. The Baptist and Methodist pastors, Williams' report that the meeting was an inspiring occasion and that Brother Landrum's ministry on the last day was a great blessing.

Revs. E. L. Ledbetter, Pascagoula, and C. P. Jones, Biloxi, favored the office by calling on Friday morning, May 15. We were delighted to hear of the progress of the work on the Mississippi Coast, and that the outlook for the summer was encouraging.

Dr. David M. Key, president of Millsaps College, Jackson, Miss., returned to his alma mater, Central College, Fayette, Mo., and participated in the seventy-fifth anniversary celebration by presenting Dr. Robert H. Ruff, a Millsaps graduate, who was inaugurated president of Central on May 25.

Mr. and Mrs. Charles H. Wood, Moss Point, Miss., recently celebrated their fifty-sixth wedding anniversary. Brother Wood is a practicing attorney and has been for years an active member of our church at Moss Point. We wish for them many returns of their happy anniversary.

Dr. J. G. Snelling, superintendent of the Memorial Mercy Home, announces that Rev. M. L. Burton, is field agent for the home in Mississippi and Mrs. Olive Millsaps in Louisiana. Any courtesy extended Brother Burton and Mrs. Millsaps will contribute toward a worthy cause.

Rev. A. T. McIlwain, pastor of the First Church, Greenwood, greatly cheered the Advocate force by sending in twenty subscriptions with check to cover. He further encourages us by stating this is but a beginning. Brother McIlwain has a record of large usefulness in his conference, and we are not surprised at his success in behalf of the Advocate.

Rev. W. H. Saunders, Picayune, Miss., reports that the work in that interesting little city is making progress. Rev. M. L. Burton preached and represented the Memorial Mercy Home on May 17; and Rev. Mr. Bryant, Presbyterian pastor in Gentilly, New Orleans, preached the commencement sermon on Sunday, May 24.

Next Sunday is College Day in the Sunday schools and churches. This was a wise provision made in connection with the new Board of Christian Education. It connects the local church with the Colleges in a program that should mean much to the Colleges and people. It should be observed in every church.

We regret that we did not learn of Rev. H. W. May's death which occurred on May 12, until by letter, which was dated at point of mailing May 18. The letter was received too late to get into the first issue of the Advocate after the passing away of the lamented brother who served his day and generation so well.

In sending in subscriptions to the Advocate, Rev. Walter M. Hester, pastor at Houlka, Miss., writes, "We are in the midst of a fine Cokesbury Training School and Daily Vacation Bible School. Rev. W. R. Hammontree, Amory, is rendering excellent service. Our work is moving steadily forward. We are serving a splendid people and have a church second to none in the Aberdeen district."

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PROTECTION
AGAINST OLD AGE

Rev. A. M. Broadfoot, the faithful pastor of the First Methodist Church, Gulfport, broadened out our subscription list and brought delight to the Advocate office by sending in fifteen subscriptions with check to cover. Brother Broadfoot serves a strategic place where he preaches to people from many sections of the country. We rejoice in the success of his ministry and appreciate the efforts in behalf of the Advocate.

Brother David I. Mohler, a loyal member of our First Church at Gulfport, Miss., died on Monday, April 14. He is survived by his wife, two daughters and one son. He was the brother of Rev. E. G. Mohler, Extension secretary of the North Mississippi Conference Board of Christian Education. His pastor, Rev. A. M. Broadfoot, conducted the last services. We extend to the bereaved heartfelt sympathy.

Dr. Rolfe Hunt, who superannuated at the last session of the Mississippi conference on account of impaired vision, underwent an operation at Memphis on Thursday, May 21, and it is reported that the physician gives encouragement that his sight will be recovered. Rev. B. M. Hunt, pastor Centenary McComb, accompanied his father to Memphis. We pray that Dr. Hunt shall be fully restored and his useful ministry continued for many years.

Dr. and Mrs. B. F. Jones celebrated their forty-ninth wedding anniversary on Sunday, May 17. In the morning at eleven o'clock, Dr. Jones preached at Beaureguard and held the second quarterly conference in the afternoon, after which Dr. and Mrs. Jones accompanied Mr. and Mrs. L. H. Bowen to Jackson where they enjoyed an anniversary dinner. The Advocate extends congratulations and prays that there may be many happy returns of the day.

The daily Times-Picayune for May 19, under the date line Vatican City, May 18, carried the following announcement: "John J. Raskob, chairman of the Democratic National Committee, and Dr. Raymond Sullivan, of New York, Mrs. Sullivan and their daughter were received in special audience today by Pope Pius XI. They were presented by Monsignor Francis J. Spellman, of Whitman, Mass. His Holiness imparted the Apostolic Blessing to his visitors."

Mr. John H. Carter completed twenty-five years of service as Sunday school superintendent at Carrollton Avenue, New Orleans, on Sunday, May 17. Many messages of felicitation and congratulations were received. Among those who congratulated Mr. Carter were: Bishop Dobbs, Charles O. Chalmers, Dr. W. L. Doss, Jr., and Dr. J. Q. Schlisler. We congratulate Carrollton Avenue upon the splendid services of their superintendent, and pray that he may be spared to complete a term equal to that of the lamented John R. Pepper.

Rev. J. H. Felts, the hard-working presiding elder of the Corinth, Miss., district, sends in news item as follows: "New Albany reports 405 in Sunday school last Sunday, house filled, chairs being used at the 11 a. m. service, seventeen received into the church, and others applying for membership a little later. Holder is doing real work there. He is with Brother Sellman, Verona charge, in a meeting this week. The "Elder" had a good "all-day" service at Wesley, Kossuth charge, yesterday."

Rev. Jasper L. Smith has disproved the myth that thirteen is an unlucky number. On the thirteenth day of May he sent us thirteen subscriptions. Mrs. N. C. Cunningham has cooperated in securing the twenty-five subscriptions sent from the Gibson Memorial Church at Vicksburg. We thank Brother Smith and Mrs. Cunningham and pray that the Advocate will contribute somewhat toward the splendid accomplishments in that church which bears the name of Mississippi's first Methodist preacher.

Rev. John L. Williams, pastor, Louisiana Avenue Church, New Orleans, was a pleasant caller at the office on May 12, and we were delighted to know of the growth of the work in that section of the city. Mrs. Virginia Westbrook, of the Sophie Newcomb College of Music, is directing the choir, which is one of the best in the city, according to the pastor. Mrs. C. E. Mahaffy, daughter of Pastor Williams, is to conduct a Vacation Bible School and other plans are in the making to promote the work in that important field.

Rev. H. B. Thomason, pastor at Melder, La., has purchased the parsonage property at Bayou Chicot, La., and expects to make that his home when he retires from the active ministry. Bayou Chicot is now on the Marksville circuit. It is said that Bayou Chicot is the earliest Methodist congregation in Louisiana west of the Mississippi river. The appointment dates back to 1803. Richmond Nolly was on his way there when he died near Jena, La. We trust that Brother Thomason will find much pleasure in his historic surroundings.

Seashore Camp Ground, Biloxi, Miss.—For Apartments or Rooms, write Mrs. L. P. Smith. Her new location is opposite the pier.—Adv.

RADIO PROGRAMS

Among the courtesies that have been extended to the new Seashore Methodist Assembly is the privilege of broadcasting a weekly program over radio station WGCM, of Gulfport, Miss.

This station is owned by the Great Southern Land Company, owners of the Great Southern Hotel of Gulfport and the Gulfport Country Club. While this station only has a power unit of 100 watts an application is before the Federal Radio Commission for increased power and is expecting favorable action.

Every Sunday afternoon at 4 o'clock the Seashore Assembly goes on the air in a program of classical, semi-classical and sacred music. The last fifteen minutes of every hour's program is given over to singing requested hymns. The requests are increasing in number with each broadcast and more time will ultimately have to be devoted to this portion of the program.

These broadcasts are under the immediate direction of Mr. George Center, who arranges with local talent and helps to build the programs. Those who visit the coast this summer have a treat in store for them when the time comes for Mr. Center's baritone solos.

PRESBYTERIAN ASSEMBLY

Early in the spring a number of ministers in tthe Presbyterian church, U. S. A., visited the Assembly grounds and sought to make arrangements for a summer encampment of young people and Sunday school workers.

Dr. Glenn L. Sneed of New Orleans and pastor of the Westminster church, U. S. A., is moderator of the synod and he finally completed the details whereby this conference could be held on our Assembly grounds.

Their assembly will convene during the first part of August, immediately following the camp meeting. Among the visiting speakers will be Dr. I. T. Jones, pastor of the Madison Square Presbyterian Church of San Antonio, Texas. Dr. Jones is a speaker and author of prominence. Dr. and Mrs. Hodges of their headquarters staff will also be in attendance at the assembly and help to make it a success.

Contacts have been made with other church groups and from all appearances the summer of 1932 will see a number of denominations holding their summer sessions on our grounds.

PLAYGROUND ACTIVITIES

Miss Gladys Kirkwood, who is playground supervisor of the McComb City school system, has been engaged to direct the playground activities for the summer.

Miss Kirkwood is a graduate of Whitworth College and of Peabody. She has been at McComb for the past several years and through her work there has become known as a most efficient director.

She will supervise the children whose parents stay on the ground during the summer. In this manner the parent who come for a vacation and wish to assure their children the best of fun may know that they are being offered the best possible supervision.

This does not mean that Miss Kirkwood will be nurse-maid for children. It does mean that directed and supervised activities will be available for those who desrie it. No one will be required to play anything at any time, but the opportunity will be offered for many varied types of recreation.

Tennis courts will be ready for the tennis fan. Croquet courts will be completed for the younger children and adults who desire a less strenuous sport. Volley ball, baseball and other games will draw interested visitors from time to time.

A couple of innovations are being planned, but their secret is being closely guarded. If the necessary money is secured to install these sports something new in the way of competition will be offered everyone interested in one of the most popular pastimes. (This may be conceded to be a hint for some wealthy person to assist us right at this point.)

WATER SPORTS

People come to the Gulf Coast for four things: to swim, fish, eat, and sleep. When one sees the interest that the water has for the average coast resident or visitor one almost believes that among the fundamental urges is that to swim.

In seeking to assure all visitors to the Seashore Assembly a vacation full of interest it becomes necessary to provide a swimming instructor and life guard. While it is true that accidents are scarce it is best to avoid them. From time to time various persons may be scheduled to supervise the water sports but the one person who will give most of his time to it is Frank Casey of the Coplah-Lincoln Junior College.

He will have charge also of the boats which will be available for those interested in fishing. And he who fails to fish when he comes to the coast fails to enjoy one of the greatest pleasures known to man.

It is planned to schedule several water carnivals along the front and if these are successful they will likely draw hundreds of coast people to watch the contestants.

The wharf is being repaired and put in first class condition so that guests of the Assembly may enjoy to the fullest extent the water and water sports.

MISS CAMP BILOXIE

GOLF TOURNAMENT

The first annual golf tournament whose entrants will be ministers of the Methodis Episcopal Church, South, is announced for June 23 and 24. The course used will be that of the Biloxi Golf Club. Participants will play the qualifying rounds on the 23rd and the finals will be played the afternoon of the 24th. A handsome trophy will be awarded the preacher who turns in the lowest card.

This golf tournament will be played in two parts. The first half will be during the Divinity School, as herewith scheduled. The winner of this first heat will be called to defend his championship at the play-off which will be held during the Seashore Bible Conference.

The date for the second half will be August 26 and 27. The winner of the first contest will hold the trophy until the play-off at the Bible Conference and the winner of the final tournament will hold the trophy until the first summer tournament of 1932. Winning the trophy three times gives complete ownership. It does not necessarily have to be in succession, any three wins gives clear title.

Entries to this tournament are limited to clerical members of any annual conference of the Methodist Episcopal Church, South.

SOME PROBABLE RULES AND REGULATIONS

Every organization must find some means of support in order to exist and serve. No great endowment has been left this Seashore Methodist Assembly, neither do the conferences make great assessments for its support.

To offer our summer visitors some features which are new but worthwhile and to enable our guests to have vacations with pleasure and profit, a staff of assistants has been secured for the summer season. Some method to finance this larger program becomes necessary. So here are some regulations that will be enforced this summer:

1. During the summer season all persons on the Seahore Methodist Assembly grounds over nine years of age must have proper tickets covering the length of their stay, and there being on the Assembly grounds will be considered as voluntary submission and indicates a desire to conform to this and all other laws, rules and regulations pertaining to the government and management of the grounds. Tickets must be shown when requested.

The following tariffs will be in effect after June 1, 1931:

One night	$0.25
One week	1.00
One month	2.00
Season	5.00
Cottage owners, season and family ticket	5.00
Children, 9-13	Half Price
Children, under 9	No Charge

These tariffs are subject to change without notice.

All visitors staying overnight will be required to register at the Assembly office and secure admission tickets when registering.

2. No person, firm, or corporation shall do business or offer anything for sale at any time on the Assembly grounds without first securing a special permit from the executive secretary. All cottage owners who expect to cater to the needs of any summer visitor must also secure special permits.

3. No dogs or cats will be permitted on the grounds after June 1. (This ruling is made to protect the large number of squirrels on the grounds. It is also made in an effort to attract birds to these grounds. The large number of cats and dogs that have been permitted on the grounds heretofore have destroyed most of the birds.)

4. After 10:30 quiet must reign at Seashore Assembly. Loud talking, singing, playing of musical instruments, or any other disturbing conduct will not be permitted after 10:30.

5. On Sundays all unnecessary traffic, the offering of articles for sale, swimming after 8 a. m. and before 6 p. m., and the playing of public games are prohibited.

The above listed fees will be used to provide a director of supervised play; a swimming instructor and life guard; a musical director; playground equipment; boats and wharves, etc.

(All tentative as yet)

CAMP BILOXIE

By James W. Sells

Lure of pirate gold is again causing men to dig for buried treasure. Some recently discovered chart describes a magnolia tree with an overhanging limb pointing toward the east. Ten feet from the tree is buried the gold. And there they have been digging by the light of dim lanterns.

Workmen in clearing ground for Camp Biloxie on the grounds of the Seashore Methodist Assembly in Biloxi have come upon these pits, each of them dug according to this imagined chart. The most recent excavation was found while the footprints were fresh and the spade marks easily seen.

So this summer girls camping at Camp Biloxie will re-enact the dramatic scene of the planting of these chests. Who knows but that some of these campers may finally discover the treasure.

Camp Biloxie is a division of the Seashore Methodist Assembly and will operate in three parts. The first division is a girls' camp and is divided in two terms. The first term which will be held from June 8-20 will be for girls from 10-13 years of age, and the second term operates from June 22-July 4, and is for girls from 14-17 years of age.

These two term of the camp will be under the direction of Mrs. G. B. Jones, professor of religious education and psychology of Whitworth College, of Brookhaven. She will be assisted by Miss Ruby Chance of the Natchez city school system. These directors will have an able staff of trained assistants to direct the fifty girls enrolled in each term.

The boys' division of Camp Biloxie will operate during July, and the young people's division during August.

The uniform for the girls' division of the camp will be white sailor suits with green neckerchiefs. During each twelve-day term the campers will be busy learning how to swim, to sail boats, to take part in all kinds of athletics and how to become proficient in various arts and crafts.

Discussion groups under the leaderhip of experienced counsellors will lead discussions on "Personal Religion" and "My Body, Its Nature and Needs."

Among the counsellors are Miss Frances Harrell of Hattiesburg who will have charge of the arts and crafts; Miss Chance, who will teach dramatic art; Miss Berta Nall, of Hattiesburg, who will lead one of the discussion groups, and several others yet to be selected.

The registration of Camp Biloxie is limited to fifty girls during each term, but girls wishing to register for both terms have that privilege by making reservations in advance.

Each camper will be given individual attention and the safety of each person will be cared for by experts in each activity group.

New cabins are being erected to house the campers and each cabin will be screened and furnished with lights and water.

VACATION DAYS

By Mrs. Geo. S. Brown

"Only three more moons before vacation days," a man was heard to remark the other day.

"Where will you go for a vacation?" asked a friend.

"To the Seashore Camp Ground," he replied, "or rather to the Seashore Assembly, as it is now called, but a rose is just as sweet by any other name.' "

KELLER LODGE.
Place of Friendly Fellowship

"Oh, ho," laughed the friend, "I thought you were really going somewhere. Surely, you don't call that a vacation? Why, you've been going to that same place for twenty -five or thirty years. Don't you ever get weary of the same place? What is there anyhow that proves such a lodestone?"

Now, this man wouldn't be the only one to answer these questions with enthusiasm, for there are scores of people who go every year, who leave reluctantly in the fall and return eagerly the first summer days.

We would say first of all it is the very atmosphere of the place. You feel its warmth, its friendliness, its brotherly spirit—you feel nearer to God.

It is a beautiful place. You look at the trees in their variagated dresses of green, at the velvety grass, at the fleecy clouds over head. You sit on the pier and look at the twinkling "lights along the shore that never grow dim." You look up at the sky and see the myriads of stars or the silvery moon reflecting its glorious beams upon the water, and you exclaim with the Psalmist, "The heavens declare the glory of God and the firmament showeth His handiwork." You feel the cool, refreshing breezes, listen to the music of the waves lashing upon the shore and feel a peace within your soul. There have been months of rush and frenzy, telephone and door bells ringing, calls here, there and everywhere, and it is so restful to come to this quiet place, to be free from household cares, to just relax—read, write, do fancy work, chat with your neighbor—just anything at any time. if you crave excitement, Gulfport and Biloxi are as near as "down town," with picture shows and varied amusements. Then, there are the drives—smooth and beautiful if you seek the shore or the woods; delightful places to picnic. All are generous with their autos—you can ride a different direction every day.

The nicest place to get acquainted is the pier, where folks congregate every evening to see the glorious sunset over the water and tarry until bedtime. The young folks bring out their musical instruments and familiar songs and hymns float out over the night air. Some like sailing parties—some go rowing—and nearly everybody revels in the bathing. The water is shallow enough near shore for the children, and deep enough further out for swimming. Truly it is a children's paradise. They are either playing in the sand, wading or crabbing all day long and are little care to the mother. The men would say, "don't leave out the best of all, the fishing." Dignified forlorne professors, doctors, ministers, don overall or khaki suits and day after day they go, nearly always returning with "a big catch," ready to divide with all their neighbors, and many are the marvelous fish tales they tell in the evening as "the birds of a feather flock together." If a newcomer hasn't a boat, he is invited to go with some one—such a spirit of friendliness prevails and all day long dainty dishes are passed next door. When one rejoices, all rejoice; when one weeps, all weep in love and sympathy.

The Sunday school may not be exactly up-to-date, but there is a fervor and an inspiration in it—classes go under the trees and teachers volunteer and there are social gatherings during the week of the varied departments. When the old Tabernacle bell rings for Story Hour, there is a scampering among the children and all on the Grounds wend their way in one direction. Little folks not only love to listen to stories, but to tell them too. It is surprising the amount of talent to be found among the people who come and go so there are always those who will sing or play or recite.

Ministers over on the Grounds for a short stay preach and some of the brainiest men are heard during Divinity School, camp meetings and other religious gatherings.

O, yes, there is a continuous feast there for body, mind and soul. If you go once, there is no need to urge you to come back. Something tugs at your heart and just pulls you there. If you haven't been "come on in, the swimmin's fine!"

RECOLLECTIONS OF OLD CAMP MEETING DAYS

By Rev. John F. Foster, D.D.

The history of the Seashore Camp Meeting is unique in many ways, and were we to attempt writing a history of its origin, growth and eventful incidents, a volume of considerable size would be needed to tell but a little of the same.

Recollections of the early days are fresh with me as yesterday and the peronalities which come before me from out the past are many indeed.

SYLVAN SOLITUDE AT S. M. A.

Among them are Bishops Keener, Parker, Morrison, Galloway and Tigert.

Among the outstanding ministers are Drs. C. K. Marshall, John Matthews, John Hammon, J. B. Walker, W. H. Watkins, H. D. Moore, A. J. Lamar, C. W. Carter, J. O. Anderson, Mark Anderson, J. B. A. Ahrens, Harvey Johnson, Sam Small and Sam Jones and a host of others too numerous to mention.

Among the laymen were such men as W. R. Stewart, L. N. Dantzler, Price Williams, Wm. Otis, G. W. W. Goodwin, Philip Hallahan, Ed. Notley, J. M. Herring, Henry Ware, Dr. E. F. Griffin, J. H. Keller, B. O. L. Rayne, E. P. Mackie, Mr. Hopper and W. H. Foster.

The idea of this gathering place for Methodists was the thought of W. H. Foster, the father of the writer.

Coming to him so soon after the war, when no one had any money, it took persistent agitation and frequent presentation to secure support and backing.

It was first worked with in the New Orleans District Conference and later Mobile District of the Alabama Conference joined in the movement, but for many years the Lakeshore District of the Mississippi Conference took no part, and when they did they did not give themselves to it very largely for some years.

The Board of Trustees were first from only the New Orleans District and later from the Mobile District and were in number thirteen, eight from New Orleans District and five from Mobile District, and when Seashore District came into the movement they were given two members on the Board, these two being Dr. L. F. Griffin and Henry Ware.

Dr. Griffin, as chairman of the executive committee for years, gave himself to the work with marked zeal and was indeed a most valuable member of the Board.

Wm. Otis and Price Williams had the interest of the assembly very near to their hearts and were always ready to make sacrifices for the same.

J. H. Keller loaned the money for the purchase when chances of return of the loan were doubted and later refunded all funds advanced, making liberal gifts himself, however, annually on camp meeting Tuesdays when a collection was taken for expenses and debts.

Philip Werlein, I judge, was the largest contributor on these annual occasions. The old days,

(Continued on Page Sixteen)

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New Orleans, La.	3.50	Vicksburg, Miss.	15.60
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Lake Charles, La.	11.90	Clarksdale, Miss.	21.00
Lafayette, La.	9.25	Tupelo, Miss.	24.50
Baton Rouge, La.	6.85	Grenada, Miss.	18.90
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All of the main roads in and about Bilo
paved. Motoring is enjoyed to the utmost.
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Some Histo

The first tourist to visit Biloxi, the popular
the Mississippi Coast, was d'Iberville, gallant
who carried the proud Fleur de Lis flag of France
shores of the Back Bay in the year 1699. Here d'I
planted the first capital of the vast Louisiana
stretching from the Gulf to Canada. This mighty
of land being first governed by Biloxi gives the
City the claim to one of the oldest places in the
States.

Seven flags have flown over Biloxi—the
Spanish, English, Confederate, United States,
State and Mississippi Magnolia. Much of the
is to be found today. A boulder marks the spot
the French landed. It is located, together with
at the north end of the new concrete d'Iberville
over the Back Bay. Biloxi was the first capital
Louisiana territory before New Orleans or Mobile
founded.

d'Iberville first met the Biloxi tribe of Indians
his arrival. Even though way down on the Gulf of
the Biloxi Indians were members of the famed
family and, according to the Smithsonian Institute
National Museum of Washington, D. C., Biloxi
in the Indian language, "The First People." The
Indians left many beautiful legends and fables,
of which correspond with the fables accredited to

The various islands in the Mississippi
Biloxi were named by d'Iberville and his men imm
upon their discovery. Ship Island was so-called
to the French it appeared as a safe harbor for
and they named it "Isle aux Vesseaux." Horn
peared to them in the shape of a horn and
named. The same applies to Round Island, or
Rounde."

When the French saw Cat Island they were
at the large number of raccoons running along
As the raccoon is strictly an American animal,
to the French as a cat, the explorers called
"Isle aux Chats."

Petit Bois Island still carries the original
name, meaning little or small woods.

Deer Island, just off Biloxi's mainland, carries
given by the Indians. The story is told that
dred years ago, Deer Island was so close to the
that deer and other animals when hunted by the

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road. Accommodations are plentiful and prices easonable. Boarding houses, rooming houses, tments and hotels are provided in such num- that one can make a choice to suit anyone, her from a point of price or location.

loxi and this beautiful Gulf Coast are for- te to have strong churches of all denomina- . Particularly are Biloxians gratified to have historic Seashore Camp Grounds pass into arger program as the Seashore Methodist mbly. Biloxi extends a cordial welcome to all mbly visitors.

s of Interest

jump across and take refuge there. This was car- rom generation to generation among the Indians and old to Chevalier Delaunay, an ancestor of several nent Biloxi families, by the last Indian chief.

loxi and the Mississippi Coast played its part in the f 1812 between Great Britain and the United States. fleet and troops under the command of Gen- enham were anchored at Ship Island preparatory attempt to take New Orleans, in which the Eng- defeated by Gen. Andrew Jackson in the famed of New Orleans. Picket boats from the British war ships landed at points along the coast and cattle for their troops aboard the transports.

Civil War was held in this section, too. Two his- uments of work mark this period at Biloxi. On Beach Boulevard is located the Jefferson Davis Home, where the only President of the Confed- spent his last days. This home and estate, known uvoir," is now operated with its numerous build- a Confederate Soldiers' Home by the State of Mis-

rt Massachusetts, on Ship Island, directly off Biloxi, rected by the Union Army and Navy during the Civil Some years before the start of this conflict, the tions for the fort was started as a matter of na- defense, but the work soon ceased. All of the brick aterial used was brought from the East. The name chusetts was given to the Fort in honor of the first l warship to land there which carried that name. sland became an important base for Federal opera- thousands of troops were in encampment there. lighthouse on Biloxi's West Beach Boulevard, ty year old, is another of the city's attractions. erected when Biloxi was a small fishing village appears as new as when first built. For over years the lighthouse was under the guidance of a keeper.

old house on Porter Avenue, said to have been the early French explorers, is quite a historical The walls are made of moss and clay. This the oldest house in the Mississippi Valley. while Biloxi glows in its history of more than years ago, another type of history is being today through the rapid development of the city as resort. Much money has been spent in the city improvements, new hotels, new buildings, parks, bridges, schools, etc.

s industrial and agricultural resources also face future as the march of progress continues on.

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July 6—August 1
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Director

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August 3—August 29
DR. D. B. RAULINS, Director

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Application with registration fee of $2.50 must be paid

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

SAMPSON C. GIVINS was the oldest child of Thomas and Mary Jane Givins. Born March 3, 1861, he became a member of the church at the age of 16. He became a consecrated Christian giving gladly his time and talents to the church. He attended all the meetings his church and often led in prayer meetings himself. He lives today in the memory of his family and friends as a great Christian spirit. His wife, three children, twenty-nine grandchildren, and nine great-grandchildren, live today to bless and cherish his memory. The last ten years of his life were lived without eyesight, but his faith in God grew up to the very last when he happily fell aslepp.

He was laid to rest in the old Antioch Cemetery, Rev. R. Strickland officiating at the ceremony.

MRS. H. B. SKIPPER.

MRS. SALLIE CHAMBERS was born November 18, 1844, in Madison County, Miss., and died April 20, 1931; her spirit took its flight to realms above to dwell in the place Christ, whom she loved, has gone to prepare. When quite young she was converted and joined the Methodist Church, South. She was a consecrated Christian and loyal to her church. If there was any church program, she was always ready to do her part; it was a joy to serve her Christ. To know her was to love her. She will be missed in the religious and social life of the community. She leaves one son and two daughters and a host of friends to mourn her going. She was laid to rest in the Contrell Cemetery in Leake county, near Lena, Miss. Her funeral was conducted by her pastor. It can be truly said that she was a real Christian.

Just Called Home

Here we see a happy household broken
by death's icy hand:
God has called a life most precious to
the higher, better land.
She was ready for the summons to the
land of fadeless day,
And upon her Saviour's bosom, with a
smile she went away.
How we miss her blessed sunshine
and sweetness of her love,
But we bow to our Redeemer, for He
needeth her above.
God has called her to glory, but we
hope to see her again.

Her pastor,
H. E. RALEY.

May 9, 1882-March 3, 1931, measures the earthly sojourn of A. SIDNEY AINSWORTH, son of Mr. and Mrs. F. A. Ainsworth, of Sartinville. According to God's Word, or while he himself knew whether Bro. "Sid" had the type of conversion which some declare one must experience before one can be saved, or not; but this I know, his consecrated life and unbounded love for God was an undisputable evidence that he was a child of God. Frail in body and a sufferer most of his life he was never embittered. He was always kind, tender and affectionate to his loved ones. His sweet, sincere and happy nature made a friend of everyone who knew him. The love of God shed abroad in his heart radiated in his countenance when listening to the expounding of pleaded to the people to live righteously. He was a faithful steward in the Methodist church, and a beloved Sunday school superintendent. The true Christian character which he posessed was developed by a sane, spirit-filled father and devout mother, who constantly live and teach God's truths. He was laid to rest in the Sartinville cemetery, amidst a host of sorrowing friends and a number of bereaved relatives, who continue to miss him and his Christian labors. All who knew him were enriched by his life. The writer was assisted in the funeral services by Rev. M. K. Miller, a close friend to Rev. T. M. Ainsworth, brother to the deceased. The Masons impressively consigned the body of their worthy brother to the earth. So let us ever cherish his memory. He leaves a wife, children, father and mother, brothers and sisters. "Let us labor, therefore, to enter into that rest."

E. D. SIMPSON, Pastor.

"WEIRD AND TRUE"

Like an old worn-out mother,
Deserted for another
And left to pine and die alone,
With echoes of the past,
Her halls are all aghast,
We seem to hear her brick walls moan.

There has been none greater
Than your Alma Mater,
None has given sweeter concern.
Then come to her rescue
Again she would bless you—
Too late to heed her heart's last
yearn!

In some other quarters
Are lovely young daughters
She should have called her very own;
Dear children of the past,
Come to her rescue fast—
Too late! We've heard her dying
grown!

The once beautiful grounds
Where loneliness abounds,
Are with weeds and grass overgrown.
Once there was gay chatter
And light feet would patter—
Our old college is dead and gone!

MARY TURNER.

Shreveport, La.

OLD MEXICO BUILDS SCHOOLS TO EDUCATE CHILDREN

"Everyone of us will pay the teacher one cent daily; we, being fifty-three in number, will pay consequently fifty-three cents daily; this amount will be regularly collceted by the treasurer of the school committee and delivered to the teacher precisely on the last day of every month."

Thus the neighbors of Boxaxni in the municipality of San Salvador, in the State of Hidalgo, in solemn conclave assembled bow before Professor Jose del Carmen Solis, the representative of the Mexican Department of Public Education, to establish and maintain a school. Marvin Pittman tells the story under the title "New Schools in Old Mexico" in the May Journal of the National Education Association.

The village of Boxaxui is populated by members of one of the poorest tribes of Mexico. They live on the slopes of a mountain [illegible] where limestone and cacti of the most thorny varieties make living hard. To an American, human existence in such barren surroundings seems impossible, yet these poor people, just as many others equally handicapped are doing since the new day in Old Mexico, are turning their faces to the light of education.

"We will, by turns, give the teacher meals of the quality which our poor economic circumstances will permit," chants the small but earnest community assembled in public contract with Inspector Carmen Solis, a contract which sounds more like a ritual than a business agreement.

Somewhere in the expression of that obligation there is an accent of hope for a tomorrow that will bring abundance where privation has reigned through centuries, that will bring a ray of light to souls that have lived in darkness of ignorance.

To an observer, the solemnity of the vow is not untouched by humor in the words reflecting the primitive habits of the people, which express a promise "to deliver these meals to the teacher in such hours as not to interfere with his school work."

Awakened Mexico is going about the establishment of a school system with a grim determination that should inspire increased zeal and faith in education even among those who have long enjoyed its opportunities.

True, the new schools in poorer rural Mexico show the poverty out of which they are growing. The citizens build their school houses out of logs as a community project. Teachers are sometimes paid as little as three dollars per month—meals delivered. Few trained teachers are available. Professor Pittman found one school taught by a thirteen-year-old boy. But the citizens support them not only with a pittance drawn from a marginal existence, but they support them with their hands and hearts. They surround them with gardens to make them beautiful. The adults themselves attend when they can.

A school committee of five of the best men in the village serve as the allies of the teacher. They guide the erection of the new school building, the teacher's residence, the open-air theater, and the community medical dispensary. They direct the construction of the rabbit warren, the pig sty, the chicken house, the bee hives, and the pigeon roost—part of the equipment of a modern Meixcan rural school.

A group of five workers constitute the health committee of the community and works under the guidance of the teacher, the doctor and nurse from the cultural mission, for the betterment of the community health.

The federal inspector of schools serves as the stimulating missionary, the messenger of the new faith. So long as the schools are in a primitive and beginning state they are designated "Circuit Schools." As rapidly as the federal government is able the Circuit Schools are taken over by the government, and they become Federal Rural Schools. These are better equipped, better taught, and better administered.

A unique system of teacher training has been developed to meet the needs of these Circuit Schools. Thirteen Traveling Cultural Missions have been established and are operating to train the teachers who are already in service. Each traveling mission consists of a faculty of six or eight instructors. There is a capable director, a teacher of household arts, a teacher of petty industries, a teacher of music, a teacher of physical education, a teacher of agriculture, a teacher of arts, a teacher of school organization and methods of instruction, a physician and a social worker.

These "flying teacher colleges" are rapidly improving the work of untrained teachers, though many of them can attend the courses offered for no longer than a month at a time.—N. E. A.

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NEW DISTRICT SECRETARY FOR THE SEASHORE DISTRICT

Mrs. R. E. Johnson, Box 151, Gulfport, Miss., has assumed the duties of district secretary of the Seashore District, Mississippi Conference.

Mrs. J. W. Sells, who was elected at the annual meeting could not serve.

MERRYVILLE SOCIETY REPORTS

The Methodist Missionary Society conducted a missionary voice program at the church on Monday afternoon, May 18th. Twenty members were present.

Opening Song: "The Rock That Is High Than I." A beautiful Devotional was given by Mrs. W. H. Yawn; subject, "Facing Reality." Prayer was offered by Mrs. J. F. Waltman. A talk on Poland by Mrs. Toll Fuller. An article from Voice by Mrs. Lee Hilderbrant, and Mission News Topics by Mrs. Griffin were features of the program.

Mrs. D. W. Smith, president, closed the meeting with prayer.

MRS. JOHNNIE GRIFFIN,
Supt. of Publicity.

THE ALEXANDRIA DISTRICT CONFERENCE

The Alexandria conference met in Pleasant Hill at 10 o'clock Friday, May 8. The meeting was called to order by Mrs. O. E. Grant, district secretary. Brother Dring, local pastor, welcomed the visitors to the hospitality of their city.

Following this, the entire body sang Hymn 153, "Work For the Night Is Coming." Responsive Reading 327 in the Cokesbury Hymnal was led by Mrs. Grant. Then Mrs. J. C. Brown, of Pleasant Hill, led in prayer.

Mrs. Griffin, of Boyce, very ably gave the response to the welcome address. Mrs. J. L. Brunson was elected to serve as secretary for the meeting. A motion was made and carried to defer the roll call until the afternoon session.

Mrs. Grant gave a summing up of the Alexandria District Conference's accomplishments during the year of 1930.

The first on the program was Mrs. J. W. Cunningham, Pleasant Hill, who gave a very interesting article, "In appreciation of Mrs. F. F. Stephens." Mesdames W. D. Bozone and T. L. Owen, Alexandria, gave reports on the Annual Conference held in Baton Rouge in March.

Dr. Hull, Pleasant Hill, gave us a special treat by singing, "I Heard the Voice of Jesus Say." "The Unfinished Missionary Task," Mrs. J. C. Palmer, Natchitoches. "Reaching the children by new means and plans," Mrs. Queen, Boyce; "Making Our Auxiliaries Young by Reaching Our Young Women." Mrs. Powers. Mrs. W. W. Holmes, Alexandria, conducted the quiet hour. Her talk being based on the last chapter of Luke. Mrs. W. T. Cunningham, Natchitoches, dismissed us with a word of prayer.

After an hour of recess, during which we enjoyed a wonderful lunch, Mrs. Grant again called the assembly to order, opening with Hymn 85, "In Christ There Is No East or West." The first subject on the afternoon program was, "The Plans of Our Spiritual Life." After an inspiring address, Mrs. W. S. Mitchell, Natchitoches, closed her talk by having the entire body of women come to the altar for a word of prayer.

"Sunday Schools and Missions" was discussed by Mrs. Holmes. "Making Mission and Bible Study Standard" was given by Mrs. Grant. Again Mrs. Holmes came forward to substitute for an absent member on the subject. "Our Mt. Sequoyah Assembly." Mrs. Holmes so sweetly and graciously supplied all needed information that Mrs. Grant bestowed the title of "Bureau of Information" upon her. Miss Irwin, Pleasant Hill, rendered a special song, "I Know What You Want Me To Do, Dear Lord."

A playlet, "Publicity Pays," was enacted by a group of Natchitoches ladies. Mrs. W. T. Cunningham explained a little booklet setting forth the work of the publicity superintendents, and, incidentally making an appeal for subscriptions to the Missionary Voice.

Houma Mission and St. Mark's Community Center and Conference Recommendations was touched upon at this time by Mrs. Grant. Immediately after this "Open Forum" was held. After completing unfinished business the place of the next meeting was brought up. Alexandria adults and Alexandria Gleaners extended an invitation to meet with them in joint session of both portions of the District. The invition was gladly accepted.

Upon calling roll it was found that the following auxiliaries were represented: Alexandria Adults, Boyce, Natchitoches, Pleasant Hill and Marthaville.

After a collection was taken we were dismissed by Mrs. J. C. Brown, of Pleasant Hill.

Respetcfully,
MRS. J. L. BRUNSON.

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ZONE NO. 3 OF JACKSON DISTRICT MEETS

Zone 3 of the Jackson District, Mississippi Conference, W. M. S., met with Braxton April 30th for their second meeting, with a splendid delegation, Mendenhall leading in the number of delegates.

Mrs. Paul Gates, of D'Lo, Zone chairman, presided, and Mrs. Sam Dear, of Florence, was elected secretary.

Mrs. H. P. Gates, of Mendenhall, used the 23rd Psalm for devotional, stressing the fact that the Great Shepherd promised to lead us not only "beside the still waters" and in "pleasant pastures green," but He leads us through "the valleys"—discouragements, want, disease and sorrows—if we but trust to His rod and staff as He guides and leads us. "His yoke is easy, His burden is light, if He is our Shepherd.

Mrs. J. M. Morse, of Capitol street, Jackson, gave an interesting report of the annual meeting at Gulfport. Our hearts yearn to sit in next time at this great feast of good things.

Mrs. Floyd Mahaffey, of Braxton, expressed sincere appreciation for the privilege of attending the Council meeting in Memphis as our district secretary, and gave a report of the work of our Council that is made up of many units just like our own auxiliary, yet reaches far as a million dollar soul-saving corporation. Hearts "were strangely stirred" as the wonderful possibilities were portrayed.

The Braxton women at the noon hour served a most delicious plate lunch, assisted by the young girls of the church. This social hour among women filled with Christian fellowship, in a place so beautified with flowers, brings encouragement and most pleasant memories to many a hard working stay-at-home woman, who has been able to attend the zone meeting and is hungry not only to hear the "Glad Tidings," but for the social contact.

In the afternoon Mrs. Will Brady of Mendenhall, spoke on the W. C. T. U. work and gave out interesting new leaflets. Mrs. J. Kelso of D'Lo, charmed her audience with the reading, "St. Peter at the Golden Gate," that would no doubt have comforted "friend husband" could he have heard.

Mrs. George Carraway of Mendenhall sang "Somebody Cares," that carried a sweet message to the tired, discouraged woman. The auxiliaries gave, at this time, helpful reports of the best feature in their society for the past quarter. Mrs. B. E. Walker, of Capitol Street, Jackson, led the discussion of ways and means of creating more interest in Mission Study in circles. Mrs. Chas. Stralt of Mendenhall, told of the new rulings for the young woman's organization.

Mrs. Jim Dear, of Florence, urged that we make greater effort to send more soap coupons NOW to Orphanage.

The largest delegation from any zone to our district meeting was to be the slogan for the week.

After a rising vote of thanks to the hostesses, Mrs. Bell dismissed us with prayer.

We will meet in July with D'Lo.

MRS. H. O. MIDDLETON.

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ZONE MEETING AT LOUISVILLE

Zone 5 of the W. M. S. held its first meeting for 1931, with Louisville, North Mississippi Conference.

The meeting was called to order by the chairman, Mrs. E. L. Woodruff, and Mrs. H. D. McKay was elected secretary.

Mrs. Gatlin, of Weir, led the devotionals, which was followed by a word of welcome from Mrs. H. D. McKay, responded to by Mrs. Joe Weaver, of Ackerman.

The attendance was: Ackerman, 11; Flower Ridge, 1; Noxpater, 7; Rocky Hill, 3; Middleton, 2; Louisville 23; Weir, 3; New Hope, 1; Mt. Hebron, 1; Vernon, 1.

A paper, "Stewardship of Time," was read by Mrs. Wren Coleman, of Noxpater, followed by a muscial number by Mesdames Lukens and Storment, of Louisville.

The officers' training hour was led by Mrs. McGraw, of Louisville.

"What the Missionary Society Does for Methodist Women," was presented by Mrs. Fulton of Rocky Hill.

Miss Hoover gave an interesting report of our recent Council in Memphis.

The next meeting will be with Rocky Hill.

MRS. H. D. McKAY, Sec.

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LOUISIANA CONFERENCE........Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE.........Rev. R. G. Lord, Grenada, Mississippi.

NORTH MISSISSIPPI CONFERENCE

Dear Dr. Decell: Brother Lord asked me to send to the Advocate this week items from our Board in his stead. We are making considerable progress in our training work. Last week Brother Lord closed a Standard school at Tupelo with good results and the writer a Cokesbury class at Wheeler. Brother McCay, pastor at Baldwyn and Wheeler, is held in high esteem by his people. He is truly a sane leader and doing constructive work. We are perfecting our summer schedule for our Cokesbury classes. In addition to our office workers we will have in the field this summer several well trained, prepared and approved Cokesbury instructors from Millsaps College. We are anxious to keep these splendid young men busy week after week each working in separate districts. In order to do this—save traveling expenses, etc.—we would like for our rural preachers to let us know when and where they wish a Cokesbury class. This will help us in making out our schedule.

All things are ready for our Standard Training School at Grenada College, June 8-13. We are expecting a good attendance and one of the best schools ever held in our conference. Following the Standard Training School, June 15-19, will be the Young People's Assembly at Grenada College. It looks now like the Assembly will be a howling success. Our director of the Young People's department, Rev. W. L. Robinson, of Coffeeville, is leaving nothing undone that would add to the success of this assembly. It is great that our church program includes all the young people of the conference. This is as it should be. Brother L. M. James of Potts Camp, tells me that he intends to bring his entire League. Good for Brother James. He is some hustler.

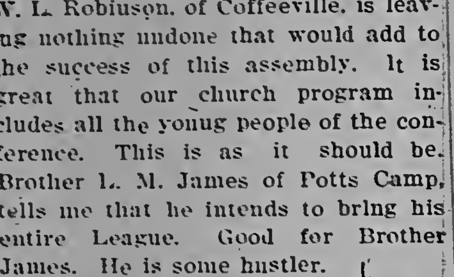
Our Sunday School Day receipts are coming in very well. We are hearing from schools this year that never observed the day before. Sunday School Day offerings have been remitted as follows: Aberdeen district, 17 schools; Columbus district, 5 schools (Corinth district, 7 schools; Freeville district, 9 schools; Greenwood district, 9 schools; Grenada district, 9 schools; Sardis district, 9 schools. Amount from each district as follows: Aberdeen, $107.03; Columbus district, $33.87; Corinth district, $104.41; Greenville district, $58.58; Greenwood, $80.21; Grenada, $88.87; Sardis, $58.77. Total to date, $590.81.

We appreciate this splendid response and trust that every school in the conference will observe Sunday School Day and make a liberal offering to our work. We cordially invite our good editor to visit us—our Training School at Grenada, etc.

Cordially,

E. G. MOHLER,
Rural Extension Secretary, N. Miss. Conference.

IT IS A BURNING SHAME



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Epworth League

NOTICE TO EPWORTH LEAGUERS

Dear Young People: A pamphlet entitled "Getting the Most From the Summer Assembly" has been mailed throughout the southern conference by Nashville office. It very clearly sets forth the reasons for choosing your best leadership for representation at your Conference Assembly. On the second page is an article entitled "Instruct Your Delegates." Under this caption there are twelve important items. Because of the importance of these items and the fact that the Mississippi and Louisiana Conferences will be concerned I am giving them in this letter.

Interesting news continues to come in concerning the delegates at both assemblies. If your church is not being represented you will be "behind the crowd" in promoting your local program, especially in the young people's division. Read the following points and talk them over with your delegates. Remind them that they are representing your entire church and no one organization. Let the whole church share in this project. It is the most important thing that has come your way in a long time.

Instruct Your Delegates

Let your delegates know what you expect them to get from the Assembly. There are certain definite things that they should take along and other definite things they should bring back. The following suggestions to delegates may help:

1. Go prepared to take in the full program. The delegates who work hard and play hard, follow the rules, and "play the game" are the ones who will get most for themselves, give most at the Assembly, bring back most to the folks at home.

2. Work for credit. Two units toward the new Christian Culture Diploma may be earned at the Assembly by those sixteen years of age and over. Delegates who don't work for credit aren't popular at Assemblies and for good reasons.

3. Choose your courses on the basis of the needs of your group back home. If no one from your church has had the new course on Program and Organization of the Young People's Division, one of your delegates should plan to take this course. Where more than one delegate goes they should by all means take different courses at every period. If possible, secure a copy of your own Assembly program in advance. Look it over to see what courses would be of most help to your own group. Don't tie yourself down too hard, but talk the matter over with the group before you leave home with the idea of choosing the courses that will help most in meeting local needs.

4. Attend the business meetings, and all meetings for your district. You will learn a lot about your Conference organization and get a lot of new ideas at these meetings.

5. Keep your eyes open for new ideas. Maybe it will be a new game at the recreation period, a new pep song, a new hymn, a plan or program that some other group has carried out—there are all sorts of ways to learn things aside from the classroom. Look out for these ideas and put them in your notebook for future reference.

6. Get acquainted with your district secretary. Your district secretary is your very present help in time of trouble and your counsellor and adviser at all times. Get acquainted; talk over your problems with him; let him know how he can help you. Your Conference officers and the central office representatives are also there to help you. Don't hesitate to introduce yourself and to ask questions. They will be glad to help.

7. Mix with other folks. Ask questions and share experiences. Sometimes you will find that some other group has hit upon a solution to your most vexing problem, or maybe you have an idea that will help solve the other fellow's problems.

8. Be friendly. Don't wait for the other fellow to make advances; he may be just as new as you are. An Assembly group is one big family. Get acquainted. Try to help the other fellow have a good time. If there is a foreign student at your Assembly, be sure to meet him.

9. Take along a list of questions or problems on which the group back home would like to have help. One meeting preceding your leaving may well be given to a discussion of what these problems are.

10. Go prepared to make a pledge to the Young People's Mission Special. Talk it over with the group at home before you leave. Get their authorization to make a generous pledge for the year.

11. Keep a notebook. You think you will remember all the fine ideas you get and the good things you hear. You won't unless you write them down. Remember that you will need to report to your group back home. Some delegates come back and say they had a grand time and heard some wonderful speeches and had some good teachers—and that doesn't help anybody. Plan to bring home definite ideas, concrete suggestions that can be put into practice at home. The notebook will help.

666
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12. Take along some play clothes, your tennis racket, hiking shoes, bathing suit, your Bible, your good disposition, and an open mind. Go joyously, earnestly, hopefully, prayerfully, and you will come home renewed in body, mind, and spirit, with new help and inspiration for the folks who made it possible for you to go.

Use Your Delegates

Send your delegates away feeling that they go as your representatives. Have a special prayer for them in the last meeting of your group before they leave. Let them know that your prayers follow them and that you are counting on them. Give them a chance when they get back not only to report but to put into practice the new ideas and enthusiasm they have gotten. Many an Assembly delegate has gone home to find that the group isn't interested and that they throw a wet blanket on his enthusiasm and new plans. If you help your group to feel a sense of responsibility for their delegate and help the delegate to feel a sense of responsibility for getting the most for the group, Summer Assembly will yield the riches possible returns.

ELIZABETH LANGFORD.

NORTH MISSISSIPPI CONFERENCE

We are on the home stretch now. We will soon be in Grenada at our young people's assembly. Are you going to make it on time? A splendid program has been arranged and there is every reason to believe that we are going to have a great time. You will be the loser if you miss it. We want you to be there in time for the first class on Monday afternoon. Leave all of your worries at home and come to the assembly expecting to have a great time. The time is June 15-19.

We have a district secretary up in the Corinth district who is always doing something to promote the young people's work. She is Miss Dorothy Smith of Iuka. On Mother's Day she and the Epworth Leaguers of Iuka put on a splendid Mother's Day program, which was enjoyed by the people there. Miss Dorothy is expecting to bring a large delegation from her district to the assembly this year. One question which she asked every dele

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gation at the district institute the other day was, "Do you expect to have a representative at the assembly in June?" And most everyone said that they expected to be there.

The fine work which is being done (gratis), by all of our district secretaries is very much appreciated. They are rendering a very valuable service to the church and they are doing it gladly. Miss Rosa Lee Price of the Greenwood district is already planning a district institute for her district to be held soon after the assembly.

We hope you are making some progress with your mission special during this month. It would be a great day for us in this conference if every Epworth League in the conference would take an offering for missions. That is the goal which we are trying to reach. Will you help us reach it? It is not an impossible task. It just takes a little team work. Just a little of the spirit of co-operation. Let us manifest the real Epworth League spirit and make it one hundred per cent. Take an offering for missions before you come to the assembly in June.

Grenada district is planning to make it one hundred per cent in the observance of Sunday school day. All the pastors in the district have said that they expected to observe the day and take an offering. We hope the rest of the brethren will do likewise within the next few days.

Yours sincerely,

WM. L. ROBINSON.

FROM BILOXI, MISS.

Dear Editor: The revival meeting at Epworth Church, Wesley Memorial charge, closed on the night of May 14. Rev. E. L. Ledbetter, our pastor at Pascagoula, did the preaching very acceptably. He won the hearts of the people from the beginning, consequently, the congregation steadily increased. The preaching was such as produces conviction in the hearts of the hearers, and at the same time, pointed them to the Saviour in a very effective way. The meeting was most successful, both from the standpoint of attendance and of results. There were sixteen additions to the membership of the church, ten by letter and six by profession of faith. The church has been materially strengthened as a result of the meeting.

The pastor is leaving for Dallas, Texas, where he expects to enter Southern Methodist University for some months of theological work. Rev. Olia Nix, from Handsboro, takes his place here.

Most sincerely,

MURRAY COX.

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REVIVAL AT MANGUM MEMORIAL, SHREVEPORT, LA.

Dear Dr. Decell: On last Sunday we closed a two weeks' series of services at Mangum Memorial, which resulted in a most wonderful revival. The preaching was done by the pastor. Brother Merlin McKinnon, choir director, assisted by a large chorus choir, had charge of the music. The music was inspiring all through the meeting. The attendance was fine from the opening service to the close, and the interest seemed to be at high tide all through the meeting. The spirit of co-operation at Mangum Memorial is beautiful indeed.

The presiding elder, Dr. H. T. Carley, and the Methodist pastors of the city co-operated with us in the revival. Dr. Angie Smith, pastor of First Church, led a large delegation from his church one night during the meeting, and Rev. R. T. Ware, pastor, led a large delegation from Park Avenue Church another night. The choir of Park Avenue furnished special music that night.

The meeting resulted in a greatly revived membership as well as in a number of additions to the membership of the church. More will be received into the church next Sunday.

Yours sincerely,

G. A. MORGAN, Pastor.

May 21, 1931.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Third Round

Crystal Spring, May 24, 11 a. m.; Aug. 2, 4 p. m.
Wesson, May 24, 7:30 p. m.; July 8, 8 p. m.
Brookhaven, May 31, 11 a. m.; July 20, 8 p. m.
Pearl River Ave., May 31, 7:30 p. m.; June 24, 8 p. m.
Osyka at Holmesville, June 7, 11 a. m. and 1:45 p. m.
Summit at Summit, June 7, 4 p. m. and 7:30 p. m.
Magnolia, June 14, 11 a. m. and 2 p. m.
Adams at Ebenezer, June 21, 11 a. m. and 1:45 p. m.
Bogue Chitto at Johnston, June 21, 4 p. m. and 7:45 p. m.
Georgetown at Oma, June 28, 11 a. m. and 2 p. m.
Monticello at Pleasant Grove, July 5, 11 a. m. and 2 p. m.
Barlow at Lebanon, July 9, 11 a. m. and 1:45 p. m.
Scotland, at Hawkins Chapel, July 11, 11 a. m. and 1:45 p. m.
Bayou Pierre at Sweet Water, July 19, 11 a. m. and 2 p. m.
Meadvillo at Bude, July 19, 7:45 p. m.
Foxworth at Sartinsville, July 23, 11 a. m. and 1:45 p. m.
Tylertown at Kokomo, July 26, 11 a. m. and 2 p. m.
LaBranch St., July 26, 7:45 p. m.
Gallman at Mt. Pleasant, Aug. 2, 11 a. m. and 1:30 p. m.
Hazlehurst, Aug. 2, 7:45 p. m.
Centenary, Aug. 5, 7:45 p. m.

J. L. DECELL, P. E.

Seashore District—Third Round

Bay St. Louis, May 31, 11 a. m.
Handsboro and Nugent, at Handsboro, May 31, 7:30 p. m.
Escatawpa, at Big Point, June 7, 11 a. m.
Pascagoula, June 7, 7:30 p. m.
Moss Point, June 14, 11 a. m.
Saucier, at Lyman, June 14, 7:30 p. m.
Vancleave, at Mt. Pleasant, June 21 11 a. m.
Coalville, at Coalville, June 21, 7:30 p. m.
Biloxi, Main St, June 28, 11 a. m.
Long Beach and Pass Christian, June 28, 7:30 p. m.
Picayune, July 5, 11 a. m.
Carriere, at Carriere, July 5, 7:30 p. m.
Logtown, July 12, 11 a. m.
Poplarville, July 12, 7:30 p. m.
Mentorum, at Antioch, July 18-19, 11 a. m.
Brooklyn and Bond, at Bond, July 19, 2:30 p. m.
Wiggins, July 19, 7:30 p. m.
Gulfport, Second Church, July 22, 7:30 p. m.
Kreole, at Kreole, Aug. 9, 11 a. m.
Americus, at Hurley, Aug. 9, 7:30 p. m.
Biloxi, Wesley Memorial, Aug. 12, 7:30 p. m.
Gulfport, First Church, Aug. 16, 11 a. m.
Ocean Springs, Aug. 16, 7:30 p. m.
Lumberton, Aug. 23, 11 a. m.
Columbia, Aug. 23, 7:30 p. m.

OTTO PORTER, P. E.

NORTH MISSISSIPPI CONFERENCE

Corinth District—Third District

Kossuth, at Pleasant Hill, June 6-7.
Corinth, First Church, June 7, p. m.
Rienzi, at Bethel, June 8, 11 a. m. and 1 p. m.
Corinth, South Side, June 8, p. m.
Chalybeate, at Walnut, June 9, 11 a. m. and 1 p. m.
Mantachie, at Palestine, June 10, 11 a. m. and 1 p. m.
Mooreville, at Oak Hill, June 11, 11 a. m. and 1 p. m.
Guntown and Saltillo, at Pleasant Valley, June 12, 11 a. m. and 1 p. m.
Baldwyn and Wheeler, at Wheeler, June 13-14.
Booneville, June 14, p. m.
Burnsville, at Clauselle Hill, June 15, 11 a. m. and 1 p. m.
Marietta, at Gilmers Chapel, June 16, 11 a. m. and 1 p. m.
Belmont, at Old Bethel, June 17, 11 a. m. and 1 p. m.
Tishomingo, at Paradise, June 18, 11 a. m. and 1 p. m.
Corinth Circuit at Box's Chapel, June 19, 11 a. m. and 1 p. m.
New Albany Circuit, at Union Hill, June 20-21.
New Albany, June 21, p. m.
Hickory Flat, at Ebenezer, June 22, 11 a. m. and 1 p. m.
Potts Camp, at Macedonia, June 23, 11 a. m. and 1 p. m.
Myrtle, at Union Hill, June 24, 11 a. m. and 1 p. m.
Ripley, June 24, p. m.
Sherman, at Bethel, June 25, 11 a. m. and 1 p. m.
Blue Mountain, at Jacob's Chapel, June 26, 11 a. m. and 1 p. m.
Booneville Circuit, at Hebron, June 27-28.
Dumas, at Dumas and Mt. Zion, June 28-29.
Preaching and Conference at Dumas Sunday night, and at Mt. Zion, Monday, 11 a. m. and 1 p. m.
Iuka Circuit, at Harmony, July 4-5.
Iuka, July 5, p. m.

JAMES H. FELTS, P.E.

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D. M. KEY, PRESIDENT

FROM ROXIE, MISS.

Dear Advocate:

The revival meeting of the Roxie Methodist church is in progress this week. The attendance is excellent and all denominations are cooperating splendidly in carrying on the work. Rev. Percy Vaughan, pastor of the church, is conducting his own revival. His sermons are truly filled with the spirit, and the congregations are held in thoughtful attention. He makes the way of salvation plain in his appealing and touching sermons on Repentance and Faith. We feel that his messages are straight from God, and that great good is being accomplished. It would be of great benefit to everyone to attend the services and hear God's word so clearly and powerfully portrayed.

The series of services will be brought to a close Sunday night, May 17th, and without a doubt the Christian spirit of the community will rise to a greater height than ever before.

I thank you.

Respectfully,
ANNETTE WILKINSON, Reporter.

SARDIS DISTRICT PREACHERS MEET

The Sardis District Preachers' meeting was held at Davis Chapel on the Sardis Circuit, for the month of May, with twenty-one preachers present, four of whom were superannuates, and two visitors from other sections.

Rev. W. D. Bennett, of Crenshaw, president of the association, called the meeting to order and had charge of the program. Rev. J. D. Simpson, of Byhalia, conducted devotionals and Rev. J. B. Conner, a former pastor of the Davis Chapel community, preached at the eleven o'clock hour.

Lunch was served under the shade of the spreading oaks, in real picnic fashion, at the noon hour. At the afternoon session, which was called at 1:15, Rev. J. M. Bradley, presiding elder of the Sardis District, spoke before the body on the topic of "Making the Gospel More Effective."

Rev. F. P. Jernigan, of the St. Louis Conference, who was present, was introduced to the meeting, as was also Rev. W. W. Jones, brother of the pastor host, Rev. W. M. Jones. The four superannuates who were present were; Rev. E. H. Rook, of Como; Rev. T. H. Porter, of Senatobia; Rev. W. A. Bowlen, of Olive Branch, and Rev. M. A. Burns, of Longtown.

Others having part in the discussions were: Rev. C. T. Floyd, of Sardis; Rev. J. D. Beasley, of Coldwater, and Rev. J. D. Simpson, who led the closing devotional and consecration service. Among those present were: A. P. Ashmore, W. P. Bailey, W. M. Jones, R. C. Mayo, C. T. Floyd, J. D. Simpson, J. B. Conner, E. F. Tuker, E. L. Jernigau, W. D. Beunett, W. C. Beasley, W. W. Hartsfleld, P. F. Luter, E. G. Potts, J. M. Bradley and R. P. Neblett.

R. P. NEBLETT, Sec'y.

NERVOUS SPELLS

Crystal Springs, Miss.—"I suffered with blind nervous spells which would last from 30 to 45 minutes and would leave me with a severe headache. I tried several doctors but they did not help me. Then I started taking Dr. Pierce's Golden Medical Discovery Tablets after meals, and the 'Favorite Prescription Tablets' between meals, and at bedtime, also the 'Pleasant Pellets' for constipation. Since using these wonderful medicines I feel 'like a new woman and do my own work"—Mrs. Ruby Rice. Druggists.

Send 10c to Dr. Pierce's Clinic in Buffalo, N. Y., for a trial package of any one of Dr. Pierce's remedies.

THE NORTHERN GROUP OF NEWTON DISTRICT

The pastors and laymen of the Northern Group of the Newton District met at Harperville Methodist Church, May 5, at 10 o'clock for their regular monthly meeting.

The following subjects were helpfully discussed: "The pastor's attitude toward prohibition and law enforcement," lead by Rev. A. J. Davis, while several others spoke briefly on the subject; "The place of the layman in the revival," led by Brother Marlow. Before adjourning for the noon hour Bro. Gatlin spoke of the need for all to do their best for the Advocate and kingdom extension, and P. L. Blackwell urged the observance of layman's day in every church.

We all enjoyed the social feature of the noon hour and the splendid dinner served by the ladies of the church.

The devotional for the afternoon session was led by Rev. E. M. Allen and the following subjects were discussed: "The need of the study of Christian literature," by P. L. Blackwell; "Vacation schools, Sunday school day, and League anniversary," by Miss Doris Alford; "Main work of the local board of Christian education," by Rev. J. B. Cain. Before we adjourned Rev. H. E. Raley spoke briefly in the interest of the golden cross and P. L. Blackwell offered a resolution of thanks for the splendid dinner and cordial welcome that we received from the pastor host and his people, which was adopted by a rising vote.

Our next meeting will be in September, the place and time to be fixed by the presiding elder and chairman.

We regret that several of the pastors were absent this time and urge that we have a one hundred per cent attendance in September.

T. E. NICHOLSON, Sec'y.

FROM MERRYVILLE, LA.

On Sunday, May 10, Rev. J. F. Waltman of the Methodist Church of Merryville, preached the Baccalaureate sermon to a graduating class of twenty-five.

The exercises were held in the auditorium of the High School building.

The text was Phillipians 3:7-11. Dr. Waltman in is address asked: "Was Paul a success or a failure?" He brought out the thought that Paul was a living success in his day and an example of what is a success even in this day. "Though dead yet he speaketh." Dr. Waltman said that education was not everything, yet neither was it nothing; having its place in life and being rightly used makes life a great success.

The auditorium was well filled with an attentive crowd. Rev. Mr. Miller, of the Baptist Church, led in prayer. The assembly sang "Come Thou Almighty King," "America" and "Onward Christian Soldiers." A High School chorus sang "The Heavens Are Telling." Miss Virginia Taylor sang the "Holy City."

MRS CHARLES GATT, Reporter.

QUARTERLY CONFERENCES

Meridian District—Third Round

Meridian, Central, May 24, 11 a. m.
Meridian, East End, May 31, 11 a. m.
Meridian, Hawkins Memorial, May 31, 7:30 p. m.
Enterprise, at Concord, June 7, 11 a. m.
DeSoto, at Cooper's Chapel, June 7, 4 p. m.
Quitman, June 14, 11 a. m.
Meridian, Fifth Street, June 14; 7:30 p. m.
Binnsville, at Wahalak, June 21, 11 a. m.
Lauderdale, at Lauderdale, June 21, 7:30 p. m.
Waynesboro, June 28, 11 a. m.
Buckatunna, at Lewis Chapel, June 28, 3:30 p. m.
Meridian, Poplar Springs, July 5, 7:30 p. m.
Shubuta, at Andrew Chapel, July 19, 11 a. m.
Daleville, at Soule's Chapel, July 19, 7:30 p. m.
Matherville, at Langsdale, July 26, 11 a. m.
Waynesboro Circuit, at Hebron, Aug. 2, 11 a. m.
DeKalb, at Pleasant Ridge, August 9, 11 a. m.
Meridian, 7th Ave., at Marion, Aug. 9, 7:30 p. m.
Cleveland, at Linville, Aug. 15, 11 a. m.
Porterville, at Mt. Hebron, August 16, 11 a. m.
Pachuta, at Adam's Chapel, Aug. 16, 4 p. m.
Vimville, at Oak Grove, Aug. 23, 11 a. m.

T. J. O'NEIL, P. E.

Newton District—Third Round

Forest and Morton, at Morton, June 5, 6:30 p. m.; June 14, 7:30 p. m.
Rose Hill, at Paulding, June 7, 11 a. m.; 1:30 p. m.
Newton, June 7, 7:30 p. m.; July 13, 7:30 p. m.
Trenton, at Pine Grove, June 14, 11 a. m.: 1:30 p. m.
Bay Springs, at Holders, June 28, 11 a. m.: 1:30 p. m.
Chunky, at Collinsville, July 1, 10 a.m.
Carthage Circuit, at Bethel, July 3, 11 a. m.: 1:30 p. m.
Carthage, Sta., July 3, 7:30 p. m.
Walnut Grove, at Zion, July 5, 3 p. m.
Harperville and Lena, at Lena, July 12, 11 a. m.; 1:30 p. m.
Lake, at Lawrence, July 14, 7:30 p. m.
Union, at Mt. Zion, July 15.
Shiloh, at Johns, July 17, 11 a. m.: 1:30 p. m.
Raleigh, at Trinity, July 18, 11 a. m.; 1:30 p. m.
Homewood, at Barr, July 19, 11 a. m.; 1:30 p. m.
Decatur and Hickory, at Decatur, July 19, 7:30 p. m.; July 24, 7 p.m.
Montrose, at Garlandsville, July 22.
Philadelphia Circuit, at Cook's Chapel, July 25, 11 a. m.; 1:30 p. m.
Burnside, at Burnside, July 26, 11 a.m.
Philadelphia Station, July 26, 7:30 p. m.; July 27, 8 p. m.

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Laurel, First Church, July 31, 7:30 p.m.
Laurel, Kingston, Aug. 2, 11 a. m. and 2:30 p. m.
West Laurel, Aug. 2, 7:30 p. m.

H. A. GATLIN, P. E.

NORTH MISSISSIPPI CONFERENCE

Columbus District—Third Round

Caledonia Ct., at Murrah's Chapel,
Kosciusko Ct., at Salem, preaching and Q. C., May 31, a. m.
Kosciusko Station, preaching and Q. C., May 31, p. m.
West Point, preaching, May 17, a. m.; Q. C., June 3, p. m.
Shuqualak Ct., at Center Valley, preaching and Q. C., June 7, a. m.
Macon Ct., at Cooksville, preaching and Q. C., June 14, a. m.
Ackerman Station, preaching, May 10, p. m.; Q. C., June 19, p. m.
Noxapater Ct., at Rocky Hill, preaching and Q. C., June 20, a. m.
Brooksville, preaching, May 17, p. m.; Q. C., at New Bethel, June 21, a.m.
Artesia and S., at Artesia, preaching and Q. C., June 28, a. m.
Macon Station, preaching and Q. C., June 28, p. m.
Columbus, Cent. Ch., preaching, May 24, p. m.; Q. C., July 1, p. m.
Cedar Bluff, at Pheba, preaching and Q. C., July 5, a. m.
Crawford and M., at Curtis Chapel, preaching and Q. C., July 5. 3, p.m.
Weir and McCool, at Weir, preaching and Q. C., July 5, p. m.
Columbus, First Ch., preaching, June 21, p. m.; Q. C.. July 8, p. m.
Longview and S., at Smyrna, preaching and Q. C., July 11, a. m.
Louisville Station, preaching and Q. C., July 12, a .m.
Mashulaville Ct., at Middleton, preaching and Q. C., July 19, a. m.
Starkville Station, preaching and Q. C., July 19, p. m.
High Point Ct., at Owen's Chapel, preaching and Q. C., July 20, a. m.
Ethel Ct., at Shady Grove, preaching and Q. C., July 26, a. m.
Chester Ct., at South Union, preaching and Q. C., July 27, a. m.
Sturgis Ct., at Mt. Airy, preaching and Q. C., Aug. 2, a. m.

W. N. DUNCAN, P. E.

USED TO SUFFER EACH MONTH

"I used to have severe headaches each month," writes Mrs. Henry Heape, of 248 Lincoln St., Savannah, Ga. "I suffered a great deal. The pain in my head seemed to run down the back of my neck. I felt like I was drawing back. I would get very nauseated and have chills. I would have to go to bed. My mother and my mother-in-law both had taken Cardui, and I knew it was good. I bought a bottle, and after I began taking it I felt stronger. I kept on taking Cardui, for I found that by doing so I could avoid the headaches I have taken about eight bottles of Cardui."

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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Lake Charles District—Third Round

Crowley, May 24, p. m.
Rayne, at Branch, May 31, a. m. and p. m.
DeRidder, June 7, a. m.
Many and Zwolle, at Many, June 7, p. m.
Indian Bayou, at Hebron, June 14, a. m. and p. m.
Lake Arthur, June 21, a. m. and p. m.
Merryville, June 28, a. m.
Acadia Ct., at Maxie, July 5, p. m.
Hornbeck Ct., at Holly Grove, July 12, a. m. and p. m.
Lalayette, July 19, a. m. and p. m.
Gueydan Ct., at Grand Cheniere, July 26, a. m. and p. m.
Sulphur, Aug. 2, a. m.
Vinton, Aug. 2, p. m.
Lake Charles, Aug. 9, a. m.
Leesville, Aug. 16, a. m. and p. m.
New Iberia, Aug. 23, a. m.
Abbeville, Aug. 23, p. m.

J. W. LEE, P. E.

New Orleans District—Third Round

Gentilly, May 31, p. m.; June 12, p. m
Houma and French Mission, at Bayou Blue, June 7.
St. Martinville, at Lydia, June 14.
Patterson, at Berwick, June 21, a. m.
Morgan City, June 21, p. m.
Franklin, June 28.
Parker Memorial, July 19, a. m.; June 10 p. m.
Algiers, July 19, p. m.; Aug. 12, p. m.
Slidell, July 26, a. m.
Covington, at Waldheim, July 26, afternoon.
First Church, Aug. 2, a. m.; July 22, p. m.
St. Mark's, August 2, p. m.
Carrollton, Aug. 9; June 17.
Rayne Memorial, Aug. 16, a. m.; September 1.
Epworth, Aug. 16, p. m.; June 24, p. m.
Chalmette and Delta Ct., at Port Eads, Aug. 18.
Felicity, Aug. 23, a. m.; July 29, p. m.
Louisiana Ave., Aug. 23, p. m.; August 5, p. m.
Second Church, Aug. 30, a. m.; July 5, p. m.
McDonoghville, Aug. 30, p. m.; August 3, p. m.

W. L. DOSS, JR., P. E.

MISSISSIPPI CONFERENCE

Vicksburg Dist.—Third Round

Woodville, at Percy Creek, June 7, 11 a. m. and 1:30 p. m.
Washington and Natchez Mission, at Washington, June 14, 11 a. m. and 2 p. m.
Natchez, June 14, 4 p. m. and 7:30 p.m.
Louise and Holly Bluff, at Holly Bluff, June 21, 11 a. m. and 2 p. m.
Silver City, at Lamkin, 3:30 p. m.
Lorman at Mispah, Wednesday, June 24, 11 a. m. and 1:30 p. m.
Port Gibson, Wednesday, June 24, 7:30 p. m.
Vicksburg, Crawford St., June 28, 11 a. m.; Aug. 3, 7:30 p. m.
Hermanville, at Carlisle, June 28, 3 p. m.
Fayette, Wednesday, July 1, 7:30 p.m.
Roxie, at Knoxville, July 5, 11 a. m.
Gloster, at Woodland, July 5, 3:30 p.m.
Anguilla, at Delta City, July 12, 11 a. m. and 2 p. m.
Rolling Fork and Cary, at Rolling Fork, July 12, 4 p. m. and 7:30 p.m.
Utica, at Cayuga, Friday, July 17, 11 a. m. and 1:30 p. m.
Rosetta, at Hopewell, Saturday, July 18, 11 a. m.
Centerville, at Macedonia, July 26, 11 a. m. and 1:30 p. m.
Vicksburg, Gibson Memorial, Wednesday, July 29, 7:30 p. m.
Nebo, at Blue Hill, Saturday, August 1, 11 a. m. and 1:30 p. m.
Meyersville, at Grace, Aug. 9, 11 a. m.
Oak Ridge, at Porter's Chapel, Aug. 23, 11 a. m.

L. E. ALFORD, P. E.

NORTH MISSISSIPPI

Aberdeen Dist.—Third Round

Smithville, at New Salem, May 29.
Prairie and Strongs, at Strongs, May 30-31.
Greenwood Springs, at New Hope, June 6-7.
Amory Circuit, at Tranquil, June 9.
Shannon, at Pleasant Grove, June 10.
Verona, at Palmetto, June 11.
Nettleton, at Pine Grove, June 12.
Salem and Friendship, at Liberty Hill, June 13-14.
Toccopola, at Toccopola, June 14-15.
Algoma, at Troy, June 16.
Houlka, at Houlka, June 17.
Randolph, at Shady Grove, June 20-21.
Pittsboro, at Rapers Chapel, June 22.
Vardaman, at Young's Chapel, June 23.
Fulton, June 24.
Tremont, at Mt. Pleasant, June 25.
Calhoun City, July 25-26.
Denna, at Bethlehem, July 27.
Bellefontaine, at South Union, July 28.
Eupora, July 29.
Mathiston and Maben, July 30.

T. H. DORSEY, P. E.

Greenwood Dist.—Third Round

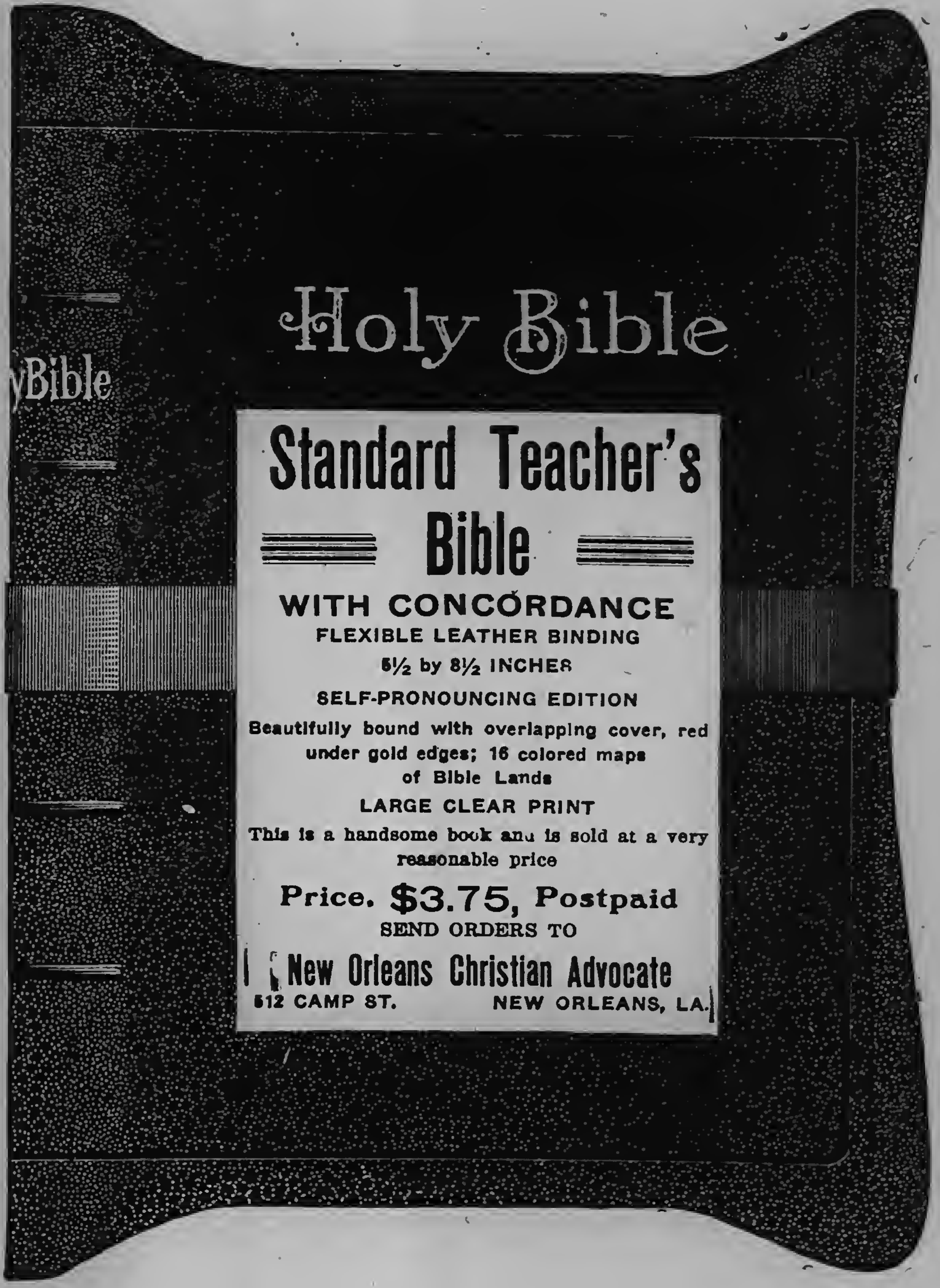
Cruger, at Cruger, May 31, 11 a.m. and 2:30 p.m.
Price Memorial, at Phillipp, May 31, night.
Greenwood, First Church, June 2, night.
Acona, at Emory, June 6-7, 11 a.m. and 2:30 p.m.
Minter City, at Minter City, June 7, night.
Drew Mission, at Sandy Bayou, June 14, 11 a.m.
Carrollton, at McCarley, June 14, night.
Webb, at Tippo, June 21, 11 a.m. and 2 p.m.
Swiftown, at Isola, June 28, 11 a.m. and 2:30 p.m.
Inverness, June 28, night.
Drew Station, July 5, 11 a.m. and 2:30 p.m.
Dublin and Mattson, at Dublin, July 5, night.
Itta Bena, July 12, 11 a.m. and 2:30 p.m.
Belzoni, July 12, night.
Sunflower, at Fairview, July 19, 11 a.m.
Ruleville, at Doddsville, July 19, p.m.
Indianola, July 26, 11 a.m. and 2:30 p.m.
Moorhead, July 26, night.

L. P. WASSON, P. E.

Hattiesburg Dist.—Third Round

Collins, at Bethel, June 7, 11 a.m.; 2 p.m.
Leakesville, at Clark's Chapel, June 14, 11 a.m.; 2 p.m.
Magee, at Rials Creek, June 28, 11 a.m.; 2 p.m.
Taylorsville, at Hebron, July 1, 11 a.m.; 2 p.m.
Prentiss, at Mt. Zion, July 5, 11 a.m.; 2 p.m.
Lucedale, at Shipman, July 12, 11 a.m.; 2 p.m.
Mt. Olive, July 15, 7:30 p.m.
Enutta, at Boyles Chapel, July 19, 11 a.m.; 2 p.m.
Petal, at Petal, July 19, 7:30 p.m.
Purvis, at Purvis, July 22, 7:30 p.m.
New Augusta, at New Augusta, July 26, 11 a.m.; 2 p.m.
Heidelberg, at Philadelphia, August 16, 7:30 p.m.
Sumrall, at Sandford, August 16, 7:30 p.m.
Hattiesburg, Main St., Aug. 17, 7:30 p.m
Williamsburg, Oakvale, August 18, 11 a.m.; 2 p.m.
Hattiesburg, Broad St., August 19, 7:30 p.m.
Hattiesburg, Court St., August 21, 7:30 p.m.
Ellisville, at Mt. Zion, August 23, 11 a.m.; 2 p.m.
Richton and Piave, at Richton, August 23, 7:30 p.m.
Bonhomie, at Bonhomie, August 26, 7:30 p.m.
Silver Creek, at ————

W. A. HAYS, P. E.



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RECOLLECTIONS OF CAMP MEETING DAYS

(Continued from Page 7)

before electric lights, when square boxes raised from posts above ground and two foot square were used for large bon-fires by way of illumination lent a weird aspect to the grounds and made them far more a theatre than in later years.

The old days were marked by the singing and everyone joined in with a zest and zeal which was most impressive. "I will arise and go to Jesus," "When I can read my title clear to a mansion in the Sky," "O Happy Day," "I am bound for the promised land," "On Jordan's stormy banks I stand," were among the most popular songs. The experience meetings at 9:30 a. m. were meetings of marked interest and power and were not lacking in fervor and zeal. In the waves of emotion then felt souls were lifted and uplifted until heaven and earth seemed to meet as we sat in the presence of God.

The style or type of the preaching was evangelistic and you felt that God was, and that Christ died to save, and the verities of the gospel were all real and doubt never seemed to be in anyone's mind.

I can recall the old days when the very air itself seemed to be holy and man felt that he was in the presence of God. The fervor of the sermons, the earnestness of the prayers and the enthusiasm of the singing carried home conviction to the heart and that not of the "hold up your finger" type, but the conviction was pungent and man felt himself a sinner before God and in danger of hell fire.

I have seen parties standing when they had to hold on to the seats in front, or the walls, to stand up and when going to the altar they fell before God in the sawdust as though struck down.

Who that saw Brother Stewart can forget him as he walked up and down within the altar railing shouting praises to God?

It was not excitement but grace within the hearts and souls were born to God by the score. Ten, twenty, forty, sixty and more at the altar was no unusual sight and there they remained until, in the language of the day, they prayed their way through. Those were great days indeed and God was there in power.

The first prayer offered on the ground was made by Dr. Tudor, of Baltimore, but then pastor in New Orleans.

Brothers Rayne, Foster and Tudor went over to view the purchased ground and walked down from Biloxi through the woods by the old Pass Christian road and coming among a cluster of tall pines, near to the location of an old restaurant of the early days just inside the Biloxi end of the grounds, Brother Foster said, "Brethren, we are on holy ground," and with bowed heads they knelt in the pines as Dr. Tudor in prayer consecrated the ground to God and the salvation of mankind.

SEASHORE DIVINITY SCHOOL

The twenty-third session of the Seashore Divinity School will open, Tuesday, June 16, at 8 p. m. Dr. C. C. Selecman will deliver the first platform address at this hour. Class work for the under-graduates will begin Wednesday morning. The following subjects in the course of study will be taught by a faculty of competent instructors:

Admission on Trial.—All the books will be given.

First Year.—"The Making and Meaning of the New Testament," Snowden; "Wesley and His Century," Fitchett; "Christian Doctrine," Dale.

Second Year.—"The Christian Faith," Curtis; "Logic," Wm. Minto; "History of the Christian Church," Fisher.

Third Year.—"The Virgin Birth of Christ," Orr; "Elements of Ethics," Davis; "Evidence of Christian Experience," Stearns.

Fourth Year.—"Grounds of Theistic and Christian Belief," Fisher; "The Resurrection of Our Lord," Milligan; "Manual of the Discipline," last edition.

There is no better place for under-graduates to complete the above named subjects in their course of study than at the Divinity School. The expense is small. A fee of $2.50 for the session, plus the small cost of board and you have a profitable and pleasant vacation on the Mississippi Coast. Board and room can be secured at Kellar Lodge, on the Assembly Ground, for $1.50 a day where two or more occupy a room. The White House Hotel offers the special rate of $2.50 a day for board and room to all ministers and their families attending Seashore Divinity School. Cottages, small housekeeping apartments or rooms can be secured by writing to Seashore Methodist Assembly, Biloxi, Miss.

OTTO PORTER,
Director of Publicity.

KINGDOM EXTENSION RECEIPTS FOR LOUISIANA TO APRIL 30.

Following is a statement by Mr. J. F. Rawls, treasurer of the Board of Missions, of receipts in Kingdom Extension from the Louisiana Conference to April 30. No payments made since that date appear here.

H. N. BROWN,
Missionary Secretary.

Alexandria District		
Bunkie	$180.00	
Colfax and Montgomery	11.10	
Glenmora and Oberlin	72.00	
Lottie	14.55	
Marksville	6.00	
Natchitoches	60.00	
Pineville	15.00—	$358.65
Baton Rouge District		
Amite	$92.56	
Clinton	16.00	
Greensburg	40.00	
Kentwood and Tangipahoa	75.00	
Natalbany	29.55	
Plaquemine	75.75	
Ponchatoula	88.50—	$527.36
Lake Charles District		
Acadia Circuit	$ 6.00	
Lafayette	100.00	
Lake Arthur	30.00	
Lake Charles	139.14	
Vinton	25.00—	298.14
Minden District		
Cotton Valley	-13.25	
Coushatta	30.50	
Plain Dealing	121.55	
Standard	6.20—	171.50
Monroe District		
Columbia	$160.00	
Gilbert	36.35	
Lake Providence	73.55	
Pioneer Circuit	25.00	
Rayville	147.50	
Waterproof	41.35	
Winnsboro	58.00	
Wisner	80.00—	621.75
New Orleans District		
Delta Circuit	$10.00	
Algiers	44.75	
Carrollton	150.00	
First Church	267.90	
McDonoghville and Pointe-a-la-Hache	53.35	
Rayne Memorial	164.50	
St. Marks	45.00	
Second Church, Gentilly	25.00	
St. Martinville	23.30	
Slidell	26.85—	810.65
Ruston District		
Calhoun	$ 5.00	
Farmerville	95.50—	96.50
Shreveport District		
Belcher and Gilliam	64.75	
Grand Cane	62.00	
Ida and Hosston	12.00	
Pelican	79.50	
Cedar Grove	28.00	
First Church	425.00	
Park Ave.	41.60	
Vivian	86.80—	799.65
Total		$3,684.20

SHREVEPORT DISTRICT CONFERENCE

The Shreveport District Conference of the Louisiana Annual Conference, was held at Cedar Grove, La., April 30, 1931, with Rev. H. T. Carley, D.D., presiding elder, in the chair, and Rev. E. L. Cargill, pastor-host.

All of the pastors were in attendance. In addition to the presiding elder and the pastors, three of our honored superannuates, Rev. W. F. Henderson, Sr., Rev. S. J. Davies, and Rev. S. L. Riggs; five local preachers; the two associate lay leaders; the district secretary of the Woman's Missionary Society; the district secretary of the Epworth League; Dr. A. W. Turner, director of Louisiana Legislative Prohibition League; Dr. Geo. S. Sexton, president; Dean R. E. Smith and Rev. R. L. Armstrong, of Centenary College; six lay leaders, and fifty-three lay delegates were present. All of the pastoral charges save one had lay representation. One charge had all the lay delegates present.

The opening devotional service was conducted by Rev. Guy M. Hicks, of Mansfield. At the 11 o'clock hour, Dr. Angie Smith, of First Church, Shreveport, delivered a very helpful sermon on "The Mission of the Church."

The following connectional officers were introduced and addressed the conference: Rev. J. G. Snelling, for the Memorial Mercy Home; Rev. R. W. Vaughan, for the Louisiana Methodist Orphanage; Rev. H. N. Brown, for the Board of Missions; Dr. W. W. Holmes, Miss Elizabeth Langford and Rev. A. K. McLellan, for the Board of Christian Education. The New Orleans Christian Advocate was represented by Dr. Briscoe Carter. Rev. A. S. J. Nell, pastor, of Springhill, Minden district, was introduced to the conference.

The report of the Woman's Missionary Society was read by the district secretary, Mrs. H. B. Wren. Dr. A. W. Turner made a report of his work and spoke on the report of the Wickersham committee.

George Andrews Fox, Elwyn Burnell Chaney and George Simon Siudy, Jr., were granted license to preach.

The following were elected delegates to the Annual Conference: R. T. Douglas, R. H. Nelson, Mrs. H. B. Wren, Mrs. F. H. Bradshaw, A. J. Scott, S. A. Alexander, L. L. Gilbert, G. C. Floyd, H. H. Bain, Mrs. A. Y. Tillinghast, M. W. Drake and Mrs. W. L. Gilmer. Alternates: Mrs. N. L. Hudson, H. E. Gump, T. S. Matthews, J. R. Ingram, Mrs. A. Pipes and Mrs. L. A. White.

H. H. Bain was re-elected district lay leader; Dr. J. R. Rushing and B. H. Weekly were re-elected district associate lay leaders. Dr. H. B. Wren was elected district director of the Golden Cross.

The following were elected members of the licensing committee to serve until the ensuing Annual Conference: Dr. W. Angie Smith, Dr. T. M. Brownlee, Rev. R. T. Ware, and Rev. G. A. Morgan.

Dr. H. T. Carley, the presiding elder, dispatched the business of the conference with ease, giving ample time to routine business and to all the varied interests of the Church, and by limiting the speakers to ten minutes each the business of the district conference was completed in one day—meeting at 9 a. m. and adjourning at 5:30 p. m. The next session of the district conference will be held at Mangum Memorial, Shreveport.

The noonday luncheon served at the church by the Woman's Missionary Society of Cedar Grove was a bountiful feast, greatly enjoyed by all.

The 1931 session of the Shreveport District Conference was a great one.

G. A. MORGAN, Secretary.

Christian Advocate
NEW ORLEANS

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J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, JUNE 4, 1931. C. MILTON CHALMERS, Manager

JEFFERSON DAVIS RIGHTFULLY HONORED

Yesterday was a legal holiday in the two States of the Advocate's territory. Jefferson Davis was born in Christian County, Ky., June 3, 1808. In 1811, he removed with his parents to St. Mary's Parish, La., and after a few months (1812) his parents settled on a farm in Wilkinson County, near Woodville, Miss., which State was proud to claim him ever thereafter, and with Louisiana and other Southern States, has marked the day of his birth with a legal holiday.

On Tuesday of this week, June 2, there was unveiled in Statuary Hall, Washington, D. C., a bust of the distinguished American. Mississippi having selected Mr. Davis and Senator J. Z. George to represent her in that Hall of Honor. Twenty-three years ago, upon the one hundredth anniversary of his birth, Bishop Galloway delivered an address at the University of Mississippi on "The Life and Times of Jefferson Davis," in which he said: "When another hundred years have passed, no intelligent voice will fail to praise him and no patriotic hand will refuse to place a laurel wreath upon his radiant brow." Less than a quarter of a century since those eloquent words were spoken, Mr. Davis is given his place of honor along with other notable men in Statuary Hall at the Capitol of the nation.

We would not suggest reflections that would give occasion to the rise of uncharitable feeling, but would use this opportune time to indicate a few of the abiding excellencies of a leader who was a "citizen whose moral and religious ideals were the most exalted, and whose daily conduct was sought to be modeled after the Man of Galilee," which standards may be profitably emulated in this day and generation.

In private and public life, Mr. Davis was possessed of an unimpeachable integrity and his service was with ability and devotion. In the Black Hawk and Mexican Wars, and as Congressman and Senator, Secretary of War, and President of the Confederate States of America during the war for Southern Independence, he was dominated by high principle. In his unswerving devotion to State sovereignty he was not unlike other experienced and brilliant statesmen, both North and South.

The courage of Christian charity and poise of peaceful forbearance have scarcely ever crowned the life of a leader in an unsuccessful cause as they so nobly did Jefferson Davis. On the last visit to Jackson, the capital of his State, March 10, 1884, in speaking of Mississippians, he said: "It, therefore, behooved them, as they may, to promote the general welfare of the Union, to show to the world that hereafter, as heretofore, the patriotism of our people is not measured by lines of latitude and longitude, but is as broad as the obligations they have assumed and embrace the whole of our ocean-bound domain." And in the last address he ever delivered in Mississippi, which was near his home at Beauvoir, in 1888, he said: "The past is dead let it bury its dead, its hopes and aspirations, before you lies the future—a future full of golden promise; a future of expanding national glory, before which all the world shall stand amazed. Let me beseech you to lay aside all rancor, all bitter sectional feeling, and to take your place in the ranks of those who will bring about a consummation devoutly to be wished—a reunited country."

THE BLUE AND THE GRAY

By Frances Miles Finch

By the flow of the inland river,
Whence the fleets of the iron have fled,
Where the blades of the grave-grass quiver
Asleep are the ranks of the dead.
Under the sod and the dew,
Waiting the judgment day—
Under the one, the Blue,
Under the other, the Gray.

Those in the robings of glory,
These in the gloom of defeat,
All with the battle-blood gory,
In the dusk of eternity meet.
Under the sod and the dew,
Waiting the judgment day—
Under the laurel the Blue,
Under the willow, the Gray.

From the silence of sorrowful hours
The desolate mourners go,
Lovingly laden with flowers
Alike for the friend and the foe.
Under the sod and the dew,
Waiting the judgment day—
Under the roses, the Blue,
Under the lilies, the Gray.

So, with an equal splendor
The morning sun-rays fall,
With a touch, impartially tender,
On the blossoms blooming for all.
Under the sod and the dew,
Waiting the judgment day—
Broidered with gold, the Blue,
Mellowed with gold, the Gray.

So, when the summer calleth
On forest and field of grain,
With an equal murmur falleth
The cooling drip of the rain.
Under the sod and the dew,
Waiting the judgment day—
Wet with the rain, the Blue,
Wet with the rain, the Gray.

Sadly, but not with upbraiding,
The generous deed was done;
In the storm of the years that are fading
No braver battle was won.
Under the sod and the dew,
Waiting the judgment day—
Under the blossoms, the Blue,
Under the garlands, the Gray.

No more shall the war-cry sever,
Nor the winding river be red;
They banish our anger forever,
When they laurel the graves of our dead.
Under the sod and the dew,
Waiting the judgment day—
Love and tears for the Blue,
Tears and love for the Gray.

He was urged to represent his State in the National Senate again and could have had any honor within her gift, but he steadfastly refused and preferred a quiet life so as to aid by his retirement the rebuilding of that friendly spirit that should return.

His fine spirit was again exhibited when General Grant was dying. The Boston Globe requested him to criticize Grant's military career and he replied: "Your request cannot be complied with for the following reasons: First, General Grant is dying; second, though he invaded our country with a ruthless hand, it was an open hand and, as far as I know he abetted neither arson nor pillage, and has since the war, I believe, shown no malignity to the Confederacy, either in the military or civil service. Therefore, instead of seeking to disturb the quiet of his closing hours, I would, if it were in my power, contribute to the peace of his mind and the comfort of his body."

This was but four years before he himself, while in the house of his friend Judge Fenner in New Orleans, died on the sixth morning of December, 1889. And tens of thousands of people passed his bier and sorrowful multitudes followed his body to its temporary resting place in beautiful Metairie Cemetery prior to its final interment in Richmond, Va., the capital of the Confederacy.

Mississippi and the Nation has rightfully honored his memory with the statuary testimony in Washington, and it is now but eight years until the fiftieth anniversary of his death. It would be inspiring to have a movement initiated and effectuated that would bring his body "home," by that time, to the State that claimed him in life for 77 years, and that would be honored to hold his remains in watchful respect and affectionate regard until the Resurrection Morn.

THE BISHOPS ADDRESS THE CHURCH

As your chief pastors, charged with the spiritual oversight of the Church, we are deeply concerned regarding the spirit of the times in which we are living. These are no ordinary days. To be blind to the signs of the times is to miss the deeper significance of the very events through which God would lead us into a richer experience of His grace.

On every hand are evidences of depression. Many of our people have suffered in body and mind and spirit. The shadow of a heavy cross has lain upon many a hearthstone and many an altar. Anxieties and prayers have pressed upon us everywhere until our human resources have seemed pitifully inadequate in the face of our conscious needs. Many of our local churches are embarrassed over shortened budgets; our missionary enterprises face heart-breaking retrenchment; all the glorious causes of our beloved Church are imperiled because of the depression of the spirits and fortunes of our people.

And yet there is no fundamental ground for discouragement. The ancient resources of faith and courage are still ours. God is with us. Christ is sufficient. The Church is not ours but His and to its life He has given His life, and is still giving it today through the power of the Spirit. Victory waits upon us, not upon Him. He would have us turn our material depression into spiritual exaltation. It may be that we have depended too much upon outward things; it may be that we have trusted too often to our own devices; it may be that we have tested a spiritual enterprise by an earthly standard of success. Let us, preachers and people alike, turn to God in humility and seek the old paths of power, confession of sins, heart-searching prayer, personal surrender and reconsecration. This is the road into the morning light of a new day. Shall we not take that pathway into a fresh experience of His love and a thrilling sense of newly discovered power? This alone shall make us the Church that God would have us be.

In the light of these facts, we are moved by the Spirit of God to call upon our people in every community to set apart one day upon which, as a united people, we shall humble ourselves before God and seek His blessing. We designate herewith Wednesday, June 17, as a day of fasting and prayer and urge our pastors and people to assemble as congregations or in smaller groups and spend a large portion of this day in earnest heart-searching and prayerful consideration of our spiritual needs and resources.

Signed: Warren A. Candler, Collins Denny, Edwin D. Mouzon, John M. Moore, William F. McMurry, U. V. W. Darlington, Horace M. DuBose, William N. Ainsworth, James Cannon, Jr., William B. Beauchamp, Samuel R. Hay, Hoyt M. Dobbs, Hiram A. Boaz, Arthur J. Moore, Paul B. Kern, A. Frank Smith.

THE BISHOPS' CALL TO PRAYER

There is a most important matter now before our Church in which the Commission on Spiritual Life is interested and desires to bring to the attention of the entire Church.

The College of Bishops has recently prepared a statement for the entire Church, calling our people to humility and heart-searching. They ask that Wednesday, June 17, be set apart as a day of fasting and prayer. Our people are requested to refrain from the mid-day meal, and either in the church or in community circles give themselves to earnest prayer. If at the close of such a day the regular Wednesday prayer service could be turned into a testimonial meeting, closing with the observance of the Lord's Supper, this will prove to be a day of signal power in our Church's experience.

We urge upon our preachers and people to participate in this season of heartsearching and intercession. There are multiplied evidences throughout the land of spiritual hunger and dissatisfactions. We must repent of our spiritual carelessness, and endeavor in every possible way to make this a season when the hearts of our people are revived, and the Church aroused to face its whole task with courage and hope.

The Commission on Spiritual Life requests our pastors and people to join heartily in the observance of this day of intercession, in which we are all asked to scrutinize ourselves, our ideals and our plans of work, believing it will help us on our way to a new spiritual awakening. The date is Wednesday, June 17.

ARTHUR J. MOORE.
Chairman Commission on Spiritual Life.

MEETING OF THE BISHOPS

By Bishop John M. Moore, Secretary

The College of Bishops met in the Bishops' Room in the Publishing House in Nashville, Tenn., May 1 and 2, 1931. The presiding bishop was Bishop W. B. Beauchamp. All the bishops were present except Bishop Warren A. Candler, who has been seriously ill for several weeks, but is now greatly improved and is coming back speedily to health and strength. He was assigned, as usual his quota of Conferences for episcopal supervision.

Upon the recommendation of the committee, no changes were made in the assignments from those of last year. The Collgee voted that the bishops be assigned to the various foreign fields as heretofore, notwithstanding the formation of new Churches, and that administrative service be such as may be deemed wise and necessary by the Board of Missions and under the conditions that may exist in any field. The bishops cannot hold the Conferences of the new Churches, but other service may be needed and rendered.

Bsihop Denny has furnished the manuscript of the revised edition of the "Manual of the Discipline." Instead of reviewing and passing upon this work, the College appointed Bishops Candler, Moore, McMurry, and Ainsworth to cooperate with Bishop Denny in this review and final determination of the contents and form of the new Manual.

The last General Conference instructed the bishops to appoint a committee of seven on Responsive Readings, especially from the Old Testament. The following were appointed: Bishop John M. Moore, Bishop W. A. Candler, Bishop U. V. W. Darlington, Rev. F. S. Parker, D.D., Rev. Nolan B. Harmon, D.D., Rev. Ivan Lee Holt, D.D., and President H. N. Snyder, LL.D.

The last General Conference ordered the appointment of a commission of five, to be composed of the two bishops in charge and three others, to make investigation concerning the question of territorial adjustment between the Kentucky, the West Virginia, and the Holston Conferences. The two bishops are Bishop McMurry and Bishop Du Bose. The college appointed Rev. J. L. Clark, D.D., Paris, Ky., Mr. George W. Bright, Beckley, W. Va., and Rev. S. D. Long, D.D., Tazewell, Va., as the other three commissioners.

Bishop Arthur J. Moore was appointed Fraternal Messenger, and President Henry N. Snyder, of Wofford College, the alternate to the General Conference of the Methodist Episcopal Church, which convenes in May, 1932.

The majority of the Annual Conferences last fall voted on the constitutional amendment handed down by the General Conference which establishes a Judicial Council. It has been the custom, if not the rule, for the College of Bishops to prepare the document that contains the proposed amendment and the form of the question to be asked. In this case the document was not prepared by the bishops, but by the careful editor of the "Journal of the General Conference." At the fall meeting of the bishops in Charlotte, N. C., last December the question was raised as to whether the document sent out agreed exactly with the paper upon which the General Conference acted. The matter was referred to a committee composed of Bishops Denny, Ainsworth, and John M. Moore. This committee on May 1 did faithfully compare this document which was sent out and which was acted upon by many of the Annual Conferences, and they found several minor differences, but one very serious discrepancy. As a result of this discrepancy the votes taken must be nullified, the corrected document sent out, and a new vote taken.

The serious defect is this: The printed "Journal of the General Conference," page 350, the paragraph entitled "Change in paragraph on Judicial Council," states: "J. S. French, clerical delegate from the Holston Conference, asked permission to make a correction in Section ii, paragraph 2, of the Judicial Council, as follows: 'Change Section i, paragraph 2, line 2, so that, instead of the words "twenty traveling elders and sixteen lay members," it shall read, "four times the number of traveling elders and lay members of the Church to be elected."'" Was that permission which was asked by Dr. French ever granted? No record exists anywhere in the manuscript Journal, in the printed Journal, or in the Daily Advocate that shows that it was granted. In all probability it was granted, but the record is the authority, and by it all must abide. So the document that was sent out was declared faulty, and the correct one has been prepared in accordance with the record, and the constitutional amendment will be submitted at the next sessions of the Annual Conferences.

The newspapers had given considerable publicity to what they called a petition which originated in Richmond, Va., and had been circulated for signatures, that had for its purpose the bringing about by the College of Bishops the resignation of Bishop James Cannon, Jr., from the episcopacy. The "petition" was sent out in full by the Associated Press and was published entirely by many daily newspapers and was given front-page position in the New York Times and in other great journals. Neither the petitioners nor the newspapers seemed to know—or if they did to regard the fact—that only the General Conference can, under the law of the Church, legitimately and legally request or accept the resignation of a bishop. The College of Bishops has no such power. Twenty-one of these circular petitions were received, bearing forty-four signatures, of which thirty-eight were from Virginia, three from North Carolina, two from Maryland, and one from Tennessee. There were two personal letters from Georgia, two from Virginia, one from South Carolina and one from Baltimore, bearing twelve signatures, and all to the same effect as the circular letter. All these communications were read to the College and the signatures announced. After the College adjourned, a half dozen others of the same tenor were received by the secretary. Ten tel grams came, half in criticism and half in appr val of Bishop Cannon. After adjournment, a hal dozen telegrams and as many letters came in ap proval of Bishop Cannon.

These persons complained that Bishop Canno had not been vindicated by the General Confer ence or the Committee on Investigation, that th proceedings of the committee had been kept s cret, and that for the peace of the Church h should resign his office and that he should n be allowed to become the presiding bishop of th College.

After the reading of the communications, Bis hop Cannon took the floor and in a quiet and straightforward way spoke of the implications and requests contained in the communications.

He said he had met every charge lodged against him through the legitimate channels of the Church. He said that the General Conference, the only body with power in the matter, did not ask for his resignation, but that it did by a two-thirds vote make him Chairman of its Board of Temperance and Social Service. He read a list of the distributions of the $48,300 to the various Congressional districts in Virginia, and said that he had made the same kind of report of these expenditures that the Democratic Committee made to Congress. He said he would welcome any investigation by any court of any charges of culpable misuse of these funds, but that he would resist the assumption by a Senate committee of the powers of a court of the land. He said he had not taken any of this money. He said he would not resign from the episcopacy. In conclusion, he read this statement: "The rule provides that the bishops are to preside over the College of Bishops for six months in the order of their election. The minutes state that in December, when it came my turn to preside, it was voted that, in view of the illness of Bishop Cannon, the presidency pass to Bishop Beauchamp. I, personally, see no reason to go backward on the list, and prefer that the presidency of the College shall continue to follow the regular order." Nothing further was said on the matter by any bishop.

Bishop Sam R. Hay, of Fort Worth, Tex., becomes the presiding bishop for the ensuing term, which ends at the close of the fall meeting of the bishops, which will be held in Atlanta, Ga., October 15, 1931.

The bishops met on May 6 and confirmed the election of Rev. A. R. Kasey, D.D., of Louisville, Ky., as a member of the Book Committee to succeed Rev. L. C. Branscomb, D.D., recently deceased.—Christian Advocate.

FORMAL PROTEST FILED BY BISHOP JAMES CANNON, JR., WITH NYE COMMITTEE

Hon. Gerald P. Nye,
Chairman Senate Committee
To Investigate Campaign Expenses,
Senate Office Building,
Washington, D. C.

My dear Sir:

I hereby register with you as Chairman of the Senate Committee to Investigate Campaign Expenses a formal protest against the legality of Senate Resolution 403.

Under this resolution complaint has been filed against me by Congressman Tinkham, from a wet Roman Catholic district of Boston, of a violation of the Federal Corrupt Practices Act and a fraudulent conversion to private uses of campaign funds. I have not knowingly violated any section of the Federal Corrupt Practices Act, nor have I embezzled any campaign funds. But if any complaints are made that I have been **guilty of such** crimes I deny the right of a Senate Committee to investigate such complaints, for the Supreme Court has declared that, "If crime has been committed the grand jury shall investigate; if fraud, the courts of Equity and Law. All the judicial power is vested in the courts by the Constitution. Implied powers do not exist in either House."

I contend that Senate Resolution 403 states no case nor subject matter, about which a legislative body has jurisdiction to inquire. The resolution contemplates no legislation nor legislative duty, but is an attempt to authorize an investigation by a Senatorial Committee of complaints of commission of crimes, in which investigation the accused has no such protection as is guaranteed in a court of law, such as the right to object to the introduction of improper testimony or to cross-examine, but the ordinary guarantees of court procedure are not operative. Irrelevant, unwarranted and false statements can be placed unchallenged upon the record and made a part of a report to the Senate and be scattered broadcast by the press without restriction.

Without any constitutional authority whatever the resolution assigns to the Committee the functions of a Grand Jury, but in this case, with open doors, listening to any and all allegations and reporting the same to the Senate which, after the réception of such report from its Committee, has no authority to determine whether either crime or fraud has been committed, or to inflict any penalty for the commission of the same. All such investigating committees are declared by the Supreme Court to be "unauthorized and unwarranted by law," and are therefore infringements upon the constitutional rights of citizens of the United States.

Supporting this position, in the case of Kilbourn vs. Thompson, decided February 28, 1881, the U. S. Supreme Court declared: "All investigating committees ordered by the House (and the same applies to the Senate) unless authorized by an act of Congress passed to carry into execution one or more of the powers above named vested by the Constitution in the House of Representatives are unauthorized and unwarranted by law. If crime has been committed the grand jury shall investigate; if fraud, courts of Equity and Law. All the judicial power is vested in the courts by the Constitution. Implied powers do not exist in either House. . . . The original resolution by the House (in this case by the Senate) upon which the Investigating Committee was ordered stated no case nor subject matter about which a legislative body has jurisdiction to inquire. It contemplated no legislation nor legislative duty."

Continuing the Supreme Court declared: "We are of the opinion that the House of Representatives (in this case the Senate) not only exceeded the limit of its own authority but assumed a power which could only be properly exercised by another branch of the government because the power was in its nature purely judicial."

I insist therefore that complaints that I have committed any crimes be investigated and prosecuted by the regular processes of the law, and not by investigation of a legislative committee which has no authority under the Constitution to encroach upon the jurisdiction of the Judicial Department of the government.

In further support of this contention I quote the statement by Mr. Justice Field, In re Pacific Railway Commission, etc., who referring to the case of Kilbourn vs. Thompson mentioned above, said: "This case will stand for all time as a bulwark against the invasion of the right of the citizen to protection in his private affairs against the unlimited scrutiny of investigation by a Congressional Committee."

Furthermore, the U. S. Supreme Court, in Federal Trade Commission vs. American Tobacco Company, held: "Anyone who respects the spirit as well as the letter of the Fourth Amendment would be loath to believe that Congress intended to authorize one of its subordinate agencies to sweep all our traditions into the fire, and to direct fishing expeditions into private papers on the possibility that they may disclose evidence of crime. . . . It is contrary to the first principles of justice to allow a search through all the respondent's records, relevant or irrelevant, in the hope that something will turn up."

I insist that there is no other purpose stated for the "fishing expedition" authorized by Senate Resolution 403 than that the Committee shall as soon as practicable make a full report thereon to the Senate, and under the authorities quoted above **this the only avowed purpose is not sufficient to clothe the Committee with power to make such an inquiry as is contemplated by the resolution.**

I insist therefore that the action taken by the **Committee on** February 11, 1931, in summonsing and placing upon record matters pertaining to my private business affairs was a violation of my constitutional rights as a citizen, and that the record so made and the copies of bank records so secured be destroyed, and that further proceedings under the resolution be estopped as a violation of my constitutional rights as a citizen of the United States who demands that any complaints that he has committed any crime be prosecuted in the courts and not, as Mr. Justice Field says, through the "unlimited scrutiny of investigation by Congressional Committee, which is governed in its activity by no judicial code.

Finally, and preeminently, I contend that such provisions of the Federal Corrupt Practices Act of 1925 as attempt to prescribe regulations concerning the election of presidential and vice-presidential electors are unconstitutional and, therefore, null and void.

Article I, Section 4, of the Constitution of the United States declares: "The times, places and manner of holding elections for senators and representatives shall be prescribed in each state by the legislature thereof, but Congress may at any time by law make or alter such regulations except as the places of choosing senators." Under this provision Congress had power to pass the Federal Corrupt Practices Act so far as it makes regulations concerning the holding of elections for senators and representatives, including the expenditure of money and report of such expenditures.

Article II., Section 2, of the Constitution declares: "Each state shall appoint in such manner as the legislatures thereof may direct a number of electors equal to the whole number of senators and representatives to which the state may be entitled in Congress."

Section 4 declares: "Congress may determine the time of choosing electors and the day on which they shall give their votes, which day shall be the same throughout the United States."

While Congress may determine the time it is given no power to make regulations concerning the "manner of holding elections" for presidential and vice-presidential electors. It can not limit, as in the case of senators and congressmen, the amount of money expended nor require any accounting therefor, because presidential and vice-presidential electors are specifically indicated in the Constitution as state appointees, the election of whom must therefore be regulated by the laws enacted by the several states and not enacted by Congress. Complaints concerning activities in connection with the election of presidential electors are matters for state and not for Federal action.

Inasmuch as the complaint made against me by Congressman Tinkham alleges violation of the provisions of the Federal Corrupt Practices Act in reference to the election of presidential and vice-presidential electors in 1928, and inasmuch as indicated above I hold such provisions of that Act to be unconstitutional, I contend that in this regard also Senate Resolution 403 insofar as it attempts to confer authority to investigate campaign expenditures for presidential and vice-presidential electors is unconstitutional and, therefore, null and void.

For the foregoing reasons I hereby file this formal protest against the legality of Senate Resolution 403 and of the investigation which is being conducted under authority of that resolution. I respectfully request that this formal protest be carefully considered by the Committee before it proceeds further with the investigation, and that the Committee notify me as promptly as possible of the conclusion reached by it concerning the same, and that this protest and the decision reached by the Committee thereupon be made a part of the record and reported to the Senate.

Respectfully submitted.
JAMES CANNON, JR.

P. S.—If the Committee desires, I shall be glad to present and discuss this protest before the

Committee in person, either at an executive session of the Committee or at the public hearing.

SUPPLEMENTARY STATEMENT EMPHASIZING PROTEST

Gentlemen:

In further support of my contention in the formal protest sent to the Committee today that "such provisions of the Federal Corrupt Practices Act of 1925 as attempt to prescribe regulations concerning the election of presidential and vice-presidential electors are unconstitutional" I beg leave to submit the following citation from the decision of the Supreme Court of the United States in the case of Fitzgerald vs. Green, 134 U. S., 377; L.Ed. 951.

Mr. Justice Gray, delivering the opinion of the Court, said: "The only rights and duties expressly vested by the Constitution in the National Government, with regard to the appointment or the votes of presidential electors, are by those provisions which authorize Congress to determine the time of choosing the electors and the day on which they shall give their votes and which direct that the certificates of their votes shall be opened by the President of the Senate in the presence of the two Houses of Congress and the vote shall then be counted. . . . Although the electors are appointed and act under and pursuant to the Constitution of the United States they are no more officers or agents of the United States than are the members of the State Legislatures, when acting as electors of Federal Senators, or the people of the state when acting as electors of representatives in Congress."

Continuing, in the same opinion, Justice Gray declared: "Congress has never undertaken to interfere with the manner of the appointment of electors or where (according to the now general usage) the mode of appoinotment prescribed by the law of the state is election by the people to regulate the conduct of such elections or punish any fraud in voting for electors but has left these matters to the control of the state."

To the same effect that presidential electors are state officers see also McPherson vs. Blackmer, 146 U. S., 1; 36 L.Ed. 869.

In view of the importance of the constitutional questions which have been raised in my formal protest may I not ask that the Committee give very thorough consideration to the legal questions involved before proceeding further with the proposed investigation?

Respectfully submitted,
JAMES CANNON, JR.

May 6, 1931.

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51 Bliss Building,
Washington, D. C.
May 21, 1931.

Hon. Gerald P. Nye,
Chairman Senate Committee Investigating
Campaign Expenditures,
Senate Office Building,
Washington, D. C.

My dear Sir:

Your letter of May 19th was a surprise.

I called on you on Monday, May 18th, according to previous agreement, to learn the decision of the Committee as to dates of future hearings, as I desired to be present at all the hearings. I had not asked for any further delay but when you stated that you did not think it probable that the Committee would hold any hearings until the latter part of August, I then said that if the hearings would not be resumed until the latter part of August I would be glad if they could be delayed until the 20th of September, as I desired to attend important Church and prohibition conferences in Europe. I gave you the dates as of Aug. 18, 22, September 1 and 10, and said that by taking a fast steamer I could get home by September 20th.

My request that there be no hearings of the Committee between May 1st and 6th was not granted and I was obliged to be absent from my Nashville engagements in order to be in Washington. If the Committee has decided not to hold any hearings until the last of August I shall be glad if it will delay hearings until September 20th that I may attend the international Church and prohibition conferences in Europe which I have attended for many years.

I note that the principal reason assigned for a probable refusal of my request for postponement until September 20th is "that the statute of limitations will begin to run with reference to the first of the contributions of Mr. Jameson three years after date of that particular contribution, that is, on September 18, 1931." Concerning this I would say that on September 13 and 26, October 9, 16 and 19, December 6, 1928, and January 14, 1929, Mr. Jameson placed in my hands money to be used by me personally (not as chairman of any committee) how, when or where to accomplish the defeat of the wet Tammany candidate, Alfred E. Smith. It was distinctly and positively understood that I was to use my own personal judgment as to the disposition of every dollar of that money. I have had no intimation that there has been any dissatisfaction on the part of Mr. Jameson with the way in which the money was used or with the results accomplished. I did not decide until February 11, 1929, to give any or how much of that money to the Headquarters Committee of the Anti-Smith Democrats. And I decided on that day because I was sailing on February 14th to be gone on a cruise of three months, and as my health was uncertain and various contingencies might arise, I wanted to settle finally everything connected with the 1928 campaign. After a thorough examination of all the accounts I decided to use for the work of the Headquarters Committee of the Anti-Smith Democrats $17,000 of the money put into my hands by Mr. Jameson to be used in any way I thought proper for the defeat of Alfred E. Smith.

On June 5, 1930, I gave to the press a statement of how $48,300 of the money put into my hands by Mr. Jameson had been used in Virginia, indicating the amount expended for general purposes and the amount in each Congressional district.

As a matter of fact, therefore, the statute of limitations above referred to does not apply to any of the money put into my hands by Mr. Jameson. But if it does apply, the dates in October, December and January give ample margin for hearings begun on September 20th.

In closing, I must say that this reference to the Statute of Limitations clearly indicates that the Chairman of the Committee does consider that the Committee is acting in the capacity of a Grand Jury investigating a complaint that I have committed a crime for which I must be indicted before the expiration of the three year limit. Therefore, my formal protest against the legality of Resolution 403 is fully sustained, in that Resolution 403 did charge the Committee to perform the function of a Grand Jury. As I stated in my protest, the Supreme Court has declared that "If crime has been committed the Grand Jury shall investigate. All the judicial power is vested in the courts by the Constitution. We are of the opinion that the House of Representatives not only exceeded the limits of its own authority but assumed a power which could only be exercised by another branch of the Government because the power was in its nature purely judicial."

I here again emphasize that I have never at any time denied the right of the Grand Jury to investigate my conduct, but have insisted that complaints that I have committed any crime be investigated and prosecuted by the regular processes of the law and not by any legislative committee which has no such authority under the Constitution to investigate any allegations of crime or to return any indictment therefor.

My correspondence indicates that many persons think that the purpose underlying Senate Resolution 403 is an effort to use your committee as an instrument to please Congressman Tinkham's wet Roman Catholic Boston constituency, to gratify the anger and wounded vanity of certain Virginia Democrats, and to secure, if possible, the list of names of those who worked in Virginia cities, districts and precincts to defeat Alfred E. Smith, in order that, if possible, they may be so intimidated and harassed that they will fear to do such work again. That list will certainly not be furnished by me.

Sincerely,
JAMES CANNON, JR.

IN MEMORIAM
DR. BEVERLY CARRADINE

By Rev. Franklin Parker, D. D.

Recently the news of the death of Doctor Carradine was announced in the church papers. This brings to my memory the time, years ago, when he was transferred from the Mississippi Conference to the Louisiana Conference and stationed at Rayne Memorial Church, New Orleans, in the early part of the 80's. My father's family resided in the vicinity of this church and Doctor Carradine became our pastor. I remember well the early impression he made upon the church and the community.

He was a man of charming personality, a mind richly furnished with human interest and a knowledge of human nature much above the average. He possesed a quality of magnetic sympathy and insight into the ways of everyday people. He was himself intensely human. He was always a welcome guest in the home. As a conversationalist he interested pretty much everybody with whom he came in contact. There was a deep spiritual interest in old and young and his mind seemed to discern the open places in the hearts of most of the people to whom he ministered.

As a pastor in the time of sorrow or trouble his ministry was most gracious. Nothing could be more tender than Doctor Carradine in family prayer in the house of those to whom death and other more peculiar sorrows came. He found a word and a note of sympathy for the needs of those who were most distressed—one of the most successful pastoral workers I ever knew.

As a preacher, his sermons abounded in happy illustrations, pungent applications and points that were always vivid and frequently extremely instructive. His homiletic methods were his own and there was always freshness, originality and spiritual point in his discourses.

After he was stationed at the Carondelet Street Methodist Church he entered upon a wider range of ministerial service and became one of the principal leaders, if not the first man, to really strike a vigorous note in the anti-lottery campaign, which issued in the final extermination of that evil in the State of Louisiana and the nation. It is my judgment that no man had more, or as much, to do in starting this campaign than Doctor Carradine. His sermons and addresses dealing with questions of public morals were courageous and vivid. He was a preacher of evangelical fervor and power. He made many friends, some very intimate friends and everywhere was in demand as preacher for occasions and special interests.

During his Carondelet Street pastorate he became much interested in the doctrine and experience of entire sanctification, and became an earnest advocate of this experience. Having closed his ministry in Carondelet Street Church he was transferred to St. Louis, where he began a pastorate of growing interest in that city. He eventually became convinced that his work was in the evangelistic field and gave up the pastoral work in which he had rendered so great a service and spent the remainder of his career in the evangelistic field.

Doctor Carradine was an exceptionally gifted writer. Even before his call to the ministry he had exhibited talent for writing in the newspapers and he continued to do this. His articles prepared for the church press were pungent and pertinent and dealing with current needs. Later on he wrote a number of sketches, the people he had observed and incidents and anecdotes based upon personal observation, and replete with a fine sense of humor and vivid characterization. He had passed, by several years I think, into his eighties, after a number of years of ill-health and retirement from the activities of the ministry. I remeber many encouraging words extended to me as a young minister by Doctor Carradine and I feel deeply grateful for the help, guidance and inspiration of those early days of my ministry in New Orleans.

MEMOIR OF REV. H. W. MAY

By Rev. Jno. F. Foster, D.D.

One of our comrades who has gone in and out among us for many years has fallen on death and in his going our Conference and Church is the poorer.

Rev. H. W. May was born in Prattville, Ala., June 20, 1861, and died in Zachary, La., May 12, 1931, being a few weeks under seventy years of age. His last appointment was Zachary, being assigned to this charge by the Conference of November, 1926, and at the following Conference meeting in Baton Rouge, November, 1927, he was placed on the honor roll of the Conference, becoming a superannuate. He was licensed a local preacher October 31, 1885, and received into full connection in the Louisiana Conference January, 1888, being ordained deacon in 1888 and elder in 1889.

Brother May fought his superannuation, saying that he had been called by God to preach and that this was his duty. He was fully convinced that before God he should not accept this relationship and accepted it under protest.

Frequently has he told the writer that God had called him to preach, that it was a duty laid upon him and that only thus would he do his duty. With this thought before him he failed to see the limitations of age and was unhappy not having work.

Bro. May was a true man, faithful in his work, devoted to his church and loyal in service to his God and Master.

He studied the Word and had much of it by heart, and was unusually apt in quoting passages of Scripture.

Like most of mankind he had some individualities, more or less pronounced, but wherever sent his word was that of a Christian, a loyal churchman and a faithful servant of God.

He held many circuits and stations and was presiding elder on three districts, some of his station work being among the strong appointments of the Conference.

On Monday, May 11, he retired as usual and when he was called the next morning it was found that he had passed away in his sleep. His body was buried in Zachary, La., on May 13, 1931.

"God buries his workmen, but carries on His Work."

A TRIBUTE FROM RAYNE MEMORIAL TO OUR PASTOR'S WIFE

Less than two years ago there came to us Rev. and Mrs. O. W. Bradley. Gladly were they welcomed by the congregation and joyfully they entered into their work. It did not take long to know that Mrs. Bradley came up in every way to the requirements of a minister's wife. Possessed of a wonderful personality she soon became acquainted with every member and won her way into their hearts. She readily took hold of Sabbath school and church work and so gifted was she that she was in demand on all programs. It was only a short while when she had to relinquish activities of every kind and undergo an operation. Speedily she seemed to recover and it was the desire of her heart to get busy, but it was not long before she had to again give up. No word of complaint was heard. Sweetly she accepted the role of invalidism, but from her sick bed she radiated sunshine so that it was a pleasure to visit her. As wife, mother, friend she was all that could be desired. Long before she let her dear ones know it, she realized that her stay on earth was short, but she was not afraid to die, only shrank from leaving those so dear to her. As sweetly, as quietly, as gently as she lived she passed, after untold suffering, from death unto life eternal.

"From all sorrow and all trial
From all shadow and all gloom,
Just a stepping, oh, so gently,
To the Master's other room."

Our hearts sorrow with our pastor and his children. We cannnot tell why this trial should come. Why one so needed was taken. We fail to understand. We can only trust Him who makes all things work together for our good.

"Not till the loom is silent,
And the shuttles cease to fly,
Shall God unroll the canvass,
And explain the reason why
The dark threads are as needful
In the Weaver's skillful hand
As the threads of gold and silver
In the pattern He has planned."

MRS. GEORGE S. BROWN.

MRS. O. W. BRADLEY—AN APPRECIATION

By T. W. Holloman

A new voice has been added to the invisible choir. Clothed in the wedding garment, washed and made white in the blood of the Lamb, the beautiful soul of Annie Berry Bradley has joined the innumerable throng that stands in the presence of the Holy One and sings: "Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God."

For pain, peace; for sorrow, joy; for death, life; for a limited sphere of love and service, an unlimited and endless ministry; such is her portion.

"He that loseth his life for my sake shall find it." She lost her life in helpfulness to her husband as a minister of the Glad Tidings. She depreciated herself that he might increase. Through a lingering illness she never allowed him to miss a service or an appointment. She denied herself for her children. She took little that they might have more. She denied herself for others. Time and again the flowers sent by loving friends were sent to the sick rooms where there were no flowers. With Christian fortitude she bore her own illness as if it were a passing shadow, and always was the most cheerful person in any company.

She taught and served the youth whom she touched. Her ministry of teaching of youth and adult will live on. She made people happy. She was selfless in her attitude toward life. Nothing was for herself, everything was for others. She exemplified and demonstrated the truth of that marvelous philisophy of our Master, and, losing her life for His sake, she found the abundant life here, and has entered into the inheritance of life eternal. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

All that husband, children, friends or medical science could do, was done. But the course of her human life was run, and she has become a citizen of that land for which she was prepared. Some day we may understand the divine wisdom that calls on those who seem so essential and who render such beautiful service here.

"Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not only to me, but also to all them that have loved his appearing."

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: The second Sunday in June has been designated by the General Board of Lay Activities as "Laymen's Day," and plans have been made for its observance throughout our Church. Our own Annual Conference has given approval to the plan, and it is earnestly hoped by your Conference lay leader that, without any interference with the plan of work of the pastor in charge, the suggested program centering around a most timely and challenging theme, "The Way to Spiritual Power," can be effectively used in every church. Is it not an unusual opportunity to bring a large body of our laymen into co-operative participation in the study and presentation of a vital subject in such way as to stir the Church to a new inspiration and deeper consecration, and to conduct a service that will be mutually helpful and satisfactory to both pastors and laymen. On this day let us not forget the presentation of the Methodist Layman as a worthy part of the program. This magazine is sent by the Conference Board to every preacher of the Conference and goes by subscription to little more than one hundred and fifty laymen, all of whom no doubt appreciate its influence and value. There should be at least one thousand lay subscribers to the Methodist Layman in this Conference. The April issue contained a leading article by the general secretary, Mr. G. L. Morelock, in appeal for an observance of "Laymen's Day," which was followed by a splendid discussion of the theme, "The Way to Spiritual Power."

Now is the time for every board of stewards to express their loyalty and co-operation with the lay program. In his general appeal to the Church, Mr. Morelock says: "The Board of Lay Activities earnestly covets the sympathetic and active co-operation and help of every presiding elder, pastor, district lay leader, charge lay leader, and board of stewards in seeking to reach the entire Church with this program upon this vital subject, "The Way to Spiritual Power."

To the pastors, let me say again that I earnestly hope you will find it consistent with the plan of your great undertaking in the name of the Master to observe "Laymen's Day" at the time indicated, or as near that date as possible. It would be fine if in every place of Methodist worship in our Conference, on June 14, we could realize that we were at practically the same hour in united consideration of "The Way to Spiritual Power," and prayer for deeper consecration and greater willingness to serve God through the plan of the Church.

J. MAGRUDER SULLIVAN,
Conference Lay Leader.

ADDITIONAL REPORT VICKBURG DISTRICT CONFERENCE

J. O. Gilbert, J. M. Griffin, Roy T. Scott, L. L. Stokes and Leonard Van Egmond, local preachers, had their licenses renewed.

Upon the invitation of Rev. E. A. King, pastor, Utica was unanimously chosen as the meeting place for the 1932 District Conference.

Rev. J. E. J. Ferguson and his splendid people proved most hospitable hosts and the conference adopted resolutions of appreciation and thanks.

PERCY VAUGHAN, Sec.

BOARD OF MISSIONS MEETING

By Rev. Elmer T. Clark, D.D.

That the missionary work of the Methodist Episcopal Church, South, must go ahead with zeal unaffected by economic depression; that whatever sacrifices are necessary in order to carry on the church's missionary program will be borne by doubling up of tasks, re-adjustments and other economies at home; that new strength has come to Methodism through the estahlsihment of national churches from erstwhile mission fields, from missionary movements directed by national Christians, through missionary education and promotion in the local church and by strengthening of missionary enterprises in the United States; and that the church faces an unparalleled opportunity to advance in every quarter of the globe; —these were some of the conclusions reached by the board of missions in its 85th annual meeting at Nashville, Tennessee, May 5th.

Bishop W. B. Beanchamp presided over the meeting. Other officers present were P. D. Maddin of Nashville, vice-prseident, and Mrs. Fred Lamb of Kansas City, recording secretary. The session comprised a full day of intensive work and the meeting did not adjourn until late Tuesday night. It was voted that in the future the board would not attempt to conclude its work in a single day.

Of outsanding interest at the recent meeting was the presence of practically all of the bishops of the church and the reports of those who have episcopal supervision in mission fields at home and abroad.

In the absence of Bishops Warren A. Candler and James Cannon, Jr., Dr. O. E. Goddard, secretary of foreign missions, told of the setting up of the autonomous church in Mexico and missionary advance in Africa. Dr. F. S. Onderdonk, spokesman for Bishop S. R. Hay, told of progress in the New Mexico and Texas-Mexican Conferences. Other reports of general superintendents were made as follows: Bishop Edwin D. Mouzon, "Cuba and Commission on Autonomous Church in Brazil;" Bishop U. V. W. Darlington, "Europe;" Bishop Paul B. Kern, "The Orient;" Bishop Arthnr J. Moore, "Oriental Mission, Western Mexican, Arizona and the Northwest Conferences;" and Bishop A. Frank Smith, "Indian Mission."

A Memorial service during the afternoon session honored the life and work of the following leaders who have died during the past missionary year; Dr. W. W. Pinson, Mrs. F. F. Stephens, John R. Pepper, Dr. J. B. Ross, Mrs. Julia A. Gaither, Mrs. Marie Raffo Barr, Mrs. T. A. Hearn, Mrs. W. E. Towson, Mrs. J. W. Cline, Mrs. Mary Lipscomb Hargrove, and Mrs. W. Erskine Williams.

Approximately 200 deaconesses and home mission workers in the woman's section were assigned to their respective fields of labor at the night session.

Adoption of budget of $2,294,622 for the work in 1932 included appropriations for both the general and woman's work. J. F. Rawls, treasurer of the general section reported that the total income for missions during 1930 was $1,186,452; while Mrs. Ina Davis Fulton, treasurer of the woman's section, reported that Methodist women contributed $1,040,261 to mission causes during the past year.

Dr. W. G. Cram, general secretary, reviewed every phase of missionary work, including home and foreign enterprises and the attitude and spirit of the local church. He characterized the year 1930 as one of the greatest missionary years in the history of the church—a year marked by a series of missionary triumphs of world-wide scope.

Specifically, it was reported that "Chiang-Kai-Shek, of China, was baptized and received into the Young J. Allen Memorial Methodist Church in Shanghai, by the Rev. Z. T. Kaung." This church was built at a cost of $325. A nurses' home at Huchow, the gift of a wealthy Chinese, is now under construction to make the medical plant there one of the most efficient in China, the report read.

Conversion of approximately 300 natives of the Belgian Congo in Africa, with Chief Tunda, was shown. Autonomous churches were also set up in Brazil, Mexico and Korea, and clearing of titles of orphanages and industrial school property in Brazil gives 1700 acres, valued at a half million dollars, to the Methodist Church.

Account of the estahilshement of a $20,000 church in Liege, Belgium, by Bishop U. V. W. Darlington, was carried in the report.

A total of $66,684, he continued, was paid in cash wages to the poor and unemployed through the Methodist Goodwill industries. Three churches for the Kiowas and Comanches Indian tribes in Oklahoma, were built during the year.

In Japan, the University operated by the United Church of Canada and the M. E. Church, South, was granted full university status. Dr. S. H. Wainwright, Methodist missionary, was made a member of the Fourth Class order of the Rising Sun by the Japanese emperor. In Korea the association of parents and teachers built a spacious dormitory for Korean girls in connection with the Lucy Cnninggim school for girls in Wonsan, at a cost of $5000, Dr. Cram announced.

A gymnasium was added to the Bethlehem negro center in Nashville by members of the women's section of the home department as well as other notable additions in North Carolina and Alabama, it was shown. Paine negro college in Augusta, Ga., was granted status of A-grade.

The conversion of 1000 persons of the industrial center at Kingsport, Tenn., was reported by Dr. Cram as being characterized by the mayor of the town as "the most outstanding contribution of the year in the city's improvement."

RUSTON DISTRICT CONFERENCE

The Ruston District Conference met in regular session in the Methodist Church of Jonesboro, La., April 30 and may 1, with the Rev. Robt. M. Brown, presiding elder of the Ruston District, in the chair. He conducted the Conference in his usual good fashion. The Conference was off to a good start with an inspiring sermon preached by the Rev. A. W. Townsend, of Farmerville.

The connectional interests were well represented.

The Board of Education was represented by Miss Elizabeth Langford, Rev. A. K. McLellan and by Rev. and Mrs. W. W. Holmes, of Alexandria, and by Rev. W. W. Drake, of Monroe. The Board of Missions was represented by the Conference Secretary of the Board, the Rev. H. N. Brown of Lafayette.

The Memorial Mercy Home of New Orleans was represented by Rev. J. G. Snelling. The Golden Cross was represented by Rev. L. W. Cain, P. E., Baton Rouge District. The New Orleans Christian Advocate was represented by the editor, Dr. J. L. Decell.

Laymen's work was represented by Judge E. L. Walker, District Lay Leader, and by Judge Clark of Monroe. The Methodist Layman was represented by Rev. L. P. Moreland of Bernice. Mrs. Carolyn Dawson, District Secretary, of Women's Work, represented this interest.

The first day of the conference was closed with an inspiring sermon by the Rev. W. C. Childress, of Homer.

The second day was opened with an old-fashioned love feast.

The spiritual life of the conference was promoted by two sermons, a love feast and testimony meeting, the sacrament of the Lord's Supper and some good spiritual singing led by Mr. Henry Riser, accompanied by the Rev. A. W. Townsend, and with a number of earnest prayers and talks by various members of the conference.

A number of preachers said it was the most Spiritual district conference they had ever attended. The committee on Spiritual Life made special mention of this fact in their report.

The pastor's reports were encouraging on the whole and most pastors were already praying and planning for revivals. A number reported having held meetings during the Lenten season to good advantage.

A resolution was adopted by the preachers pledging themselves to each give one per cent of his salary to be placed in the hands of the P. E. as a special fund to relieve any preacher who might be in special or peculiar need.

June 21st was fixed as the date for beginning District-wide training week in Ruston District.

The following delegates were elected to the Annual Conference in Monroe: E. L. Walker, J. P. Nelson, W. J. Hammons, T. L. James, Mrs. C. Dawson, J. E. Reynolds, H. P. Camp, Mrs. L. D. Garrett, and J. R. Bevell, the alternates elected were: G. Dawson, J. E. Napper, M. W. Moncrief and Mrs. K. W. Dodson. Homer was chosen as the seat of next conference.

The good people of Jonesboro entertained in a wonderful way and the pastor, Rev. J. S. Henley, proved himself the ideal host.

The new parsonage at Jonesboro was dedicated in an impressive service by Rev. R. M. Brown, presiding elder.

R. H. STAPLES, Secretary.

RETREAT, OF METHODIST YOUNG PEOPLE BATON ROUGE DISTRICT, CAMP BLUFF CREEK, MAY 2-3

Theme "The Quest"

With a registration of seventy-six a most successful week-end Retreat for the Methodist young people of Baton Rouge District was held at Camp Bluff Creek May 2-3. The first session was held at 10:30 Saturday morning when the speakers were introduced and a count of local church representatives present was taken. Bro. James B. Grambling of Hammond, welcomed the young people to Bluff Creek in the absence of the presiding elder, Rev. L. W. Cain, and Mrs. Chaney gave the response in behalf of those present. Willeway Wells, of First Church, Baton Rouge, was elected secretary and Mr. C. H. McEuen acted as song leader.

Rev. W. C. Scott spoke at 11 o'clock on the subject, "A Man and his Mate," or "The Ten Commandments for the Engaged," bringing out the essential things which young people should consider before becoming married.

Dinner was served at 12:30 by Mrs. Chaney, of Clinton. The meals were served outdoors where a spirit of fellowship prevailed.

Mr. Arden O. French, of L. S. U., led a supervised play period in the afternoon when swimming, baseball and croquet were enjoyed.

At the afternoon session Miss Langford, State Field Secretary, discussed "Conference Goals," explaining somewhat the new program of work and telling of the summer assemblies.

Report blanks were passed out by the District Secretary with the request that they be returned with the necessary information.

The Vesper service at 4:30 was one of the highest points of the Retreat. Miss Langford gave some beautiful thoughts of the subject. "The Adventure of Living," after which many young people expressed their thoughts on the adventure of Christian Living.

A weiner roast around the camp fire at six o'clock proved a delightful affair.

Mr. Dameron, of Jackson, brought the evening thoughts on the subject, "The Discovery of God," citing in his address the different schools of belief in God during this time.

Since rain prevented a play period, songs were sung until time for retiring.

Morning Watch was led at 7:45 by Donald Martin, of L. S. U., who discussed "The Love of God Shown Through Creative Action."

A Morning Worship service was held at 9:30 with the L. S. U. young people as leaders. Willieway Wells conducted the service, while Fred St. Amond gave a most inspirational talk of "The Modern Youth Meets the Master," using as a basis the scriptural text, "We Would See Jesus."

At 11 o'clock Mr. Arden O. French, of Baton Rouge, gave an inspiring talk on "The Discovery of Others," which made the young people realize more ully their responsibility to others in the program of living.

Much interest centered around the "Kangaroo Court," held in the afternoon, when seven boys were tried for disturbing the peace night before.

After a closing meeting, when resolutions were read and a consecration service was held, the young people pledging themselves to try to live the Christian program, the session adjourned. The young people voted it a most successful and inspirational Retreat.—R.

The Home Circle

EASTER

By M. C. Weyburn

I have heard the buds a-crackling,
When the warm spring rains appear;
Like the rifle crack of pickets,
When the foe was drawing near.
I have heard the deafening volley,
When the morning sun's bright rays
Awoke the winter sleep of forest,
For it was Easter, earth's resurrection day.

I have read from old Isaiah,
The councellor of the wise,
That the gold and silver worked for
Was of small worth in God's eyes!
How the soul to man he gaveth,
Would more be than they;
When he calls man to his Easter
On resurrection day.

I have read and read the story
Of the Christ they crucified,
Who was sealed in Joseph's tomb
Forever to abide;
How when the Marys early called,
Lo, the tomb door was open, the stone cast aside,
And an angel said, "He is risen,"
There to wait your Easter tide.

But he left the Easter lily
To mark his day for you,
And he left the Holy Spirit
To guide your life's path through;
That when he calls your earth's Easter
And stands to welcome you,
Shall verify Isaiah's prophecy,
Of a God that is ever true.

(The author is 80 years of age, confined to his bed, but "happy on the way."—Editor).

A SHINING EXAMPLE

By Willie C. Page

"Where are you, Grandmother dear?" called a clear young voice of a tall slender girl, who ran lightly up the steps of an old-fashioned house set back on the main street of a thriving Southern town.

Helen West passed through the hall and paused before the half-opened door of the living-room of her grandmother's home.

The room was bright with softly tinted cretonnes, window boxes of ferns and blooming flowers, gay with the song of many canaries, each seemed to vie with the other in making the sweetest melody. A white kitten was asleep on the lounge, on a rug before the glowing log fire a little boy was busily and happily building a railway track.

"Grandmother," repeated the girl softly.

"Here I am, dear," replie a small woman of seventy Maytimes, as she arose from an easy-chair near a sunny window and came forward smiling as she smotted her snow-white hair and arranged her modish gown of soft grey that suited her as the leaves and stems suit the violet, or the vine the wisteria.

"Why, it is Helen, my favorite granddaughter," exclaimed Mrs. Gale, brightly as she pulled a softly-cushioned chair before the fire. "Have this seat. Why, you are sprinkled with snow!"

Helen shook her furs, stretched out slender feet to the warmth of the fire with a sigh of rest.

"This is the most restful room I have ever seen, so much beautiful handwork and you are the brightest, sweetest, person in my whole knowledge."

"Please tell me the secret of it all?"

"Wait until I get my work," answered Grandmother as she drew her work-stand nearer the fire.

"What are you making now, Granny, dear?" demanded Helen in a tone of great interest.

"I am copying an old world bedspread. I found the directions in one of the new magazines. I am making it for a bridal present for a girl I know," replied Mrs. Gale smiling.

Helen blushed.

"When your grandfather died suddenly and left me practically unprovided for, with five little children to rear and educate, I did not know which way to turn the way seemed so dark and the burden more than I could bear; but I must say that always some unexpected event occurred, little things of everyday life happened to help me forget.

"I did the only thing possible at the time. I opened a preparatory school in my home and by this means was able to be with and care for the children. We did all the cooking, sewing and housework before and after school. Often I washed and pressed the children's clothing after they were asleep. Once your father had to stay in bed until I could make him a pair of trousers, as his fell in the fire and were burned," continued Mrs. Gale, reminiscently.

"I could have done this," affirmed Helen as she got up and walked restlessly about the room.

"I was cheerful and taught the children to be happy over the little things of life. Good books directs the trend of thought and has great influence over our lives," said Grandmother, pointing to the walls lined with worn volumes.

"I do not see how you could rear and educate five children and get them well established in the world," asserted the girl.

"Love, common sense, hard work and fervent prayer, a garden to dig in and make things grow are great helps in bringing up children in the right way," declared Mrs. Gale.

"Grandmother, do you believe money is essential to happiness?" asked Helen.

"No!" Mrs. Gale stopped to count the stitches of the basket of Irish crochet with its intricate border of filet roses, then resumed.

"No, not essential, but alright in its place. Much money diverts interest and often ruins a home by keeping the members apart. The happiest homes are those where each member helps and makes sacrifices for the other, and none are afraid of work."

"But it is hard to be poor, and not have nice things," declared Helen.

"Yes, dear, but people tire of a superabundance. Life is forever beginning anew, nothing is ever really finished or satisfying, the sorrow of today may be the joys of tomorrow. We need more faith in ourselves and in life itself."

"Why have you kept your own home all these years when your children are so anxious to have you live with them?" asked the girl earnestly.

"Because every person that can should have a home of his very own. Older people love their own fireside and candlestick. Old furniture is like old friends holding out loving arms of welcome and gives them a homey feeling found nowhere else no matter how grand and rich," replied Mrs. Gale.

"Margaret Gray is more of a friend than helper. When her only son died in the last war I had her move in the vacant room upstairs and legally adopted his motherless son, Billie, who is a great comfort to me, for there is nothing in life so sweet and draws us nearer heaven than the companionship of a little child," said Mrs. Gale softly.

"Granmuver, hug me a teeny little bit," said little Billie, as he left his blocks and snuggled his head under the arm of the lady of the loving heart.

"Study, hard work and many interests help one to keep young, as does a cheerful spirit and an understanding heart," said the lady.

She then went to the open piano and began to play that bit of exquisite music, Copin's Spring Song.

Helen tipped behind her and softly caressed the faded cheek then closed the door and went out of the house with unseeing eyes.

"I will emulate her example, for old age can be made beautiful."

Lexington, Miss.

AN OLD TULIP TREE

A famous old tulip tree at Falls Church, Virginia, to which George Washington tethered his horse when he attended Sunday services, has been saved for future generations by the National Society of the Daughters of the American Revolution. The tree was chosen in accordance with the society's plan to preserve one historic tree each year.

The Washington tulip is said to be one of the oldest trees in the State of Virginia. Scientists of the Department of Agriculture estimate that it was at least one hundred years old when the first Falls Church was built in 1734. Records of the church show that Washington attended services there for many years and that he took an active part in building a new church on the same site in 1763. His interest in the church continued for many years thereafter.

During the Revolutionary War, the church was a recruiting place for the company of Captain Charles Broadwater. In the Civil War, Union soldiers used the church first as a hospital and then as a stable, and partially dismantled it. In recent years the church has been so restored by ladies of the guild that it is said to be almost exactly the same as it was during the lifetime of Washington.

The plot of ground on which the church stands has also served as a cemetery. The old faded markings on the tombstones show that persons were buried there as long ago as 1750.

Last year the D. A. R. selected the famous Land Office elm at Marietta, Ohio, for preservation. The tree received its name because it formerly shaded the land office where final settlements were made of Revolutionary War scrip, and allotments of bounty lands were made and plots recorded. The tree had become so badly decayed that twenty-eight cavity fillings had to be made in its trunk and limbs in order to restore its structural strength.

The trees which are selected by the D. A. R. for preservation are treated by tree surgeons whose services are donated by former Congressman Martin L. Davey, head of the Davey Institute of Tree Surgery.—Akron News Service.

Conserve revival meeting results by securing Advocate subscriptions.

New Orleans Christian Advocate

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J. L. DECELL, D.D., Editor.

C. MILTON CHALMERS, Manager

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Editorial

OUR YOUNG PEOPLES' ASSEMBLIES

The Epworth League Assemblies have become important events in the life of the Church, for they are times when the young people come together for study, recreation, felllowship and deeper consecration. Many a young person has found these Assemblies to be the time when they surrendered for full time Christian service; and many others have had their spiritual lives enriched and become better "laborers in the Master's Vineyard" in their local churches.

The Mississippi Conference Epworth League Assembly is to be at Whitworth College, Brookhaven, June 8-12; the Louisiana Conference at Mansfield College, Mansfield, June 10-16; and the North Mississippi at Grenada College, Grenada, June 15-19.

Appropriate courses of study and competent faculties have been secured; strong platform speakers, and wise spiritual directors have been selected for the three Assemblies. No local church could do a finer thing for their young people than to defray the expenses of delegates to these sessions. It will repay some thirty, sixty and a hundred fold.

Blessings on the Whitworth, Mansfield and Grenada hosts of Young People who gather in June.

SOAP AND NATIONAL STANDARDS

Soap is a criterion.

Mr. Julius H. Barnes, chairman of the board of directors of the United States Chamber of Commerce, in comparing Russian and American standards, among other things said: "For a simple indication of the state of hygiene and health and social habits, I take the prosaic subject of laundry soap, 100,000 tons production in Russia, if raised to the standards of America, requiring 8,700,000 tons;" and of toilet soap, "Its 25,000 tons must rise to 250,000 tons under the standard of America. And I am not sure America has reached the proper standard."

The Mississippi Methodist Orphanage is undertaking to secure eight million Octagon soap (six products) coupons in order to pay off a $40,000 building debt. And, too, Borden Milk Company has agreed to co-operate so that now any coupon from the Eagle or Dime brand can of condensed milk will be credited as an Octagon soap coupon.

All Methodists and other friends of the orphanage are urged to save and send to the Home at Jackson, Miss., coupons from any of the six Octagon soap products and Eagle or Dime brand of condensed milk.

Soap and milk are criteria by which interest in orphans in Mississippi may be determined. The campaign is becoming closely organized and we wish it every success.

PERSONAL AND OTHER NOTES

We are sorry to note that Mrs. W. C. Galceran, Jr., wife of our pastor at Strongs, Miss., has been ill in the Ivy Hospital at West Point, Miss.

Dr. H. F. Brooks, pastor at Starkville, Miss., has recently conducted revivals at Columbus and Aberdeen. Dr. Brooks also held his own revival just before Easter.

Mr. J. R. Abels, a consecrated layman of Ponchatoula, La., was an appreciated caller at the Advocate office on Wednesday, May 13. We thank him for three new subscriptions.

METHODIST ORPHANAGE

JACKSON, MISS.

Your gift of coupons from the six Octagon Soap Products to our Orphanage will mean lifting a debt that is jeopardizing our very life. This indebtedness is $40,000, every cent of which will be paid in exchange for 8,000,000 Octagon coupons. We earnestly plead for your co-operation.

B. F. Lewis, Supt.

MAIL THESE COUPONS TO
METHODIST ORPHANAGE
Jackson, Miss.
RUSH THEM TO US AT ONCE

REMEMBER THE DOUBLE VALUE ON
COUPONS FROM OCTAGON
TOILET SOAP
Send as many of these as possible

Mr. Paul Doumer, the seventy-four-year-old president-elect of France, is said to be a total abstainer from alcoholic drinks. He defeated Mr. Briand for the presidency on May 13.

Mrs. Sarah Doggett died at Hillsboro, O., on May 18, at the ripe age of ninety-two years. She was one of the charter members of W. C. T. U., which was formed on Christmas Day, 1873.

Mr. S. S. Allred, Sunday school superintendent at Lebanon Church on the Barlow, Miss., circuit, was in New Orleans during the second week in May and we appreciated his calling at the office.

Mrs. Julius Slay, a member of our church at Hazlehurst, has accepted a position as matron for the Harrison-Stone-Jackson High School and Junior College at Perkinston, Miss., during the 1931-32 session.

The Black Hawk, Mississippi, charge is going forward in spite of untoward circumstances. Rev. Samuel W. Hemphill, the pastor, is happy in his work and has found time to look after the interests of the Advocate.

Rev. H. L. Norton is happy in his work at Moss Point, Miss., and is looking forward to increasingly good results as the conference year draws on to its close. We thank Brother Norton for six subscriptions to the Advocate.

Rev. M. G. Matheny, Meridian, Miss., is a local preacher of solid piety and great usefulness. For years he has been faithful in his local church at Poplar Springs, and we thank him for his efforts in behalf of the Advocate.

Rev. T. B. Thrower, the evangelistic pastor at Ackerman, Miss., held a successful revival in his church, May 10-17. Rev. E. B. Ellington Sturgis directed the music. We thank Brother Thrower for four subscriptions to the Advocate.

Rev. A. L. Brewster, pastor, Winona, Miss., circuit, has our thanks for his efforts in behalf of the Advocate. He states "Everything is moving along fine in our charge." The Advocate will help things to move well in every charge.

Rev. W. H. Giles preached the commencement sermon for the Tallulah, La., High School on Sunday, May 17. Brother Giles is reported to have delivered a strong and helpful message to the young people who composed the class of 1931.

Rev. B. M. Hunt, pastor Centenary, McComb, preached the commencement sermon at the Pike County Agricultural High School on Sunday, May 17. There were twenty-three young people who were members of the class that enjoyed the message.

Rev. W. P. Bailey, pastor at Horn Lake, Miss., has our thanks for a list of ten subscriptions with check to cover. This is splendid service in behalf of the Advocate and we believe that the paper will help in the development of that splendid charge.

The young people of the Benton, Miss., charge enjoyed a Jubilee Lawn Social Monday night, June 1, on the lawn of the parsonage at Benton. Rev. and Mrs. G. E. Allan are leading their young people into the finest things of the social as well as spiritual life.

Rev. James W. Sells, pastor Ocean Springs, Miss., and Executive Secretary Seashore Methodist Assembly, Biloxi, Miss., was in New Orleans on Friday, May 22, in the interest of the forthcoming season of the Assembly. He reports the prospects for a great season are encouraging.

Rev. John F. Foster, pastor, Bunkie, La., has our thanks for eleven subscriptions to the Advocate. Dr. Foster is in demand for special occasions throughout his section, but gives himself to the thorough cultivation of his local church and finds time to look after the interests of the Advocate.

Dr. John Brandon Peters, pastor First Church, New Orleans, has been sick for the past several days. Dr. Peters is a capable and energetic pastor and the multiplied demands upon him makes it difficult to conserve his strength. We sincerely hope that he will be fully restored at an early date.

Rev. W. C. Scott, pastor of the Elizabeth Sullivan Memorial Church, Bogalusa, La., delivered the commencement address for the High School of that city. Brother Scott is a "workman that needeth not to be ashamed" and gives a good account of his work wherever he is called to serve.

We acknowledge with appreciation receipt of the yearbook of the Louisiana Avenue Methodist Church. This is the seventy-eighth year of its history and the yearbook is replete with interesting data. Rev. John L. Williams, the pastor, is doing fine work in that important section of New Orleans.

Professor J. R. Lin, dean of the department of philosophy and history at Millsaps College, delivered the commencement address at the Monticello, Miss., High School. Dr. Lin is a great teacher and exemplifies the high ethical and spiritual principles in daily life that he would impart to others.

Rev. Roy Wolfe, pastor of Hansboro, Miss., is having unusually good attendance at the mid-week prayer services. On May 13 there were sixty in attendance at Handsboro. He is soon to begin revival services at Nugent, which we trust will result in much good. We thank him for subscriptions to the Advocate.

Rev. James W. Gibson, pastor Weir-McCool, Miss., charge, has delighted the Advocate office by sending in thirteen subscriptions to the Advocate. The work on his charge is succeeding and the outlook for gracious revivals is encouraging. We thank Brother Gibson for his interest in behalf of the Conference organ.

Rev. H. E. Raley, the aggressive pastor at Harperville and Lena, Miss., has made the round of district conferences in the interest of the Golden Cross. He has recently closed a fine Cokesbury Training School at Harperville, which was taught by Miss Doris Alford. He is happy in his work and the charge is making progress along all lines.

The Baton Rouge District Conference is to convene at Ponchatoula, La., at 9:30 a. m., Thursday, June 4. Rev. L. W. Cain, the wide-awake presiding elder, is closing his fourth year and has arranged one of the best programs for the last. Dr. W. Angie Smith, pastor of First Church, Shreveport, is to do the preaching at the conference.

The Presbyterian Church, U. S. A., will hold the first annual session of their Southern Beach Summer Conference at the Seashore Methodist Assembly grounds, Biloxi, on August 4-12. These sacred grounds should be used all the year 'round by the various denominations in this section who may need such facilities for the promotion of their work.

Rev. B. M. Hunt, pastor, Centenary Church, McComb, Miss., and his people have made splendid progress for the first half of the Conference year. Fifty-nine people have united with the church, the Kingdom Extension quota of $750 paid in full, and $2100 paid on the building fund. Congregations are large and the spiritual state of the church is good.

Rev. Murray Cox, who has been serving Wesley Memorial charge, Biloxi, is to enter Southern Methodist University, at Dallas, Tex., in June. Rev. Olin Nix is to succeed Brother Cox at Biloxi. We are delighted that Brother Cox finds it possible to continue his studies, and doubt not that he and his people will be greatly benefitted by his attendance at S. M. U.

Miss Agnes Magee, Prentiss, Miss., sent us a check for one year's subscription to the Advocate to be sent to the Methodist ladies, at the Old Ladies' Home, Jackson, Miss. This was a gift from the primary dept. of the Sunday school at Prentiss. This is a beautiful deed and we thank Miss Magee and the children of the department for their thoughtfulness.

Rev. O. H. Scott, the evangelistic pastor at Enterprise, Miss., is meeting with good success in the work on his own charge and in services at other places. He recently held a great revival at Seventh Avenue Church, Meridian, where there were reclaimed or converted one hundred people. We thank Brother Scott for a list of subscriptions to the Advocate.

Rev. John W. Ramsey in sending us five subscriptions for which we thank him, wrote: "My second quarterly conference has just been held. Finances are in fairly good condition with the churches paying the pastor's salary monthly. I have received eighteen members into the church and we are looking forward to our revival campaign which starts soon."

Rev. Andrew J. Boyles was assisted in a revival meeting at McLain, Miss., by Rev. W. C. M. Baggett, of the Homewood charge. The pastor reports that the preaching was of a high order and that a number of reclamations and decisions for Christ were some of the results of the meeting. We thank Brother Boyles for new subscriptions to the Advocate.

Rev. H. W. Jordan, pastor Gordon Avenue, Monroe, La., on account of the ill health of his son, has transferred to the New Mexico Conference and is stationed at Clayton, New Mexico. Brother Jordan was in his second year at Gordon Avenue and he carries with him to his new field of labor the good wishes of his brethren and prayers that his son may be restored to health.

E. P. Harper, Star, Miss., in renewing his subscription to the Advocate, wrote: "I have read the Advocate since I was a boy around my father's fireside. It has all along through the years helped a man out in the field to 'keep the faith' and strive for the ideals found in the Bible." Brother Harper is one of the faithful official members in the Jackson District and his life and work has exerted wide influence for good.

Rev. W. H. Saunders, pastor Picayune, Miss., announces the marriage of his daughter, Miss Hattie, to Mr. Julian Earl Frye of Hattiesburg. The wedding took place on May 30, the ceremony being performed by Brother Saunders. The bride is an accomplished young woman of refinement and culture and the groom is a promising young business man connected with the First National Bank at Hattisburg. We extend congratulations.

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PROTECTION
AGAINST OLD AGE

We rejoice with Rev. R. E. Rutledge, pastor at Wesley Church, Seventh Avenue, Meridian, Miss., over the gracious revival that was recently held by Rev. O. H. Scott, Enterprise, Miss. There were one hundred professions of conversions and forty were added to the church, thirty-seven by profession of faith and three by certificate. A great revival will settle most of our problems and bring in the kingdom of God.

Rev. James W. Sells, pastor Ocean Springs, Miss., and Executive Secretary of the Seashore Methodist Assembly, Biloxi, preached the commencement sermon for the Harrison-Stone Junior College, Perkinston, Miss., on Sunday night, May 24, and on Sunday night following he preached at the Capitol St., Church, Jackson, with the high school graduates who are members of that church as special guests.

Rev. Aklis Burton Barry, pastor of Glendale Church, Jackson, Miss., is in the midst of a most promising revival meeting. He is doing the preaching himself and his church is thoroughly cooperating and committees have been provided to look after each detail of the services. Brother Barry has the shepherd's heart and is a gifted evangelistic preacher. We pray that gracious results may come from the revival.

Mr. and Mrs. Clayton C. Swayze, Benton, Miss., announce the approaching marriage in June of their daughter, Miss Jennie Beth, to Mr. Olen V. Clark, of DeKalb, Mississippi. Miss Swayze is a graduate of Whitworth and Millsaps and Mr. Clark is a graduate of Mississippi A. & M. They were members of the Yazoo County Agricultural High School faculty last session. The Advocate joins their many friends in wishing them every happiness.

The first annual music festival and prize choral contest will be held at the tabernacle on the grounds of the Seashore Methodist Assembly, Tuesday night, June 2. This contest is limited to church choirs on the Mississippi Gulf Coast. To date, five choirs have entered, and Norwoods, Inc., of Gulfport, have offered a loving cup to be given to the winning choir. The latter part of the evening's entertainment will feature a number of the coast's leading musicians.

We were interested to see in an announcement of the revival services that among the number of special committees provided there was "The Cold Water Committee." We have known a number of meetings where cold water was thrown upon the services, but this is the first time that we have noticed that a special committee was raised to look after the cold water. It is doubtless wiser to locate the ice house in the beginning in order to restrict such activities.

Mr. Jefferson Koonce, a devoted member of the Rayne Memorial Church, New Orleans, died in a fwe hours after the death of Mrs. O. W. Bradley, the beloved wife of his pastor. He was buried from his home with the services being conducted by Dr. W. L. Doss, Jr., presiding elder of the district. Brother Koonce was a member of the board of stewards of his church and secretary of the Federal Land Bank. Sincere sympathy is extended to the bereaved ones.

We join with the many friends of Rev. C. M. Morris, pastor at Mangham, La., in assuring him of sincerest sympathy in the death of his wife, who we learn from Brother W. R. Middleton, has passed away. Mrs. Morris has been sick for several months and her death has brought sorrow not only into the parsonage home at Mangham, but to many others who knew and loved her. We hope that some one will supply the Advocate with a fuller account of her life and work.

Rev. J. W. Loudenslager, the faithful pastor at Leakesville, Miss., writes, "We closed a revival meeting at Leakesville on Sunday, May 3. Rev. W. P. George, Barlow, did the preaching and Mr. L. A. Brine, Leakesville, led the singing. Both did fine work. Attendance was good, and the interest held up throughout the meeting. The Lord blessed us in each service. Two were received by profession of faith and several by letter. The church seems more alive than at any time during my pastorate."

Brother S. E. Carruth of Summit, Miss., writing from Wilmore, Ky., expresses his very great enjoyment of the Culpepper lectures on evangelism being delivered at Asbury College by the Rev. J. J. Rives, D.D., pastor of Francis Asbury M. E. Church, South, Washington, D. C. He says, "Although rather diminutive in stature Dr. Rives at once impresses an appreciative audience with his gigantic intellect, expansive versatility and deep spiritual insight. If the high standard of these addresses is maintained in his ministry at the national capital, the erstwhile reputation for pulpit excellence in Southern Methodism is safely represented by Dr. Rives." Brother Carruth further informs us that the Advocate is found on the faculty of Asbury. This is expected, especially since Mrs. J. M. Wyatt, so long successfully identified with varied church enterprises of this area, is now an honored acquisition to that world institution.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Death in its season and when expected is one of the awful things of nature. When it comes in the prime of life by the inroads of disease, it is untimely. But when it comes in the prime of life and by the infernal machinations of an assassin's hand, it is then tragic and uncalled for. Such is the death that CLYDE RIVERS of Blue Mountain. Miss., U. S. Deputy Marshall, with headquarters in Clarksdale, met at the hands of a bunch of foul assassins, bootleggers and moonshiners on Saturday night, between 10 and 11 o'clock, May 16, near Booneville, Miss. Clyde Rivers was born at Bethlehem, in Marshall Connty, Febraury 20, 1886. He was the second son of Mr. and Mrs. L. N. Rivers. He is survived by his wife, Mrs. Mattie Alexander Rivers, and five children, Jo. Nellie Ruth, Lee Dickson, Juanita and Martha Louise; his mother, Mrs. L. N. Rivers, and sister, Mrs. R. W. Griffith, all of Blue Mountain, Miss.; his brothers, Louis and Guy of Clarksdale, and Aqnilla of Marks, Miss.

R. W. G.

W. B. SIMS was horn June 25, 1857, and died April 24, 1931. William B. Sims and Miss Elizabeth Rozane were married on November 4, 1975. To this union there were born eleven children. Six of them preceded their father to their heavenly home. The other five are all here to mourn the departure of their sainted father. They are as follows: Mrs. C. M. Moody, Miss Roena Sims. Robert, D. F., and W. R. Sims, Jr., and one sister, Mrs. S. J. Stafford of Gilhertown, Ala. Brother Sims was converted in early life and joined the Methodist Episcopal Church, South, and was ever afterwards a faithful and consistent memher of the same. He served his church as steward and trustee. About all of his active life he was president of the Frost Bridge Holiness Camp Meeting committee, while last summer, when he resigned on account of not being able to attend to the business and a younger man was elected to look after this important work. At 6 o'clock a. m. April 24, his spirit left his body and went to God who gave it. And at 10 o'clock, April 25 a large crowd of friends and relatives met at Salem Church and the funeral was preached by Rev. A. S. Oliver, a former pastor, assisted by the pastor, and Rev. Mr. Walley, a memher of M. P. Church. After the services in the chnrch the body was carried by the pall bearers, Brother Andrew Moody and his two sons and others out into the cemetery and there we laid the body away to await the resurrection of the just. So, dear friends, let us not weep as those who have no hope, for Jesus hath said:, "I am the resurrection and the life, and he that helieveth in me though he were dead, yet shall he live." And, "he that liveth and believeth in me shall never die." The Scriptures tell us that, "Blessed are the dead that die in the Lord, yea, saith the spirit that they may rest from their labors and their works do follow them."

A friend and pastor,
C. H. HERRING.

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On the morning of May 1, 1931, as the day flung forth its challenge to the earth, in the home of her father, Mr. P. P. Keith, in Keithville, La., the weary spirit of MARY SLAUGHTER KEITH left its frail abode, and sought in flight a tranquility, freedom from pain and a longer-for peace in a home prepared for those who love and give in love. Those who loved her and found in her life an expression of those graces of personality that endear gracious women to all who know them, are passing down the shadowy lane, bridged over with their broken dreams, and are finding beyond the great salt fount of tears that garden, the Gethsemane through which sooner or later all in life pass. How they miss her cheering presence, her comforting words of sympathy and kindly expression; her generous thought, her never-failing love and devotion. Mary Keith was an outstanding woman in many respects. Her education was received at Mansfield College, where she graduated in 1900. The following year was spent in St. Louis, studying piano and voice. Early in life she professed faith in her Lord and united with the Methodist Church. She was well qualified to take her place in any sphere which she chose, hut preferred rather to devote her time and talents to the blessing of her father's and mother's home. Here she ministered unceasingly, bringing into play all those graces of life which she possessed and those natural talents which she had cultivated. Verily, she lived to bless their home.

Her church, too, knew her presence and devotion, for her beautifully gifted fingers often gave expression in service, on the piano, to the spirit within her, and her voice gave pleasure and inspiraiton to her pastor and friends. Her community life is feeling the vacancy left in her passing. Her visits and ministrations to those about had meant much to them; her kindly inquiries about those who were sick, or who were in need. Her family will miss her, oh! so much; the father, Mrs. P. P. Keith, a sister, Mrs. J. S. Darling; brothers, W. H. Keith, P. P. Keith; and uncle, F. C. Nagle; nephews, Arnold Keith, D. W. Keith, Jeb. Darby, and five nieces, Misses Kathryn and Dorothy Keith, Jananar Darhy, Mesdames Albin Mailhes and Robert Jackson, hesides many other relatives and friends. Her mother and hrother, D. W. Keith, had gone on to he ready to receive her in that home not made with hands.

"O, Death, where is thy sting?
O, Grave, where thy victory?
Thanks be to God who giveth us the
victory!".

Then gently sleep, heloved one. May peace attend thee in thy slumber.

The noontide of life was scarcely past when the weariness of death o'ershadowed thee, calling thy spirit to rest in the chamher of silence.

Those beautiful flowers placed about thy couch are the fitting guardians of thy gentle spirit. Each one hreathes upon thee a blessing from some friend. Each hloom is a symhol of some loving thought, which in the past came from thy loving heart.

Sleep on, O, loved one.

MRS. D. W. KEITH.

WEST LAUREL METHODISTS ENJOY SPLENDID REVIVAL

Mr. Olen C. Hull, extension secretary, Mississippi Conference Board of Christian Education, has recently conducted a "Ten-Day Revival Campaign" in West Laurel Mission Church, with Rev. C. Y. Higginbotham, pastor. This meeting closed amidst fervent enthusiasm and conviction on Wednesday night, May 6. The church auditorium was crowded almost to its capacity every evening, and ofttimes scores of people were turned away for lack of space. A goodly number were added to the church membership, and an already rife and growing interest was greatly accelerated and exhibited. Much real good seems to have been accomplished. The pastor has been greatly gratified at the ground that has been gained by this little church the last few months, and is confident that it is winning the esteem of the people of its vicinity. He also endorses and appreciates the fine services rendered by Brother Hull.

Much credit and gratitude goes to Prof. Val Sumrall, local choir director and leader of the Laurel (Miss.) Firemen's Quartet, for the building of a splendid choir and the attraction of large crowds to the inspiring services held in this church prior to, and during the revival campaign just closed. His co-operation with the pastor and Mr. Hull in every way has been remarkahle. This church is to be congratulate on having such an able and admirable man to train and lead its choir. While he is not a member of the Methodist Church, this man is Christian in spirit and Methodistic in manner, and our people in West Laurel are duly proud of his services. Thanks to him and Brother Hull for the noble work they are doing for the church and Kingdom.—Laurel Daily Leader.

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Leland, May 31, p. m.
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Clarksdale, June 7, p. m.
Glen Allen and Winterville, at Winterville, June 14, a. m.; Q. C., p. m.
Duncan and Alligator, at Duncan, June 14, p. m.
Hollandale, Jnne 21, a. m.; Q. C., p.m.
Cleveland, June 21, p. m.
Arcola and Murphy, at Locks, June 28, a. m.; Q. C., p. m.
Lake Cormorant and Robinsonville, at Walls, July 5, a m.; Q. C., p. m.
Dubhs and Evansville, at Dobbs, July 5, p .m.
Lula and Dundee, at Dundee, July 12, a. m.; Q. C., p. m.
Coahoma and Jonestown, at Coahoma, July 12, p. m.
Gunnison and Hillhouse, at Boboa, July 19, a. m.; Q. C., p. m.
Shelhy, July 19, p. m.
Merigold and Sherard, at Shipman's Chapel, July 26, a. m.; Q. C., p. m.
Friars Point and Lyon, at Lyon, July 26, p. m.
Tunica, Aug. 2, a. m.; Q. C., p. m.
Shaw and Litton, at Litton, Aug. 9, a. m.; Q. C., p. m.
Rosedale and Benoit, at Rosedale, Aug. 9, p m

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JACKSON, TENNESSEE

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss

For the benefit of the many friends of the Moore Community House and Wesley House at Biloxi, Miss., we give the list of workers who will be in charge of both Centers this year. Moore Community House: Miss Sallie Ellis, head resident; Miss Katie Herndon, club director. Wsley House: Miss Susie Mitchell, head resident; Miss Sarah Lowder and iMss Lois Tinsley, club directors.

AUXILIARY ENTERTAINS GRANDMOTHERS

The Rolling Fork Auxiliary, Vicksburg district, Mississippi Conference, held its regular meeting on Monday, May 11, in the home of Mrs. J. E. Bunting, with the president, Mrs. Earle Perry, presiding.

The special guests for the afternoon were the grandmothers and great-grandmothers of the society.

The members were delighted to have Mrs. Fred McFadden conduct the devotional and her beautiful talk on Hannah, one of the noble Bible mothers, was greatly enjoyed.

The program, carefully prepared and led by Mrs. Estes Mathews, assisted by Mrs. Clarence Gilliland and Mrs. June McMahon, was most interesting and instructive.

As a small token of love and affection hoping to convey to them the message of their inspiration at all times to the society, the honor guests were presented with colorful corsages by the membership.

Mrs. J. G. Parham and Mrs. A. K. Barrier, the great-grandmothers present responded to this tribute most beautifully.

At the close of the meeting a delicious salad course was served by the hostesses.

JACKSON DISTRICT MEETING

The 1931 session of the Woman's Missionary Society of the Jackson district, Mississippi Conference, was called to order by Mrs. W. F. Mahaffy on May 7, in Millsaps Memorial Church, Fondren, Miss. Our presiding elder, Rev. J. T. Leggett, conducted the devotions.

The delegates had been asked to sit together by zones. The leaders were called upon for short reports. The attendance was as follows: Zone 1, Mrs. John Patton, leader, 35; Zone 2, Mrs. W. H. Ewing, leader, 9; Zone 3, Mrs. Paul Gates, leader, 34; Zone 4, Mrs. Lloyd Gaddis, leader, 18; Zone 5, Mrs. W. H. Bradley, leader, 18.

This was followed by a report from the district secretary. Because of her loyalty and good work, a rising vote of thanks was given Mrs. Mahaffey.

Mrs. Joseph A. Smith's message from the Council was inspiring. Her description of the Consecration Service made you feel that you were there. At the close of this talk, Mrs. Mahaffey thanked the auxiliaries for making it possible for her to attend Council, and she gave a few impressions she had received.

Mrs. Mahaffey presented badges to some of the societies that had won them, but were unable to attend conference at Gulfport.

Mrs. A. F. Watkins was given the opportunity to bring a message concerning the W. C. T. U. She stressed the fact that temperance and law observance are included in our new work. She insisted that where there is no W. C. T. U. organization, the Missionary Society take the fifth Monday for the study of temperance.

Mrs. Gordon Patton, our vice-president, brought a stirring message on "Spiritual Cultivation."

After enjoying a bountiful lunch, served by the ladies of Millsaps Memorial Church, we assembled at 1:30 o'clock, with Mrs. Mahaffey in the chair. Rev. T. O. Prewitt had charge of the devotionals. After the congregation sang "What a Friend We Have in Jesus," he read a lesson from Mathew, and gave a short message from it. Rev. Mr. Strait led the prayer.

Mrs. Cottrell, our new president, expressed her thanks to the women for her position. She began her talk by asking the question, "What does the Missionary Society mean to us? She spoke of the growth of the women's work in the last fifty years. She says that the Pacific ocean does not separate us from the countries across the way, but brings us together. "The autonomous churches have made a difference in our missions, though they are still our children. We find all of these churches growing and directing their work to others less fortunate than they. We find that the mission schools are of such fine type that the governments have copied them. The women's work includes many things, and one of the big ones is the making of literature. It is a pleasure to note that the women are taking more interest in our preachers's homes. The chief feature of the work in the Wesley and community houses, is teaching people to live day by day in a Christlike way."

A little time was devoted to the discussion of books to be studied. The question was asked if credit would be received for studying Grace Saxe's books and the answer was "No" from Mrs. Joseph A. Smith, who had a direct communication from Mrs. Lopscomb concerning the question.

Mrs. Riley was out of town, so Mrs. Bufkin had charge of the number, "Our Orphanage." Quite a few of the "Little Sisters" were present and sang "I'll Be a Sunbeam." Mrs. Swearingen read a poem, "The Octagon Soap Brigade." She, Mrs. Bufkin and Mrs. Shands made very earnest appeals in behalf of the Octagon soap campaign.

Mrs. J. Morgan Stevens gave a splendid talk on "Christian Social Relations." She stated that certificates may be obtained in this work, which is divided into two parts, preventive and reformatory. She stressed the necessity of sending in reports. At the close of her talk, she read a petition against lynching and asked that as many ladies as would, sign it.

Mrs. Thompson, chairman of the legislative committee, spoke briefly on the necessity of having a committee in each local auxiliary.

Mrs. John T. Sharp spoke on "Financing the Missionary Enterprise during a Financial Depression." Last year was the first time we ever had a deficit in our work. The first quarter of this year we were in arrears. What will it amount to during the year? There are 21,000 women in the Mississippi Conference who are not members of the missionary society; if we could enlist them and secure more life members we would solve a great financial problem.

Mrs. Simrall, of Madison Station, was given a few minutes in which she made a plea that the Mother's Day offering be sent to the Old Ladies' Home.

Mrs. Mahaffey urged that the Scarritt and Wesley House pledges be sent in at once. She spoke of the good attendance and was pleased to have so many pastors present. There was no invitation for the next meeting.

We were dismisssed with the benediction by Rev. T. O. Prewitt.

ESTHER TUCKER, Sec.

ALEXANDRIA DISTRICT

The southern division of the Alexandria district of Woman's Missionary Societies met at Opelousas, May 15, beginning at 9:30 a. m., with Mrs. O. E. Grant, district secretary, presiding.

Devotional was led by Rev. Knight, of Eunice.

The welcome address by Rev. Anders of Opelousas. The response to this address was given by Mrs. Anders of the Lottie auxiliary.

The roll call showed there were present, Bunkie 17, Eunice 4, Glenmora 10, Lottie 3, Oakdale 4, Opelousas 23, Rosedale 7, White Chapel 7, and visitors 8.

The message by our district secretary disclosed some interesting facts about the Alexandria district, among which are, the steady spiritual growth of the entire district in the face of adverse material conditions, a small reduction in the amount of the pledge

(Continued on Page 14)

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THE MINIMUM NEED: All ministers and laymen should carry $5,000 insurance for benefit of widows and orphans and $500 for self-support annually in sickness and old age. Medical examination not required by questionnaire instead.

Write J. H. SHUMAKER, General Secretary
Home Office: Association Building, 808 Broadway, Nashville, Tenn.

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE........Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE NOTES

God has blessed the work of your board marvelously The large number of new contributors to the mission fund and the fine offerings come in from Sunday school both evidence the faithful work of pastors and church workers for the cause of building the Kingdom of God. I wish it was possible for me to know accurately just how the response has been in the work of the Epworth League, from the leagues I have visited and met I had the privilege of hearing their reports, this same story can be told. God is with us unmistakably manifesting His presence and it makes us all very happy.

To the church that has not as yet observed Mission Day, or Sunday School Day, or League Anniversary Day, it is not TOO LATE. Your people will be blessed, it will encourage all the other work of the church and prove a lasting blessing. Materials may be secured through the board's office, 304 Millsaps Building, Jackson, Miss.

The fifth Sunday in May is College Day. This day should be observed in every church and a collection taken and sent in for this fund. Seventy-five per cent of this collection remains within the Conference to aid needy boys and girls in getting through school. Millsaps College has been getting $700 a year for the Wesley Foundation to aid young preachers they could use twice this amount. This is our opportunity to give it to the college. All of us giving a little will be able to do a large thing for these boys and then help others out of the Conference too. The programs have been published in the Advocate and in Christian Education Magazine; your pastor has this and will be glad to aid you in the service.

The Epworth League Assembly meets June 8 to 12. The Program has already appeared in the Advocate and will, I am sure, be sent out through the Conference before this is read. Study your program and come fully prepared to get the most out of this program. The officials in charge have done a good piece of work and deserve the encouragement o fthe entire Conference by a full and hearty support. Use your influence in making the attendance the largest and best it has ever been.

It was our great pleasure to attend the Brookhaven District Epworth League Institute. I enjoyed my day with this fine group of young people. They organized a baseball league among themselves and expect to play a series of games, the loser giving an entertainment for the other teams. I was delighted to see them providing for the girls to take part in these games. I am sure that this is going to prove a most happy and helpful social life for these fine young people.

Dr. Decell, the presiding elder of the district, gave a most pleasing address, which was much enjoyed by the leaguers and their friends. Mr. C. Alford, the district secretary, is in high favor with the young people, and got a most gratifying vote of thanks for his fine work among them.

The Norfield league provided entertainment which consisted of a treasure hunt and a baseball game. The boys played the girls. I really think the girls knocked more home runs and all had a happy time. This league also served supper, which was greatly enjoyed. These fine young people are to be congratulated upon the entertainment and pleasure they afforded their guests. Hold on to God through prayer and faith. God is going to answer our prayers. May our faith challenge us to ask big things of Him.

Yours in Him,
JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

On last Friday, the 22nd of May, we held a Christian Educational Conference for the southern half of the Greenville district, at Shaw. Reverend Melville Johnson, the district executive secretary, did some splendid work in preparation for this meeting and the meeting was very well attended in the face of many distractions. The various phases of the unified program were emphasized as well as other important phases of the educational work of the local church. The meeting was closed with a very fine and timely inspirational address by the presiding elder, Dr. E. Nash Broyles. Others taking part on the program were, Rev. Mellville Johnson, Rev. H. R. McKee, Rev. W. L. Robinson, Mrs. Mellville Johnson, Rev. E. G. Mohler and the writer. Rev. J. J. Baird and the good people of Shaw showed their usual generous hospitality by serving a most delectable lunch.

It was the writer's pleasure to visit the church at Greenwood last Sunday and preach for the pastor. Plans are fully under way to completely unify the young people's division of the Greenwood church. Rev. A. T. McIlwain, the pastor, has his local church board of Chrstian education functioning. I am sure that this leading church of our Conference stands at the top in its program of Christian education.

Grenada College has just cleosed a very successful session. Dr. D. H. Bishop, of Millsaps College, delivered the baccalaureate address, and Dr. J. B. Mitchell, of Memphis, preached the sermon. It is to the credit of our Conference that we have such a school as Grenada College. Full plans have been made for the best year of its history next session. It is a four-year fully accredited college, grade A. Its graduates have every privilege of those of any other grade A senior college. They are teaching in our best high schools and persuing their post-graduate studies in our leading universities, where some of them have achieved distinction. No young woman who is contemplating attending college next year will make any mistake in going to Grenada College.

The two real big things that are before us just at this time are the Leadership Training School, Grenada College, June 8-13, and Young People's Assembly, at Grenada College, June 15-19. We are expecting record attendance at both these gatherings. Make your plans to come. Expenses only one dollar per day.

Sunday School Day funds continue to come in. Have you observed the day and sent in your offering? Your prompt attention will be appreciated.

R. G. LORD.

Epworth League

REPORT OF SENIOR EPWORTH LEAGUE OF CLEVELAND, MISS

The Senior Epworth League has been doing splendid work during the league year, especially in the social service department. At the beginning of the regular league year the leaguers decided that in making their contributions to the needy of the neighborhood they would give all their assistance to one or two families. This plan was decided upon because the finances of the league were low, and because they thought that more good could be rendered in this way than by scattering it out among several. The league has been taking care of two families, that is, as far as their finances will reach. One of these families is dependent entirely upon charity, as there is no male person in the family. The other receives practically no help from the father. At Thanksgiving, a committee from the league carried a nice box of food and clothing to one of these families. At Christmas, the other family was carried enough groceries and clothing to last through the holiday season. The league makes a visit to these families at least once every two weeks, and during the time of a serious case of illness in one of these families a visit was made every week. Below is an account of the work done in January, February and March: $11 for an operation for one family; food, clothing, and medicine for both families, including the other small gifts, $30. For the latter part of March, and for April and May, the following is an account of the expenses: $30 for food and medicine. Of course this amount does not include all of the smaller donations, such as magazines, food, clothing, etc., given by individuals. This department plans to continue the work through the summer, and do even greater things if it is possible to obtain the money. We believe that this work, though seemingly small, has been a great deal of help to those receiving it, and we know that the league has thoroughly enjoyed the work, and we feel that they have received a blessing from the rendering of this small service. The other departments of the league have also been doing splendid work, and we feel that this has been a very successful league year.

AUBRY H. RONE.

REVIVAL AT ROXIE

Our revival at Roxie closed last night, Sunday 17, conducted by Rev. Percy Vaughan, our pastor, who directed the singing also.

Two young ladies and one young man united with the church. Two others will probably come in soon. Very few who attended the services are not members of some church.

We feel sure that most all who are members of the different churches were reconsecrated and impressed us with the fact of their desire to be of greater service to the church.

The children and older people were organized into committees for the various needs of the revival, and everyone did his best.

The children were taught by Brother Vaughan to sing their songs, earnestly and impressively, and that melodies were sweetest when sung from their hearts, and they sang splendidly, as did the older people. So our song services added greatly to the success of the revival.

Quite a number said this was the best and most helpful and enjoyable meeting they ever attended; everyone seemed deeply interested and impressed. One good lady said, "If we are not a better people after attending these services, we certainly ought to be."

Brother Vaughan is earnest and sincere; is strictly orthodox and is strictly unsensational. We feel that he speaks directly from the heart the words God would have him speak.

After hearing him through this revival, we all feel that we are a better people, drawn closer together in Christian love, and thus to our Heavenly Father.

If any pastor wishes someone to help him in a meeting, we are sure you will not make a mistake in getting our pastor, Brother Vaughan. He strives to reach all in his services, from the oldest to the youngest, and never seems to be weary.

REPORTER.

OAK RIDGE (LA.) CHARGE

Dear Advocate: Just a few lines, dear editor, to let you hear from us. We are getting along fine on the Oak Ridge and Little Creek charge and believe in every way our second year here will be the better of the two. I am privileged to serve a good people and am happy in my work.

Good Ole Brother Mac was with me all last Sunday with his picture show, and his friendly smile just won everyone as usual. He and I organized one Sunday school at Mann's Schoolhouse, with eighty-seven members present to start with. Soon it will be a hundred and fifty, we hope. There are some three hundred people in this community and they receive poor service, for I am the only preacher that serves them. I give them some

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two or three services a month free, to help them get started. Brother Dan Barr and I are opening a big tent meeting there this Sunday night and we ask the prayers of our brothers.

Lots of good people are wasting good prayers asking for money to be sent so they can serve such places. The only way I find is to go and trust God to take care of the rest and He always does.

If we take in as many as fifty on profession of faith in this meeting you will hear from us again.

Tell the brethren for me that I love them all and am praying for the best year we ever had in our report on profession of faith.

A. C. LAWTON.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Third Round

Osyka at Holmesville, June 7, 11 a. m. and 1:45 p. m.
Summit at Summit, June 7, 4 p. m. and 7:30 p. m.
Magnolia, June 14, 11 a. m. and 2 p. m.
Adams at Ebenezer, June 21, 11 a. m. and 1:45 p. m.
Bogue Chitto at Johnston, June 21, 4 p. m. and 7:45 p. m.
Georgetown at Oma, June 28, 11 a. m. and 2 p. m.
Monticello at Pleasant Grove, July 5, 11 a. m. and 2 p. m.
Barlow at Lebanon, July 9, 11 a. m. and 1:45 p. m.
Scotland, at Hawkins Chapel, July 11, 11 a. m. and 1:45 p. m.
Bayou Pierre at Sweet Water, July 19, 11 a. m. and 2 p. m.
Meadville at Bude, July 19, 7:45 p. m.
Foxworth at Sartinsville, July 23, 11 a. m. and 1:45 p. m.
Tylertown at Kokomo, July 26, 11 a. m. and 2 p. m.
LaBranch St., July 26, 7:45 p. m.
Gallman at Mt. Pleasant, Aug. 2, 11 a. m. and 1:30 p. m.
Hazlehurst, Aug. 2, 7:45 p. m.
Centenary, Aug. 5, 7:45 p. m.

J. L. DECELL, P. E.

Jackson Dist.—Third Round

Benton, at Zeiglerville, June 7, 11 a. m. and 2 p. m.
Jackson, at Millsaps Memorial, June 7, 7:45 p. m.; June 8, 7:45 p. m.
Edwards, at Reeves Chapel, June 14, 11 a. m. and 2 p. m.
Jackson, at Glendale, June 14, 7:45 p. m.; July 1, 7:45 p/ m.
Clinton, at Greenfield, June 28, 11 a. m. and 2 p. m.
Jackson, at Grace, June 28, 7:45 p m.; June 29, 7:45 p. m.
Eden and Bentonia, at Dover, July 5, 11 a. m. and 2 p. m.
Flora, at Adelle, July 5, 4 p. m.
Jackson, at Galloway Memorial, July 12, 11 a. m.; Aug. 3, 8 p. m.
Madison and Pocahontas, at Madison, July 12, 7:45 p. m.; July 15, 10 a. m.
Florence, at Richland, July 19, 11 a. m. and 2 p. m.
Terry, at Terry, July 19, 4 p. m. and 7:45 p. m.
Fannin, at Drakes, July 26, 11 a. m. and 2 p. m.
Bolton and Raymond, at Raymond, July 26, 4 p. m. and 7:45 p. m.
Mendenhall and D'Lo, at Betheny, Aug. 2, 11 a. m. and 2 p. m.
Camden, at Forest Grove, Aug. 9, 11 a. m. and 2 p .m.
Satartia, at ———, Aug. 16, 11 a. m. and 2 p. m.
Yazoo Circuit, at Betheny, Aug. 23, 11 a. m. and 2 p. m.
Yazoo City, at ——— Aug. 23, 4 p. m. and 7:45 p. m.
Brandon and Pelahatchie, at Pelahatchie, Aug. 26, 4 p. m a.nd 8 p. m.
Harrisville, at Braxton, Aug. 30, 11 a. m. and 2 p. m.
Jackson, at Capitol Street, Aug. 30, 8 p. m.; Sept. 4, 8 p. m.
Vaughan, at Union, Sept. 6, 11 a. m. and 2 p. m.
Canton, at Canton, Sept. 6, 8 p. m.; Sept. 9, 8 p. m.

J. T. LEGGETT, P. E.

Meridian District—Third Round

Enterprise, at Concord, June 7, 11 a. m.
DeSoto, at Cooper's Chapel, June 7, 4 p. m.
Quitman, June 14, 11 a. m.
Meridian, Fifth Street, June 14, 7:30 p. m.
Binnsville, at Wahalak, June 21, 11 a. m.
Lauderdale, at Lauderdale, June 21, 7:30 p. m.
Waynesboro, June 28, 11 a. m.
Buckatunna, at Lewis Chapel, June 28, 3:30 p. m.
Meridian, Poplar Springs, July 5, 7:30 p. m.
Shubuta, at Andrew Chapel, July 19, 11 a. m.
Daleville, at Soule's Chapel, July 19, 7:30 p. m.
Matherville, at Langsdale, July 26, 11 a. m.
Waynesboro Circuit, at Hebron, Aug. 2, 11 a. m.
DeKalb, at Pleasant Ridge, August 9, 11 a. m.
Meridian, 7th Ave., at Marion, Aug. 9, 7:30 p. m.
Cleveland, at Linville, Aug. 15, 11 a. m.
Porterville, at Mt. Hebron, August 16, 11 a. m.
Pachuta, at Adam's Chapel, Aug. 16, 4 p. m.
Vimville, at Oak Grove, Aug. 23, 11 a. m.

T. J. O'NEIL, P. E.

NORTH MISSISSIPPI CONFERENCE

Columbus District—Third Round

Caledonia Ct., at Murrah's Chapel, West Point, preaching, May 17, a. m.; Q. C., June 3, p. m.
Shuqualak Ct., at Center Valley, preaching and Q. C., June 7, a. m.
Macon Ct., at Cooksville, preaching and Q. C., June 14, a. m.
Ackerman Station, preaching, May 10, p. m.; Q. C., June 19, p. m.
Noxapater Ct., at Rocky Hill, preaching and Q. C., June 20, a. m.
Brooksville, preaching, May 17, p. m.; Q. C., at New Bethel, June 21, a.m.
Artesia and S., at Artesia, preaching and Q. C., June 28, a. m.
Macon Station, preaching and Q. C., June 28, p. m.
Columbus, Cent. Ch., preaching, May 24, p. m.; Q. C., July 1, p. m.
Cedar Bluff, at Pheba, preaching and Q. C., July 5, a. m.
Crawford and M., at Curtis Chapel, preaching and Q. C., July 5. 3, p.m.
Weir and McCool, at Weir, preaching and Q. C., July 5, p. m.
Columbus, First Ch., preaching, June 21, p. m.; Q. C., July 8, p. m.
Longview and S., at Smyrna, preaching and Q. C., July 11, a. m.
Louisville Station, preaching and Q. C., July 12, a .m.
Mashulaville Ct., at Middleton, preaching and Q. C., July 19, a. m.
Starkville Station, preaching and Q. C., July 19, p. m.
High Point Ct., at Owen's Chapel, preaching and Q. C., July 20, a. m.
Ethel Ct., at Shady Grove, preaching and Q. C., July 26, a. m.
Chester Ct., at South Union, preaching and Q. C., July 27, a. m.
Sturgis Ct., at Mt. Airy, preaching and Q. C., Aug. 2, a. m.

W. N. DUNCAN, P. E.

Corinth District—Third District

Kossuth, at Pleasant Hill, June 6-7.
Corinth, First Church, June 7, p. m.
Rienzi, at Bethel, June 8, 11 a. m. and 1 p. m.
Corinth, South Side, June 8, p. m.
Chalybeate, at Walnut, June 9, 11 a. m. and 1 p. m.
Mantachie, at Palestine, June 10, 11 a. m. and 1 p. m.
Mooreville, at Oak Hill, June 11, 11 a. m. and 1 p. m.
Guntown and Saltillo, at Pleasant Valley, June 12, 11 a. m. and 1 p. m.
Baldwyn and Wheeler, at Wheeler, June 13-14.
Booneville, June 14, p. m.
Burnsville, at Clauselle Hill, June 15, 11 a. m. and 1 p. m.
Marietta, at Gilmers Chapel, June 16, 11 a. m. and 1 p. m.
Belmont, at Old Bethel, June 17, 11 a. m. and 1 p. m.
Tishomingo, at Paradise, June 18, 11 a. m. and 1 p. m.
Corinth Circuit at Box's Chapel, June 19, 11 a. m. and 1 p. m.
New Albany Circuit, at Union Hill, June 20-21.
New Albany, June 21, p. m.
Hickory Flat, at Ebenezer, June 22, 11 a. m. and 1 p. m.
Potts Camp, at Macedonia, June 23, 11 a. m. and 1 p. m.
Myrtle, at Union Hill, June 24, 11 a. m. and 1 p. m.
Ripley, June 24, p. m.
Sherman, at Bethel, June 25, 11 a. m. and 1 p. m.
Blue Mountain, at Jacob's Chapel, June 26, 11 a. m. and 1 p. m.
Booneville Circuit, at Hebron, June 27-28.
Dumas, at Dumas and Mt. Zion, June 28-29.
Preaching and Conference at Dumas Sunday night, and at Mt. Zion, Monday, 11 a. m. and 1 p. m.
Iuka Circuit, at Harmony, July 4-5.
Iuka, July 5, p. m.

JAMES H. FELTS, P.E.

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D. M. KEY, PRESIDENT

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

which is now $3400. Sixteen of the twenty-two active auxiliaries observed the Week of Prayer. Three hundred and two of the five hundred thirty-six members are in the Bible classes. Two hundred and ninety-six are members of mission study classes. Mrs. Grant made a strong plea for each auxiliary to make every effort to pay its pledge in full and when this is accomplished assume its share in financing the scholarship of two missionaries, Miss Berta Haspell and Miss Eva Martin. She made an appeal to complete the finished task and start the new one with greater zeal; she urged a deeper spiritual life.

A very beautiful appreciation of the life of Mrs. Stephens was given by Mrs. Campbell of White Chapel.

Mrs. Mantiply of Bunkie gave a splendid report of the annual conference, which made some of us who did not attend feel that we had missed a great treat. She stated that Mrs. Lipscomb, throughout her address urged deeper Christian experience and suggested greater Bible reading with a quiet hour following for meditation and prayer. She told of retreats where one can go to invite deeper spiritual experience.

Mrs. Powers, superintendent of young people's work, gave an address on this phase of work, after which Mrs. Holmes, conference superintendent of children's work, gave a short talk. Mrs. Schell and Mrs. Kerr gave a vocal duet which was very much enjoyed.

The morning session was closed with a very inspirational hour conducted by Mr. Schell.

Dinner was served under the wide-spreading oak trees by the church, with flowers everywhere near.

The afternoon session opened with prayer by Mrs. De Bore of Rosedale. It was found that Bunkie, Oakdale, Rosedale, Glenmora, Opelousas and Elizabeth are striving to reach the standard in Bible study. Mrs. Grant announced that this part of the year's program must be reported to Mrs. F. H. Bradshaw of Mansfield.

Mrs. Grant urged the attendance of vacation Bible schools. Mrs. Holmes suggested giving more time to religious education of our children with suggestions for the same, stating that programs for vacation sessions can be secured from Literary Headquarters, but must be financed locally, as no provision had been made for this.

Notes from a letter from Mrs. Carre were read by Mrs. Grant, in which she admonished each auxiliary to exercise care in making reports with a re-check when acknowledgment is returned. A letter from Mrs. Lipscomb called attention to the discrepancy of some reports. Accuracy was stressed for future reports.

Glenmora ladies gave a play in a most wholesome and pleasing manner. Miss Wilhemina Hoofer gave an address on our Council institutions. She is familiar with this work and the need of our mission schools. She gave a first hand account of the work done in them. She told of an art exhibit as an object lesson in American citizenship, used effectively at St. Marks' sewing classes are helping in the part of New Orleans. The work in the clinic there seems most worth while.

The Houma work is a wonderful help not only to the sixty-three boys and girls, but to this entire section of Louisiana. It was interesting to know that the girl who is supported by the Alexandria district will graduate this year. It was stated that she has finished the school with a bright prospect for the future and will be great help, if needs be, to the people in her community.

Dr. Foster of Bunkie gave an excellent address on how to finance missionary enterprises in an economic depression. He stated that the decrease in appropriation would close the work in Europe unless more funds are found. He felt that people were not curtailing pleasures, the social end of life had not been cut in a marked degree, he stated. Funds were found for what one wants. He closed with an expression of abiding faith in the final triumph of Christianity. A rising vote of thanks was extended to the Opelousas auxiliary.

A collection of $8.35 was taken. The next meeting will be of the entire district in Alexandria.

MRS. O. E. GRANT,
District Secretary.
MRS. T. E. BROWN,
Secretary.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

New Orleans District—Third Round

Gentilly, May 31, p. m.; June 12, p. m.
Houma and French Mission, at Bayou Blue, June 7.
St. Martinville, at Lydia, June 14.
Patterson, at Berwick, June 21, a. m.
Morgan City, June 21, p. m.
Franklin, June 28.
Parker Memorial, July 19, a. m.; June 10 p. m.
Algiers, July 19, p. m.; Aug. 12, p. m.
Slidell, July 26, a. m.
Covington, at Waldheim, July 26, afternoon.
First Church, Aug. 2, a. m.; July 22, p. m.
St. Mark's, August 2, p. m.
Carrollton, Aug. 9; June 17.
Rayne Memorial, Aug. 16, a. m.; September 1.
Epworth, Aug. 16, p. m.; June 24, p. m.
Chalmette and Delta Ct., at Port Eads, Aug. 13.
Felicity, Aug. 23, a. m.; July 29, p. m.
Louisiana Ave., Aug. 23, p. m.; August 5, p. m.
Second Church, Aug. 30, a. m.; July 5, p. m.
McDonoghville, Aug. 30, p. m.; August 3, p. m.

W. L. DOSS, JR., P. E.

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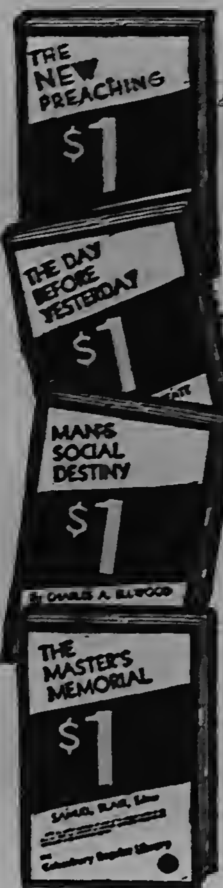

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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Lake Charles District—Third Round

DeRidder, June 7, a. m.
Many and Zwolle, at Many, June 7, p. m.
Indian Bayou, at Hebron, June 14, a. m. and p. m.
Lake Arthur, June 21, a. m. and p. m.
Merryville, June 28, a. m.
Acadia Ct., at Maxie, July 5, p. m.
Hornbeck Ct., at Holly Grove, July 12, a. m. and p. m.
Lafayette, July 19, a. m. and p. m.
Gueydan Ct., at Grand Chenlere, July 26, a. m. and p. m.
Sulphur, Aug. 2, a. m.
Vinton, Aug. 2, p. m.
Lake Charles, Aug. 9, a. m.
Leesville, Aug. 16, a. m. and p. m.
New Iberia, Aug. 23, a. m.
Abbeville, Aug. 23, p. m.

J. W. LEE, P. E.

MISSISSIPPI CONFERENCE

Newton District—Third Round

Forest and Morton, at Morton, June 5, 6:30 p. m.; June 14, 7:30 p. m.
Rose Hill, at Paulding, June 7, 11 a. m.; 1:30 p. m.
Newton, June 7, 7:30 p. m.; July 13, 7:30 p. m.
Trenton, at Pine Grove, June 14, 11 a. m.; 1:30 p. m.
Bay Springs, at Holders, June 28, 11 a. m.; 1:30 p. m.
Chunky, at Collinsville, July 1, 10 a.m.
Carthage Circuit, at Bethel, July 3, 11 a. m.; 1:30 p. m.
Carthage, Sta., July 3, 7:30 p. m.
Walnut Grove, at Zion, July 5, 3 p. m.
Harperville and Lena, at Lena, July 12, 11 a. m.; 1:30 p. m.
Lake, at Lawrence, July 14, 7:30 p. m.
Union, at Mt. Zion, July 15.
Shiloh, at Johns, July 17, 11 a. m.; 1:30 p. m.
Raleigh, at Trinity, July 18, 11 a. m.; 1:30 p. m.
Homewood, at Barr, July 19, 11 a. m.; 1:30 p. m.
Decatur and Hickory, at Decatur, July 19, 7:30 p. m.; July 24, 7 p.m.
Montrose, at Garlandsville, July 22.
Philadelphia Circuit, at Cook's Chapel, July 25, 11 a. m.; 1:30 p. m.
Burnside, at Burnside, July 26, 11 a.m.
Philadelphia Station, July 26, 7:30 p. m.; July 27, 8 p. m.
Laurel, First Church, July 31, 7:30 p.m.
Laurel, Kingston, Aug. 2, 11 a. m. and 2:30 p. m.
West Laurel, Aug. 2, 7:30 p. m.

H. A. GATLIN, P. E.

Vicksburg Dist.—Third Round

Woodville, at Percy Creek, June 7, 11 a. m. and 1:30 p. m.
Washington and Natchez Mission, at Washington, June 14, 11 a. m. and 2 p. m.
Natchez, June 14, 4 p. m. and 7:30 p.m.
Louise and Holly Bluff, at Holly Bluff, June 21, 11 a. m. and 2 p. m.
Silver City, at Lamkin, 3:30 p. m.
Lorman at Mispah, Wednesday, June 24, 11 a. m. and 1:30 p. m.
Port Gibson, Wednesday, June 24, 7:30 p. m.
Vicksburg, Crawford St., June 28, 11 a. m.; Aug. 3, 7:30 p. m.
Hermanville, at Carlisle, June 28, 3 p. m.
Fayette, Wednesday, July 1, 7:30 p.m.
Roxie, at Knoxville, July 5, 11 a. m.
Gloster, at Woodland, July 5, 3:30 p.m.
Anguilla, at Delta City, July 12, 11 a. m. and 2 p. m.
Rolling Fork and Cary, at Rolling Fork, July 12, 4 p. m. and 7:30 p.m.
Utica, at Cayuga, Friday, July 17, 11 a. m. and 1:30 p. m.
Rosetta, at Hopewell, Saturday, July 18, 11 a. m.
Centerville, at Macedonia, July 26, 11 a. m. and 1:30 p. m.
Vicksburg, Gibson Memorial, Wednesday, July 29, 7:30 p. m.
Nebo, at Blue Hill, Saturday, August 1, 11 a. m. and 1:30 p. m.
Meyersville, at Grace, Aug. 9, 11 a. m.
Oak Ridge, at Porter's Chapel, Aug. 23, 11 a. m.

L. E. ALFORD, P. E.

NORTH MISSISSIPPI

Aberdeen Dist.—Third Round

Greenwood Springs, at New Hope, June 6-7.
Amory Circuit, at Tranquil, June 9.
Shannon, at Pleasant Grove, June 10.
Verona, at Palmetto, June 11.
Nettleton, at Pine Grove, June 12.
Salem and Friendship, at Liberty Hill, June 13-14.
Toccopola, at Toccopola, June 14-15.
Algoma, at Troy, June 16.
Houlka, at Houlka, June 17.
Randolph, at Shady Grove, June 20-21.
Pittsboro, at Rapers Chapel, June 22.
Vardaman, at Young's Chapel, June 23.
Fulton, June 24.
Tremont, at Mt. Pleasant, June 25.
Calhoun City, July 25-26.
Denna, at Bethlehem, July 27.
Bellefontaine, at South Union, July 28.
Eupora, July 29.
Mathiston and Maben, July 30.

T. H. DORSEY, P. E.

Greenwood Dist.—Third Round

Greenwood, First Church, June 2, night.
Acona, at Emory, June 6-7, 11 a.m. and 2:30 p.m.
Minter City, at Minter City, June 7, night.
Drew Mission, at Sandy Bayou, June 14, 11 a.m.
Carrollton, at McCarley, June 14, night.
Webb, at Tippo, June 21, 11 a.m. and 2 p.m.
Swiftown, at Isola, June 28, 11 a.m. and 2:30 p.m.
Inverness, June 28, night.
Drew Station, July 5, 11 a.m. and 2:30 p.m.
Dublin and Mattson, at Dublin, July 5, night.
Itta Bena, July 12, 11 a.m. and 2:30 p.m.
Belzoni, July 12, night.
Sunflower, at Fairview, July 19, 11 a.m.
Ruleville, at Doddsville, July 19, p.m.
Indianola, July 26, 11 a.m. and 2:30 p.m.
Moorhead, July 26. night.

L. P. WASSON, P. E.

Hattiesburg Dist.—Third Round

Collins, at Bethel, June 7, 11 a.m.; 2 p.m.
Leakesville, at Clark's Chapel, June 14, 11 a.m.; 2 p.m.
Magee, at Rials Creek, June 28, 11 a.m.; 2 p.m.
Taylorsville, at Hebron, July 1, 11 a.m.; 2 p.m.
Prentiss, at Mt. Zion, July 5, 11 a.m.; 2 p.m.
Lucedale, at Shipman, July 12, 11 a.m.; 2 p.m.
Mt. Olive, July 15, 7:30 p.m.
Eucutta, at Boyles Chapel, July 19, 11 a.m.; 2 p.m.
Petal, at Petal, July 19, 7:30 p.m.
Purvis, at Purvis, July 22, 7:30 p.m.
New Augusta, at New Augusta, July 26, 11 a.m.; 2 p.m.
Heidelberg, at Philadelphia, August 16, 7:30 p.m.
Sumrall, at Sandford, August 16, 7:30 p.m.
Hattiesburg, Main St., Aug. 17, 7:30 p.m
Williamsburg, Oakvale, August 18, 11 a.m.; 2 p.m.
Hattiesburg, Broad St., August 19, 7:30 p.m.
Hattiesburg, Court St., August 21, 7:30 p.m.
Ellisville, at Mt. Zion, August 23, 11 a.m.; 2 p.m.
Richton and Piave, at Richton, August 23, 7:30 p.m.
Bonhomie, at Bonhomie, August 26, 7:30 p.m.
Silver Creek, at ——————

W. A. HAYS, P. E.

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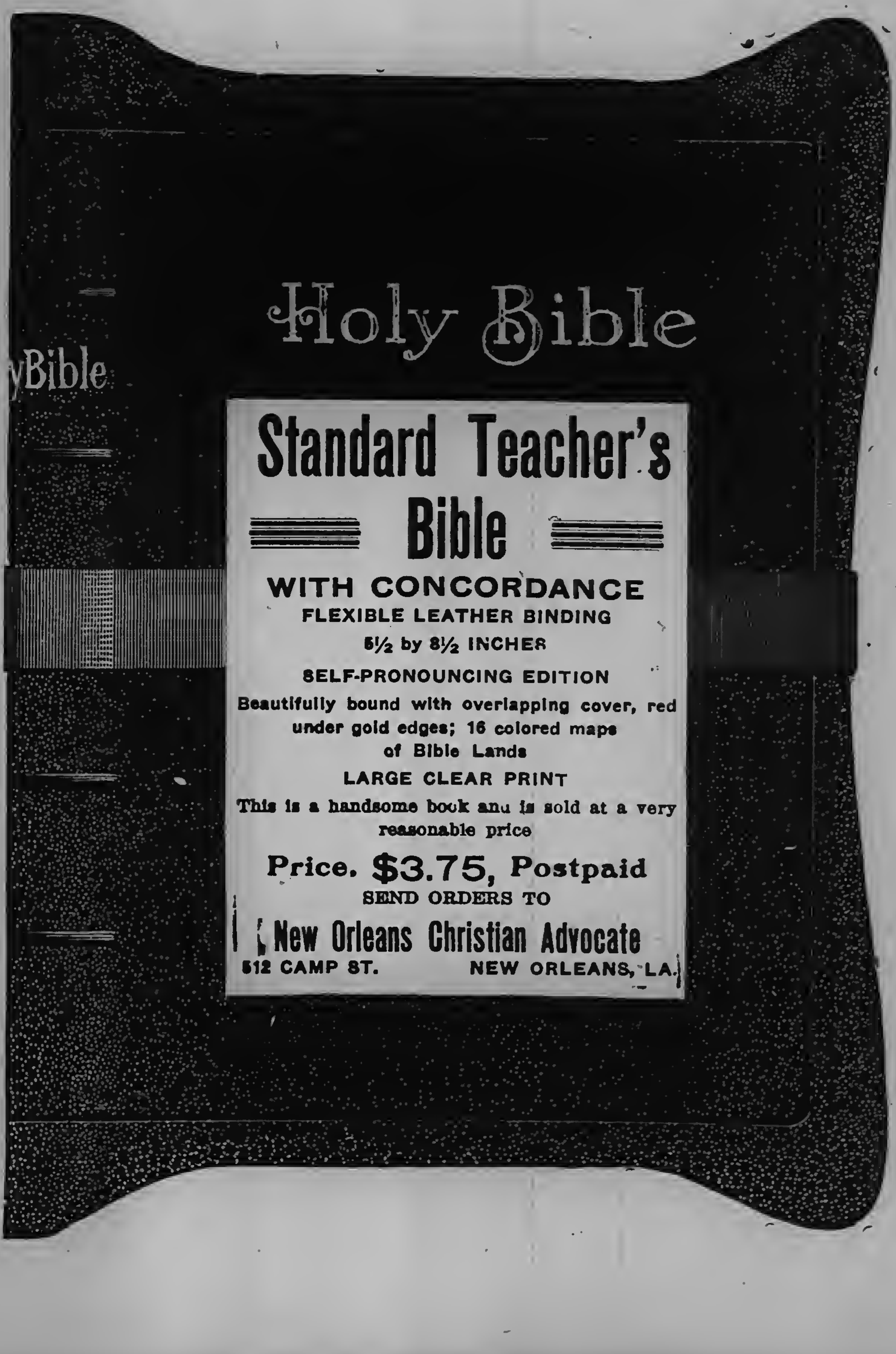

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Mississippi Methodist Orphanage

REV B. F. LEWIS, Editor

ANNUAL MEETING SOUTHERN METHODIST ORPHANAGE CONFERENCE

The eleventh annual meeting of the Southern Methodist Orphanage Conference met in Richmond, Va., Monday, Tuesday and Wednesday, April 27, 28 and 29.

All of the orphanages were represented in person or by a letter, except two, and it was one of the most interesting of all the meetings held since the organization.

The topics discussed were of vital interest and the speakers selected to discuss these topics showed unusual care in the preparation of addresses.

The Round-Table discussions were provocative of thought and many of the problems confronting orphanage workers had light thrown on them which will help all the homes, if the suggestions are carried out.

It is becoming more and more evident with each meeting of this association that the organization of this conference was one of the wisest moves of the children's homes since their beginning.

The heads of these homes have shown their appreciation of the intrinsic value by an increasing interest in the annual meetings, while those who have had the privilege and honor of entertaining the body have shown an increasing eagerness for the return of the workers to that home because of its influence over the workers and the children. Appreciating this fact also there is an increasing eagerness on the part of the homes who have not had the pleasure of entertaining, to secure the conference as is evidenced by the fact that for the last two or three years by a kind of tacit understanding the place of meeting is practically settled two or three years in advance.

One question of very vital moment which was discussed both on the floor and privately, was a suggestion made to the body by the Hospital Board that the Orphanage and Child Welfare work of our church be so correlated with that board that the work of the homes might be extended into new territory, and intensified in the conferences that have orphanages.

This matter has been under consideration by the members of the orphanage conference and the Hospital Board for the past six years and the General Conference at Dallas, Texas, last May, took action looking to some such move.

A committee was appointed to meet a like committee from the Hospital Board to thresh out the details of such correlation, and report back next year to the body. If such a basis can be agreed upon by the conference and the Hospital Board, the matter will be reported to the several Annual Conferences and to the approaching General Conference for action.

One thing the Orphanage Conference insists upon and it will not recede from it, that the integrity of orphanage work must be preserved. All of this is purely tentative as no such correlation can be had, however earnestly desired by both bodies until the General Conference takes action.

Rev. A. S. Bornes, superintendent of Methodist Orphanage, Raliegh, North Carolina, was elected president for the ensuing year. The next meeting goes to Columbia, South Carolina.

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A WOMAN'S AUXILIARY

Since the Woman's Missionary Council has discouraged the members of that society taking active part in the orphanage work, prefering that they should confine themselves to strictly society obligations, the women of the Virginia Conference have organized a "Woman's Auxiliary," to take over the work of the orphanage of that conference.

Through their aid during the past year the buildings of that home have been completely renovated and made attractive. They were aided in this by the federation of the men's Bible classes. Several members of this auxiliary visited the Orphanage Conference during its sessions and addressed us.

This movement, at present purely local, is destined to spread to other Conferences, thus taking over the work done by the local department of the Missionary Society before this restrictive action was taken. We will hear more about this organization later, we are sure.

ESPECIAL THANKS

Shortly after onr coupon campaign began a few friends said they could not gather coupons for us, but would we accept checks instead, these checks to take the same course as coupons. We answered promptly "Yes."

The other day we received two checks, each for fifty dollars for this fund.

Mr. Simon Marks, president of the Emporium Company of Jackson, sent us his checks for that amount, also Mrs. S. J. Johnson of this city. Both these checks came through the Woman's Missionary Society of Galloway Memorial Church, and has been credited to that society on this special fund.

We wish to especially thank Mr. Marks and Mrs. Johnson for this remembrance of our effort.

While we prefer the coupons, there may be others who feel as did these friends. If so, we will gladly accept check.

CHURCH BULLETIN NOTICES

We have noticed that many churches in other States have called attention to our Octagon coupon campaign in their weekly church bulletins. This is very gratifying to us and it is with great pleasure we publicly thank these friends for this publicity.

Dear friends: Send in coupons as fast as you get them. I find some who do not.

Brethren who have promised donations (some are old pledges), please send checks at your earliest convenience.

Those to whom our board sent letters, I am going as rapidly as possible, but please don't wait for me, do as a few have done, send contributions as early as possible and as large as you can. I will send you receipts. We are in great need.

W. M. SULLIVAN.

THE OCTAGON COUPONS

We wish to extend thanks to all friends of the State and surrounding States for their very enthusiastic help with our coupon campaign. We feel that we are coming along nicely and that the movement is just beginning to gain volume. It always takes a certain length of time to set up an organization and get it to working.

The fact that we are receiving this wonderful enthusiastic support, moves us to think that the next step is to harness this enthusiasm—harness this steam we have raised—so that it may get under and dig—big results! We have observed that when "Big Business" gets ready to do something big, it has a way of mapping out the job and assigning to each worker some definite task to be performed, saying to each, "When this thing is done, the job will have been put over." A goal toward which to drive is the necessary thing—after the preliminaries—rather than a haphazard driving, knowing not where we are going. So, we have attempted to work out a quota as a definite task.

As this effort has been projected through the channel of the Woman's Missionary Society, we have worked the quota out upon the basis of the membership of the Missionary Societies in Mississippi Methodism. This quota figures down to 1000 coupons for each memberf of the society for the entire campaign. This may seem stiff to some, but, if you think, it means that she has the entire membership of her church upon which to work, also her coterie of friends—she merely stands responsible for getting, we will say, eight or ten other users promised and for **securing their coupons.** This should be very easy! It is easy, once each woman sets herself really to the task!

The Colgate-Palmolive-Peet Company tells us that already they sell Octagon products in the State of Mississippi to the amount of 8,000,000 coupons. In New Orleans, a city of 500,000 population, they redeem over 10,000,000 coupons each year. They also state that 40 per cent of their coupons are never redeemed. In this you will observe that we are not setting ourselves an impossible task. The coupons are already here. Let us line up ourselves, our churches and our friends 100 per cent in the use of all SIX products, not just one or two or three, but all SIX; in addition, let us try to round up every ACCUMULATION of coupons, already in the hands of friends.

The women of Galloway Memorial, Jackson, have organized definitely what they term "The Octagon Extension Department" of the society and th purpose of this is that each Monday cars from Galloway Memorial shall go out to surrounding churches to talk "Octagon coupons." Today they are visiting six churches, going a distance of fifty miles to one. The purpose is not to dictate to the churches visited as to how it is to be done, but it is for the giving and receiving of enthusiasm for a continued carrying on until "the task is done and the victory won."

May I plead with the women of every district in the State that this extension work be taken up at once. A blessing and a boost received in one channl of your work will carry over into the other channels and you will find that your entire program of work will be benefited.

Miss Zareda Greene of Fulton, Miss., has written a most interesting playlet along the line of our Octagon campaign. This would be most interesting either in the Woman's Society, the League or the children's division. Any one desiring a copy of this playlet may write us and we shall be glad to send one.

May we urge again that you send in your coupons monthly, be the number great or small! You are holding back money from us each time you hold your coupons.

There are other friends who are so situated that they cannot engage in this campaign, but who have given us checks in the place. Last week we received two checks for $50 each to be applied on this coupon fund for reducing the principal of our $40,000 indebtedness. We should be glad to have many more of this kind. Many thanks to those who have taken this privilege.

MRS. ALMA G. RILEY,
Campaign Director.

QUARTERLY CONFERENCE

Monroe District, Third Round

Delhi, June 28, 11 a. m.
Mangham, at Baskin, June 28, 4 p. m.
Gilbert, at Gilbert, June 15, 11 a. m.; Q. C., 2 p. m.
Columbia, at Grayson, July 5, 5 p. m. preaching, 7:30 p. m.
Oak Ridge, at Oak Ridge, July 7, 2:30 p. m.
Sterlington, July 8, 7:30 p. m.
Lake Providence, July 9, 7:30 p. m.
Bonita, at Jones, July 26, 7:30 p. m.
Fairbanks, at Fairbanks, July 27, 7:30 p. m.
West Monroe, July 29, 7:30 p. m.
Gordon Ave., July 30, 7:30 p. m.
Rayville, July 31, 7:30 p. m.
Waterproof, at Wesley Chapel, Aug. 2, 11 a. m.
Tallulah, Aug. 3, 8 p. m.
Winnsboro, Aug. 4, 8 p. m.
Wisner, at Winnsboro, Aug. 4, 8 p m.
Oak Grove, Aug. 5, 4 p. m.
Pioneer, at Forest, Aug. 5, 8 p. m.
Mer Rouge, at Mer Rouge, Aug. 6, 8 p. m.
Monroe, First Church, Sept. 13, 11 a.m.
Bastrop, Sept. 13, 8 p. m.
Newellton, Sept. 20, 11 a. m.

ELMER C. GUNN, P. E.

At the close of revival services is an opportune time to conserve Christian experience by securing Advocate subscriptions.

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NEW ORLEANS

Vol. 77—No. 24. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3976.

J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, JUNE 11, 1931. C. MILTON CHALMERS, Manager

THE MINISTRY AND WAR

Recently a large number of ministers in the United States, some of them distinguished leaders, signed a questionnaire stating they would not sanction nor serve in any future war.

War is horrible and should be abolished.

War is an economic waste. Millions of strong men cannot be killed, their labor and purchasing power removed from the world and it prove an economic benefit. Regardless of indemnities which accrue to the victors, war is never ultimately profitable. Wartime commerce, heretofore, has proven a social travesty. Any system that conscripts manhood and contributes toward the money gathering of a comparative few, is inhuman. To allow some to make millions of dollars while millions of men give their all in battle is not economically sound, but intolerable. Business that profits by war and the system of making money should serve for the common welfare as unselfishly as men.

War is morally hazardous. The high tension to which a nation is wrought, the passions engendered, the restraints removed and the after-effects generate a maelstrom which all but paralyzes moral forces.

Moreover, war is spiritually perilous. To mobilize millions of men and marshal creative science and inventive genius in the one business of striking the enemy down borders on spiritual disaster.

Notwithstanding the voice of history thunders the horrors of war, gunpowder can now be smelled around the world. President Hoover told the International Chamber of Commerce, which met in Washington in May, that the world's annual expenditure on arms is approximately $5,000,000,000, which is an increase of nearly 70 per cent over what it was prior to 1914, the beginning of the World War; and that 5,500,000 men are actively under arms and 20,000,000 in army reserves. The Congressional Record, January 10, 1931, gives the United States' total army personnel as 807,880, and the amount Congress appropriated for the military establishment for 1932 was $334,956,880. In view of these facts patriotic citizens will agree with the President when he says, "It is time for nations to stop squandering wealth upon competitive armaments."

The will for peace should be strengthened. The League of Nations, World Court, Disarmament Conferences, and Peace Pacts are important agencies for promoting International Justice. Mr. William R. Castle, Jr., Under Secretary of State, says, "Justice, fair-mindedness, generosity on the part of all nations would make war impossible." There are sixty-five nations, none of them perfectly unselfish and many of them not very far advanced in the arts of peace, and to secure "justice, fair-mindedness, generosty on the part of all nations" may require more than a pacific declaration of refusal. It is not inconceivable that to acquire such beneficient ends for even an appreciable part of the world might require defense of the ideals of peace and the sacrifice of many lives on other battlefields.

While war, that which too often eventuates in but human suffering and death and economic distress, moral hazard and spiritual peril could never be justified on grounds of national selfishness or pride, there could arise conditions which, to tolerate, would be worse than war. Therefore, to say under no circumstances would the flag be followed into battle nor prayer be said in camps of war, is more than many thousands of consecrated ministers will say.

War will be abolished when its cause is removed. Popular negatives ingeniously framed so as to resemble higher affirmations disclose more of novelty than sacrifice and pacific refusals are inadequate. We are yet in an unredeemed world and there are forces aloose today that would destroy civilization, and these cannot be overcome by the flourish of the hand. To say to these maniacal forces of destruction: here are the sanctities of our American homes, temples of worship, standards of justice, and principles of honor which may be destroyed without resistance, would not preserve human rights nor promote the welfare of the world. The angels' song at the Birth of Christ points the way: When the nations give "Glory to God in the highest" then "on earth peace, good will toward men" will prevail and war will be abolished. For the dawn of that day we devoutly pray and toil.

However, until the United States of America enters war for selfish ends and to usurp the rights of other nations, which seems incredible, a declaration of refusal appears out of place. We would that the spirit of love would pervade the nations and make them one and all worthy of peace, we endeavor to die daily for the promotion of fair-mindedness and the enthronement of justice, but to protect the sacred heritage of our country and make secure the larger good for mankind, should necessity require, following her flag would be a privilege and to fall upon her battlefield would be an honor.

THY KINGDOM COME, O LORD

By F. L. Hosmer

Thy Kingdom come, O Lord,
Wide-circling as the sun;
Fulfil of old thy word
And make the nations one;

One in the bond of peace,
The service glad and free
Of truth and righteousness
Of love and equity.

Speed, speed the longed-for time
Foretold by raptured seers—
The prophecy sublime,
The hope of all the years;

Till rise at last, to span
Its firm foundation broad,
The commonwealth of man,
The city of our God.

OUR COLLEGE COMMENCEMENTS

Grenada, Whitworth, Centenary and Millsaps Colleges have closed their 1930-1931 sessions. The commencement occasions were inspiring and the future is faced with hope and determination. Presidents Countiss, Winfield, Sexton, and Key are to be congratulated upon the work achieved. The commencement sermons were by the following: Grenada, Rev. J. B. Mitchell, D.D., pastor, St. Johns, Memphis; Whitworth, Rev. J. A. Smith, D.D., pastor, Capitol Street, Jackson; Centenary, Rev. J. R. N. Score, D.D., pastor, St. Paul's, Houston; Millsaps, Bishop Collins Denny, D.D., LL.D., Richmond, Virginia. Baccalaureate addresses: Grenada, Dr. D. H. Bishop, Millsaps; Whitworth, Dr. George S. Sexton, Centenary; Centenary, Dr. L. A. Downs, president, Illinois Central Railroad; Millsaps, Dr. Edwin Mims, Vanderbilt. These sermons and addresses are reported to have been of high order and abiding worth to those who were fortunate enough to hear them. Colleges ought to see that their commencement sermons and baccalaureate addresses are published. They would be of interest to the general public and lasting benefit to members of graduating classes.

Centenary conferred four honorary degrees. The Doctor of Divinity degree was conferred upon Rev. C. C. Miller, of the Louisiana Conference, and Rev. J. R. N. Score, of the Texas Conference. The Doctor of Laws degree was conferred upon President L. A. Downs, of the Illinois Central Railroad, and President J. L. Lancaster of the Texas and Pacific Railroad. These honors were worthily bestowed and will be borne with credit to the institution by which they were conferred.

The splendid young ladies and young gentlemen who completed their work go on to further preparation or to take their places in the world's life. It is no common hour when forward looking youth are turned into the course of history prepared

(Continued on Page 8)

The Winning of Souls

BY BISHOP W. A. CANDLER, D.D., LL.D.

The winning of souls occupies high place in the Holy scriptures.

Solomon said in the Proverbs, "He that winneth souls is wise," (Prov. 11:30). In the book of Daniel we read, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." (Daniel 12:3).

St. James, the foster brother of our Lord, declares in his epistle, "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (James 5:20).

The mission of our Saviour himself is set forth in his own words that "The Son of man is come to seek and to save that which is lost." (Luke 19:10). The same truth is declared by St. Paul: "This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners," (First Timothy 1:15).

The rescuing of the perishing is the supreme mission and duty of the Church, and this fact should never be forgotten by the followers of Jesus Christ our Lord.

The Church may and should do many things of less importance; but the Church should know the relative importance of all secondary matters as compared with the obligation of saving the lost.

The Church should do a work of education, and its educational enterprises are not to be depreciated; but Christianity is not propagated by mere educational efforts or by any other benevolent enterprises for the improvement of the worldly condition of men.

The Church is not founded on educational and benevolent programs, but exists to save the souls of men.

And the work of winning souls must be done by men and women who themselves know Christ. Upon this matter the Western Christian Advocate of Cincinnati spoke most wisely in a recent editorial as follows:

"A Church cannot be founded on the educational and benevolent program. These enterprises of the church are not to be depreciated. They have their place. However, if a communion approaching any community has nothing more to offer than these, it will never root itself into the lives and hearts of the people. Christianity does not go forward on its educational and benevolent program; it must have someone to go about telling what Jesus Christ has done for him. The personal testimony to the individual is what wins men to Christ. It is not what we do for others that attracts them to Christ; it is what He has done for us. When we educate and when we bless by our benevolences, the thing that counts is the feeling we produce in the life of those who receive what we do for them. The felling that Jesus Christ has made us what we are in goodness, devotion, and benevolence counts most in the making of a new disciple."

The first apostles were won to Christ in this manner. Of Andrew, Simon Peter's Brother, it is said, "He first findeth his own brother Simon and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus." (John 1:41). A similar method of winning a soul is recorded of St. Philip, of whom it is said:

"Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whench knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." (John 1:45-51).

It is not harsh criticism nor an unfounded fear to say that most of the members of the Church today never win souls at all. And such Christian work as they do consists largely of efforts to change the circumstances in and around the unconverted world, rather than to bring men to Christ. They seem to think that if the outward circumstances of life are made favorable, the salvation of the souls of men will follow inevitably. But this is a grave mistake.

Perhaps the basis of this serious blunder is found in the fact that multitudes of the members of the Church do not know Christ for themselves. They have formally united with the Church, but they have never vitally known the Lord of the Church. Hence, they cannot bring others to Christ because they have never come to him themselves.

There is much talk in our day of the imperative need of a great revival of religion, such a turning to God as the Great Awakening in America and the Wesleyan Revival in Great Britain. This supreme need cannot be emphasized too much; but such a revival cannot be brought to pass by the framing of programs, the appointment of committees, or by any other mechanical process. When such a turning to God comes to pass, it will begin with revived spiritual life among the members of the churches, and especially among the preachers.

No man can preach the gospel with power who has not experienced in his own soul the power of its regenerative force.

All the great revivals of the past have manifested themselves first in unexpected quarters; and this fact is explained by the truth that saved men and women alone can save others.

There was nothing in the Great Awakening achieved by mere mechanical processes. That great visitation of grace first appeared in the small town of Northampton under the ministry of Johnothan Edwards, who, at the time, was no more than an obscure preacher serving a rural charge.

In like manner the Wesleyan Revival began with young men comparatively unknown. The conspicuous leaders of the Church in Great Britain had little or no part in bringing it to pass. They were carrying out their ecclesiastical programs with precision, but they were leaving a nation without God and without hope. Accordingly Isaac Taylor said that John Wesley and his associates rediscovered God to the British people.

A notable preacher in a recent letter to the writer says, "I have not seen a burdened preacher in a long time." His experience accords with current conditions. In former days Godly men described concern for the salvation of souls as being "burdened for souls." But this descriptive phrase has passed away because that which it described has ceased to exist.

Very many preachers are deeply burdened with reference to reforming the social system; but their concern for the conversion of the unsaved is not conspicuous, to state the case mildly.

But the salvation of souls is the supreme concern of our Lord. Speaking to his twelve apostles, when his crucifixion was near, he asked, "What is a man profited if he gain the whole world and lose his own soul?" (Matt. 16:26). In keeping with his solemn question we may well ask, What will it profit the Church if it reform the whole world and lose the souls of men? How long will any real reform last which is not rooted and grounded in the presonal salvation of men? The work of the saving of souls during the first century which was done by St. Paul and his contemporaries reformed the Roman Empire as nothing had ever before done, and our disordered times must be reformed by the same saving force.

The Church needs to sing again as in former days it was accustomed to sing:

"What is the thing of greatest price,
The whole creation round?
That which was lost in Paradise,
That which in Christ is found:

The soul of man—Jehovah's breath—
That keeps two worlds at strife;
Hell moves beneath to work its death,
Heaven stoops to give it life.

God, to reclaim it, did not spare
His well-beloved Son;
Jesus, to save it, digne'd to bear
The sins of all in one.

The Holy Spirit sealed the plan,
And pledged the blood divine,
To ransom every soul of man—
That price was paid for mine.

And is this treasure borne below,
In earthen vessels frail?
Can none its utmost value know,
Till flesh and spirit fail?

Then let us gather round the cross,
That knowledge to obtain;
Not by the soul's eternal loss,
But everlasting gain."

To the consideration of this solemn matter expressed in this noble hymn the Churches must return, or they will continue to show decreases in membership, and decline in spiritual life.

THE ECUMENICAL METHODIST CONFERENCE, ATLANTA, GA.

October 16-25, 1931.

By Rev. A. J. Weeks, D.D.

It has been forty years since the Ecumenical Methodist Conference has been held in the United States. In October, 1891, the body met in Washington. There were about five hundred delegates present and the meeting continued fourteen days. On October 17, President Harrison visited the conference and delivered an address. Reverend William Arthur had been selected to deliver the opening sermon. He was present, but his voice was not equal to the task so the sermon was read by Dr. Stephenson, President of the Wesleyan Conference.

Next October this world conference of Methodism will again meet in the United States. About the same number of official delegates will be entitled to sit in the body—the exact number is five hundred and fifty—but while they will represent a smaller number of Methodist bodies they will represent a constituency almost twice as large as that of forty years ago. Again the opening sermon will be delivered by the President of the Wesleyan Conference, Reverend C. Ryder Smith, D.D., and an effort is being made to secure the attendance of the President of the United States for an address. The committee is trying to secure the attendance of the Prime Minister of Canada on the same day.

It is fitting that this meeting should be held in Georgia, the only State whose soil was pressed by the feet of the Wesleys. On February 6, 1736, General Oglethorpe landed with a second company of three hundred emigrants for his Georgia colony, among them certain Moravians and John and Charles Wesley. The ship on which they came was almost four months in crossing and the record of their employment during the weary voyage will convince anyone who reads it that their strictness was never surpassed. Practically every waking hour was given to religious activities and devotions. Charles Wesley was secretary to Oglethorpe.

John Wesley came in response to the missionary urge in his own heart. He expected to preach to the colonists and had an idea there would be opportunity to preach to the Indians as well. He found himself in a strange and uncomfortable environment. A long call from the streets of London to the marshes of Savannah; from Oxford University and St. Paul's Cathedral to the new settlement on the edge of a wilderness where a few score pioneer families had established their humble homes. There was no opportunity to preach to the Indians and his strictness and High church notions caused irritation and created oposition among the colonists. He could not immediately adjust himself to an environment so unlike anything he had ever known. In time he was able as few men have ever been to relate himself to any group or class he undertook to serve, but this he had not learned at the time of his sojourn in Georgia. He was devoted and unselfish but for him conditions were impossible.

After almost two years at Savannah he decided to go back to England but went hoping to return to America. His journal contains this entry: "I took my leave of America (though, if it please God, not forever)." He considered his mission to Georgia a failure. Some of his critics have been unfair in recounting his experiences there, but George Whitefield, who was on the ground a few months after Wesley's departure, speaks in the highest terms of his work. He declared: "The good that Mr. John Wesley has done in America is inexpressable. His name is very precious among the people and he has laid a foundation that I hope neither men nor devils will ever he able to shake. Oh that I may be able to follow him as he followed Christ!"

One can but wonder what a difference it would have made in modern religious and political history if Wesley had returned to the new world. Suppose he had come back. If Methodism had been born at all its base line would have been laid in the new world rather than in the old. This country was not mature enough to be the birthplace of an orderly dynamic religious movement such as the world needed and such as Methodism grew to be. But in the providence of God, Wesley did not return and the religious movement of which he was the leader took root in a compact nation in the best prepared soil in the world. It added strength to the foundations of Anglo-Saxon civilization and made a needed contribution to Anglo-Saxon stability and solidarity. When the Ecumenical Conference met in London ten years ago Mr. Lloyd George, the British Prime Minister, sent a message of greeting which was read to the body. In this he said: "The English speaking races owe a special debt of gratitude to John Wesley, the greatest spiritual leader and religious organizer they ever produced. The influence of his life work extended beyond the community he founded and constitutes today one of the greatest moral forces in the world."

Now almost two hundred years after Wesley sailed away from the new world with the hope that he would see the land again, his spiritual children are coming from far places over the wide world—coming to Georgia. There are more Methodists living in Georgia today than were in the whole world at the time of Wesley's death.

The program of the Conference is being brought to completion. The committee will hold its next meeting in Cincinnati, July 14th. The program will no doubt be finished at that meeting.

The conference begins Friday evening, October 16th, and closed Sunday afternoon, the 25th. On Wednesday, October 21st, the conference will be in Savannah visiting the scenes of Wesley's American labors.

While publication of the program cannot be made now, the public may be assured that every effort is being made to have a conference worthy of world Methodism. From the opening sermon Friday night to the closing service Sunday afternoon when two addresses on The Outlook will be delivered every hour will be an hour of high privilege.

Each week night great public meetings will be held. At one of these meetings Science and Religion will be the topic with one of the best known scientists in the world and one of the most distinguished educators and writers in America as the speaker. On another evening the topic will be Citizenship with a distinguished leader in American public life and a world traveler and world citizen the speaker. It is expected that at each of these meetings Gypsy Smith will deliver a brief closing address.

It is now fifty years since the first Ecumenical Conference was held in Wesley's Chapel, City Road, London. Great changes have occurred in the world, and in Methodism in these fifty years. The Methodist bodies of the world, with so much in common, so much that is distinctive, facing a world in such dire need, living in an hour so eventful, ought to set up some sort of agency through which they could speak with one voice to a world in confusion and unitedly help a world in distress. A world conference is well enough but more than that is needed.

The fact that the Ecumenical Conference will not meet in America again for twenty years adds to the interest all Methodists feel in the forthcoming conference at Atlanta.

UNDERLYING PRINCIPLES OF STEWARDSHIP

By James W. Hart

On what do we base our conviction that Jesus taught stewardship?

Before that question can be answered we must go back to the beginning of the idea of stewardship. When we read the Old Testament as the progressive revelation of God's efforts to lead men to an understanding of his nature and purpose for the world, we can better understand the teaching of Jesus. Even back in the earliest days of the Hebrew people we find the beginnings of conception of stewardship—a conception which God continually reinforced through his revelation to those prophets who could foretell his will to the people.

The first and fundamental principle of stewardship lies in God's ownership of all things—the ownership of creation. Often Jehovah reminds his people that man did not make the gold and silver that lies in the earth, that man cannot control the rain and the sun that causes the crops to grow, that man cannot and did not form the different ores that lie beneath us, which make the implements for our use, that man cannot control the streams, floods and freezes which may destroy our crops, and that man cannot by his will cause his flocks and herds to increase. "The silver and the gold is mine," said Jehovah. Again we are reminded that the beasts of the field, and the fowls of the air, the cattle of a thousand hills are His, His by right of creation. But we are prone to forget and to feel that property, or at least the fruitage was his own because he held it in his possession. So Jehovah warned: "Lest thou say in thine heart, my power and the might of my hand hath gotten me this wealth, thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth."

We claim the land we hold. Who was the originator? Did God ever give a deed to any man? Then really who owns our land?

So many of us give such a grudgingly amount to the Lord that we never feel it, neither does the Lord feel or know it. Some of us have the nerve to give to God what we do not need ourselves. Do you think God is pleased with you for such giving? How can he expect to be blessed, happy and prosperous by such giving? Some of us will put money in the bank and when the collector comes around we will say, "I do not have anything to give."

Some of us give only a small amount to keep the Kingdom of God going, and seldom ever come to help carry out the work for the uplift of Christian and moral development of our community. But let one of our family get in trouble we will raise any amount to get them out. How much better to keep them out of trouble and have a pure life rather than to get them out of trouble and have the stain of crime on their life.

In regards to tithing, I will not attempt to explain it, as I think this is one of the deepest problems to solve I have ever attempted. I do say we should give and give willingly. I can clearly and truthfully say that the party who is a free giver is a party who is getting along well in almost every instance. Look around you and see the church miser and see if he is not a party who is up against it and all the time complaining. At our last district conference it was stressed by many of the speakers for the church stewards and helpers to have every member of our church to make an annual pledge of what they will give to the different benevolences of the church this year, and then to pay it weekly or monthly if within their power, as the different boards have to pay a large amount of interest every year on money borrowed to keep the different institutions of our church going. Let us do all within our power to see that this is carried out. Suppose we farmers would have to wait a whole year to get any money to live on, what would we do if our gardens and fields would fail to produce? Is not this the case with the ones who are at the head of our church, from our ministers up? They have to depend on us paying them so they can live. When they cannot get their money regularly they have to go to the merchant or banker and ask for credit, and ofttimes when it comes due we have not paid them what is due them, and then the one from whom they borrowed or bought on credit is not paid; their good intentions are questioned. Then the creditor does not realize that it was not the minister who did not meet his obligations, but it was us for not paying him what we owed him. Let us meet our obligations to God and His servants.

What, then, do we mean by stewardship? Certainly tithing and stewardship are not synonimous terms. We cannot call the self-righteous, strict tithing Pharisees Christian stewards, nor can we say that a man is a Christian steward who tithes, howsoever carefully or from whatever motives, and yet takes no thought to the Christian use of the rest of his income. The tithe has to do with a special portion. Stewardship involves all propery, or possessions in all stages and earnings, savings, spending and giving. Tithing is a good method, but it is only an act; stewardship is an attitude toward God and toward one's fellowman. A steward is one entrusted with property of another. It is always implied that the property is to be used primarily in the interest of the owner, not that of the steward. In its ideal state this is a partnership in which the interest of both are the same, the owner being the senior partner who furnishes the capital; the steward the one who administers it to their mutual benefit. So, applying this to us, God is the owner and we are the stewards.

BISHOP CANNON APPEALS TO CAESAR

CHALLENGES CONSTITUTIONALITY OF PROCEDURE

By Harry Earl Woolever
Editor of The National Methodist Press.

Certain scenes which occurred recently in the Senate committee room used by the Nye Committee will go down as precedents in the political and partisan history of Congress. The committee was investigating the anti-Smith campaign activities of James Cannon, Jr., a citizen of Virginia, under a resolution introduced in the Senate by another citizen of Virginia, Senator Carter Glass. Although proposed by a Senator in the opposite political camp, this resolution was in harmony with charges made by Republican Representative George Holden Tinkham of Boston, who recently has played the roll of chief accuser of dry and Protestant organizations. The prolonged and sharp character of these hearings, the biased reports by the wet press, and the evident political and selfish motives prompting certain elements to use a Senate committee for their own ulterior purposes, have caused a great number of queries as to what are the forces really at work.

To answer these queries and at the same time to avoid the non-political and the personal aspects of these senatorial investigations, is a difficult task but it is one which, in the interest of justice and truth, merits discussion. In the case under consideration, which deals with the campaign in 1928 to defeat the wet candidate for the presidency, Alfred E. Smith, Bishop Cannon stated that he acted apart from any capacity other than that of a private citizen. It is solely in his character as a private citizen and with regard to his constitutional rights as such in relationship to the activities in senatorial investigatons, that it is here proposed to discuss this important public issue.

Perverting Governmental Agencies

During the past few years there have been disclosed an effort to use the United States Congress to plunge this Nation into war with Mexico in order to stop the overthrow there of an age-long Roman domination; attempts of money interests to use the United States armed forces in friendly nations, especially in Central America, to protect property and to collect private debts; transactions involving documents purchased by William Randolph Hearst which, when placed before a senatorial committee, threatened to break our relations with our neighboring Republic until they were proven to be fraudulent, and repeated efforts to use the Government agencies to accomplish narrow partisan and personal political ends and revenges. Those who have most intimately and with the least bias followed the senatorial committee methods used respecting Bishop Cannon, are emphatic in saying that these recent attacks upon him belong to this last indicated category. The wet press has constantly used its pages to prejudice the reader against this outstanding Southern dry leader whose activities, with those of his associates, so overwhelmingly defeated the Al Smith forces in the South. It is said that the purpose is "so to destroy the reputation of Cannon by fair means or foul that he cannot lead and no one else will dare lead the dry Democrats of the South against Al Smith should he be the nominee in 1932."

Political Enemies Rage

When the United States Attorney General found no basis for Representative Tinkham's lobbying charges against the Board of Temperance, Prohibition and Public Morals headed by Dr. Clarence True Wilson; the Board of Temperance and Social Service headed by Bishop James Cannon, Jr.; and the Federal Council of Churches of Christ in America headed by Bishop Francis J. McConnell, this wet Boston Congressman filed charges against Bishop Cannon alleging improper use of the campaign funds of the Anti-Smith Democrats. Senator Glass, who supported Al Smith after the latter's nomination at Houston and who was thus politically lined up against the anti-Smith leadership, introduced a Senate resolution in line with the statements of Tinkham, proposing a special committee for the purpose of investigating these charges. Some of the older senators saw in this move clever political strategy. A number of them dodged the chairmanship of the committee. Finally, the task of working under the Glass resolution was passed over to the Nye Committee. Today some of the old political wiseacres say, "They got this young, inexperienced Senator to grab the bear by the tail and now he dassent let go." They say that Nye and his committee are being urged on to activity by pressure not only from Senator Glass, who presented the resolution, but also from the wets, and from the Knights of Columbus, "who would like to use the inquisition pinchers and burning irons on Cannon," while the drys and Protestants stand by dumbfounded by the tactics being used against a citizen.

Committee's Action Challenged

Bishop Cannon, repeating his assertion that these attempts to misrepresent and humiliate him before the country because of his acts as a citizen were the work of political enemies, challenged the authority of a congressional committee to investigate these charges under circumstances wherein he had no means by which he could subpoena or cross-examine witnesses or have the protection afforded by the courts. The protest he filed with the committee was in part as follows:

"I hereby register . . . a formal protest against the legality of Senate Resolution 403. Under this resolution complaint has been filed against me by Congressman Tinkham, from a wet Roman Catholic district of Boston, of a violation of the Federal Corrupt Practices Act and a fraudulent conversion to private uses of campaign funds. I have not knowingly violated any section of the Federal Corrupt Practices Act, nor have I embezzled any campaign funds. But if any complaints are made that I have been guilty of such crimes I deny the right of a Senate Committee to investigate such complaints, for the Supreme Court has declared that, 'If crime has been committed the grand jury shall investigate; if fraud, the courts of Equity and Law. All the judicial power is vested in the courts by the Constitution."

The Bishop's protest then quoted Supreme Court decisions showing that the elections of presidential electors were under the jurisdiction of the States and that Congress had no authority or jurisdiction in matters pertaining to such elections because presidential electors are state officers. He then quoted further decisions sustaining his contention that his rights as a citizen were being violated. He quoted Justice Field's reference in a similar case to a Supreme Court decision: "This case will stand for all time as a bulwark against invasion of the rights of a citizen to protection in his private affairs against the unlimited scrutiny of investigation by a congressional committee." Further quoting the Supreme Court: "Anyone who respects the spirit as well as the letter of the Fourth Amendment would be loath to believe that Congress intended to authorize one of its subordinate agencies to sweep all our traditions into the fire, and to direct fishing expeditions into private papers on the possibility that they may disclose evidence of crime. . . . It is contrary to the first principles of justice to allow a search through all the respondent's records in the hope that something will turn up."

After referring to the Committee's tactics in searching for evidence as a fishing expedition, the Bishop stated: "I insist therefore . . . that further procedings under this resolution be stopped as a violation of my constitutional rights as a citizen of the United States who demands that any complaints that he has committed any crime be prosecuted in the courts and not, as Mr. Justice Field says, through the 'unlimited scrutiny of investigation by a congressional committee,' which is governed in its activity by no judicial code."

The committee was face to face with a legal question the outcome of which is still to be seen. Miss Ada L. Burroughs of Richmond, who was treasurer of the Anti-Smith Democratic Campaign Fund, filed a similar challenge of the committee's authority.

The comment of the senators and Senate attaches who were sitting on the sidelines in this hearing indicated their belief that Bishop Cannon was legally correct. One Senator said, "This committee will carry on these methods too far and the country will react against them for the people will not stand too much of this."

A Serious Situation

The unfairness of the situation was pointed out in this fashion. Here sits a committee investigating charges implying crime. It has all the power of an ancient inquisitorial body but the condemned is deprived of all power or facilities granted in judicial courts to defeend himself. Sometimes this committee appears like a board of clever criminal lawyers trying to convict the witness who is helplessly alone without any of the protecting safeguards of a court. In such a circumstance, the unfriendly press picks out any fragments of testimony which will suit its purpose, publishing the same no matter how erroneous an impression it gives. This is one of the methods by which the functions of congressional committees are often perverted for the purpose of smearing individuals for political ends.

Not only was the influence of the anti-Protestant forces evidenced by the presence of numbers of representatives of the Knights of Columbus, but it was also seen in the reports of the Cannon protest in which reference was made to the wet, Roman Catholic influences working through Tinkham. The daily press, lacking either the fairness or the courage to carry this important reference to the potent influences at work, in most cases deleted this portion of the protest.

Throughout this whole proceeding, the nearer one comes to the machinery of it the more it appears to be a piece of petty political and bigoted spite work back of which are working those same unfortunate forces which were so pronounced in the presidential campaign of 1928. The wets, the Roman Catholics, and certain stand-pat partisans are fighting to overcome the drys and to discipline the leaders of certain Protestant and independent voter groups. Thus a spirit so often denounced in the presidential campaign is being kept alive. An interesting but significant incident occurred during the hearing under review. Not long after it became whispered about that a number of Knights of Columbus were at the hearing with an idea of bringing political pressure to bear on certain members of the committee, two prominent representatives of high Masonic circles made their appearance in the room all eyes to see what was happening. This is indicative of how a reaction sets in when a procedure of this character is carried beyond a certain point.

Cannon Appeals to Caesar

The objects and coloring of the picture are these. Congressman Tinkham, having failed in his lobbying charges against the dry and Protestant Church organizations and his case before the Attorney General having fallen flat, now charges Bishop Cannon with crime in the handling of campaign funds. Bishop Cannon states that he has committed no crime. The citizen is left to choose between the two statements. The dry leader protests against a legislative committee attempting to perform the functions of a grand jury. He asks why, if it is believed that he has committed a crime, the accuser has not taken his charges to the courts, and he demands that his constitutional rights as a free citizen be respected, appealing to the decisions of the Supreme Court of the United States.

As the protest was read, an ex-Senator said to the writer, "At last the Bishop has appealed to Caesar." When questioned as to what he meant, he said: "One greater than Bishop Cannon is or would claim to be, when he was being persecuted by a group of enemies, said, 'I am a Roman citizen and demand my rights of citizenship. I appeal to Caesar.' Bishop Cannon has now appealed to the Constitution as the basis of his rights as a free citizen."

We looked up the Senator's reference in Acts: "And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty that made this conspiracy. But Paul said . . . If I am a wrong-doer, and have committed anything worthy of death, I refuse not to die; but if none no man can give me up unto them. I appeal unto Caesar."

The appeal to Caesar has been made and the protection of the Constitution is invoked. Will public opinion demand that the citizens' rights be safeguarded by the laws which provide for punishment if guilty, but which leave the citizen possessed of all the benefits of innocence under the charges made until he is proven guilty? The American spirit demands that justice be arrived at by legal methods and that the punishment of guilt be administered wherever it may fall, but that method which smack of witchcraft and inquisitions be forever tabooed under the Stars and Stripes.

RECOLLECTIONS OF DR. BEVERLY CARRADINE

By Allen F. Godat

I was very sorry to learn from a recent number of the Advocate that Dr. Carradine had died. I hope with the editor that some one will prepare an adequate article on his life, for it would be most interesting and helpful, but perhaps a few lines from one who sat under his ministry during the four years he was at "Old Carondelet" and upon whom he made a deep and lasting impression may not be amiss.

Dr. Carradine possessed many outstanding characteristics, but perhaps the most marked were a keen sense of humor, great intellectual brilliancy, deep spirituality, and fearlessness in following his convictions. Bishop Keener is said to have pronounced him "the most brilliant preacher in the Soutthern Methodist Church." In conversation few could approach him for wit and cleverness, and he could manifest the keenest sympathy and appreciation when that was required. In his sermons and addresses the spiritual note was predominant and few went away with their spiritual hunger unsatisfied. As to moral courage he never hesitated to take a position regardless of its possible effect upon his fortunes or his popularity.

When he came to Carondelet after four years at Rayne Memorial he was easily the best known and most popular Methodist preacher in New Orleans, and if there was any other Protestant minister there more popular I cannot recall who it was. He had large congregations at both Sunday services, with large numbers of outsiders in attendance. But it was in the Wednesday evening prayer meetings that his success was most conspicuous. The church had always had good prayer meetings, but the attendance at his increased by leaps and bounds. The room in which they were held had a normal seating capacity of about three hundred, but it was not uncommon to have to bring in chairs and benches from adjoining rooms. The reason was that the meetings were worth while. He made careful preparation for them. There was a regular prayer meeting choir and an organist who could be depended upon. The hymns were carefully selected from the "Gospel Hymns" as the standard hymnal of the Church at that time was deficient in the brighter and newer hymns and music. The addresses were not preliminary drafts of future sermons, or old ones rehashed, but were specially prepared for the spiritual nourishment and upbuilding of those who heard them. I have often thought that if a dozen of the best of them could have been preserved and published they would have made a manual of devotion not unworthy of a place beside those of F. B. Meyer or Andrew Murray.

In the third year of his pastorate he asked the Rev. W. W. Hopper of Mississippi to assist him in a revival. Brother Hopper was a "Holiness" or "Second Blessing" evangelist and preached that doctrine. In a few days Dr. Carradine accepted it, sought the experience and professed to have obtained it. It was then that his spiritual and moral courage shone at its brightest. Rightly or wrongly the doctrine was not accepted by Methodists generally and much that was preached and demanded by its professors made it highly unpopular. But that made no difference to him. He threw all his wonderful powers of mind and soul into its advocacy and never faltered in following his light wherever it might seem to lead. He became the storm center of a great controversy; friends fell away, others were bound more closely to him, new ones rallied to his side, but he went on his way happy in the conviction that the Lord had called him to that battle. To me the entire movement was perhaps more profitable than happy. There was much in it that now seems trivial and absurd, but souls were born, others were led into a deeper consecration, backsliders were reclaimed, and perhaps best of all, a number of young men felt called into the ministry, some of whom are still active in it after forty years of great fruitfulness. At the end of that four years pastorate he "located" to engage in the work of a "Holiness" evangelist and for a long time the Church has heard but little of him. But now that he has gone those who knew him feel sure that an abundant entrance was given him into the eternal kingdom.

Probably, however, his most conspicuous service to the State and nation was his initiation of the fight against the Louisiana State Lottery Company. That institution had been chartered by the Legislature of 1868 for a period of twenty-five years. The Constitution of 1879 had recognized it as a vested interest, but provided that at the expiration of its charter in 1893 it should not be renewed, and that no other lotteries should be chartered. To secure a renewal, therefore, it was obviously necessary to amend the Constitution and the effort was to be made to have the Legislature submit the necessary amendment to the people. To prevent that or to defeat the amendment if submitted was the objective of the opponents of the lottery. While there had always been more or less opposition to it, it was unorganized and inarticulate, much like the "dry" sentiment in some hopelessly "wet" communities today. The lottery was believed to be not only impregnably intrenched financially and politically, but also socially. Its owners had a social standing which few brewers and distillers and no saloon keepers ever attained. To attack it was the height of folly. But that is just what Dr. Carradine did. It was in 1889 (or was it 1888?) when he was pastor of Carondelet. As already intimated he was one of the most popular preachers in the city, the Monday morning dailies frequently published synopses of his sermons, and when he was to preach on some theme of general interest he had but to send an announcement of it to the papers and it would be published, and reporters sent to the church. To open the attack he prepared a sermon entitled "Fifteen Objections to the Louisiana State Lottery." He sent the usual notices to the papers, but they were declined. He then offered to pay for their insertion at regular advertising rates, but that was also declined on the ground that the lottery was their largest patron and they could not afford to offend it. Nevertheless the word got out and on Sunday morning every seat in the church, galleries and all, was filled. There were those who had never been in the church before and who perhaps were never there again. For an hour or more they were held spellbound. There were wit, sarcasm, literary quotations, unassailable facts, logic, rare eloquence. In the preparation of that portion of the sermon dealing with the legal status of the lottery he had evidently had the assistance of able counsel. It must have been unanswerable, for it was never answered. The papers ignored it absolutely, but it was widely circulated in pamphlet form. At the close of his sermon he asked some forty leading citizens to meet the next evening and form an Anti-Lottery League. They did. The papers gave that meeting a half-dozen obscure lines. But the movement grew apace. Many meetings were held. The evangelical churches and ministers were generally on the anti-lottery side. But there were others with them, prominent among them being Rabbi Max Heller, of Temple Sinai. The great Dr. B. M. Palmer, of the First Presbyterian Church, who was not given to rushing into every little moral skirmish, threw his great influence against it. Soon the Catholic archbishop declared against the lottery. That was a terrific blow, for the lottery had counted largely on the Catholics because of its liberal gifts to their charitable institutions. Prominent citizens identified themselves with the cause, such men as Col. William Preston Johnson, the president of Tulane University; Murphy J. Foster, Donaldson Caffery, C. Harrison Parker, former editor of the Picayune; Judge Frank McGloin, a Catholic who in his little paper, "The Society of the Holy Spirit," did most valuable service, and, lastly, perhaps the greatest of them all, Edward Douglas White, afterward Chief Justice of the United States. The fight was fierce and acrimonious, but within less than five years of the date of Dr. Carradine's sermon, the Louisiana lottery's legal existence ceased. It ran a little while longer on a bootleg basis then died altogether. In the conflict many able men were engaged, but to Dr. Carradine was given the honor of calling them to battle and to final victory.

MISSISSIPPI METHODIST ORPHAN'S HOME

Dear Mr. Editor: I am submitting through the Advocate to the Methodists of the two Mississippi Conferences some facts with reference to our home.

Now, since I came here two and one-half years ago, I have raised in cash $29,460 and pledges for $2000 more. Some of these pledges will be paid and some will not.

Then, in addition to the above I have pledges for $1900 to be paid when we have secured enough to pay off the short time notes. I think every dollar of that amount is good.

Inasmuch as my work with the home ends with this Conference year, I am saying just this word, I think the board acted wisely in declining to keep an agent in the field, and requiring the superintendent to do that work, but I want these months that still remain to be filled with work. I am going as rapidly as possible to individuals already written to and doing all I can to collect, and speaking every Sunday in the interest of our institutions.

If we will all work together and work hard we can do great things before Conference. I will speak twice every day if I can get some folks to speak to in the interest of the work.

Let us pray much. Give me your co-operation.

This home does not belong to the trustees, or to the workers, but to the Methodists of Mississippi. Call me if you can use me.

Send me your checks to 214 Millsaps Avenue. Have we not some that will give us large contributions?

W. M. SULLIVAN,

SAFETY SIGNALS

By Rev. S. J. Davies

The leading article in the Advocate of May 14, by Bishop Candler, commenting on General Pershing's statement of "Christianity on the Defensive," is a call and a challenge. Right you are, bishop, in emphasizing the need of an aggressive gospel. The best way to defend Christianity is to so declare its warfare against the world, the flesh and the devil, as to put these emissaries of Satan on the defensive. Else what means all those clear and trenchant denunciations of sin contained in the four gospels, and those striking and forceful militant figures of speech in the Pauline epistles. Our Lord's command is to "go" and the apostle exhorts to pull down the strongholds of Satan. Stonewall Jackson and his legions never lost a battle, for they moved against the enemy with the impetuity of a descending avalanche and so horrified them with terror that the victory was half won by their very name, and their dauntless courage. Who is this modern Goliath defying the hosts of God's people? None other than the same spirit of blatant bragadocio that fell from the lips of the giant of Gath. David defied the giant in the name of Israel's God, and then ran to meet him. The shepherd youth had no defensive armor, his simple weapon was a sling and a stone. Listen, the giant wore the sword that beheaded him. I hope, preacher, you have acumen enough to hear and heed the lesson. For sin in the end carries its own ruin. God's laws not only concern the spiritual things of man's nature, but also economic and social affairs. No hunting hand ever followed its trail more surely, it will find you out. And again, the baying pack of blatant enemies of God and his righteousness, so evident in much modern writing, is only part of the game, a game as old as Sodom and as assuredly doomed. "Mene, mene, tekel upharsin" is written in letters of fire for every Beleshazer and his rebald company in the end.

* * *

Wherein lies the chief difference in the preaching of thirty or forty years ago and the preaching of today? For the last ten years I have been privileged at our various church gatherings and in our city to hear many of the leading ministers of our own and other churches. These sermons as a class were earnest, thoughtful, and, I presume, abreast with the spirit of the age, whatever this much used term may mean. The style, doctrine, delivery were a decided improvement on that of other years, now far below the bridge of time. May I, not in a spirit of carping criticism or unholy comparison, but only as a fact in the passing history of preaching, note a difference? The masters in the pulpit in these, now elder days, moved onward in their sermons with the swing and stride of a conquerer. They declared the counsel of God in a style and manner, that at times was breath-taking to saints and appalling to sinners. Munsey would lift congregations to their feet under the spell of his matchless, magnetic eloquence and hold them standing in rapt attention. Kavanaugh would cause men to fear that the very walls of the church building would collapse and bury them. Down at the Seashore Camp Ground in the year of our Lord 1886 I saw something over one hundred and sixty people joyously converted in one day, while men like Carter, Parker, Evans, Morrison, Mangham, Leftwich preaced with a power and fervor little short of the heavenly. Strong men, unused to tears would weep, and the eyes of cultured women shine with a light from the deep spiritual communion with the Blessed One. The difference, yes it is different now. There was a triumphant note, an assurance of abandoned faith, a confidence of victory, I miss in the pulpit of today.

BISHOP DENNY DEDICATES CHURCH

From the Pastor

Bishop Collins Denny dedicated our church at St. Andrew Chapel, on the Shubuta charge, Mar. 9. We had a house and yard full of folk, and the bishop preached a great sermon. He read for a Scripture lesson the 26th chapter of the Acts of the Apostles, and took for a text, Romans I:14. "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise." He spoke of the man Paul before he had that wonderful experience when he met the Lord on the road to Damascus, and of Paul after he met the Lord. He said that Paul did not feel that he owed anybody anything before he met the Lord, but after this great experience which he had, he felt that he was in debt to all men everywhere, and he tried to pay the debt that he owed by denying himself and taking up his cross and following the Lord. It was a great spiritual message that the bishop brought to us and was greatly appreciated by the large congregation present.

Rev. T. J. O'Neil, the presiding elder of the Meridian district, was present and led in the opening prayer. Rev. W. J. Dawson, pastor of Hawkins Memorial Church, Meridian, Miss., was also present and read the Old Testament lesson. Brother Dawson was pastor of the Shubuta charge when Andrew Chapel Church was built. We were glad to have him present. I am sorry that more of the former pastors were not present. Mr. Fairchilds of Shubuta sang for a solo "Softly Now the Light of Day." He rendered it in a beautiful way.

NEW ANDREW CHAPEL CHURCH
Rev. C. W. Wesley, Pastor

After the bishop's sermon and the dedication of the church, we had a bountiful meal served to all present. We really had "Dinner on the Ground." The ladies served us the most bountiful and appetizing meal I ever ate, for which I thank them from the depth of my heart.

Brother J. A. Carmichael, superintendent of the Sunday school at Andrew Chapel Church, said that it was the greatest occasion, the greatest day, he ever witnessed in that community and many others so testified.

C. W. WESLEY, Pastor.

From the Presiding Elder

March 19, 1931, Bishop Collins Denny dedicated Andrew Chapel Church, at Carmichael, Clarke County, Miss. He was assisted by the pastor, Rev. C. W. Wesley; Rev. W. J. Dawson, pastor of Hawkins Memorial Church, Meridian, and the writer.

Andrew Chapel is associated with Shubuta, and receives one full Sunday's service per month. The membership is composed of as loyal, faithful Methodists as can be found anywhere, and they have reflected honor on themselves, and rendered valuable service to the Church in the erection of the handsome, substantial structure in which they now worship.

The building dedicated by Bishop Denny was built during the pastorate of Rev. W. J. Dawson, 1926-29. It is built of select virgin yellow pine, supported by concrete and brick foundation, and covered with California Redwood shingles. It is of Doric design, and is so substantially built that only fire or a cyclone can destroy it. While practically all the membership participated in the building, and some contributions were received from others than the members of the church, especially the Long-Bell Lumber Company; the man to whom more credit is due than any other for this splendid edifice, is Mr. J. A. Carmichael, superintendent of the Sunday school, and the recognized leader in church work in the village of Carmichael.

Bishop Denny preached a soul-stirring sermon to the immense audience that assembled for the dedicatory service, using as a text, Romans 1:14. At the close of the sermon Mr. J. A. Carmichael and other members of the official board presented the building for dedication, and Bishop Denny pronounced the dedicatory sentence very impressively.

At the conclusion of the service, the ladies served all present to an elaborate dinner, which was spread under the forest trees that border the church yard.

This service of dedicating Andrew Chapel, while great in itself, and means much to Methodism in Clarke County and the Meridian district, it is only a small part of the valuable service being rendered to the Church by Bishop Denny. He has traveled in and done service for each of the fourteen districts embraced in the two Mississippi Conferences which constitute his episcopal district.

T. J. O'NEIL.

THE COLUMBUS DISTRICT CONFERENCE

On April 7, 1931, the Columbus District Conference met in the historic First Methodist Church, Columbus, Miss. Bishop Collins Denny occupied the chair. Bishop Denny's presidency of the conference was shared the second day by the presiding elder, W. N. Duncan. Rev. W. R. Lott was elected secretary. Dr. H. F. Brooks of Starkville was the conference devotional preacher. Audrey McKinley Mann and Louis Marion Wright were licensed to preach. Brooksville was selected as the place of meeting in 1932. The following were elected delegates to the Annual Confernce: J. H. McKinnon, Mrs. T. J. Lee, H. C. Campbell, W. S. McAlilly, J. B. Whisnant, E. F. Hardin, Dr. N. D. Guerry, F. S. Jackson, H. E. Sanders, Mrs. W. N. Duncan, Rev. A. P. Stephens, Miss Pearl Hughes, C. F. McGee, L. H. Roberts, Hon. Joe Cook, Mrs. R. G. A. Carlisle. Alternate delegates were: Mrs. C. W. Avery, N. C. Oakes, Dr. J. W. Lipscomb, Mrs. M. A. Parks, and C. C. Humphreys.

The following institutional representatives espoused their respective causes: Rev. J. E. Stephens, Christian Education; Dr. V. C. Curtis, New Orleans Advocate; Rev. R. G. Moore, Missions; Dr. J. G. Snelling, Memorial Mercy Home of New Orleans; Dr. J. M. Culbrith, Wesley Foundation; Rev. A. T. McIlwain, Superannuate Endowment; Rev. B. F. Lewis, Orphan's Home; Rev. H. C. Blackwell, Millsaps College; Rev. A. Y. Brown, Golden Cross. Evening session, first day, was devoted to lay activities program. Mr. J. G. Houston, Conference lay leader, delivered an address on Christian Stewardship. Mr. J. H. McKinnon was re-elected district lay leader for ensuing year. Rev. J. W. Ward, pastor of First church, and his people, entertained the conference royally.

An appreciative resolution for the proficient ministry and holy conversation of the retiring presiding elder, Rev. W. N. Duncan, was read by Mr. W. S. McAlilly of Louisville. The resolution was adopted joyfully by the conference.

REV. C. L. ROGERS, Asst. Sec.

EFFICIENCY OR PROTECTION

By Rev. J. F. Dring

My attention was called some time ago to an article in one of our daily papers, in an editorial, concerning teachers in our public schools, and I think it was Mr. Harris, our State Superintendent of Education, who stated that he had no objection to married women teaching, and gave his reasons for such a stand.

Later I noted a comment on the same subject, and commending Mr. Harris for his position in the matter. It seemed that in each case it was the ability of the teacher, rather than the marital relationship that concerned the leaders of education.

After reading this article with care and pondering over it, I wonder if it would be amiss in the Church of God for its leaders to pursue a like course in the selection of leadership in the church.

Some one has said, "efficiency counts" and we believe that is the whole truth, and if prepared teachers are a necessary element in the education of the child, it would seem to me that spiritual preparation would be a deciding factor in the leadership of the Church of God.

We have noticed that politics has entered into the whole life of man, and it is hard to do anything without that element creeping into it, and politics is blind, and oftimes is corrupt, and for it to enter into the church, would mean the final dissolution of the same, therefore we should not permit such an element or influence to come within the fold of the church.

Yet however much we try to keep it out, it creeps in, and the devil is a sly old rascal, and he will make preachers and elders and bishops and congregations play the game in the church.

The devil offers this kind of argument in the life of our Church. He says: "Now brethren, we cannot afford to send Bro. A over there, because he commands a better place, we must care for him; he has been to Yale or Vanderbilt, or some place, and he must be cared for. Now we know that this is a great field and needs a good man, but we just can't afford to send this brother down there.

Then elder Q speaks up and says: "I have a man that will be satisfied to go there; he won't raise a question; he is a good man, so they sometimes use him in that position just because he has too much religion, and has counted the cost, paid the price, settled the debt of selfishness, and is ready to be offered up. So down he goes."

I am wondering which it is of the twain we are trying to save, the individual preacher of the lost sheep of the house of Israel? Are we trying to protect the sheep of the Shepherd, or are we placing the man for the advancement of the Kingdom, or the Kingdom for the advancement of the man? What is our method? No preacher needs protection because he is a preacher, any more than the congregation needs protection against a preacher whose life is only a selfish one.

Tell me my brethren, what is the status of our church? Are we out to help preachers or people? Did I promise to go where I was sent, or did I say I would pull wires for my appointment? Did we say we would be subject to the appointment of the bishop and cabinet, or kick up like a bay steer if I were sent to Hickory circuit; what did I promise?

Does my appointment depend upon my efficiency, or my standing with the powers that be? Must I be married or single to get a place? If I am married to a certain one, or group, I get consideration; if I am not, then what? As for the writer, I have always considered my appointment to come from God, under the direction of the Holy Spirit, and issued by my church, and has always been as big as I was; I have always found better people than I expected. The Lord has helped me to do fairly well in my place.

But brethren, I believe if we could all be Methodist preachers and let God direct the placing of preachers in Louisiana, there would be some wonderful differences, and shaking up of dry bones in the valley.

Think of a Methodist preacher being placed so as not to hurt him. God help us. He must be put over there where he will get at least $3,000 because his standing demands it. Well that is all right, but what about the folks, the sheep are the ones to be protected, not the shepherd.

I am convinced that the churches of Louisiana need men who feel the burden of souls, and would wade through mud knee deep to rescue them if need be, but no church needs a shepherd who will deliberately toss a hundred members out to go to the devil just because they didn't pay. Jesus commanded us to go preach, and let me tell you, we may have to go afoot, and ragged to get to the lost lamb, but that is what we must do when necessity demands it. No Methodist preacher has a right to dictate where he shall or shall not go. No bishop or elder has a right to place a man for personal reasons. Let us remember that we are to go where we are sent, married or single, according to our fitness for the task assigned.

I want a revival, and I want it to start among the preachers, and I want all the selfishness to be mashed out of me the first one, and then let it spread out until it has gone all over Methodism. Then I want it to start among the sheep and get them so religious they will sing and pray and ask God to help them to let the elder and the bishop alone long enough to make the appointments, and while that is going on, don't you think it would be fine if God could just creep into the cabinet and direct the appointments?

J. F. DRING.

CONCERNING RECENT ARTICLE BY REVS. RAMSEY AND BAMBURG

Editor, New Orleans Christian Advocate.

Dear Sir: In a past issue of your paper, always containing material inspiring in character and elevating in spirit, I read with no little surprise an article by Rev. J. W. Ramsey, under the caption, "Is God the Father of All Men?"

This article elicited replies in the affirmative, vigorously and aggressively pursued by a Rev. Mr. Bamburg, in which followed a series of articles, or arguments, in several later editions, resulting in a spectacular pyrotechnical display of words, gratuitously decorated with a sprinkling of bombs, to lend variety. Then followed a miniature sham battle or rather a protracted target practice in which it appears that the Rev. Mr. Bamburg innocently or accidently hit the mark.

The ammunition used being of a sarcastic brand (not made by the Du Ponts) therefore not in the trust. The ordnance used consisted of mental-gymnastics, non-sequiters, reductum-ad-absurdums, locus-classicus, pardonnez-mois, and a non-mi-recordo.

As these pieces of armory are innocent in character, can by no stretch of the imagination of the war department be construed as contraband of war, therefore, no harm can result from this innocent prank. Except, perhaps, that the last-named implement (non-mi-recordo) having a very foreign texture, in view of the present unstable tariff situation, may raise a question with the collector of customs: Which, of course, has nothing to do with the question at issue, which gave rise to an argument that, if not bad form is, certainly bad taste.

It may be refreshing to state that the Holy Scriptures plainly reveal to babes and grown-ups, especially to babes, that even Rev. Mr. Ramsey is positively a son of God, and a member of the brotherhood of man, regardless of his reluctance to make claim to the title.

It is gratifying to most students of the Word that when perused with a singleness of heart, unfettered by dogmas, vain conjectures and uncontaminated by co-called scholastic theology, does always lead to a healthy understanding of the TRUTH.

I have no doubt that vain contentions such as these in question lead Jesus to warn His disciples from the "leaven" of the Pharisees and to further warn them "That unless your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no sense enter the kingdom of heaven."

However, the series of articles have at least provoked in many an appreciation of the gratification expressed by Jesus, found in the familiar passage recorded in St. Matthew: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

In conclusion, I will quote the great citizen of Tarsus: "But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain."

"For the wisdom of this world is foolishness with God. For it is written, he taketh the wise in their own craftiness."

"Professing themselves to be wise they became fools." Titus 3:9, 1 Cor. 3:19, Romans 1:22.

Yours very truly,

JOHN LIUZZA.

2103 Chestnut Street, New Orleans.

NOTES FROM MILLSAPS

Dr. D. M. Key, president, represented Millsaps at the Grenada and Greenville district conferences on May 6 and 7.

Dr. Edwin Mims, professor of English in Vanderbilt University, will deliver the commencement address at Millsaps on Tuesday, June 2.

Rev. H. Conrad Blackwell, associate professor of religion, preached at Galloway Memorial Church, Sunday morning, May 3, and Rev. Chas. F. Nesbitt preached at night. The pastor, Rev. L. L. Cowen, was in Lucedale to deliver the commencement sermon.

Dr. D. M. Key will take part in the ceremony for the inauguration of Dr. R. H. Ruff as president of Central College on May 2. Dr. Key is an alumnus of Central and Dr. Ruff is a graduate of Millsaps.

Drs. Sullivan and Key were elected delegates to the Annual Conference which meets in Columbia at the recent session of the Jackson District Conference, which met at Canton. Professor Harrell was elected a reserve delegate.

Professor H. Conrad Blackwell has recently been elected a member of the Lion's Club of Jackson. Other members of the faculty who are members of the Lion's Club are: President Key and Professors Sanders and White.

The department which offers courses in Bible and religious education at Millsaps has changed its name to the Department of Religion. It was formerly designated the Department of Religious Education. This change was perfected in order to carry out a suggestion made by the General Council of Christian Education in its annual session in Nashville in January and for the sake of standardizing the work of the department.

Francis Edwin Ballard graduated at Millsaps College before he was nineteen, and later at Vanderbilt University he took his M. A. Last week he received his Ph.D. from the Iowa State University. He has been elected an instructor in Princeton University and will enter upon his duties there next September. Dr. Ballard is only twenty-five years of age, and we rejoice in this grandson of a Methodist preacher making such splendid progress. He is a native Mississippian and will reflect credit, we are sure, upon his alma mater, Millsaps College.

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Louisiana Conference—Rev. J. B. Peters, D.D., Rev. W. W. Drake, D.D., Rev. R. H. Wynn, D.D.

Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.

North Mississippi Conference—Rev. J. H. Felts, Rev. L. M. Lipscomb, Rev. V. C. Curtis, D.D.

TERMS:

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TO CONTRIBUTORS:

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Editorial

OUR COLLEGE COMMENCEMENTS

(Continued from First Page)

to serve their day and generation. Elbert Hubbard said, "A college degree today is simply a social passport. It is no proof of ability." If this be true in even one instance it is a misfortune. However, first of all a diploma from a Christian College is a certificate of character. "Ten men have failed from defect in morals where one has failed from defect in intelligence," said a great educator. The Church, of course, is desirous that those who go out from her colleges shall have "ability" to perform well the tasks for which they have been fitted, but the primary reason she is in the field of education causes her to expect graduates to be Christian in faith and practice. It will be a greater reflection upon their alma mater for students to fail in being what they ought to be than it will to be unable to preform with the highest efficiency their chosen tasks. It is inspiring to feel that the hundreds of young men and women from Grenada, Whitworth, Centenary, and Millsaps have gone out to live righteously and toil honestly.

LAYMEN'S DAY

Next Sunday is Laymen's Day throughout the Church. The Methodist laymen are essential to the success of the Church. Thousands of them have been and are giving of their talent, time, and tithe to the extension of the Kingdom. They may not be as well organized, according to gender, as other departments of the Church, but nevertheless without them no department of the Church would have attained the success achieved. If their occupation has prevented their becoming as readily informed upon the details of organization as others, many of them have freely contributed both means and time toward sustaining and extending the success others have accomplished.

However, the day is here when more of the men of Methodism should give themselves more largely to the great enterprises and small details of the Church's work. They must know their Bibles, Discipline, and Church program in a fuller sense.

It is fitting that there should be a day when the importance of the laymen's service is recognized; and a day when the layman himself shall be constrained to value highly his privileges in the Church of God.

We purpose to place at the disposaal of our laymen in Louisiana and Mississippi a page in the Advocate for them to express themselves upon moral and religious subjects. We not only invite them but request that they do so, and begin now.

BISHOP DOBBS TO DEDICATE MERRYVILLE, LA., CHURCH

On Sunday, June 28, Bishop Hoyt M. Dobbs will dedicate the church at Merryville, La. Rev. J. F. Waltman, pastor, is anxious that all former pastors who possibly can will attend the dedication services.

It is an event of great significance in any community to have a building set apart to the worship of Almighty God and for the welfare of mankind. We congratulate Brother Waltman and his people and wish for them the largest success.

REV. CHARLES C. SELECMAN, D.D.
Lecturer at Divinity School

SEASHORE DIVINITY SCHOOL

On June 16-26 the twenty-third session of the Seashore Divinity School will be held at Biloxi, Miss., on the Seashore Methodist Assembly Grounds. This probably is the last session of the Divinty School as it has been known for nearly twenty-five years. After this year most likely it will be merged into a Pastors' School under the auspices of the Seashore Methodist Assembly. The work will go on as heretofore, but under the Assembly direction.

The Divinity School has made history. It has been a greatly worthwhile institution for this section of the Church. For the last session, Dr. J. T. Leggett, president, has selected two of the outstanding ministers of our own church; and Dr. Harper, dean, has selected a competent faculty.

Dr. C. C. Selecman, president, Southern Methodist University, will speak twice daily, June 16-20; and Dr. Costen J. Harrell, pastor, Monument Church, Richmond, Virginia, will speak twice daily, June 21-26. This is the first time these distinguished ministers have been to the Seashore and we join the many friends of the school in extending them a most cordial welcome.

Preachers, laymen, and laywomen should attend in large numbers this year and benefit by hearing the lectures and enjoying the fellowship of a happy throng who will be present to rest and learn, to think and grow.

SEASHORE METHODIST ASSEMBLY OFFICIALLY OPENS FIRST SEASON

The first season of the Seashore Methodist Assembly at Biloxi, Miss., opened on Tuesday evening, June 2, with the first annual Musical Festival. The festival was participated in by choirs from Gulfport, Biloxi, Pascagoula and Saucier. Dr. E. O. Sellers, of the Baptist Bible Institute, New Orleans, was guest conductor and upon his decision the Norwood Music Cup was awarded to the choir from the Pascagoula Methodist Church.

Hon. John J. Kennedy, mayor of Biloxi, was present and addressed the audience, assuring them of his personal and official interest in the success of the Assembly. Rev. James W. Sells, executive secretary, responded to the mayor's address. The evening closed with numbers by the Boys' Band of Biloxi.

Just prior to going to press we received the following telegram from secretary Sells: "Faculty, preachers, and others attending Divinity School are invited to take supper in newly equipped dining room at Keller Lodge. Tuesday, June 16, the Lodge has been refurnished and all who stop with us there will be comfortable." The facilities at the Assembly Grounds are open to the public all year round and not merely during some special program.

PERSONAL AND OTHER NOTES

We are happy to learn of the arrival of a son born to Dr. and Mrs. A. M. Serex. Dr. Serex is pastor of New Iberia church.

Reports from the Rayville (La.) church indicate that Rev. Ollie Tucker, the pastor, is carrying on very happily and very effectively.

Wm. L. McDuff, a prominent young layman of Rayville, La., announces the birth of a son, William Lane, Jr. Mrs. McDuff was formerly Miss Lillie Mae Platt of Grand Cane. Both Mr. and Mrs. McDuff have been prominent in Epworth League and other church work. Congratulations to the young parents and good wishes to Junior.

Dr. F. M. Freeman, pastor, Trinity, El Paso, Texas, a former member of the Louisiana Conference, while on a recent visit to Louisiana relatives, preached for Rev. R. L. Clayton at St. Francisville. A large and appreciative audience heard Dr. Freeman's inspiring sermon.

A message from the Ministerial Association of the Columbus (Miss.) District brought us the sad intelligence that Brother J. A. Duncan, father of Rev. W. N. Duncan, presiding elder of the Columbus District, died at the Methodist Hospital, Memphis, Tenn., on Sunday, May 31. We extend to Brother Duncan and the other loved ones sincere sympathy.

Rev. H. M. Johnson, pastor, Ruston, La., has had Rev. Andrew Johnson, general evangelist, in a revival meeting in his church. The choir was led by Mr. Henry Riser, with Mrs. S. L. White serving as organist. We have not learned the statistical results of the meeting but we are sure that it was a gracious season. Dr. Johnson is a scholar of ability and preaches the gospel with power.

Mrs. Mary Hawkins Golden, Dallas, Tex., in renewing her subscription wrote: "My earliest recollection of the New Orleans Christian Advocate dates back to the days of my childhood when in the home of my father, Rev. Gabriel Hawkins, I learned to love its pages." We thank Mrs. Golden for her words of encouragement and recall with appreciation the ministry of her lamented husband, Rev. J. J. Golden, who was formerly a member of the Mississippi Conference.

In sending us six subscriptions, Rev. W. J. Walters, pastor Camden, Miss., wrote: "We had a fine day last Sunday, May 17. Rev. J. T. Leggett, our presiding elder preached a fine sermon in our new church at Farm Haven, and held the second quarterly conference in the afternoon with all the churches represented." We thank Brother Walters for his efforts in behalf of the Advocate and congratulate him and the good people on his charge on the success of their work.

Dr. W. Angie Smith, pastor, First Church, Shreveport, has been much in demand for special occasions. He delivered inspiring sermons at the recent Baton Rouge district conference, is to be the guest speaker at the South Georgia Epworth League Assembly, Macon, Ga.; the conference preacher at the Pacific Annual Conference in July, and fill an engagement at Estes Park, Colorado. These gatherings may expect great messages for they will not be disappointed.

In a letter from Mrs. Katherine Sells Emmerich, requesting a change of address from Seoul to Chulwan, Korea, we were happy to discover a note of buoyancy and victory in the important task that the church has called these splendid young Mississippians to do in that far-away but interesting land. Many will remember Mr. and Mrs. Earl B. Emmerich as splendid young Christian workers in the home land and will pray that a kindly Providence will overshadow them in their chosen field of service.

Dr. W. W. Holmes, the Executive Secretary of the Conference Board of Christian Education, has this word for the preachers of the Louisiana Conference: "The Service Department of the Board of Christian Education, 810 Broadway, Nashville, Tenn., is offering a binder loaded with materials concerning the new educationaal program for 50c postpaid. This material furnishes the information in succinct form that every preacher would like to have. All materials on this subject coming later from the press will be in the uniform size, and so punched as to fit into the binder."

Dr. John Paul, at fifty-three, has retired from a nine years program in the presidency of Taylor University, to "be relieved of the pressure and let fresh shoulders carry the load." Dr. Robert Lee Stuart becomes president. Dr. Paul returns to the field of evangelism. Some years ago in Japan he conducted the Conventions for the Deepening of Spiritual Life, under unofficial Church of England auspices. Though progressive in attitude he promotes a quiet, conservative type of teaching evangelism. His address is 1754 Washington Blvd., Chicago, Ill.

Mrs. D. E. Kelly has for sale the splendid library of her lamented husband, Rev. D. E. Kelly. The young preachers, especially, should visit Mrs. Kelly's home at Hattisburg, Miss., and select such books as they may need as they are most reasonably priced and should be at work in the libraries of Methodist preachers. Some of the books are, "Clarke's Commentary," six volumes, $4; "Chamber's Encyclopedia," $4; "Henry's Exposition," 6 volumes, $4; Life of Wesley, Moody, Beecher, Sam Jones and their sermons; volumes on Methodism, prayer, evangelism, parables and many commentaries, religious and historical books.

Rev. James H. Felts, presiding elder of the Corinth District sends us the following news: "Rev. L. M. James, our pastor at Potts Camp, closed a week's meeting last week. He did the preaching himself. Seven additions on profession of faith, and others coming in by letter. Brother James is eating no idle bread. He is in great favor on the whole charge. No man is doing more acceptable work. A diligent pastor, a clear and helpful preacher, and a pleasing personality happily combine in this splendid young man. We older men are encouraged and heartened when we find young men who believe in God convincingly, and put consecrated energy in their work. This man is growing every way that makes a Methodist preacher effective and acceptable. Potts Camp is growing under his leadership. His family is an asset in his work."

CORINTH, MISS., NOTES

By Rev. E. S. Lewis

Senator Hubert D. Stephens will speak in First Church, Corinth, Sunday morning, June 14. He comes upon the invitation of the pastor to make the main address at a Layman's Day service. Senator Stephens is as good a Methodist as he is United States Senator. He is not without honor in his own country.

Rev. T. W. Lewis of First Church, Jackson, Tennessee, will assist in a revival meeting in First Church, Corinth, beginning on the 21st of June. His coming to Corinth is looked forward to with keen delight. Years ago he was pastor of this congregation and served as presiding elder for one year. His coming back will delight his old friends and no doubt make new friends for himself and for the kingdom of Christ.

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PROTECTION
AGAINST OLD AGE

The twenty-fifth anniversary of the organization of the Young Men's Bible class at First Church, Corinth, will be celebrated on the first Sunday in June. Rev. J. H. Felts, who organized the class and taught it for some time, will be the principal speaker. Mrs. S. H. C. Burgin will be remembered as the distinguished teacher for a number of years. This class has about 150 on its roll and has an average attendance of from sixty to seventy.

Forty have been received into the First Methodist Church at Corinth since the last Annual Conference. It is confidently expected that quite a number will be added to the church during the revival meeting soon to be held in this church.

Rev. W. O. Hunt is holding special revival services in his church at Southside, Corinth, having opened the meeting Sunday, May 31.

TO THE PASTORS OF THE LOUISIANA CONFERENCE

The Board of Missions of the Louisiana Conference will furnish you with envelopes to be used in taking your Conference Benevolent Offering. On this envelope is printed the causes to which these benevolent offerings are directed. I found them very valuable when accompanied by a letter sent out to my people last year, and secured about $150, that would not otherwise have been secured. If you will write to me indicating that you will use them, I will have them printed at the Advocate office, and you can order them from Brother Chalmers there. But it will be necessary to have a sufficient number of promises to use them to make it worth while for the Board to provide for having them printed.

H. N. BROWN,
Missionary Secty., Louisiana Conference.

DR. J. M. MELEAR ON DR. COPELAND

Editor of N. Y. Christian Advocate, Southern Division

A special series of revival services lasting three weeks have just been concluded, in which the various churches of the city gave fine co-operation. It was good to see the pastors—Anderson, Dye, Kuykendall, Todd and other ministers, working so faithfully for the salvation of souls.

Mr. Murphy led the choir and did it well. The organist, pianist, violinists and choir were faithful and very efficient.

Dr. Theodore Copeland of Dallas, Texas, was the evangelist. He quickly won his way to the hearts of the people and demonstrated his ability to lead and inspire the large congregations in attendance. He is a most lovable man, wholly devoted to his work of winning souls. He uses no objectionable methods ,but preaches sanely, warns lovingly and entreats patiently.

It is not easy to say what Dr. Copeland is to those who do not know him, and it is quite difficult to say this to those who are acquainted with him. The outstanding recollection of him is that of Coleridge's:

Good great man. Three treasures—love and light
And calm thoughts, equable as an infant's breath.

But love and light and friendship are not easily susceptible to verbal expression. One must live in them to realize their beauty and power.

Dr. Copeland has an exceptional graciousness of manner, winsome urbanity, an affectionate good will toward all men, and eager to tell them of his love and high regards. He infuses the spirit of his Master and gives to his auditors nobler views of life and living. No title, no office could make him greater than his own manliness makes him. Always cheerful and buoyant in spirit, he is ever ready to preach, pray, sing or visit in the home or place of business. Approachable, broad-minded, sympathetic, he rises above partisanship and sectarianism. His Christian spirit and tolerance will never be forgotten by any Athenian who came to know him.

Good-bye, Dr. Copeland, good-bye. Simple, strong, unselfish, a brave knight of the twentieth century, your deeds of devotion and chivalry have heightened our manhood because of the lofty motives which actuate you in your noble work. Unselfish as Sydney, sympathetic as Drummond, honest as Napier, steadfast as Paul, good-bye.

"Unbounded courage and compassion join,
Tempering each other in the tenderest mind,
Alternately proclaim you good and great,
And make the hero and the man complete."

(Dr. Copeland is now in a gracious revival at Franklinton, La., and is to be at Bluff Creek and Topisaw Camp Meetings later in the summer. —Editor.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS OF RESPECT

Whereas, our Heavenly Father has called from labor to rest our brother, friend and co-laborer in the church, Brother GRANVILLE D. CAMERON; therefore, be it

Resolved, by the board of stewards of the Methodist Episcopal Church, South, Canton charge, Jackson district, that in the passing of Brother Cameron this board has lost one of its most faithful and efficient workers, the church a loyal and consecrated member and the city and country a citizen of the highest type—ever upright and honorable in his dealings before God and man. We shall miss, as the years go by, the genial, lovable character that was his as he went in and out among us.

Resolved, that a copy of these resolutions be spread upon out church records, a copy sent to the devoted family of our departed brother and a copy furnished the Madison County Herald and the Christian Advocate for publication.

J. J. SIMPSON,
W. F. WEATHEBY,
R. E. SPIVEY, SR.

IN MEMORIAM

We are never ready for the passing of our loved ones. We go about life's duties almost forgetful that tomorrow may bring to our circle the liberation of a loved one that will leave in its place sorrow, gloom and sadness. MRS. VELMA L. STELLWAGON (nee Henry) was born August 21, 1904, at Wilhite, La., and departed this life, February 3, 1931, in Monroe, La. When a little girl, her parents moved to West Monroe. From there she attended the city school in Monroe, finishing her high school course in June, 1922, with high honors, being the valedictorian of her class. Being a great lover of fine arts and music, she pursued a course in the Conservatory of Music in Chicago, where she completed her course in June, 1925; in August, 1925, she was married to Russel B. Stellwagon of Pottsville, Pa., who was a graduate of the Chicago University. To this union was born one little son, Russell B., Jr. She was very deeply devoted to the interests of her little home, and the Christian training of her little son. She always put God first in her home, always honoring Him by her prayers and Bible Study and Breakfast table. Aside from this her spare time was spent in teaching music and helping in her church choir. From a small child she was devoted to her Sunday school and all church work. As a school girl, she never cared to run after the things of the world, but was always interested in Epworth League work, and was one of its zealous leaders. She was in declining health for several years previous to her death, but always hopeful, never complaining; finally, on January 31, 1931, she underwent a major operation in Monroe Sanitarium, and was desperately ill until the following Tuesday, February 3, at 5:45 p. m., she passed to be with Jesus. A little while before the end came she called her mother to her bedside and said, "Mama, I want to kiss you goodbye, the Lord has come for me, and I want to go." So, we know where to find her.

"Precious in the sight of the Lord is the death of his saints."

HER AUNTIE.

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Rev. C. M. MORRIS,
Mangham, La.

Dear Bro. Morris: We, the members of the Ft. Necessity Sunday school, deeply realize that any expression of sympathy at a time like this seems futile. The Sunday school knows that nothing can make amends for the great loss you have sustained, yet we cannot but hope that the heartfelt sympathy of your sincere friends will not be deemed an intrusion on your grief. We would ease your sorrow, and yet know not how. We can only acknowledge that the affliction is God's will. Over in the beautiful land your dear wife is free from the pains that she so long endured here; and when we gather at the river, is it not sweet consolation to think that she will meet you on the other side?

Commending you to Him who doeth all things well, we remain,

Your sincere friends,
THE FORT NECESSITY SUNDAY SCHOOL.

SOUTHERN GROUP, BROOKHAVEN DISTRICT

The southern group of the Brookhaven district met at Foxworth on Thursday, May 21, with Rev. J. L. Decell presiding. "I'm Bound for the Promised Land" was sung as the opening hymn, then Brother Decell led in prayer. J. H. Jolly discussed the subject, "The Pastor and His People." J. W. Hart made a few remarks on the layman's view of this subject. "I Am Thine, O Lord," was sung. L. M. Reeves presented "A First Century Christian Fellowship." The meeting recessed with the use of "Amazing Grace."

The worship service opened with the singing of the hymn, "Majestic Sweetness Sits Enthroned." E. B. Flurry led in prayer. The children, under the direction of Brother M. K. Miller, rendered several splendid selections. The congregation sang "Am I a Soldier of the Cross?" Brother Miller preached the sermon of the day, using the text, "Show Me Thy Ways, O Lord; Teach, Me Thy Paths." (Psalm 25:4). With the singing of the hymn, "He Hideth My Soul," the meeting adjourned for lunch.

Brother L. F. Alford had charge of the devotional services in the afternoon session. He announced the hymn, "My Saviour's Love." After the singing of this hymn, Brother Alford led in prayer, then made some comments on the passage which he read, Acts 12:1-10. Other hymns sung were, "We're Marching to Zion," "I Love Thy Kingdom, Lord," and "There's Power in the Blood." "How Firm a Foundation," was also sung. This was followed by a talk by Rev. W. B. Alsworth on "Pastor and Prayer Meeting," and further open discussion on this subject. "Sweet Hour of Prayer" was sung. It was decided that the place for the next meeting should be La Branch St., McComb. Brother Jolly read a resolution of thanks to the members of the Foxworth church for their delightful hospitality. The last address was delivered by Brother Decell on the subject, "Methodism Moves Forward." The meeting ended with the singing of "To the Work!" and the benediction by the presiding elder.

L. M. REEVES, Sec.

HAS GOD CHANGED?

I would like to know if God has changed, or do people think He is the same God who gave the law to Moses? And is His law the same when He Said: "Thou shalt not take my name in vain?" He said, "Thou shalt not kill, Thou shalt not lie, Thou shalt not steal." Do you think it is right to keep His law relative to these commands? Well then He has another command seemingly that we have forgotten: "Remember the Sabbath Day to keep it holy." It seems to me that we have forgotten this command, or we think God has changed, or that He did not mean what He said, and we are jumping that rule of the Church, when it says that "we must not do any ordinary work, nor buy nor sell on the Sabbath Day." And a majority of the ministers have hushed urging the people to observe the day and rest; and the majority of the people, or members of the churches buying and selling on the Sabbath Day. I hear them say: "All are doing it." In fact one man said that to me. But that does not say that God has changed or that He did not mean what He said; and it does not say that Hell is not large enough to accommodate all who will go there. I have heard preachers preach on the loving side and not condemn anything. We know God is love, but He condemned all sin. Jesus was loving and sympathetic, but condemned sin, and He taught, and charged the disciples to preach as He did, and He loves to save, but not in sin, but from sin, if we will comply with the conditions. He does not save people to "cuss," steal, kill, lie, rob, play cards, and violate the Sabbath Day. The editor had a piece on "Sabbath Observance" last year, which I heartily indorsed. And he said there was much said at Conference about "Sabbath Observance," but that it did not get back home. If the preacher does say anything about Sunday observance, why, the Church will whisper to the presiding elder, "You must send us another preacher."

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Fraternally,
R. G. A. CARLISLE.

QUARTERLY CONFERENCES

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Glen Allen and Winterville, at Winterville, June 14, a. m.; Q. C., p. m.
Duncan and Alligator, at Duncan, June 14, p. m.
Hollandale, June 21, a. m.; Q. C., p.m.
Cleveland, June 21, p. m.
Arcola and Murphy, at Locks, June 28, a. m.; Q. C., p. m.
Lake Cormorant and Robinsonville, at Walls, July 5, a m..; Q. C., p. m.
Dubbs and Evansville, at Dobbs, July 5, p .m.
Lula and Dundee, at Dundee, July 12, a. m.; Q. C., p. m.
Coahoma and Jonestown, at Coahoma, July 12, p. m.
Gunnison and Hillhouse, at Bobos, July 19, a. m.; Q. C., p. m.
Shelby, July 19, p. m.
Merigold and Sherard, at Shipman's Chapel, July 26, a. m.; Q. C., p. m.
Friars Point and Lyon, at Lyon, July 26, p. m.
Tunica, Aug. 2, a. m.; Q. C., p. m.
Shaw and Litton, at Litton, Aug. 9, a. m.; Q. C., p. m.
Rosedale and Benoit, at Rosedale, Aug. 9, p m

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NEW ORLEANS DISTRICT CONFERENCE

About one hundred persons, including conference officers, presiding elder, several pastors, delegates and visitors filled the lecture room of the MacDonnel School, at Houma, La., April 30, 1931, to attend the conference of the New Orleans district, Louisiana Conference Woman's Missionary Society.

Mrs. A. L. Swan, district secretary, presided. The hymn, "Lead On, Oh King Eternal," was followed by a few moments of silence, waiting on God, and closing with voluntary prayers.

Echoes from the Annual Conference were given by Mrs. Storm, calling special attention to the addresses, "The Newer Ideals of Democracy in Changing America," by Prof. C. W. Pitkin; "The Missionary Enterprise of Today," by Mrs. B. W. Lipscomb; "Missions the Unfinished Task of the Church," by Miss Elizabeth Claiborne.

A dialogue, "The Mite Box and the Band Box," by Mrs. George Brown and Mrs. Spencer, proved a very effective means of arousing interest and joy in giving for God's work.

Rev. W. L. Doss, presiding elder, spoke of the New Orleans district as a vast mission field. Methodism in New Orleans was made possible by Methodist people in other sections. Quoting from "The History of New Orleans Methodism," by Rev. Robert Cross, "One hundred years ago, the first Methodist church in New Orleans was built because the Methodist people in Mississippi saw the vision." There are communities in the vicinity of New Orleans into which the Methodist Church has not entered—Metairie, practically a part of New Orleans, has not been reached; from Donaldsonville to the gulf, and from Morgan City to the lake, are vast untouched areas. Driving through these sections after the General Missionary Conference, in February, Dr. Perry breathed a prayer that somehow the money would come to send workers. The need for a missionary or preacher to minister at all times to the Protestant patients in the Charity Hospital, is upon the hearts of the Methodist people. In conclusion, Dr. Doss asked that we remember these needs in our devotions.

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SORENESS ALL OVER

"I was in a run-down condition and suffering with my back and sides," says Mrs. M. M. Cook, of Fort Payne, Ala. "The pain in my side was so great it caused a soreness all through my body. I was reading the newspaper and saw Cardui advertised. I thought it might help me. After my first bottle, I felt better. I took another, after which I was greatly improved, so much so that I have recommended Cardui since."

FR-4

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Mrs. Pharr read echoes of the spiritual program of the Annual Conference. The "Worship and Meditation," by Rev. F. L. Wells each morning, was not to teach the Bible, but to lead us to wait on God. During the "Quiet Hour," conducted by Mrs. Lipscomb, the desires and purposes of the Council for deepening our spiritual life was unfolded.

Mrs. Shedd spoke on "Missions in China."

The "Quiet Hour" was conducted by Miss Moorman. She said: "In everyday tasks one feels the need of power. We need to spend more time in quiet. A Quaker was brought to our Council and his puritanical manner was noted. The church needs more reverence, stillness. We need the faith of the man at the Mount of Transfiguration, who, in one breath, said, "Lord, I believe," and in the next breath said: "Help thou my unbelief." Faith is the attitude of one who has the consciousness of God. Hope follows after faith. If we have the love of Christ in our hearts, there will be a desire to spread out, to be a blessing, and the result will be, that we will pattern our lives after Jesus."

At noon, we enjoyed our lunch together, picnic on the beautiful grounds under the massive oaks, then visited the institution.

The afternoon devotional was given by Miss Lampard from Matthew, 13th chapter.

Miss Marshall gave "High Lights on Our Council."

Zone leaders were introduced and each one told of the work of her zone. The auxiliary presidents, who were present, told of their plans for the year.

There are five conference scholarships at Houma from the New Orleans district. Carrollton, Mrs. C. Keener, Rayne Memorial (the Harrell children in memory of Mrs. Belle O'Pry), Zone 5 and the New Orleans district. The five children were introduced. Mrs. Swan urged the payment of the balance due on scholarships for the year 1930-31, by June 1. Although the Louisiana Conference did not pay its 1930 pledge in full, the New Orleans district overpaid $450. A letter from Mrs. Lipscomb asked that the Louisiana Conference take care of the first year's salary for Miss Ava Martin, who has been assigned to China, and perhaps the salary of Miss Berta Hartzler, who has been assigned to Korea. Mrs. Swan asked that these girls be remembered in our devotionals.

Mrs. Wright sang "By the Waters of Babylon," accompanied by Mrs. Thatcher.

In speaking of the children's work, Mrs. Crichlow urged the women to see that there is a correlation between the work of the juniors in the Sunday school, and the Junior Missionary Society. The "Boys' and Girls' World Adventure Book" will be helpful to all mothers and leaders. Other leaflets may be secured, and she will help with information at any time.

The French section was presented by the pastors working in that part of Louisiana.

Mr. Martin, now at St. Martinville, says there are 24,000 people in Lafourche Parish and two missionary societies. Pray that the way may be opened that the gospel message can be brought them.

He sang a solo in French, "I Need Thee Every Hour."

Rev. A. D. Martin told about his work in the section of the seven bayous. Just seventeen miles from Houma on a Saturday a Frenchman asked him if he was the priest, as he wanted to have his children baptized. Mr. Martin told him that he was not a priest, but a preacher. This was satisfactory to the man, so they arranged to baptize the children Thursday. When he returned there was over 250 people gathered to hear the gospel message. He preaches there now twice a month.

Mr. A. Smith said his experience in missionary work in Catholic sections was that it made the Catholics wake up.

Miss Ella Hooper says the real work in Houma has just begun. The women of Louisiana have stood by and are more interested then ever before. The work done in the school will influence the whole section.

Rev. A. J. Alford spoke words of encouragement to the workers, and invited all present to visit St. Mark's Community Center, in New Orleans.

Mrs. Bobbett, mother of a missionary in Mexico, was introduced. She told of her joy in giving her daughter to the Lord's work, and especially since she had been to Mexico and seen the work. She said that she had just begun to read her Bible, that had been given to her by Miss Hooper, when her daughter went to Mexico, but now she loves that precious book. She spoke words of appreciation for the life of Miss Hooper and what it has meant to her.

Mr. Andrews told about his work in the church at Houma and paid tribute to Miss Hooper in her work.

The meeting closed with prayer by Mr. Andrews.

MRS. W. A. REICH, Sec.

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BROOKHAVE DISTRICT MEETING

Wednesday, May 13, is a day long to be remembered by the Magnolia auxiliary of the Woman's Missionary Society, for on this day she had the privilege of acting as hostess to the other auxiliaries of the Brookhaven district, Mississippi Conference, who annually meet to discuss various missionary problems.

Promptly at 10 o'clock, the meeting was called to order by the new district secretary, Mrs. C. A. Butterworth, of McComb.

Dr. J. L. Decell led the worship period, reading and commenting on Matthew 28, 17-20. Rev. G. P. McKeown led in prayer.

An inspiring paper, "What Our Wesley Houses Are Doing for the Foreigner," written by Mrs. Hollinger, of Meadville, was read by Mrs. E. P. Jones.

Mrs. C. L. Freiler, the new conference superintendent, discussed the Children's Work. She introduced two attractive little girls, Frances Freiler and Mary Kathryn Hendon, the former telling in an erudite manner the work of the "Boy's and Girl's World Club," the latter singing sweetly, "I Would Be True."

Mrs. V. M. Roby discussed "Zone Meetings," and, upon request, assumed the responsibility of reorganizing the Eastern Zone.

Dr. J. L. Decell spoke in the interest of the New Orleans Christian Advocate, urging its support by the women of the church.

A beautiful message in song, "Why Should He Love Me So," was brought by Mr. John Lamar Smith.

(Continued on Page 14)

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MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE

A visitor to Gloster, recently, was one of the most pleasant visits it has been our fortune to make. The Gloster Methodist Church is in the midst of a real revival. They have built an annex to the church building to take care of the social life of the church and the young people and children. This, when equipped, will care for real church work as well as any building in the size community we have. A joy in connection with this building is that the debt upon it when completed will be very small.

One hundred fifty-three were present at Sunday school Sunday morning. I had the pleasure of teaching a class of twenty-three men. There were twenty-four women in the women's class. The men seemed determined to build up a good attendance and keep it. They were interested and anxious to do that which would build the kingdom of God permanently. They were proud of their achievement and were determined to push forward.

Brother J. H. Morrow, the pastor, is in high favor with his people and they are beginning to talk about a station. I pray that the development of the church will eventually demand a station. J. E. Brown, the superintendent of the Sunday school, was delighted at the remarkable growth and interest in the school. Men and women are coming into the church and giving themselves to God and His services.

Miss Helen Wright, a member of the Reeves Chapel church, Edwards charge, has done a most excellent piece of work with the children of her community. She was unwilling for them not to have the advantage of religious teaching, so she began gathering several at her home and teaching them. This action on her part created such interest until Reeves Chapel has a Sunday school with thirty members. A fine noble young girl with this interest and gifts and graces deserves our prayerful appreciation. Mr. W. B. Prassell is the superintendent of this school. We pray that they will have a long useful life of service to the community.

Mount Zion, on the Union charge, observed Sunday School Day and sent in a good report. They are planning to have a vacation school in their church for all their members. From beginners through the adults. This is the first time anything of this sort has ever happened and we are anxiously awaiting the outcome of this effort. If it succeeds we will surely tell about it.

It was our privilege to be in a session of the vacation church school at Morten. Mrs. J. L. Carter is leading the work and has charge of the junior department; Mrs. Lee Gainey has charge of the primary department, and Mrs. J. B. Cain the beginner. There were ten earnest Christian women giving themselves to this task and there were over eight children present to enjoy and profit by this work. They have enrolled 95, and their smallest attendance has been 82. It was a real inspiration to see these fine noble women working so earnestly and the eager, happy faces of these children. May more and more of our churches catch the vision and give to the children the teaching and direction they need. We feel that much lasting good will result from this effort at Morten.

Do not forget to observe Sunday School Day. Much of the field work for the summer and fall depends upon a fine observance of the day. The reports that have reached us have been very gratifying. May every church observe the day and send a generous offering.

Our Missionary collections are running behind what they were last year, we must get the information to the people through our programs and give all a chance. In order for us to pay our part in this great work it will mean that more churches and schools must begin to give the programs and send in the offerings. A large number of Sunday schools still do not observe Missionary Day.

When this appears in the Advocate, we will be in the midst of the Assembly. We trust you have prayed for this meeting and that you have made it possible for your young people to go.

JOHN C. CHAMBERS.

FROM CEDAR BLUFF, MISS.

Dear Brother Editor: I just want to let let you know how we are getting along at Cedar Bluff, and some of the things we are doing. On the second Sunday, May 10, "Mother's Day," at the 11 o'clock hour, we had a fine service. A nice Mother's Day program, and it was well carried out, and all present seemed to be delighted with it and enjoyed the service very much. That evening, we had a children's service. It was wonderful, the children did well and everyone enjoyed the service.

We have observed Sunday School Day at all the churches. We are praying that the Lord will give us great revivals in all our churches. I would like to mention the nice offering the W. M. S. of Columbus First Church, Miss., sent us, on the seventh of May, by our kind and much loved presiding elder. Words fail to express our gratitude for this kindness; we do appreciate it from the depth of our hearts. May the Lord's richest blessing be yours.

Fraternally,

R. G. A. CARLISLE, P. C.

THE RAMSEY FAMILY REUNION

On Sunday, May 31, the children and grandchildren of Rev. and Mrs. John W. Ramsey, of Vimville, Miss., assembled at the Vimville Methodist parsonage, the occasion being a family reunion. The morning was cloudy and the weather was threatening for a time, but the later hours brought sunshine, symbolic of the happiness which the presence of their sons and daughters brought to the lives of their parents. The forenoon was spent in gathering up the separated threads of the lives of children and parents and weaving them together again. When the noon hour arrived, dinner was announced and upon entering the dining room the company found the table loaded with good things to eat which were enjoyed by all those present. After partaking of this bountiful repast, the children, grandchildren, and their parents, numbering in all fourteen persons, reassembled in the living room, where the afternoon was spent in pleasant conversation. One of the happiest features of the afternoon was the dedication to God in baptism of Pauline Louise Adams, infant daughter of Mr. and Mrs. E. C. Adams, of Meridian. The beautiful ceremony was performed by the grandfather, Rev. John W. Ramsey, the pastor of the local Methodist church, whose pleasure it has been to baptize all his grandchildren in infancy and to perform the marriage ceremony for all his children who have married.

While the entire company wished that the delightful gathering might continue indefinitely the close of the day necessitated their departure to their respective homes, each hoping that the future may bring them together again in another happy family reunion. Those present on this occasion were: Rev. and Mrs. John W. Ramsey; Mr. and Mrs. John E. Ram-

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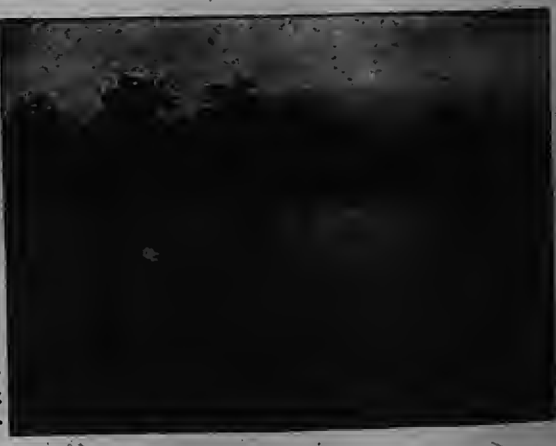

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sey and their son, John, Jr., of Jackson, Miss., where Mr. Ramsey is a member of the firm of Graves-Ramsey Motor Company; Mr. Eugene N. Ramsey, of Jackson, Miss., who is an assistant in the State office of the Standard Oil Co.; Mr. and Mrs. E. C. Adams, of Meridian, Miss., where Mr. Adams is a mail clerk on the Northeastern Railroad, and their three children, Edna, Ernest, Jr., and Pauline Louise; Lucille Ramsey, who recently returned home from Baldwyn, Miss., where she taught Latin and French in the Baldwyn high school; Paul and Rosalie Ramsey, both of Vimville. The only feature which marred the occasion was the absence of one son and his family, Mr. and Mrs. W. L. Ramsey and their daughter, Rosalie, of Houston, Texas.

REPORTER.

GREENWOOD DISTRICT GROUP MEETING

The Greenwood District Methodist Ministers' Association met in the Methodist church at Tutwiler, Miss., Tuesday, June 2, 1931, and in the absence of the president, Rev. A. T. Mcilwain, the pastor-host, Rev. W. M. Campbell, presided. Rev. G. A. Baker opened the services and Rev. B. F. Bullard led in prayer. The first topic on the program, "What Characterizes Real Preaching?" was discussed by G. A. Baker and W. M. Campbell. The hour for preaching was announced, Rev. A. R. Beasley read the Scripture lesson of "The Good Samaritan" and preached a splendid sermon from Luke 10-36.

A bountiful lunch was served by the good ladies of Tutwiler at the club house, and a rising vote of thanks was given them for their hospitality. The afternoon session was opened with song and Scripture lesson by E. C. Driskell and a splendid song by Rev. N. C. Edwards. A general discussion of Grenada College, led by Rev. L. P. Wasson, was entered into, and we are glad to note that the work being done there is second to none and the thing we need most at Grenada College now is girls. A motion carried to have our next meeting at Inverness, on Tuesday, September 15, 1931, with sermon by Rev. H. H. Wallace, Rev. J. W. York, as substitute. Those on the program for the next meeting are: S. H. Caffey, A. T. Clanton, A. T. McIlwain, D. R. McDougal, G. H. Boyles, E. C. Driskell, and "Mr." Shipman. Rev. Seamon Rhea dismissed the meeting with prayer.

E. C. DRISKELL, Sec.

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QUARTERLY CONFERENCE

LOUISIANA CONFERENCE.

Minden Dist.—Third Round

Hall Summitt, at Holly Springs, June 7, 11 a. m.; Q. C., 2 p. m.
Sibley, at Castor, June 7, Q. C., 5 p. m.; preaching, 7:30 p. m.
Haughton and Doyline, at Haughton, June 14, a. m.; Q. C., 2:30 p. m.
Springhill, June 14, p. m.
Minden Circuit, at Evergreen, June 21, a. m.; Q. C., 2 p. m.
Cotton Valley, June 21, p. m.
Ringgold, at Grand Bayou, June 28, a. m.; Q. C., 2 p. m.
Minden, June 28, p. m.
Rochelle and Selma, at Rochelle, July 5, a. m.; Q. C., 2:30 p. m.
Standard and Olla, at Standard, July 5, p. m.
Jena, at Eden, July 12, a. m.; Q. C., 2:30 p.m.
Trout and Goodpine, at Goodpine, July 12, p.m.
Sicily Island, at Vidalia, July 19, a. m.; Q. C., 2:30 p. m.
Ferriday, July 19, p. m.
Jonesville, at Harrisonburg, July 26, a. m.; Q. C., 2 p. m.
Campti, at St. Maurice, August 2, a. m.; Q. C., 2:30 p.m.
Coushatta, August 2, 2 p. m.
Winnfield, Aug. 8, a.m.; Q. C. 2:30 p. m.
Plain Dealing, at Benton, Aug. 16, a. m.; Q. C., 2:30 p. m.

W. R. HARVELL, P. E.

Monroe District, Third Round

Delhi, June 28, 11 a. m.
Mangham, at Baskin, June 28, 4 p. m.
Gilbert, at Gilbert, June 15, 11 a. m.; Q. C., 2 p. m.
Columbia, at Grayson, July 5, 5 p. m. preaching, 7:30 p. m.
Oak Ridge, at Oak Ridge, July 7, 2:30 p. m.
Sterlington, July 8, 7:30 p. m.
Lake Providence, July 9, 7:30 p. m.
Bonita, at Jones, July 26, 7:30 p. m.
Fairbanks, at Fairbanks, July 27, 7:30 p. m.
West Monroe, July 29, 7:30 p. m.
Gordon Ave., July 30, 7:30 p. m.
Rayville, July 31, 7:30 p. m.
Waterproof, at Wesley Chapel, Aug. 2, 11 a. m.
Tallulah, Aug. 3, 8 p. m.
Winnsboro, Aug. 4, 8 p. m.
Wisner, at Winnsboro, Aug. 4, 8 p m.
Oak Grove, Aug. 5, 4 p. m.
Pioneer, at Forest, Aug. 5, 8 p. m.
Mer Rouge, at Mer Rouge, Aug. 6, 8 p. m.
Monroe, First Church, Sept. 13, 11 a.m.
Bastrop, Sept. 13, 8 p. m.
Newellton, Sept. 20, 11 a. m.

ELMER C. GUNN, P. E.

NORTH MISSISSIPPI CONFERENCE

Columbus District—Third Round

Macon Ct., at Cooksville, preaching and Q. C., June 14, a. m.
Ackerman Station, preaching, May 10, p. m.; Q. C., June 19, p. m.
Noxapater Ct., at Rocky Hill, preaching and Q. C., June 20, a. m.
Brooksville, preaching, May 17, p. m.; Q. C., at New Bethel, June 21, a.m.
Artesia and S., at Artesia, preaching and Q. C., June 28, a. m.
Macon Station, preaching and Q. C., June 28, p. m.
Columbus, Cent. Ch., preaching, May 24, p. m.; Q. C., July 1, p. m.
Cedar Bluff, at Pheba, preaching and Q. C., July 5, a. m.
Crawford and M., at Curtis Chapel, preaching and Q. C., July 5. 3, p.m.
Weir and McCool, at Weir, preaching and Q. C., July 5, p. m.
Columbus, First Ch., preaching, June 21, p. m.; Q. C., July 8, p. m.
Longview and S., at Smyrna, preaching and Q. C., July 11, a. m.
Louisville Station, preaching and Q. C., July 12, a .m.
Mashulaville Ct., at Middleton, preaching and Q. C., July 19, a. m.
Starkville Station, preaching and Q. C., July 19, p. m.
High Point Ct., at Owen's Chapel, preaching and Q. C., July 20, a. m.
Ethel Ct., at Shady Grove, preaching and Q. C., July 26, a. m.
Chester Ct., at South Union, preaching and Q. C., July 27, a. m.
Sturgis Ct., at Mt. Airy, preaching and Q. C., Aug. 2, a. m.

W. N. DUNCAN, P. E.

Corinth District—Third District

Mooreville, at Oak Hill, June 11, 11 a. m. and 1 p. m.
Guntown and Saltillo, at Pleasant Valley, June 12, 11 a. m. and 1 p. m.
Baldwyn and Wheeler, at Wheeler, June 13-14.
Booneville, June 14, p. m.
Burnsville, at Clauselle Hill, June 15, 11 a. m. and 1 p. m.
Marietta, at Gilmers Chapel, June 16, 11 a. m. and 1 p. m.
Belmont, at Old Bethel, June 17, 11 a. m. and 1 p. m.

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Tishomingo, at Paradise, June 18, 11 a. m. and 1 p. m.
Corinth Circuit at Box's Chapel, June 19, 11 a. m. and 1 p. m.
New Albany Circuit, at Union Hill, June 20-21.
New Albany, June 21, p. m.
Hickory Flat, at Ebenezer, June 22, 11 a. m. and 1 p. m.
Potts Camp, at Macedonia, June 23, 11 a. m. and 1 p. m.
Myrtle, at Union Hill, June 24, 11 a. m. and 1 p. m.
Ripley, June 24, p. m.
Sherman, at Bethel, June 25, 11 a. m. and 1 p. m.
Blue Mountain, at Jacob's Chapel, June 26, 11 a. m. and 1 p. m.
Booneville Circuit, at Hebron, June 27-28.
Dumas, at Dumas and Mt. Zion, June 28-29.
Preaching and Conference at Dumas Sunday night, and at Mt. Zion, Monday, 11 a. m. and 1 p. m.
Iuka Circuit, at Harmony, July 4-5.
Iuka, July 5, p. m.

JAMES H. FELTS, P.E.

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WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

Roll call showed one hundred thirty-three present, Centenary Church, McComb, leading with twenty.

Just before adjournment, at the noon hour, Mrs. L. W. Alford graciously introduced the ministers and the wives of the ministers to the audience.

The afternoon devotional was given by Rev. J. H. Jolly, who used Ex. 3, 1-10. Rev. B. M. Hunt led the prayer.

Mrs. C. C. Clark, conference superintendent, spoke on "The Importance of Young Women's Circles." She said our command is like that of Christ to His Disciples, "Launch out into the deep and let down your nets," and bring in the young women. Their organization is our greatest challenge for the year. May it be heeded.

Mrs. Alma Riley, of the Methodist Orphanage, made a plea for Octagon soap coupons as the very breath of life to that institution. A quota of 750,000 coupons was set for the Brookhaven district.

Mrs. G. P. McKeown, conference superintendent, presented "Supplies," saying she thought the name of her department should be changed to "Sunshine and Happiness." She made a plea for our Wesley Houses and their needs. She requested that we send supplies to the Moore Community House as well as the Wesley Houses.

Mrs. L. W. Alford spoke with optimism of our work for the year, placing greatest emphasis on spiritual cultivation. She read a petition against lynching and requested each woman to sign it. She advocated the plan of sending a worthy negro woman to the training school at Holly Springs.

Mrs. T. B. Cottrell, our new conference president, gave an interesting resume of our work for the past fifty years, following it with the thought that the paramount battleground of missions is America. As she closed her address, little Lemelia Goza presented her with a basket of beautiful flowers.

"The Importance of Zone Organization," was presented by Mrs. Frank DeCelle, who also spoke of the Children's Work.

Mrs. Anthony Fly read the report of the resolutions committee.

Rev. E. D. Simpson dismissed the meeting with prayer.

MRS. F. R. FORD, Sec.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

New Orleans District—Third Round

Gentilly, May 31, p. m.; June 12, p. m
Houma and French Mission, at Bayou Blue, June 7.
St. Martinville, at Lydia, June 14.
Patterson, at Berwick, June 21, a. m.
Morgan City, June 21, p. m.
Franklin, June 28.
Parker Memorial, July 19, a. m.; June 10 p. m.
Algiers, July 19, p. m.; Aug. 12, p. m.
Slidell, July 26, a. m.
Covington, at Waldheim, July 26, afternoon.
First Church, Aug. 2, a. m.; July 22, p. m.
St. Mark's, August 2, p. m.
Carrollton, Aug. 9; June 17.
Rayne Memorial, Aug. 16, a. m.; September 1.
Epworth, Aug. 16, p. m.; June 24, p. m.
Chalmette and Delta Ct., at Port Eads, Aug. 18.
Felicity, Aug. 23, a. m.; July 29, p. m.
Louisiana Ave., Aug. 23, p. m.; August 5, p. m.
Second Church, Aug. 30, a. m.; July 5, p. m.
McDonoghville, Aug. 30, p. m.; August 3, p. m.

W. L. DOSS, JR., P. E.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Third Round

Magnolia, June 14, 11 a. m. and 2 p. m.
Adams at Ebenezer, June 21, 11 a. m. and 1:45 p. m.
Bogue Chitto at Johnston, June 21, 4 p. m. and 7:45 p. m.
Georgetown at Oma, June 28, 11 a. m. and 2 p. m.
Monticello at Pleasant Grove, July 5, 11 a. m. and 2 p. m.
Barlow at Lebanon, July 9, 11 a. m. and 1:45 p. m.
Scotland, at Hawkins Chapel, July 11, 11 a. m. and 1:45 p. m.
Bayou Pierre at Sweet Water, July 19, 11 a. m. and 2 p. m.
Meadville at Bude, July 19, 7:45 p. m.
Foxworth at Sartinsville, July 23, 11 a. m. and 1:45 p. m.
Tylertown at Kokomo, July 26, 11 a. m. and 2 p. m.
LaBranch St., July 26, 7:45 p. m.
Gallman at Mt. Pleasant, Aug. 2, 11 a. m. and 1:30 p. m.
Hazlehurst, Aug. 2, 7:45 p. m.
Centenary, Aug. 5, 7:45 p. m.

J. L. DECELL, P. E.

Jackson Dist.—Third Round

Edwards, at Reeves Chapel, June 14, 11 a. m. and 2 p. m.
Jackson, at Glendale, June 14, 7:45 p. m.; July 1, 7:45 p. m.
Clinton, at Greenfield, June 28, 11 a. m. and 2 p. m.
Jackson, at Grace, June 28, 7:45 p m.; June 29, 7:45 p. m.
Eden and Bentonia, at Dover, July 5, 11 a. m. and 2 p. m.
Flora, at Adelie, July 5, 4 p. m.
Jackson, at Galloway Memorial, July 12, 11 a. m.; Aug. 3, 8 p. m.
Madison and Pocahontas, at Madison, July 12, 7:45 p. m.; July 15, 10 a. m.
Florence, at Richland, July 19, 11 a. m. and 2 p. m.
Terry, at Terry, July 19, 4 p. m. and 7:45 p. m.
Fannin, at Drakes, July 26, 11 a. m. and 2 p. m.
Bolton and Raymond, at Raymond, July 26, 4 p. m. and 7:45 p. m.
Mendenhall and D'Lo, at Betheny, Aug. 2, 11 a. m. and 2 p. m.
Camden, at Forest Grove, Aug. 9, 11 a. m. and 2 p .m.
Satartia, at ———, Aug. 16, 11 a. m. and 2 p. m.
Yazoo Circuit, at Betheny, Aug. 23, 11 a. m. and 2 p. m.
Yazoo City, at ——— Aug. 23, 4 p. m. and 7:45 p. m.
Brandon and Pelahatchie, at Pelahatchie, Aug. 26, 4 p. m and 8 p. m.
Harrisville, at Braxton, Aug. 30, 11 a. m. and 2 p. m.
Jackson, at Capitol Street, Aug. 30, 8 p. m.; Sept. 4, 8 p. m.
Vaughan, at Union, Sept. 6, 11 a. m. and 2 p. m.
Canton, at Canton, Sept. 6, 8 p. m.; Sept. 9, 8 p. m.

J. T. LEGGETT, P. E.

Meridian District—Third Round

Quitman, June 14, 11 a. m.
Meridian, Fifth Street, June 14, 7:30 p. m.
Binnsville, at Wahalak, June 21, 11 a. m.
Lauderdale, at Lauderdale, June 21, 7:30 p. m.
Waynesboro, June 28, 11 a. m.
Buckatunna, at Lewis Chapel, June 28, 3:30 p. m.
Meridian, Poplar Springs, July 5, 7:30 p. m.
Shubuta, at Andrew Chapel, July 19, 11 a. m.
Daleville, at Soule's Chapel, July 19, 7:30 p. m.
Matherville, at Langsdale, July 26, 11 a. m.
Waynesboro Circuit, at Hebron, Aug. 2, 11 a. m.
DeKalb, at Pleasant Ridge, August 9, 11 a. m.
Meridian, 7th Ave., at Marion, Aug. 9, 7:30 p. m.
Cleveland, at Linville, Aug. 15, 11 a. m.
Porterville, at Mt. Hebron, August 16, 11 a. m.
Pachuta, at Adam's Chapel, Aug. 16, 4 p. m.
Vimville, at Oak Grove, Aug. 23, 11 a. m.

T. J. O'NEIL, P. E.

Newton District—Third Round

Trenton, at Pine Grove, June 14, 11 a. m.; 1:30 p. m.
Bay Springs, at Holders, June 28, 11 a. m.; 1:30 p. m.
Chunky, at Collinsville, July 1, 10 a.m.
Carthage Circuit, at Bethel, July 3, 11 a. m.; 1:30 p. m.
Carthage, Sta., July 3, 7:30 p. m.
Walnut Grove, at Zion, July 5, 3 p. m.
Harperville and Lena, at Lena, July 12, 11 a. m.; 1:30 p. m.
Lake, at Lawrence, July 14, 7:30 p. m.
Union, at Mt. Zion, July 15.
Shiloh, at Johns, July 17, 11 a. m.; 1:30 p. m.
Raleigh, at Trinity, July 18, 11 a. m.; 1:30 p. m.
Homewood, at Barr, July 19, 11 a. m.; 1:30 p. m.
Decatur and Hickory, at Decatur, July 19, 7:30 p. m.; July 24, 7 p.m.
Montrose, at Garlandsville, July 22.
Philadelphia Circuit, at Cook's Chapel, July 25, 11 a. m.; 1:30 p. m.
Burnside, at Burnside, July 26, 11 a.m.
Philadelphia Station, July 26, 7:30 p. m.; July 27, 8 p, m.
Laurel, First Church, July 31, 7:30 p.m.
Laurel, Kingston, Aug. 2, 11 a. m. and 2:30 p. m.
West Laurel, Aug. 2, 7:30 p. m.

H. A. GATLIN, P. E.

Seashore District—Third Round

Moss Point, June 14, 11 a. m.
Saucier, at Lyman, June 14, 7:30 p. m.
Vancleave, at Mt. Pleasant, June 21 11 a. m.
Coalville, at Coalville, June 21, 7:30 p. m.
Biloxi, Main St, June 28, 11 a. m.
Long Beach and Pass Christian, June 28, 7:30 p. m.
Picayune, July 5, 11 a. m.
Carriere, at Carriere, July 5, 7:30 p. m.
Logtown, July 12, 11 a. m.
Poplarville, July 12, 7:30 p. m.
Mentorum, at Antioch, July 18-19, 11 a. m.
Brooklyn and Bond, at Bond, July 19, 2:30 p. m.
Wiggins, July 19, 7:30 p. m.
Gulfport, Second Church, July 22, 7:30 p. m.
Kreole, at Kreole, Aug. 9, 11 a. m.
Americus, at Hurley, Aug. 9, 7:30 p. m.
Biloxi, Wesley Memorial, Aug. 12, 7:30 p. m.
Gulfport, First Church, Aug. 16, 11 a. m.
Ocean Springs, Aug. 16, 7:30 p. m.
Lumberton, Aug. 23, 11 a. m.
Columbia, Aug. 23, 7:30 p. m.

OTTO PORTER, P. E.

Vicksburg Dist.—Third Round

Washington and Natchez Mission, at Washington, June 14, 11 a. m. and 2 p. m.
Natchez, June 14, 4 p. m. and 7:30 p.m.
Louise and Holly Bluff, at Holly Bluff, June 21, 11 a. m. and 2 p. m.
Silver City, at Lamkin, 3:30 p. m.
Lorman at Mispah, Wednesday, June 24, 11 a. m. and 1:30 p. m.
Port Gibson, Wednesday, June 24, 7:30 p. m.
Vicksburg, Crawford St., June 28, 11 a. m.; Aug. 3, 7:30 p. m.
Hermanville, at Carlisle, June 28, 3 p. m.
Fayette, Wednesday, July 1, 7:30 p.m.
Roxie, at Knoxville, July 5, 11 a. m.
Gloster, at Woodland, July 5, 3:30 p.m.
Anguilla, at Delta City, July 12, 11 a. m. and 2 p. m.
Rolling Fork and Cary, at Rolling Fork, July 12, 4 p. m. and 7:30 p.m.
Utica, at Cayuga, Friday, July 17, 11 a. m. and 1:30 p. m.
Rosetta, at Hopewell, Saturday, July 18, 11 a. m.
Centerville, at Macedonia, July 26, 11 a. m. and 1:30 p. m.
Vicksburg, Gibson Memorial, Wednesday, July 29, 7:30 p. m.
Nebo, at Blue Hill, Saturday, August 1, 11 a. m. and 1:30 p. m.
Meyersville, at Grace, Aug. 9, 11 a. m.
Oak Ridge, at Porter's Chapel, Aug. 23, 11 a. m.

L. E. ALFORD, P. E.

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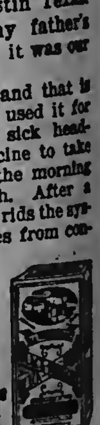

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THE TUPELO CHURCH

We write you a few words to say that our church at Tupelo has been faithfully and diligently engaged in various activities. Our pastor, Dr. W. P. Buhrman, who was transferred to us from the Florida Conference, seems to believe in the general program of our Methodist Church. This policy is proving itself a good one in these "times" which are so much spoken of as times of difficulty. He has had our people engaged in reading and studying the book called "Methodism and Kingdom Extension;" has urged a canvass of individuals for funds for missions; has conducted pre-Easter services, concluding with a Sunday service in which church members were received; beginning with April 26, has had Dr. A. Fred Turner, presiding elder from Jacksonville, Fla., to lead us in evangelistic services continuing for two weeks; and immediately following we had conducted here a Standard Training School which issued some thirty credits.

Special mention should be made of the splendid work of Dr. Turner and his excellent preaching. He won the hearts of all who heard him.

I wish to add that a new organization in our church, a brotherhood, called by us the Methodist Men's Club, gives promise of developing for us a new force. Our pastor is working faithfully through this organization to interest the men who are outside the official group, as he puts it. Our congregations are good, somewhat better than usual, and altogether we are showing the activities of a live church.

Reports to date show us having already received members on profession of faith in a number far ahead of last year's record.

Very truly,

W. L. ELLRIN,
District and Church Lay Leader, and
Chairman of the Board of Stewards.
Tupelo, Miss., May 27, 1931.

NOTICE TO PASTORS

Conserve revival results by securing Advocate subscriptions.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Lake Charles District—Third Round

DeRidder, June 7, a. m.
Many and Zwolle, at Many, June 7, p. m.
Indian Bayou, at Hebron, June 14, a. m. and p. m.
Lake Arthur, June 21, a. m. and p. m.
Merryville, June 28, a. m.
Acadia Ct., at Maxie, July 5, p. m.
Hornbeck Ct., at Holly Grove, July 12, a. m. and p. m.
Lafayette, July 19, a. m. and p. m.
Gueydan Ct., at Grand Cheniere, July 26, a. m. and p. m.
Sulphur, Aug. 2, a. m.
Vinton, Aug. 2, p. m.
Lake Charles, Aug. 9, a. m.
Leesville, Aug. 16, a. m. and p. m.
New Iberia, Aug. 23, a. m.
Abbeville, Aug. 23, p. m.

J. W. LEE, P. E.

NORTH MISSISSIPPI

Aberdeen Dist.—Third Round

Greenwood Springs, at New Hope, June 6-7.
Amory Circuit, at Tranquil, June 9.
Shannon, at Pleasant Grove, June 10.
Verona, at Palmetto, June 11.
Nettleton, at Pine Grove, June 12.
Salem and Friendship, at Liberty Hill, June 13-14.
Toccopola, at Toccopola, June 14-15.
Algoma, at Troy, June 16.
Houlka, at Houlka, June 17.
Randolph, at Shady Grove, June 20-21.
Pittsboro, at Rapers Chapel, June 22.
Vardaman, at Young's Chapel, June 23.
Fulton, June 24.
Tremont, at Mt. Pleasant, June 25.
Calhoun City, July 25-26.
Denna, at Bethlehem, July 27.
Bellefontaine, at South Union, July 28.
Eupora, July 29.
Mathiston and Maben, July 30.

T. H. DORSEY, P. E.

Greenwood Dist.—Third Round

Greenwood, First Church, June 2, night.
Acona, at Emory, June 6-7, 11 a.m. and 2:30 p.m.
Minter City, at Minter City, June 7, night.
Drew Mission, at Sandy Bayou, June 14, 11 a.m.
Carrollton, at McCarley, June 14, night.
Webb, at Tippo, June 21, 11 a.m. and 2 p.m.
Swiftown, at Isola, June 28, 11 a.m. and 2:30 p.m.
Inverness, June 28, night.
Drew Station, July 5, 11 a.m. and 2:30 p.m.
Dublin and Mattson, at Dublin, July 5, night.
Itta Bena, July 12, 11 a.m. and 2:30 p.m.
Belzoni, July 12, night.
Sunflower, at Fairview, July 19, 11 a.m.
Ruleville, at Doddsville, July 19, p.m.
Indianola, July 26, 11 a.m. and 2:30 p.m.
Moorhead, July 26, night.

L. P. WASSON, P. E.

Hattiesburg Dist.—Third Round

Collins, at Bethel, June 7, 11 a.m.; 2 p.m.
Leakesville, at Clark's Chapel, June 14, 11 a.m.; 2 p.m.
Magee, at Rials Creek, June 28, 11 a.m.; 2 p.m.
Taylorsville, at Hebron, July 1, 11 a.m.; 2 p.m.
Prentiss, at Mt. Zion, July 5, 11 a.m.; 2 p.m.
Lucedale, at Shipman, July 12, 11 a.m.; 2 p.m.
Mt. Olive, July 15, 7:30 p.m.
Eucutta, at Boyles Chapel, July 19, 11 a.m.; 2 p.m.
Petal, at Petal, July 19, 7:30 p.m.
Purvis, at Purvis, July 22, 7:30 p.m.
New Augusta, at New Augusta, July 26, 11 a.m.; 2 p.m.
Heidelberg, at Philadelphia, August 16, 7:30 p.m.
Sumrall, at Sandford, August 16, 7:30 p.m.
Hattiesburg, Main St., Aug. 17, 7:30 p.m
Williamsburg, Oakvale, August 18, 11 a.m.; 2 p.m.
Hattiesburg, Broad St., August 19, 7:30 p.m.
Hattiesburg, Court St., August 21, 7:30 p.m.
Ellisville, at Mt. Zion, August 23, 11 a.m.; 2 p.m.
Richton and Piave, at Richton, August 23, 7:30 p.m.
Bonhomie, at Bonhomie, August 26, 7:30 p.m.
Silver Creek, at ———

W. A. HAYS, P. E.

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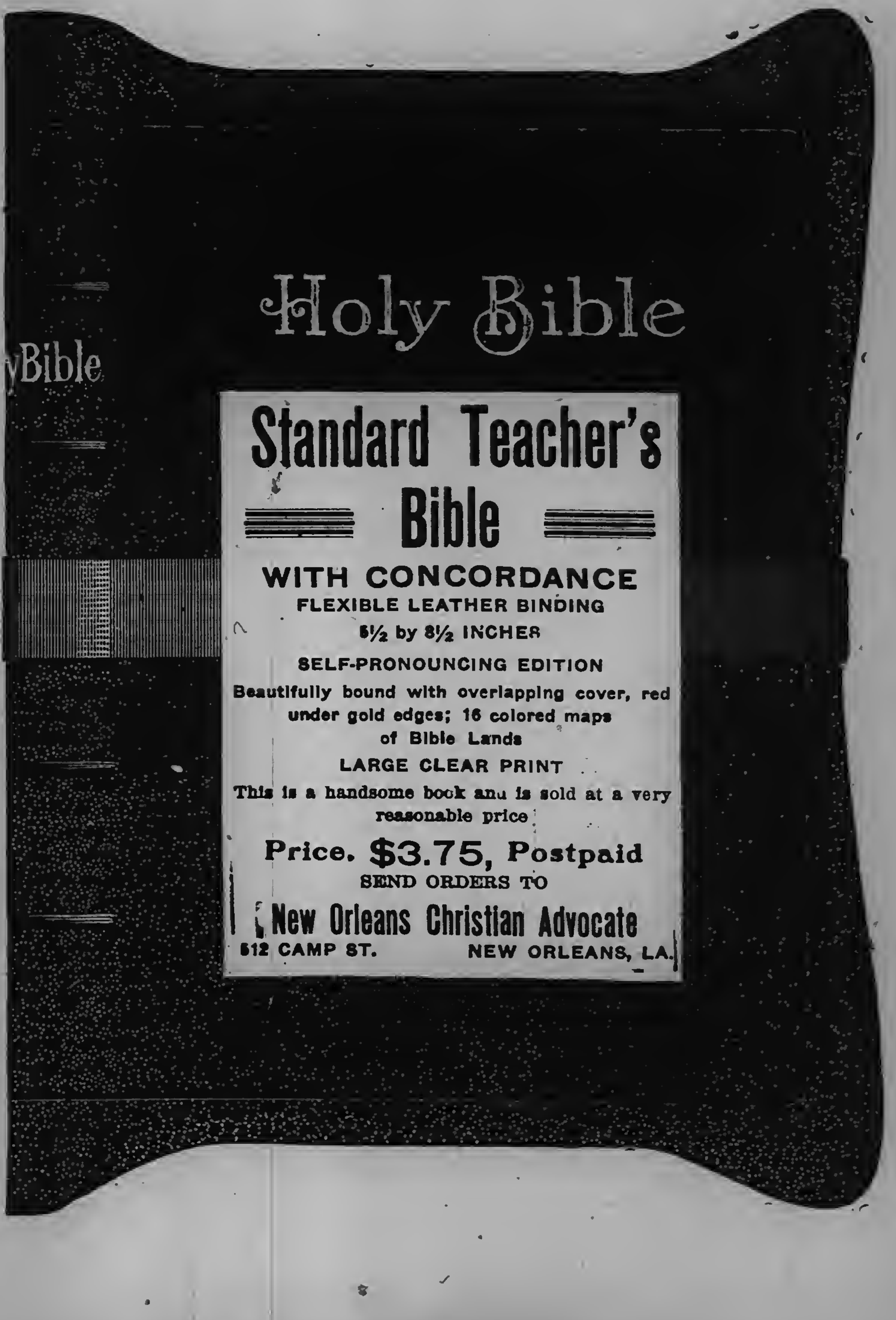

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POETICAL THOUGHTS

By Mrs. George S. Brown

For he shall be as a tree planted by the waters, and that spreadeth forth her roots by the river, and shall not see when heat cometh but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.—Jer. 17;8.

THE TREE OF MY LIFE

My life is like a sturdy tree, deep grounded in God's care
And nourished well and made to grow by earnest, trusting prayer.
The roots are cords of reverent love and hold me firm for aye;
The trunk, undying faith that grows more strong from day to day.

The branches are the thoughts I think; the leaves the words I speak;
The blossoms are intents to do, however frail and weak.
As by its fruit the tree is known, so will my life be too;
And when my life is growing right, my deeds are kind and true.

—Harriette Wilbur.

I like to think of my life being like a tree for there is something so big and reliable and dependable in a tree. You are just sure you are always going to find it standing just where you last saw it, in it no variableness nor shadow of turning. The Psalmist likens the life of a righteous man to "a tree planted by the rivers of water, that bringeth forth its fruit in due season; his leaf also shall not wither and whatsoever he doeth shall prosper."

The roots of a tree are so deep grounded. Some times they extend in many directions, and did you every try to pull up even one of its roots? You simply cannot do it. It is there to stay forever and ever. It has to be blasted if you really want to get rid of it. If our hearts are rooted and grounded in faith and love of God, then we too shall neither wither nor fail. May our roots be binding cords of reverent, overwhelming love!

The trunk seems to grow slowly but surely and unmistakably it develops and while once we may have clasped our hands around it, the time comes when we cannot even encircle it with our arms. Upward too, it climbs and ofttimes initials carved by boys and girls at the romantic age, are found way up, ten feet above ground. If we too possess faith we shall climb to unknown heights. The branches—how they spread until they become a canopy. Up in Audubon Park, here in New Orleans, branch meets branch from side to side of the walk, forming an arch far more beautiful than any man could build. There are two places on St. Charles Avenue on opposite sides of the street, a few blocks apart, that I always watch for with the same eagerness, particularly during summer when the sun is scorching in its intensity. The branches extend way out to the driveway and under them you feel so cool, for the shade shuts off the sun and you always want to drive slowly or stop and rest awhile. If branches represent thoughts, then surely the thoughts should be pure and sweet and good.

And then the leaves, from the pale little first formed leaves to the dark green of the full leaf, how lovely they are! If they are our words, how numerous! Really countless! If our words that come out so rapidly, so thoughlessly, could but mean as much beauty and sweetness as the leaves how everybody would want to hear us talk. Some trees have blossoms and they shed fragrance on the air. Our eyes revel in them. I had never thought before of blossoms being our intentions, but it is a good metaphor. Often our intentions blow about by every idle wind; sometimes they are scattered, maybe they droop and die. However, there are many that go on to fruition and I believe that we are all the better for having had them even if they never amount to anything, just as it is good to make resolutions though we fail to live up to them. At least we have had the desire for something better.

Last of all comes the fruit and that is the way we are actually known. "By theeir fruits ye shall know them." Men know they cannot gather grapes and figs where there are trees of thorns and thistles. The Master once saw a fig tree that should have been laden with fruit and when He found it barren, He made it wither and die. It was useless and so are we if we do not bear fruit. Our lives do not count for much if we do not fulfil our mission of fruit bearing. If we live right, if we do right, then will we go forth in the Master's name bearing precious fruit that all the world may be fed.

INTOLERANCE

By. D. W. Heidelberg

One of the greatest evils to which mankind has been subject is that of intolerance. It has been a great hinderance to the spread of the truth and the prolific cause of persecution, both political and religious.

Nothing could be further from the spirit of the Christian religion, as taught and practiced by Christ. Did not Christ say to Peter that all they that take the sword shall perish by the sword? Yet, during the past centuries the most bloody and disastrous wars of all the centuries were fought between Catholics and Protestants in the name of religion. Christians have been burned at the stake, their heads severed from the body, men, women and children have had to flee from their native land and brave the winds and currents of the ocean in order that they might enjoy religious freedom.

It was religious intolerance that caused the emperor, Nero, to set on fire the clothing of the early Christians, that his palace might be lighted while he sat and enjoyed their destruction by the flames. It was intolerance that caused the primitive Christians to be placed in the arena of the Roman Forum to be torn in pieces and devoured by wild beasts, in order to amuse the populace. It was intolerance that drove the early martyred Christians into the Catacombs of Rome, where their last resting places may be seen by the modern traveler.

It was political intolerance, during the French Revolution that caused the streets of Paris to flow with blood, and that murdered Louis XIX, and his innocent queen, Marie Antoinette. It was religious intolerance that caused the Parliament of England, during the reign of Queen Anne, to enact laws forbidding Catholics from attending religious worship. It was religious intolerance that caused innocent men and women to be burned at the stake for witchcraft in the State of Massachusetts. It was religious intolerance that made the Jews flee from their native land, and scatter throughout every country in the world, where they have been robbed and maltreated in every conceivable way.

It was religious intolerance that barred the pulpits of Protestant churches from being occupied by other Protestant ministers, and that caused a large part of the preaching to be on the non-essentials of religion. It is religious toleration that has opened the pulpits of Protestants to other Protestant preachers, and led them often to hold religious services together. It is religious intolerance that has separated the denominations into nearly 1600 branches with no essential difference between many of them. It is a growing spirit of toleration that is causing a widespread movement, headed by J. Parks Cadman, to unite many of the Protestant denominations into one denomination, such as has been done in the Dominion of Canada, where the Methodists, Presbyterians and Congregational churches have been united into one Church, and to bring into closer relationship all of the denominations of the world.

It was political intolerance that caused the United States Senate and the Republicans to vote against the League of Nations for the reason that it was mainly the creature of Mr. Wilson, a Democratic President.

It was political intolerance that caused the Democratic politicians and many of the Democratic newspapers of the South to denounce as Republicans true and tried Democrats, who refused to vote for Al Smith for President, because he was in sympathy with the infamous liquor traffic, and repudiated the Democratic platform on which he was nominated, which was in opposition to the saloon, and openly advocated the repeal of the Eighteenth Amendment.

It was religious intolerance that caused many of the Democrats of the South to vote against Al Smith for President for no other reason than that he was a Roman Catholic.

Shubuta, Miss.

HOLY LAND TRIP WITHIN REACH OF PASTORS

The following stay-at-home plan while your pastor has an opportunity to visit the Holy Land is proving a very popular one at a small cost to the individual.

Few congregations realize the fact that a trip to the Holy Land for their pastor would be of as much value to them as to him. The Pastor's knowledge is public property. The more light he has, the more enlightened is his congregation; the more historical data and first hand knowledge of the Bible he acquires, the better informed on Biblical facts become his parishioners. He collects knowledge from a large radius the more full of knowledge bceomes his community.

A Bible study trip to Bible Lands with the One Hundred Methodists will so extend this radius as to give it practically world wide dimensions. Each member of the congregation taking part in the Pastor Plan becomes the recipient of this vast wealth of information and thus receives full value for his or her participation. Members of the Pastor's "Stay At Home" club also receive, besides the spiritual and educational value from their investment, articles which apart from their intrinsic value are actually worth the membership fee.

The membership fee in the "Stay At Home" club will be $5.00.

Each member enrolling in the "Stay At Home" club will receive as a member of this club:

1. Seven letters mailed from seven points of interest on the trip, by the pastor. Four of these letters will come from Palestine proper and will include a flower card from the place it is mailed. These letters will come from Athens, Damascus, Galilee, Nazareth, Jerusalem, Bethlehem and Egypt.

2. A beautiful illustrated, olivewood-bound red letter Testament, 4 1-2 in. by 6 3-4 in. will be brought back by tho Pastor, and will be given to each member of the "Stay At Home" club. This Testament is the finest that can be purchased in Jerusalem.

Sending a pastor on a Bible Study trip to the Holy Land through the "Stay At Home" club method has many excellent features.

The sailing dates for this season are:

June 10th via England to the Holy Land and return $750.00.

July 2nd direct to the Holy Land $650.00.

July 17th via England to the Holy Land $725.00.

Those interested in either sending some one or accompanying the One Hundred Methodists who are planning a pilgrimage to the Holy Land this year should write or wire Rev. W. M. Cassetty, Jr., 810 Broadway, for accommodations.

Christian Advocate
NEW ORLEANS

Vol. 77—No. 25. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3977.

J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, JUNE 18, 1931. C. MILTON CHALMERS, Manager

HIGHER ORDER OF CHRISTIANS

There are two orders or ranks of Christians—the higher and lower. In the lower order legal conformity and practical performance of duty bind the believer to the way of Christian service. The colorless life is punctuated by periods of joy, but there are long, too long, stretches of drab dullness and shallow sameness. Christian activity is monotonous routine and wonders of grace fade away into the commonplace. Mr. Wesley said: "From long experience and observation I am inclined to think that whoever finds redemption in the blood of Jesus, whoever is justified, has the choice of walking in a higher or lower path. I believe the Holy Spirit at that time sets before him the more excellent way, and incites him to walk therein; to choose the narrowest path of the narrow way; to aspire after the heights and depths of holiness—after the entire image of God. But if he does not accept this offer, he insensibly declines into the lower order of Christians."

The times call for the higher order. There is enough distress and sorrow, questioning and despair, laxity and lament to mark buoyancy of hope, joyful service, and holy triumph as refreshing relief. Today is the time when Christians need to witness that they have been "strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness." This is no time for Zion to put more plaint than praise in her song. Not that conduct should be relieved from conformity to the highest standards of righteousness, nor duty any less honestly performed; but Zion needs to shout as Nehemiah did in dark days, "The joy of the Lord is your strength."

Sustaining joy in troublous times and exacting service is not to be found on the surface, its springs are in the unseen depths of the spirit and the invisible heights of communion and fellowship with the Eternal. From these hidden reaches come assurance of victory and refreshing powers that make Christian service a privilege to be enjoyed rather than a perfunctory task to be performed.

The great channels of Christian assurance and joy are open and accessible. They are not shrouded in forbidden ranges where only the astute and skilled may walk. Their replenishing streams of vital power flow by the faith-gate of the learned and unlearned, small and great, young and old. "Mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, forgiving one another and charity which is the bond of perfectness" and "Faith, knowledge, temperance, godliness, and all diligence" are the things that be in the Christians of the higher order and are the unearthly weapons of their conquest.

What could be more highly satisfying than the consciousness that one is "working together with God" for the greatest good of mankind? What could be so inspiring as to be an agent of the Holy Spirit to convince the world of Christ and His Salvation? Is there any joy comparable to the exhiliration felt when sinners have been saved and heaven has come to the hopeless? An experience that will produce the conquering joys of the Christian Life will purify the social order, allay strife between nations, right industrial relations, freshen up the hours for individuals and make beautiful and happy the way for weary pilgrims.

TWO YOUNG MEN

Last week a young man who was an honor student in his class at the university was shot while robbing employees in the service of a public utility in the city where he was attending school. His home environment seems to have been good. Before he left for the university he participated in religious services for young people and was marked for a useful career. Possessed of attractive personality and native ability he soon won his place among his fellow students.

He disastrously departed from the precepts of his earlier training and left the ways of his faith. One reporter wrote: that he had determined to allow no restraint to keep him from being himself, and that he wanted to try every thrill once. Another wrote: that he ceased to believe in the faith of the rural section from which he came and had become an admirer of certain unbelievers. The youth himself admitted the robbery and that he had gambled away the funds sent to him by his parents to finish out the year and return home. Broken hearted parents waited by his bedside, while an armed policeman kept guard over his prostrate form.

The same week a forward-looking youth from the same State met death while at his post of duty. This second young man was a few years older, but met the privations of college days with economy and honor. He went out from a home where family prayer was the custom and where God's word was the rule of practice. Money was not plentiful, but sacrifice was a pleasure. His parents had not won scholastic degrees, but in his college days and the little time that remained after his graduation he found nothing better than the faith of his mother or the Christian courage of his father.

(Continued on Page 8)

THE PUBLIC AND TRANSPORTATION

Railroads have been pioneers in inland progress and have not been equaled in their part in continued development. The success of railroads has become related to public welfare, and public welfare is of interest to the Church. We do not write as one claiming expert knowledge in economic matters, but as an unprejudiced citizen believing in the ethics of justice.

Motor busses and motor trucks have entered the field of transportation and in some instances have jeopardized the further operation of railroads. If the busses and trucks can render better and cheaper service than railroads there is a reason. However, it is questioned that motor-vehicles give the public as safe and dependable service as the railroads.

It isn't ethically just for railroads to be heavily taxed to build modern highways for their competitors—the busses and trucks to use, while they pay but a negligible amount of the cost of the roads over which they travel. If the busses and trucks are to operate as public carriers through the same territory where railroads run, they should be required to pay a just tax for the privilege, build stations for the comfort and protection of their patrons, post information as to daily schedules, and provide adequate reserve for possible damage to life and property. The public should not be called upon to provide the larger part of roadways for busses and trucks to use and thereby reduce the income and taxable property and employed personnel of railroads, whose tax payments have so largely contributed to the educational and charitable institutions that serve the various communities through which they operate.

Insufficiently regulated transportation that impairs the success of the railroads as public carriers is an unwise policy and in proportion that it is permitted the public is the loser. For the railroads employ large numbers of citizens and purchase immense quantities of supplies. In 1929 the railroads purchased 25 per cent of all soft coal, 20 per cent of all timber, 17 per cent of all steel and iron, and 10 per cent of all fuel oil, and many other items that touch the sustenance of the people. Besides, they employ almost two million men and pay in wages to their employees nearly three billion dollars a year, and pay in taxes one-third of another billion. These figures are stupendous, but they represent the meaning of an enterprise in which the public welfare is vitally involved. We doubt not that the initiative and experience of men who have the common good at heart will adjust transportation relations without discrimination and according to the best interest of the largest number.

LOOKING UNTO JESUS THE LAMB OF GOD

BY REV. H. A. WOOD

Text: "Behold the Lamb of God." John 1:36.

When John the Baptist, the immediate forerunner of Christ, found himself at the ford of the river Jordan surrounded by a crowd of anxious, inquiring, immortal souls, contented was he, then and there, again and again, regarding it as the some of his vocation, to point them to Christ the world's redeemer, saying in the words of the text, "Behold the lamb of God." And now at this hour, by the aid of the Holy Spirit, we humbly assay to imitate His example. We ask you to behold the most illustrious personage, and contemplate the most interesting character in the whole range of being, intelligence and action. We ask you to behold Him the one central theme of the Bible; behold Him in His person; behold Him in his advent from heaven to earth; behold Him embarked upon His mission of human redemption, and working out its fulfillment by means heightening the grandeur of the end; behold Him the salvation of His people; behold Him the strength and protection of His people; behold Him the light and guide of His people; behold Him the one need of this old world, upon whom we rise to heights sublime, or failing to behold Him aright, irreparable is our fall, failure, and loss; behold the lamb of God, now.

Behold Him the One Central Theme of the Bible.

The Bible with its sixty-six books is one volume with one central theme, Christ Jesus. Jehovah or Christ in the Old Testament, and Jesus, the Christ in the New. His name is written clear and plain in every part of it. He is seen in every sacrifice and feast of ancient Israel. There is no worship or devotion anywhere, anytime where Christ does not appear. We have much said disparingly today of Old Testament Christianity. But what is Christianity anywhere but Christ discerned? In the Old Testament afar off, in the New close at hand. Follow the gleam-Old Testament: He is coming; New Testament: He has come; Epistles: He is coming again. In the Old Testament we have the twinkling stars of prophecy. In the New dawn, the day.

> "In novo Testamento patet,
> Quae in vetere latet."
> The New is in the Old contained,
> The Old is by the New explained.

And in all from the beginning to the end the one central theme is Christ Jesus.

If we turn to the Old Testament we find that He is always spoken of as actually already existing, and pre-eminently exalted in glory, unlimited and everlasting. The whole volume being filled with notices and disclosures to this effect. In Genesis as the seed of the woman, "He was to obtain a great triumph over the powers of darkness, in bruising the serpents head." In Exodus, the book of departure, He is the Passover Lamb. In Leviticus, the book of atonement, the atoning sacrifice. In Numbers, the book of the march and roll call, the smitten rock. In Deuteronomy, the book of remembrance, the prophet yet to come. Moses also announces Him the great Lawgiver of the Universe, and predicts the overthrow and down-fall of all those who reject Him. In Joshua, the book of conquest, He is the Captain of the Lord's Hosts. In Judges, the book of declension, the great deliverer. In Ruth, the book of the winsome love story, the Celestial Kinsman, the Heavenly Boaz. In Samuel and Kings. and Chronicles He is Christ the King. In Ezra, the book of restoration, the restorer of the temple. In Nehemiah, the restorer of the nation. In Esther, the book of Gods Providence, both advocate and propitiator. In Job, the book of patience, the ever living and redeeming God. In Psalms, the book of devotion, He is God, the All and in All. In Proverbs, the book of Wisdom; in Ecclesiastes, the book of experience; and in The Songs of Solomon, the Christian love story, he is the Beginning and Ending, the Center and Heart of all; the "Chief among ten thousand and altogether lovely." Isaiah, the Messianic Prophet, in his book of expectation, soars above all heights and proclaims Him, "Imanuel," God with us. "The Mighty God." "Jehovah, the Lord God of Hosts, and only Savior." Jeremiah, the warning prophet, in his book of admonition, glowingly depicts Him as "Jehovah our righteousness." In Lamentations, the warning prophet is weeping, and through his book of tears he portrays Jesus as the "Man of Sorrows." Ezekiel, the prophet of visions, in his book of encouragements for captive saints, declares Jesus to be the "only Shepherd." Daniel, the prophet of dreams, in his Sunrise book publishes Him the "object of worship." Hosea, the prophet of salvation, in his book of backsliders, predicts that "Jehovah will save the people by Jehovah." Joel, the prophet of the Spirit, in his book of pentecost, says expressly as quoted by St. Paul, "that He is Jehovah, and that all who call upon Him shall be saved." Amos, the farmer prophet, in his book of the plumb line, declares Him the "Heavenly Husband." Obadiah, the prophet of deliverance, in his book of possessions, sings of Him as "Savior and deliverer." Jonah, the missionary prophet, in his book of Gods mercy, sets Him forth as "the Resurrection and the Life." Micah, the herald prophet, in his book of the watch tower, declares Him the "Ruler in Israel." His going forth being from "Everlasting to everlasting." Nahum, the world's prophet, in his book of the burden, declares that "Zions God is a Jealous God." Habakkuk, the prophet of Hope, in his book of light in the darkness, sings in the night time, soaring on a high note, "Look up beleaguered soul, trust and be glad in the Lord." Zephaniah, the judgment prophet, in his book of the day of the Lord, anonunces Him the "Lord God, Mighty to save." Haggai, the prophet of restoration, in his builders book, portrays Him "the desire of all nations." Zechariah, the prophet of final things, in his book of the future, declares him to be "Jehovah sent by Jehovah to the nations." And Malachi who concludes all the prophetic utterances, notices and disclosures, in his sunset book, shouts "The Lord whom ye seek shall suddenly come to His temple."

Passing from the Old Testament to the New, allowing some three hundred—nearly four hundred years to pass away since Malachi's voice rang clear with the above promise, in St. Matthew's Gospel we hear the glad song of the angels syaing, "The promised Mesiah, the Lord whom ye seek has come, the King is here." Mark cries with shining eyes, "Have you seen Him?" This is what he said, this is what he did, this is what he really is "The Son of God with power." Luke's Gospel opens with a song, "Glory to God in the highest." It closes with a song blessing and praising God. And from that day to this the world has been singing and the bells of heaven ringing. John's gracious witness was to this end, "that ye might believe," sayeth he, "That Jesus is the Christ, the Son of God." His Gospel opens with Christ in the bosom of the Father, and closes with John in the bosom of Christ. In Acts we have the book of Witness, the Gospel of the Risen Christ, "Christ is not dead," says Luke in this his second message, "He is risen again, and is at the right hand of God, the Father." Paul in his epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, Collossians, Thessalonians, to Timothy, Titus, Philemon, and to the Hebrews, shouts, "Eureka! I have found the way, 'Tis Jesus. He is our salvation, our righteousness, our grace, our comfort, our liberty, our riches. Fullness of life, fullness of joy, fullness of power. Our teacher, our healer, our master and owner. Our high priest and intercessor. Our heavenly guest, our portion forever and ever. Christ our all and in all, the glorified and coming one. James declares Him the pattern of our faith and works. Peter, the apostle of hope says, "cheer up there's light ahead, in and through the Christ of God our Savior." Jude in his epistle of steadfastness, shouts, "He is our keeper." "Now unto Him that is able to keep you, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever." And now what sayeth John, the last witness of the Book of Books in his epistles and the Revelation. Listen attentively to his testimnoy. We know, we know sayeth John, there is no posibility of doubt about it, "That which was from the beginning, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life." 'Tis Jesus, we really and truly know Him. He is our glorified and coming one, King of Kings and Lord of Lords forever and ever. Having looked upon Jesus as the one central theme of the Book of Books, let us now

Behold Him in His Person.

It is not at all difficult to think of God the Son as regards His personality while in the flesh. We do not have to draw upon our imagination to see Him wrapped in swaddling clothes, and lying in a manger, and thus on and on during His militant state. Yet as surely as God's Word is true He is from everlasting to everlasting. There was a time when as yet the sun had not lighted up his fires, and sent golden rays upon the earth; a time when the moon had not been hung pendant in the heavens for man's profit and glory; a time when all we now behold of God's great universe was yet unborn, slumbering to be sure in the mind of God, but as yet uncreated and non-existent; yet there was God and He was "over all blessed forever." He is "Alpha and Omega, the beginning and the end." Behold Him, the high and lofty one, heaven His throne, the earth His footstool. See Him as angels veil their faces with their wings, and cherubim and seraphim rest not day and night, saying, "Holy, Holy, Lord God Almighty." Behold Him, very God of very God, coming from His throne in glory, bringing salvation, dying on Calvary's Cross, the "Lamb slain from the foundation of the world." Behold Him rising again, as had been predicted by the prophets of the distant past, and as He had said He would. Behold Him ascending from Mount Olivet's brow. Behold Him sitting at the "right hand of God, making intercession for us." Behold Him as the great and eternal Judge in the final day.

Behold Him Upon His Mission of Human Redemption.

How painfully exercised He must have been in leaving His throne or regal splendor to come to our earth of sin and sorrow. What humiliation, what suffering, what torture, was that which He endured as He engaged in His mission of human redemption, working out its fulfillment by means heightening the grandeur of the end. Behold Him in his humiliation in the manger, His agony in the Garden, His sufferings on the cross. The greatest wonder of earth's miracles is the fact that "Christ suffered for us." Prophets, apostles, martyrs, and heroes and heroines, many have been stoned, banished, impaled, burned and sawn asunder, but no event that lives on the pages of history has ever been so attested by nature and nature's God as was the sufferings and death of Christ, "the Lamb of God." Jehovah speaks and the earth rocks to its center; yonder the sun is clothed in sack cloth and ashes for three hours; the graves give up their dead; at the psychological moment an unseen hand lays hold of the veil of the temple and rends it from top to bottom. But the ultimate substantiation of His claims as Savior, Lord and God stood intimately connected with the resurrection. Ancient prophecy had announced Him King in Zion, Ruler of His people Israel, and Lord over all; but as a final proof of His claims He must raise Himself from the dead as had been foretold by the prophets of the distant past, and as He had said He would; and heaven and earth bear witness to the fact that so He did. Thus rising from the dead as the Divinely accredited Head and Leader of God's people, His claim admits of no dispute, no uncertainty. By Divine purpose and appointment, the incarnation, life, death, resurrection, ascension of our Lord, and the subsequent descent of the Holy Spirit all occur in established connection as sequent and antecedent, proving the Lamb of God as Savior, Lord and Master, very God of very God.

Behold Him the Salvation of His People.

Just what the world long waited for. The awful fall of our first parent has been met in the redemptive scheme of a mighty Savior, our second parent. It is the privilege of every human being to comprehend through personal experience something of the might and majesty of the Incarnate Son of God. We know Him to be the regent of providence, the king of death, the conqueror of hell, the Lord of angels, the master of storms, and He that is "mighty to save." The word to save embraces all the work of salvation from the first holy desire, the first spiritual conviction, onward to complete sanctification. Through the Lamb of God we may have redemption from all sin as well as from our actual and willful transgressions. He is mighty not merely to put men in a salvable condition, but mighty, absolutely and entirely to save to the uttermost. "Wherefore He is able also to save them to the uttermost, that come unto God by Him, seeing he ever liveth to make intercession for them." Behold the Savior as He stoops to solicit the possession of the sinners heart. Well may heaven and earth be called upon to behold an act of such condescension and grace.

Behold Him the Strength and Protection of His People.

In and through the Lamb of God our souls are being preserved, and clinging to Him is our protection, our help, and our shield. Heaven's pure intelligence shines on our pathway through Him, and His ministrations illumine the dark and dreary interval of human suffering and earthly pilgrimage. With our hold on Him we have nothing to fear, we rest secure in our place like the deep seated mountain rocked by the thunder and washed by the cataract, still breasting unmoved the strife of the storm and the roar of a thousand torrents.

"The soul that on Jesus still leans for repose,
I will not, I will not desert to His foes;
That soul, though all hell should endeavor to
shake,
I'll never, no never, no never forsake!"

Behold Him the Light and Guide of His People.

He is "the way, the truth, and the life." "The light of the world." The light of the Lamb of God needs no touch of human perfection or earthly finish. Its every ray of light is a heaven transmitted beam, to the human understanding. To this light individuals and nations have clung at different times and periods as the last plank in the wide spread wreck of truth and goodness. Its light is shining alike amid Polynesian isles, and Carribean Archipelagos; while we address you, the gospel is heard in the hut of the Eskimo, and the pavilion of the Persian. It has superceded the victorious war dance amid the lakes of the north, and kindled its breathings in the Cinnamon groves of Ceylon. Its influence is felt in the mines of Golconda. Its warnings strike revelry dumb in the seraglio of the Mogul; and as a miracle of heavenly creation, it contains principles of boundless increase, that shall spread through every clime, and under every sky, until the voices of piety, the harps of Zion, and the hymns of her joy shall everywhere fling to the bending heavens and listening earth, their sweet and varied melody. It is under the light and guidance of Him, who is the light and guide of His people, that we see the bark of knowledge, where all beside was wreck, booming in safety over the rolling seas of time. Looking unto Jesus, our souls in radiant glow sing:

"We'll walk in the light, beautiful light,
Come where the dewdrops of mercy are bright,
Shine all around us by day and by night,
Jesus, the Light of the world."

Behold Him the One Need of Individuals, Nations and World.

That the needs of the confused and distracted world of today are various and many all thinking hearts will agree. But the one need that presupposes and includes every other need is Jesus. Moses predicted the failure and down-fall of all who reject Him, and we have but to unroll the records that bear in burning characters, the histories and achievements of individuals and nations for complete substantiations of his prophecy. Stand with me upon the crumbling fragments of grandeur where the Hall of Wisdom once stood, and the thunders of eloquence were once heard. You remember well her intellectual supremacy, that her statesmen and rulers like Pericles were both orators and poets, that dramatists and historians still guage their inspiration from their Athenian prototypes, that her soldiers like Xenophen not only could lead their phalanxes to battle, but with a pen of a mighty classic could write the imortal history of the deeds of arms in which they themselves participated. But for what end was all this miracle of Grecian lore, and temporary success? True she flourished and mankind stood astonished at the sublimnity of her career. But where, now, is the glory of Greece? Gothic ignorance now dwells upon the ruins of oriental greatness and the grandeur of Greece is no more, except upon the scroll of fame. She had her opportunity to behold the Lamb of God, and failing to behold Him aright she has come to utter failure and loss.

Look at Rome as once she sent forth her conquering legions to the north, south, east and west planting Roman sovereignty in every land. You remember that she became the mistress of the world; that on her walls waved the flags of all nations. But where now is mighty Rome? She too has been thrown over the precipice of the powerful action of yesterday, and there remains nothing of her greatness but the magnificent ruins of her capital city. She too failed to behold aright the Lamb of God.

Throw your eye yet again upon the page of History. Look at the Jews. See them cursed, scathed and scattered, "A nation peeled and trodden down," crushed and trampled beneath the hoof of an unfeeling world; look at "the seven churches of Asia," and the cities in which they were found, their noiseless streets, hymnless temples, and desolate altars. When you remember that Jesus was tried by a Roman judge, condemned in the Grecian tongue and crucified at the instigation of the Hebrew race, then the sad failure and loss of one and all is easily accounted for.

Whether we look at Egypt and Tyre, Babylon and Nineveh, Jerusalem and Rome, Spain and France, Germany and Russia, the scene is the same to one and all who reject God. And what is true of nations is true of individuals also. Look at Herod, Pilate, Julian, Maximiam, Valerius and the principal actors in the Neronian and Diocletian persecutions—dark, gloomy and ghostly are all our recollections of their madness in failing to behold the Lamb of God aright. Being convinced of our need of Him, and seeing that irreparable is our fall, failure and loss if we do not look unto Jesus, beholding Him aright, then we urge you to come without a moment's delay, and

Behold Him Now

Rapidly, rapidly with every one of us the shadows are changing upon the circuit of the dial. We all know something of our transitory nature, something of the sad discontinuity of human life. It will not be long at best until it will be "ashes to ashes and dust to dust with every one of us," and parting with all we lived to love and cherish here, if we fail to behold the Lamb of God and live, heaven and earth with all the regrets of defeated kindness will urge the expostulation. Why die unprepared to meet God? Come, beleaguered soul, look up and live. Jesus stands ready, anxious and willing to do all for you that you can even wish or will. "Behold the Lamb of God," and live.

Newton, Miss.

NOTES FROM MILLSAPS COLLEGE

Dr. David H. Bishop, one of the professors of English in Millsaps College, delivered the address before the graduating class of Grenada College on Tuesday morning, May 26. Professor H. Conrad Blackwell, Associate Professor of Religion, preached the annual sermon before the Y. M. C. A. at Grenada on Sunday night, May 24.

Professor J. Reese Lin, of the Department of Philosophy and History, delivered the commencement address for the graduates of the Monticello High School on Friday evening, May 22.

Dr. and Mrs. D. M. Key have recently returned from a stay of about one week in Missouri. President Key took part in the exercises for the inauguration of Dr. R. H. Ruff as the president of Central College. Dr. Key is an alumnus of Central and this was his first visit back to Fayette for twenty years.

Rev. H. Conrad Blackwell, of the Department of Religion, preached at Batesville, Miss., on Sunday morning, May 24, and at the request of the pastor, Rev. R. P. Neblett, represented Millsaps College in an official way. Brother Neblett and his people observed "College Day" on Sunday, May 24, due to the fact that the commencement exercises for the High School are announced for May 31.

Rev. Roy Lane, one of the ministerial students at Millsaps and a graduate of this year, preached at Hermanville on Sunday night, May 24, and represented the College in an official way at that time. Brother Lane is one of our best students and will continue his studies at Emory in the School of Theology next year.

Professor H. Conrad Blackwell preached at Belzoni, Miss., morning and evening on Sunday, May 17. The pastor, Rev. S. H. Caffey, was away, preaching commencement sermons.

C. B.

NOEL MEMORIAL METHODIST CHURCH

The Noel Memorial Methodist Church, located at Herndon Avenue and Stephens Street, in one of the finest residence sections of the city of Shreveport, La., is carried by the Advocate this week celebrating the liquidation of the final indebtedness occasioned by the building of this, one of the best arranged and equipped church plants in the State, following the disastrous fire which destroyed the original building in September, 1925.

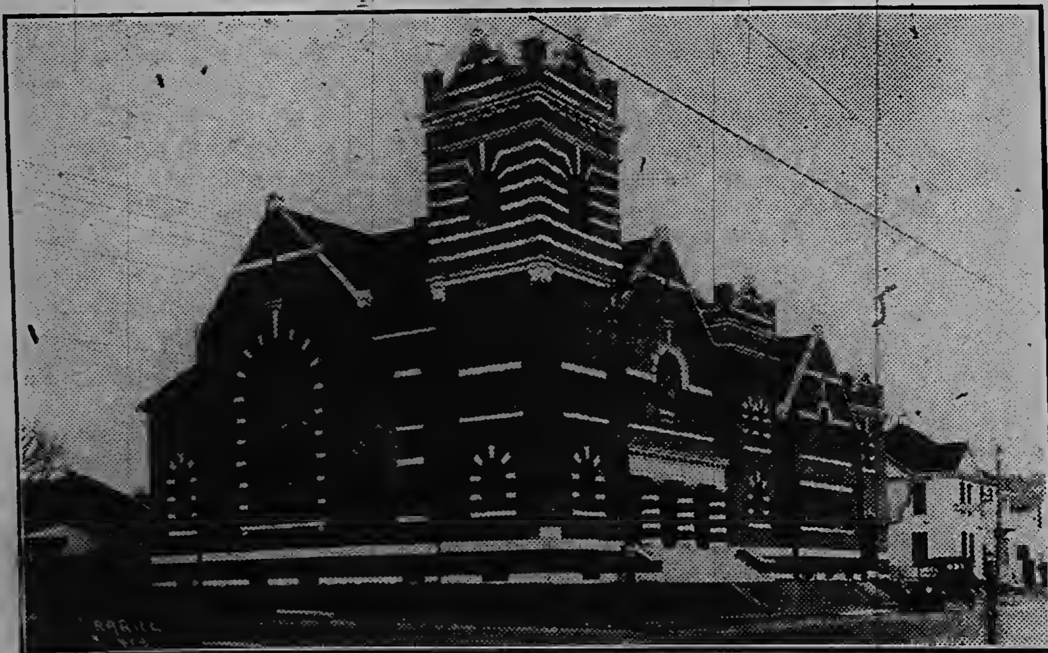
The original building was a gift from Mr. and Mrs. James S. Noel as a memorial to their departed son, James S. Noel, Jr., and was formally opened on February 12, 1913. The church organization was an outgrowth of the "Shreveport City Mission," to which the Rev. R. J. Harp was appointed by Bishop Seth Ward in December, 1906, and now numbers approximately 1300 on its membership roll. Successful pastorates have been had at Noel Memorial by R. J. Harp, J. G. Snelling, F. A. Downs, F. R. Hill, Jr., W. W. Armstrong, E. K. Means, R. W. Tucker, W. W. Drake, W. W. Holmes, W. C. Scott, Cleanth Brooks and the present incumbent, T. M. Brownlee.

Following the fire of 1925, the congregation rebuilt the building within the original walls and with but very few changes from the original plans, and by official action of the quarterly conference the name was changed from "J. S. Noel, Jr., Memorial M. E. Church, South," to "Noel Memorial M. E. Church, South," thus dedicating it to the founders as well as to the the son for whom it was first named. A bronze tablet is soon to be unveiled within the building carrying a brief history of the church together with the change of name.

The plant represents an investment of approximately $185,000, and is one of the best arranged and equipped, as well as being one of the most beautiful buildings in the city or State. The auditorium is particularly commodious and attractive and the Sunday school space permits of seven separate departments operating at the same time with each department having separate assembly rooms for worship and departmental programs.

Recently the final payment on the new plant was made and in celebration the pastor and official board arranged a banquet and one hundred and fifty men gathered in the spacious dining-room, where they were served a sumptuous dinner by the women of the church. This was also held as a "get-together" banquet for the men of the congregation and proved to be such an outstanding success that it will undoubtedly become an annual affair. Judge William C. Barnette presided as toastmaster and introduced the guests. Bishop Hoyt M. Dobbs, Dr. Henry T. Carley, presiding elder, and Dr. Geo. S. Sexton, president of Centenary College, were the speakers for the occasion.

Noel Memorial, from the beginning, has had a fine, steady growth and for some years it has ranked with the best churches in the connection. During the present year, the Sunday school, Woman's Missionary Society and other organizations have had an unusual growth and about one hundred fifty new members have been received into the church. The present pastor, Dr. T. M. Brownlee, is a Mississippi man, having transferred to Louisiana last fall from Capitol Street Church, Jackson. He has also had successful pastorates in Clarksdale and other important cities of his native State.



NOEL MEMORIAL CHURCH, SHREVEPORT, LA.

COMMENCEMENT AT McDONELL FRENCH MISSION SCHOOL

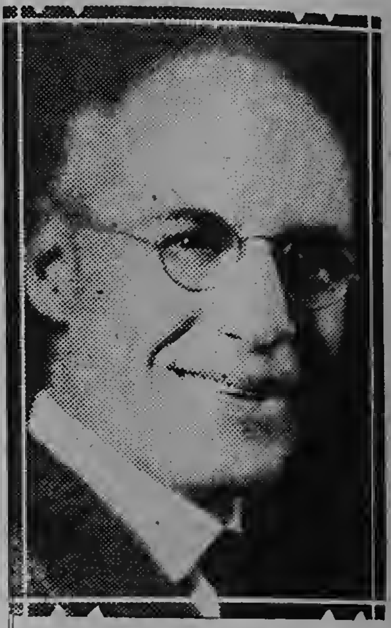
By Alvin P. Smith

The McDonell French Mission School has just closed out a very successful scholastic year. The last two weeks in May were given over to examinations and preparations for the commencement programs. In all school exercises the well-trained voices of the students are utilized and these last programs were agreeably filled with music. Realizing that these programs would be the last of the school year, teachers and pupils alike gave of their best in promoting and executing all events.

On Sunday morning, May 24, in the auditorium of the Houma First Methodist Church, Dr. D. B. Raulins, pastor of the Algiers Methodist Church, delivered the baccalaureate sermon. With the entire student body occupying the central tier, the large gathering filled all remaining space within the church. Aided by his experience as a teacher and his complete understanding of student life, Dr. Raulins gained and held the interest of all present, while he very ably endeavored to drive home a common sense message that could wisely be used by the entire congregation. On Tuesday night, May 26, in the same auditorium, the commencement exercises proper were held. Upon a garden-like platform, under a rose-entwined arch, the singers and speakers faced another happy looking assembly. The fathers, mothers, and friends of the students had driven in from the surrounding country in order to witness the last public appearance of the entire student body.

A piano solo, two choruses by the student body, one chorus by the girls, and the chorus by the boys constituted the musical program. On behalf of the school, Manny Barrios welcomed the gathering in a well thought out address, after which Mrs. J. A. Pharr, of Morgan City, told of her interest in the school and reviewed the past accomplishments of the institution in the community.

The principal address was made by Prof. N. P. Mitchell, Jr., of the Louisiana State University. In a strikingly whole-hearted way, he pleaded the cause of world peace and called the attention of the students to the fact that they, as future citizens and voters, could do much in carrying out such a Christlike aim. Rev. B. H. Andrews then distributed such awards and certificates as were earned by the students.



DR. T. M. BROWNLEE
Pastor Noel Memorial

In the afternoon of Thursday, May 28, an outdoor festival was held on the grounds of the school, beginning with the exhibition of the Evangeline Room and articles made and products grown by members of the student body. At 4 o'clock the platform program began with the dramatization of the parable of the Good Samaritan. Then again the musical talent of the students was put to a test when the operetta entitled "Mellilotte" was presented. The presentation was really remarkable considering the fact that not one of the participants could have been above 12 years of age.

The following day, Friday, the school year of 1930-31 was declared at an end and the students made their way happily home, to return, no doubt, just as happily when the school year opens again in September.

BATON ROUGE DISTRICT CONFERENCE

The session of the Baton Rouge District Conference at Ponchatoula, June 4 and 5, was one long to be remembered. Plans had been perfected for holding the conference at the Bluff Creek Camp Grounds, but owing to the fact that the extensive rebuilding program being carried out by the trustees and managers was not quite sufficiently advanced it was found necessary to change the place of meeting. Ponchatoula very graciously opened its doors to the conference and, in spite of the brief time allowed for preparation, exemplified beautifully that royal hospitality which has been so long a tradition of the Southland.

The Rev. J. H. Bowdon, pastor-host, was elected secretary of the body and ye Scribe was chosen as his assistant. The secretary performed well—working, as it were, with his left hand as host, while he wrought with his right hand as secretary. The assistant acted as pencil sharpener and sometimes interpreted to the left hand of the secretary that which his right hand had been doing.

The attendance, interest and spirit of the conference were fine. Our gracious presiding elder, Rev. L. W. Cain, allowed ample time for every speaker and for the discussion of every question. The fact that the conference extended through two full days did not affect the attendance adversely. Only a very few found it necessary to leave before the completion of the work of the conference. The attendance was exceptionally large both days.

Of special interest on the first day was the licensing of three fine young men to preach the gospel. These young men all expressed to the committee their purpose to complete their college work and enter the traveling connection. Their names are as follows: Albert Jerome Cain, the son of our presiding elder; William Willeroy Wells, son of Dr. F. L. Wells, of First Church, Baton Rouge, and Teddy Towndrow Howes, a fine young man from Hammond. It was a rare privilege to share with two such fathers as Brothers Cain and Wells the joyous office of welcoming their sons into the ministry.

The preaching of the conference was done by Dr. W. Angie Smith, of First Church, Shreveport. Dr. Smith brought three great messages to the conference as well as a brief address to the newly made preachers. The conference was greatly enriched in its spiritual tone by the spirit and ministry of Dr. Smith. Appropriate resolutions were adopted expressing the appreciation of the brethren for so fine a contribution to the conference and to the lives of its members.

Among the visitors attending the conference were: Rev. J. L. Decell, D.D.; Rev. J. G. Snelling, Rev. H. N. Brown, Rev. A. K. McLellan, and Rev. Robert Vaughn. These brethren brought the causes they represent before the conference in a fine way.

The following were elected as delegates and alternate delegates to the Annual Conference: Principals, Mrs. L. W. Cain, J. R. Abels, Mrs. A. M. Wynne, W. H. Underwood, K. I. Bean, Mrs. E. W. Chaney, W. S. Holmes, S. E. Cox, C. H. McEuen, Mrs. R. L. Clayton, A. A. McKnight, G. W. Nesom. Alternates, Mrs. L. N. Hoffpauir, Wiley Stafford, W. L. Haney, Mrs. R. S. Walton, Mrs. B. W. Waitman. It is noteworthy that Mrs. L. W. Cain has been chosen as a delegate each year during the four that she has resided within the bounds of the district.

This district conference has formed a fine climax to the others held by Brother Cain during his quadrennium on the district. It was a great conference and as such fitted very happily into Brother Cain's last year of four very strenuous and fruitful years of labor. The district has made great progress during these last years and no one has worked more diligently or more self-sacrificingly to achieve this progress than has Rev. L. W. Cain. The following paragraphs from resolutions adopted by the conference suggest the esteem in which Brother Cain is held by those who have worked with him as ministers and laymen:

"This has been a delightfully refreshing district conference and we hereby give expression of our thanks to our presiding elder, Rev. L. W. Cain, for planning such a splendid program, and for his courteous, efficient and genial guidance of the business of its sessions. We are thankful to God for the evident tokens of the presence of His Spirit helping us to let brotherly love continue among us.

"Our district has made most gratifying progress during the four years that Brother Cain has labored among us as our leader. We put on record our appreciation of his diligent efforts, his untiring labors, his unfailing interest in all that pertains to the temporal and spiritual welfare of the churches. We pray God to bless him and his family in all their work for the Kingdom of our Master.

"(Signed) W. C. Scott, F. L. Wells, C. E. McLean."

Too much could not be said in appreciation for the many kindnesses of the pastor and people of Ponchatoula nor for the ministry of those who appeared on the program of this most helpful conference.

CHARLES E. McLEAN,
District Scribe.

REV. BEVERLY CARRADINE, D.D.

By Rev. John F. Foster, D.D.

Some few weeks since, Dr. Carradine fell on death and in his death one of the most useful men in our ministry went from us.

The earlier part of his ministry was spent in the State of Mississippi, but in the early eighties he transferred to the Louisiana Conference, being stationed at Rayne Memorial Church, New Orleans, and later at old Carondelet Street Church, the forerunner of First Church, New Orleans.

His ministry was a most fruitful one, and in the pastorate, he was unusually successful. His gentle spirit and sincere manner won friends on all hands and opened hearts to him in a most remarkable manner. In the sick room he was at his best and shed sunshine and cheer, changing the atmosphere of the room, and frequently his coming would accomplish more than physician and medicine. He could adjust himself, adapting himself to all environments, as could few and not only imparted his own cheerful outlook on life, but brought His Lord to the bedside and left the patient cheered socially and spiritually. His was an unusual gift in this field of a pastor's life.

As a pulpit man, he was always optimistic, clear in his exposition of the Scripture and had a gift in getting hold of people and leading them to the Master.

I was a boy when I first met Dr. Carradine and he won me from the first and held me to the close of our association.

He was bold and courageous in his pulpit work and was willing to attempt things before which others paused, as was evidenced by his starting a campaign against the Louisiana lottery.

When he leveled his guns on the Lottery, all felt that it was a useless attack, that naught could be done, but Dr. Carradine went on just the same. Later, he accepted the Second Blessing concept of sanctification and became the leading apostle of that school of thought and while many of his former friends could not follow him in his views and exposition of Scripture and the positions he took, they all felt that he was sincere and devoted to his work.

The last few years of his life he was semi-invalided and fell on death in Chicago, some weeks since, his body being buried in Vicksburg, the scene of his early ministry, and where under God he led a successful pastorate.

His later life I knew little, but fondly remember him as a sincere and unusually successful servant of God who has gone to a rich reward.

BOARD OF TEMPERANCE AND SOCIAL SERVICE

The annual meeting of the Board of Temperance and Social Service of the Methodist Episcopal Church, South, is to be held at Lake Junaluska, North Carolina, June 30-July 5. The business meetings will be held in the sun parlor of the Terrace Hotel beginning at 8 p. m. on the evening of June 30 and adjourning from time to time until the work of the board is completed.

The conferences of the board, held in connection with the annual business meetings, will be addressed in the evenings at 8 p. m. as follows:

Wednesday evening an address by Mrs. W. A. Newell, of Woman's Missionary Society.

Thursday evening an address on prohibition by Bishop James Cannon, Jr., president of the Board of Temperance and Social Service.

Friday evening an address on "Arkansas' New Divorce Law," by Dr. A. C. Millar, editor of the Arkansas Methodist.

Other addresses to be announced later.

On Monday, June 29, a round trip excursion ticket of one fare plus one dollar will be sold south of the Potomac and Ohio Rivers and east of the Mississippi River. See your agent about this, or write Dr. Ralph Nollner, Lake Junaluska, N. C.

Also hotels will have special rates.

Board of Temperance and Social Service, Methodist Episcopal Church, South.

JAMES CANNON, JR., President;
EUGENE L. CRAWFORD, Gen. Sec.

Book Shelf

RECREATIONAL MATERIALS AND METHODS

By E. O. Harbin, Author of "Phunology," etc.

Cokesbury Press, Nashville. 304 pages. $2.

"A new Harbin book is always an event in the play life of the Church. To young people and to leaders of young people **Recreational Materials and Methods** will bring an abundance of ideas.

"To preachers it will reveal a play program in keeping with Christian ideals. Its author is an ordained minister. He is a member of the staff of a large denominational Board of Christian Education. He knows the problems of the minister in the recreational field.

"In a way, this book is different from any other Harbin book. It satisfies the exacting requirements of the new science of play-time leadership. But it is also intensely practical. It is chockful of ideas. It is well printed, well bound.

"In a way, this book is different from any other book on recreation. It is the first bound book to present materials and methods tested in other fields and apply them to the needs of the Church. And the larger portion of the book is devoted to presenting programs and methods peculiar to the direct requirements of the Church.

"An immediate and hearty recognition is predicted for this book. It will prove a godsend to the Church which seeks to project a recreational program for its young people and adults and for the community in which it is located."

J. L. D.

PERSONALITY IN ITS TEENS

By W. Ryland Boorman

Macmillan, $2.50.

"Anyone puzzled and troubled over what goes on in the skull of a boy in his teens—one of his own or boys of these ages under his care—will find this book most satisfying informative. Here these boys speak for themselves under as favorable conditions as could be arranged for obtaaining an inside view of their reactions to their differing circumstances and accounts of their private ideas concerning themselves. Some three hundred participated and twenty of them, selected to cover a wide diversity of dispositions, contribute particularly full and illuminating portraits of themselves.

"Growng up is trying work anyway and it has not become any easier in this post-war period for either the boys or their parents. Father and son sessions together with the material in this book serving to loosen up both their tongues, it is perhaps not over optimistic to say, might tighten the bond between them and clear up many a boy's future."

J. L. D.

A MESSAGE FROM MISSISSIPPI CONFERENCE LAY LEADER

Dear Brethren: The following report shows what amount has been paid into the hands of the Conference treasurer up to May 20 for the benevolences. It will be noted that only thirty-one charges are represented, and though we are considerably into the last half of the Conference year, very few of the larger congregations have paid anything.

	Conf. Work	Gen. Work
BROOKHAVEN DISTRICT—		
Foxworth	$ 10.00	
Magnolia	100.00	50.00
Meadville and Bude	41.92	11.28
Monticello and Pl. Grove	13.00	
Wesson	30.00	
HATTIESBURG DISTRICT—		
Bonhomie	16.00	
Heidelberg	40.00	20.00
Leakesville	30.15	6.55
Magee and Sanatorium	86.00	
Prentiss	22.00	
Purvis	10.00	
Silver Creek	10.00	4.00
Williamsburg	6.00	
JACKSON DISTRICT—		
Eden and Bentonia	10.00	5.00
Fannin	20.00	
Galloway Memorial	1,000.00	
Vaughan	39.00	11.00
MERIDIAN DISTRICT—		
Matherville	25.00	
Hawkins Memorial	83.00	18.00
Seventh Avenue	25.00	
NEWTON DISTRICT—		
Burnside	9.25	
Forest and Morton	60.00	40.00
Laurel-Kingston	14.00	
Philadelphia Circuit	40.00	
SEASHORE DISTRICT—		
Bay St. Louis	33.60	
Van Cleave	6.00	35.00
VICKSBURG DISTRICT—		
Fayette	50.00	
Gloster and Liberty	125.00	
Port Gibson	100.00	
Rolling Fork and Cary	51.00	39.00

The Conference and district lay leaders will be glad to assist in holding inspirational meetings at strategic points with special emphasis on the benevolences. Present conditions may be discouraging, but the cause of the Church is a challenge to spirituality and liberality under all conditions.

Fraternally,

J. M. SULLIVAN.

POINTED PARAGRAPHS

By Rev. John W. Ramsey

Is censorship fundamentally right? Is it effective in controlling certain evils of the present day which are wrongly influencing the lives of our young people? Many think so; hence, committees and boards of censorship in our cities whose duties involve the censoring of theatrical plays and the films of the movies. If such scrutiny is necessary in these instances, should not a censorship be established for those publishing houses that are flooding the land with pernicious and impure literature? If this should be done, would it include the Publishing House of the Methodist Episcopal Church, South? There is at least one man who seems to think so. In his "Creole Cumbo," published in the Sunday editions of the Commercial Appeal, Dr. S. A. Steel says: "The imprimatur of the Cokesbury Press ought to be a guarantee that the book that bears it is all right; but since I saw Bob Ingersol's lectures in the show window of the Methodist Publishing House in Dallas, I have been in the habit of looking in the mouth of the literary horses they offer for sale." The writer has seen many books from our publishing house on display at the sessions of our Conferences that were very objectionable and which, in his opinion, should not be offered for sale by the publishing house of a great religious denomination whose chief mission is to carry the gospel of refinement, culture, and salvation to all the world.

The writer of these paragraphs is of the deliberate opinion that college fraternities should not be encouraged or even allowed on the campus of any of our Church's educational institutions. They promote class distinctions and foster worldly amusements, such as dancing, card playing, etc., and sometimes drinking. Where these fraternities exist at our church schools it is true that such things are not knowingly permitted on the campus or about the college buildings; but the management of these institutions cannot but know that the members of the fraternities do their dancing, etc., in the hotels and other places in college towns. A press dispatch states: "On the information of Shirly O'Tool, of Ann Arbor, Mich., who admitted to the police that he had driven Joseph Loony to deliver liquor at five fraternity houses at the University of Michigan, dry agents made raids which resulted in the arrest of seventy-nine students and caused the closing of the houses."

Intercollegiate athletics, especially football, is at present receiving more or less—who will say that it should not be more? —adverse criticism. One of the strangest things connected with intercollegiate and professional athletics is that some preachers will attend such games on a week day, and on the following Sunday enter their pulpits and in thunderous tones denounce gambling on horse racing! Why don't they level their guns at gambling on athletic games? Is it because they fear their guns will back-fire or have they evolved such a system of mental and spiritual gymnastics as to enable them to blink on college and professional athletics?

Some are telling us that if one of our church schools should abolish intercollegiate athletics such action would reduce its enrollment; but would it? The writer knows of one religious institution which does not permit such games, and it has as large an enrollment, if not larger, than any church school of similar grade. Columbia and Loyola Universities have discarded altogether intercollegiate games, the former being one of the largest institutions of learning in the nation. If such institutions can safely and with profit discard these games, can any one tell us why our church schools should not do the same? Do not our college authorities know that there are thousands of religious parents all over the land who are looking for an institution of learning where they can feel that their children are safe from demoralizing influences?

In a recent article, President Clarence M. Dannelly said: "Kentucky Wesleyan College, by unanimous recommendation of the faculty and by the formal action of the Board of Managers, announces the discontinuance of football as an intercollegiate activity, and in its place will substitute a program of required phyical education for every student in college . . . Circumstances incident to football itself necessitates its discontinuance . . . Football is an entertainment primarily and does not contribute largely to the development of students or even of college spirit . . . . It is believed that football tends to create an atmosphere out of harmony with the higher ideals of scholarship and character . . . . This institution is convinced that intercollegiate football cannot be justified. Football requires specialized attention on a relatively small number of students. Most other students take their physical training by proxy." As a matter of emphasis, I place one sentence in this statement in black type: **"It is believed that football tends to create an atmosphere out of harmony with the higher ideals of scholarship and character."** If our colleges are engaged in the production of beef no doubt they are profitably engaged while encouraging football; but if the high ideals of scholarship and character are the legitimate achievements of collegiate training, our colleges should abolish, and that quickly, all football activities, according to President Clarence M. Dannelly, of the Kentucky Wesleyan College.

Thomas S. Gates, president of the University of Pennsylvania, has given other colleges an example of action instead of talk in the much-discussed matter of athletic tail wagging the academic dog. President Gates has set "Old Penn" in a class by itself. He decreed that those ten and twenty thousand dollar coaches must become members of the faculty and receive the same salaries as teachers. There will be a department of physical education under a dean, and sports and games will be made to reach all students all the year. Spring football training will be abolished as will extensive football preparation and practices. It is to be earnestly hoped that this good work, once started, will spread to all colleges and universities, especially our church institutions where, as the writer believes, such things are out of place and are inconsistent with the teachings of the Christian religion.

The Path Finder pertinently remarks: "It was during and after the World War that thrones began to shake as in an earthquake and kings to topple over. And it is still going on. America was considered safe, but the tremors are now shaking things here, and one king shows signs of coming down. That is the football coach. At the University of Pennsylvania he has been degraded to the level of a faculty member with a regular faculty salary, and that action has met with such favorable comment that colleges all over the country are thinking about rebelling the same way. It looks as if these twenty-five and fifty thousand dollar football scholars who have been looking down on ten thousand dollar college presidents and five thousand dollar professors of Latin and economics will soon have the same kind of installment collectors coming around as regular teachers do. It will be an awful drop, but these are not good days for the king business."

Senator J. Ham Lewis recently said: "American colleges are doing as little as possible for the education of students and all of everything for sports and amusements."

So may the good work continue till every intercollegiate game, especially football, is driven from the campus of every college and university in the land, and the Lord our Christ is exalted as the head of every institution of learning, especially our church schools and colleges. Amen!

ANNOUNCEMENT

Christian Education Material

The Department of the Local Church, General Board of Christian Education, has arranged to supply pastors and members of local church boards of Christian education with a loose leaf binder which will hold the booklets prepared by the General Board on Christian education in the local church. These binders will make the information contained in these booklets available in convenient form for ready reference by the pastor and members of local church boards of Christian education.

These booklets contain valuable information concerning Christian education in the local church, being interpretations of the new legislation. The binders may be secured from the Service Department, General Board of Christian Education, 810 Broadway, Nashville, Tennessee.

The price of the binder loaded with ten booklets is fifty cents postpaid. Send money with your order to the above address.

The Home Circle

WASHINGTON'S BELIEF IN A SUPREME BEING SHOWN BY HIS OWN WRITINGS

The First President Had Strong Faith in God and Encouraged Religious Practices Among the People at Large

Occasionally statements are made that George Washington was not a religious man. Such statements, usually emanating from obscure sources, are easily refuted by reading Washington's own writings, according to the Division of Information and Publication of the George Washington Bicentennial Commission.

George Washington was reared in a religious home. "Train up a child in the way he should go, and when he is old, he will not depart from it," was an injunction believed in and practiced by the parents of our first President.

John Marshall, the great Chief Justice of the United States, said of Washington: "Without making ostentatious professions of religion, he was a sincere believer in the Christion faith, and truly a devout man."

At the age of 22, Washington, in a letter to Governor Dinwiddie of Virginia, dated at Great Meadows, said: "We have been six days without flour, and there is none upon the road for our relief that we know of. We have not provisions of any sort enough in camp to serve us two days. Once before we would have been four days without provisions, if Providence had not sent a trader from the Ohio to our relief."

All through his illustrious life Washington referred to the Providence of God. In a letter to his brother, written a few days after Braddock's defeat, he said:

Strong Belief in God

"By the all-powerful dispensations of Providence I have been protected beyond all human probability, or expectation; for I had four bullets through my coat, and two horses shot under me, yet escaped unhurt, although death was levelling my companions on every side of me."

In a letter to Governor Trumbull of Connecticut, in 1775, he said:

"As the cause of our common country calls us both to an active and dangerous duty, I trust that Divine Providence, which wisely orders the affairs of men, will enable us to discharge it with fidelity and successs."

About the same time he wrote General Gage, of the British Army, in answer to a letter from him: "May the God to whom you then appeal, judge between America and you. Under His Providence, those who influenced the Councils of America, and all the other inhabitants of the United Colonies at the hazard of their lives, are determined to hand down to posterity those just and invaluable privileges, which they received from their ancestors."

In a circular to his officers in 1775, Washington said: "* * * The success of such an enterprise depends, I well know, upon the All-Wise Dispenser of events, and it is not within the reach of human wisdom to foretell the issue."

A leter to Joseph Reed, January, 1776, reads: "* * * How it will end, God, in His great goodness, will direct. I am thankful for His protection to this time."

During the same month he wrote General Schuyler: "* * * That the Supreme Disposer of every good may bestow health, strength, and spirit, on you and your army, is the fervent wish of your most affectionate and obedient servant."

Replying to a communication from the General Assembly of Massachusetts, after the evacuation of Boston, he said: "* * * May that Being who is powerful to save, and in whose hands is the fate of nations, look down with an eye of tender pity and compassion upon the whole of the United Colonies; may He continue to smile on their councils and arms, and crown them with success, whilst employed in the cause of virtue and mankind. May this distressed colony and its capital, and every part of this wide continent, through His divine favor, be restored to more than their former lustre and once happy state, and have peace, liberty, and safety, secured upon a solid, permanent and lasting foundation."

In expectation of an attack by the combined British forces, Washington, on July 2, 1776, issued the following order: "The time is now near at hand which must probably determine whether Americans are to be freemen or slaves; whether they are to have any property they can call their own; whether their houses and farms are to he pillaged and destroyed, and they consigned to a state of wretchedness, from which no human efforts will probably deliver them. The fate of unborn millions will now depend, under God, on the courage and conduct of this army. Our cruel and unrelenting enemy leaves us no choice but a brave resistance or the most abject submission. This is all that we can expect. We have, therefore, to resolve to conquer or die. Our own country's honor calls upon us for a vigorous and manly exertion, and if we now shamefully fail, we shall become infamous to the whole world. Let us rely upon the goodness of the cause and the aid of the Supreme Being, in whose hands victory is, to animate and encourage us to great and noble actions."

Act of Providence

From Morristown, N. J., July 4, 1777, he wrote to General Armstrong: "The evacuation of Jersey at this time is a peculiar mark of Providence, as the inhabitants have an opportunity of securing their harvests of ha yand grain, the latter of which would, in all probability, have undergone the same fate with many farmhouses, had it been ripe enough to take fire. The distress of many of the inhabitants, who were plundered not only of their effects, but of their provision of every kind, was such, that I sent down wagonloads of meat and flour to supply their present wants."

Commenting on the surrender of Burgoyne, he wrote: "Should Providence be pleased to crown our arms in the course of the campaign, with one more fortunate stroke, I think we shall have no great cause for anxiety respecting the future designs of Britain. I trust all will be well in His good time."

Writing to Landon Carter, of Virginia, he uttered this trusting prophecy: "I flatter myself that a superintending Providence is ordering everything for the best, and that, in due time, all will end well."

At Valley Forge

Valley Forge, May 30, 1778, was the date line of a letter which read: "To paint the distresses and perilous situation of this army, in the course of last winter, for want of clothes, provisions, and almost every other necessary essential to the well-being, I may say existence of an army, would require more time and an abler pen than mine; nor, since our prospects have so miraculously brightened, shall I attempt it, or even bear it in remembrance, further than as a memento of what is due to the Great Author of all the care and good that have been extended in relieving us in difficulties and distress."

To Benjamin Harrison, Virginia, December 30, 1778, he wrote:

"Providence has heretofore taken us up when all other means and hopes seemed to be departing from us. In this I will confide."

In acknowledging the congratulations of the Continental Congress on his success at Yorktown, Washington said: "I take particular pleasure in acknowledging, that the interposing hand of Heaven, in the various instances of our extensive preparations for this operation, have been most conspicuous and remarkable."

In his farewell address to the armies of the United States, the old warrior said: "A contemplation of the complete attainment (at a period earlier than could have been expected), of the object for which we contended, against so formidable a power, can not but inspire us with astonishment and gratitude. The disadvantageous circumstances, on our part, under which the war was undertaken, can never be forgotton. The singular interpositions of Providence, in our feeble condition, were such as could scarcely escape the attention of the most unobserving."

Inaugural Address

Washington was inaugurated President of the United States, April 30, 1789. In his inaugural address made in New York, he said, among other things:

"Such being the impressions under which I have, in obedience to the public summons, repaired to the present station, it would be peculiarly improper to omit, in this first official act, my fervent supplications to that Almighty Being who rules over the universe—who presides in the councils of nations—and whose providential aids can supply every human defect—that his benediction may consecrate to the liberties and happiness of the people of the United States, a government instituted by themselves for these essential purposes; any may enable every instrument employed in its administration, to execute with success the functions allotted to his charge. In tendering this homage to the Great Author of every public and private good, I assure myself that it expresses your sentiments not less than my own; nor those of my fellow citizens at large less than either. No people can be bound to acknowledge and adore the invisible Hand which conducts the affairs of men, more than the people of the United States. Every step by which they have advanced to the character of an independent nation, seems to have been disinguished by some token of providential agency. And in the important revolution just accomplished, in the system of their united government, the tranquil deliberation and voluntary consent of so many distinct communities, from which the event has resulted, can not be compared with the means by which most governments have been established, without some return of pious gratitude, along with an humble anticipation of the future blessings, which the past seems to presage. These reflections, arising out of the present crisis, have forced themselves too strongly on my mind to be suppressed. * * *

"Having thus imparted to you my sentiments, as they have been awakened by the occasion which brings us together, I shall take my present leave; but not without resorting once more to the benign Parent of the human race, in humble supplication, that since He has been pleased to favor the American people with opportunities for deliberating in perfect tranquility, and dispositions for deciding with unparalleled unanimity, on a form of government for the securing of their union, and the advancement of their happiness; so His Divine blessing may be equally conspicuous in the enlarged views, the temperate consultations and the wise measures on which the success of this government must depend."

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TO CONTRIBUTORS:

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Editorial

TWO YOUNG MEN

(Continued from First Page)

Ten months before his untimely death he led his sweetheart of a neighboring community to the holy altars of matrimony. Their young lives were blended into one and he labored for and dreamed of a future that would be resplendent with joy and devotion.

Some day young and old will come to realize that "the gospel of Jesus Christ is the power of God unto salvation"—and the only power of economic, social and spiritual redemption. It has been written in words of Revelation and in the history of the race, but multitudes have been slow of heart and unwilling to learn. Likewise many have refused to read the signs that are stained with blood and bordered with shame, which prove that disregarding the claims of Christ and venturing into the ways of ease, speculation and sin carries inevitable defeat.

These two young men speak in unmistakable terms to the youth of their day: "We set before you this day the way of life and death, choose life." The first, from the shadows of a blighted career; and the second, from the sunny highroad of faith and honor.

REV. J. R. JONES PASSED TO HIS ETERNAL REWARD LAST SUNDAY

Rev. J. R. Jones, father of Rev. Claude P. Jones, pastor Biloxi, Miss., and a superannuate member of the Mississippi Conference, died at the Methodist Hospital at Hattiesburg, Miss., Sunday, June 14, 1931.

The funeral services were held from the Court Street Church, Hattiesburg, Monday afternoon, with Rev. J. T. Leggett, presiding elder of the Jackson District, in charge. Revs. L. L. Roberts, J. A. Smith, Otto Porter, T. J. O'Neil and J. L. Decell assisted in the service. Revs. W. T. Griffin, R. H. Clegg, R. A. Allums, A. J. Boyles, C. A. Schultz, and B. H. Williams were the pallbearers. Interment was at Hattiesburg.

A number of brother preachers and many other friends were present to pay their respects to the departed and to comfort Rev. C. P. Jones, his son, who is the only surviving member of his immediate family, Mrs. Jones, the devoted wife and mother, having died in 1928.

John Robert Jones, of the Forest District, was admitted on trial into the Mississippi Conference at its eighty-sixth session, which was held in Vicksburg in 1899, Bishop W. W. Duncan presiding. He was ordained deacon at McComb in 1901 by Bishop H. C. Morrison; and elder at Meridian in 1903 by Bishop Joseph S. Key.

He was a mature man when admitted and was superintendent of education for Newton County just prior to his joining the Conference. His first charge was South Warren, in the Vicksburg District. His appointments were as follows: South Warren, 1900-01; Flora, 1902-05; Madison, 1906; Court Street, Hattiesburg, 1907-08; Jackson District, 1909-12; Central, Meridian, 1913-15; Seashore District, 1916-19; Vicksburg District, 1920-23; (Name was changed from the Port Gibson to the Vicksburg District after his first year) First Church, Laurel, 1924-25; Hazlehurst, 1926; Hattiesburg District, 1927-28. He was superannuated at Philadelphia in 1928.

METHODIST ORPHANAGE

JACKSON, MISS.

We must have your whole-hearted co-operation in our undertaking to secure **Eight Million** coupons from the six Octagon Soap Products to pay off the $40,000 indebtedness on our home. We know the coupons are valuable to all our friends but they will mean so much more to us because of our imperative need. This indebtedness is jeopardizing our very existence and we are counting on you to come to our rescue NOW.

B. F. LEWIS, Supt.

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METHODIST ORPHANAGE
JACKSON, MISS

Thus it is seen that he filled some of the largest responsibilities in his Conference. He was made presiding elder of the Jackson District, where he promoted the erection of the present commodious district parsonage, for his tenth year in the Conference. Bishop Morrison appointed him to the Jackson District; Bishop Atkins to the Seashore; Bishop Kilgo to the Vicksburg; and Bishop Candler to the Hattiesburg. John R. Jones was a loyal Methodist preacher of the gospel, a sympathetic pastor, a wise and capable presiding elder. He was a true friend, a man of conviction and courage, and stood for the best things in civic, social, and spiritual life.

He represented his Conference in three General Conferences: 1918, 1922 and 1926. He served his Annual Conference in many capacities as member of boards and committees, and was a member of the General Hospital Board.

Upon the death of his devoted wife in 1928, he himself began to go down physically under the great weight of sorrow and disability that was slowly but surely consuming his strength. After his superannuation at Philadelphia in 1928 he made his home in the parsonage home of his only son, Rev. C. P. Jones, who, with his wife, tenderly and constantly cared for him. A few weeks prior to his death he went to the Methodist Hospital in Hattiesburg for treatment. Here at the same place where his dear wife not many months before had passed away, he heard the final summons of his Saviour to come up higher, and fell on sleep about six o'clock in the evening of June 14.

Farewell, our brother, but not forever; we shall meet thee in the bye and bye where partings are no more.

PERSONAL AND OTHER NOTES

Rev. R. T. Pickett, pastor at Simmsport and Melville, La., requests that any church that has a bell for sale will please communicate with him at Melville, La.

Dr. T. M. Brownlee, pastor of Noel Memorial Church, Shreveport, has been visiting in Clarksdale, Miss. Reports from Shreveport indicate that he is having a most successful pastorate.

Rev. Sidney A. Seegers, erstwhile friend and supporter of the Advocate, is having a successful year in his pastorate at Sulphur, La. We thank him for ten subscriptions to the Advocate.

Rev. H. W. F. Vaughan has been assisted recently in a most helpful revival meeting at State Line, Miss., by Rev. J. A. Whitsett, pastor of Broad Street, Mobile, Ala. We thank Brother Vaughan for subscriptions to the Advocate.

Rev. H. B. Gilmore, a local preacher in our Broad Street church, Hattiesburg, Miss., would like to assist brethren in their revival meetings. He has the endorsement of his pastor, Rev. R. H. Clegg.

Mrs. T. P. Hutchison, a long time subscriber to the Advocate, passed to her reward at Centreville, Miss. We extend sympathy to the bereaved ones in the going away of this devoted Christian.

Rev. E. L. Jernigan, pastor of Oakland, Miss., favored us with a list of subscribers and wrote: "The work is going along hopefully. We are planning and looking forward to our revival at Oakland, which the pastor himself will lead the first of June. We pray that the results will be a blessing to the people of Oakland.

Louis Alford, son of Rev. and Mrs. L. F. Alford, Bogue Chitto, Miss., underwent an emergency operation for appendicitis at a Jackson, Miss., hospital, on Wednesday, June 10. Reports are that he stood the ordeal well and indications are favorable for an early recovery.

Rev. A. J. Martin, Louisiana Conference evangelist, has recently closed a revival meeting at Natalbany. Brother Martin is especially interested in mission work among the Indians and French of Southwest Louisiana. We appreciated his call at the office.

State-wide child welfare conference is to be held in Jackson, Miss., on June 26-27. This is a follow-up conference of the White House Conference on Child Health Protection. Dr. L. L. Cowen, Rev. John L. Sutton and Rev. John C. Chambers will be among the speakers on the program.

The Lambuth Memorial Day, which is an annual convocation of the Jackson district Methodists, is to be held at Pearl River, the old Lambuth church, on Thursday, August 6. Rev. Paul H. Grice, the genial pastor, has issued an invitation to all who wish to attend. Dr. J. A. Smith, pastor of Capitol Street, Jackson, is to deliver the memorial address.

Rev. and Mrs. H. L. Johns were the happy recipients of a surprise party arranged by the

Ladies' and Men's Bible Classes of the Carrollton Avenue Methodist Church, this city, of which he is pastor, on the occasaion of their 10th wedding Anniversary. The Advocate joins their many friends in wishing for them many more happy years of useful service in His vineyard.

A wedding of much interest was that of Miss Louie Caraway to Mr. John Geuss, which was performed at Brookhaven, Miss., on Thursday, June 11, by Rev. Porter M. Caraway, brother of the bride. Both Miss Caraway and Mr. Geuss were residents of Brookhaven where they have a wide circle of friends who wish them every happiness in life.

Rev. R. O. Wier, a superannuate of the Texas Conference, was buried in Marshal, Tex., Monday, June 8. At one time, Brother Wier was a member of the Louisiana Conference, having served at Amite, Bunkie, Arcadia, Delhi and Tallulah. He died suddenly in Dallas, Sunday, June 7. We extend sympathy to the bereaved hearts who mourn the passing of this good minister of Jesus Christ.

The manager and the editor were highly favored during the past few weeks with a visit on the same day from Dr. L. W. Doss, Jr., presiding elder, and Dr. J. G. Snelling, Rev. L. W. Caln and Rev. D. B. Raulins. We were glad to have these brethren and to learn that their work is making good progress.

Rev. H. L. Daniels preached the baccalaureate sermon for the Vancleave Consolidated High School in the Vancleave Methodist Church. Bro. Daniels is an energetic and faithful pastor, and enters into all spiritual doors wherever offered.

Mrs. T. H. Porter, Senatobia, Miss., wife of Rev. T. H. Porter, a superannuate member of the North Mississippi Conference, requests that if any one has a song book contaaining the song, "Do Something for Jesus Today," she would be glad to get it, and would pay for the same. We hope that anyone knowing where Mrs. Porter can secure the book will notify her.

Rev. M. M. Black, pastor at Mt. Olive, Miss., writes that the Standard Training School for Christian Workers, Hattiesburg district, which was held by the Christian Education Workers the first week in June, was a great success. Brother Black serves in one of the finest communities in his Conference and is promoting all the interests of the Kingdom. We thank him for subscriptions recently sent into the Advocate.

Mrs. Sallie Phillips, Pineville, La., in renewing her subscription to the Advocate, wrote: "If the Advocate went into every Methodist home and was read, great good would be accomplished. I have taken it about thirty years, and feel that I cannot get along without it." Another evidence that the Advocate has been a blessing through the years.

Rev. W. L. Doss, Jr., D.D., presiding elder of the New Orleans district, furnishes us with the information that Bishops Hay and Dobbs have authorized the transfer of Rev. Don E. Dulaney to Marble Falls, West Texas Conference, and the transfer of Rev. Spencer J. McLean from the West Texas Conference to Morgan City, Louisiana Conference. These transfers will become effective June 15.

The death of Mrs. Charlie Dunn, Water Valley, Miss., brought deep sorrow to all who knew her. Mrs. Dunn was a devoted Christian, always loyal to her pastor and faithful to her church, the First Church at Water Valley. Her husband, Mrs. J. A. Rodgers, McComb, and Mrs. Olin Anderson, Tylertown, survive. Such a beautiful life as this Christian mother lived will abide in the memories of loved ones and others. We extend sincerest sympathy.

Miss Clara Chalmers, daughter of Mr. and Mrs. Chas. O. Chalmers, and sister of the manager of the Advocate, arrived in New Orleans on Monday evening aboard the S. S. Heredia from Cuba. Miss Chalmers, who is serving our Church as a foreign missionary, is president of the Irene Toland School in Matanzas, Cuba. She will spend several weeks' vacation with her parents at the Seashore Methodist Assembly Ground, Biloxi, Miss.

Rev. W. W. Milligan, the pastor at Shuqualak, Miss., co-operated in a county-wide revival in Knoxubee County, in which Rev. George Tucker, general evangelist, did the preaching. Large congregations heard the evangelist, and great good came to that section through the meeting. The outlook is that Brother Milligan will have the most fruitful year of his quadrennium. We thank him for his interest in the Advocate.

Rev. J. W. Booth, pastor of Winnsboro, La., writes: "Mrs. T. W. Stodghill, wife of Rev. T. W. Stodghill of Winnsboro, fell asleep at the home of her parents at Springhill, Ky. She has been ill since last August. She suffered long and much. She was one of the most beautiful Christian characters I have ever known, and was a devoted wife and a faithful worker in the church." We sympathize with those who sorrow.

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PROTECTION
AGAINST OLD AGE

Rev. and Mrs. R. E. Rutledge, Seventh Avenue Meridian, Miss., were painfully, though not seriously, injured when their automobile left the highway while they were en route to the Young People's Conference at Brookhaven on Monday, June 6. The injured were carried to a Jackson hospital, where, after treatment, they were carried to the home of Professor John Rutledge, a son, at Pocahontas. We are thankful that the injuries were no more serious and trust that these faithful workers will soon be able to resume their loved employ.

Dr. and Mrs. Alfred Franklin Smith, Nashville, Tenn., have the affectionate sympathy of the Church in the death of their daughter, Mrs. Mildred Smith Loud, who died in St. Louis, Mo., on Monday, June 6. Dr. Smith was pastor at Galloway Memorial, Jackson, and many Mississippians recall the two lovely daughters, Mildred and Hortense. Both of these have now passed away. The gospel of comfort he so sympathetically has preached to others will prove sufficient to sustain him and his devoted wife in this hour of sorrow.

Arthur Davis Little, son of Rev. and Mrs. Otto Little, Caseyville, Miss., died in Los Angeles, California, Tuesday, June 9. He was married last summer to Miss Ruth Patterson, Wesson, Miss. Their young lives were happily united and they were looking forward to many years. Arthur was a young man of exemplary character and strong ability. His wife, father and mother, a brother, Prof. W. W. Little, Pensacola, Fla., and a sister, Miss Nannie Little, Wesson, Miss., survive. To these and other loved ones we extend deepest sympathy.

ADVOCATE SUBSCRIPTION CAMPAIGN RESULTS

Bishop Denny and Bishop Dobbs met with the Executive Committee of the Publishing Committee of the Advocate which held a session at the office during the Missionary Council in February.

In order to meet current expenses and be prepared to pay the bank $3000 which would be due June 1, it was concluded that from February 24 to May 15, each district would be requested to secure 100 new cash subscriptions. Of course, any subscriptions sent in prior to February 24 was not to be credited on this allotment of 100.

Notwithstanding the time was extended the number of cash subscribers was not realized and, of course, some friends had to assume some personal responsibility to help re-finance the loan with the bank. However, were it not for the previous indebtedness the Advocate would be more than paying its way—if the lean months of summer could prove replenishing to our subscribers' list. But the debt is on us and the pastors and people in the three Conferences can greatly help by seeing that their district quota is yet completed and where it is, to keep on helping.

The list below is the report of actual new cash subscriptions received at the office. Some have yet to send in lists which they accepted responsibility for securing and when they are sent in due credit will be given. From now on it will be "Carry on Advocate Effort" which will be without quotas, but every one requested to assist as far as they can. The manager and editor sincerely thank everyone who has helped the Advocate in this time of need. Those who have not completed their quotas, we feel sure, are loyal and faithful and we can but believe the good work will go on.

Credit new cash subscriptions since February 24 are as follows:

LOUISIANA CONFERENCE

Alexandria District	9
Baton Rouge District	74
Lake Charles District	37
Minden District	30
Monroe District	27
New Orleans District	40
Ruston District	4
Shreveport District	34
Total Louisiana Conference	255

MISSISSIPPI COFERENCE

Brookhaven District	107
Hattiesburg District	73
Jackson District	106
Meridian District	108
Newton District	92
Seashore District	64
Vicksburg District	77
Total Mississippi Conference	627

NORTH MISSISSIPPI CONFERENCE

Aberdeen District	43
Columbus District	43
Corinth District	72
Greenvlile District	38
Greenwood District	97
Grenada District	107
Sardls District	101
Total North Mississippi Conference	501
Total three Conferences	1383

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

ANDREW JEFFERSON DUNCAN, the subject of this sketch, was born in Tippah County, Miss., November 2, 1854, and under the guiding hand of godly parents he grew up to manhood. Brother Duncan grew up on the farm where the glittering rays of the sunshine and the gentle breezes of the morning mingled themselves together and assisted in the formation of those great godly virtues of purity, honesty, and truthfulness as ever being the motto of his life. He was a devoted father, a good neighbor, and loyal to his church. He made a practice of paying his assessment the first of the year. He was modest and unassuming in his demeanor, a man of faith and prayer, his children grew up around the family altar. Brother Duncan was married in 1874 to Miss Francis Rainey. To this union were born three children. The youngest died in infancy, and the other two, Rev. W. N. Duncan, presiding elder of the Columbus district of the North Mississippi Conference, and Mr. R. F. Duncan of Memphis, Tenn., survive. In 1881, his wife went to her reward and left her husband and two sons to mourn her going, and in December, 1884, Brother Duncan was married to Mrs. Lucy J. Duncan. To them were born three children. Two of these died in infancy, and the other, Carl L. Duncan, of Memphis, and one brother, Mr. J. F. Duncan, of Earle, Arkansas, and a step-daughter, Mrs. Helen Dawkins, of Eads, Tenn., survive him, his last wife having died February 17, 1928.

At the age of seventeen, Brother Duncan was converted and joined the Methodist Church. For more than forty years he served in some official capacity in his church. About thirty-five years ago he moved to Memphis and connected himself with what is now Union Avenue Methodist Church. The last few months of his life were spent with his son, the Rev. W. N. Duncan, of Columbus. A few days before his going his son brought him to the Methodist Hospital for treatment, where, on Sunday, May 31, 1931, he passed away to be at rest.

Funeral services were conducted by his pastor, Rev. J. Mack Jenkins, assisted by the writer, and his remains were laid to rest at old Mullin's Chapel to await the resurrection. Another good man in Israel has fallen.

REV. R. S. LAWSON.

Memphis, Tenn.

The subject of this sketch, MRS. MARY DU BOSE DAVIS, oldest daughter of Rev. H. Dubose, was born in Eufaula, Ala., June 17, 1848, and departed this life from the home of her oldest daughter, Mrs. E. F. Bell, Laurel, Miss., April 10, 1931. In her seventh year she joined the Methodist Church and lived a most consistent and loyal member. In her early young womanhood she was happily married to Mr. A. J. Davis, to which union there were born two sons and three daughters, all of whom are still living to mourn her going, save the husband and father, who passed to his reward some thirty years ago. During the years of her widowhood she made her home with her son-in-law, Mr. E. F. Bell, in which she was given every consideration and she added her part to make home happy and useful. The writer visited her often during her last illness and found her cheerful and hopeful. The Christ whom she had so faithfully served failed her not in the last hour. Three brothers and three sisters mourn her passing with her children, Bishop H. M. Dubose, of Nashville, Tenn.; O. E. Dubose of Beaumont, Texas; W. J. Dubose, of Pacomia, California; Mrs. W. G. Gray, of Waynesboro, Miss.; Mrs. W. J. Holland, of Berkeley, California, and Miss Alice Dubose, of Los Angeles, Calif.

A large and sympathetic congregation assembled in the First Methodist Church, Saturday afternoon, at 2 o'clock, for the funeral, which was conducted by the writer, assisted by Rev. R. H. Clegg, of Hattiesburg.

Rev. L. L. Roberts, Rev. W. H. Lewis, of Hattiesburg; Rev. F. B. Ormand, of Ellisville; Rev. Mr. Higginbotham, and Rev. J. A. Wells, of Laurel, acted as pallbearers. Interment was in the Hickory Grove Cemetery. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors."

W. J. FERGUSON.

We have sustained a great loss to our church at Sherard, Miss., in the death of JAMES L. McKEOWN, a true Christian gentleman, loved by all who know him. He leaves the wife and one daughter. He was the son of our beloved brother, L. A. McKeown, the pioneer Methodist preacher of the Mississippi delta. The funeral service was conducted by the pastor, assisted by Revs. V. C. Curtis and J. J. Garner. Interment was at Clarksdale, Miss. A host of friends in attendance at the service evidenced the great esteem in which he was held.

WALTER W. JONES,
Pastor.

REV. H. B. PATE, an honored local preacher of our church, died at Water Valley, on April 27, and was buried at Goshen M. E. Church, South, on the following day. The funeral was conducted by his pastor, at the North Main Street M. E. Church, South, assisted by Rev. E. H. Cunningham and Rev. W. L. Robinson. Rev. Mr. Pate was married June 3, 1878, and six children now survive him: Nettie, Fanny, Laura, Johny, Bertha and Oscar. He was licensed to preach at the Elm Baptist Church on July 23, 1898, and in 1898 came into our church as a local preacher. Brother Pate was a true servant of God, who lived a life of spotless purity among men and preached with power and fervor.

GROVER C. SCHWARTZ,
Pastor.

On Thursday, May 14, word was passed from home to home throughout Avoyelles parish that "MOTHER HARDIE" had quietly moved from the old Billington home to a mansion in Heaven, and wherever the news went there were wet cheeks and dimmed eyes, for there was never a soul who was more beloved than "Mother Hardie." in eighteen days, she would have passed her eighty-fifth milestone. Born of pionerr parents, her father being Martin Billington of Liverpool, England, and moving to the Bay Hills in her childhood, she has had her part in every advance the church has made in nearly seventy years, and her mantle has in recent years fallen on the shoulders of her children who are worthily carrying on the work she started. Of her ten children six survive her and emulate her faith in a living God, their father, James Hardie, a Scotchman, who spent much of his life at sea, having left them the aroma of a good name, but having as a matter of course had little to do with their religious training. Sister Hardie's greatest joy was in "her church" and Sunday school, in the Bay Hills, where she laid deep foundations for the building of Christian character, under the spreading live oaks and magnolias, long before there was a church building to house them.

Her body was laid to rest in the cemetery at Evergreen, La., on May 16, 1931, by Rev. C. C. Wier, assisted by Rev. R. A. Cross and Rev. Mr. Hazlewood.

REV. W. G. EVANS.

FROM HODGE, LA.

On May 18 we began a revival meeting in the Union Church, at Hodge, La., and closed on the 27th. The meeting was a success from the very beginning, large congregations attended the service and on several occasions the church was taxed to the limit of its capacity. On one evening a large delegation from Jonesboro attended, bringing with them an orchestra of several instruments, and gave us some fine music. On the morning of the closing day we held an old-fashioned love feast, which was much enjoyed, especially by the older people of the congregation, who can remember when such services were practiced frequently in the churches. The young people also enjoyed it as something new to them, and many of them entered into the spirit of the service like veterans. It is our opinion that the church would do well to revive this fine old service.

Mr. Henry G. Riser of Ruston was in charge of the singing and rendered fine service as song leader and soloist. From the very beginning he captured the congregation by his fine personality and splendid talents. His work with the children and young people was especially good, and from the first he had a bevy of children with him all the time. He had so endeared himself to them that on the closing day of the meeting the children gave him a handkerchief and sock shower and a table in the church was literally piled high with these gifts. Any pastor needing the services of a song leader and worker among young people would make no mistake in using this splendid young man.

GEO. FOX, Pastor.

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QUESTIONS OF IMPORTANCE ANSWERED BY MRS. B. W. LIPSCOMB

Will Bible Study Books, by Grace Saxe, receive credit?

"In regard to Grace Saxe's books, I would say that we have not said that a society studying these books could not get credit toward the standard of excellence as they have done in the past. We do not endorse the books in any cordial way. They do not serve the purpose that we wish Bible Study to serve for the Woman's Missionary Society, and they are not listed among our accredited books, but we have never failed to give credit for them. I think the time is coming to do that, as the time is coming to develop inexpensive books. It would be much better to have the women use some of the pamphlets that are coming out in connection with the Spiritual Life groups than to use these books of Grace Saxe. 'The Challenge of Change' will not be taught until autumn. The book on Korea will be ready at that time, but I am hoping that 'The Challenge of Change' will be the first study. The 'Helps for Leaders' are not ready on either of these books yet. In fact, the book on Korea is not off the press. 'The Challenge of Change' will be taught in the summer schools."

We are hoping that many of our women will attend one of these schools at Mount Sequoyah, Ark., June 30, to July 11; Lake Junaluska, N. C., July 15-28. For information, write Mrs. B. W. Lipscomb, Doctors' Building, Nashville, Tenn., or Dr. E. H. Rawlings, same address.

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LAKE CHARLES DISTRICT MEETING

The district conference of the Woman's Missionary Society of the Lake Charles district, Louisiana Conference, was held at Many, Thursday, May 21, with Mrs. J. N. McDonald, district secretary, presiding.

The meeting was opened with a hymn, "The Kingdom Coming," followed by a prayer led by Bro. Maskburn.

A hearty welcome was given by Mrs. S. L. Carroll, president of Many auxiliary, in which she tendered to the visitors the keys to the hearts of the Many women and stressed the value of friendship among the members of the auxiliaries.

Mrs. Jones, of Leesville, responded beautifully; closing her remarks with a quotation from Edgar Guest.

The devotional, a message of "Love and Service," Phil. 11 chapter, was given by Mrs. W. T. Cumingham of Natchitoches. Mrs. Robert Jackson then sang "The House by the Side of the Road."

Time was then given for the recognition of delegates and visitors: Many, Leesville, Merryville, Lucky Grove, Gueydan, Natchitoches, Hornbeck and Mansfield. We were glad to have with us Mrs. S. J. Williams of Many, district, secretary of the Baptist W. M. U.

Miss Ora Hooper, our district "rural worker," gave a most instructive talk on the importance of the rural work in every community, and urged the women to put forth every effort toward the advancement of the cause. Miss Hooper has planned the work carefully. She gave six means by which the work may be promoted: zone work, Gibson division, daily vacation Bible schools, survey work and prayer.

Mrs. Henry and Mrs. W. S. Mitchell gave the report of the annual conference held at Baton Rouge. This was followed by a very interesting playlet given by the Natchitoches auxiliary, stressing publicity in church as well as club work. Our pastor, Bro. J. E. Selfe, welcomed the delegates and visitors to our city, and made the announcements for the remainder of the day.

The noon hour was a delightful time of feasting and fellowship. A most tempting luncheon was served at the Lion's club hall by the Many auxiliary assisted by the young girls of the church.

The afternoon session opened by singing "Sweet Hour of Prayer," and the afternoon devotional was given by Mrs. C. E. Roberts of Leesville, Isaiah, 35 chapter, stressing happiness and the sunshine of Christian life.

A quartette from Leesville, composed of Miss Mattie Rose Fergerson, Mrs. H. E. Werner, Mrs. D. G. Allen and Mrs. Verien McClure, sang, after which Mrs. W. T. Cunningham of Natchitoches brought us the "Quiet Hour" taken from the first chapter af Mark. A very touching explanation of Spiritual Cultivation was given by Mrs. W. S. Mitchell. Mrs. Palmer of Natchitoches presented very ably the unfinished work in Mission fields, giving facts and information and needs of foreign and home countries.

Preceding the offertory, Miss Sue Lyn Carroll gave a well chosen reading.

Mrs. J. F. McCoy presented the French work at the Houma Mission in a very interesting manner, after which the Rev. J. F. McCoy sang a French song. The presidents of the different auxiliaries of the district were then asked to make reports of their plans for the year's work.

Leesville auxiliary extended a cordial invitation to the district to meet with them next year.

Mrs. McDonald, our efficient secretary, expressed her appreciation of the co-operation of her co-workers.

Dr. Henry Harper, of Lake Charles, a guest of the meeting, was called upon and responded with a most interesting talk. Mrs. Harper told of the hospitality of the people of South Louisiana and what we could gain from them. Afternoon session closed with a few appropriate remarks by the Rev. J. F. Waltman of Merryville.

At the close of the afternoon session, the delegates visited the park at historic old Fort Jesup and other places of interest.

A buffet supper was served at the home of Mrs. O. E. Williams.

The evening session was opened by singing "Holy, Holy, Holy." Prayer was led by Rev. J. M. Pate, pastor of the Many Baptist Church. After the offering, the Misses Williams rendered a musical number on trumpet, saxophone and piano. Junior work was ably presented by Mrs. Henry Harper, of Lake Charles. She said, "The home, church, school, and community should co-operate in this great work." Her strong point was—we should think more about the boys and girls than the organizations.

Mr. Hadnut, of Leesville, favored us with the always beautiful song, "My Task," accompanied by Mrs. Jones.

Rev. J. F. McCoy, pastor of the Leesville church, gave the evening message.

LA FIESTA DE LOS ANGELES

La Fiesta de Los Angeles, 150th anniversary celebration of the California city to extend from September 4 to 13, is to be the occasion of most impressive and beautiful religious services, according to plans now maturing.

The scene of the Protestant services will be Hollywood Bowl. They will be held on the afternoon of Sunday, September 6. The famous Bowl, whose marvelous acoustics make possible the perfect rendering of the "Symphonies Under the Stars," seats 35,000; and persons in all of those, of course, will hear the addresses and music.

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It is the intention, however, to have a national radio broadcast. To measure up to the opportunity for sending out a historic message, some speaker of international distinction is to be secured, according to the present purpose.

Likewise as to singers and instrumentalists who will be engaged to render the memorable sacred concert—they are to be the greatest artists obtainable. Happily, many of the nation's outstanding performers live in or near Los Angeles, and it is already indicated they will be glad to donate their services to such a splendid cause.

One of the features will be a tremendous chorus, the greatest ever assembled in the West, it is said. A mighty volume of melody will sing through the Bowl, to be carried on the air to the farthest bounds of the nation.

The theme of the 150th anniversary is sufficiently significant, it is believed, to inspire musical compositions of the highest order. There is not the least doubt in the minds of planners that the vesper service for Hollywood Bowl will give to the world some very great new music.

All realize that the city of Los Angeles has had a history that is distinctive and, in some respects, illustrious. Although the Catholic Church launched the pueblo and guided its spiritual career in the early stages, Protestantism has taken a great part in the later development. It is the celebration of these chapters that will create in Hollywood Bowl a matchless scene and series of effects, which will lend the necessary spiritual background to the fiesta.

NOTICE TO PASTORS

Conserve revival results by securing Advocate subscriptions.

HEADACHES

"If I have the headache or feel the need of a purgative, I take Black-Draught," says Mr. Edgar Gamble, of 114 Fowler Ave., Hopkinsville, Ky. "It is easy to take and quick to relieve. I used to have dull headaches. My eyes would burn and when I would stoop over I seemed to turn blind. This isn't much of a good feeling when one has to work, and I have had to work hard in my time, being a timber man. This work takes me from home a good deal and one never likes to get sick, especially away from home. I found the best way to avoid this was to take an occasional dose of Black-Draught, and keep the system cleansed." FBA-8

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Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE........Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE

Our school at Mount Olive closed with thirty-nine credits. Mrs. W. H. Watkins taught "Religious Education of Adults," Miss Doris Alford taught "Worship" and J. C. Chambers taught "Christian Education in the Local Church." This is the best school we have had and is the fifth one. Collins, Magee and Mount Olive co-operated. Prentiss had a number present for two days, and Bassfield had representatives one day. It was regretted that these could not continue. The fine spirit of co-operation between these fine people is most wholesome and helpful. Four pastors were present in the school. Rev. W. M. Williams has a home department of 100 members and his presence was a decided contribution to the school. The thoughtfulness of people of Mount Olive to the comfort of the faculty was very much appreciated. It was a lovely and most encouraging week in the work of Christian education.

Sunday School Day offerings are coming in from all over the Conference. If we can secure $300 for this source this month your board will be able to meet its obligations in full for July. If every church, large and small, could hold a service and take an offering, we wuold be able to carry on and possibly expand our services in the matter of training. It is hoped that everyone who reads this item will use his influence to see that Sunday School Day is held in your own local church.

This is to call your attention to the great need of getting your workers equipped to do real Christian work. The General Board is making a very definite effort to get into the hands of every worker the information that they need. Encourage your people to get these booklets and to read them. Read the Sunday School Magazine. You will find most helpful articles.

We are hearing encouraging words about Conference claims. We are trusting that the Church will rally as never before ot this most worthy cause. Our home missionaries are dependent upon these funds. Our foreign work is trusting to us to do what we can to meet these claims. May we learn to put these sacred claims first and demonstrate to the people that must hold the line in this hour of our world's great need!

The prospects for a great crop in our territory is visible. Unless some unforeseen accident occurs, we are sure to reap a most bountiful harvest. There are signs of improvement on every hand. Yards are being beautified, houses fixed. Some public work is going on. Truck is moving and some money is beginning to be circulated. NOW is our time to make an effort to put the claims of our great causes before the minds of our people.

The address of Dr. Mimms at Millsaps commencement was one of the most masterful messages it has been my good fortune to hear in many a day. We feel sure that the fruits of this effort will be reaped in many lives.

The executive committee of the Board of Christian Education of the Mississippi Conference met in joint session with the Executive Committee of the North Mississippi Conference. At this meeting it was agreed that there were some of our people who preferred to send their daughters to a four-year girls' school. In the light of this it was agreed that Grenada College be invited to solicit students of this type in our territory. Grenada College is a member of the Southern Association of Colleges for Women, the Mississippi Association of Colleges and Universities and of the Methodist Educational Association. Its graduates receive professional license good for life. It is hoped that our Methodist people who prefer to send their girls to a four-year girl's college are urged to consider the claims of Grenada. Why send out of the State when we have such a splendid opportunity to give our girls Christian education so close home?

I wonder if we are remembering to pray for our Advocate and its editor? The work that Dr. Decell is doing deserves our highest praise and we trust that all of our people will sustain him with their prayers and efforts in behalf of the Advocate.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Rev. S. H. Caffey, of Belzoni, has recently taught a standard training class in his chucrh. The course offered was "Stewardship." I am sure that it will be of permanent value to that church.

Two standard classes in Bible have recently been taught by Rev. J. E. Stephens in his church at Lexington. They were well attended and proving very helpful to those who took the work as well as to the local church.

Rev. E. G. Mohler has been engaged in teaching a Cokesbury class this week at Tishomingo. Twelve were enrolled and there is a splendid response to the work there.

A fine Cokesbury class has recently been taught at Noxapater by the pastor, Rev. H. D. Suydam. This was a fine piece of work. Any charge is fortunate to have a pastor who can teach these courses. We need many more pastors to become accredited as instructors in both Cokesbury and Standard courses.

During the last five weeks, Rev. W. R. Hammontree has taught five classes in the Cokesbury work and held as many vacation schools. He has been working at Hamilton, Fulton, Houlka, Mathiston and Eupora. All these classes have been well attended, as has been the vacation schools.

Now is the time to arrange for a vacation school or a Cokesbury or Standard class. We are anxious to supply any pastor and his people with help in this work. Get in touch with us at once.

All roads lead toward Grenada, June 15, for the Young People's Assembly. We have the biggest and best program to offer that has ever been offered and we are looking for the biggest and best crowd that we have ever had. Be sure and have your young people represented in this assembly. Dr. Walter Towner, director of the Young People's Division of the General Board, will be with us for the assembly. We are very fortunate to have Dr. Towner to be the representative from the General Board, for he is one of the leading workers among young people in our Church.

If you wish to read a good stimulating book that deals with some of the powerful questions of our day, secure Dr. H. E. Luccock's "Jesus and the American Mind," and read it. This is indeed one of the recent great books. The author comes to grips with some of the paralysing powers of our national life.

R. G. LORD.

Epworth League

NORTH MISSISSIPPI CONFERENCE

When you read this, we will probably be enjoying the Young People's Assembly at Grenada College. It looks now like we are going to have about the largest attendance we have ever had. A splendid program has been arranged and we are expecting a great time. Interest in League work all over the Conference is very keen and it is still growing.

Outstanding work is being done by some of our Epworth Leagues. We have just received a report from the League at Potts Camp. Rev. L. M. James is the pastor and Miss Leona Childs is president of this League. We give you the report just as it was given to us. We commend these young people for the splendid work which they are doing.

WM. L. ROBINSON.

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REPORT OF POTTS CAMP HI LEAGUE

The Potts Camp Epworth Hi League has completed a very successful year's work. The amount of $49.50 has been raised by the League during the year. It has paid in full the Mission pledge of $10, and also paid $6 on the pastor's salary. The League room has been equipped with furniture, such as table, book stand and other fixtures. The League library has been, and is being, stocked with many good books, magazines and other reading matter.

During the revival meeting the League formed a young people's choir of some thirty members, who were in their places at each service, ready to sing for tho Master. A nursery was also conducted by the League during the revival, caring for the babies and little folks while mother attended preaching services.

We have a membership of 21, of whom 17 are active. During the year, 56 devotional services were held, which were inspirational as well as educational.

All officers have their reports made out in full at the monthly business meetings. The quarterly report has been made out and filed with the district secretary each quarter. Each district meeting has been well attended by the members of the Potts Camp League.

From now until June 15 we shall work frantically for a one hundred per cent representation at the North Mississippi League Assembly at Grenada.

REPORTER.

SOUTHERN GROUP, NEWTON DISTRICT

Dear Editor: The Southern group of pastors and laymen of the Newton district met at Raleigh, on May 21. Session called to order at 10 a. m. by Rev. J. W. Thompson, chairman.

Rev. J. H. Grice, pastor at Shiloh, conducted the devotional period. After Scripture reading, comments and prayer, B. W. Ware was asked to act as secretary in the absence of Rev. J. A. Wells, who is the duly elected secretary, who could not be present on account of the illness of Mrs. Wells. The following program was carried out.

"The Pastor His Own Evangelist," Rev. J. W. Thompson; "The Use of Special Evangelists," Rev. H. A. Gatlin. At this juncture the presence of Rev. H. E. Raley, and J. B. Cain, pastors respectively of Harpersville and Forest, and Rev. Mr. Bassett, local Baptist pastor, was noted.

In the absence of Rev. W. J. Ferguson, who was supposed to preach at 11 a. m., Rev. J. B. Cain was asked to bring the message. This he did very acceptably, after prefacing his sermon with some good remarks about the Sunday school under the new plan. Brother Cain's message had to do with "Salvation by Faith," which he defined as following God, not knowing where one was going. Everyone who heard the sermon was wonderfully helped.

After the sermon, B. W. Ware, pastor at Raleigh, made an announcement concerning lunch, which was gladly received by all. The splendid ladies of Raleigh served lunch in the church. They were ably assisted by several girls of the younger group.

Promptly at 1 p. m. we reconvened for the afternoon session. Rev. A. A. Kelly, local preacher of Raleigh charge, had charge of the devotional period. He read and gave some splendid comments on the 23rd Psalm. After the devotional period, Rev. H. E. Raley made an address on the importance of the Golden Cross. B. W. Ware was then asked to speak on conservation of the results of the revival. Judge E. M. Lane, local layman from Raleigh, spoke on "Do the Results of Foreign Missions Justify the Present Expenditure of Men and Money?" This was followed by a back up talk by Brother Gatlin. We all were led to believe more and more the results justify themselves. P. L. Blackwell, district lay leader, made some helpful remarks on the Methodist Layman, laymen's work, Missionary Voice, Sunday School Day, and benevolences. Motion mado and carried to dispense with further meetings until September. Date and place left with elder and committee. After a very helpful day, and one that was largely attended by the local people, benediction was pronounced.

B. W. WARE, Reporter.

FROM SHANNON, MISS.

Dear Advocate: The Ripley church, Rev. C. A. Northington, pastor, reports the Golden Cross enrollment completed with 84 members enrolled and $71 remitted to the Conference treasurer. The energetic and loyal people of the Ripley church are endeavoring, in an enthusiastic way, to follow the Master's instructions to "heal the sick." When more churches respond in proportionate way as Ripley has done Methodism will come into her own as a healing church.

Shannon church today began a Daily Vacation Bible School with six local teachers and about 50 pupils at the opening session. Mrs. J. P. Boozer and Miss Jessie Bealle Harris have charge of the school. The school will close with the presentation of a Missionary Pageant next Sunday night.

Tho pastor's wife is recovering rapidly from an operation for the removal of her tonsils in Grenada on Thursday of last week.

Rev. Jeff Cunningham, member of North Mississippi Conference, student in Emory, passed through here last Saturday on his way to Grenada to spend a few days with his parents, Rev. and Mrs. E. H. Cunningham.

Sincerely,

A. Y. BROWN.

DAILY VACATION BIBLE SCHOOL, MONTROSE, MISS.

Dear Brother Decell: I have been requested to write the Advocate something about the most excellent Daily Vacation Bible School that we have just completed here at Montrose. This is the third such school we have had here, and the second that we have had without the use of a worker furnished by the Conference Board. It seems that our vacation schools get better and better, possibly because of the cumulative experience on the part of the local volunteer workers.

This year we had Miss Hazel Alexander, a Presbyterian from Bay Springs, to work with us. She was unpaid and was in her first vacation school, but did excellent work and rendered valuable service.

About fifteen local workers put much work into the school. We met three times before the school opened, in order to pool our experiences and plan our work.

We began the school on Wednesday, May 20, and closed it on Sunday, May 31, having commencement exercises at the regular morning preaching hour. We met each morning from 8 until 10:30, when the hours were cool and the children fresh.

The morning was divided into Worship Period, Bible Story Hour, Bible Drill, Bible Study, Recreation, and Handwork Hour. The Juniors had no play period during the last week, because of their interest in their work. (However, the whole school met on Friday afternoon for a play hour and social, for fun and frolic.)

The nursery-primary department studied "The Little Child and the Heavenly Father." The primary department studied "The Shepherd Life of the Bible." The juniors studied "The Land in Which Jesus Lived." The primaries and juniors made note books, read and memorized Scripture passages, learned songs, made vases, drew maps of Palestine, learned a song by which to draw this map of Palestine, and various other interesting things.

About sixty children of the Methodist, Baptist, and Presbyterian churches enrolled, and forty-seven received the certificates for attendance and work completed: 21 Methodists, 14 Baptists, 12 Presbyterians. These certificates were issued at the commencement exercises, which exercises were attarctive and helpful.

All three denominations furnished workers and finances, and the enthusiasm on the part of children and parents was good. About twenty dollars was raised and used for books, papers and other materials needed.

Let us have more vacation schools. As much time can be utilized in two weeks to teach the child in a vacation school as is used the year around in regular Sunday school work.

Cordially,

GEO. H. JONES.

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D. M. KEY, PRESIDENT

LETTER FROM BRO. PICKETT

Dear Advocate: Our work is promising. In meetings held at Simmsport, Bro. McLellan helping, ten accessions on profession, and at Jacoby, with Bro. Cross, good interest aroused in this needy and neglected field where they have had scarcely any services by any denomination since the overflow in '27. Increasing interest in our work at Melville, better attendance on preaching, good prayer-meeting crowds, and a very faithful Woman's Missionary Society organized and carrying on; a Hi-League at Palmetto. This due to faithful workers there.

R. T. PICKETT, P. C.

REVIVAL AT JONESVILLE, LA.

Dear Dr. Decell: It was my great pleasure recently, upon invitation of the pastor, the Rev. S. S. Holladay, Jr., to assist in a series of revival services at Jonesville, La. Rev. Otis W. Spinks, evangelistic singer, preached at both services on the opening day of the meeting, and led the chorus choir all through the meeting. Brother Spinks is a master as choir leader and soloist. To my way of thinking, he is unexcelled.

The meeting resulted in a greatly revived membership, and seven members were added to the church on profession of faith, with probably several more to be added by certificate. Two sermons on 'What Methodists Believe,' delivered at the request of the pastor and his people, perhaps helped to strengthen the denominational faith of the members of the church. At any rate, the sermons were well received.

Brother S. S. Holladay, Jr., the pastor, is in high favor with his people. This is his third year at Jonesville, and from what I heard while there the entire membership of the church would be happy to have the same pastor for another year. In fact, they are not making any plans for a change this year. Brother Holladay is doing constructive work at Jonesville. Mrs. Holloday is a real pastor's assistant. She is an accomplished musician, is a singer of ability, and is also doing a great work with the young people and children of the church.

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Brother S. S. Holladay, Sr., father of the pastor, and an honored superannuate of the Louisiana Conference, was present the last three days of the meeting, and with his presence and his earnest prayers contributed to the success of the meeting. Brother Holladay, Sr., is also greatly beloved at Jonesville.

Jonesville is an attractive little city, situated on the west bank of Black River, in one of the richest farming sections of the State, and is made up of some of the finest citizens to be found anywhere. When the time arrives that this section is protected from high waters, Jonesville will be the garden spot of Louisiana.

Yours sincerely,

G. A. MORGAN, Pastor,
Mangum Memorial, Shreveport.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Third Round

Adams at Ebenezer, June 21, 11 a. m. and 1:45 p. m.
Bogue Chitto at Johnston, June 21, 4 p. m. and 7:45 p. m.
Georgetown at Oma, June 28, 11 a. m. and 2 p. m.
Monticello at Pleasant Grove, July 5, 11 a. m. and 2 p. m.
Barlow at Lebanon, July 9, 11 a. m. and 1:45 p. m.
Scotland, at Hawkins Chapel, July 11, 11 a. m. and 1:45 p. m.
Bayou Pierre at Sweet Water, July 19, 11 a. m. and 2 p. m.
Meadville at Bude, July 19, 7:45 p. m.
Foxworth at Sartinsville, July 23, 11 a. m. and 1:45 p. m.
Tylertown at Kokomo, July 26, 11 a. m. and 2 p. m.
LaBranch St., July 26, 7:45 p. m.
Gallman at Mt. Pleasant, Aug. 2, 11 a. m. and 1:30 p. m.
Hazlehurst, Aug. 2, 7:45 p. m.
Centenary, Aug. 5, 7:45 p. m.

J. L. DECELL, P. E.

Jackson Dist.—Third Round

Clinton, at Greenfield, June 28, 11 a. m. and 2 p. m.
Jackson, at Grace, June 28, 7:45 p m.; June 29, 7:45 p. m.
Eden and Bentonia, at Dover, July 5, 11 a. m. and 2 p. m.
Flora, at Adelle, July 5, 4 p. m.
Jackson, at Galloway Memorial, July 12, 11 a. m.; Aug. 3, 8 p. m.
Madison and Pocahontas, at Madison, July 12, 7:45 p. m.; July 15, 10 a. m.
Florence, at Richland, July 19, 11 a. m. and 2 p. m.
Terry, at Terry, July 19, 4 p. m. and 7:45 p. m.
Fannin, at Drakes, July 26, 11 a. m. and 2 p. m.
Bolton and Raymond, at Raymond, July 26, 4 p. m. and 7:45 p. m.
Mendenhall and D'Lo, at Betheny, Aug. 2, 11 a. m. and 2 p. m.
Camden, at Forest Grove, Aug. 9, 11 a. m. and 2 p .m.
Satartia, at ——, Aug. 16, 11 a. m. and 2 p. m.
Yazoo Circuit, at Betheny, Aug. 23, 11 a. m. and 2 p. m.
Yazoo City, at —— Aug. 23, 4 p. m. and 7:45 p. m.
Brandon and Pelahatchie, at Pelahatchie, Aug. 26, 4 p. m and 8 p. m.
Harrisville, at Braxton, Aug. 30, 11 a. m. and 2 p. m.
Jackson, at Capitol Street, Aug. 30, 8 p. m.; Sept. 4, 8 p. m.
Vaughan, at Union, Sept. 6, 11 a. m. and 2 p. m.
Canton, at Canton, Sept. 6, 8 p. m.; Sept. 9, 8 p. m.

J. T. LEGGETT, P. E.

Meridian District—Third Round

Binnsville, at Wahalak, June 21, 11 a. m.
Lauderdale, at Lauderdale, June 21, 7:30 p. m.
Waynesboro, June 28, 11 a. m.
Buckatunna, at Lewis Chapel, June 28, 3:30 p. m.
Meridian, Poplar Springs, July 5, 7:30 p. m.
Shubuta, at Andrew Chapel, July 19, 11 a. m.
Daleville, at Soule's Chapel, July 19, 7:30 p. m.
Matherville, at Langsdale, July 26, 11 a. m.
Waynesboro Circuit, at Hebron, Aug. 2, 11 a. m.
DeKalb, at Pleasant Ridge, August 9, 11 a. m.
Meridian, 7th Ave., at Marion, Aug. 9, 7:30 p. m.
Cleveland, at Linville, Aug. 15, 11 a. m.
Porterville, at Mt. Hebron, August 16, 11 a. m.
Pachuta, at Adam's Chapel, Aug. 16, 4 p. m.
Vimville, at Oak Grove, Aug. 23, 11 a. m.

T. J. O'NEIL, P. E.

Newton District—Third Round

Bay Springs, at Holders, June 28, 11 a. m.; 1:30 p. m.
Chunky, at Collinsville, July 1, 10 a.m.
Carthage Circuit, at Bethel, July 3, 11 a. m.; 1:30 p. m.
Carthage, Sta., July 3, 7:30 p. m.
Walnut Grove, at Zion, July 5, 3 p. m.
Harperville and Lena, at Lena, July 12, 11 a. m.; 1:30 p. m.
Lake, at Lawrence, July 14, 7:30 p. m.
Union, at Mt. Zion, July 15.
Shiloh, at Johns, July 17, 11 a. m.; 1:30 p. m.
Raleigh, at Trinity, July 18, 11 a. m.; 1:30 p. m.
Homewood, at Barr, July 19, 11 a. m.; 1:30 p. m.
Decatur and Hickory, at Decatur, July 19, 7:30 p. m.; July 24, 7 p.m.
Montrose, at Garlandsville, July 22.
Philadelphia Circuit, at Cook's Chapel, July 25, 11 a. m.; 1:30 p. m.
Burnside, at Burnside, July 26, 11 a.m.
Philadelphia Station, July 26, 7:30 p. m.; July 27, 8 p. m.
Laurel, First Church, July 31, 7:30 p.m.
Laurel, Kingston, Aug. 2, 11 a. m. and 2:30 p. m.
West Laurel, Aug. 2, 7:30 p. m.

H. A. GATLIN, P. E.

Seashore District—Third Round

Vancleave, at Mt. Pleasant, June 21 11 a. m.
Coalville, at Coalville, June 21, 7:30 p. m.
Biloxi, Main St, June 28, 11 a. m.
Long Beach and Pass Christian, June 28, 7:30 p. m.
Picayune, July 5, 11 a. m.
Carriere, at Carriere, July 5, 7:30 p. m.
Logtown, July 12, 11 a. m.
Poplarville, July 12, 7:30 p. m.
Mentorum, at Antioch, July 18-19, 11 a. m.
Brooklyn and Bond, at Bond, July 19, 2:30 p. m.
Wiggins, July 19, 7:30 p. m.
Gulfport, Second Church, July 22, 7:30 p. m.
Kreole, at Kreole, Aug. 9, 11 a. m.
Americus, at Hurley, Aug. 9, 7:30 p. m.
Biloxi, Wesley Memorial, Aug. 12, 7:30 p. m.
Gulfport, First Church, Aug. 16, 11 a. m.
Ocean Springs, Aug. 16, 7:30 p. m.
Lumberton, Aug. 23, 11 a. m.
Columbia, Aug. 23, 7:30 p. m.

OTTO PORTER, P. E.

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Vicksburg Dist.—Third Round

Louise and Holly Bluff, at Holly Bluff, June 21, 11 a. m. and 2 p. m.
Silver City, at Lamkin, 3:30 p. m.
Lorman at Mispah, Wednesday, June 24, 11 a. m. and 1:30 p. m.
Port Gibson, Wednesday, June 24, 7:30 p. m.
Vicksburg, Crawford St., June 28, 11 a., m.; Aug. 3, 7:30 p. m.
Hermanville, at Carlisle, June 28, 3 p. m.
Fayette, Wednesday, July 1, 7:30 p.m.
Roxie, at Knoxville, July 5, 11 a. m.
Gloster, at Woodland, July 5, 3:30 p.m.
Anguilla, at Delta City, July 12, 11 a. m. and 2 p. m.
Rolling Fork and Cary, at Rolling Fork, July 12, 4 p. m. and 7:30 p.m.
Utica, at Cayuga, Friday, July 17, 11 a. m. and 1:30 p. m.
Rosetta, at Hopewell, Saturday, July 18, 11 a. m.
Centerville, at Macedonia, July 26, 11 a. m. and 1:30 p. m.
Vicksburg, Gibson Memorial, Wednesday, July 29, 7:30 p. m.
Nebo, at Blue Hill, Saturday, August 1, 11 a. m. and 1:30 p. m.
Meyersville, at Grace, Aug. 9, 11 a. m.
Oak Ridge, at Porter's Chapel, Aug. 23, 11 a. m.

L. E. ALFORD, P. E.

PAINFUL, WEAK CONDITION

Mrs. H. V. Skaggs, of Van, Texas, writes: "A number of years after I was married, my health was very poor. I suffered so much in my hips and shoulders. Had some pain across my body.

"I read of Cardui, took a bottle, and it did me good.

"I was weak before I took Cardui. I was yellow as a pumpkin. I was hardy able to get around. It sure did help me. I felt like a different woman after taking Cardui. It did me more good than anything I had ever taken."

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FOR HEADACHES.

ILLITERACY AND RELIGION

Churches should regard as especially significant the fact that one of the achievements of literacy in adults is the desire to read the Bible and listen to sermons.

The National Advisory Committee on Illiteracy has been impressed, in the course of its campaign jointly with the States to wipe out illteracy, by the expressions of gratitude from adults who, after learning to read, have eagerly turned to the Book of Books.

Recently the Secretary of the Interior, Ray Lyman Wilbur, announced that from a study of the reactions of illiterate people given an opportunity to listen to various radio programs, sermons ranked first in popularity.

This test was made off in the hills of Tennessee by Lincoln Memorial University at Harrogate. Through the co-operation of Secretary Wilbur, who is also chairman of the Illiteracy Committee, the United States Office of Education, the United States Chamber of Commerce, and the Radio Corporation of America, which donated a number of sets, an experiment was conducted in different sections of the country to find out just what the effect of radio on illiteracy would be. For the first time these persons heard broadcasting.

About 100 sets were placed in carefully selected areas. Lincoln Memorial University was allocated twenty-five sets. One set was placed in a country store, another in a village restaurant, two in high schools, two in rural elementary schools, and nineteen in private homes.

It was found that sermons were the most popular of all programs, the National Farm and Home Hour ranked second in popularity, while business talks and news flashes were third.

Letters received by State committees and the National Advisory Committee from adults, deeply moved by the great privilege of being able to read and write, bear touching testimony of their profound gratitude. In large numbers they have turned to the Bible, and, for the first time, comprehend more clearly its inspiring words.

Churches are co-opearting in the national movement to bring light to hundreds of thousands of our fellow-Americans—youths, adults, parents, and grandparents. Literacy means knowledge and knowledge is the torch lighting the way to higher individual and national morality.

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NORTH MISSISSIPPI

Aberdeen Dist.—Third Round

Randolph, at Shady Grove, June 20-21.
Pittsboro, at Rapers Chapel, June 22.
Vardaman, at Young's Chapel, June 23.
Fulton, June 24.
Tremont, at Mt. Pleasant, June 25.
Calhoun City, July 25-26.
Denna, at Bethlehem, July 27.
Bellefontaine, at South Union, July 28.
Eupora, July 29.
Mathiston and Maben, July 30.

T. H. DORSEY, P. E.

Greenville Dist.—Third Round

Hollandale, June 21, a. m.; Q. C., p.m.
Cleveland, June 21, p. m.
Arcola and Murphy, at Locks, June 28, a. m.; Q. C., p. m.
Lake Cormorant and Robinsonville, at Walls, July 5, a m..; Q. C., p. m.
Dubbs and Evansville, at Dobbs, July 5, p .m.
Lula and Dundee, at Dundee, July 12, a. m.; Q. C., p. m.
Coahoma and Jonestown, at Coahoma, July 12, p. m.
Gunnison and Hillhouse, at Boboa, July 19, a. m.; Q. C., p. m.
Shelby, July 19, p. m.
Merigold and Sherard, at Shipman's Chapel, July 26, a. m.; Q. C., p. m.
Friars Point and Lyon, at Lyon, July 26, p. m.
Tunica, Aug. 2, a. m.; Q. C., p. m.
Shaw and Litton, at Litton, Aug. 9, a. m.; Q. C., p. m.
Rosedale and Benoit, at Rosedale, Aug. 9, p m

E. NASH BROYLES, P. E.

Greenwood Dist.—Third Round

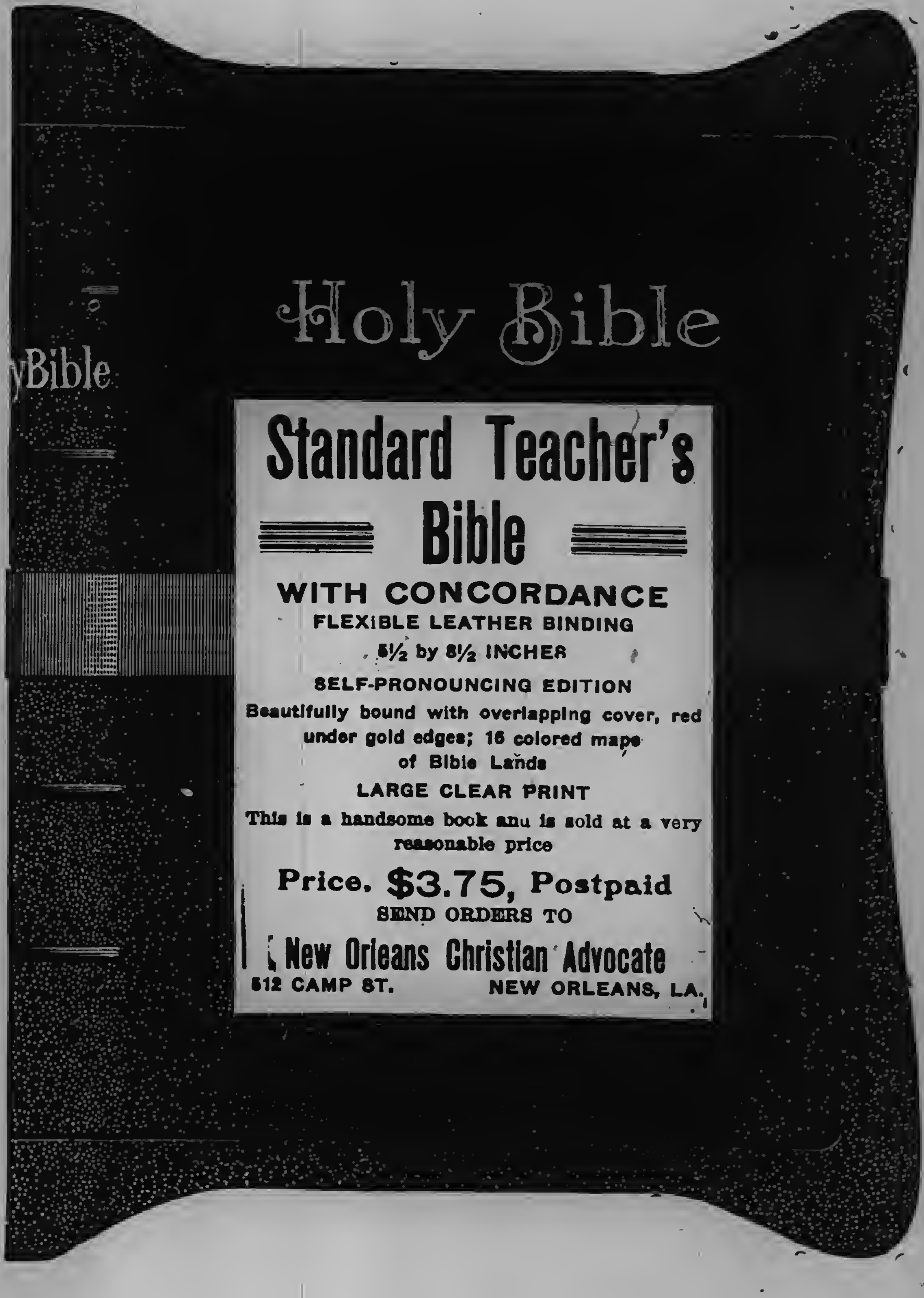
Webb, at Tippo, June 21, 11 a.m. and 2 p.m.
Swiftown, at Isola, June 28, 11 a.m. and 2:30 p.m.
Inverness, June 28, night.
Drew Station, July 5, 11 a.m. and 2:30 p.m.
Dublin and Mattson, at Dublin, July 5, night.
Itta Bena, July 12, 11 a.m. and 2:30 p.m.
Belzoni, July 12, night.
Sunflower, at Fairview, July 19, 11 a.m.
Ruleville, at Doddsville, July 19, p.m.
Indianola, July 26, 11 a.m. and 2:30 p.m.
Moorhead, July 26, night.

L. P. WASSON, P. E.

Hattiesburg Dist.—Third Round

Collins, at Bethel, June 7, 11 a.m.; 2 p.m.
Leakesville, at Clark's Chapel, June 14, 11 a.m.; 2 p.m.
Magee, at Rials Creek, June 28, 11 a.m.; 2 p.m.
Taylorsville, at Hebron, July 1, 11 a.m.; 2 p.m.
Prentiss, at Mt. Zion, July 5, 11 a.m.; 2 p.m.
Lucedale, at Shipman, July 12, 11 a.m.; 2 p.m.
Mt. Olive, July 15, 7:30 p.m.
Eucutta, at Boyles Chapel, July 19, 11 a.m.; 2 p.m.
Petal, at Petal, July 19, 7:30 p.m.
Purvis, at Purvis, July 22, 7:30 p.m.
New Augusta, at New Augusta, July 26, 11 a.m.; 2 p.m.
Heidelberg, at Philadelphia, August 16, 7:30 p.m.
Sumrall, at Sandford, August 16, 7:30 p.m.
Hattiesburg, Main St., Aug. 17, 7:30 p.m
Williamsburg, Oakvale, August 18, 11 a.m.; 2 p.m.
Hattiesburg, Broad St., August 19, 7:30 p.m.
Hattiesburg, Court St., August 21, 7:30 p.m.
Ellisville, at Mt. Zion, August 23, 11 a.m.; 2 p.m.
Richton and Piave, at Richton, August 23, 7:30 p.m.
Bonhomie, at Bonhomie, August 26, 7:30 p.m.
Silver Creek, at ————

W. A. HAYS, P. E.



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EIGHT YEARS AMONG THE SYRIANS IN MISSISSIPPI

Work of the Rev. Chas. Assaf, Home Missionary from 1922 Through 1930

(Note—Mr. Assaf is at Work among his own Syrian people under the auspices of the Home Department of the Board of Missions.)

Services in churches, 1429; new members joined our churches, 1811; men licensed to preach, 4; infants baptized, 235; organized new churches or re-organized old, 17; Sunday schools organized or re-organized, 14; new Epworth Leagues formed, 13; missionary socieites organized, 15.

Those who have joined our churches are all kinds of people—Syrians, those of Syrian descent, Greeks, Italians, Germans, Mohammedans, Roman Catholics, Chinese, Jews, and Americans. Also people and children of these same races have attended the Sunday school. We have given them the Bible for every home, both in the English and the languages of the people above mentioned. This is the work that we have been doing through these years for our Lord and country through our beloved Methodist Church.

We have helped one girl of Syrian descent to go to business college and now she is working and several other boys and girls have been put in college. Now we have several young men and women of Syrian descent teaching in our public schools, colleges, and universities; also some preaching the gospel, and others as stewards and members in our churches, Epworth Leagues, Sunday schools, and missionary societies. They are doing a very good work for our Lord through our beloved church in our State and some other States. Also we have some very good Syrian Sunday school teachers, and all of our Syrian members are very active people in business and good, loyal citizens.

We have organized altar prayers in the homes, and several young people have offered themselves to the Lord for his mission work.

I have helped several American children and put them in the city schools of Jackson. A boy fourteen years old has been put in the Mississippi Industrial Training School. This boy's father was living in Fort Worth, Texas, and suffering from tuberculosis, and his mother was in the insane asylum at Jackson, Miss. The boy was sleeping in box cars in the yards of the Illinois Central Railroad and begging his meals. I arranged for him a room at a rooming house and meals at a cafe until the court gave us an order to take him to Columbus, Miss.

Shall we continue this work? It needs your help and your co-operation. There are people in your charge that I can reach for our Lord whom you can't. There are many people who come to our country every year and others who have been here many years who need you and me to do this work among them. To me, I do love the work and I am willing to do it with the help of the Lord and your co-operation. Pray and call on the Lord and let me come and do this work in your charges.

QUARTERLY CONFERENCE

NORTH MISSISSIPPI CONFERENCE

Columbus District—Third Round

Noxapater Ct., at Rocky Hill, preaching and Q. C., June 20, a. m.
Brooksville, preaching, May 17, p. m.; Q. C., at New Bethel, June 21, a.m.
Artesia and S., at Artesia, preaching and Q. C., June 28, a. m.
Macon Station, preaching and Q. C., June 28, p. m.
Columbus, Cent. Ch., preaching, May 24, p. m.; Q. C., July 1, p. m.
Cedar Bluff, at Pheba, preaching and Q. C., July 5, a. m.
Crawford and M., at Curtis Chapel, preaching and Q. C., July 5. 3, p.m.
Weir and McCool, at Weir, preaching and Q. C., July 5, p. m.
Columbus, First Ch., preaching, June 21, p. m.; Q. C., July 8, p. m.
Longview and S., at Smyrna, preaching and Q. C., July 11, a. m.
Louisville Station, preaching and Q. C., July 12, a .m.
Mashulaville Ct., at Middleton, preaching and Q. C., July 19, a. m.
Starkville Station, preaching and Q. C., July 19, p. m.
High Point Ct., at Owen's Chapel, preaching and Q. C., July 20, a. m.
Ethel Ct., at Shady Grove, preaching and Q. C., July 26, a. m.
Chester Ct., at South Union, preaching and Q. C., July 27, a. m.
Sturgis Ct., at Mt. Airy, preaching and Q. C., Aug. 2, a. m.

W. N. DUNCAN, P. E.

Corinth District—Third District

Tishomingo, at Paradise, June 18, 11 a. m. and 1 p. m.
Corinth Circuit at Box's Chapel, June 19, 11 a. m. and 1 p. m.
New Albany Circuit, at Union Hill, June 20-21.
New Albany, June 21, p. m.
Hickory Flat, at Ebenezer, June 22, 11 a. m. and 1 p. m.
Potts Camp, at Macedonia, June 23, 11 a. m. and 1 p. m.
Myrtle, at Union Hill, June 24, 11 a. m. and 1 p. m.
Ripley, June 24, p. m.
Sherman, at Bethel, June 25, 11 a. m. and 1 p. m.
Blue Mountain, at Jacob's Chapel, June 26, 11 a. m. and 1 p. m.
Booneville Circuit, at Hebron, June 27-28.
Dumas, at Dumas and Mt. Zion, June 28-29.
Preaching and Conference at Dumas Sunday night, and at Mt. Zion, Monday, 11 a. m. and 1 p. m.
Iuka Circuit, at Harmony, July 4-5.
Iuka, July 5, p. m.

JAMES H. FELTS, P.E.

LOUISIANA CONFERENCE.

Baton Rouge District—Third Round

Natalbany, at Pine Ridge, June 21, 11 a. m.; 1:30 p. m.
Springfield, at James Chapel, June 24, 11 a. m.; 1:30 p. m.
Denham Springs, at Denham Springs, June 27, 11 a. m.; 1:30 p. m.
Walker, at Friendship, June 28, 11 a. m.; 1:30 p. m.
Donaldsonville, at Carpenter's Chapel, July 1, 11 a .m.; 1:30 p. m.
Plaquemine, July 5. a. m.
Keener Memorial, July 5, p. m.
Ponchatoula, July 8, p. m.
Pearl River, at Pearl River, July 12, 11 a. m.; 1:30 p. m.
Bogalusa, July 12, p. m.
Franklington, July 13, p. m.
Washington, at Mt. Hermon, July 14, 11 a. m.; 1:30 p. m.
Kentwood, at Tangipahoa, July 14, p. m.
Amite, July 15, p. m.
Hammond, July 16, p. m.
Clinton, Greensburg and Pine Grove charges, at Bluff Creek Camp Ground, July 18, 11 a. m. and 2 p. m.
Bluff Creek Camp Meeting, July 19-26.
Istrouma, July 19, p. m.
St. Francisville, at Tunica, July 26, 11 a. m.; 1:30 p. m.
Baker, at Bethel, Aug. 2, 11 a. m.; 1:30 p. m.
First Church, Baton Rouge, Aug. 3, p. m.
Jackson, at Ethel, Aug. 9, 11 a. m.; 1:30 p. m.
Zachary and Slaughter, at Slaughter, Aug. 9. p. m.

L. W. CAIN, P. E.

Lake Charles District—Third Round

Lake Arthur, June 21, a. m. and p. m.
Merryville, June 28, a. m.
Acadia Ct., at Maxie, July 5, p. m.
Hornbeck Ct., at Holly Grove, July 12, a. m. and p. m.
Lafayette, July 19, a. m. and p. m.
Gueydan Ct., at Grand Cheniere, July 26, a. m. and p. m.
Sulphur, Aug. 2, a. m.
Vinton, Aug. 2, p. m.
Lake Charles, Aug. 9, a. m.
Leesville, Aug. 16, a. m. and p. m.
New Iberia, Aug. 23, a. m.
Abbeville, Aug. 23, p. m.

J. W. LEE, P. E.

Minden Dist.—Third Round

Minden Circuit, at Evergreen, June 21, a. m.; Q. C., 2 p. m.
Cotton Valley, June 21, p. m.
Ringgold, at Grand Bayou, June 28, a. m.; Q. C., 2 p. m.
Minden, June 28, p. m.
Rochelle and Selma, at Rochelle, July 5, a. m.; Q. C., 2:30 p. m.
Standard and Olla, at Standard, July 5, p. m.
Jena, at Eden, July 12, a. m.; Q. C., 2:30 p.m.
Trout and Goodpine, at Goodpine, July 12, p.m.
Sicily Island, at Vidalia, July 19, a. m.; Q. C., 2:30 p. m.
Ferriday, July 19, p. m.
Jonesville, at Harrisonburg, July 26, a. m.; Q. C., 2 p. m.
Campti, at St. Maurice, August 2, a. m.; Q. C., 2:30 p.m.
Coushatta, August 2, 2 p. m.
Winnfield, Aug. 8, a.m.; Q. C. 2:30 p. m.
Plain Dealing, at Benton, Aug. 16, a. m.; Q. C., 2:30 p. m.

W. R. HARVELL, P. E.

Monroe District, Third Round

Delhi, June 28, 11 a. m.
Mangham, at Baskin, June 28, 4 p. m.
Gilbert, at Gilbert, June 15, 11 a. m.; Q. C., 2 p. m.
Columbia, at Grayson, July 5, 5 p. m. preaching, 7:30 p. m.
Oak Ridge, at Oak Ridge, July 7, 2:30 p. m.
Sterlington, July 8, 7:30 p. m.
Lake Providence, July 9, 7:30 p. m.
Bonita, at Jones, July 26, 7:30 p. m.
Fairbanks, at Fairbanks, July 27, 7:30 p. m.
West Monroe, July 29, 7:30 p. m.
Gordon Ave., July 30, 7:30 p. m.
Rayville, July 31, 7:30 p. m.
Waterproof, at Wesley Chapel, Aug. 2, 11 a. m.
Tallulah, Aug. 3, 8 p. m.
Winnsboro, Aug. 4, 8 p. m.
Wisner, at Winnsboro, Aug. 4, 8 pm.
Oak Grove, Aug. 5, 4 p. m.
Pioneer, at Forest, Aug. 5, 8 p. m.
Mer Rouge, at Mer Rouge, Aug. 6, 8 p. m.
Monroe, First Church, Sept. 13, 11 a.m.
Bastrop, Sept. 13, 8 p. m.
Newellton, Sept. 20, 11 a. m.

ELMER C. GUNN, P. E.

New Orleans District—Third Round

Patterson, at Berwick, June 21, a. m.
Morgan City, June 21, p. m.
Franklin, June 28.
Parker Memorial, July 19, a. m.; June 10 p. m.
Algiers, July 19, p. m.; Aug. 12, p. m.
Slidell, July 26, a. m.
Covington, at Waldheim, July 26, afternoon.
First Church, Aug. 2, a. m.; July 22, p. m.
St. Mark's, August 2, p. m.
Carrollton, Aug. 9; June 17.
Rayne Memorial, Aug. 16, a. m.; September 1.
Epworth, Aug. 16, p. m.; June 24, p. m.
Chalmette and Delta Ct., at Port Eads, Aug. 18.
Felicity, Aug. 23, a. m.; July 29, p. m.
Louisiana Ave., Aug. 23, p. m.; August 5, p. m.
Second Church, Aug. 30, a. m.; July 5, p. m.
McDonoghville, Aug. 30, p. m.; August 3, p. m.

W. L. DOSS, JR., P. E.

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J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, JUNE 25, 1931. C. MILTON CHALMERS, Manager

THE UNIFIED PROGRAM

BY REV D. B. RAULINS, ASSISTANT EDITOR

Two dangers face us regarding our recent General Conference legislation on Christian education. On the one hand there will be those who are disposed to move too rapidly, on the other will be those who will not move at all. Both attitudes are culpable in that they do not take time sufficiently to consider what is involved.

Methodism has been characterized by emphasis upon religious experience and religious education. In John Wesley these emphases were combined and balanced. No man was more concerned for the conversion of men, no man more concerned for making the most of that experience by the process of education. He organized churches and he organized schools. Methodists have not always kept these in proper balance. They have found themselves headed at times for the Scylla of over intellectual emphasis, at other times toward the Charybdis of unbalanced emphasis upoh religious experience. Some Methodists have attempted to divorce the two, forcing upon us a false alternative. The truth of the Scripture, "Ye must be born again," finds its completion in that found in, "Grow in grace and in the knowledge of our Lord." The recent legislation is in keeping with these traditional emphases of Methodism.

Southern Methodism, for some years, has enjoyed a place of advanced leadership among the churches, especially as to training of leadership for the local church. The new legislation is but the normal and inevitable outcome of the process, which, for some time, has been under way.

This article is written with the desire that the suggestions made may be of some value to those who are eager to realize fully upon the larger opportunities that are at hand. Some are more or less confused. In such a state of mind the best procedure is difficult if not impossible. We would avoid the two dangers mentioned above.

It should be noted in the outset that the action of the General Conference was not hasty. For eight years commissions have been studying the matter, reporting from time to time as to progress made. Not only so, but many of the Church have been thinking in this direction for even a longer period. We have the assurance that careful study was given to the plan. Furthermore, even with the careful study given, no one claims for the legislation perfection. As it is applied the weaknesses will be discovered. In the course of time adjustments and adaptations will be made.

No better approach to the application of the legislation can be made than a thorough study of it in the light of what evidently was in the minds of those sponsoring it. This will aid us in catching step with the movement that is not entirely new, but has entered upon a new day.

What is to be Seen in the Legislation?

1. In the new plan people and their needs and not organization are placed first. This is most worthy of our thought and appreciation. It is the method of Jesus. Human life, to him, was the matter of supreme importance. A trip through the gospels will convince anyone disposed to mark the direction of his ministry and this major emphasis of the Teacher come from God. Organizations, institutions, customs, traditions and laws, as important as they were, were all secondary to human life and its needs. They were good only to the extent that they ministered to and promoted human welfare and development. They became unnecessary the moment they ceased this ministry, and a curse the moment they became an obstacle to human progress. For this reason organizations and institutions must change and pass away, while human life continues. Under new conditions new needs will develop, and new organization must arise out of these new needs and changed conditions. The tragedy of the scribes and Pharisees is that they exalted organization and institutions above humanity. By such a method human life was cramped, cursed and destroyed.

This being the mind of the General Conference it aimed at opening up the way for this emphasis in the church. It is aimed to preserve the spirit and method of Jesus.

2. The new legislation conceives of personality as a unit. It is not something divided and scattered into departments and fragments, each acting more or less independently of the others.

In this the Church is keeping pace with the best findings of psychlogy and education. For many years we have labored under the handicap of what dependable thinkers call the "faculty" psychology. This type of thinkers conceives of personality as being cut up into separate and well nigh distinct faculties, each operating rather independently of the others. It cuts too keenly into divisions what is called Intellect, Sensibility and Will, assuming that a person acts as each of these separately. While acting as one of these the others were thought to be more or less quiescent and inactive.

Such a division of personality might have done very well for purposes of study. Analysis is important, but the analysis is not always the explanation of the thing analyzed. It is very important that the medical student have experience in "dissecting" bodies. Only by this method can he come at some things that he must know if he is to be fitted for the work of a physician. But it is to be observed that the medical school furnishes only dead bodies for this purpose. It has not been found advisable to provide living bodies for such work since there was no hope that the body would be in running order when the work was complete. Even so our earlier way of looking at personality, separating it into divisions, tended to overlook the matter of central importance, the person himself. It more or less ignored the fact that a person is a unit and that he operates and acts as such under normal conditions. No one ever acts wholly as intellect, or sensibility, or will. All these elements and more constitute personality, and their interaction is important. Whatever tends to divide personality tends to destroy personality. For that reason the Scriptures note the instability of the "double minded" person. Here is "inequality." The writers of the Scriptures, who lived very close to humanity as a practical concrete reality and not a theory, speak of "iniquity" (inequality and lack of balance) as destroying "integrity" (symetry, wholeness and soundness).

In this principle the legislation is in keeping with the principles, teachings and conduct of Jesus. Modern psychology, in its discoveries of importance, may be amazed to find that what it conceives of as new has already been demonstrated and exhibited by Jesus.

3. Conceiving of persons as units it was inevitable that the Church should come to the conviction that personality can find its symmetrical development only in a unified program.

Heretofore our church work, our effort to save and build souls, persons, has been too fragmentary, too scattered, and too spasmodic. The organizations of the Church, it is true, came into being to meet certain observable needs; but they came and developed largely as separate entities and groups. They were attached to the church, but too remotely to be called the Church. The Church could not be called a whole of which these organizations and programs made up all the necessary and symmetrical parts, which, when brought together, made the Church. What we call the church was but one of these scattered interests, sometimes subordinate to them. These are all to be praised for the excellent service they rendered, but it is not ours to become so attached to any organization or terminology that will render impossible the fullest and completest activity of the Church as a whole.

This principle also is in accord with the conduct of the Christ. He thought of men as individual units, each of inestimable value. Not only so, but he regarded the whole of one's life as sacred and important. It was not he who divided interests into the "sacred" and the "secular." It was he who said, "The Son of Man is come that they might have life."

4. In the new legislation the church conceives of its task in terms of education. The term as here used is inclusive being indifferent to no interest or factor that is essential to human development. It contemplates the symmetrical development of human beings in an environment by which they are influenced, but which, in turn, they are all the while changing and improving. The Church no longer thinks of remaking mankind by some spasmodic act. The task is a long one. The minds and lives of men change slowly. This approach does not discount anything of the spectacular in the change of individual

(Continued on Page 4)

With Guard and Seal

BY COLONEL JULIAN E. YATES
CHIEF OF CHAPLAINS, U. S. ARMY

"So they went, and made the sepulchre sure, sealing the stone and setting a watch."—Matthew 27:66.

What an audacious challenge that was, when seen in the light of subsequent events! The rockhewn tomb of the Nazarene, who had been executed the day before by order of Pontius Pilate, was sealed and made doubly secure with a guard of Roman soldiers. Across the heavy stone door was stretched a stout cord, fastened at right and left to the solid stone with seals of wax or clay, which doubtless bore the insignia of the Roman empire. That the labor of sealing and setting a guard was done on the Jewish Sabbath indicated the desperate desire on the part of these devout religionists to stop once and for all this mad craze about the Nazarene whose crucifixion they had achieved.

It is remarkable the lengths to which religious prejudice and frenzy will sometimes impel men and women. The enemies of Christ carried their antagonism to the most extreme measures. As a babe he had to flee for safety with Mary and Joseph into Egypt. When as a young man he began to go about doing good to people of every walk in life, to heal the sick and bring sight to the blind and gladness to the sorrowing, he was hounded and harassed wherever he went, until all the accumulated hatred finally accomplished his death by crucifixion. And as if this were not enough, the venom expended upon him in life followed him into the tomb, sealing and guarding his dead body. But there are sitll a few things which defy the strength and conceited ingenuity of man. In fact most of the titanic forces of nature still stand as eloquent object lessons of man's smallness and weakness. Tornadoes and earthquakes down to date have pretty much their own way, in spite ow man's boast of power.

Truly inspired were the words of the Psalmist when he said: "Surely the wrath of man shall praise thee." By all these precautions the enemies of our Lord were only setting the stage for the most portentous act in his career. For with the first red glow of the dawn on that first Easter Sunday the earth was convulsed under the tread of its Creator. The seal was snapped, the stone door rolled back, and the Roman guard lay prostrate on the ground. So began the Messiah's triumphs. And since that day no power under the sun has been able to bind his kingdom.

How prophetic of subsequent events in the world was that dramatic episode! Although the same enemies have continued their efforts in a thousand different ways to bind and seal the spirit of the arisen Christ, their efforts have been futile. Let us examine a few of them.

When the prostrate form of Stephen lay quiet outside the gates of Jerusalem, those who had stoned him thought they had silenced his voice and sealed his lips forever. When Nero had snuffed out the lives of Paul and Peter and their brethren at Rome by sword, faggot and wild beasts, he supposed he was sealing for all time the fate of that heretical sect called Christians. And through the ten great persecutions, three centuries long, culminating in the wholesale slaughter by Diocletian, these enemies made titanic efforts to seal and still forever the spirit of Christ in the world.

But what was the outcome? Stephen and Peter and Paul and that valiant army of martyrs were more eloquent dead than alive. Literally the blood of the martyrs was the seed of the church, for persecution only served to scatter the seed far and wide to spring into harvest in many remote lands. The chains of Xerxes were more able to stay the stormy tides of the Heliespont than were the enemies of Christianity to stay its triumphal march. And from that first Easter morn down to the present moment, in spite of fire and sword, calumny and reproach, in spite of all the seals and guards which have been inflicted upon it, the progress of Christ's kingdom on earth has been one triumphal procession.

But let not the faithful deceive themselves that the last vindictive onslaught of the enemy has been made. Every day finds some man, or group of men, trying again to seal within stone doors the spirit of Christ, and placing themselves on guard to obstruct the roadway that his followers would take.

Some of the present-day seals bear new names, but they are as old as creation. Would-be scientists, for instance, from age to age have clothed the old materialistic philosophy in new garbs and given it new names with the ever-recurring hope of sealing forever the thing we call spirit, and ending all of our delusions that we are anything else than animal. They say to us, "There is no such thing as spirit in man which expresses itself in what you call ideal and aspiration. And, moreover, man possesses no such faculty as choice. Every single thing that he does is a conditioned reflex, the product of chemical or mechanical forces." And here they stop, failing to tell us who or what is back of those mechanical forces of which they prate so glibly.

In the dismal train of such a doctrine it is little wonder that crime increases by leaps and bounds. For, if man is a robot, a Frankenstein monster, neither capable of choice nor as such responsible for his actions, why indeed should he worry about ethical standards? Let us eat, drink and be merry, for tomorrow we die! That is the only consistent conclusion of such a doctrine. And no matter whether you call yourself by the modern name Behaviorist or Determinist or a simon-pure Fatalist, it is the same animal philosophy which seeks to seal up and belie the spiritual in man. It is the same crude and half-baked fallacy which has persisted from ancient paganism to curse and deaden the race of men. Ah, what a menace such a creed holds for posterity if accepted and put into practice by men and women!

But in spite of its scientific pretentions it stands exposed and repudiated by the experience of men. For, ever since this brute philosophy was first perpetrated upon a believing world a few heroic men have continued to catch the gleam and follow it, have been fired by high and holy ideals and have resolutely set their faces and chosen their way in the world. Their spirits have refused to be bound by chemistry or mechanics, in spite of all kinds of adverse circumstances and their pseudo scientific teachers.

The fallacy of such a view of life is obvious to every thinking man. It is belied not only by the experience of the race of men who have gone before us, and who have struggled upward from barbarism, but most of all by the vivid and conscious experience of every man who lives and feels the call of ideal and high adventure. Every normal man is conscious that spirit and vision and faith are the very dynamic of all progress. He knows that man is neither test-tube nor machine nor animal but spirit, and as such bound only by the infinitude of God's power working in and through him.

One of the logical conclusions of that mechanistic philosophy s the assumpton that the resurrection of Christ and of man are delusions, contrary to the laws of the universe. And by the seal of scientific conceit these men think they have obliterated both the spirit of Christ and the spirit of man.

Now, the obvious weakness of this argument lies in the self-satisfied and puerile presumption that the scientist knows all the laws of the universe. For, should he once admit that even one of these laws is yet unmastered he must also admit, if he is honest with himself, that the resurrection might be accomplished through that one law which had eluded his grasp.

Dogmatism in the scientific realm, of which this is a brilliant example, has always been the ball-and-chain about the feet of progress. Not so many years ago it was the common belief among men that the earth is flat and surrounded by unfathomable seas which were inhabited by ferocious monsters. Science taught men that, and it came near defeating Columbus in his desire to establish the heretical theory that the earth is round. Less than a half century ago men died of ague and fever because of the miasma from the swamps. Night air was dangerous, and windows must be shut after dark to keep out this dangerous miasma! My grandmother lived and died in that belief because medical men gave it to her as scientific truth. And then came along a few men like Waiter Reed, who defied scientific dogmatism and upset this theory and gave to the mosquito the credit for what scientists had previously charged up to miasma. And I might give an endless recital of the absurd propositions, as we see them now, which science once set up as eternal truths, later to be discredited and discarded. Had my grandfather been told you could take a photograph of a living man's heart, and hear a man's voice and see his face a thousand miles away by means of the mysterious radio wave, he would have promptly answered that it is impossible and contrary to the laws of nature.

Now, I do not mean an attempt to discredit the real discoveries of science. I yield to no man in deference to true scientific attainment. I only mean to hold up to ridicule those dogmatic would-be scientists who delude themselves and others that they have reached the finality of truth, those who having a smattering of material facts at their command, make themselves ridiculous by stepping over into the realm of the spiritual and playing the part of oracle for humanity.

Be not deceived. They have not reached finality. If you and I live 25 years longer we shall see still greater wonders than X-ray and radio and television. Humanity will some day discover that one law which will support in a scientific way the resurrection and life beyond the grave. We know that the higher law always sets aside the lower law. From mineral through vegetable and animal to the spiritual there is one ascending scale of laws, each surpassing and abrogating those which are below. Man knows only a few of these laws. He stands in the eddying shallows of the sea of knowledge, while the great ocean of the things he does not know stretches beyond the horizon. And he is wise who can measure in some degree his own limitations, and take by faith some great fact which his finite mind cannot yet comprehend.

And that is the gist of my message today, that an acceptance of the portentous facts of that first Easter through the doorway of faith breaks the seal of conceit which holds enthralled the mind of the unregenerate man. The arisen Lord abiding in the life of a man creates a spirit of humility before which all the egotism and conceits in human character flee away as fog-clouds before the summer sunshine. In the conscious presence of God's infinite wisdom man sees the smallness and shallowness of his own life and store of knowledge.

And there is something more than conceit from which we are set free by the acceptance of our Lord's appraisal of man as exemplified in his resurrection. In the glorious light of this revelation man sees himself as something infinitely more than animal—as a living spirit. And how much of dignity and sublime significance comes to human life with this view of it! What a halo it casts around the head of the most humble of human creatures! The degraded, the criminal, the outcast become sons of God, heirs of his love and mercy and entitled to our sympathy and help. This divine view of man breaks down the barriers of caste and color, creed and country and makes all men everywhere neighbors and brothers under the skin. In fact this is the only way out of our present-day social, moral and economic jungle—the recognition of the divinity in man. And with this divine relationship accepted the resurrection becomes the logical sequence.

And what did that first Easter's events do for the product of that animal philosophy, namely, the fear of death? That leaden seal has cast its dark shadow athwart man's life from the cradle to the grave. And as his little day draws toward the sunset that fear grows more real and intense. His inherited and acquired dread of extinction makes him recoil at the dire end which this animal philosophy prophesies for him. And with this prospect he dreads something else even more, namely, the laying down of his working tools in life, the surrender of all his plans, ambitions and ideals, his mission in life.

The revelation of that first Easter, that man is spirit and defies dissolution, breaks that seal of fear in those who accept this divine appraisal of man and his mission. To him who by faith looks upon the crucified and arisen Lord, death, that last great enemy, loses its terrors in the certainty of victory. He accepts his Lord as his guide and conductor in this extreme episode of his experience. And when blindfold by death he feels the hand of his Lord leading him from the preparation room of this life through the open doorway. He knows that he is being led out of the cramped and unsatisfactory environment of this his apprenticeship into the Master Builder's perfect workshop, where he shall be permitted to bring to completion the glorious designs which were drawn for him here on life's trestleboard. With this comforting assurance he can say with confidence, "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." He can now walk calm and unafraid down the hill towards the sunset with the exultant cry upon his lips, "I know that my Redeemer liveth." He can repeat such reassuring thoughts as those expressed by Victor Hugo when he said, "I feel in myself the future life. Winter is on my head, but eternal spring is in my heart. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous yet simple. It is a fairy tale, and it is history. For half a century I have been writing my thoughts in prose and verse, history, philosophy, drama, romance, tradition, satire, ode and song—I have tried all, but I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say like so many others, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open with the dawn."

And what is the meaning of that broken seal in your life today? Does it not have its deepest significance in the prophecy of your spiritual triumph here and now through his power? As he broke the Roman seal and the power of death, so he promises to break the power of sin and set you free from its bondage. In the prison-house and under the guard and burdensome seal of sin we can hear him speak to us today, "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live."

LETTER FROM CHIEF OF STAFF TO MR. KIRBY PAGE

Mr. Kirby Page, editor of The World Tomorrow, who recently sent out a questionnaire to clergymen inquiring their views as to whether they would bear arms in case of future war, requested the chief of staff, General Douglas MacArthur, to express an opinion for publication in his paper as to his views upon the result of the replies received from the clergymen.

General MacArthur wrote as follows:

"I appreciate very much the courtesy of the suggestion contained in your note of April 20, and am glad indeed to avail myself of the privilege of commenting on the general subject of the Church in war.

"My predominant feeling with reference to the majority of the replies received by your paper from 19,372 clergymen is that of surprise. Surprise at the knowledge that so many of the clergymen of our country have placed themselves on record as repudiating in advance the constitutional obligations that will fall upon them equally with all other elements of our citizenship in supporting this country in case of need. To exercise privilege without assuming attendant responsibility and obligation is to occupy a position of license, a position apparently sought by men who do not hesitate to avail themselves of the privileges conferred by our democracy upon its citizens, but who in effect proclaim their willingness to see this nation perish rather than participate in its defense.

"The question of war and peace is one that rests upon our form of government, in Congress. In exercising this authority Congress voices the will of the majority, whose right to rule is the cornerstone upon which our governmental edifice is built. Under the Constitution, its pronouncement on such a question is final, and is obligatory upon every citizen of the United States. That men who wear the cloth of the church should openly defend repudiation of the laws of the land, with the necessary implications and ramifications arising from such a general attitude toward our statutes, seems almost unbelievable. It will certainly hearten every potential or actual criminal and malefactor who either has or contemplates breaking some other law. Anomalous as it seems, it apparently stamps the clergyman as a leading exponent of law violation at individual pleasure.

"I am mindful of the right accorded every American citizen to endeavor by lawful means to secure such changes in the Constitution or statutes as he may desire. But to concede to him the right to defy existing law is to recognize a state of anarchy and the collapse of properly constituted authority. May I remark also that if we acknowledge the prerogative of the individual to disregard the obligations placed upon him by American citizenship, it seems only logical to ask him to forego all rights guaranteed by such citizenship.

"It also surprises me that while apparently entering a plea for freedom of conscience, these clergymen are attempting to dictate to the consciences of those who honestly differ from them over questions of national defense. Their sentiments and implied efforts are injecting the church into the affairs of State and endangering the very principles that they claim to uphold. Perhaps the greatest privilege of our country, which indeed was the genius of its foundation, is religious freedom. Religious freedom, however, can exist only so long as government survives. To render our country helpless would invite destruction, not only of our political and economic freedom, but also of our religion.

"Another surprise comes in the revelation that so many seem to be unfamiliar with the struggle of mankind for the free institutions that we enjoy. Magna Charta, The Declaration of Independence, the Emancipation, the rights of small nations, and other birthrights of this generation have been bought with the high price of human suffering and human sacrifice, much of it on the fields of battle.

"I am surprised that men of clear and logical minds confuse defensive warfare with the disease which it alone can cure when all other remedies have failed. Do they not know that police systems and armed national defense are the human agencies made necessary by the deep-seated disease of individual depravity, the menace of personal greed and hatred? Should not these clergymen turn their attention to the individual sinner and rid the country of crime rather than attack the national keepers of the peace, the most potent government agency yet devised for this very purpose? It is a distinct disappointment to know that men who are called to wield the sword of the spirit are deluded into believing that the mechanical expedient of disarming men will transform hatred into love, and selfishness into altruism.

"May I also express surprise that some have lost sight of the fact that in none of our past wars have clergymen been required to bear arms, and that under the terms of the Geneva Convention, ratified by the United States in 1907 (Secs. 130 and 132.; chaplains are non-cobmatants and not authorized to be armed. And if United States Army chaplains are ever guilty of using inflammatory propaganda such activity is without warrant or authority by any statute or order ever promulgated in the history of the country.

"Perhaps I should also remind them that under the terms of the League of Nations the United States would be required to maintain a standing army of at least a half million men in order to be able to carry out its mandates. I am curious to know how many of the clergymen who voted for the League have read the articles and understand that under them the peace of the world is to be maintained in the last analysis, by armed military forces. It is difficult to reconcile the faith of these people in the efficacy of newly organized international agencies to keep the peace and enforce respect for international covenants with their self-confessed intention to violate the existing laws of their own long-established government.

"A few questions occur to me that could appropriately be asked the clergymen who replied to your questionnaire. In stating that they were in favor of the United States taking the lead in reducing armament, even if compelled to make greater proportionate reductions than other countries might be willing to make, did they know that the existing total of our land forces, including Regular Army, National Guard, and Organized Reserves is about one-third of one per cent of our population? Did they know that in other great countries, except Germany, whose army is limited by treaty, this ratio is from three to forty-five times as great? Did they know our total forces in actual size are exceeded by those of at least fifteen other nations, although in population we are exceeded only by Russia, China, and India? Finally, did they consider the words of Our Lord as given in the 21st verse of the 11th chapter of St. Luke? 'When a strong man armed, keepeth his palace, his goods are in peace'?

"In all modesty may I not say to the opponents of national defense that Our Lord, who preached the Sermon on the Mount, later in his career declared: 'Think not that I am come to send peace on earth; I came not to send peace, but a sword.' St. Matthew, 10th chapter, 34th verse. It is my humble belief that the religion which He came to establish is based upon sacrifice, and that men and women who follow in His train are called by it to the defense of certain priceless principles even at the cost of their own lives. And I can think of no principles more high and holy than those for which our national sacrifices have been made in the past. History teaches us that religion and patriotism have always gone hand in hand, while atheism has invariably been accompanied by radicalism, communism, bolshevism, and other enemies of free government.

"Have not those who oppose our modest and reasonable efforts for national defense miscalculated the temper and innate spirit of patriotism in the average American? The fact that our Citizens' Military Training Camps are over-subscribed long before the opening of the camps comforts me that patriotism is still a dominant power in our land. Any organization which opposes the defense of homeland and the principles hallowed by the blood of our ancestors, which sets up internationalism in the place of patriotism, which teaches the passive submission of right to the forces of the predatory strong, cannot prevail against the demonstrated staunchiness of our population. I confidently believe that a red-blooded and virile humanity which loves peace devotedly, but is willing to die in the defense of the right, is Christian from center to circumfernce, and will continue to be dominant in the future as in the past."

THE UNIFIED PROGRAM

(Continued from Page 1)

souls. It will utilize this. But it is quite sure that the Kingdom does not come with observation. The process is a long and tedious one, but the "eternal years of God are hers."

This, too, is in keeping with the prinicples of Jesus. He selected "disciples." This simply means that he organized a class of "students," "learners," "pupils." He used the teaching process and the teaching method. He did not predetermine what his students should think of him or his cause. He aroused their spirit, wonder, curiosity, interest. He invited them to investigation, willing to commit himself and his cause to a group so aroused and interested. By association and fellowship with him they arrived at the point at which they could reply to his question, "Who do ye say that I am?" "Thou art the Christ, the Son of the living God."

Without in the least discounting the ministry of Jesus as preacher and herald of the Gospel, we must note his ministry of teaching. What we call the Sermon on the Mount is not so called by the Bible. Printers of the Bible have placed that title at the head of the column, but the word is as follows: "And seeing the multitudes, he went up into a mountain: and when he was set, his **disciples** came unto him, and he opened his mouth and **taught** them." Furthermore, the Great Commission as found in Matthew 28:19,20, our favorite missionary text, is not less, but more, the Great Commission for Christian education. Read it again: "Go ye therefore and **teach** all nations"—make disciples, students, baptizing them in the name of the Father and the Son and the Holy Ghost: **teaching** them to observe all things whatsoever I command you: and lo, I am with you alway, even unto the end of the world." Herein is the educational task of the Church brought pointedly to our attention. This does not rob the text of its former meaning, so important to us; but by it it is invested with a fullness and finality not carried by our usual interpretation. For Christian education, therefore, there is the same authority, the same great challenge, the same universal sweep, the same religious appeal, the same assurance of divine comradeship, and the same guarantees of final results.

It means, therefore, that Southern Methodism seriously intends to fulfill its obligations in the field of Christian education, and to realize its original educational implications. It intends to make religion educational, and education Christian. In this program there is no conflict, but completeness. It includes all that we have been thinking of in missions, evangelism, worship, Christian service, and so on. It proposes a unified and unbroken process in man's development, individually and socially.

What, it may be asked, are some of the specific advantages of the new plan?

1. It conserves all the values involved in the older plan and widens to greater things. It is but the inevitable outcome of forces already at work in the older order of things. A careful examination of the legislation itself and the interpretations already coming out will substantiate this claim. The values and functions are not only conserved, but released for larger effectiveness. There is correlation and co-ordination that eliminate the friction points of the old and provide for formerly neglected areas of the church life.

2. It makes for economy of personnel and finance in operation. That has already been demonstrated. The staff of workers has been decreased and the work so organized as to mean a saving in thousands of dollars, while the effectiveness of the work has not been impaired. This is an item not to be overlooked in a Church that seeks to spend its men and money as economically and as effectively as possible.

3. The plan is adaptable. Much of our church effort has been projected on the scheme of a large or city congregation. As a matter of fact the majority of our churches are neither large nor urban. This plan is equally adaptable to the large and the small church, rural or city. This is a distinct gain. Our Church can afford to lose no time in regaining its hold upon the smaller and rural churches. They are worthy of the best plans. Our larger city churches have been fed by the smaller churches of country and small town. In the plan, the city church of large membership has lost nothing. A unified program of comprehensive proportions is now possible.

4. It challenges the initiative of the local church. This has been needed for a long time. We have boasted of our "connectionalism," but now we concern ourselves with the links in the connection and the foundations thereof.

For too long we have been pastor-centered and Nashville-centered. Without discounting either, we are now getting them in right relations. Nashville has been the factory for grinding out plans to be used as a substitute for the brains and energy of the local congregation. We have felt that we must wait for completed plans and methods of procedure issued from headquarters. Our Church has always tried to keep the best possible staff in Nashville, but to put people there intimately acquainted with the needs and opportunities and conditions of all local congregations was asking too much. Such a plan must inevitably result, at least in a good measure, in a uniformity and formality that tend to destroy initiative.

The local church, under the new plan, has the opportunity of studying its own community, locating its own needs, developing its own activities, and projecting its own organization in terms of those things vital to its life. We shall not need the Nashville office less, but more perhaps. However, it will be with a different relationship. It now becomes the counselor and assistant. It will be its business to make studies and explore fields and develop methods for experiment. It will dispense information and give guidance. It will become the agency through which the local churches may share in the experiences of the life of the whole Church. The successes and failures of all will become the concern of each, and the successes and failures of the local church will be the property of all.

5. It exalts and magnifies the Church. The Church is made up of all of its parts, but, with all parts working in functional harmony, it is more than all its parts. It gives it a meaning that it did not have in the older order of things. No longer is it called upou to operate in separate divisions that overlap, but leaving exposed needs that should be met. It calls upon the whole Church to meet the needs of the whole Church. It aims to reach the entire membership of the Church and to use the whole membership. That being the case, we now have the Adult Division of the Church, the Young People's Division of the Church, and the Children's Division of the Church, and not just divisions and departments of separate groups or organizations of the Church.

6. It is our Church's answer to the challenge of a world greatly changed from that of our fathers. New perils and new opportunities are upon us. Once more, with the whole world as the field, the ageless conflict is on. It is not yet finally determined that Christianity can survive and turn the battle from the gates. The life of which it is the keeper must once more face a world that is not friendly to the principles of Jesus Christ. It is not time to retire to the cloister for religious meditation and protection. It is no time to make terms with the cynicism, materialism and practical atheism of our time. It is the business of the Church to say whether or not Christian principles are to prevail in a world grown suddenly smaller and more compact in its contacts and friction points and suddenly larger in perils, responsibilities and opportunities; a world menaced at the points of international and racial contacts and industrial relations; a world that still waits to be made Christian.

Some time ago, when Dr. S. Parkes Cadman, himself a Methodist by birth and training, was asked to say a word for Methodism, in part replied: "When Methodists regain their religious fervor and enthusiasm, once more they will become the shock troops of the Kingdom." May God grant us that high favor.

MINISTERIAL SUPPORT

By Rev. A. W. O'Bryant

In many places our preachers are not paid a living salary although the people who constitute the membership are able. Some people pauperize their preachers. They fail to pay them a living salary for their service, and instead, dole out niggardly pittances which they call "Giving," as though they were beggars. This system is cursed with a curse because it robs God, dishonoring Him whose representative the preacher is.

The preacher is a representative or minister of God, an ambassador of heaven and a wrong or injustice done him in his ministerial capacity is an insult to Almighty God.

The minister or ambassador of any government is supported by the government he represents.

Paul says in II Cor. 5, 20, "Now then we ambassadors for Christ," if then you stint him you rob and insult Christ. Do not the Scriptures bear out this truth? "All the tithe is the Lord's," "the tenth shall be holy unto the Lord;" "Honor the Lord with thy substance, etc. Will a man rob God? Yet ye have robbed me." Now God does not say, 'Honor the preacher with thy substance (Will a man rob the preacher), but, "Will a man rob God?" God makes the preacher of the gospel his minister and ordains that the minister shall be supported in his name. Hence the way many beggarize the minister by failing to pay (not give) him a just support is a mockery of heaven and an insult to Diety.

According to Malachi the messenger must have knowledge and be prepared. This requires at least two things. First, a suitable library, books, periodicals and his church paper for study.

These necessarily incur great expense; I know preachers who are today unable to pay for books bought and are subscribing for only their own Conference Advocate—and behind with that— because of inadequate salaries. Second, time to study. This he cannot have unless he and his family are properly cared for. I am very personally acquainted with at least one Methodist preacher who has been forced—though physically unable—to do a lot of manual labor to keep the wolf from the parsonage door, or else to go into debt with no probability of being able to pay for, which is against the General Rules of the Church. In the 10th chapter of Luke the source of supply is set forth. We must pray the Lord of the harvest to send forth laborers. Ministers of the gospel are called of God and not made by schools and colleges. Although there seems to be a preference given the latter who quite often prove untrue to our beloved Zion and her teaching. When a man recognizes the Divine call to preach the gospel all we assume is hereby established. His support, then, will measure our obedience to God; the amount of our gifts, according to the requirements of the case and ability, will be and is represented by the minister.

If a corporation seeks an accountant, a firm a manager, or a farmer a laborer, the fact of seeking the man implies a willingness to pay him a living wage or salary for his service. So the prayer for laborers implies a willingness to provide an adequate support when the petition is answered and they are sent. And a failure and a refusal to provide for them is a breach of trust and a sin against high heaven.

The 16th verse of the 9th chapter of 1st Cor. says: "Woe is unto me if I preach not the gospel," tightening the lines already drawn. The preacher loses himself in his mission; necessity is laid upon him and he cries out with St. Paul: "Woe is unto me if I preach not the gospel;" with him it is not a matter of choice; you have prayed for laborers; God has heard your cry, and has laid it upon him to answer your call. He must do so, or reject the call of the Lord of the harvest to do so, which is to sin against God, and bring judgment upon his own soul. But he answers the call, and enters the vineyard of his Lord and yours. You rejoice in his ministry and preaching, but refuse him a decent living, and pauperize him among men. What is more heart-breaking to the man of God when some great intellectual feast is spread, and he has to stand back and eat the crumbs, or if he is so fortunate to get to attend, feel cramped because his clothes are some that the better paid minister has laid aside and sent him in a mission box, or even when some wealthy layman has died the clothes sent the underpaid pastor, that he does not wear in the city for fear of recognition by some friend of the deceased? Or when good and helpful books are advertised he is forced to wait until they are out of date and become shelf-worn before he can reach them from the modest salary received? He is greatly wronged, heaven is highly insulted, and the "Woe" that he escaped in answering the divine call falls with tremendous force upon the heads of those who pauperize him. "Ye are cursed" (?) for "Ye have robbed me," said the Lord of host.

In I Cor. 9-7, we read: "Who goeth a warfare at any time at his own charge?" Who planteth a vineyard, and eateth not the fruit thereof?" or "Who feedeth a flock, and eatheth not the milk thereof?"

No man must be left to feed himself while fighting the battle of another. We all recall how that we were called upon during the World War to observe meatless and wheatless and sugarless and various otherless days that our brave boys might have sufficient and even to spare to enable them to conquer the enemy and make the world a safe place in which to live. Yet there are those who profess to be citizens of the heavenly kingdom who never deny themselves one single pleasure that they might be able to help make the world a safe place in a spiritual way in which to live. "No laborers shall plant and till a vineyard and be denied the grapes therefrom, nor he who tendeth the flock the milk thereof." So also with God's ministers. Do we realize that according to I Cor. 9-13, which says: "Do ye not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar?" That God associates his ministers with the altar? If your substance then is laid on God's altar in consecration to his service, there will be no trouble about the preacher's salary, for God says, "He is partaker with the altar." While there is anything on God's altar his servant shall not want. And, brother, don't forget that, "The earth is the Lord's and the fullness thereof," and if you withhold from God, you see at once the force of Malachi's searching question, "Will a man rob God?" In I Cor. 9-14 we read, "Even so hath the Lord ordained that they who preach the gospel shall live of the gospel." From this we understand that the minister shall be paid a living for his service. Yet we find people who argue that it is not right to pay the minister, that if he is called of God, God will take care of him. Which is the better authority, theirs or God's?

Those who oppose the support of the ministry in a decent way oppose God who ordained it, and such as slight and neglect it do so not simply to man but to God who sent him in answer to their petition. Our Lord tells us in Matthew's Gospel that the workman is entitled to his living. The preacher should be devoted to his work and diligent to his every duty. This done he should be paid like men in other vocations, and not in "chips and whetstones" at the end of the year, if at all, but at least each month. Then he can meet his obligations and demand and receive the respect and confidence of all men: His pay is not for his preaching on Sunday but for his weekday time as a student, and as a pastor devoting himself to the work of the Church. Stewards and collectors oftentimes beg for a "little something to keep the preachers and his family from want and suffering." Such a statement puts the minister of God on the plane of a pauper and is an insult to his manhood and to the church he serves and to God who ordained that he should live by his ministry. When any church member fails to support the pastor and meet all the claims of the church, when they are able, is not worthy to belong to the church. And when the ministry is paid a living salary so their wives will not have to say to the children, "No supper to-night," and be unable to get them sufficient clothing, school books, and be forced to do on less than is necessary, then the ministry will not be classed as a "necessary nuisance," and brought to want.

Withholding the minister's salary of which he is worthy is, according to St. James, to be guilty of fraud, and his cries will enter into the ears of the Lord. Judgment will come to his house and condemnation will rest upon his soul. May our people realize their duty to God and to their ministers and also to the church, that in all things, "that the gospel be not blamed."

Finally: Is it possible for a minister to pastor a charge where he is forced to use an automobile, keep two or three children in high school and as many in the grades, support himself and family, stay out of debt maintain the respect of the business world, and his dignity in the ministry on a salary (?) of $100 or less per capita? If not, who is to blame, and what is the remedy? If the preacher is not, then let's quit censuring him and try to help him.

ADVOCATING THE ADVOCATE

My Dear Dr. Decell: I have just read your report in the New Orleans Christian Advocate with reference to the campaign for subscriptions. I am both surprised and disappointed at the returns from the Louisiana Conference and, also, the Mississippi Conferences.

I feel, since I had some little part during my service of two years on the Advocate Committee in trying to bring the budget of the Advocate nearer in proportion to its income and because of your splendid co-operation and willingness to serve the Advocate for only a reasonable expense account for this year, our committee at that time felt that certainly all of the brethren would rally to bring the subscription list up to where it could take care of the Advocate in a comfortable way. I certainly believe the request made by our bishops to secure one hundred new subscriptions for each district is not more than might have been expected.

Since it appears, at least to all those who have talked to me about the Advocate, that you have not fallen one whit behind the several splendid editors that preceded you and since the news and messages of the Advocate mean far more than any of us may be able to estimate in the work we are trying to do in our churches, and since I have traveled over most of Louisiana and Mississippi within the last few weeks and find conditions no worse in Louisiana than in North Mississippi, I am compelled to believe that the loyal preachers of our Louisiana and Mississippi Conferences, who are men of vision and leadership will yet bring up the full assignment given them by our bishops and presiding elders.

This may not be one of the largest obligations resting upon our Conferences, but, in my opinion, it is one of the most serious, and unless a larger interest is taken in carrying out this reasonable plan for the rebuilding of the Advocate subscription list, I feel that I know enough about it to say that there will be embarrassment along all lines.

With sincere appreciation for the excellent paper you are giving us each week and thanking you for the many courtsies extended me in the work I am trying to do for our Church, I am,

Yours sincerely,

J. G. SNELLING.

The official 1931 season at Lake Junaluska opened June 11, when registration for the Junaluska Summer School took place. Class work in the Summer School began Friday morning, June 12. Dr. R. P. Shuler, pastor of Trinity Methodist Church, Los Angeles, Calif., delivered the opening sermon in the auditorium, Sunday, June 14, at 11 a. m. He also preached in the evening. Among the other speakers who have been secured for the summer are: Dr. Ralph W. Sockman, New York City; Dr. S. M. Zwemer, of Princeon; Dr. Fred B. Fisher, Ann Arbor, Mich.; Dr. R. E. Speer, New York City, and Dr. J. R. Sizoo, Washington.

THE NEED OF CHURCH EVANGELIZATION

By Rev. Henry G. Riser

(III.) Organization in the Church for Evangelism

"Christ recognized the universal social independence of humanity and sanctified all social relations and duties," Albert F. McGarrah, "Modern Church Management." We are independent; God has given man his own choice, and he can choose the life he so desires to live. And God had so planned for this, when he sent His Son into the world; He therefore gave Christ the knowledge and understanding to teach and show us the value of organization and plans along with evangelism, within the Church. We can have organization without evangelism but we cannot have evangelism without organization; and that is why I think it should be so stressed in an article on evangelism. I do not think I need go into explanation as to why we cannot have evangelism without organization, because the past few paragraphs makes that very clear and understandable.

If we are going to have the best results for the Church, we should begin with the young people, because they are the coming generation, and if we do not have them organized and prepared for the work, the Church will not be any better off tomorrow than it is today. As Mr. W. H. Leach says in his book, "How to Make a Church Go," "The Sunday school is a good place to begin, for it is a field which is always fruitful—there is never any question of results." It is here we can impress upon the mind the true worth of organization and the value and place that it has in the Church and a Christian life. If we can get the Sunday school lined up in the correct organized way it will help more than anything else to make the Church go. Dr. Benson has given to us in his book, "The Church at Work," some very helpful information and outlines. It would be to a great advantage if every Sunday school superintendent and every pastor had one of these books upon his desk; because we know that his plan can be carried out and be very succcessful, because he has tried them all out not only in one church but five different pastorates.

Many people have the wrong impression as to just what should be involved in church evangelism. Mr. F. A. Agar has given to us a very good statement in his book, "A Manual of Church Methods," "Evangelism involves every process which aims to produce people as disciples of the Lord, through faith in the Saviour." I think that is a very good explanation, because with this statement it is readily brought to our minds, the necessity of the unification of all the departments of the church in order to have evangelism. If evangelism involves all these different departments, and if they are separated, we can see at once that we do not have evangelism in the church. Therefore, we can realize the great importance of organization in the church in order to have evangelism.

We need organization in the church in order to educate the people to their duties and different tasks within the church. As I have said before, it is necessary to have all the church at work in order to have true evangelism in the church. Therefore, comes the great task of organization and education before the true spirit of evangelization; as William H. Leach says in his book, "How To Make a Church Go," "The church must be ready and the people must be willing and even anxious to serve on the various committees." We cannot expect them to want to serve on the committees when they are managed in a haphazard way, but when all is planned and organized, then comes a new spirit of enthusiasm, which is usually followed by the spirit of evangelism.

GRENADA COLLEGE TO RECEIVE HEARTY SUPPORT OF MISSISSIPPI METHODISTS

Mississippi Methodists are working out a plan for the closer co-ordination of their denominational colleges in the State. Through the executive committees of their boards of Christian education strong conviction in favor of closer co-ordination and larger support of the three denominational colleges in the State is being expressed.

At a joint meeting of the executive committees of the Board of Christian Education of the Mississippi and North Mississippi Annual Conferences, held in Jackson, the following resolution was adopted:

"First, we recommend to the Boards of Christian Education of the two Conferences, Mississippi and North Mississippi, that we consider our educational obligations and problems in Mississippi as one.

"Second, that we recommend to our respective Annual Conferences of the Methodist Church in Mississippi, that closer cooperation be sought between the three Methodist Colleges in the state.

"Third, that the two respective Boards of Christian Education, together with three representatives from each Board of Trustees of the said Colleges, be constituted a commission, which shall collaborate to the end of a unified system of Methodist Colleges in the state.

"Fourth, that such rocommendation be presented to our respective Annual Conferences at the ensuing session for action upon the same."

This would indicate a definite movement toward the strengthening and ultimate consolidation of the Methodist educational institutions in the state. It is believed that the Methodists of Mississippi would give their enthusiastic support to a unified system of colleges with Millsaps College at Jackson in the center as a standard co-educational institution, and with Grenada College as a standard four-year institution for women and Whitworth College as a standard Junior College for women.

The above action taken by the joint meeting of the Executive Committees of the Boards of Christian Education looks toward the pledging of the moral support of the Methodists throughout the entire state to Grenada College in so far as they may desire to send their daughters to a four-year college for women. Hundreds of Methodist parents definitely prefer this type of education for their daughters. With the support of these parents in the Mississippi Conference as well as the North Mississippi Conference, Grenada College can adequately supply this long felt need and can make a rich contribution to the future womanhood of the state.

J. A. SMITH.

CORNER-STONE AT FIRST METHODIST BUILDING IS LAID

A large congregation was present yesterday at the corner-stone laying of the Educational Buliding of the First Methodist Church. The Rev. T. M. Bradley, pastor of the church, had charge of the service, assisted by W. P. Kretschmar, who has served efficiently as Sunday school superintendent for many years. For a number of years the Methodists of Greenville have had no adequate facilities for taking proper care of the educational work of the church. The growth of the church and Sunday school recently has made more acute the lack of ample Sunday school rooms.

The building when completed will take care of around six hundred pupils, which will provide for present needs and be ample for some years to come, to meet the needs of the school. The building will be one of the most modern and best equipped educational buildings in the North Mississippi Conference.—Exchange.

MILLSAPS COLLEGE NEWS ITEMS

Millsaps College closed a successful year with a notable commencement sermon Sunday, May 31, by Bishop Collins Denny. Baccalaureate address Tuesday, June 2, by Dr. Edwin Mims, of Vanderbilt University. Eighty graduates, of whom 47 secured the B. A. degree and 33 secured the B. S. degree. Four graduated with high honors, namely, Kenyon Fielding Hill, Lealon Eldridge Martin, Jr., Lemma Lucile Gordon, and Wesley Norton Miller.

The board of trustees announced that the dean of women for the coming session will be Mrs. Mary B. Stone, B. A., Randolph Macon Woman's Coollege, M. A. Columbia. Professor M. C. White, who has been on leave for one year, will return, and Dr. David H. Bishop will remain on the faculty. Professor White, Dr. Bishop, and Mrs. Stone will constitute the strongest English staff the college has ever had. Other than these, no important changes in the faculty were announced.

Plans are being matured for the second normal school for county superintendents on the 7th to 9th of September. The conference for county superintendents held last summer was so well received that an even better program is being arranged for this one. The principal lecturer will be Dr. L. Thomas Hopkins of Teachers College, Columbia University. Room and meals will be furnished by Millsaps College at $1 per day.

Among facuty members on leave this summer will be Professor F. C. Jenkins, who will spend the summer in research work at Peabody and Columbia University; Professor C. F. Nesbit, who will be in residence at the University of Chicago; Professor L. E. Leaver, who will be a member of the summer school faculty of the University of Tennessee; Professor N. F. Wilkinson, who will complete work on a doctoral dissertation at the University of Chicago, and Instructor J. B. Price, who will do graduate work at the University of Atlanta. An unusually strong summer school faculty will include the following members of the teaching staff: Professors Hamilton, Harrell, Sullivan, Mitchel, Sanders, White, Bishop, Moore, Blackwell and Haynes. Mr. Slater and Mrs. Roberts of the department of music will both give regular instruction in music in the summer session. The session begins June 9 and closes August 24.

Mr. V. B. Hathorn, the bursar, has been directed by the board, in addition to his other duties, to travel in the interest of the college during the months of June, July and August. He will interview and select students and visit alumni in the interest of the funds needed before the erection of the new gymnasium can be undertaken.

Millsaps College has just been advised by the Carnegie corporation of a grant of $10,000 for the purchase of books for the Carnegie-Millsaps Library. This is the third grant made from this source for Millsaps College. In 1906, Mr. Carnegie gave the first library buliding. Major Millsaps giving a sum equal to its cost for endowment. In 1926, the Carnegie corporation gave $50,000 for the replacement. This library is sometimes said to be the only library given by the Carnegie corporation to a college and the only Carnegie library which has the name Carnegie associated with another.

We are grateful to Rev. T. H. Porter, Senatobia, whom, though he is on the retired honor roll, is active in such service as he can render. We thank him for six new subscriptions recently sent in. He writes of his pastor, Rev. B. F. Luter, as follows: "He preaches plain, practical and well-thought-out sermons. His earnestness convinces hearers that he has authority and means all he says. Happy is the pastor that has a superannuate soldier of the Cross who encourages and helps in the work.

The Home Circle

THE OLD-FASHIONED WAY

"I'm behind the times," well perhaps it is true,
My boy said tonight,
For my poor old brain cannot see through
These new-fangled notions of right.
When I was a lass, 'twas years ago,
Ah! times have changed since then;
We did not think, as they seem to think now,
That tobacco and beer made men.

Our lads were as manly, for naught I can see,
As the fast young men of today;
Tho' their hands were hardened with honest toil,
And they didn't dress quite so gay.
And at night when the daily tasks were o'er
We would rest 'neath the old roof tree;
While billiards and pool were the unknown
To the lads who grew up with me.

But times have changed, my boy says so,
And people have wiser grown;
My old-fashioned ways are all out of date,
Like the days when I was young.
Well, perhaps it is true, but I wish he would stay
As pure as he used to be,
When he knelt at my feet in the oldfashioned way,
With his curly head on my knee.

But now he comes home with an unsteady step,
And his blue eyes are bleared and dim,
And my heart, with the old-fashioned mother's love
Grows sick with fear for him;
For I know that his feet have entered the way;
Broad and flowery though it may be,
Which the good old Book says leads down to death,
And an endless eternity.

But tho' times have changed, our God is the same
As He was in the days of yore,
And the Staff and Shield of my widowed years
Is strong for evermore.
I bear my boy in the arms of faith
To the throne day after day,
For I know that He who changes not,
Still saves in the old-fashioned way.
—Selected.

"THANK GOD"

By Rev. W. G. Evans

This city was startled the other day when it became known that the life of a marine diver was in jeopardy for twenty-five hours under 27 feet of water on one of the great drainage pumping stations being constructed near this city. Caught between piling and held by a swift current he soon realized his serious predicament and signaled to his helpers of his danger.

In speaking of the matter, Captain Danese remarked:

"You don't know how an experience like that gives a man chance to reflect. I thought about a million things. My past life and all. You see, it was a horrible experience, but a fellow doesn't really realize how horrible it all is until he gets out and looks back on it.

"I thought about a lot of things. I thought about my childhood. I thought about my 42 years of diving. I thought about my good deeds and my bad deeds. I weighed them and I wasn't afraid to face death.

"But I didn't think I was going to die. I felt sure I'd be saved.

"My first thought down there was—'Well, Nick, here you are." My first thought when I got out was to thank God. I'd prayed while I was down there, too, although I'm not a very religious man. You see, I thought I was content to die. I've lived a long time, but life is still sweet."

As soon as he had his helmet off, he wore no other diving equipment, Denese turned to the crowd that was cheering his rescue and said:

"Everybody get down on their knees with me."

As they knelt the aged man lifted his arms and said, "Thank God!"

Here was a man who realized that his life was in jeopardy and in his crisis acted intelligently. Death was very near and he realized it.

There are thousands of men and women in this city who constantly neglect their best and highest interests until some crisis in life looms up before them.

The business of the churches of this city is to prepare men for the best in this world and in the world to come.

Go to church tomorrow and hear its message of hope.—New Orleans Item.

MRS. ROBIN GOES HOUSE HUNTING

"I don't care!" pouted Mrs. Robin. "It does seem as if I might have the kind of a house that I want. It is the very first nest that we have ever built, and I am sure that no house could be too fine to hold it."

"But, my dear," said her mate, much worried, "who ever heard of a bird's having a bright red house? Besides, the smell of paint might make you sick. Let us ask Mrs. Tomtit, who is making her nest in that dear little house across the way, what she thinks about the red house."

As they came closer the robins saw that Mrs. Tomtit's house was made of a small log hollowed out and then wired together again. There was a small hole just large enough to make a front door for the Tomtits.

"Good morning,'" called Mrs. Tomtit. "How lucky that you have come early before all the good houses are gone!"

"Yes," said Mrs. Robin, "we thought that we would have to nest among the branches. How did there happen to be so many houses?"

"Well," said Mrs. Tomtit, "for many years my family has built a nest in a woodpeckers' hole in a hollow tree which stood on this spot, but this winter the tree blew down. Robert, the little boy whose yard this is, set this house up on tall iron props just where the tree had stood, and we found it waiting when we came. Now, Harold, who lives over here,'" and she pointed one wing toward the house on the right, "and Jack, who lives over there," pointing toward the left, "saw Robert's bird house and wanted to build one too. Harold built that bright red one wih a little porch and steps. What bird did he suppose would ever be senseless enough to want a house whose brightness would attract all of its enemies?"

Mrs. Robin hoped that she didn't look as foolish as she felt, and Mrs. Tomtit went on: "But wait until you see Jack's house. It certainly is a model."

They all flew over into the next yard and saw a house made of plain boards high up in the apple tree.

"See how the roof slopes to shed rain," explained Mrs. Tomtit. "Jack has even remembered to put a broad piece of tin around the trunk of the tree as protection against cats."

The robins set up housekeeping in Jack's house and soon had some warm bedding in the form of a nest. While she was sitting on her eggs Mrs. Robin just couldn't help casting longing glances at the pretty red house; but as the season wore on and it was still for rent she saw that no bird would be so unwise as to risk the lives of her babies just for show.

One day when she was flying home with a nice fat caterpillar for her little ones Mrs. Robin saw a wicked-looking cat standing on the roof of the red house, and her heart beat fast until she reached her own snug home and saw everyone of her babies safe and sound, waiting for her with their mouths open.

"How glad I am that we chose this dear little brown house!" she said. "It has made such a safe home."—May Dittmar, in Christian Observer.

THE UNUSED VIOLIN

Every one of us shall give an account of himself to God.

In one of the rooms of the Tursi Palace, now devoted to municipal uses, is preserved under a seal a precious Garneri violin of Paganini. Kocain, the Bohemian violinist, visiting Genoa, asked to be allowed to play the instrument. The mayor granted the request and invited members of the aristocracy and several musicians. Kocain played one of Bach's airs, and a concerto from Paganini. The audience was greatly impressed.

The violin was then replaced in the glass box, where it had rested sixty-five years, and was again sealed in the presence of the spectators. It is rather a pity that this magnificent violin, which was thrilled at the touch of a master's hand, should live upon its past glories and be locked inside a glass case, and yet many a so-called child of God is like that and for the music that might thrill in their lives, and the comforts and inspiration which might come from their presence, if the obligation is not met, there will be an accounting at the judgment seat of Christ. —J. Wilbur Chapman.

DAVID AND THE RABBIT

David went to the door when the doorbell rang.

"Do you want something?" asked a gruff, kindly-faced mountaineer. "I've brought it down especially for you."

David nodded.

He could scarcely retain his curiosity as the mountaineer took from his wagon a small box. David looked through the strips nailed over the top. Inside was a very small rabbit, not more than three or four weeks old.

"And this is for me?" asked David, excitedly.

"It's yours, if you want it. I caught it while up in the mountains especially for you."

"Oh, thank you, thank you. I've always wanted a rabbit," said David, in great rapture.

David spent a day building a pen for the rabbit. He was very careful to see that he fixed it so that the little animal couldn't burrow out and make his escape. The rabbit grew fast, and in another month was growing fat. David was very proud, feeding and watering it every day.

But when the rabbit was half grown a change came over it. It ate less and less. The choice plantin and alfalfa leaves that David gave it were left untouched. Choice grains, bran and bread it treated the same way. It never seemed to drink any more. It became thinner and thinner, more and more listless. And David grew sadder and sadder. If this kept up, the rabbit could not live very much longer. David thought and thought and thought. Finally, he made his decision.

"It must be," he mused to himself. "It would be different if this were a tame rabbit. But to take one, used to the freedom of the mountains and the fields, and expect it to be happy, and grow, and thrive in a pen four feet square is asking too much, even of Mother Nature. How would I feel if I were shut up in a room, never allowed out, and gazed at nearly all the time? Guess I'd feel about the same way, and lose my appetite and grow thin."

He put the listless rabbit in a box and went up to the edge of the mountain. There he set it free. He could not help thinking of a poem he had read not long before, one by James Whitcomb Riley, his favorite poem, called, "Good bye. Jim, Take Care o' Yourself." As the rabbit scampered joyously away among the trees. David whistled to it, and called, "Goodby, bunny! Take care o' yourself."—Our Dumb Animals.

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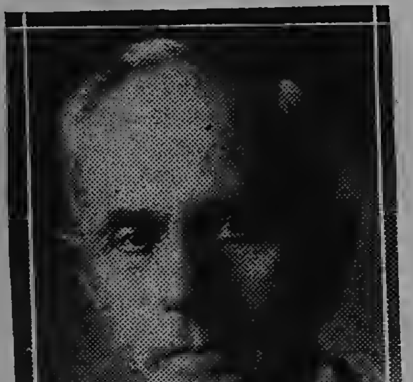
Editorial

CENTENARY COLLEGE CONFERS DESERVED HONOR ON REV. C. C. MILLER

At the recent commencement of Centenary College, Rev. C. C. Miller, now pastor at Kentwood, La., was honored with the degree of Doctor of Divinity. This won the approbation of all who know Dr. Miller. He has been in the forefront of the great movements of Methodism in his Conference and the church and it has brought delight to his friends to have his splendid services recognized by Centenary College.

Rev. C. C. Miller, upon whom his alma mater, Centenary College, conferred the degree of Doctor of Divinity enjoys a unique relation to that institution. His connection with Centenary reaches back 61 years to the year 1870, when he, as a student, entered the preparatory department. He graduated in 1883. For a number of years he served on the board of trustees. Subsequently, he became principal of the preparatory department. Later, he filled the chair of natural science, and finally became president of the college while it was situated at Jackson, La., previous to its removal to Shreveport. Dr. Miller declared today that he is proud of his relation to this venerable and time-honored seat of learning. His father, the Rev. A. G. Miller, was a member of the faculty for more than forty years, and his uncle, the Rev. J. C. Miller, D.D., was president of the college during its palmiest ante-bellum days. Dr. Miller says he was born under the shadow of Centenary College and through the Miller connections with the college he feels bound to it almost with blood ties. He rejoices in its glorious past and the magnificent contribution it is bestowing upon the Church, the nation and human progress, under the presiidency of Dr. George S. Sexton and his excellent co-laborers.


REV. C. C. MILLER, D.D.

The Advocate is confident that Dr. Miller will wear these honors worthily and reflect credit upon the institution that he has served so well himself and that is now facing the new era with determination and faith. We wish for him many more years of happiness and usefulness.

J. L. D.

THE BATON ROUGE DISTRICT CONFERENCE

The Baton Rouge District Conference which was held at Ponchatoula, La., on June 4 and 5, was said to be one of the best that has ever been held in that historic district. Rev. L. W. Cain, the enterprising presiding elder, had arranged and executed a most helpful program. He dispatches business with a deft hand and keeps the movement of the conference going toward a definite objective.

Dr. W. Angie Smith, pastor, First Church, Shreveport, was the conference preacher and he brought inspiring and uplifting messages to the large audience that waited upon his ministry.

Visitors to the conference were cordially welcome and given ample opportunity to represent the causes committed to their care. The editor of the Advocate was accorded every courtesy and the presiding elder exhorted after the presentation of the claim of the Advocate and largely increased the number of subscriptions from that district by taking cash subscriptions and pledges from the pastors to secure others upon their return home. Had all the expected subscriptions been sent in by the time that the campaign closed the Baton Rouge district would have led all of the 22 districts in the three Conferences. We thank Brother Cain for his abiding interest in the Advocate and for the splendid efforts he has put forth in its behalf. We appreciate the spirit and manner in which his pastors and laymen have followed his leadership in the Advocate cause.

One of the unusual and inspiring events during the conference was the licensing to preach of Albert Jerome Cain, son of the presiding elder, and Wm. Willeroy Wells, son of Dr. F. L. Wells, pastor, First Church, Baton Rouge, and Teddy Towndrow Howes, a splendid young man from Hammond. Acting under the authority conferred upon him by the Discipline and with the approbation of Bishop Dobbs, Brother Cain, at the conclusion of the district conference, announced the first appointment of his son to a charge within his own district. We trust that the young man will prove a great success as he wears the mantle of his father and carries the good news of the gospel to the waiting people.

This is the fourth year of Brother Cain and the conference passed suitable resolutions of appreciation for him and his labors. The conference adjourned in good time in the afternoon of the second day completing all the work without haste, and giving due emphasis to the matters coming before them. It was a pleasure for us to attend the conference and we join with the pastors and people in expressing our appreciation for the presiding elder and wish for him and them continual joy and success in the work of the Lord.

J. L. D.

REV. L. W. CAIN, Presiding Elder, who held his last District Conf. for quadrennium

PERSONAL AND OTHER NOTES

Rev. W. H. Lane delivered the commencement sermon for the Wiggins high school and the reports are that it was a message of unusual interest and force.

Rev. Charles W. Wesley, the alert and successful pastor at Shubuta, Miss., has favored the Advocate with 13 subscriptions, which proves again that 13 is a lucky number.

Mrs. T. J. Robertson, Zachary, La., directed the Advocate to be sent to her mother, Mrs. M. J. Henley, Gloster, Miss. This was a birthday gift and it will bring beautiful memories of thoughtfulness every week.

Rev. A. P. Stevens, North Mississippi Evangelist, suffered a broken nose and other injuries in an accident at Meridian, Miss. We are glad to learn that he is making steady recovery and trust that he will soon be fully himself again.

Brother J. C. Wax, Amory, Miss., made the hearts of editor and manager wax warm with appreciation for his splendid services in behalf of the Advocate at Amory. We thank him for nineteen subscriptions with cash accompanying.

Rev. E. C. Driskell, pastor, held his own revival at Lambert, Miss., which proved to be a helpful season. Large crowds attended and good interest was manifested throughout the meeting. We thank Brother Driskell for four subscriptions to the Advocate.

Rev. S. E. Ashmore, who was the genial host the Greenwood District Conference and to whom the editor is indebted for many courtesies extended, brought us under further obligations by sending in five new subscriptions and adding: "All good wishes for the Advocate."

Rev. W. I. White, pastor, Victoria, Miss., has our thanks for subscriptions to the Advocate and for the kind words which he speaks in its behalf. The Advocate is not unlike other institutions of the Church, it can only progress by the good-will and co-operation of the pastors.

Rev. W. N. Dodds, Pontotoc, Miss., in a letter to the office says: "I think every Methodist home should have the Advocate. The paper is worthy of a place in the esteem and thinking of all our people." We thank Brother Dodds for seven subscriptions with check to cover.

Rev. and Mrs. G. A. Baker, of the Cruger and Sidon charge of the North Mississppi Conference, are to be congratulated upon the birth of a son, who was born to them on June 9. We trust that the little man will grow up and be of great usefulness for his Lord and country.

Miss Betsy Fuller, a graduate of Southern University and librarian in Concordia Parish, La., has resigned her position to accept a place with the New York City public library. We are sure that this representative of the South will reflect credit upon her home and alma mater.

Rev. R. M. Bentley, former pastor at Clayton, New Mexico, is now domiciled in the parsonage at Gordon Avenue, Monroe, La. We welcome Brother Bentley to the fellowship and opportunities that are his in the Louisiana Conference, and pray that his ministry may be a happy and successful one.

Many friends of Rev. A. A. Simms, a superannuate member of the Mississippi Conference now living at Heidelburg, Miss., will rejoice to know that he is greatly improved in health. Any brother desiring the assistance of Brother Simms in revival meetings, would help their people by engaging him.

Rev. L. L. Matheny, who succeeded his lamented uncle, Rev. O. B. Matheny, on the Waynesboro circuit, is carrying on the splendid work left to his hand by his uncle and is meeting with encouraging success. We thank Brother Matheny for subscriptions sent in and pray that his work may increase in every way.

Rev. E. W. Wedgeworth, among the many other responsibilities, has found time to wedge in the interest of the Advocate on his charge, the Cleveland Circuit, Mississippi Conference, and we thank him for subscriptions recently sent in. We trust that his work may go forward and splendid revivals will be had at all his churches.

Rev. H. B. Hines, Elizabeth, La., delivered the baccalaureate sermon for the Elizabeth high school, using for his subject, "More Beyond." Brother Hines is in his fifth year and has delivered the sermons or addresses for the Elizabeth high school each of the years he has resided at Elizabeth.

We acknowledge with appreciation an invitation from Robert S. Rickey, son of Rev. and Mrs. Harry W. Rickey, to the graduation exercises of the Abbeville high school. We congratulate the young man upon his achievement and trust that he may have unhindered progress in further preparations for life.

We were grieved to learn that B. F. Crook died at Forest, Miss. Frank was once a member of the Mississippi Conference and after a few years located at his own request. His course was not a smooth one, but he longed to be of use in the ministry. Rev. F. L. Applewhite and Rev. J. B. Cain conducted the last rites.

Rev. W. B. Alsworth, pastor, Tylertown, Miss., favored us with seven new subscriptions which make 41 subscriptions from his charge to date. Brother Alsworth and his people have reconditioned their church building and all of the work is going forward under his leadership. We thank him for his splendid services in behalf of the Advocate.

We thank Rev. R. C. Mayo, pastor, Shuford, Miss., North Mississippi Conference, for subscriptions recently sent in. His work goes forward and he expects good results from every department of the work in this Conference year. We trust that when he goes up to Greenwood that he will have realized his fondest hopes for the year's work.

Rev. J. B. Cain, pastor at Forest and Morton, assisted Rev. J. H. Jolly and his people in a revival at LaBranch Street, McComb, Miss., last week. People from all over the city attended the services and the last report we had of the meeting was that a gracious revival was under way. We hope to have a fuller report of the meeting for the Advocate.

Dr. S. A. Steele, the Knight of the Pelican Pines, Mansfield, La., has written a new book on "Lee: The Passing of the Old South." This is issued by the Banner Press, Emory University, Georgia, and should be read by both young and old, who will be charmed by its eloquence and strengthened by its beauty, as well as informed upon important historic events.

Bruce Stiliman Hemphill, son of Rev. and Mrs. S. M. Hemphill, Winona circuit, North Mississippi Conference, left his home June 17 for Annapolis, where he will enter the U. S. Naval Academy. He graduated from the Winona high school last year and attended Millsaps this past session. We wish for this son of the Methodist parsonage the greatest success in his new adventure.

Rev. G. H. Correy has been released from his work at Pearl River, La., to attend S. M. U. Rev. H. W. Brown goes to Pearl River; Rev. A. A. McKnight to Springfield, and Rev. Jerome Cain, son of Presiding Elder Rev. L. W. Cain, was appointed to Pine Grove charge. These are recent changes announced by Brother Cain at the close of the Baton Rouge District Conference.

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PROTECTION
AGAINST OLD AGE

Mrs. Burnaman, formerly a member of the Carrollton Avenue, New Orleans, Church, has moved to Jackson, Miss., and identified herself with the Capitol Street Methodist Church. On a recent Sunday Mrs. Burnaman delighted a large audience with a solo. The Capitol Street congregation is delighted to have this talented musician to join their church and choir.

Upon reliable authority we are informed that there is a young man going around in Mississippi, particularly North Mississippi, who claims he has a father or brother in the Conference and appeals for help on that basis. Our informant, who knows the party and circumstances, states that the young man does not deserve the consideration he asks and "no courtesy should be shown him."

Mrs. F. E. Sewell, Lootahoma, Miss., on the Tyro charge, writes words of encouragement concerning the work of the pastor Rev. Mr. Davenport, and believes that the Octagon soap coupons should be actively pushed in order to release the orphanage indebtedness. Mrs. Sewell is a practical nurse and has rendered good service in securing coupons in the homes where she has attended the sick.

Rev. J. W. Campbell, who was for a number of years a member of the Mississippi Conference, but who now is pastor of the Presbyterian church in Mart, Texas, recently conducted a union meeting with the Baptist, Presbyterian and Methodist pastors at Benoit, Miss. The meeting was one of great interest and proved wonderfully successful. Rev. H. P. Lewis, of Rosedale, is our Methodist pastor at Benoit.

The Coast pastors' group meeting of the Seashore district has organized by electing Rev. C. C. Clark, Bay St. Louis, president, and Rev. H. L. Daniels, Long Beach, as secretary. Their last meeting was held at Handsboro, where a helpful program was rendered and a delicious luncheon enjoyed, being served by the ladies of the Handsboro church. Coalville was chosen as the next meeting place on July 24.

Rev T. O. Prewitt, pastor at Millsaps Memorial, Jackson, Miss., has done most excellent services for the Advocate and we thank him and his people for their interest. Brother Prewitt is in his fifth year and is leading his people in a successful participation in the program of the church and in constant efforts to bring others to Christ. He recently addressed the Pythian Sisters of Mississippi on "Fraternalism."

Rev. Porter M. Caraway, pastor, East End, Meridian, Miss., is having a successful pastorate in that growing opportunity. On the first Sunday in June, the Sunday school attendance at the Methodist churches were as follows: Central, 446; East End, 305; Fifth Street, 237; Wesley Memorial, 136; Poplar Springs, 72. Total, 1,196. Brother Caraway is assisting Rev. H. C. Castle in a revival meeting at Lucedale, Miss.

Bishop W. N. Ainsworth says that the North Alabama Conference has received nearly four times as much on benevolences as was remitted at this time last year. It is interesting to note that this comes to pass in the midst of the successful campaign to increase the circulation of the Alabama Christian Advocate. We congratulate the Advocate on the success of its campaign and Alabama Methodism on the progress it is making.

The Greenville Ministerial Association spent a delightful day at a fish fry on Moon Lake, June 4. E. B. Sharp, of Lula, provided the fish and the good ladies of his charge served the dinner. That princely layman J. H. Sherard, gave the association the privileges of his summer cottage on the lake. The ministers present had a profitable discussion of the rural problem and the foreign element problem of the Delta. Their next meeting will be at Rosedale.

The first church service radio broadcast from Vicksburg, Miss., went on the air Sunday morning, June 14. This broadcast was at the services of the Crawford Street Methodist Church and Rev. J. L. Neill, pastor, had the distinction of preaching the first sermon that went out over WQBC. The subject was appropriate, "The Majesty of Prayer." We are sure that this enlarged audience was profited by hearing the message on the important subject of prayer.

Dr. D. R. Anderson, for eleven years president of Randolph-Macon College for Women, Lynchburg, Va., has recently accepted the presidency of Wesleyan College, succeeding Dr. W. F. Quillian, who resigned to accept the secretaryship of the General Board of Christian Education. Until the present time, Dr. Quillian has been acting president. Wesleyan is a pioneer college for women, and has the distinction of being the first chartered college for women in the world to confer a degree on a woman. This degree was conferred upon the mother of Admiral W. S. Benson of the U. S. Navy. Dr. Anderson was born in Charlottesville, Va., and holds degrees from Randolph-Macon College, Ashland, the University of Chicago, and an honorary degree from William and Mary College. He is author of several volumes.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

After an illness of a very short duration, MRS. GEORGIA ANDERS died at the McComb Sanitarium, Saturday, March 28, having reached the age of seventy-three years.

She began early to build her spiritual life on the firm foundation of Jesus Christ. In early girlhood she united with the old Salme Church at Amite County, and was faithful unto death. She delighted to attend upon its ordinances, always being present as long as she was physically able.

Fifty years ago she was married to Calvin Anders. To this union ten children were born, one of whom, together with her husband have passed on in death before her. Though she has ceased to be one in our midst her influence lives on and her beautiful character is reflected in the lives of her children. The funeral service was held in her church, at Liberty, Miss., Sunday, March 29. In the absence of her pastor, Dr. E. K. Cox, Rev. Mr. Webb, and her kinsman, Rev. L. P. Anders, conducted the funeral rites. Flowers were in profusion, while friends and loved ones filled the church to pay this tribute of respect and love. She will be missed in her home, her cuhrch, and in the community where she lived and labored these many years. May her memory and influence live on in the hearts and lives of those who have known her.

Her pastor,
J. H. MORROW.

MRS. KATHERINE RYAN HERMAN, beloved wife of Lawrence Herman, New Orleans, La., passed from this life on April 29, 1931. Mrs. Herman was a faithful wife, a devoted mother, and a tender, true friend. Hers was the spirit of a Christian soldier, who, though in bondage to physical suffering for many years, was actively engaged in expressing love and comfort, helpfulness and encouragement to her family and the friends who visited her. To the writer she was one of the most unselfish characters she has ever known and her example will ever be an inspiration to nerve endeavor. The friends who were privileged to know her will long remember the compassionate, friendly atmosphere which she radiated. Mrs. Herman was a member of Carrollton Avenue Methodist Church, New Orleans.

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"Mother has passed from our midst,
Yet her inspiration shall e'er abide:
Her tender love, courage, patience,
cheer,
A hallowed influence—a gentle guide.

"'Love suffereth long and is kind,
Vaunteth not itself, is not puffed up.'"
Her life this precept calls to mind
To those favored ones privileged with
her to sup.

"Father, Thou carest for the one we
hold dear,
She is safe with you while to us her
memory brings
The earnest desire to live as she hath
lived,
The love that 'hopeth all things endureth all things.'"

NEOLA CHALMERS HERMAN.

Our people were greatly shocked Wednesday morning when it was learned that MRS. C. E. DUNN had suddenly passed away at 10:45, and the death of this splendid woman has cast a gloom over the entire community. Mrs. Dunn, who a fortnight ago underwent a successful major operation in the hospital here, had improved so rapidly that she was to return to her home that afternoon, when, due to some overexertion, a blood vessel was broken, and the end came almost immediately. Our town has never had a finer woman, or one whose personality or influence will be more greatly missed. She had long been a devout member of the Methodist Church, her perfect faith in her Redeemer having never faltered, but seemed to grow stronger with the passing of the years. Mrs. Dunn was loyal and steadfast in her friendships, never hesitating, when the opportunity presented itself, to perform some act of service for one she loved. She was an affectionate wife and sister, and a most devoted mother, her life being wrapped up in her children and grandchildren. Words cannot picture the sorrow that enters a home when a dearly loved one is taken, but the grief-stricken family must find consolation in the knowledge that "Miss Ella" is resting safely in the arms of Jesus, and that there is a happy reunion awaiting them on the other shore, where they will be reunited for all time.

Besides her husband, Mrs. Dunn is survived by three children and two grandchildren, Mrs. J. A. Rogers, with son, Charles Edward, from McComb; Mrs. Olin Anderson, with son, Olin, Jr., from Tylertown; Lieut. Com. L. C. Dunn, from Washington, D. C.; four sisters, Mrs O. A. Harrison, Memphis; Mrs. G. L. Carlysle, from Louisville; Mrs. C. R. Beik, from Bessemer; Mrs. H. N. Nunnery, from Clarksdale; one brother, Mr. W. F. Henry, of this place, and many other loved ones. To each of these, The Democrat extends heartfelt sympathy. Lieutenant Com. L. C. Dunn and wife are expected to arrive from Washington at noon tomorrow (Friday), and it is now thought that the funeral will be held in the afternoon from the First Methodist Church.—Water Valley (Miss.) Democrat.

MISS MARGARET CORNELIA LUSK was born in Jackson, Miss., of which place her parents were pioneer settlers, following in the footsteps of their ancestors, who in the early days helped with brain and brawn to hew a course helping to bring Mississippi to its present state of progress and enlightenment. She was a woman of vision and her ambition was to serve to the greatest good of the greatest number. So her life work was that of a teacher. This profession she regarded as a holy calling wherein lay the highest opportunity for noble character building. Her greatest, highest aim was to mould her pupils into real men and women. In this work no attribute was neglected or permitted to die for lack of cultivation, for this really wonderful teacher felt always that her work in the schoolroom was the talent given to her by God and to be accounted for to Him. On every hand we see the evidences of the lasting impress of her far-reaching influence left as the seed she planted long ago now blossomed into fine womanhood and splendid manhood. A loyal friend, seeing always the best in one's character, forgiving to a fault, willing to divide her last dollar with the unfortunate, and to those she loved no sacrifice was too great. Her attainments were of marvelous scope and of most varied range. Her memory retained almost every item of importance and varied was her ability to impart these gems of knowelge to anyone desirous of learning them. She was what might be called a woman rare and unusual in her generation.

Miss Cornelia, as we loved to call her, joined the Methodist church in Jackson while still a young girl and sat under the ministry of the choicest and most honored men of God who filled the pulpit of what is now called Galloway Memorial Church, and though her duties as a teacher called her to other States and other cities, the church in Jackson was ever the church of her love. Miss Cornelia represented the old South; her home was one of perfect Christian hospitality. How charming her smile, how cordial her welcome, the latch string was ever on the outside. She was my friend in every sense of the word, not a birth or death, an honor or pleasure ever escaped her thought of me and mine, and she never failed of sharing with me every experience which a friend could share. Miss Cornelia was a great soul, never swerving from her highest purposes, facing all obstacles with a fine spirit of fortitude, yet withal a woman of exceeding modesty, sweetness and charm that won for her a wide circle of friends. On March 21, surrounded by her friends and a number of her pupils, little boys now grown to splendid manhood she "slipped away to be with God." Dr. Cowan and Dr. Jos. Smith said the last sad rites at the home on North Street in the presence of many bereaved friends.

MRS. W. M. WILLIAMS.
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FROM AMITE, LA.

Rev. Theodore Copeland will lead in a revival campaign at Amite, La., beginning July 5 and closing between the second and third Sunday in July.

The Methodist and Presbyterian congregations of Amite, La., opened a Vacation Bible School June 8 and will close June 19. There are between fifty and sixty pupils enrolled.

The good people of Amite observed a Union Thanksgiving Day Service Wednesday night, May 20. The purpose of the service was to render thanks unto our heavenly Father for the bountiful strawberry crop. The auditorium of the Methodist church was pretty well filled on the occasion.

R. S. WALTON, P. C.

JOINING THE CHURCH

Did I ever join the church? I tried;
Preacher preached about sin 'til I
cried;
At his call I went to the altar with
fear;
I was ragged, "Sure you want to join
here?"

"Had you not better join on Rambo
Street?
There is where your kind usually
meet."
Dr. Great advised that I go away and
pray,
And see him on some other Sabbath
day.

Weeks afterward he met me down in
town;
He said, "Recently I've not seen you
around;
Did you pray, and please what did God
say?"
O, yes, I prayed with many, many
tears;
"Never mind my child, not been in
myself for ten years."

I had taken small stock in a silver
mine,
And stock went up ten thousand times.
I went back again a very rich man;
Dr. Great met me and took me by the
hand:

"I've been looking for you, O so much,
Are you coming now to join my
church?"
No, thank you, down on Rambo Street,
There is where my kind usually meet.

—By Sinner.

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Woman's Missionary Society

All Communications for this Department should be addressed to Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss

MERRYVILLE, LA.

Monday afternoon, at 3, eleven members of the Methodist Missionary Society met at the church for Bible study.

Opening song, "My Faith Looks Up to Thee. Bible verses, quoted by members present. Prayer by the president. Mrs. W. H. Yawn taught the Bible lesson, 4th chapter of Romans. Seventeenth chapter of Genesis, the covenant with Abraham, Mrs. Roy Reaves. Eleventh chapter of Hebrews, "Faith," Mrs. C. E. Roberts. Mrs. M. M. Bell resigned as vice-president and Mrs. C. E. Roberts was elected to fill the vacancy. The woman's district conference will convene in Pitkin, Wednesday, June 24. The new Methodist church will be dedicated Sunday, June 28. Mrs. I. J. Smith and Mrs. A. L. Fortenberry are the committee to make plans for entertaining former pastors and visitors on that day. The regular monthly social will be with Mrs. C. E. Roberts this month. Meeting was dismissed with prayer by Mrs. I. J. Smith.

MRS. JOHNNIE GRIFFIN,
Supt. of Publicity.

FAREWELL PARTY FOR MISSIONARY

The auxiliaries of Zone One, Minden district consisting of Alden Bridge, Benton, Cotton Valley, Plain Dealing and Springhill, held their second meeting at Alden Bridge on June 10, 1931, and gave a farewell party for Miss Ava Morton.

The program given was a very interesting and instructive one. The zone was honored by the presence of Miss Ava Morton of Cotton Valley, who has chosen her life work as a missionary in the foreign field. Miss Morton was recently graduated from Scarritte College and will leave in the near future for China, to serve as a nurse. She gave a delightful talk on Scarritt College and its work. After her talk the zone presented her a beautiful trunk, which contained some uniforms and articles which she will need. This was presented as a love gift to her from her own zone. A member from each auxiliary held a large letter spelling the word China. A short message was given by each as they held their letters to her. This was followed by a solo, "Others."

A delicious barbecue was served picnic fashion under beautiful oak trees which surround the church. The members were very apreciative of such a splendid dinner, and everyone went to her home feeling that God has been good to this zone by selecting one of its worthy members to do this service.

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The zone had as its guests Mrs. H. B. Wren, district secretary of the Shreveport district, and Miss Mary Nichols, deaconess at Jubilee Inn, Shreveport, La.

COAHOMA ZONE MEETING

Zone Number 3, consisting of the Woman's Missionary societies of Coahoma, Jonestown, Lula and Dundee, met in the Methodist church at Coahoma, May 29. Mrs. Geo. Morgan, chairman, had charge of meeting, which opened with singing of "Onward Christian Soldiers." A prayer by Bro. Gladney followed. A report from the president of each auxiliary was heard. Miss Dorothy Gladney gave a cornet solo, with Mrs. Carlton Shelby playing piano accompaniment.

Mrs. Shelby Wilson, president of Dundee auxiliary, presented the program, which begun with singing "More Like the Master." She read the last of Christ's Sermon on the Mount as recorded in the 7th chapter of Matthew, concluding with the Lord's prayer. We were favored with special songs and music by Mesdames Brevard and Harrison. A quiz on minutes of annual meeting was conducted and proved very instructive. Piano solo by Mrs. Harrison was rendered. "Membership Drive" was next given by Mrs. M. P. Meyers. Mrs. Gladney made an impressive talk on our new work, the Octagon soap proposition, how to take hold, etc.

During a social hour, we enjoyed delicious refreshments, after which we adjourned to meet at Dundee in September.

REPORTER.

VICKSBURG DISTRICT CONFERENCE WOMAN'S MISSIONARY SOCIETY

On Tuesday morning, June 2, at 9:30 o'clock, Mrs. W. T. Hegman called the conference to order in Jefferson Street Church, Natchez. The day was so calm and bright, the flowers so beautiful and the church so quiet and restful that it seemed as if the Heavenly Father had indeed furnished his children an ideal setting for the carrying on of the work of His Kingdom.

After warm words of greeting from our chairman, the devotional service was conducted by the pastor-host, Rev. H. G. Hawkins. "Jesus Calls Us," our State Conference Hymn, was sung, after which Rev. Hawkins gave us a very beautiful message on "Prayer." He selected for his Scripture reading Phillipians 2:10-21. This good message gave us a deeper appreciation of a loving Heavenly Father than we had had before and made us realize more keenly what it meant to be a co-worker with Him. Surely at the present time it is well for us to remember that we are not laboring alone, but can claim his strength, encouragement, guidance and aid, through the asking. After a period of silent meditation, Rev. F. J. Jones closed with prayer.

Mrs. Hegman then introduced the zone leaders, Mrs. Z. D. Clark, Vicksburg; Mrs. A. A. Lyon, Fayette, and Mrs. Nettie Priest, Gloster. These leaders then called the auxiliaries of their respective zones, which evidenced a good representation.

Just at this time each one present sang with interest our new district song, entitled, "Workers With Jesus." The song very beautifully carrying out the theme of the meeting. Mrs. M. L. King, of Gibson Memorial auxiliary, Vicksburg, composed the song:

"Workers With Jesus"

(Tune—"Jesus Loves Me")

Vicksburg district, this we know,
Has a mission here below,
Plan and pow'r to Him belong,
Tho' we falter, He is strong.
Chorus
Workers with Jesus, strong, true and brave,
Workers with Jesus, O, see our banners wave.

Vicksburg district, sure must lead,
Giving thought to every need,
Fall in line, and do your best,
Work and pray for the W. M. S.

Vicksburg district, members all—
Listen to the clarion call,
Raise your banner up on high,
God is guiding, He is night.

Mrs. A. A. Lyon then presented the helpful literature available for carrying on our work in a better way. The contents of the Voice, Yearbook, Young People's Magazines and programs were all splendidly reviewed and explained.

Mrs. P. E. Cunningham, Vicksburg, represented the conference minutes, which, though small in size, are of inestimable value to auxiliary leaders. In many instances it is the chief means of keeping in touch with the general work. There is a wealth of information within the small volume for those who make proper use of it.

The use of the Handbook was ably explained by Mrs. J. E. J. Ferguson, of Centreville. All who were not making the proper use of their copies were urged to do so and many new copies were given out where needed.

The following conference officers were then presented: Mrs. T. B. Cottrel, president; Mrs. J. Morgan Stevens, superintendent of Christian Social Relations; Mrs. G. P. McKeown, superintendent of supplies; Mrs. C. L. Freiler, superintendent of children's work.

Just at this time Mrs. Riley gave us a talk on the Octagon coupon campaign, making it very clear to us just how much each one's help was needed in order to clear off the indebtedness on the orphanage. We were made to feel that we were not just collecting coupons, but making a happy home possible for unfortunate little children.

An invitation was extended by the Crawford Street Auxiliary, Vicksburg, to have the 1932 conference meet with them. This invitation was unanimously accepted. Vicksburg is looking forward with pleasure toward the coming of these good men and women into their midst.

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Our district secretary then gave an inspiring message, asking for cooperation in making this a banner year for our district. Urging every member and every auxiliary to make a pledge, that our funds may be ample for the task. This she assured us could be done if we but remember that He will be with us always; and reminding us that we do not have to go forth in our own strength.

Our secretary loves her work so well that her co-workers become more zealous in an effort to match her enthusiasm. The meeting was then adjourned for lunch.

Lunch was served by the Natchez auxiliary in the basement of the church. Those present need not be told what a delicious noonday treat we had, but to those absent let me say that you missed a treat. Our hostesses were thoughtful of our every need and the day will long remain a pleasant memory.

The conference reconvened at 1 p. m., with the singing of "Lead on, Oh, King Eternal." Rev. T. B. Cottrell then led us in a fervent prayer.

Our new superintendent of children's work, Mrs. C. L. Freiler, spoke to us at this time on her department of work. Each one present enjoyed her sweet wholesome message. She is indeed filled with love for and interest in little children. Making each one feel it a God-given privilege to train up little children in the way they should go. Mrs. Freiler brought two of her juniors with her who gave us an unexpected treat. Mary Katherine Hendon sang, "I Will Be True," accompanied by Frances Freiler.

Then Mrs. Stevens explained some important phases of her work. She told of the advantages to be gained by the social relations committees of different churches being federated. Some worthwhile projects being carried out by that department were: training schools for negroes, matrons at sta-

(Continued on Page 14)

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MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE

The Mississippi Conference Methodist Young People's Assembly has for its oficers for the coming year: Rev. J. W. Leggett, Clinton, Miss., president; Miss Katie Mae Campbell, Ninth Street, Meridian, Miss., vice-president; Miss Ruth Ware, Hattiesburg (Miss.) Mable Street, secretary; Miss Ethel McNeill, Washington, Miss., publicity superintendent; Mr. Harvey T. Newell, Jr., Morning Side, Jackson, Miss., treasurer; Miss Ethel Campbell, Bratton Street, Jackson, Miss., life service superintendent.

The council of the Methodist Young People's Assembly made the following appointments: dean of the assembly, Mr. W. D. Hawkins, Meridian; district secretaries and assistant secretaries.

The council asked each district group to make a nomination for district secretary and assistant secretaries, subject to the action of the council and the approval of the presiding elders. The following appointments were made: Brookhaven district, Miss Jessie Campbell, Norfield, secretary; Mr. Clyde E. Lewis, McComb, assistant; Hattiesburg district, Miss Grace Lewis, 200 Mable St., Hattiesburg, secretary; Miss Berta Nall, assistant, Hattiesburg; Jackson district, Mrs. C. F. Nesbitt, N. West St., secretary; Mr. Cilne Layton, Winter St., Jackson, assistant. Meridian district, Miss Lilybec Phillips, 41st Ave., Meridian, Miss., secretary; Miss Alpha Matheny, Poplar Springs Drive, Meridian, assistant. Newton district, S. C. Flowers, Laurel, Miss., secretary; Miss Grace Gaddis, Harperville, assistant. Seashore district, Mr. Harold Ryker, Gulfport, Miss., secretary; Miss Elizabeth Stapledon, Hattiesburg, assistant; Vicksburg district, Miss Chesley Hagan, Vicksburg, Miss., secretary; Miss Dorothy Rodgers, Washington, assistant.

If any of these names need to be changed proper announcement will be made. They are given to the Advocate at this time to assure all church workers that the same fine supervision of the Epworth League work will be carried on and that there will be additional aid to the workers in the local churches in their Sunday school work.

The assembly had the largest attendance it has had in some time past. The Newton district won the cup for athletics. The Meridian district retained the Winfield cup for the most miles traveled by their delegates the largest percentage of Epworth League membership present at the assembly and the highest percentage of honors won by the standings of their Leagues on the standards of efficiency.

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There were many things that transpired that made all of us who are older feel that we were blessed with the finest type of young people possible. We pray that the new organization will prove even a larger stimulant and aid in developing these fine upstanding young people in the church for Christian living.

We are pleased to announced that the Mission receipts for May showed a decided increase over April. We appreciate the fine faithfulness and sacrifice of the church workers in this great undertaking. We do pray that the Mississippi Conference will meet its full obligations to the Board of Missions and that no missionary will have to be recalled on our account. May every contributor to this sacred fund find a joy and a peace that he has never found before and may this express itself in the life of the local church in such a way that more of the needy and unreached may be ministered to.

Churches are being revived. New Leagues are being organized. New Sunday schools are being organized. Many churches are seeking a richer, deeper spiritual life. God is on the giving hand. We do have many adversaries, but there is a GREAT and effectual DOOR opened to us. I thank God for the heroic souls who are giving themselves to the possession of the land through these doors.

Only one church has sent a College Day offering. We trust there are many others who will yet take the collection and make it possible for the board to aid some worthy boy or girl to finish their education.

Sunday School Day funds are coming in about the same as last year. This is an expression of earnestness and prayers and faithfulness upon the part of the local workers. It is hoped that this good work will go on and that we will be able to reach every Sunday school with a program and that they will make an offering to this cause.

Pray for the work and the workers.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

The recent session of the conference leaderinp training school was pronounced one of the best ever held. The attendance was beyond our anticipation in the face of the financial depression. One hundred forty-five people were enrolled in the eight classes and 134 credits were issued with four others to receive office credit; sixty-four churches were represented; forty-two pastors were in attendance and three presiding elders. At the closing exercises the districts were represented as follows: Aberdeen, 26; Columbus, 15; Corinth, 12; Greenville, 8; Greenwood, 14; Grenada, 50; Sardis, 14. A few who came to the school were not present for this count.

The spirit of the school was most excellent. There was not a hitch or a complaint. An earnest, devout and studious atmosphere characterized the entire school. Almost every person took one course for credit and audited another one at the other recitation hour. There was not a loafer about the school. The usual rich Christian fellowship pervaded the entire campus.

The class work of both the faculty and students was of the highest type and character and will have a far-reaching effect in our conference.

The evening platform hour was most enjoyable and inspirational. Special music was furnished by Grenada and Millsaps college students. The fine worship programs were prepared and presented by these students. Dr. W. M. Alexander, Dr. E. C. Rule and Rev. L. P. Wasson were the speakers and brought most inspiring messages. On Friday night emphasis was given to the Unified Program of Christian Education in the local church.

Much splendid work was done by the many friends of the school as well as by Rev. E. H. Cunningham and the effective board of managers. We are deeply grateful for the help of everyone.

The annual Young People's Assembly is in session this week. Over 200 young people are in attendance coming from every quarter of the Conference. Rev. W. L. Robinson, as president of the assembly, and Rev. W. C. Newman, as dean, have worked out a most effective program. Rev. J. E. Stephens is bringing spiritual messages at the evening hour.

We are still looking for your Sunday School Day offering. If you have not sent it in yet, do so at once. Send it to the Board of Christian Education, Grenada, Miss.

R. G. LORD.

CORINTH DISTRICT PASTORS' ASSOCIATION

The Corinth district pastors' association met June 2 at Tishomingo, with Rev. W. R. Liming, pastor-host. The following members were present: Rev. and Mrs. E. S. Lewis, Rev. J. H. Felts, Rev. and Mrs. N. N. Maxie, Rev. and Mrs. C. A. Northington, Rev. and Mrs. J. N. Humphrey, Rev. and Mrs. W. N. Crouch, Rev. and Mrs. J. C. Nelson, Rev. and Mrs. W. T. Phillips, Rev. and Mrs. T. J. Hopper, Rev. and Mrs. A. M. West, J. V. Bennett, H. M. Young, T. F. Sartain, L. C. Lawhon, E. M. Shaw, J. T. Gullett, Guy Ray, B. P. Fullilove, E. G. Mohler, and a number of laymen from over the district.

Devotion was led by J. H. Felts, prayer by H. M. Young.

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BLUE RIDGE is easily accessible by rail and automobile. It is surrounded by paved highways. Low tourist rates available all summer and special round trip rates to our guests on twenty different dates during June, July and August.

Excellent programs by famous musicians and lecturers will be given all season for the entertainment of our guests—without extra charge. Well known speakers from England, Arabia, China and other parts of the world.

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C. A. Northington took the chair. The first topic, "Our Order of Worship, Advantages and Disadvantages," was discussed by E. S. Lewis, E. M. Shaw, J. H. Felts, E. G. Mohler, J. V. Bennett, H. M. Young, and W. R. Liming.

Song, followed by prayer led by J. V. Bennett.

Sermon by E. G. Mohler.

Lord's Supper administered by J. H. Felts, assisted by J. V. Bennett, W. R. Liming, E. G. Mohler, and C. A. Northington.

Luncheon was served by the ladies of Tishomingo on the campus of the agricultural high school.

The afternoon session opened with a song followed by a prayer led by J. C. Nelson. After the roll call, "The Preacher's Attitude Toward the Parsonage," was discussed by J. H. Felts, B. P. Fullilove, W. T. Phillips, A. M. West, Mrs. N. N. Maxie, E. M. Shaw, E. S. Lewis, and E. G. Mohler.

An offering was taken to care for incidental expenses.

Program committee for September meeting, J. V. Bennet, T. J. Hopper, Guy Ray. The July program is as follows:

10 a. m., devotional.

10:30, "The New Program of Christian Education," by E. G. Mohler.

11 a. m., sermon by H. M. Young.

12, lunch.

1:30 p. m., debate: Resolved that the teaching method of evangelism is more effective or better adapted for today than the revival method; affirmative, C. A. Northington; negative, K. S. L. Cooke, followed by round table.

The July meeting will be at Iuka. It is urged that all the pastors who possibly can attend this meeting. The September meeting goes to Burnsville.

K. S. L. COOKE, Reporter.

SOUTHERN GROUP, VICKSBURG DISTRICT MEETING

The pastors of the southern end of the Vicksburg District assembled in Stephen Church, Thursday, June 4, and organized for the remainder of the year.

Rev. J. E. J. Ferguson was elected chairman, and J. H. Morrow, secretary. The following brethren were present: Rev. L. E. Alford, J. L. Neill, J. E. J. Ferguson, G. P. McKeown, Percy Vaughn, T. B. Cottrell, S. W. Bryant, F. J. Jones, H. G. Hawkins, and J. H. Morrow.

After the devotional conducted by J. H. Morrow, Revs. Neill, Hawkins, and Cottrell told of the impressions gained while attending the missionary conference in New Orleans, La. Rev. G. P. McKeown brought a most helpful message on the subject, "The Preacher As a leader of Community Ideals." Dr. Hawkins spoke on the pastor as director of the whole church program, pointing out that if a pastor is to carry out the whole program of the church, he must of necessity be versatile, energetic, and spiritual.

Rev. Percy Vaughn spoke on the subject, "Some Evangelistic Goals for the Summer," At this time reports were made on Advocate subscriptions; all are hopeful that the quota will be reached. Rev. L. E. Alford spoke on behalf of the church colleges and urged every pastor to be diligent in securing students for the coming session. At this juncture a general discussion was entered into touching on the various departments of church work. Brother Neill told of plans being formulated for a more adequate support of the mission charges.

Upon invitation of Brother Vaughn, Knoxville was selected as the next meeting place. After the benediction, the ladies of the church served a delightful lunch, for which all were grateful.

J. H. MORROW, Sec.

HOLY LAND PILGRIMAGE

Doctors C. K. Smith, of Crowley, La., and T. H. Mullins, Jr., of Memphis, are sailing with the June 10 party to the Holy Land, going via England. Dr. Smith will attend the Rotary convention while abroad.

Dr. and Mrs. J. C. Calhoun, Miss Callie Moore, of Tyler, Texas, and Rev. H. C. Sprinkly, of Salisbury, N. C., sail July 2, with a Holy Land pilgrimage which is being sponsored by the Travel Service Bureau of our church.

Others who are planning to go will meet these people in New York City.

The next sailing dates are July 17 and 24. Anyone taking a trip of this kind will receive a fourefold benefit—mental, physical, spiritual and social.

Further information and literature will be supplied by W. M. Cassetty, Jr., executive secretary, Transportation Bureau, 810 Broadway, Nashville, Tenn.

J. B. GRAMBLING.

QUARTERLY CONFERENCE

NORTH MISSISSIPPI CONFERENCE

Columbus District—Third Round

Artesia and S., at Artesia, preaching and Q. C., June 28, a. m.
Macon Station, preaching and Q. C., June 28, p. m.
Columbus, Cent. Ch., preaching, May 24, p. m.; Q. C., July 1, p. m.
Cedar Bluff, at Pheba, preaching and Q. C., July 5, a. m.
Crawford and M., at Curtis Chapel, preaching and Q. C., July 5. 3, p.m.
Weir and McCool, at Weir, preaching and Q. C., July 5, p. m.
Columbus, First Ch., preaching, June 21, p. m.; Q. C., July 8, p. m.
Longview and S., at Smyrna, preaching and Q. C., July 11, a. m.
Louisville Station, preaching and Q. C., July 12, a .m.
Mashulaville Ct., at Middleton, preaching and Q. C., July 19, a. m.
Starkville Station, preaching and Q. C., July 19, p. m.
High Point Ct., at Owen's Chapel, preaching and Q. C., July 20, a. m.
Ethel Ct., at Shady Grove, preaching and Q. C., July 26, a. m.
Chester Ct., at South Union, preaching and Q. C., July 27, a. m.
Sturgis Ct., at Mt. Airy, preaching and Q. C., Aug. 2, a. m.

W. N. DUNCAN, P. E.

Corinth District—Third District

Sherman, at Bethel, June 25, 11 a. m. and 1 p. m.
Blue Mountain, at Jacob's Chapel, June 26, 11 a. m. and 1 p. m.
Booneville Circuit, at Hebron, June 27-28.
Dumas, at Dumas and Mt. Zion, June 28-29.
Preaching and Conference at Dumas Sunday night, and at Mt. Zion, Monday, 11 a. m. and 1 p. m.
Iuka Circuit, at Harmony, July 4-5.
Iuka, July 5, p. m.

JAMES H. FELTS, P.E.

Greenville Dist.—Third Round

Arcola and Murphy, at Locks, June 28, a. m.; Q. C., p. m.
Lake Cormorant and Robinsonville, at Walls, July 5, a m..; Q. C., p. m.
Dubbs and Evansville, at Dobbs, July 5, p .m.
Lula and Dundee, at Dundee, July 12, a. m.; Q. C., p. m.
Coahoma and Jonestown, at Coahoma, July 12, p. m.
Gunnison and Hillhouse, at Boboa, July 19, a. m.; Q. C., p. m.
Shelby, July 19, p. m.
Merigold and Sherard, at Shipman's Chapel, July 26, a. m.; Q. C., p. m.
Friars Point and Lyon, at Lyon, July 26, p. m.
Tunica, Aug. 2, a. m.; Q. C., p. m.
Shaw and Litton, at Litton, Aug. 9, a. m.; Q. C., p. m.
Rosedale and Benoit, at Rosedale, Aug. 9, p m

E. NASH BROYLES, P. E.

Greenwood Dist.—Third Round

Inverness, June 28, night.
Drew Station, July 5, 11 a.m. and 2:30 p.m.
Dublin and Mattson, at Dublin, July 5, night.
Itta Bena, July 12, 11 a.m. and 2:30 p.m.
Belzoni, July 12, night.
Sunflower, at Fairview, July 19, 11 a.m.
Ruleville, at Doddsville, July 19, p.m.
Indianola, July 26, 11 a.m. and 2:30 p.m.
Moorhead, July 26. night.

L. P. WASSON, P. E.

Hattiesburg Dist.—Third Round

Taylorsville, at Hebron, July 1, 11 a.m.; 2 p.m.
Prentiss, at Mt. Zion, July 5, 11 a.m.; 2 p.m.
Lucedale, at Shipman, July 12, 11 a.m.; 2 p.m.
Mt. Olive, July 15, 7:30 p.m.
Eucutta, at Boyles Chapel, July 19, 11 a.m.; 2 p.m.
Petal, at Petal, July 19, 7:30 p.m.
Purvis, at Purvis, July 22, 7:30 p.m.
New Augusta, at New Augusta, July 26, 11 a.m.; 2 p.m.
Heidelberg, at Philadelphia, August 16, 7:30 p.m.
Sumrall, at Sandford, August 16, 7:30 p.m.
Hattiesburg, Main St., Aug. 17, 7:30 p.m
Williamsburg, Oakvale, August 18, 11 a.m.; 2 p.m.
Hattiesburg, Broad St., August 19, 7:30 p.m.
Hattiesburg, Court St., August 21, 7:30 p.m.
Ellisville, at Mt. Zion, August 23, 11 a.m.; 2 p.m.
Richton and Piave, at Richton, August 23, 7:30 p.m.
Bonhomie, at Bonhomie, August 26, 7:30 p.m.
Silver Creek, at ———

W. A. HAYS, P. E.

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D. M. KEY, PRESIDENT

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(Continued from Page 11)

tions for colored as well as white, interracial literature, etc. Specially emphasizing the importance of being helpful and charitably inclined toward those with whom we come in daily contact.

Mrs. McKeown told us of our responsibility to our own conference institutions. Their needs were made so plain to us that I feel sure those attending the conference will make a greater effort than in times past to remember more generously our Wesley houses and other community centers.

Our own Mrs. Cottrell, Conference president, we saved until last and her message was a fitting climax for a day well spent. "The Task That Is Ours" was the subject of her address. In this she told of our task in the home and community, and then as Missionary women. We were made to feel that there is no depression for those who drink at the fountain of life, for with Him all things are possible. After a period of meditation, Miss Hall sang prayerfully, "Have Thine Way, Lord." At Mrs. Hegmans request everyone present then came forward and knelt around the altar while Brother Percy Vaughn led us to the throne of grace in such a fervent prayer that we could feel ourselves in the presence of the Holy Spirit.

The following pastors were present and their help and encouragement was indeed appreciated by everyone present: Revs. T. B. Cottrell, H. B. Hawkins, J. E. J. Ferguson, Geo. P. McKeown, Percy Vaughn, F. J. Jones.

MRS. P. E. CUNNINGHAM, Sec.

A LETTER WORTHY OF PUBLICATION

Dear Brother Snelling: Please find enclosed postoffice money order for $4.73 to be applied on the support of our Memorial Mercy Home. I have presented this worthy cause at all of my churches and to each congregation on my charge. I did this on Mother's Day and as near that day as possible. I tried to lay this matter upon their hearts. This is only a small offering, yet I feel as if each church and every congregation was only given the opportunity to make a free will offering that all would be well and our home would be amply supplied with sufficient funds for its needs.

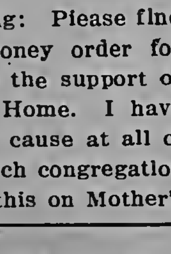
Yours truly,

G. B. LOVE.

P. C., Tremont charge, Aberdeen district, North Mississippi Conference.

Beware mosquito bites!

Flit kills skeets quick!



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(From the Board of Missions)

"I go by faith—100 per cent faith in God and 100 per cent faith in man, and neither has ever failed me," says the Rev. T. Kumagai, that most interesting little blind Methodist preacher from Japan.

Mr. Kumagai came all the way from Japan to America alone and then after attending the International Conference for the Blind in New York, came on to Nashville, Tenn., to renew acquaintance with Methodist leaders whom he had known in his native country.

Blind and traveling around the world alone! When asked how he did it, Mr. Kumagai gave the answer quoted above—"One hundred per cent faith in God and 100 per cent faith in man and neither has ever failed me."

Mr. Kumagai has found the people in America especially kind and helpful, directing him as to how he should go and helping him at street crossings and other ways. America, he declares, measures up well to all his preconceived ideas of the country.

The life of the little blind preacher has not been an easy one. As a little blind boy, he lost first his father and then his only remaining protector, his grandmother, by death. Whereupon the government authorities sent him away to receive training as a masseur that he might be self-supporting. His life was full of hardships and he often thought of suicide. Unhappy and miserable, he spent much time wandering from place to place, often in all sorts of dens of vice.

Wandering thus, he stumbled one night into a little Methodist prayer meeting at Sapporo. At this time he was an avowed atheist, for he could not accept the many gods of the Buddhist religion. In this little Methodist meeting he heard for the first time of the one God, who not only ruled all lands and countries, but over the universe, the stars and the whole realm of nature. This new idea, he says, transformed his whole life.

Sixteen years ago Mr. Kumagai became a Methodist preacher. He is known as unusually capable, regularly getting books from London in Braille on the most profound subjects. By his preaching, his tract distribution and his personal interviews, he is constantly trying to pass on to his people the "good news" which has changed his whole life. Mr. Kumagai is a close friend of Kagawa, the outstanding Japanese Christian leader in the world today, and the leader of the great "Million for Christ" movement now going forward in Japan. Mr. Kumagai's wife is a Bible woman in the same church of which he is pastor.

Mr. Kumagai expects to spend a year in study at Drew University before returning to Japan. Here he plans to write a history of his life.

MISSISSIPPI CONFERENCE

Jackson Dist.—Third Round

Clinton, at Greenfield, June 28, 11 a. m. and 2 p. m.
Jackson, at Grace, June 28, 7:45 p m.; June 29, 7:45 p. m.
Eden and Bentonia, at Dover, July 5, 11 a. m. and 2 p. m.
Flora, at Adelle, July 5, 4 p. m.
Jackson, at Galloway Memorial, July 12, 11 a. m.; Aug. 3, 8 p. m.
Madison and Pocahontas, at Madison, July 12, 7:45 p. m.; July 15, 10 a. m.
Florence, at Richland, July 19, 11 a. m. and 2 p. m.
Terry, at Terry, July 19, 4 p. m. and 7:45 p. m.
Fannin, at Drakes, July 26, 11 a. m. and 2 p. m.
Bolton and Raymond, at Raymond, July 26, 4 p. m. and 7:45 p. m.
Mendenhall and D'Lo, at Betheny, Aug. 2, 11 a. m. and 2 p. m.
Camden, at Forest Grove, Aug. 9, 11 a. m. and 2 p .m.
Satartia, at ———, Aug. 16, 11 a. m. and 2 p. m.
Yazoo Circuit, at Betheny, Aug. 23, 11 a. m. and 2 p. m.
Yazoo City, at ——— Aug. 23, 4 p. m. and 7:45 p. m.
Brandon and Pelahatchie, at Pelahatchie, Aug. 26, 4 p. m and 8 p. m.
Harrisville, at Braxton, Aug. 30, 11 a. m. and 2 p. m.
Jackson, at Capitol Street, Aug. 30, 8 p. m.; Sept. 4, 8 p. m.
Vaughan, at Union, Sept. 6, 11 a. m. and 2 p. m.
Canton, at Canton, Sept. 6, 8 p. m.; Sept. 9, 8 p. m.

J. T. LEGGETT, P. E.

Meridian District—Third Round

Waynesboro, June 28, 11 a. m.
Buckatunna, at Lewis Chapel, June 28, 3:30 p. m.
Meridian, Poplar Springs, July 5, 7:30 p. m.
Shubuta, at Andrew Chapel, July 19, 11 a. m.
Daleville, at Soule's Chapel, July 19, 7:30 p. m.
Matherville, at Langsdale, July 26, 11 a. m.
Waynesboro Circuit, at Hebron, Aug. 2, 11 a. m.
DeKalb, at Pleasant Ridge, August 9, 11 a. m.
Meridian, 7th Ave., at Marion, Aug. 9, 7:30 p. m.
Cleveland, at Linville, Aug. 15, 11 a. m.
Porterville, at Mt. Hebron, August 16, 11 a. m.
Pachuta, at Adam's Chapel, Aug. 16, 4 p. m.
Vimville, at Oak Grove, Aug. 23, 11 a. m.

T. J. O'NEIL, P. E.

Newton District—Third Round

Bay Springs, at Holders, June 28, 11 a. m.; 1:30 p. m.
Chunky, at Collinsville, July 1, 10 a.m.
Carthage Circuit, at Bethel, July 3, 11 a. m.; 1:30 p. m.
Carthage, Sta., July 3, 7:30 p. m.
Walnut Grove, at Zion, July 5, 3 p. m.
Harperville and Lena, at Lena, July 12, 11 a. m.; 1:30 p. m.
Lake, at Lawrence, July 14, 7:30 p. m.
Union, at Mt. Zion, July 15.
Shiloh, at Johns, July 17, 11 a. m.; 1:30 p. m.
Raleigh, at Trinity, July 18, 11 a. m.; 1:30 p. m.
Homewood, at Barr, July 19, 11 a. m.; 1:30 p. m.
Decatur and Hickory, at Decatur, July 19, 7:30 p. m.; July 24, 7 p.m.
Montrose, at Garlandsville, July 22.
Philadelphia Circuit, at Cook's Chapel, July 25, 11 a. m.; 1:30 p. m.
Burnside, at Burnside, July 26, 11 a.m.
Philadelphia Station, July 26, 7:30 p. m.; July 27, 8 p. m.
Laurel, First Church, July 31, 7:30 p.m.
Laurel, Kingston, Aug. 2, 11 a. m. and 2:30 p. m.
West Laurel, Aug. 2, 7:30 p. m.

H. A. GATLIN, P. E.

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Seashore District—Third Round

Biloxi, Main St, June 28, 11 a. m.
Long Beach and Pass Christian, June 28, 7:30 p. m.
Picayune, July 5, 11 a. m.
Carriere, at Carriere, July 5, 7:30 p. m.
Logtown, July 12, 11 a. m.
Poplarville, July 12, 7:30 p. m.
Mentorum, at Antioch, July 18-19, 11 a. m.
Brooklyn and Bond, at Bond, July 19, 2:30 p. m.
Wiggins, July 19, 7:30 p. m.
Gulfport, Second Church, July 22, 7:30 p. m.
Kreole, at Kreole, Aug. 9, 11 a. m.
Americus, at Hurley, Aug. 9, 7:30 p. m.
Biloxi, Wesley Memorial, Aug. 12, 7:30 p. m.
Gulfport, First Church, Aug. 16, 11 a. m.
Ocean Springs, Aug. 16, 7:30 p. m.
Lumberton, Aug. 23, 11 a. m.
Columbia, Aug. 23, 7:30 p. m.

OTTO PORTER, P. E.

Vicksburg Dist.—Third Round

Vicksburg, Crawford St., June 28, 11 a. m.; Aug. 3, 7:30 p. m.
Hermanville, at Carlisle, June 28, 3 p. m.
Fayette, Wednesday, July 1, 7:30 p.m.
Roxie, at Knoxville, July 5, 11 a. m.
Gloster, at Woodland, July 5, 3:30 p.m.
Anguilla, at Delta City, July 12, 11 a. m. and 2 p. m.
Rolling Fork and Cary, at Rolling Fork, July 12, 4 p. m. and 7:30 p.m.
Utica, at Cayuga, Friday, July 17, 11 a. m. and 1:30 p. m.
Rosetta, at Hopewell, Saturday, July 18, 11 a. m.
Centerville, at Macedonia, July 26, 11 a. m. and 1:30 p. m.
Vicksburg, Gibson Memorial, Wednesday, July 29, 7:30 p. m.
Nebo, at Blue Hill, Saturday, August 1, 11 a. m. and 1:30 p. m.
Meyersville, at Grace, Aug. 9, 11 a. m.
Oak Ridge, at Porter's Chapel, Aug. 23, 11 a. m.

L. E. ALFORD, P. E.

NOTICE TO PASTORS

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HEADACHES OR NERVES

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Capudine FOR HEADACHES

DRINK TRADE PROSPERS, CRIME GROWS UNDER "GOVERNMENT CONTROL"

Toronto, Ontario, (Special).—"Official reports just out show that Canadians spent legally for intoxicating liquor, in 1930, the enormous sum of $192,589,568, which is almost double the amount of the national drink bill in pre-war days, when the old license system was in full swing," declares Ben H. Spence, a Canadian journalist, in a statement to a representative of the American Business Men's Prohibition Foundation.

"Similar systems operating in the United States, as effectively as they do in seven Canadian provinces, would pile up an American drink bill of over $2,500,000,000 for a single year.

"This Canadian expenditure is $30,034 less than in 1929. The slight reduction, however, is more than accounted for by the lowering of liquor prices in several of the provinces. As a matter of fact," continued Mr. Spence, "the consumption of liquor in Canada is increasing in startling fashion, notwithstanding the economic depression and the great falling off of tourist trade. Other business may suffer, but the legal 'Liquor Traffic' flourishes, and bootlegging is increasing.

"There has been established in the provinces of Canada a marketing set-up for the disposition of the product of Canadian distilleries, wineries and breweries, even more satisfactory and profitable, in many respects, to the manufacturing liquor trade than the old license liquor system ever was.

"Today, what is to all intents and purposes a system of chain liquor stores, spreads over eight of the nine provinces of the Dominion. The Nova Scotia chain, however, was only established last November. It is just getting into running order. Figures for that province are not included herein.

"These nation-wide selling agencies include twenty-five distilleries, fifty-two wineries and eighty-four breweries. This constitutes the manufacturing end of the business. In addition, there are 413 government liquor stores, 138 brewery agencies, 1480 beer saloons, 1829 beer shops, 297 clubs, 708 hotels and restaurants (selling wine and beer), 122 other selling agencies of various kinds, a total of 161 manufacturing establishments and 4987 retail establishments, a grand total of 5148.

"Beer by the glass is sold in beer saloons in British Columbia, Alberta, Manitoba and Quebec. Wine is sold at licensed hotels and restaurants in Quebec. Spirituous liquors are sold only by the governments in all the provinces.

"A study of this selling set-up gives the answer to some claims that are made by those who advocate such systems. Four things may be noted:

"First: 'Private' not 'public' ownership is supreme.

"Of the 5148 liquor selling establishments, only 588 are owned and operated by any government. 4560 are privately owned and privately operated by private capital for private profit. Further, all the liquor sold by the 588 government establishments is purchased from private manufacturers or dealers and before the governments gets it, pays its toll of private profit to private interests.

"Second: 'Sale' not 'control' is the dominating characteristic.

"In the very nature of the case, the government does not, and cannot, control liquor either before it purchases it or after it sells it. The only time the government can or does control any liquor is during the brief period the liquor stands harmlessly upon the shop shelves, in containers with the cork in. As soon as that liquor becomes a potential danger to the community, as it is in the hands of the consumer, with the cork out, the government has not and cannot have control over it.

"Third: The 'saloon' or 'bar room' persists though under another name.

"A place where liquor is sold or consumption on the premises is actually a 'saloon' no matter by what name it may be called. While there are no places called 'saloons' in Canada, 2,607, or more than one-half, of the total number of the liquor-selling places, sell beer by the glass for consumption upon the premises. Moreover, the moral effect and influence in the community of the government controlled liquor dispensaries closely resemble that of the old saloon.

"Fourth: 'Bootlegging' or 'illicit sale' has not been abolished.

"On the contrary, it is very definitely on the increase. Convictions for violation of liquor laws in 1922 were 8500. In 1929 they were 19,327. The drink bill given above is only for legal sale. To arrive at the actual sum that drink costs the drinkers of Canada, allowance must be made for this fact. Canada's total liquor bill is probably over $200,000.000.

"Viewed from the standpoint of those who make and who wish to derive a profit from the sale of liquor, and those who buy, and wish to derive sensations of intoxication from the consumption of liquor, government liquor 'control' so far appears to be a success; but from the standpoint of those who seek to remedy the evils of alcohol it clearly leaves much to be desired."—American B. M. Foundation.

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Denna, at Bethlehem, July 27.
Bellefontaine, at South Union, July 28.
Eupora, July 29.
Mathiston and Maben, July 30.
T. H. DORSEY, P. E.

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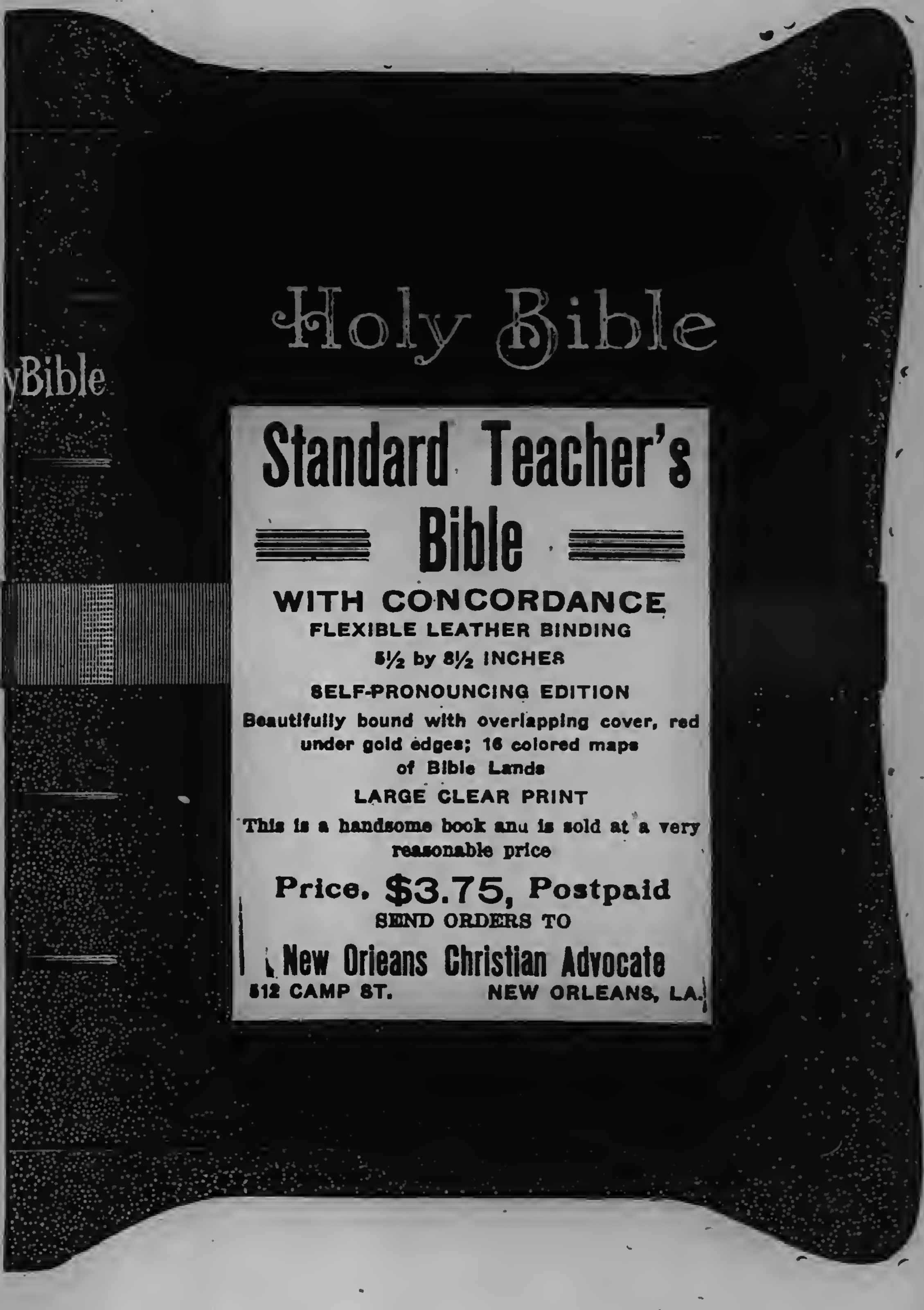

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FROM COALVILLE, MISS.

Dear Dr. Decell: I am before you again begging a small space in your paper in which to thank you for the wonderful paper you are giving us and at the same time to give a few news items from the Coalville charge, by which I truly hope to enable myself to interest more of our people in taking the Advocate.

I have been a subscriber to the Advocate for nearly fifty years and I have found it to be to me and my church like the sail on the ship that carries itself and the load of the ship. The Advocate will pay for itself and greatly carry the load of the church if only we could get our people to take it and give it the merited opportunity.

I believe we have sent you more subscriptions than ever sent in before on this charge and we will never be satisfied until we have it paying its weekly visits to every home. How a professed Christian can neglect his church paper I cannot see, and again how any pastor can in any sense neglect to see that every family takes the Advocate, is a greater surprise. The pastor can have no greater helper than the Advocate—a paper that informs his people and instructs them in the work of the church with such wonderful force as to impel them to stand by the pastor and the church. My experience in the ministry for 46 years has convinced me that everywhere you see a church that takes the Advocate you find a church that pays the pastor and stands by the church and where you find a congregation that will not take the organ of the church they are invariably behind with all their assessments, the pastor not excepted.

There has been raised several thousands of dollars this year for the building of a very fine church in the Coalville community. This church is one of the best I have ever seen, in fact the most beautiful frame building I have ever seen used for a church house. This building is just about finished and paid for. Now we needed the building and we have it and are happy to have it, but at the same time it looks to me the man who raised the money for this church, going up into thousands of dollars, if he had the correct idea of things would busy himself in seeing that every poor family had the Advocate. In other words, if a man can build a fine building like the new Coalville church he ought to be able to raise the money for the more important things, such as his "Special Mission." The church paper and other important things. It is true that our people are destitute of money. The Coalville charge is in the worst financial condition in its history, it is a fact that the membership are unable to do much themselves, but I believe that if a man can get money somewhere to build a fine church he could get money somewhere to see that his poor people had the church paper.

I have but a short time longer to stay on earth and I am determined to spend the last days of my life in fighting for larger subscriptions to our church paper, which can visit our sick people and our homes every week, whether or not the pastor can. And also for larger collections for missions, the world's greatest need.

Your brother,

REV. L. FAYARD, L. E.

Biloxi, Miss.

Conserve revival results by securing subscriptions to the Advocate.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Third Round

Monticello at Pleasant Grove, July 5, 11 a. m. and 2 p. m.
Barlow at Lebanon, July 9, 11 a. m. and 1:45 p. m.
Scotland, at Hawkins Chapel, July 11, 11 a. m. and 1:45 p. m.
Bayou Pierre at Sweet Water, July 19, 11 a. m. and 2 p. m.
Meadville at Bude, July 19, 7:45 p. m.
Foxworth at Sartinsville, July 23, 11 a. m. and 1:45 p. m.
Tylertown at Kokomo, July 26, 11 a. m. and 2 p. m.
LaBranch St., July 26, 7:45 p. m.
Gallman at Mt. Pleasant, Aug. 2, 11 a. m. and 1:30 p. m.
Hazlehurst, Aug. 2, 7:45 p. m.
Centenary, Aug. 5, 7:45 p. m.

J. L. DECELL, P. E.

LOUISIANA CONFERENCE.

Baton Rouge District—Third Round

Denham Springs, at Denham Springs, June 27, 11 a. m.; 1:30 p. m.
Walker, at Friendship, June 28, 11 a. m.; 1:30 p. m.
Donaldsonville, at Carpenter's Chapel, July 1, 11 a .m.; 1:30 p. m.
Plaquemine, July 5. a. m.
Keener Memorial, July 5, p. m.
Ponchatoula, July 8, p. m.
Pearl River, at Pearl River, July 12, 11 a. m.; 1:30 p. m.
Bogalusa, July 12, p. m.
Franklington, July 13, p. m.
Washington, at Mt. Hermon, July 14, 11 a. m.; 1:30 p. m.
Kentwood, at Tangipahoa, July 14, p. m.
Amite, July 15, p. m.
Hammond, July 16, p. m.
Clinton, Greensburg and Pine Grove charges, at Bluff Creek Camp Ground, July 18, 11 a. m. and 2 p. m.
Bluff Creek Camp Meeting, July 19-26.
Istrouma, July 19, p. m.
St. Francisville, at Tunica, July 26, 11 a. m.; 1:30 p. m.
Baker, at Bethel, Aug. 2, 11 a. m.; 1:30 p. m.
First Church, Baton Rouge, Aug. 3, p. m.
Jackson, at Ethel, Aug. 9, 11 a. m.; 1:30 p. m.
Zachary and Slaughter, at Slaughter, Aug. 9. p. m.

L. W. CAIN, P. E.

Lake Charles District—Third Round

Lake Arthur, June 21, a. m. and p. m.
Merryville, June 28, a. m.
Acadia Ct., at Maxie, July 5, p. m.
Hornbeck Ct., at Holly Grove, July 12, a. m. and p. m.
Lafayette, July 19, a. m. and p. m.
Gueydan Ct., at Grand Cheniere, July 26, a. m. and p. m.
Sulphur, Aug. 2, a. m.
Vinton, Aug. 2, p. m.
Lake Charles, Aug. 9, a. m.
Leesville, Aug. 16, a. m. and p. m.
New Iberia, Aug. 23, a. m.
Abbeville, Aug. 23, p. m.

J. W. LEE, P. E.

Minden Dist.—Third Round

Ringgold, at Grand Bayou, June 28, a. m.; Q. C., 2 p. m.
Minden, June 28, p. m.
Rochelle and Selma, at Rochelle, July 5, a. m.; Q. C., 2:30 p. m.
Standard and Olla, at Standard, July 5, p. m.
Jena, at Eden, July 12, a. m.; Q. C., 2:30 p.m.
Trout and Goodpine, at Goodpine, July 12, p.m.
Sicily Island, at Vidalia, July 19, a. m.; Q. C., 2:30 p. m.
Ferriday, July 19, p. m.
Jonesville, at Harrisonburg, July 26, a. m.; Q. C., 2 p. m.
Campti, at St. Maurice, August 2, a. m.; Q. C., 2:30 p.m.
Coushatta, August 2, 8 p.m.
Winnfield, Aug. 9, a.m.; Q. C., 2:30 p.m.
Plain Dealing, at Benton, Aug. 16, a. m.; Q. C., 2:30 p. m.

W. R. HARVELL, P. E.

Monroe District, Third Round

Delhi, June 28, 11 a. m.
Mangham, at Baskin, June 28, 4 p. m.
Gilbert, at Gilbert, June 15; 11 a. m.; Q. C., 2 p. m.
Columbia, at Grayson, July 5, 5 p. m. preaching, 7:30 p. m.
Oak Ridge, at Oak Ridge, July 7, 2:30 p. m.
Sterlington, July 8, 7:30 p. m.
Lake Providence, July 9, 7:30 p. m.
Bonita, at Jones, July 26, 7:30 p. m.
Fairbanks, at Fairbanks, July 27, 7:30 p. m.
West Monroe, July 29, 7:30 p. m.
Gordon Ave., July 30, 7:30 p. m.
Rayville, July 31, 7:30 p. m.
Waterproof, at Wesley Chapel, Aug. 2, 11 a. m.
Tallulah, Aug. 3, 8 p. m.
Winnsboro, Aug. 4, 8 p. m.
Wisner, at Winnsboro, Aug. 4, 8 p m.
Oak Grove, Aug. 5, 4 p. m.
Pioneer, at Forest, Aug. 5, 8 p. m.
Mer Rouge, at Mer Rouge, Aug. 6, 8 p. m.
Monroe, First Church, Sept. 13, 11 a.m.
Bastrop, Sept. 13, 8 p. m.
Newellton, Sept. 20, 11 a. m.

ELMER C. GUNN, P. E.

New Orleans District—Third Round

Franklin, June 28.
Parker Memorial, July 19, a. m.; June 10 p. m.
Algiers, July 19, p. m.; Aug. 12, p. m.
Slidell, July 26, a. m.
Covington, at Waldheim, July 26, afternoon.
First Church, Aug. 2, a. m.; July 22, p. m.
St. Mark's, August 2, p. m.
Carrollton, Aug. 9; June 17.
Rayno Memorial, Aug. 16, a. m.; September 1.
Epworth, Aug. 16, p. m.; June 24, p. m.
Chalmette and Delta Ct., at Port Eads, Aug. 18.
Felicity, Aug. 23, a. m.; July 29, p. m.
Louisiana Ave., Aug. 23, p. m.; August 5, p. m.
Second Church, Aug. 30, a. m.; July 5, p. m.
McDonoghville, Aug. 30, p. m.; August 3, p. m.

W. L. DOSS, JR., P. E.

Ruston District—Third Round

Dubach, at Harmony Chapel, June 21, 11 a. m.; Q. C., 2 p. m.
Athens, at Wesley Chapel, June 21, following night service.
Choudrant, at Douglas, June 27, 11 a. m.; Q. C., 2 p. m.
Bienville, at Burk Place, June 27, 11 a. m.; Q. C., 2 p. m.
Jonesboro, June 28, following night service.
Bernice, at Summerfield, July 5, 11 a. m.; Q. C., 2 p. m..
Ruston, July 5; Q. C., July 6, p.m.
Arcadia, at Arcadia, July 12, 11 a. m.; Q. C., 3 p. m.
Lapine, at Franton Chapel, July 19, 11 a. m.; Q. C., 2 p. m.
Homer, July 19, following night service.
Hodge, at Hodge, July 26, 11 a. m.; Q. C., 2:30 p. m.
Farmerville, at Farmerville, July 26, following night service.
Haynesville, at Colquit, Saturday, Aug. 1, 11 a. m.; Q. C., 2 p. m.
Clay, at Longstraw, August 2, 11 a. m.; Q. C., 2 p. m.

Pastors will please bring a written report on Christian Education answering all the questions required by the Discipline.

ROBT. M. BROWN, P. E.

Shreveport District, Third Round

Preaching Dates

Noel Memorial, June 7, a. m.
Claiborne, June 7, p. m.
Oil City and Trees City, at Trees City, June 14, a. m.
Park Avenue, June 14, p. m.
Vivian, June 21, a. m.
Mangum Memorial, June 21, p. m.
Logansport, June 28, a. m.
Cedar Grove, June 28, p. m.
Grand Cane, at Keatchie, July 5. a. m.
Bossier City, July 5, p. m.
Mitchell, at Henrietta, July 12, a. m.
Mansfield, July 12, p. m.
Pelican, at Naborton, Friday, July 17, 10 a. m.
Belcher and Gilliam, at Gilliam, July 19, a. m.
Ida and Hosston, at Munnerlyn's Chapel, July 19, 3 p. m.
Greenwood and Bethany, at Bethany, July 26, a. m.
Mooringsport, July 26, p. m.
First Church, Shreveport, Aug. 2 a. m. and p. m.

Quarterly Conference Dates

Group: First Church, Noel Memorial, Park Avenue, Mangum Memorial, Cedar Grove, Claiborne, Bossier City, Wednesday, July 8, 8 p. m. Place to be announced).
Mitchell Circuit, at Henrietta, July 12, 2 p. m.
Group: Mansfield, Grand Cane, Logansport, at Grand Cane, Wednesday, July 15, 8 p. m.
Pelican, at Naborton, Friday, July 17, 11 a. m.
Group: Belcher and Gilliam, Ida and Hosston, at Gilliam, Wednesday, July 22, 8 p. m.
Greenwood and Bethany, at Bethany, July 26, 2 p. m.
Group: Mooringsport, Oil City, Vivian, at Oil City, Wednesday, July 29, 8 p. m.

The above dates are subject to adjustment to suit the convenience of those concerned.

H. T. CARLEY, P. E.

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Christian Advocate
NEW ORLEANS

Vol. 77—No. 27. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3979.

J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, JULY 2, 1931. C. MILTON CHALMERS, Manager

Human Progress and National Destiny

The progress of its people determines the destiny of the nation. A progress that sustains growth and presages a high destiny must of necessity bear marks of more than material development; it must possess spiritual character.

America Proof of Progress

The United States of America was born to a high mission. Her commercial and industrial development, educational and scientific advance, social and spiritual vision, witness that she has made progress, and certifies capacity for fulfilling her mission. In the large, there is encouragement, but there are particular problems which beset her course and emphasize attainment of a higher national life is to be at the cost of struggle and sacrifice. The abolition of human slavery and the outlawing of the liquor traffic did not complete the triumph. There are momentous issues before the republic: reduction in armaments, a more equitable distribution of wealth, prohibition, protection against unemployment, care for the aged, preservation of a virile patriotism, respect for the Constitution and obedience to law are but a few of the major items in the task. Likewise, there are grave menaces facing the nation: acute atheism, defiance of authority, communism, moral laxity, lawlessness, and spiritual unconcern.

The World Not Hopeless

The Christian can no longer limit his interest to his nation alone, but he is concerned for the well-being of all mankind. Our times register a restless world. One that is yet submerged in grief over the death of millions, staggering under debts and depression with animosities and rivalries raging in the capitals of the nations. In the face of such facts is there hope for progress toward a better future? The Darwinian theory that progress is inevitable has turned out to be no more than the evanescence of another Arabian Night's dream. Its futility has been proven. So much is this true that there has settled upon the hearts of many a pall of pessimism, and Dean Inge and Spengler lead a school who have put modern garments on Plato's cyclical theory that life may be no more than "progress and regress within bounds of unchanging shores," which is to say that the world is to be no better than it has been. Still, the hope for a better tomorrow is not a conclusion without an adequate premise, progress has been made and many continue to believe that further progress is conditionally possible.

The Inextinguishable Gleam

Isaiah and other Old Testament prophets sang of a new future for mankind. Isocrates and Seneca caught the gleam. Plato hoped for a New Republic, as crude as it was. Queen Elizabeth in her "Great Design," Henry the Fourth's "The Christian Republic," and Sir Thomas Moore in his "Utopia" led out the Anglo-Saxon mind toward a better future. Kant, in his "Perpetual Peace," opened a window through which Germany might look toward peace, but Nietzsche and his school shut the blinds. These longings after a better future have been reciprocated in our land by such worthies as William Penn, Benjamin Franklin and Woodrow Wilson, a crucified knight of an unrealized aim, and many others. To secure a nobler destiny for the nations requires more than disbanding armies and dismantling navies, however important that may be; it demands defeat of wrong and the triumph of Truth. Peace is no more a supine yielding to evil than it is belligerency towards others. The picture of peace that shows a lion and a lamb grazing under the mouth of an old rusty cannon mounted among the daisies, with a child in the midst, is less real than that of a man in his garden killing weeds and cultivating food and flowers to be shared with others. Evil has a way when removed in one form of breaking out in new departures and seers of a better day have too often limited their vision to temporary comforts and negative processes.

The Full Orbed Sun

"The Son of Righteousness has risen with healing in his wings." Jesus Christ has become the desire, need and necessity for all nations. It is not a platitudinous and intolerant insistence upon small matters to say again that Jesus and His way of living is the only hope for national survival and security. John Morley says, "No permanent transformation of society, we may be sure, can ever take place until a transformation has been accomplished in the spiritual basis of thought." Jesus is more than a wayshower to the nations; He is the vital force of progress and as they come to know Him and practice His principles their progress is assured. The Church has a mission to all nations. It is not through regulatory enactments and supervisory control to bring the nations to Christ, but by a living faith and a holy walk to carry Him to the nations. The Word is, "I, if I be lifted up; I will draw all men unto me." To reverse the order and endeavor, Titan-like, to lift the world is to fail. The Church is to build men more than she is to manage them. With her glorious mission of salvation she can help the nations to a high destiny. For, as Dr. James Orr asks: "What did Christ come for if not to impart a new life to humanity, which, working from within and outward, is destined to transform all human relations, all family and social life, all industry and commerce, all art and literature, all government and relations among peoples till the kingdoms of this world are become the kingdoms of our Lord and his Christ?" More than a reflector of the light of the Son, the Church is the conveyor of His redeeming grace to the nations.

Shadows on the Dial

Substitutes for the antagonists to the ways of the "Prince of Peace" for man and his government have made a confusion of tongues. The Marxian theory, and its progeny, would make climate and food the controlling motives in men. Good climate, plenty of food and physical comfort have a here and now appeal that leads man on his stomach to his destiny. A snake heaven isn't very inspiring. If these be the sole objectives in life then nations may get along without God, religion, virtue and property. Equable climate, convenient houses and dainty dishes offer too low a goal for humanity.

The humanistic scientists who claim that man's personality is produced by the "cosmic elements of his environment" would achieve a higher destiny for the race by eliminating God and enjoy the benefits of a society which faith in Him has built. No sane person discounts the value of the contributions to man's knowledge, convenience, and comfort, which have been made by men who have studied and used nature's laws. The new knowledge may inform, but it cannot redeem. The old Socratic idea that the more a man knows the better he is, continues a fallacy which has been more harmful than the ancients' idea that the world was flat. These new intellectualists have plied the years with their penny page philosophies and panaceas until their devotees would substitute calculus for Christ, chemistry for Christianity and sociology for salvation and crucify youth on a question mark. Human progress does depend upon the diffusion of knowledge, but the content of that knowledge comprehends, "To know Thee, the only true God and Jesus Christ whom Thou hast sent." To face a bewildering future with confidence, the nations must make their way not through the shadows of powerless substitutes, but in the light that comes from the face of the Son of God.

The Meaning of History

God has been and is in the movement of the ages and there is a meaning in history that far transcends fixing of geographical meets and bounds, marking the scenes of

(Continued on Page 8)

TAXES TOO HEAVY AND OFFICIALS TOO COSTLY

BY BISHOP WARREN A. CANDLER, D.D., LL.D.

Following the World War our people fell into habits of unprecedented extravagance. They wasted many millions on pleasures which were hurtful to their souls.

The habits of personal extravagance naturally led to habits of public extravagance.

The federal, the state, and the municipal governments all fell under the spell of this wasteful spirit. Needless offices were created and appropriations were made which exceeded all reason. By consequence, taxes were increased.

Many of the things, for the procuring of which taxes were levied, were good things; but governments, like individuals, must forego many good things for lack of adequate means to supply them. Apart from any questions of wrongdoing, the increased taxation which has been laid upon the people has burdened people beyond endurance.

Some months ago the writer of this article pointed out the evil and danger of excessive taxation. The article was read by a good woman who suffered much by the burdens laid upon her. Referring to my article she wrote me: "I am only a small sufferer, but I have suffered. I am a widow with a mortgage of $2500 on my home which was made seven years ago. I still carry the mortgage and am barely able to keep up the taxes and interest on the mortgage. I am doing any work I can get to help meet these demands. My place has deteriorated in value, yet I pay more taxes now than when I bought it and I face the possibility of having it sold for taxes. During this terrible depression I am about to be forced out of my home."

There are thousands of helpless widows who are thus made to suffer by extravagant appropriations and intolerable taxes; and such persons should not be forgotten when officials who have authority to tax people levy taxes which cannot be borne by multitudes of good but poor people. Much of this excessive taxation grows out of the creation of unnecessary offices in order to supply salaries for officials whose services are not really required for the public good. Politicians too often pay their politcal debts by the process of creating offices for their friends and supporters. Thereby, they purchase place and power by extracting money from all the people.

To lay needless burdens on the rich is nothing less than a crime; but to lay such burdens on the poor is cruel criminality.

The public service does not require the number of officials now engaged and paid out of public funds.

Salaries in every walk of life—commerce, agriculture and all other departments of life—have been reduced; but salaries of public officials have in the meantime been increased. The final outcome to such process will be popular discontent of a perilous nature.

No patriotic person fails to appreciate education, but there are expenditures in the realm of the common schools which bear too heavily upon the people, especially upon poor people. Teachers must learn to share the hardships of the people rather than to agitate for higher salaries, by which intolerable burdens are laid upon widows like the case of the woman from whose letter a passage has been quoted. The cause of education will be greatly damaged by excessive salaries paid to teachers and a greater number of teachers employed than the work really requires.

Education at public expense is really a form of socialism, and if its cost be increased unreasonably, we may expect courses in the direction of socialism even more radical.

Next to religion, education is the most important interest of the nation; but if it is purchased by extravagant taxation, it may easily produce a generation which looks to the public treasury for everything it desires. Such education may suppress individuality, discourage individual effort, and dissipate individual energy. No child can grow to usefulness in mature life when such a child is accustomed to look to the state for all good things. The main function of good government is to do justice rather than to distribute good things.

There is much extravagance made to promote interests far less sacred and important than education. Many officials, having power to impose taxes, seek to project the government into the world of business; but into that sphere government should never enter. It should protect the rights and promote the welfare of the people; but to do this, government is not required to enter the commercial world.

One of the favorite methods of political extravagance is the excessive issuance of bonds. The large increase of bonded indebtedness by state governments, city governments and the federal government has had no little to do with creating and continuing the present period of depression. Money has been drawn away from productive industry and invested in bonds which will have to be paid sooner or later by taxation. The bonded indebtedness of the various forms of government in our country is beyond all calculation.

It is a very easy thing to vote for the issuance of bonds that a later generation must pay, to sell the future good for present gratification.

When civil government enters into the field of business, it almost always conducts its enterprises extravagantly. Projects cost, when paid for by public taxation, far more than they cost when undertaken by wise business men.

Many reforms may be needed in our country, but none is more urgent than the reduction of taxation and the bringing of public enterprises within reasonable limits of cost.

The people delude themselves when they imagine that they get something for nothing when it is paid for out of governmental funds. Civil government has no money to expend except that which it extracts from the pockets of its citizens, and the cost of its collection reduces the amount that can be expended for the public good. The carrying of money from the pockets of the people into the treasury of the government and bringing it back to the people is an expensive process. The process gives salaries to officials while it decreases the good which the people might secure for themselves if they did not look to government to do for them what they can better do for themselves.

In truth, civil government is always a pauper until it secures the money of the people. The omission of taxes for one year by civil government would leave its treasury empty, and the laying of excessive taxation for one year creates funds which invite extravagance and lead to corruption. Where the carcass of public funds is found the eagles of public plunder always gather. Appropriations and expenditures made today would have been thought impossible and unthinkable twenty-five years ago. Step by step encroachments have been made upon the money of the people until taxation has become intolerable.

The time has come for the people to curtail their extravagance, foster economy, and seek prosperity by industry and frugality; and their governments must follow in the same course. The period of wild expenditures must speedily come to an end, or the gravest consequences of popular discontent and disorder will follow.

CANADIAN LIQUOR CONTROL

By Rev. A. M. Shaw

Since many of the unwary may fall for the propaganda that is offering the "Canadian System of Liquor Control" as a cure for the ills of Prohibition, some facts and figures should be passed on; and I beg our ministers to pass them to their people. Mr. Ben H. Spence, a Canadian journalist who has spent much time in Washington, D. C., as a correspondent, and has made a careful study of liquor laws, both in the United States and Canada, publishes in the Christian Century, January 28 and February 4, 1931, an illuminating array of such facts and figures. I give only a few at this time.

First, there is no "government system," but nine different provincial systems in the provinces of Canada. And none of them is a "control" system; but all are government **sale** systems, affording liquor manufacturers a most profitable marketing set up. Canada has today the following liquor selling agencies: Distilleries, 25; wineries, 52; breweries, 84; government stores, 413; brewers' agencies, 138; beer saloons, 1,480; beer shops, 1,829; clubs, 297; hotels and restaurants, 708; other selling agencies, 122. A total of 5,148.

Second, the governments neither own the selling agencies nor control the liquors. The government-owned liquor stores number only 588; the remaining 4,560 selling agencies are privately owned. Even the liquor sold in government stores is bought from breweries and distilleries owned and controlled by private companies, who not only make their full profits on their products, but, because the government sells for smaller profits than private concerns could—thus reducing the retail price—increase their sales and make larger profits, without any risk, than would be possible if they sold to private retailers. The government of Ontario sells beer at cost. The brewers make all the profits; and the government **does not** "control" these liquors before they reach the government stores; nor for one minute after they pass into the hand or stomach of the customer!

Third, the facts explode the fiction that, "There are no saloons in Canada." Of the 5,148 liquor selling agencies in Canada, 2,607—or more than half—sell by the glass for consumption on the premises. And many of these "beer parlors"—differing from saloons only in that the patron sits down to drink!—have the moral equivalent of the disreputable oldtime "Ladies' Entrance."

Fourth, the new sales system works. In 1929, in seven provinces: British Columbia, Alberta, Saskatchewan, Manitoba, Ontario, Quebec and New Brunswick—from a population of 9,147,900, the system took in $192,619,602.84. Supposing such a system to operate with equal efficiency in the United States—with its population about twelve and one-half times that of Canada—the sales would amount to $2,407,745,033 per year. If drinking increased in the United States as it is increasing in Canada, the amounts thus squandered would soon double. The increase in Cana-

(Continued on Page 4)

Attention
North Mississippi Conference

NEW ORLEANS ADVOCATE-GRENADA COLLEGE STUDENT BENEFIT CAMPAIGN

Miss Eugenia Gray, Buena Vista, Miss., is to have her year's expenses paid at Grenada College for 1,000 cash new or renewal subscriptions to the New Orleans Christian Advocate. Miss Gray is a Junior and expects to consecrate her life to Christian service. She is deserving and needs this opportunity!

The plan to help her finish her education is as follows:

1. Educate Christian Worker Campaign, July 1 - October 15, 1931.

2. All subscriptions must be cash. No retroactive credits.

3. Blanket credit cannot be given for every subscription from North Mississippi, but only those secured for and marked credit STUDENT BENEFIT can be credited to the fund.

4. The Epworth League and Young People's Departments are to sponsor the Campaign in their local churches and co-operate with Miss Gray in the work. We are sure that presiding elders, pastors, and members will help Miss Gray, Grenada College, and the Advocate in this opportunity.

5. The Advocate will publish subscription credit standings.

6. Subscriptions are to be sent direct to the Advocate office at least once each week.

7. All subscriptions must be for one year or more. Regular price $1.50 per year. Superannuates and widows of preachers $1.00 per year.

Dr. John R. Countiss, president Grenada College, heartily approves the plan, and the editor and manager request that one and all join in to make this effort the greatest success.

The Advocate believes in Miss Eugenia Gray and her purposes in life and in Grenada College's ability to train and guide her toward the goal.

Help a Christian Worker, Grenada College and the Advocate

CANADIAN LIQUOR CONTROL

(Continued from Page 2)

da in six years, from 1923 to 1929, was as follows—amounts being given in gallons:

Spirits	1923	1,734,779
Spirits	1929	3,130,119
Malt liquors	1923	35,436,690
Malt liquors	1929	61,868,349
Wine	1923	1,112,260
Wine	1929	5,450,642
Total liquor	1923	38,383,729
Total liquor	1929	70,449,110
Absolute alcohol	1923	2,418,438
Absolute alcohol	1929	4,693,870

"Give them beer, and they won't want whiskey," we are told. The figures above show that they have been given beer in Canada; for in the four years, 1925 to 1929, beer drinking increased 39 per cent. But in the same four years there was an increase of 96 per cent in the use of spirits!

Such government supervision of the liquor traffic as obtains in Canada has several advantages, one of which is that you don't have to make yourself ridiculous by such a patch-work of guessing, exaggerating and deliberate lying as is the "estimate" of America's drink bill recently offered by the Association Against the Prohibition Amendment. The figures given above are official, and you may rely on them. And—they damn the "Canadian System." We'll see more later.

Vinton, La.

EVANGELINE BOOTH ON PROHIBITION

When Miss Evangeline Booth, commander of the American Salvation Army, was recently in England, the Manchester Guardian asked her for two articles setting down her personal experiences of prohibition in the United States.

"The report of lawlessness in the United States," said Miss Booth, "should be read in the light of history. It is a drama that covers a century.

"In 1900 the rate for homicide was 2.1 per 100,000 of population. Under the regulation of liquor that rate rose rapidly to 7.5 in 1919—that is, it was more than trebled. Such crime is, as it were, cumulative, and once permitted, tends to increase by its own momentum. But despite the moral disturbance of the war and all that we have heard about bootlegging, the rate was in effect stationary at 8.6 in the year 1925—a figure which means that the whole of these illegalities and degradation of public life including a high rate for murder and banditry, were antecedent to prohibition, and, indeed, created the situaiton with which prohibition has to grapple. The question is not whether prohibition has led to lawlessness. The only question is as to the extent to which the enforcement of prohibition is progressively restricting the lawlessness organized by the liquor trade before this measure was adopted. Before prohibition and after prohibition the drink trade, legal or illegal, has flourished most where crime also has been most prevalent.

Not a Failure

"Faced by prohibition, the liquor trade wherever it is carried on, and in whatever form,with its associated less respectable enterprises has been mobilized as a solid unit of opposition. Every weapon of ridicule and of misrepresentation has been brought into play against 'the noble experiment,' and in particular, the avenues of publicity have been filled with assumptions that prohibition is a hypocritical failure. That is what liquor in Europe wants Europe to believe, but for Great Britain, confronted by a serious industrial situation, it is important, surely, to study the facts of the case."

Miss Booth here speaks of the economic benefit of the policy and says that in one great corporation employing 101,000 workers, there were only thirty men discharged in 1927 for intoxication, whereas in 1915, there were 202 employes out of 8,755 dismissed for drinking, or 2.31 per cent. In 1925, only 118 men out of 13,100 were so dismissed, or .89 per cent. In 1911, the number of discharges for liquor on an elevated railroad in New England was 81. In 1926, it was 8.

"The population of the United States is today 122,000,000. A reasonable estimate of the position is that 100,000,000 people are keeping the law. Of the remaining 22,000,000 we may assume, perhaps, that half are well-to-do and half are of the wage-earning class. From these figures, sufficiently near the mark to form a basis for judgment, it will be seen at once that statistics may be very misleading to the eye. Suppose that each of the 22,000,000 wets spends a dollar a week on liquor, it would work out at over $1,000,000,000, or 200,000,000 pounds sterling a year, yet for each consumer it would only mean one drink every three days."

Miss Booth states as her opinion that under the Eighteenth Amendment, consumption of liquor has been enormously reduced from the pre-prohibition level of 22.66 gallons per capita annually, and she quotes Thomas Edison as being of the opinion that the liquor law is sixty per cent enforced, which is rather higher than the enforcement of many other laws. Miss Booth continues:

"The enormous decrease of expenditure is reflected in statistics, the meaning of which is unmistakable. In 1919 there were 18,000,000 savings accounts, totalling $13,000,000,000. Ten years later there were 53,000,000 accounts, totalling $28,500,000,000. The sensational increase in insurance tells the same story. When the Eighteenth Amendment was carried, the amount of insurance was under $30,000,000. It is now over $100,000,000,000. It has more than trebled, and the numbers of holders of stocks and bonds doubled.

"Among numerous testimonies, here is one from a firm where there used to be 50 to 100 wives after every pay-day asking for advances because the husband's wages had gone to the saloon. In three years under prohibition there were two such applications. I can testify to the fact that such instances could be found in every centre of industry from coast to coast."

The Salvation Army, which is feeding 35,000 persons a day in New York, finds the relief problem much simplified after the open saloon has been closed, according to its commander. "If a law is 90 per cent enforced, the American claims it is 90 per cent a success," says Miss Booth. "The Englishman answers that it is 10 per cent a failure, but the real question is not whether 'anyone can get it,' but how many people do get it. When the theatres are closing on Broadway, the throngs go to the ice cream counters and cafes. In the smoking room of a Pullman train, some traveler may pull a flask from his hip pocket, but the main body of passengers travel for days and nights, taking their meals en route without indulging in any breach of the law."

She states as her opinion that the workers of the United States "have been benefited beyond all expectations by the Eighteenth Amendment. A new era has been inaugurated.

"In Chicago we have two hotels; respectively, they accommodate 511 and 250 men. Ten years ago one-third of these men would have been described as drunks. On a given Sunday not long ago, selected because Sunday falls on a week-end, it was found that there were six drunks only. In January, 1930, the larger of these hotels was subjected to an unforeseen test. Owing to a report of smallpox in the city, all of the men were vaccinated without notice by an independent physician. Not one man was found to be under the influence of liquor—this in Chicago. On February 25, 1927, the Associated Press reported that in Chicago the two or three drunks per week did not justify the continuance of the Night Court, which hitherto had sat regularly to deal with such cases.

"From industrial homes and other institutions and from stores for the disposal of second-hand goods the verdict is all in the same direction. In New York City the famous night consecrated to rescue of drunks from streets and parks has had to be abandoned. There were not enough drunks in the streets and parks to justify that special evangelism. The experience of many charities tends in this direction."

Formerly, says Miss Booth, the Bowery in New York was notorious as the great crime center of the metropolis, if not of the country. There were four saloons to every block. The lodging houses in those days were notorious for the peddling of rum, dope, stolen goods, and debauchery. Prohibition has driven all this illicit traffic under cover and out of sight.

"There was much bootlegging going on in the days of the saloon—more than in these days. In fact, I have had policemen, some of them now retired, tell me that the Bowery and Third Avenue was a veritable hell on earth from the vice and brawls that went on, not only from the gangsters and the tough boys of the neighborhood, but many families as well.

"A great change has come over the working man. They have gotten away, more or less, from the idea of the treating habit. They have gotten away from the habit of visiting the corner saloon; they are now saving their money, a fact which can be corroborated by the savings institutions, and some of the largest in New York City are located on the Bowery. There are more banks on the Bowery today than there are places where drink can be bought. I am speaking of the Bowery itself, not counting the intersecting side streets. There are more places of worship on the Bowery than speakeasies. There are more restaurants and coffee-houses; in fact, the Bowery is the headquarters of jobbers who supply equipment for the 'Coffee Pot' in greater New York. They are the substitutes for the saloons."—Exchange.

MEMOIR OF DR. BEVERLY CARRADINE

By Rev. Nolan B. Harmon, Sr.

The funeral service of Dr. Beverly Carradine was conducted at the Crawford St. Methodist Church on April 25th by the writer, assisted by the pastor, Rev. J. L. Neill. He was born at the Altamont Plantation near Yazoo City on April 4, 1848, and died April 22 at Chicago, Ill.

Dr. Carradine enlisted in 1864 in the Confederate Army, Camp K, Wood's Regiment of Cavalry, Wirt Adams Brigade under General John Morgan. He was honorably discharged when the war closed. He graduated from the University of Mississippi at Oxford in 1867, accomplishing four years' work in two years. He studied medicine one year. His first marriage was in 1870, to Miss Laura Reed, a granddaughter of Senator Thomas B. Reed, of Mississippi. His second wife was Modesta Burke, whom he married in 1884, she being the daughter of Glendy Burke of New Orleans, once president of the Canal Bank of New Orleans and well known for philanthropic and educational activities. She passed the Great Divide about eight years ago.

He lived first in Louisiana in 1870, thence moved to Virginia. He joined the Methodist Church in 1874 and was called to preach the same year. His first charge was Vernon, Miss., in 1875, the second Madison Circuit in 1876. Then followed his appointment to Brandon, Miss., where he served from 1877 to 1881. His next charge was Crystal Springs in 1881 and from there he was appointed to Crawford St. Methodist Church, Vicksburg, where he served from December, 1881, to December, 1882. He was then transferred to the Louisiana Conference where he was stationed at Rayne Memorial, New Orleans, remaining there from 1883 to 1886. His next appointment was Carondelet St., New Orleans, then the largest and most influential church in the Louisiana Conference. While at Carondelet St., Dr. Carradine called to his aid Rev. W. W. Hopper, of the Mississippi Conference. The meeting in which Brother Hopper assisted was the transitional period in Dr. Carradine's ministerial life. It was then he heard the preacher say: "We bring to you the Wesleyan Doctrine of a Second Work of Grace." It was this doctrine which swept the church for a decade and more and created two distinct schools of theologians. Dr. Carradine accepted the doctrine and through his wonderful personality and luminous exposition of the Scripture gathered about him a great company from all denominations. By preaching and writing he became the leading exponent of what is termed "The Second Work of Grace." The Carondelet St. congregation was so captivated by his personality and preaching that they provided means for him to go to the Holy Land in 1890.

Upon Dr. Carradine's return from the Holy Land he was transferred to the St. Louis Conference and stationed at Centenary, St. Louis, and afterwards was sent to the First Methodist Church, serving there during the years 1892 and 1893. It was this last year that he entered the evangelistic work, in which he toured the country until 1918. In a meeting at Seattle he met with a serious accident which forced him to give up his active work. As a preacher he was marvelously gifted. The late Bishop Linus Parker arose at 11 o'clock one Sunday morning in the pulpit of Rayne Memorial Church and said: "We sent you first the great W. E. Munsey. His sermons were theological treatises. But he seemed not to suit you. Then he was followed by the eloquent evangelistic preacher, John Matthews, who swept crowds before him like the wind whirling autumn leaves. At last we sent to Virginia and selected John Hannon, popular with all classes and noted for his tropes and oratory, and he did not seem to suit you. So we have gone to the piney woods of Mississippi and have sent you Beverly Carradine and we are certain he will be acceptable to all." The prophecy was true, for the congregation loathed to let him go. He was declared by some to be the greatest American preacher. Dr. C. K. Marshall, himself a great orator and eloquent preacher, said to a number of ministers: "Beverly Carradine is the Spurgeon of the American pulpit." He was a charming writer. He published thirty-five or forty books before his retirement. His booklet on the Louisiana State Lottery was instrumental in abolishing that evil. His trenchant pen stabbed that monster to the heart and drew its life's blood.

His book, "Sanctification and the Old Man," caused many of his ministerial brethren to differ from him. When Dr. John Matthews was pastor at Centenary, St. Louis, Dr. Carradine at the same time being at the First Methodist, Dr. Matthews said: "We do not oppose him. We just do not believe as he does." He once edited the Christian Witness, the Gospel Herald, and also the Way of Faith. In 1911 he went to England and there held successful meetings, drawing great crowds to hear him. He wrote many stories in Mississippi Negro dialect.

Many of the older members of the church and the older preachers will recall his contributions to the New Orleans Christian Advocate. One especially will be remembered, entitled "Zion Is Looking Up." It was an amusing criticism upon the indifference of many, for Zion was on her back and had to look up. He was ordained deacon by Bishop Wightman and also held elder's orders. He was a pastor nineteen years, editor three years, and an evangelist twenty-one years. There is scarcely a great camp meeting or great church from the Atlantic to the Pacific, from the Gulf of Mexico to the Northern Lakes, where he has not held wonderful revival services. During his retirement he was constantly writing and there are unpublished a great many books, chiefly on the "Inner Christ" and "Christology." The late Dr. C. G. Andrews once said: "Dr. Carradine has the most spiritual and largest prayer meetings I ever attended." The writer once heard him say that in pastoral visiting he would ask if that was the usual number they had at prayer meeting, and immediately the question would come as to how many were there. He would then tell them to come next Wednesday night and see. They generally went and he held them. At times there was scarcely standing room at the prayer service. This great preacher and writer passed to his reward far away from his place of burial. His request was to be laid to rest by the side of his first wife, in Vicksburg. His two sons, Guy and Reed, also lie there until the resurrection.

Robert Louis Stevenson, just before his death in the Samoan Islands, wrote:

> "This be the verse you grave for me,
> Here he lies where he longed to be,
> Home is the Sailor, home from the sea,
> And the Hunter, home from the hill."

And thus his last request has been fulfilled and he lies by the side of his loved ones in Vicksburg.

HONOLULU LETTERS

By Donald Lewis

Dearest People on Earth: Yesterday I received several letters, one from the family, one from mother ten pages long and every word of it was enjoyed, and a mighty sweet one from M——. You know, people, she certainly is a wonderful little girl. I went out in the beautiful park behind the school to read them. This park is a wonderful place to read letters. The palm trees and flowers are so pretty, and the grass is very nice to lie on, and this is where a man can enjoy life to the fullest.

Well, I will tell you a few things I have been doing lately that have been very interesting. One day I went down to the water front and went on two boats to look them over. One of them was the Empress of Canada, of the Canadian Pacific lines, and the other was the President Grant, of the Dollar steamship line. Both boats were on their way to the Orient, and while I was down there a boat came in from the Orient, and of all the Japanese you never saw the like. I certainly did enjoy going through the Empress of Canada. It is an English boat and the rooms and dance hall are certainly pretty. There were also a swimming pool and gym on it. There are four floors of passenger rooms and an elevator. It would indeed be an experience to ride on that boat. The President Grant is not so large; but it is a nice boat also.

Another day I went through the U. S. Cruiser S. S. Louisville. It is a brand new boat, and believe me it has some class to it. This is its first trip, and it is certainly up to the last minute in modern attachments. One of the boys of the boat was ordered to show us around. They are leaving here for the South Seas, and then back to San Diego. From there they will try the speed of the boat, which is estimated at 36 knots. The sailors and marines on deck will get to cross the equator, which will be quite an experience for them.

One night I attended a lecture down town at the Academy of Arts on "The Great Expedition in the Gobi Desert." It was very interesting. They found many things that have aided science in the study of ancient life. They found dinosaur eggs that are estimated to be 95,000,000 years old. Now, who would believe that? They have plenty of such eggs, some were half-hatched, others more so, and still others dried up I suppose. We have quite an opportunity to get good lectures here by people who make this a stop on their way from place to place. This man, Dr. Anderson, is on his way back to the desert for more research work. He has movie pictures and slides of all his expeditions.

The other day, on a trip up the mountain, I saw some flowers of kinds I have never seen before. I love to get out and study nature and think how wonderful God is to make for us this beautiful place to live in. How people can live and enjoy the blessings of this world and not believe in God is more than I can understand. I looked out from the top of the mountain and saw two of the other islands of this group. I also looked out to sea for a great distance, and there was nothing but water. It makes a fellow feel, when he is out here, that he is on a mighty small dot of this world's surface.

One Saturday night when I was on duty, and after the boys were supposed to be in bed, I went up to check on them and found that they were causing trouble, and had taken the knob off the light switch so I couldn't turn on the light. I made them all get up and told them that if I couldn't find out who did it that they would have to stay up all night. All night we stayed up. There were two other teachers who helped me. We made the boys stand up all night. We didn't find out who did it, so we promised them the same thing for the next night if we didn't find out during the day. We found out, so they were very quiet the following night. They slept all Sunday afternoon and night. I slept a little Sunday morning and then again that night until about eight the following morning. They were certainly a tired bunch. You see that is a good way to punish them. It is hard that the whole bunch has to suffer; but it does them all good. They had been making noise for several weeks after time for them to go to bed, so I thought it would do them all good. Of course I suppose my name was taken in vain Sunday and many times since; but it is for their good. The boys know that I mean what I say. We have to do what we say we will, or they would not mind us at any time. They are different from white pople in many ways. Things have to be pouded into their heads, and then sometimes it won't stick.

Dr. Headley, our Methodist pastor, recently announced that he was leaving this charge in June for a mission charge on one of the other islands. He said that his work is with the Orientals and missionary work. In this present appointment he isn't with Orientals very much. He has for years been a missionary in China. His work on the other island will be much harder and I suppose for less pay; but he feels he is called to go there. This church will certainly miss him; for he is a wonderful preacher.

I love you all, and will sign off by saying.

DONALD,
Mid-Pacific Institute, Honolulu, Hawaii.

MISSISSIPPI CONFERENCE SUPERANNUATES

To the Conference Claimants, Mississippi Conference.

My Dear Brethren and Sisters: I take this method of informing you that unless some large sums of money are sent in to our Conference treasurer in the next few days it will be impossible for us to pay anything the second quarter. We had great difficulty in borrowing for the first we sent you. We all know the situation of the banks in our country.

My dear friends, you need not write us telling how hard it is, for we know it and feel it. It is indeed painful to me to write this, but our hands are tied.

May I appeal to the pastors to help us, and help us now.

W. M. SULLIVAN,
Chairman Finance Board.

BARNEY WASHINGTON LEWIS

1867 - 1931

While Rev. Henry P. Lewis was on the Mt. Carmel charge, there was born to him and his devoted wife, Rebekah Ann Lewis, their fifth child, a son, whom they named Barney Washington. This son came to rejoice their hearts on November 11, 1867.

The son was sent to the public schools of that time, and in due course was placed in Kavanaugh College, Holmesville, and later in Centenary, at Jackson, La. Having been born into a home of prayer and faith, B. W. Lewis early in life accepted Christ and united with the Church. At the age of twenty he was licensed to preach, and during his student days at Centenary he decided to join the Conference. He was admitted on trial into the Mississippi Conference at Crystal Springs in 1889, a Conference over which Bishop Galloway presided. The Minutes show the interesting fact that his first two appointments were as junior preacher on the Benton circuit, where his father was pastor. His first appointment where he was pastor in charge was the Lehanon circuit, in the Brookhaven District. At the Conference held in Brookhaven in 1891 he was ordained deacon by Bishop E. R. Hendrix, and at the Conference in Yazoo City in 1895 he was ordained elder by Bishop W. W. Duncan. Thus is the official record of the beginnings of the ministry of one who was to travel for forty-one years as an itinerant Methodist preacher. He served the following charges: Lebanon, Martinsville, Pleasant Grove, Fannin, Chunky, DeKalb, Bucatunna, Scooba, Enterprise, Summit, Utica, Flora, Eden, Stillmors, Meadville, Homewood, Foxworth and Georgetown.

Crystal Springs was the place of his admission on trial and it was destined to be the place of another important event in his life. It was there on July 24, 1894 he was married to Miss Ella Fry. She proved to he an ideal preacher's wife and aided his work as they itinerated together for thirty-seven years. To their home was born six children, who are: Mrs. Christine Crawford, Marion, Ark.; Mrs. Lentie Kyzar, Alexandria, La.; Mrs. Julia McDaniel, Chicago, Ill; Barney W. Lewis, Marion, Ark.; Mrs. Rebekah Williams, Miss Evelyn Lewis, Jackson, Miss.

Barney Washington Lewis was a Methodist preacher to the manner born. His father was for 46 years a memher of the Mississippi Conference; his uncle, W. B. Lewis, was for a long time a member of the same Conference, and his four hrothers, J. T. and H. P., of the North Mississippi Conference, and J. M. and O. S., and a hrother-in-law, Rev. W. A. Terry, of the Mississippi Conference. Revs. B. F. and W. H. Lewis, of the Mississippi Conference, are cousins.

In pastoral ministry I have known no man to surpass him. His gospel messages were uplifting, and he looked after the work of his charge with faithfulness. He loved to sing and not only was a member of the Lewis Brothers' Quartett that so often stirred Annual Conferences, but he led his own people and taught the little children in singing the great hymns of the church. As presiding elder, it was my privilege to observe his preaching and pastoral work into the third year. His reports were accurate and ready and he endeavored to do something for every interest committed to his hands. I have known no pastor to begin more happily or successfully, and to he more universally loved than he on his last charge, Georgetown. When he became sick with influenza and it developed that he was critically ill, the anxiety of his people was expressed in prayers and sympathetic attention for his welfare, and not only his people but many of other denominations.

During his last illness, he had the ministry of physicians, devoted wife, nurses, children, brothers and members, hut above all, the Great Physician was by his side. One of the last words he ever uttered, he said: "I have talked it over with Christ and it is all right." Thus the blessed Saviour whom he preached to others and with whose gospel he had comforted others failed him not in the hour of his passing.

The funeral services were conducted from around the altars of his own pulpit at Georgetown on the morning of January 30, 1931, by Rev. J. L. Decell, his presiding elder, who was assisted by Rev. J. T. Leggett, J. E. Gray, G. F. Winfield, and C. A. Schultz and F. L. Applewhite. These services were attended by all the members of his immediate family, his two sisters, Mrs. W. A. Terry, and Miss Pattie Lewis; and twenty-seven of his brother ministers, which included his four brothers and brother-in-law, and Revs. Jones and Wilkinson, Baptist pastors, a large number of members of his last and former charges and many other friends. His body was laid to rest in the Georgetown Cemetery with his stewards serving as active pallbearers, and his brother ministers as honorary.

Rev. J. E. Cunningham, a member of the North Mississippi Conference, in writing to Rev. H. P. Lewis concerning the death of Brother Barney, said: "Barney and I used to play ball together more than forty years ago. He played hard and always fair, like the gentleman he was. And so he played for more than sixty years, modest, and unassuming, yet unafraid. I think there was not a finer, truer man in Methodism."

Brother Barney was always fair with his hrethren. He was conscious of his own human frailties, but one of the virtues of his life was to refrain from speaking unkindly of others.

When Barney Washington Lewis died in the early morning, January 29, 1931, the circle of five preacher brothers was broken, yes, and a parsonage home was bereft and a minister beloved was taken from the ranks of the Mississippi Conference Brotherhood, hut "It is all right." God is love, and Heaven is a home where loved ones and friends will meet to part no more.

J. L. DECELL.

AN APPRECIATION OF MRS. WILLIAM H. SAUNDERS

By Rev. Charles William Crisler

Mrs. James Dunton Saunders, wife of Rev. W. H. Saunders, pastor Methodist Church at Picayune, Miss., passed to her reward at the parsonage home, Wednesday morning at one o'clock, January twenty-eighth, nineteen hundred thirty-one, surrounded by members of her immediate family. Her health had not been good for several years but the end came without warning and as a distinct shock to her loved ones and many friends throughout the State. Several hours after a short walk with her husband around the block late Sunday evening for her usual exercise she was stricken with double pneumonia which indicated its fatal nature from the beginning. After two days of physical suffering she died early Wednesday morning.

Mrs. Saunders, the daughter of the late Mr. and Mrs. James Henry Dunton, was horn in Clinton, Miss., February 3, 1871, six months after her father's death. After receiving liberal educational training in ths old Central Female Institute, now Hillman College, she taught for a short time in the public schools of Louisiana and Mississippi before her marriage.

In the home of her childhood she grew into that beauty of character and gentleness of spirit which were distinguishing traits throughout the years of her useful life and which universally commanded love and admiration of all who knew her. As a daughter, sister, friend, neighbor, wife, mother, and Christian, she possessed characteristics which at once set her apart as a woman of superior charm and magnetic personality. She was patient and adaptable, always loving the place and people where she lived and labored, breaking the strong ties of friendship always with regret when, according to the rule of an itinerant's family, she was compelled to move to a new field of service and conquest.

On October 25, 1893, she was happily married to Rev. W. H. Saunders, then a member of the North Mississippi Conference, and immediately joined her husband's church, having been reared a Presbyterian. In the winter of 1900 she and her young hushand were transferred to ths Mississippi Conference where they have labored ever since. For thirty-seven years she shared the hardships and sacrifices with the abundant joys and privileges of a Methodist preacher's life, but possessing the rare gifts and graces of a cultured Christian woman she met privations heroically, shared the mutual burdens graciously, and did her part faithfully and efficiently. Her sudden translation was a distinct loss to society and the cause of our holy Christianity, and a great bereavement to both her family and friends.

There were six children horn to her and her husband, one son, little Will, Jr., who died in infancy at Vicksburg, and five daughters, who, with the husband and father, and one granddaughter, Mary Frances Mars, survive her. The daughters are Mrs. Hattie Katherine Fry, of Hattiesburg, Mrs. Fredonia Garner Sanders, of Philadelphia, Mrs. Ruth Mars, of Picayune, and Misses Jimmy and Dorothy Saunders, of Picayune. She leaves a sister, Mrs. Chas. W. Crisler, of Brookhaven, and two half-hrothers, Dr. A. M. Gill, of Sidon, and Dr. W. G. Gill, of Newton, Miss.

Funeral services were held in the Msthodist church at Clinton, Miss., the home of her childhood and young womanhood, conducted by Rev. J. Early Gray, pastor, Methodist church at Crystal Springs; Dr. J. A. Smith, pastor Capitol Street Methodist Church, Jackson, and Rsv. J. W. Leggett, pastor Methodist Church at Clinton, amid a wealth of heautiful flowers and before a large gathering of loved ones and friends from all parts of the State.

Her mortal remains were tenderly laid to rest in the old family cemetery by the side of her little son who had gone hefore her, and other loved ones who had preceded her on the yesterdays to their eternal reward. Thus passes a good and useful woman who lived beautifully, wrought abundantly, died triumphantly, and is alivs forevermore.

In a personal letter from her husband, Rev. W. H. Saunders, we quote the following tribute which will make a fitting close to the words of appreciation by the writer:

"The day was new, one o'clock in the morning of January twenty-eighth, 1931, when the devoted companion of this writer, the mother of five girls and one boy, who had walked by his side for nearly thirty-eight years to brighten, comfort, cheer and inspire, quietly and peacefully slipped away.

"We did everything we could to maks her comfortable, hoped and prayed that her health might return.

"But that Mysterious Friend had somsthing else in view and quietly led her away.

"I know that now she must know, somehow, how much we loved her and how much ws miss her mother heart. How much she has buried her mother heart in us all. 'She was all mother.'

"That is the sweetest memory that we shall carry about with us as we seek to 'carry on' through every brave attempt. The aroma from that mother love will remain forever ths most precious heritage she could have left us.

"We must keep intact our dreams of heaven, for there is where all real mothers must go. No other place is worthy enough.

"In a mother's heart, its garden of beauty is ever in hloom. No flowers ever wither there, for each is watered by tears of love, and even after those gentle fingers have ceased their toil about those beds of loveliness, God takss a hand and breathes his breath upon each tiny leaf and petal so that mother love may never dis out in this world.

"We called her 'Jimmie,' our pet name for her, and she loved it. Into that name went more meaning than any other word. It was one of those understanding names.

"Forever lingering about us will be the little phrases like gold stars, 'My Child, My Daughter, Your Daddy.' In the quiet of the home, 'My dear;' in public, 'Mr.——,' and in letters while absent, 'Dear Will.' Then, of the little boy who went away so long ago, 'Little Will.'

"Our tributes are those of love to an immoratl mother. She did a mother's part and did it bravely, sacrificially and well."

"As Jacob served for Rachael,
Beneath the Syrian sky,
And the golden sands of toiling years
Went swiftly passing by,
The thought of her was music,
To cheer his weary feet;
'Twas love that lightened service,
The old, old story sweet."

The Home Circle

WASHINGTON

Soldwier and statesman, rarest unison;
High-poised example of great duties done
Simply as breathing, a world's honors worn
As life's indifferent gifts to all men born;
Dumb for himself, unless it were to God,
But for his barefoot soldier eloquent,
Tramping the snow to coral where they trod,
Held by his awe in hollow-eyed content;
Modest, yet firm as Nature's self; unblamed
Save by the men his nobler temper shamed;
Not honored then or now because he wooed
The popular voice, but that he still withstood;
Broadminded, higher-souled, there is but one
Who was all this and ours and all men's—
Washington.

—James Russell Lowell.

TO GEORGE WASHINGTON

An Address by Bishops Coke and Asbury

(The Methodist Church was the first Church to recognize officially the Federal Constitution and new President, George Washington. On May 29, 1789, the following address was read by Francis Asbury "in an impressive manner. The President read his reply with fluency and animation.")

"We the Bishops of the Methodist Episcopal Church, humbly beg leave, in the name of our Society, collectively, in these United States, to express to you the warm feelings of our hearts, and our sincere congratulations on your appointment to the presidentship of these states. We are conscious, from the signal proofs you have already given, that you are a friend of mankind; and under this established idea, place as full confidence in your wisdom and integrity for the preservation of those civil and religious liberties which have been transmitted to us by the providence of God and the glory of Revolution, as we believe ought to be reposed in man. We have received the most grateful satisfaction from the humble and entire dependence on the great Governor of the universe, which you have repeatedly expressed, acknowledging Him the source of every blessing, and particularly of the most excellent constitution of these states, which is at present the admiration of the world, and may in future become its great exemplar for imitation; and hence we enjoy a holy expectation that you will always prove a faithful and impartial patron of genuine, vital religion, the grand end of our creation and present probationary existence.

And we promise you our fervent prayers to the throne of grace, that God Almighty may endue you with all the graces and gifts of His Holy Spirit that He may enable you to fill up your important station to His glory, the good of His Church, the happiness and prosperity of the United States, and the welfare of mankind. Signed in behalf of the Methodist Episcopal Church."

WASHINGTON HONORED BY MANY COLLEGES

Washington, D. C.—Impressive ceremonies paying homage to George Washington as a pioneer in education, will feature the graduation exercises to be held in America's schools and colleges in June, 1932, as a part of their celebration of the Two Hundredth Anniversary of the Birth of the First President, according to plans being completed by the United States George Washington Bicentennial Commission.

In this connection, it is recalled that George Washington received the honorary degree of Doctor of Laws from five of the country's oldest colleges. The first of such degrees was conferred upon him by Harvard in 1776, which action was followed by Yale in 1781, the University of Pennsylvania in 1783, Washington College (Chestertown, Md.) in 1789 and Brown University in 1790.

George Washington was greatly interested in education, as is shown by the way in which he spent money, time and thought upon the education of the young people for whom he was responsible, among them being the children and grandchildren of Martha Washington. He was a pioneer in the interest of universal education, primary, secondary and collegiate. It engaged his attention and constructive thought even in his will, six pages of that historic document being devoted to setting forth his ideas in regard to it.

The first free school in the State of Virginia was founded by Washington and some other public-spirited men in Alexandria, Va. This school was known as the Alexandria Academy and was for the education of orphaned or poor children of that city. This building still stands and is at present included in the school system of the state.

IT'S THE BRAIN THAT COUNTS

By Dr. Charles Mayo, noted Scientist, Physician and Surgeon

(From the Journal of the National Education Association)

The following of the world-famous scientist and surgeon of the Rochester Sanitarium is addressed to the boys of America:

You can get along with a wooden leg, but you can't get along with a wooden head. The physical value of man is not so much. Man, as analyzed in our laboratories, is worth about ninety-eight cents. Seven bars of soap, lime enough to whitewash a chicken coop, phosphorous enough to cover the heads of a thousand matches, is not so much, you see.

It is the brain that counts; but in order that your brain may be kept clear you must keep your body fit and well. That cannot be done if one drinks liquor. A man who has to drag around a habit that is a danger and a menace to society, ought to go off to the woods and live alone.

We do not tolerate the obvious use of morphine or cocaine or opium and we should not tolerate intoxicating liquor, because; I tell you, these things are what break down the command of the individual over his own life and his own destiny. Through alcoholic stimulation, man loses his co-ordination. That is why liquor is no advantage to the brain.

You hear people tell how they had their wits quickened for the first half hour by liquor, but they don't tell you how later their body could not act in co-ordination with their brain. You will hear on every side men bewail the loss of their drink, of their personal rights; but the rights of the few who cannot see ahead or have the future of their nation at heart must be regulated to safeguard that great body of future citizens who are now ready to step into the ranks.

You boys have something ahead of you in the problem of preventing the return of liquor. We have not lived up to our laws, but I repeat, education is what we need to combat this condition. When we have our younger generation completely educated we will not have types who say: "Why should I not have my rights as a citizen?" It is through the boys of to-day that we hope to see a sound and everlasting prohibition worked out in this country.

If there ever was any great man who accomplished anything through the use of alcohol I would like to have the fact pointed out. We in the United States of America have tried to give you a field of action free from the barricades which used to be set up by the legalized liquor traffic. Keep yourselves free from entangling habits. Remember, it's the brain that counts.

AMERICAN PATRIOTISM AMAZED ROCHAMBEAU

An interesting incident of the Revolution, demonstrating an unusual quality of American patriotism, made a deep impression on Count de Rochambeau, according to the Division of Information and Publication of the United States George Washington Bicentennial Commission.

In his memoirs of his sojourn in America during the last year of Revolution, Rochambeau relates an interesting incident of a patriotic American wheelwright who got up out of a sickbed to repair Rochambeau's carriage when informed that the Count had an engagement with General Washington.

After Rochambeau had landed at Newport, R. I., in July, 1781, he made an engagement to confer with General Washington. Both commanders were anxious to perfect plans for a concerted movement against the British, which, it was hoped, would result in a decisive triumph for the allies, but the military situation was such that neither could leave his army for the length of time required to effect the meeting. However, as the need for such a conference became imperative, a meeting was arranged to be held at Hartford, Conn., on September 20.

The Count left Newport in a carriage which broke down when he was within a short distance of his destination. An aide was dispatched to bring a wheelwright who lived about a mile from where the accident occurred. The man was found sick with the ague, and he informed the officer that he would not work that night for his hat full of guineas. Upon hearing this, Rochambeau asked to be taken to the man's shop. Upon arriving there he told the wheelwright that unless the carriage was repaired, it would be impossible for him to keep his appointment the following day with General Washington. This argument proved effective, for the mechanic replied, "You are no liars, at any rate, for I read in the Connecticut papers that Washington was to be there to confer with you. As it is for the public service, I will take care that your carriage shall be ready for you at 6 o'clock in the morning.

The wheelwright kept his word, and the party proceeded to the conference with General Washington. After the meeting with General Washington, Rochambeau started on his return to Newport. As he neared the locality of his previous mishap, another wheel on the carriage gave way. It seemed that the patriotism of the wheelwright whose name is unknown, was to be tried to the limit, for he was called upon to work in the night. The unsung hero was equal to the occasion, however, and the Count able to resume his journey at an early hour the next morning.

"I do not mean to compare all Americans with this good man," concludes Rochambeau, "but almost all the inland cultivators and all the land owners of Connecticut are animated with that patriotic spirit which many other people would do well to imitate."

Love is more than a desire; it is purified personality.

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Editorial

HUMAN PROGRESS AND NATIONAL DESTINY

(Continued from Page 1)

battle, and following lanes of commerce. To overlook the spiritual element in history is to cheapen its pages and make meaningless the struggles of mankind. Accepting the fact of Providence, an end that justifies the cost and is in keeping with Infinite wisdom and perfect goodness is inevitable. The goal of history is the realization of the Kingdom of God, peace on earth and good will among men. The nation that serves to further the Kingdom of God is progressing toward a noble destiny. America is chosen to that end, and if America fails not there is hope for the world. We joy in the faith that she will, by the grace of God, succeed.

THE ADVOCATE COLLEGE STUDENT CAMPAIGN

The presidents of Centenary, Grenada, and Millsaps Colleges and the manager and editor of the Advocate have entered into mutual cash payment and advertising agreements that will defray the entire ordinary college expenses of a student for the 1931-1932 session.

These beneficiary students have been selected by the young people of each of the three Conferences in co-operation with the Colleges. Young pepole, through their Epworth Leagues and Departments in the Sunday schools, are to co-operate with the beneficiary student in securing 1000 cash new or renewal one year, or more, subscriptions to the Advocate. The time is July 1 - October 15, 1931. The rules are to be the same for each Conference and are published this week under notice to the North Mississippi Conference, which was the first to complete their arrangement.

The North Mississippi beneficiary student is Miss Eugenia Gray, Buena Vista, Miss. Dr. Countiss highly recommends her and she is a Life Service Junior at Grenada. Presiding elders, pastors, and young people will help this worthy young lady, the College and the Advocate by securing subscriptions. She is worthy and the Advocate is needy.

The Mississippi Conference beneficiary student is Pong Hyun Kim, a Korean student who is over here preparing to do Christian service among his own people. What a privilege presiding elders, pastors and young people have in helping Mr. Kim, Korea, Millsaps and the Advocate by securing new or renewal cash subscriptions for one year or more.

The Louisiana student has not been yet named, but, we are sure, will be equally as deserving.

All Louisiana and Mississippi Methodists have a unique and inspiring opportunity to make Advocate subscriptions into a three-fold blessing. We believe in our young people and our Colleges and want to make the Advocate a medium of blessing to every home in our territory. Help us!

BISHOP W. B. BEAUCHAMP DIED AT RICHMOND, VA., LAST SUNDAY

Just before the final forms for this week's issue were made up we learned the sad news that Bishop William Benjamin Beauchamp died in Richmond, Va., Sunday night, June 28, at 8 o'clock. Bishop Beauchamp had been in failing health for some months and he made a courageous stand for health and service. Prior to his election at Hot Springs, Ark., in 1922, he was director of the Centenary Movement, in which he manifested qualities of splendid leadership. His first episcopal district was Europe. For the 1926-1930 quadrennium he was assigned to the Georgia Conferences and Mexican work. At Dallas in 1930 he was assigned to his "home" Conference, Virginia—and the Baltimore.

THE LATE BISHOP W. B. BEAUCHAMP

The Bishop of souls has now assigned him to his heavenly reward and the Advocate joins the Church in mourning his departure and extending deepest sympathy to his family.

PERSONAL AND OTHER NOTES

Mrs. J. W. Gordon, of York, Ala., died in a Meridian hospital. She was a sister of Rev. F. B. Ormond, pastor at Ellisville, Miss. We extend sympathy to Brother Ormond and the other loved ones.

Mr. Werner W. Vaught, Tylertown, Miss., wishes to assist brethren as evangelistic singer in revival meetings. He has had experience in this kind of work and will render good services wherever called.

Rev. Sidney J. Seegers, pastor, Sulphur, La., an erstwhile and ever-present friend and supporter of the Advocate, continues to send in subscriptions. We are not surprised that his work is succeeding in his new charge.

Rev. W. E. Thomas, evangelist, Nashville, Tenn., has several open dates which he would like to offer to the brethren of this section. He is a splendid leader in revivals and we trust that his available time may be taken for work.

Rev. R. A. Bozeman, pastor, Oak Grove, La., has conducted a Vacation Bible School at Oak Grove, and is to assist in a revival meeting at Oak Ridge the first Sunday in August. Brother Bozeman is an evangelist of experience, having formerly been Conference evangelist.

Rev. R. W. Vaughan, superintendent of the Louisiana Methodist Orphanage, honored the Advocate office with a call on Saturday, June 20. He was on his way to preach at Hammond on Sunday. Rev. J. B. Grambling was attending the Young People's Conference at Mansfield.

Mr. Lee M. Lipscomb, Jr., son of Rev. and Mrs. L. M. Lipscomb, Grenada, Miss., graduated with the B. S. degree at the University of Mississippi in June, and is now at Northwestern University, Chicago, completing his work in medicine. We wish the young man every success in his profession.

Rev. D. B. Benson, who was licensed to preach during the editor's term of service on the Jackson, Miss., District, is now stationed at Etta, North Mississippi Conference. We were delighted to learn from a communication to the office that he is happy in his work and expects gracious revivals during the summer.

Rev. George Tucker, one of the general evangelists, is now conducting a revival in Mayfield, Kentucky, under his own gospel tent. He has associated with him Mr. John U. Robinson, of Memphis, Tenn., as assistant and director of music. Mr. D. E. Richardson is no longer connected with the Tucker party in revival work.

A wedding of much interest was that of Miss Annie C. Morris to Mr. Milton Leggett Roach which was performed at the Centenary Methodist Church, McComb, hy Rev. W. J. Ferguson on Tuesday, June 23. The bride is the daughter of Mr. and Mrs. L. E. Morris, McComb, and is the neice of the officiating minister. We extend congratulations.

Mr. A. B. Kling, a faithful official member of the Methodist Church who formerly lived at Sartartia, Miss., was happily married to Mrs. Katherine Porter Champion at Montgomery, Ala., on June 18. Mr. and Mrs. Kling favored the editor with a visit at the Advocate office on June 23. We were delighted to see him and his bride, and wish for them every happiness.

Rev. Howard E. Pfost, our pastor at DeRidder, La., preached the commencement sermon for the graduating classes of the high schools of DeRidder, Singer, Longville, and Hornbeck, La. He also delivered the annual address at the banquet under the auspices of the Alumnae Association of Silliman College, Clinton, La., on Saturday night, May 30. His subject for this address was "The Glory of Going On."

Rev. Robert A. Cross closed a revival meeting on June 14, at the Evergreen Church on the Marksville charge, in which he did his own preaching with the exception of two sermons which were preached by Dr. John F. Foster. Brother Cross is to do his own preaching also at Bayou Chicot, which is one of the oldest churches in the Louisiana Conference. We trust that much good will come to the churches during these revival services.

Rev. T. O. Prewitt, pastor Millsaps Memorial, Jackson, Miss., closed a most helpful revival meeting at Monticello, where he assisted Rev. R. L. Walton and his people. Wednesday, June 24, was observed as a day of fasting and prayer, and proved to be a unique experience which contributed to the impression made upon the community. Brother Walton directed the music, and Miss Louise Fairman served as pianist during the meeting.

Dr. W. H. Nelson, editor of the Pacific Methodist Advocate and author of the history of Centenary College, is spending the summer in Europe. We doubt not that the pen of this versatile writer will flow with interesting and illuminating articles for those who are fortunate enough to read the Pacific Methodist Advocate. Bishop Arthur J. Moore, Dr. J. C. McPheetous and Rev. W. J. Sims will edit the paper during Dr. Nelson's absence.

Rev. A. T. McIlwain is a man of his word. When he sent in that splendid list of subscriptions a few weeks ago, he wrote: "More to follow." And the Advocate has been the happy recipient of an additional list of sixteen with a check for $24 to cover the same. We thank Brother McIlwain and the splendid people of his charge for their interest in the Advocate, and congratulate Greenwood upon having the ministry of such a successful laborer.

Mrs. J. L. Crawford, Rocky Springs, Miss., had been reading the Advocate, which was sent to the home of her friends, and became so interested in its mission that she subscribed herself for the paper and writes: "I want to be sure to get every copy. It has been a blessing to my home and I expect to read it and have it come to my home as long as I live." We thank Mrs. Crawford and pray that the Advocate may be a blessing to her home for many years.

Brother Van Carter, general secretary of the Louisiana Sunday School Association, has issued announcements of the Louisiana Council of Religious Education's character building camp for boys and girls at "Beautiful Camp Lassa," Forbing, La., which is three miles south of Shreveport and the camp is to run from July 13 through August 22. This is a splendid opportunity for Louisiana boys and girls to enjoy character development through fourfold living.

It was the privilege and pleasure of the editor, together with Rev. Otto Porter, presiding elder of the Seashore district, to have dinner with Hon. and Mrs. W. H. Watkins at Jackson during the Millsaps College commencement. Mrs. Watkins is teacher of the woman's Bible class and Mr. Watkins is the teacher of the men's Bible class of the Galloway Memorial Church. They both are most excellent teachers and large audiences hear their messages Sunday after Sunday.

Mayor W. F. S. Tatum and his devoted wife celebrated their Golden Anniversary at their home at Hattiesburg, Miss., on June 8. We congratulate these faithful and loyal people upon this happy consummation and pray that they may be spared many years more. Brother and Sister Tatum are members of the Main Street Methodist Church and they have endowed the School of Religion at Millsaps College as well as largely supporting the Methodist Hospital at Hattiesburg.

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PROTECTION
AGAINST OLD AGE

Dr. A. S. Lutz, presiding elder of the Alexandria district, Louisiana Conference, has just closed a fine meeting with Rev. L. C. Wilson, pastor, at Boyce, La. Throughout the meeting special emphasis was placed upon the need of a deeper spiritual life within the church and fuller co-operation of the membership with the work of the church through the various organizations and channels of service. The pastor believes the meeting will result in great and lasting benefit to his people.

Rev. B. L. Sutherland, pastor, Central Church, Meridian, Miss., assisted Rev. W. B. Alsworth in revival services at Tylertown, Miss. The meeting was a great success and not only the Methodist church, but the other churches and the countryside were blessed by the stirring messages brought to them by Brother Sutherland. Prior to leaving for Tylertown, Brother Sutherland favored the Advocate office with 22 subscriptions with cash accompanying. We thank him and his people for their interest in the Advocate.

Rev. V. G. Clifford, pastor, First Church, Columbia, has our thanks for 13 subscriptions recently sent in. In a letter to the office, he states: "Brother Porter preached a strong helpful sermon on his last visit to our church. At the quarterly conference, there was splendid financial reports covering all the items of the budget with $560 paid on Kingdom Extension, which was more than our quota. Seventy-five members have been received and the outlook for First Church and the Mission is inspiring."

A grant of $10,000 has just been made for the purchase of books for the Carnegie-Millsaps Library, said to be the only library given by the Carnegie Corporation to a college, and the only Carnegie library which associates the name Carnegie with another. This is the third grant made from this source for Millsaps College, the first being in 1906, when Major Millsaps matched in endowment the amount given by Carnegie for erecting the first library building. In 1926, the Carnegie Corporation gave $50,000.

Rev. R. G. Moore, pastor, Indianola, Miss., had with him in revival services, Rev. W. R. Lott and Mr. W. F. Munday, both of West Point. Brother Lott preached inspiring and effective sermons, and Mr. Munday successfully directed the music. The revival is reported to have been a great blessing not only to the Methodist Church, but to all the community. We thank Brother Moore, the faithful pastor, for seven subscriptions to the Advocate. This is one splendid way to conserve the results of a good revival meeting.

In a district-wide rally for the Monroe district, Rev. E. C. Gunn secured Dr. J. A. Smith of Jackson, Miss., as the principal speaker. Dr. Smith addressed the meeting on "Right Angle Vision of the Cross." At the evening hour, Dr. Ellis Smith, pastor, Bastrop, La., preached. The church is favored with its share of Smiths and both of these speakers edified their hearers with great messages. Brother Gunn, the forward-looking presiding elder of the Monroe district, is in his fourth year and success is attending his labors.

In sending in new subscriptions, Rev. John W. Ramsey, pastor, Vimville, Miss., writes: "I have just closed what the people pronounced the greatest revival ever held in Bonita, Vimville charge, in which I did my own preaching. The meeting resulted in a general revival of the membership and six additions on profession of faith, making a total of thirty-five additions to the church to date." We are glad to learn of the good work of Brother Ramsey on his charge, and trust that the other meetings will prove equally successful.

Our Bay Hills church, on the Marksville charge, has in the last few weeks been severely stricken in the loss of some of its mot prominent members. Sister Hardy, one of the organizers of the church, died on May 20, and two weeks later Brother and Sister C. B. Rogers, while visiting their son in Port Arthur, Tex., were in an automobile wreck, Sister Rogers being instantly killed and Brother Rogers so severely hurt that he died several days later. Their son and several members of his family were seriously hurt but have recovered.

METHODIST
ORPHANAGE
JACKSON, MISS.

So far as we know, our campaign to secure 8,000,000 Octagon coupons to retire the $40,000 indebtedness on our Home has been enthusiastically endorsed by our many friends not only in Mississippi but in surrounding States. Enthusiasm and endorsement are necessary to success and we have reasons for encouragement; however, to accomplish our task, 100% well-directed work will be necessary.

In behalf of dependent childhood, we ask your aid.

B. F. LEWIS, Supt.

Please mail your coupons EACH MONTH to
METHODIST ORPHANAGE
JACKSON, MISS

LET'S ELIMINATE "DIRT" AND "DEBT" WITH OCTAGON PRODUCTS—AND COUPONS

Of thirty-four June graduates of Scarritt College for Christian Workers, twenty-five will work in the home field, according to President J. L. Cunninggim. They will find work in rural fields, coal fields, social settlements, mission schools, rescue homes, local churches, Y. W. C. A., State schools as Bible teachers and the ministry. Nine of the graduates are under appointment of the Methodist Episcopal Church, South, to foreign fields of Mexico, Brazil, Poland, Japan, China, and Africa. Two of the students this year were young men.

We thank Mrs. L. J. Abel, Vicksburg, Miss., for her renewal and the following expression: "I have read the paper ever since I can remember, my father being a Methoodist preacher and my mother a consecrated Christian. She read it to ns and we were always glad when it would come. They both crossed over the beantiful river many years ago and it will only be a short time according to nature, before I will go over and be with them. I read the Advocate to my children and now read it to my grandchildren, and they enjoy it as much as their grandmother did. It is a wonderful paper and gets better all the time."

In a letter to the editor, Rev. H. A. Wood, pastor Newton, Miss., writes: "We are happy to report that we are engaged in a series of revival services at Walker, La. This is our first meeting of the summer, and great crowds are attending the preaching services. The Holy Ghost is leading, and souls are being blessed. Let all lovers of God's cause pray that revival fire may be kindled here, and throughout the Baton Rouge District." We are confident that great blessings came to the Walker charge, since Brother Wood is one of the most zealous and evangelistic pastors of his Conference.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

WILLIAM EDWIN HARRIS passed to his eternal reward, at 8:15 Sunday morning, June 21, at Flora, Miss.

Mr. W. E. Harris, a prominent layman of the Jackson district, was born and reared near Cooper's Wells, Raymond, Miss., attending church in early childhood at old Spring Ridge Methodist Church, six miles west of Terry. He gave his heart in early youth and has been a loyal and faithful member of his church until his death, being an official in the church for over fifty years. He was born January 3, 1850. His wife, Mrs. Mary Camp Harris, and three children preceded him in death. He leaves his sons, W. T. and B. C. Harris, and two daughters, Miss Margaret and Miss Annie B., all of Flora, Miss. Three sisters, Miss Emma Harris, Mrs. Lida McKay, of Jackson, Miss.; Mrs. Goldena Fortner, of Memphis, Tenn., and one brother, Mr. J. I. Harris, Tulsa, Okla., and a host of grandchildren and great grandchildren to mourn his going. Funeral services were conducted from the home by his pastor, Rev. L. M. Sharp, assisted by Dr. W. A. McComb, pastor of the Baptist church, and Dr. Julius Cresler, of Jackson, Miss. A large and sympathetic congregation was present. His remains were laid to rest at old Mount Bluff Cemetery, beneath a mound of beautiful flowers to await the resurrection. Another good man in Israel has fallen.

REV. L. M. SHARP.

Died, Sunday, June 7, 1931, in the old Mixer family home, at Le Moyen, La., JANE CORNELIA MIXER, born January 30, 1854, near Franklin, La. Her parents were Charles Mixer and Mary Ann Robinett. She removed with them when one year old to Chicot, St. Landry parish, and four years later to what is now Le Moyen, La. Here the remainder of her long life was spent. It was interesting to hear her relate incidents of their pioneer home. January 6, 1881, she married Daniel Cradock Gober, who died several years later. After many years of active busy life, she suffered many months of pain. She joined the M. E. Church, South, when a school girl, and has always kept the faith. Many years a subscriber to our New Orleans Christian Advocate, and though impaired in sight she maintained an interest in good literature, having members of the family and friends read to her. Eldest of twelve children, nine of whom with the parents have passed away, leaving three sisters, Misses Lucy, Rosa and May Mixer, all of Le Moyen, La. Many friends and flowers betokened the services in the home and interment in the family cemetery, the writer being assisted by Rev. J. A. Knight.

Her pastor,
R. T. PICKETT.

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MRS. FANNIE A. NOEL, nee Bauguss, was born in Many County, Tenn., on the 19th day of September, 1848. She was married to Mr. J. S. Noel, of Caddo Parish, La., in Cass County, Texas, Janary 28, 1868. On the 18th day of May, 1931, from her home in Shereveport, La., she entered into the rest prepared for the people of God, surrounded by friends and loved ones. She and Mr. J. S. Noel, who had preceded her to the other world some years since, were the parents of the following: Mrs. C. W. Lane, Mrs. D. B. Binford, Mrs. H. McCain, Mr. W. B. Noel and Mr. L. L. Noel. Besides these living, J. S. Noel, Jr., in whose memory the Noel Memorial Church was erected as a tribute of abiding love by his parents, died while yet a youth of twenty-three years. There were traits of character about this estimable wife and mother that deserve more than passing notice, and are held in loving memory by a large circle of friends as well as the immediate family. Of a bright and cheerful disposition by natural endowment, she added thereto a faith in God and holy things that was beautiful in its simplicity and trust. This faith found expression on her part and that of her husband, in the magnificent church edifice erected on one of the leading thoroughfares of our city. Such memorials as this not only treasure in memory's casket the love and care of its builders, but reach across the years—a blessing to coming generations. Her life was also marked by charities unknown except to those who were its gracious recipients. By economy, industry combined with business acumen, she and her husband were blessed with means for doing good in the world, and were used right worthily. But a good name is the choicest treasure of life, for, after all, the spiritual is the real and abides when all else is forgotten. The Memorial Church was filled by a crowd of sympathizing friends and relatives when the service was held by the pastor, Dr. Brownlee, assisted by Drs. Drake and Davies. From here a large concourse of people accompanied the funeral to Mooringsport, former home of the family. Here she was laid to rest beside her husband and near by the son who had gone before. As the pastor read the commital service a carpeting of flowers covered the sod above, tokens of love and memory on the part of those who loved her.

"And so they pass, from stage to stage,
Along the course of that great river,
Broadening like the sea.
Old sorrows are forgotten now,
Or but remembered to make sweet
The hour that overpays them."

S. J. DAVIES.

NOTICE TO PASTORS

Conserve revival results by securing Advocate subscriptions.

EULOGY ON THE LIFE OF MRS. CHAS. E. DUNN

She has left her mark in passing,
From the cradle to the grave,
It was ever this her motto,
"Oh some sinful soul to save."

I remember that in childhood,
E'en in classes as we stood,
She was ever true and faithful,
Ever trying to be good.

This I know, that in her teaching
Her influence has been far-reaching,
Often I have heard her say,
"Give to Christ the right of way."

She took Jesus as her Saviour,
Early in her girlhood life,
And as guide book took the Bible
To help her through this world of strife.

In her life of wife and mother,
None can any way excel,
And then again as friend and neighbor,
True as gold as all can tell.

She is gone and we will miss her,
As the days go slowly by,
But again we'll surely see her,
If we only do but try.

Don't you know her glad eyes widened,
As she saw the Heavenly sight;
Don't you know how swift she answered
When He said, "Come to my right."

And to family, friends and neighbors
She has passed the Golden Gate,
She can see the Heavenly Glory,
And does live in Heavenly state.

And I'm sure that she is watching,
And is waiting for us all,
And I'm sure she'll gladly meet us,
When we answer Heaven's call.

MRS. Y. T. EVERETT.

MISSISSIPPI CONFERENCE

Jackson Dist.—Third Round

Flora, at Adelle, July 5, 4 p. m.
Jackson, at Galloway Memorial, July 12, 11 a. m.; Aug. 3, 8 p. m.
Madison and Pocahontas, at Madison, July 12, 7:45 p. m.; July 15, 10 a. m.
Florence, at Richland, July 19, 11 a. m. and 2 p. m.
Terry, at Terry, July 19, 4 p. m. and 7:45 p. m.
Fannin, at Drakes, July 26, 11 a. m. and 2 p. m.
Bolton and Raymond, at Raymond, July 26, 4 p. m. and 7:45 p. m.
Mendenhall and D'Lo, at Betheny, Aug. 2, 11 a. m. and 2 p. m.
Camden, at Forest Grove, Aug. 9, 11 a. m. and 2 p .m.
Satartia, at ———, Aug. 16, 11 a. m. and 2 p. m.
Yazoo Circuit, at Betheny, Aug. 23, 11 a. m. and 2 p. m.
Yazoo City, at ——— Aug. 23, 4 p. m. and 7:45 p. m.
Brandon and Pelahatchie, at Pelahatchie, Aug. 26, 4 p. m a.nd 8 p. m.
Harrisville, at Braxton, Aug. 30, 11 a. m. and 2 p. m.
Jackson, at Capitol Street, Aug. 30, 8 p. m.; Sept. 4, 8 p. m.
Vaughan, at Union, Sept. 6, 11 a. m. and 2 p. m.
Canton, at Canton, Sept. 6, 8 p. m.; Sept. 9, 8 p. m.

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Meridian District—Third Round

Meridian, Poplar Springs, July 5, 7:30 p. m.
Shubuta, at Andrew Chapel, July 19, 11 a. m.
Daleville, at Soule's Chapel, July 19, 7:30 p. m.
Matherville, at Langsdale, July 26, 11 a. m.
Waynesboro Circuit, at Hebron, Aug. 2, 11 a. m.
DeKalb, at Pleasant Ridge, August 9, 11 a. m.
Meridian, 7th Ave., at Marion, Aug. 9, 7:30 p. m.
Cleveland, at Linville, Aug. 15, 11 a. m.
Porterville, at Mt. Hebron, August 16, 11 a. m.
Pachuta, at Adam's Chapel, Aug. 16, 4 p. m.
Vimville, at Oak Grove, Aug. 23, 11 a. m.

T. J. O'NEIL, P. E.

Newton District—Third Round

Carthage Circuit, at Bethel, July 3, 11 a. m.; 1:30 p. m.
Carthage, Sta., July 3, 7:30 p. m.
Walnut Grove, at Zion, July 5, 3 p. m.
Harperville and Lena, at Lena, July 12, 11 a. m.; 1:30 p. m.
Lake, at Lawrence, July 14, 7:30 p. m.
Union, at Mt. Zion, July 15.
Shiloh, at Johns, July 17, 11 a. m.; 1:30 p. m.
Raleigh, at Trinity, July 18, 11 a. m.; 1:30 p. m.
Homewood, at Barr, July 19, 11 a. m.; 1:30 p. m.
Decatur and Hickory, at Decatur, July 19, 7:30 p. m.; July 24, 7 p.m.
Montrose, at Garlandsville, July 22.
Philadelphia Circuit, at Cook's Chapel, July 25, 11 a. m.; 1:30 p. m.
Burnside, at Burnside, July 26, 11 a.m.
Philadelphia Station, July 26, 7;30 p. m.; July 27, 8 p. m.
Laurel, First Church, July 31, 7:30 p.m.
Laurel, Kingston, Aug. 2, 11 a. m. and 2:30 p. m.
West Laurel, Aug. 2, 7:30 p. m.

H. A. GATLIN, P. E.

Seashore District—Third Round

Picayune, July 5, 11 a. m.
Carriere, at Carriere, July 5, 7:30 p. m.
Logtown, July 12, 11 a. m.
Poplarville, July 12, 7:30 p. m.
Mentorum, at Antioch, July 18-19, 11 a. m.
Brooklyn and Bond, at Bond, July 19, 2:30 p. m.
Wiggins, July 19, 7:30 p. m.
Gulfport, Second Church, July 22, 7:30 p. m.
Kreole, at Kreole, Aug. 9, 11 a. m.
Americus, at Hurley, Aug. 9, 7:30 p. m.
Biloxi, Wesley Memorial, Aug. 12, 7:30 p. m.
Gulfport, First Church, Aug. 16, 11 a. m.
Ocean Springs, Aug. 16, 7:30 p. m.
Lumberton, Aug. 23, 11 a. m.
Columbia, Aug. 23, 7:30 p. m.

OTTO PORTER, P. E.

Vicksburg Dist.—Third Round

Roxie, at Knoxville, July 5, 11 a. m.
Gloster, at Woodland, July 5, 3:30 p.m.
Anguilla, at Delta City, July 12, 11 a. m. and 2 p. m.
Rolling Fork and Cary, at Rolling Fork, July 12, 4 p. m. and 7:30 p.m.
Utica, at Cayuga, Friday, July 17, 11 a. m. and 1:30 p. m.
Rosetta, at Hopewell, Saturday, July 18, 11 a. m.
Centerville, at Macedonia, July 26, 11 a. m. and 1:30 p. m.
Vicksburg, Gibson Memorial, Wednesday, July 29, 7:30 p. m.
Nebo, at Blue Hill, Saturday, August 1, 11 a. m. and 1:30 p. m.
Meyersville, at Grace, Aug. 9, 11 a. m.
Oak Ridge, at Porter's Chapel, Aug. 23, 11 a. m.

L. E. ALFORD, P. E.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss

ZONE MEETING

The Missionary societies of the Ripley Methodist Church, Nos. 1 and 2, North Mississippi Conference, were hostesses to the zone meeting in the Ripley church, June 17, at 10 o'clock. Mrs. H. E. Carter, chairman, had prepared a most interesting and instructive program. Representatives from the different societies over the county were present. After a delightful luncheon and social hour together, the meeting was called to order for a short but interesting program. The next meeting will be held in Chalybeate Methodist Church.

MRS. ELLIS FINGER, Sec.

DISTRICT MEETING

The Lake Charles district, Louisiana Conf., of the Woman's Missionary Society, met in Gueydan on June 10, 1931. The meeting was called to order at 10 o'clock by the district secretary, Mrs. J. N. McDonald.

The meeting opened with the hymn, "The Kingdom Is Coming." Rev. J. W. Lee, presiding elder, led in prayer.

A cordial welcome was extended by Mrs. Johnson, president of the Gueydan auxiliary, and a response given by Mrs. J. W. Lee. A helpful devotional talk, based on Philippians IV, was given by Mrs. Lonnie Clark, of Lake Charles Gleaners. She emphasized the fact that Christian women should stand firmly for right principles. Miss Hebert, of Abbeville, rendered a beautiful solo number.

Mrs. C. M. C. Pulliam, of Gueydan, gave an inspirational talk on the "Period of Spiritual Cultivaton." Mrs. R. H. Harper, Mrs. C. K. Smith, and Mrs. Brown gave some high lights from the Annual Conference.

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BILIOUSNESS

The Rev. J. J. Wisener, of Draketown, Ga., says he has taken Black-Draught, when needed, since childhood, and he is past fifty years of age. "When I would get bilious," he says, "I would feel like shuffling along instead of walking. My feet felt too heavy to lift. I had such a dull, tired feeling, and I would feel dizzy and nauseated like I couldn't hold my head up. I found how much the Black-Draught helped me, and I took it. I quit having these bad spells, and find now I only have to take a few doses and I am good as new. Don't have to take much now. My health is good."
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Roll call was responded to by members of Rayne, Kaplan, Lafayette, Abbeville, Leesville, Crowley, Lake Arthur, Gueydan, Lake Charles Gleaners and Lake Charles Adult auxiliaries. A love offering was taken and a hymn, "Jesus Calls Us," was sung. Mrs. Harris, of Lake Charles, conducted a quiet hour with the theme, "Making Christ More Real."

After introducing the visiting minister and their wives, Rev. J. W. Lee dismissed the assembly. A delightful social hour was held in the annex, where a delicious luncheon was served by the Gueydan auxiliary.

The meeting was again called to order at 2 p. m. with singing of "Jesus Keep Me Near the Cross." Rev. Mr. Brown, of Lafayette, led in prayer. Miss Annie May Mack, of Lake Arthur, sang very sweetly, "The Garden of Prayer."

Mrs. Buchanan, of Lake Arthur, gave a beautiful devotional based on Luke XI. Mrs. Harper, of Lake Charles, gave a helpful talk on the "Why, How and When of Bible and Mission Study."

The work for children was explained by Mrs. McDonald and announcement made of the award of the Pauline Randall vase. After a brief talk by Mrs. Brown on rural work, the various presidents gave outlines of their plans for the year.

An open forum was held, then an invitation from Leesville for the 1932 conference was read. A discussion followed as to the advisability of holding but one district meeting. A motion to combine the two parts of the district and to hold the meeting in Leesville was carried. The meeting adjourned with prayer by Miss Montgomery, of Kaplan.

JOINT MEETING

On June 4, the Anguilla auxiliary of the Woman's Missionary Society was hostess to a joint session of the Delta half of the Vicksburg district, Mississippi Conference, and the local zone organization.

With Mrs. Hegeman, the district secretary, presiding, the meeting was begun promptly at 10 o'clock.

Brother Moore of Rolling Fork in his opening devotional struck the keynote of individual consecration which was resounded throughout the day.

Following the period of devotion, Mrs. Tom Fields heartily welcomed the visitors and proved the sincerity of her welcome by throwing open to the convention her beautiful new home for the lunch and social hour.

Mrs. Hand, of Rolling Fork, in a very gracious way replied to Mrs. Fields' welcome, after which Miss Ina Allie Martak gave a most appropriate reading. Mrs. F. B. Graft, of Rolling Fork, sang, "The Lord Is My Shepherd," and Mrs. Wells touched briefly upon, "Missionary Finances During the Economic Depression."

After the lunch hour, Mrs. Cottrell, president of the Mississippi Conference, very ably brought her presidential message. Following Mrs. Cottrell was Mrs. Riley of the Methodist Orphanage. Those who have heard Mrs. Riley know her subject was "Soap, Soap and More Soap." She thoroughly convinced the women that all indebtedness on the Orphans' Home could be lifted with a paltry eight million coupons cut from Octagon soap wrappers.

The day's work was very touchingly brought to a close by a devotional led by Mrs. Hegman, who was assisted by all attending pastors.

The entire Vicksburg district will meet in Vicksburg in 1932 as guests of the Crawford Street auxiliary.

MRS. S. T. WELLS, Sec.

ZONE MEETING AT AMITE, LA.

The second quarterly zone meeting was held at Amite, Wednesday, May 13, at 2 o'clock. The zone leader,, Mrs. J. B. Magee, was ill, and Mrs. R. S. Walter presided. The meeting opened by singing "Bring Them In." The devotional was given by Rev. J. B. Grambling, of Hammond, his text taken from the 8th chapter of Romans. He said, "Who can keep us from seeing God? We allow things to crowd in to keep us from seeing God. If we could keep our eyes on Jesus we could accomplish much. We need courage to face opposition. 'They saw no man save Jesus.' Jesus wants us to have wisdom, to know what to do, live to inspire our souls, every soul to be brightened by the love of Jesus Christ."

"Child Welfare" was given by Mrs. Olson, of Ponchatoula.

"Vacation Bible School" was well given by Mrs. R. S. Walton, of Amite. She said it takes willing workers to make a success. Make it like a real school; but have more recreation; have school teachers, Sunday school teachers or college students for your teachers. Have a devotional period, singing period, then the lesson, keep a record of attendance, teach the children the different flags, to recognize the people of different countries by their clothes, etc. Children's work was given by Mrs. Harvey Cory, of Hammond.

Mrs. C. I. Crook gave an interesting talk on "Saving Our Sabbath." "Study" was given by Mrs. W. J. Deen, of Amite. She said the goal was Mission and Bible study in every auxiliary. One book taught by pastor. Strive to get 15 credits, develop leaders who will attend summer school at Mt. Sequoyah. Have classes for young people and adults separate. Special recognition will be given at Conference and certificates by the council.

"Mission and Bible Study Important" was given by Mrs. F. B. Hill, of Ponchatoula.

Open forum was conducted by Mrs. C. B. Johnson, of Hammond. These questions were thoroughly discussed: 1. Is our vital need more members or better informed members? 2. How can we interest our young people? 3. Why the prevailing disobedience and disrespect of boys and girls? 4. How should we secure international friendships? 5. Should we plan for daily vacation Bible schools? A little playlet, "The Mite Box and the Band Box," was given by the Amite auxiliary. We were favored with a beautiful selection by the Amite orchestra. The roll was called with 35 present. We were dismissed with prayer by Brother Walton, after which the Amite ladies served sandwiches and iced tea.

MRS. C. I. COOK, Zone Sec.

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The following is a program of the Missionary zone meeting of the Newton district held at Sandtown, Miss., June 16:

Song—"Come, Thy Almighty King."

Prayer—Mrs. George W. Mars.

Devotional—Bro. Nicholson, of Philadelphia, Miss.

Welcome Address — Mrs. Lenard Long.

Response—Mrs. David Gillis.

Talk—"Honor of the Honor Roll," Mrs. J. W. Abney.

Song—"More About Jesus."

Song—"Lord, Speak to Me."

Devotional—Bro. Carter, of Union, Miss.

Talk—Mrs. Cliff Freeman, of Union, Miss.

Mrs. J. F. McCauley was elected zone chairman for next meeting, which will be held at Hickory, Miss., July 23.

Mrs. W. L. Watkins, of Philadelphia, Miss., was elected secretary.

The closing song was, "Blest Be the Tie That Binds," after which Brother Jones dismissed with prayer.

MRS. W. L. WATKINS, Sec.

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MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE

I wish that everyone who can will read the article in the June Sunday School Magazine, "Following in His Steps," by Toyohiko Kagawa. This was prepared from Mr. Kagawa's address to the General Workers' Conferences of the United Church of Christ in China. It gives his idea of Christ and the individual's responhibility to the entire program of Christianity. It will prove helpful and will also be useful in your church programs.

Rev. T. M. Ainsworth, at Satartia, has crossed the river and started a preaching place among the people who have moved into that section. He is holding services in the open and reports good attendance. He has succeeded in getting a leader for a Sunday school and has organized with about fifty pupils. We pray that this venture will prove most highly successful. This is a most needy work and we are sure that the lovers of the church and the cause will rejoice at this forward movement.

News reached us that the Adell church was destroyed by a wind storm last week. This is a needy field. Rev. L. M. Sharp needs not only our prayers and sympathy, but they need the aid of money to help them meet the religious needs of this commuity by the rebuilding of their church.

Brother Hull closed a fine school at Brooklyn recently. One of the fine results was the organization of the Young People's Division. We trust that these young people will avail themselves of every opportunity to serve.

The office force is now engaged in running a vacation church school for the orphanage Sunday school. So far the work has progressed exceedingly well. The juniors are studying the Methodist church. The boys have confined themselves to the church of Jackson and they are finding out some very interesting facts.

League anniversary offerings are slowly coming in. We are hoping that our receipts will be above the receipts for last year and if there are more late holders of the day we will improve over it some.

This is to call attention to the Hi-League camp which will be held at Camp Dantzler, August 24 to 28. Write to Mr. J. H. Weems, Hattiesburg, Miss., and make your reservation. The expenses are $6 for the five days, plus the books, etc. This is a wonderful opportunity for boys and girls of the Hi-League age.

Sunday School Day offerings are somewhat behind last year. We are trusting to the friends of the cause to rally and give the program and send in the offering. This is an opportunity for the Sunday school to make a direct offering to aid itself and other Sunday schools. We are trusting that many more will avail themselves of this privilege.

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Our Missionary offerings are trailing the offerings of last year. The only remedy we know is that we can get more schools to respond. We have been delighted with the response from schools that have not as a rule supported the missionary enterprise. We trust that we will have more and more of them. If every school would send in the offering we would be able to hold the lines and make some advance. I feel we must meet our responsibility along this line. Too much is at stake in the mission field for us to not be exceedingly interested and concerned in regards to these fourth Sunday offerings.

The Adult Student for July has several articles it would be well for all adults to read. An editorial, "The Younger Adult," on page 306. An article by S. A. Neblett, "Beginning an Organized Program of Christian Education in Our European Fields," will be a fine article to review in a Missionary program. All church leaders should read this article.

"Russia," by R. E. Blackwell, is very timely and helpful.

"The Understanding Adult," by Mary E. Skinner, is a very helpful article.

In the Sunday School Magazine for July you will find the following articles of help in the work of building the kingdom of God: "Youth and Patriotism," by Alva W. Taylor. "Prohibition the Chief Issue," by J. S. Chadwick. The article in the Adult Student, "Prohibition," by Dr. Arthur MacDonald, is a most helpful one. These two aricles would make a fine worship program on his most vital topic.

"Christ Is the Source of Life," by Toyohiko Kagawa, will give you a fine understanding of the meaning of Christianity to Japan. Nothing could be better for a Missionary program than to have this article presented to the group.

It seems to me that each month our publications become more valuable and more worthwhile. A careful reading of the articles in any of them will repay you.

To adult Bible classes and individuals the department of the local church of the General Board of Christian Education has arranged to place $10 shares in the Home and Foreign Enterprise wherever desired. Application blanks have been sent to all classes that we had on our mailing list. There are a number of classes that we do not have and could not reach. If you are interested will you not write and make application? These shares can be paid for by the month and your fourth Sunday missionary offering used to cover them.

Reports from the field are most encouraging. We are having the best vacation church schools and the best Cokesbury classes we have ever had. It is regretted that we do not have more money that we could push the work more vigorously.

Pray for the work and the workers.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

At the close of the recent session of the training school, Mrs. C. A. Parks, of Amory, received the gold seal for her diploma. She has specialized in the junior work and is superintendent in the junior department of the school at Amory. She is to be congratulated in this achievement.

The following workers have received the gold seal award during the last year: Mrs. E. L. Rawles, Sherard; Mrs. W. H. Ratliff, Sherard; Mrs. W. N. Duncan, Columbus; Mrs. R. P. Neblett, Batesville; Miss Louise Stokes, Grenada; Mrs. O. B. Wells, Grenada, and Mrs. J. L. Bryan, Amory. These workers deserve special mention in this achievement. They are among the most effective leaders of our Conference.

This is the season of daily vacation church schools and there are a great many of them being held in the Conference. We will hold at least fifty this year, judging from the reports that are coming in. If you have had or will have a vacation school or if you are co-operating with other churches in such a school, be sure and send a report of your school to me. I have blanks for making this report, write for them if you do not have them. No church will do a better piece of work than putting on a vacation church school. More instruction can be given in a ten days vacation school than in a half of a year just on Sundays.

The pastors and people are facing a most busy season just at this time. In a large number of churches the annual revival season is during the next two months. There is no more important occasion for any church. This is the time for the gathering in of the nabors of the year. Every Sunday school teacher and worker should be very much in prayer and very earnest in personal work at this time in order to lead their students and friends into a full acceptance of the Lord and Saviour. Evangelism is the heart and life of our church and every worker should be an evangelist leading others to Christ. All the instruction, programs of worship, activities of every kind should point to this end.

On July 11-13 there will be held at Mt. Sequoyah, at Fayetteville, Ark., a church-wide convention of Sunday school superintendents. Several of

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our fine superintendents should attend this meeting. They can drive over there in a day and would not be away from home but about five days. Several could bunch together and cut the expenses. Some are talking of going and we should have a good representation from our Conference.

Several people are planning to attend the summer assembly at Lake Junaluska this summer. Miss Lynda Ramey, of Oxford, will teach in the model school that is carried on there every summer in which the children are enrolled and taught.

R. G. LORD.

Epworth League

NORTH MISSISSIPPI

We had our young people's assembly at Grenada College last week. It was one of the best assemblies we have ever held. About two hundred young people were registered at the assembly and one hundred and eighty-six took the work for credit, that is they received credit for their work. Most of the rest of those who were registered would have received credit but they were too young. We did not issue credit to those who were under fifteen years of age.

This was a fine group of young people that we had at the assembly. They took their work very seriously and did splendid work. Then, when time came to play they played enthusiastically. A fine spirit of co-operation was manifested by these young folk. A finer group of young people would be mighty hard to find.

We appreciate the splendid work which was done at the assembly by the instructors. They were faithful and efficient in their work. The following instructors were on our faculty: Revs. W. W. Woollard, M. Johnson, W. L. Pearson, G. R. Williams, J. E. Stephens, W. R. Hammontree, Miss Virginia Thomas, Mrs. W. N. Duncan, Miss Georgia Butler, Miss Elle Willingham and Mis Aileen Moon. Miss Moon was the representative from the Central Office. Rev. E. B. Ellington had charge of the morning watch and edited our daily paper. Rev. H. P. Lewis was dean of the men.

Rev. J. E. Stephens lectured each evening at 8 o'clock. His lectures were very practical and very helpful. The young people enjoyed them and appreciated them. At the close of the lecture on Thursday evening, we had our consecration service and about thirty young people came around and pledged themselves for definite Christian service. It was a very inspiring service. If you have any of these Life Service volunteers in your church we hope you will help them find some definite work to do.

It was very gratifying to see the young people manifesting so much interest in the new program of work. Many of them are taking this work seriously. From now on this assembly will be strictly a young people's assembly. They have their own officers. The following officers were elected for another year: President, Miss Bessie Spain; vice-president, Miss Robbie Sam Clanton; secretary, Joe Heard; treasurer, Helen Evans; publicity superintendent, Sanders Smith. These are very fine young people and they will make splendid officers.

We did not make pledges at the assembly this time. We felt that it would be best for the young people to go back home and talk the matter over with the pastor and some of his assistants. We are supposed to make larger pledges this time because we will be making them for the young people in the Sunday school and the young people's Missionary societies as well as those in the Epworth League. We hope to have an institute in each district in the near future and you will be given an opportunity there to make your pledge for the new year. Please think this matter over seriously and be prepared to make your pledge when you come to your district institute.

WM. L. ROBINSON.

FROM CARRIERE CHARGE

Have had in mind to do my best for this charge. The need of trained teachers was urgent for our Sunday schools. Brother O. C. Hull, sent out by our conference Board of Education to do extension work, put on a Cokesbury school at Byrd's Chapel the past week. Brother Hull is well prepared to do this work. Our local church could not have secured one better fitted to do this work, nor do I think the General Board has a better man for this kind of work. He preached several times and the people and pastors were greatly edified. We want him again as soon as we can get him. We are trying to do constructive and abiding work.

QUARTERLY CONFERENCE

Alexandria Dist.—Third Round

(In the Heart of Louisiana)

Montrose, at Alco, July 5.
Colfax, July 12, a. m.
Glenmora, at Oberlin, July 12, p. m.
Melville, at Simsport, July 15, p. m.
Petreville Revival, July 19 to 29.
Eunice, at Basile, Aug. 2, a. m.
Opelousas, Aug 2, p. m.
Alexandria, Aug. 3, p. m.
Boyce, Aug. 5, p. m.
Bunkie, Aug. 12, p.m.
Elizabeth, Aug. 16, a.m.
Lecompte, Aug. 16, p. m.
Pineville, Aug. 19, p. m.
Melder, at Zion, Aug. 23, a. m.
Marksville, at Bay Hills, Aug. 23, p. m.
Pleasant Hill, at Marthaville, Aug. 30, a. m.
Natchitoches, Aug. 30, p. m.
Montgomery, Sept. 6.
Holloway, Sept. 20, a. m.
Provencal, at Oak Grove, Sept. 20, p.m.

Let the preacher in charge make a written report for the cause of education under question fourteen as required by the discipline.

ALBERT S. LUTZ, P. E.

NORTH MISSISSIPPI CONFERENCE

Columbus District—Third Round

Cedar Bluff, at Pheba, preaching and Q. C., July 5, a. m.
Crawford and M., at Curtis Chapel, preaching and Q. C., July 5. 3, p.m.
Weir and McCool, at Weir, preaching and Q. C., July 5, p. m.
Columbus, First Ch., preaching, June 21, p. m.; Q. C., July 8, p. m.
Longview and S., at Smyrna, preaching and Q. C., July 11, a. m.
Louisville Station, preaching and Q. C., July 12, a .m.
Mashulaville Ct., at Middleton, preaching and Q. C., July 19, a. m.
Starkville Station, preaching and Q. C., July 19, p. m.
High Point Ct., at Owen's Chapel, preaching and Q. C., July 20, a. m.
Ethel Ct., at Shady Grove, preaching and Q. C., July 26, a. m.
Chester Ct., at South Union, preaching and Q. C., July 27, a. m.
Sturgis Ct., at Mt. Airy, preaching and Q. C., Aug. 2, a. m.

W. N. DUNCAN, P. E.

Corinth District—Third District

Iuka Circuit, at Harmony, July 4-5.
Iuka, July 5, p. m.

JAMES H. FELTS, P.E.

Greenville Dist.—Third Round

Lake Cormorant and Robinsonville, at Walls, July 5, a m..; Q. C., p. m.
Dubbs and Evansville, at Dobbs, July 5, p .m.
Lula and Dundee, at Dundee, July 12, a. m.; Q. C., p. m.
Coahoma and Jonestown, at Coahoma, July 12, p. m.
Gunnison and Hillhouse, at Boboa, July 19, a. m.; Q. C., p. m.
Shelby, July 19, p. m.
Merigold and Sherard, at Shipman's Chapel, July 26, a. m.; Q. C., p. m.
Friars Point and Lyon, at Lyon, July 26, p. m.
Tunica, Aug. 2, a. m.; Q. C., p. m.
Shaw and Litton, at Litton, Aug. 9, a. m.; Q. C., p. m.
Rosedale and Benoit, at Rosedale, Aug. 9, p m

E. NASH BROYLES, P. E.

Greenwood Dist.—Third Round

Drew Station, July 5, 11 a.m. and 2:30 p.m.
Dublin and Mattson, at Dublin, July 5, night.
Itta Bena, July 12, 11 a.m. and 2:30 p.m.
Belzoni, July 12, night.
Sunflower, at Fairview, July 19, 11 a.m.
Ruleville, at Doddsville, July 19, p.m.
Indianola, July 26, 11 a.m. and 2:30 p.m.
Moorhead, July 26, night.

L P. WASSON, P. E.

Hattiesburg Dist.—Third Round

Prentiss, at Mt. Zion, July 5, 11 a.m.; 2 p.m.
Lucedale, at Shipman, July 12, 11 a.m.; 2 p.m.
Mt. Olive, July 15, 7:30 p.m.
Eucutta, at Boyles Chapel, July 19, 11 a.m.; 2 p.m.
Petal, at Petal, July 19, 7:30 p.m.
Purvis, at Purvis, July 22, 7:30 p.m.
New Augusta, at New Augusta, July 26, 11 a.m.; 2 p.m.
Heidelberg, at Philadelphia, August 16, 7:30 p.m.
Sumrall, at Sandford, August 16, 7:30 p.m.
Hattiesburg, Main St., Aug. 17, 7:30 p.m
Williamsburg, Oakvale, August 18, 11 a.m.; 2 p.m.
Hattiesburg, Broad St., August 19, 7:30 p.m.
Hattiesburg, Court St., August 21, 7:30 p.m.
Ellisville, at Mt. Zion, August 23, 11 a.m.; 2 p.m.
Richton and Piave, at Richton, August 23, 7:30 p.m.
Bonhomie, at Bonhomie, August 26, 7:30 p.m.
Silver Creek, at ——————

W. A. HAYS, P. E.

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D. M. KEY, PRESIDENT

REVIVAL AT GLENDALE CHURCH

The Rev. A. B. Barry, our own pastor of Glendale Methodist Church on Bailey Avenue, has just closed a two weeks' revival and it was the greatest revival that has ever been held in this church.

Brother Barry preached twice daily, 10 o'clock a. m. and 8 p. m. People from all parts of the city attended these services, especially the men's quartet from Capitol Street Church that rendered several numbers which were very much appreciated. The music was in the hands of the Glendale choir and they rendered good services. Many people have made the statement that they have never been in a revival where the power of God was more manifest than in these services. On Saturday night the minister preached a powerful sermon having for his subject, "Confessions and Restitutions." There were fifteen or twenty people converted, confessed and testified for their Lord.

This wonderful man of God putting his heart and soul into this campaign has stirred the hearts of many men and women bringing forth confessions from them that they have lived in sin all these many years and have now fully surrendered their lives to Jesus Christ.

We just thank God that the Annual Conference of last November saw fit to send us Rev. A. B. Barry and his good wife and trust they will stay their four years, and we feel that our church will go forward under their leadership.

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98 out of 100 Women
REPORT BENEFIT FROM
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QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Third Round

Monticello at Pleasant Grove, July 5, 11 a. m. and 2 p. m.
Barlow at Lebanon, July 9, 11 a. m. and 1:45 p. m.
Scotland, at Hawkins Chapel, July 11, 11 a. m. and 1:45 p. m.
Bayou Pierre at Sweet Water, July 19, 11 a. m. and 2 p. m.
Meadville at Bude, July 19, 7:45 p. m.
Foxworth at Sartinsville, July 23, 11 a. m. and 1:45 p. m.
Tylertown at Kokomo, July 26, 11 a. m. and 2 p. m.
LaBranch St., July 26, 7:45 p. m.
Gallman at Mt. Pleasant, Aug. 2, 11 a. m. and 1:30 p. m.
Hazlehurst, Aug. 2, 7:45 p. m.
Centenary, Aug. 5, 7:45 p. m.

J. L. DECELL, P. E.

LOUISIANA CONFERENCE.

Baton Rouge District—Third Round

Plaquemine, July 5. a. m.
Keener Memorial, July 5, p. m.
Ponchatoula, July 8, p. m.
Pearl River, at Pearl River, July 12, 11 a. m.; 1:30 p. m.
Bogalusa, July 12, p. m.
Franklington, July 13, p. m.
Washington, at Mt. Hermon, July 14, 11 a. m.; 1:30 p. m.
Kentwood, at Tangipahoa, July 14, p. m.
Amite, July 15, p. m.
Hammond, July 16, p. m.
Clinton, Greensburg and Pine Grove charges, at Bluff Creek Camp Ground, July 18, 11 a. m. and 2 p. m.
Bluff Creek Camp Meeting, July 19-26.
Istrouma, July 19, p. m.
St. Francisville, at Tunica, July 26, 11 a. m.; 1:30 p. m.
Baker, at Bethel, Aug. 2, 11 a. m.; 1:30 p. m.
First Church, Baton Rouge, Aug. 3, p. m.
Jackson, at Ethel, Aug. 9, 11 a. m.; 1:30 p. m.
Zachary and Slaughter, at Slaughter, Aug. 9. p. m.

L. W. CAIN, P. E.

Lake Charles District—Third Round

Acadia Ct., at Maxie, July 5, p. m.
Hornbeck Ct., at Holly Grove, July 12, a. m. and p. m.
Lafayette, July 19, a. m. and p. m.
Gueydan Ct., at Grand Cheniere, July 26, a. m. and p. m.
Sulphur, Aug. 2, a. m.
Vinton, Aug. 2, p. m.
Lake Charles, Aug. 9, a. m.
Leesville, Aug. 16, a. m. and p. m.
New Iberia, Aug. 23, a. m.
Abbeville, Aug. 23, p. m.

J. W. LEE, P. E.

Minden Dist.—Third Round

Rochelle and Selma, at Rochelle, July 5, a. m.; Q. C., 2:30 p. m.
Standard and Olla, at Standard, July 5, p. m.
Jena, at Eden, July 12, a. m.; Q. C., 2:30 p.m.
Trout and Goodpine, at Goodpine, July 12, p.m.
Sicily Island, at Vidalia, July 19, a. m.; Q. C., 2:30 p. m.
Ferriday, July 19, p. m.
Jonesville, at Harrisonburg, July 26, a. m.; Q. C., 2 p. m.
Campti, at St. Maurice, August 2, a. m.; Q. C., 2:30 p.m.
Coushatta, August 2, 8 p.m.
Winnfield, Aug. 9, a.m.; Q. C., 2:30 p.m.
Plain Dealing, at Benton, Aug. 16, a. m.; Q. C., 2:30 p. m.

W. R. HARVELL, P. E.

Monroe District, Third Round

Columbia, at Grayson, July 5, 5 p. m. preaching, 7:30 p. m.
Oak Ridge, at Oak Ridge, July 7, 2:30 p. m.
Sterlington, July 8, 7:30 p. m.
Lake Providence, July 9, 7:30 p. m.
Bonita, at Jones, July 26, 7:30 p. m.
Fairbanks, at Fairbanks, July 27, 7:30 p. m.
West Monroe, July 29, 7:30 p. m.
Gordon Ave., July 30, 7:30 p. m.
Rayville, July 31, 7:30 p. m.
Waterproof, at Wesley Chapel, Aug. 2, 11 a. m.
Tallulah, Aug. 3, 8 p. m.
Winnsboro, Aug. 4, 8 p. m.
Wisner, at Winnsboro, Aug. 4, 8 p m.
Oak Grove, Aug. 5, 4 p. m.
Pioneer, at Forest, Aug. 5, 8 p. m.
Mer Rouge, at Mer Rouge, Aug. 6, 8 p. m.
Monroe, First Church, Sept. 13, 11 a.m.
Bastrop, Sept. 13, 8 p. m.
Newellton, Sept. 20, 11 a. m.

ELMER C. GUNN, P. E.

New Orleans District—Third Round

Algiers, July 19, p. m.; Aug. 12, p. m.
Slidell, July 26, a. m.
Covington, at Waldheim, July 26, afternoon.
First Church, Aug. 2, a. m.; July 22, p. m.
St. Mark's, August 2, p. m.
Carrollton, Aug. 9; June 17.
Rayne Memorial, Aug. 16, a. m.; September 1.
Epworth, Aug. 16, p. m.; June 24, p. m.
Chalmette and Delta Ct., at Port Eads, Aug. 18.
Felicity, Aug. 23, a. m.; July 29, p. m.
Louisiana Ave., Aug. 23, p. m.; August 5, p. m.
Second Church, Aug. 30, a. m.; July 5, p. m.
McDonoghville, Aug. 30, p. m.; August 3, p. m.

W. L. DOSS, JR., P. E.

Ruston District—Third Round

Bernice, at Summerfield, July 5, 11 a. m.; Q. C., 2 p. m.
Ruston, July 5; Q. C., July 6, p.m.
Arcadia, at Arcadia, July 12, 11 a. m.; Q. C., 3 p. m.
Lapine, at Franton Chapel, July 19, 11 a. m.; Q. C., 2 p. m.
Homer, July 19, following night service.
Hodge, at Hodge, July 26, 11 a. m.; Q. C., 2:30 p. m.
Farmerville, at Farmerville, July 26, following night service.
Haynesville, at Colquit, Saturday, Aug. 1, 11 a. m.; Q. C., 2 p. m.
Clay, at Longstraw, August 2, 11 a. m.; Q. C., 2 p. m.

Pastors will please bring a written report on Christian Education answering all the questions required by the Discipline.

ROBT. M. BROWN, P. E.

Shreveport District, Third Round

Preaching Dates

Bossier City, July 5, p. m.
Mitchell, at Henrietta, July 12, a. m.
Mansfield, July 12, p. m.
Pelican, at Naborton, Friday, July 17, 10 a. m.
Belcher and Gilliam, at Gilliam, July 19, a. m.
Ida and Hosston, at Munnerlyn's Chapel, July 19, 3 p. m.
Greenwood and Bethany, at Bethany, July 26, a. m.
Mooringsport, July 26, p. m.
First Church, Shreveport, Aug. 2 a. m. and p. m.

Quarterly Conference Dates

Group: First Church, Noel Memorial, Park Avenue, Mangum Memorial, Cedar Grove, Claiborne, Bossier City, Wednesday, July 8, 8 p. m. . Place to be announced).
Mitchell Circuit, at Henrietta, July 12, 2 p. m.
Group: Mansfield, Grand Cane, Logansport, at Grand Cane, Wednesday, July 15, 8 p. m.
Pelican, at Naborton, Friday, July 17, 11 a. m.
Group: Belcher and Gilliam, Ida and Hosston, at Gilliam, Wednesday, July 22, 8 p. m.
Greenwood and Bethany, at Bethany, July 26, 2 p. m.
Group: Mooringsport, Oil City, Vivian, at Oil City, Wednesday, July 29, 8 p. m.

The above dates are subject to adjustment to suit the convenience of those concerned.

H. T. CARLEY, P. E.

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Write J. H. SHUMAKER, General Secretary
Home Office: Association Building, 808 Broadway, Nashville, Tenn.

ABERDEEN PREACHERS MEET

The Aberdeen District Ministers' Association met in the Verona Methodist Church, Thursday, June 18, with Rev. W. S. Selman, pastor-host.

Rev. A. F. Youngberg preached a very spiritual sermon on the text, "Enoch Walked With God." The sermon deserves comment, but we will do all of it in one sentence and say, the people of Woodland charge have an excellent preacher.

The noon hour was spent in feasting and fellowship. Thanks to the good women for that wholesome and delicious dinner.

The next two hours were spent in a very helpful discussion of the following subjects:

1. In what way can we make the political campaigns a help rather than a hindrance to our work this summer? By Rev. J. L. Bell, pastor, Presbyterian Church and Rev. T. E. Gregory.

2. How should the quarterly conference occasion be conducted so that my charge can reap the largest benefit from it? R. T. Hollingworth, W. C. Galceran and W. R. Goudelock.

3. Resolved, that we substitute in our thinking and in our preaching "Law Observance" for "Law Enforcement." General discussion.

The program for the July meeting is as follows:

11 a. m. preaching; J. S. Maxey (J. F. McKibben, substitute.)

Subject afternoon program: "Benevolences." 1. Their importance, C. A. Parker, W. P. Buhrman. 2. How to proceed to raise them, A. S. Raper, W. C. Newman, T. L. Oakes.

Program Committee—H. N. McKibben, W. R. Goudelock, J. A. Biffle.

R. T. HOLLINGSWORTH, Sec.

AUSTRALIAN LAWYER ENDORSES AMERICAN PROHIBITION

By W. C. Allen

The following statement was made by Frank A. Russell, an Australian barrister, not a Prohibitionist, who recently made an investigation of the working of Prohibition in the United States. This honest report, published in the Alliance News of England, is so different from the so-called Prohibition news that the people of Great Britain are fed upon through their newspapers that it is worthy of being brought to the attention of the people of this country:

"If the visitor to America," says Mr. Russell, "will stay there long enough to get out of the visitor class, they begin to find what I found as soon as I had paid my tribute to courtesy and began to dig for my own facts; that is, that though wealthy people can get liquor with comparative ease, at a high price and sometimes of extremely doubtful quality, it is becoming an increasingly difficult job to keep the cellar full at a cost suitable to the purse of the average man. They will find, too, that though a certain small percentage of the general population brews a species of beer, and another percentage allows home-grown wines to ferment, aided by peripatetic individuals who drop some form of alcohol into it, the great mass of the population is already indifferent to drink.

"Briefly put, my investigations revealed the unassailable fact that Prohibition is observed by that enormous and important mass of middle-class artisans and workmen, tradesmen and small commercial folk which is really the backbone of every country. At either end of the social scale were people who broke the law. At the top were the wealthy class, who have never yet kept any sumptuary law that clashed with inclination; at the bottom were the criminal and part-criminal class that had an ill-founded idea that breaking laws paid better than keeping them.

"I have come back to Australia," says Mr. Russell, "with my mind made up on the subject of Prohibition. It is not only a success, but a shining success. Had I, however, passed through America as an ordinary traveler, with his limited means of knowing only what he saw, I should have still believed that Prohibition was a farce."

To think that this result has been brought about in little more than a decade is, he says, under all the circumstances, "astonishing." "It may be a great exaggeration to attribute the whole of the prosperity of the United States to the abolition of drink; I think it is, but you would find it difficult to persuade bankers, manufacturers, mass producers, master builders and insurance companies that, in overwhelming measure, this was not the prime cause. Against my will, I was brought to believe that Prohibition was a splendid economic achievement, whose significance cannot be drowned by the shouting derision of the 'antis.'"

Denver, Colorado.

HIGH BLOOD PRESSURE

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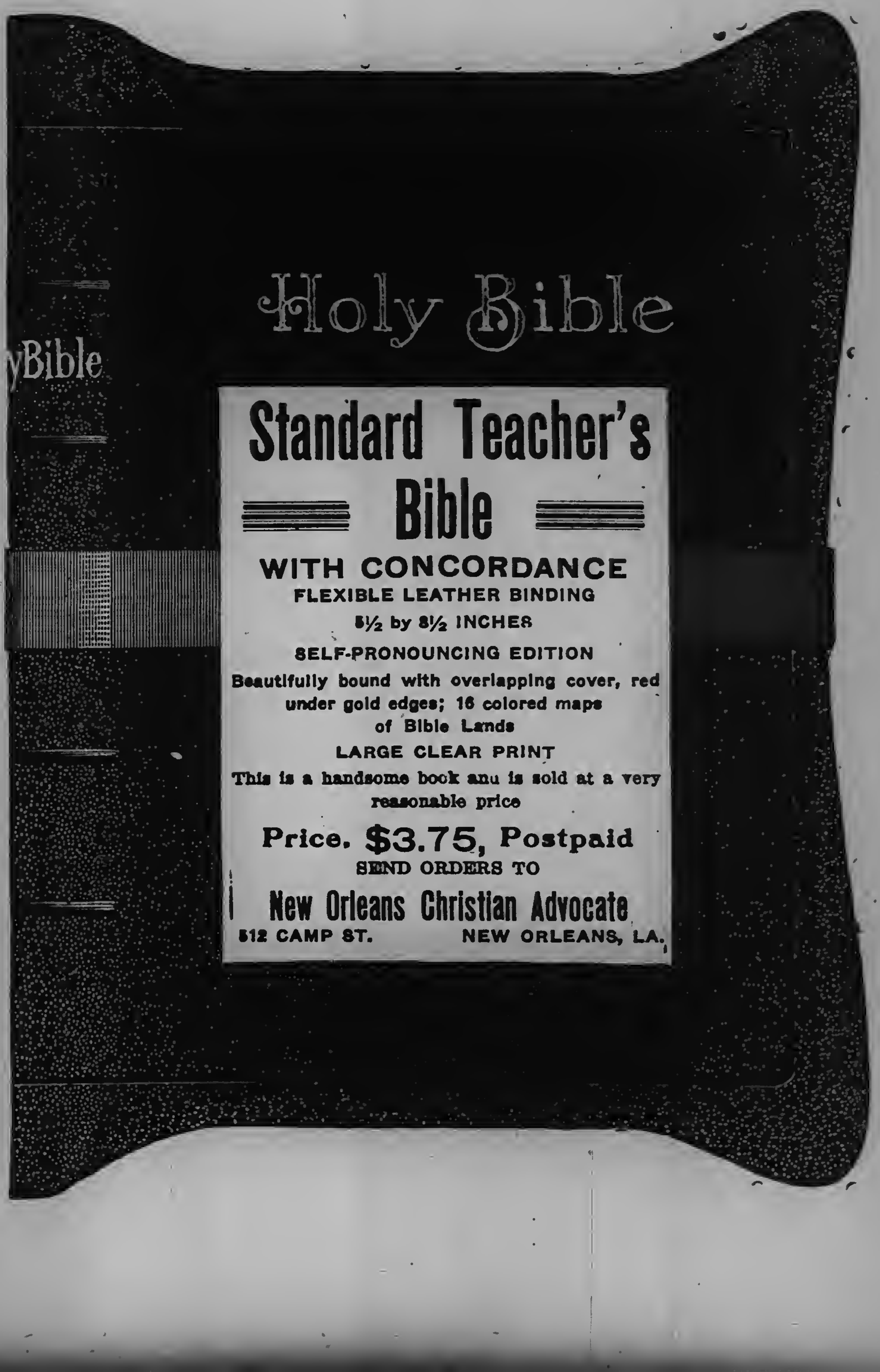

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REVIVAL AT MORTON

During the last week in May we held a combined revival and vacation school at the Morton Methodist church. Rev. and Mrs. J. L. Carter, of Union, were with us and gave us most effective service both in the school and revival. Local workers made up the remaining faculty of the school, and attendance was drawn from all the churches in Morton, about twenty-five out of the ninety-five children who came were from the Baptist and Presbyterian churches. Some of the workers were also from these churches.

Services were held at 8 o'clock in the morning, followed by the school from 9 till eleven, with services again at 8 o'clock at night. Attendance upon the preaching services was good, though somewhat hindered by sickness in the community and one death during **the week.**

Brother Carter combines in a very effective way an evangelistic spirit with the educational approach to the problems of the church. His sermons were well-prepared and contained strong utterances on our spiritual needs. His message to the adults was especially strong and timely, presenting their responsibility for moral and spiritual conditions. His message to the young people was the most effective I have ever heard.

Mrs. Carter's general supervision over the school and her work with the juniors was all that could be desired. With only two helpers she directed the work of more than forty juniors in a most effective manner. Mrs. Ollie Ott was the regular helper in this department, while Misses Willie Grace Tullos and Nancy Kelly played for this group, the latter for other groups also. Mrs. Gainey, Mrs. Armstrong and Mrs. Holcomb had charge of the primary group, while Mrs. Woodward, Mrs. Felker and Mrs. Cain worked with the beginners.

The school lasted for only one week, but the children were delighted with this, their first vacation school. One little beginner said she wished it would go on until "the end of the world." Both the school and the revival made a deep and lasting impression for good in the Morton church and community.

Misses Nancy Kelly, Tommye Cooper and Lindsey Eil Ott represented the Morton Epworth League at the Brookhaven assembly. With the delegation from Forest consisting of the pastor and his wife, Misses Katherine and Frances Robertson, Melba Sherman, Ruby Epting, and Joe Sid Mize, Henry McKenzie, Beaman Noblin and Albert Collins, made up the third largest delegation from any pastoral charge, being exceeded only by Galloway Memorial with eighteen and Fayette with fourteen.

J. B. CAIN, Pastor.

FROM LA BRANCH STREET, McCOMB, MISS.

Dear Bro. Decell: On last Sunday, we closed a most splendid and helpful meeting here at LaBranch Street Church. We began these services on Sunday, June 14, with Rev. J. B. Cain, of Forest, doing the preaching, and Rev. L. P. Anders, of Adams, leading the singing. We closed the following Friday night.

From the very first service, Brother Cain had the congregation with him. His morning messages, beginning with Monday, were on "Stewardship." When we came to the last morning service, with about fifty present, I am sure we felt, as possibly some had never felt before, the sacredness of all life. His evening sermons were splendid messages to the hearts and consciences of the people, on the fearful consequences of being separated from God.

Brother Anders is a brother indeed in the gospel and rendered good service in leading the singing.

As a visible result of these services, sixteen were received into the church on profession of faith.

J. H. JOLLY, Pastor.

FROM GREENWOOD AND BETHANY CHARGE

Mr. Editor: I beg to report a few happenings on the Greenwood and Bethany charge.

Our congregations have been about as usual in spite of some removals, depression, etc. Sunday schools have kept up well with good officers and teachers.

The work at Flournoy has greatly improved since the revival there last summer, and notwithstanding the death of Mrs. N. B. Boddie at that place, the work is going on. The death of this esteemed lady and active church worker was a great blow to the cause at that place. God buries his workmen, but carries on His work. May God grant consolation to the bereaved ones.

Our Fourth Sunday Missionary Sunday school offerings are being sent in. We sent in offerings from all the places for orphanage. Our Kingdom Extension offering, while not so large, was sent in as an expression of love to God and loyalty to the church.

Our revivals are just beginning.

The first meeting has just been concluded at Bethany, where Dr. T. M. Brownlee, of Noel Memorial Church, Shreveport, came out and preached eight times to the great delight of the people. Also Brother Roger Lahey, son of our Rev. C. W. Lahey, of Oil City, was with us, as also was his father for one service. Brother Roger Lahey, as the "boy preacher," won the love and admiration of the people by his singing and preaching. The people were called to the house of God by the tones of the bell kindly given last year by our good sister, Mrs. I. H. Crenshaw. It is a wonderful bell, the bowl of which weighs 600 pounds, and can be heard several miles.

Altogether we are pulling along with the heroic and loyal people, and hope to "weather the gale" of depression and come out on the victory side.

We are to have a short meeting here at Greenwood beginning June 29 with Dr. W. Angie Smith, of First Church, Shreveport, as our leader. It is wonderful to have these strong brethren of great churches with us.

Pray for us.

H. S. JOHNS, P. C.

GROUP MEETING

Southeastern group meeting, Hattiesburg district conference, held its regular session at Boyles Chapel Church, on the Eucutta charge, June 25, 1931, 10 a. m. to 3 p. m.

The meeting was called to order by Rev. W. A. Terry, of Richton, the president of the group. Rev. R. H. Clegg, of Broad Street, Hattiesburg, led the devotions. "The Way of the Cross" was sung, Rev. Clegg led in prayer and read from the 8th chapter of Luke and spoke on "Prayer." Then followed a program on "Christian Evangelism."

Rev. F. B. Ormond, of Ellisville, brought a helpful message on "What True Christian Evangelism Really Is." He treated the subject from the past, present and future.

Rev. W. J. Ferguson, of Laurel, spoke to the subject, "Efforts in the Past which Were Not True Christian Evangelism; and the Movements of False Isms of Today which Are Not Christian Evangelism." His message was inspiring and timely.

"Amazing Grace" was then sung, and Rev. W. A. Hays, of Hattiesburg, the presiding elder of the Hattiesburg district, led in prayer, and Rev. R. A. Allums, of Petal, preached a great sermon on, "What Is Man That God Is Mindful of Him." He read from the 8th Psalm and used for a subject, "Man Is the Creature in Whom God Has His Hopes and Fears." The old-time power came down, at the close most everyone came to the front and pledged to be such a person as God might use to reveal himself to the needy world. "Take My Life and Let It Be" was sung.

Rev. A. Joe Beasley, the pastor of the Eucutta charge, in his own way made such announcements as he saw fit of the noon hour, introducing people from all the churches of the charge and in the Beasley way he brought laughter to the whole audience. Rev. W. C. Ellis, of New Augusta, dismissed with prayer.

At the noon hour an old-time dinner on the ground with everything to eat, hot coffee, iced tea, water iced and uniced, was spread by the ladies of the Eucutta charge and all feasted and enjoyed the social hour beneath the great shade-trees on the church yard.

The crowd reassembled in the church and sang, "Glory to His Name" and "Saviour More Than Life." Rev. W. C. Ellis read Matt. 26:38-41, and spoke a few words on prayer and consecration. Rev. L. L. Roberts, of Court Street Church, Hattiesburg, led in prayer.

Rev. J. C. Ellis, of New Augusta, led in the discussion on "How Can the Rural Church Best Meet Its Problems As to the Program of the Church?" The following ministers took part in the discussion: W. A. Terry, of Richton; R. A. Allums, of Petal; F. B. Ormond, of Ellisville; R. H. Clegg, of Hattiesburg, and W. J. Ferguson, of Laurel.

Mrs. Sidney Shannon, of Richton, Miss., the district secretary of the Woman's Missionary Society work of the Methodist Episcopal Church, South, was introduced and gave a very helpful talk on the Woman's work and its relation to the pastor and whole church.

Rev. W. A. Hays, the presiding elder of the Hattiesburg district, discussed the work of the revivals of the year in an interesting and helpful way.

A short business session followed, with roll call, showing seven members of the group present and five absent; with five visiting ministers present and a large number of laymen including three of the preachers' wives, present.

Minutes of the previous meeting were read and adopted, and an offering of $1.80 was taken and placed in the treasury of the group.

It was decided to go to Petal September 24, 1931, for the next meeting. Announcements were made. Rev. R. A. Allums offered resolutions of appreciation and gratitude for the fine day of entertainment and rejoicing.

"Blessed Be the Tie" was sung and L. L. Roberts pronounced the benediction.

W. A. TERRY, Chairman;
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Christian Advocate
NEW ORLEANS

Vol. 77—No. 28. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3980.

J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, JULY 9, 1931. C. MILTON CHALMERS, Manager

FORGIVE US OUR DEBTS

Or at least postpone them. Declare a moratorium.

Apparently it is true that no official statement since the Armistice, November 11, 1918, has met with such universal acclaim as President Hoover's proposal that inter-governmental debts with interest be postponed for one year. The former was a military armistice, the latter is an economic armistice. A militay armistice does not mean that the war is over, but it does mean that the combatants are willing to cease firing long enough to talk matters over, hoping to arrive at an agreement whereby a saner settlement of differences may be arrived at. The economic armistice proposed by our wise President, though but for one year, provides the same opportunity with reference to the matter of international debts.

In the time provided by this armistice not only should diplomats, special representatives and legislative bodies give thought to the matter, but the citizenship of all these interested nations should acquaint themselves with what is involved. For it is the "rank and file" that must meet all the final settlements.

Some of the things that should occupy the minds of the people are as follows:

For all practical purposes the world is much smaller than ever, and the nations are no longer independent of one another. They are all tied in the same great bundle of life; they rise or fall together.

The agreements arrived at must be frank and openly arrived at. Let the common citizen insist upon this. He pays the taxes and he fights the battles that are to be fought. He had as well do some of the thinking.

It brings up the matter of the wisdom of piling up on generations yet unborn obligations assumed without their consent. Future generations should be kept in mind. Will they be willing to pay for the sort of a world that this generation bought for them?

It calls to our attention in an emphatic manner the place of war and armaments in modern civilization. If we are to have war the fiddler must be paid. Do we wish to renew the contract with the fiddler? Now is the time to give Mars his walking papers. He runs the most miserable business in the world and charges too much for it. Now is the time to put into active operation the international agreement contained in the Kellogg peace pact.

It brings into bold relief the spiritual significance of material things. No longer can the business of the world be conducted on materialisitic principles. Nations must learn that material means not used for spiritual ends jeopardize the people. Where there is no vision the people perish.

Does it not call upon Christianity to compose its divisive differences, inform itself as to actual conditions of the real world, appeal to Almighty God for leadership, and provide a moral and spiritual environment in which the business of the Kingdom of God may be advanced?

On the one hand is Germany, a nation with valuable traditions and sturdy stock, trying earnestly to meet the obligations entailed by the treaty of peace, but staggering toward revolution, Fascism, Communism, that may wipe out all her greatest values. On the other hand is France, second colonial empire of our time, seemingly insisting upon her "pound of flesh," staggering toward the same precipice over which Germany fell during the World War?

It is not a matter primarily of debts, even though they be figured in billions of dollars. It is rather the problem of learning how to live together amicably and effectively in the family of nations. The strategic opportunity of Christianity has arrived.

D. B. R.

VACATION DAYS ARE HERE

The roads are full of people going somewhere. Many of them do not seem to know where they are going. They are merely on the way. Won't someone stand at the forks of the road and tell them where to go?

Preachers, if at all possible, attend a summer school for preachers. Study some. Meet people. You can make it an outing and a schooling all in one. Climb a mountain and let God with the winds blow out the cobwebs and bring some new thoughts to your minds.

Young people, turn in here. Go to a camp. Strike hands with others of your years. Let a clear stream sing poetry into your souls. Tan your skin and toughen your moral fiber. Match your moral might against the hills of God.

Sick folk, there is a place right up this winding road. The air is fine and every morning is a miracle. Leave every grunt and groan there. Bring back a song.

Fishermen—well, you already know where to go. Sons and grandsons of those trout you caught a few years ago have the same old spirit. They dare you to swing your rod. The old fight is still there. And whether you get a full string, or even if they all get away, even the smallest, bring back a new string of yarns. You know you have special license.

Those of you who cannot go, go down to the railroad office and get your arms full of bulletins that advertise all the famous resorts. My, did you ever see such pictures? Sit down in a cool place and look them over. You have to have imagination to do this. This is a new way of taking a vacation trip. You can visit all the places from the seaside to the mounts and all points between. You can make every resort of any importance. You can take ship and sail the high seas and have the

(Continued on Page 8.)

TILL DEATH US DO PART

On one occasion Will Rogers remarked that among the distinctions he enjoyed among Hollywood celebrities was the fact that he had the same wife he had when he went there. Some of the wags and others would have us think that Golden Weddings are things of the past. The divorce mill of Reno and others whose stench has not reached so widely supplement this impression. Hopes for American family life are more or less disturbed. Yet so long as successful family life is too common to get the headlines of the metropolitan dailies our nation's future is not altogether discouraging.

The Christian home remains the finest fruit that human society, in its long experiment, can hold up to heaven. That being the case it deserves far more publicity than it gets.

Brother and Sister Jones, living a great many miles away, went up to the big city to the great hospital the state had provided for its people in order to secure treatment. No one could mistake the little drama. Their heads were gray, their steps were not so quick and firm, and time, out of the good material at hand, had carved the beautiful lines of the story of the journeying years. Sunshine was in their hearts even though snow rested upon their heads. The many little delicate attentions, courtesies and thoughtfulnesses spoke eloquently of the long and happy companionship growing richer as the years went by.

Brother Jones was left at the hospital, where he must wait for some days for examination, observation and treatment. Sister Jones had gone some miles across the city to the home of relatives to wait. There was no convenient way for her to visit the hospital.

A few days later the preacher, who had been an interested by-stander, thought of her. Said he to himself, "I just know Sister Jones must be anxious to see Brother Jones." He stepped to the phone and called the home at which she was staying. "Say, would Sister Jones like to go over for a little visit with Brother Jones?" "O, I just know she would," said the voice. "Get her ready," said the preacher. "I shall be down in a little bit. She must go."

As she climbed into the car she was tittering like a girl off to meet her best "date." In and out through the long lines of traffic they went, on past green light after green light. Then they drew up in front of the great gray buildings. Eagerly she alighted even though she could not see so well. The preacher offered his arm. "Just let me catch in your coat pocket." she said. "That is the way I do Mister Jones."

At the gate the guard stepped in the way. "You are too late, visiting hours are over. We cannot admit guests at this time."

(Continued on Page 8.)

Truth Undone is Truth Unreal

BY BISHOP WARREN A. CANDLER, D.D., LL.D.

The famous preacher, Frederick W. Robertson, of Brighton, England, said, "All truth undone becomes unreal," and this saying is worthy of all acceptation.

The corrupt Pilate, by whose decree Jesus was crucified, asked, "What is truth?" He had never obeyed the truth, and in that very moment was vacillating in the face of manifest duty. In our day there are two contradictory tendencies. One class of men say they are agnostic and that they cannot know what is truth; another class declare that they are searching for the truth. But surely truth can be known and must be known if life is to be preserved blameless.

Our Lord declared the truth was knowable, saying, "Ye shall know the truth, and the truth shall make you free." In these words he condemned all theories that deny the possibility of knowing the truth and showed that doing the truth which is known is the basis of all freedom.

Dr. Horace Bushnell was accustomed to say, "There is no fit search after truth which does not first of all begin to live the truth which is known." This saying of Bushnell agrees with the teaching of Jesus, who declared with reference to himself and his teaching, "My doctrine is not mine but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." The source of the prevalent agnosticism of our times is the prevalent disobedience to God. Men affect ignorance of the truth because they are unwilling to obey the truth that they know. The basis of moral conduct is knowledge of and obedience to the truth. Phillips Brooks said, "Christianity knows no truth which is not the child of love and the parent of duty." If moral and religious truth cannot be known, then all moral and religious duty is dissolved.

Multitudes find it easier to search for truth than to subject themselves to it; and where there are many who discover truth, there are few who in the face of difficulty stand up for the truth and submit to it.

The source of religious truth is the Word of God, and there has been a widespread disposition in recent years to discredit and doubt the revelation which God has given us. Hence, the uncertainty of belief upon the part of many and their vacillation and disorderliness in conduct. The Hebrew Psalmist said, "Thy word is a lamp unto my feet and a light unto my path" (Ps. 119:105); but he could not have made such a confession of faith if he had not believed in the revealed Word of God. Just in proportion as the people doubt the Word of God do they indulge in evil things. Hence public morality has declined as doubt has spread in our day.

Multitudes say that truth is of so little importance that it makes no difference what you believe provided you do right; but how shall anyone know what is right when he has no definite and clear belief in heavenly truth?

"As a man thinketh in his heart so is he"; and no man's conduct rises higher than his creed.

The law of God issues from the nature of God, and if we know nothing of God's character, we shall have no understanding of the moral law.

The deification of pleasure dethrones God and demoralizes men, and the pursuit of pleasure in forgetfulness of God does not contribute to human happiness. On the contrary, it leads to human distress. The Hebrew singer said, "Thy statutes have been my songs in the house of my pilgrimage." (Ps. 119:54). Thus he declared that the law of God was the inspiration of the joyous songs of his heart.

The people of our lawless age are not a happy generation. They are restless and run hither and thither, seeking joy and finding none. The gladness of life will not return to them until they have returned to God. They are blessed, and they alone, who walk in the ways of God and obey his will. Hence, the scripture saith of the godly man that "His delight is in the law of the Lord and in his law doth he meditate day and night." (Ps. 1:2.)

Many thousands find no delight in the law of the Lord, and the truth of the scriptures because they are utterly ignorant of these high and holy things. They know not the truth, and hence cannot love it.

And let it be said that this ignorance of the truth is not found chiefly among the poorer people in the darker corners of our land. The greatest ignorance of the scriptures found in our land is among the rich and fashionable people who imagine themselves to be cultured because they are modishly attired and fare sumptuously every day. Opulant ignorance is most abundant.

The poor read God's word more than do other classes and meditate on it more deeply. By consequence, we find in the rural districts a greater knowledge of the truth as it is in Jesus than it is found in urban centers. The distractions of pleasure-pursuing people prevent them knowing the truth about God. Their schools are the movies and kindred diversions. However, it is beginning to be clear to many people that our country cannot survive in the absence of the knowledge of God's Word, and in many places good and wise men are trying to find a way to bring religious teaching into the schools that the youth of the land may know the Word of God, and that their knowledge of earthly things may not outrun their knowledge of heavenly things.

Political stability is founded upon immovable bases of moral truth.

When the Reformation came under Martin Luther, the Word of God was rediscovered to a continent and with the rediscovery came a nobler type of social life and political freedom.

The same was true with England in the eighteenth century. Rationalism spread over England in the form that was known as deism, and it brought to pass the restoration of the Stewart kings with all their moral obliquities. England's moral and religious life was withered and its poltical life was corrupted. The great revival known as the Wesleyan Movement rescued the British nation in the eighteenth century from the perils which threatened it.

Dangers of a similar nature threaten us. In those days deism was triumphant in England, and the rationalism of our day is nothing more than a more daring form of deism. Many of the deists of that period said that God has not made a revelation of himself to mankind; but most of the rationalists of our day go further and say that God cannot make a revelation of himself to men. Bishop Ryle of Liverpool gives us this description of religious conditions in that period:

"Collins and Tindal denounced Christianity as priestcraft. Whiston pronounced the miracles of the Bible to be grand impositions. Woolston declared them to be allegories. Arianism and Socinianism were openly taught by Clark and Priestly, and became fashionable among the intellectual part of the community. Of the utter incapacity of the pulpit to stem the progress of all this flood of evil, one single fact will give us some idea. The celebrated lawyer, Blackstone, had the curiosity, early in the reign of George III, to go from church to church and hear every clergyman of note in London. He says that he did not hear a single discourse which had more Christianity in it than the writings of Cicero, and that it would have been impossible for him to discover, from what he heard, whether the preacher were a follower of Confucius, of Mahomet, or of Christ."

The deep darkness which Bishop Ryle describes arose while men were professing to be seeking the truth. In fact, however, they were not willing to obey the truth they already knew, and the darkness within them deepened to thicker gloom until they returned to the truth of God which abideth forever. In like manner many of our people while praising truth and declaring that they pursue it with zeal, are moving into truthless regions of doubt because they will not obey the truth which they already know. Our country is not so much in need of new truth as it is lacking in the ancient faith and old-fashioned goodness.

PLANS FOR THE LAKE JUNALUSKA ASSEMBLY

By Rev. A. W. Plyler, Editor N. C. Christian Advocate

A committee composed of the executive committee of the board of trustees of the Methodist Assembly of Lake Junaluska, the executive committee of the Board of Missions, and the executive committee of the Board of Christian Education met last week in Nashville, Tenn. The purpose of the meeting was to plan for the work of the Methodist Assembly at Lake Junaluska this summer and for the years that are ahead.

The results of the meeting were highly gratifying because of the encouraging prospects and the unity of purpose on the part of these great boards of the church.

A permanent committee of ten, which has Bishop Edwin D. Mouzon for its chairman, and three members from each board was created. The members representing the boards are: E. A. Cole, of Charlotte, A. W. Plyler, Greensboro, and Ralph E. Nollner, Lake Junaluska, who represent the trustees of the Methodist Assembly. W. G. Cram, general secretary of the Board of Missions; J. F. Rawls, treasurer of the Board, and Mrs. J. W. Perry, president of the Woman's Council, represent the Board of Missions. From the Board of Christian Education are W. F. Quillian, A. L. Dietrich and W. E. Hogan, of Nashville, Tenn., and high officials in the Board of Christian Education.

This committee has already held a meeting and laid plans for the work that has been committed to it. Among other things, A. W. Plyler was appointed to prepare a statement for the church press in which will be reported the work already accomplished by the committee and the plans for the future. This report awaits the work of several sub-committees which were appointed by the committee.

But it may now be stated that the future outlook for the Lake Junaluska Assembly is full of promise. The plan of these great boards is to make it a going concern, and when these boards get back of any enterprise of the church one need not look for anything but success.

We may add that the prospects are encouraging for a fine program and a large attendance at the Lake this summer.

Mississippi Conference Attention

NEW ORLEANS ADVOCATE-MILLSAPS COLLEGE STUDENT BENEFIT CAMPAIGN

Mr. Pong Hyun Kim, a Korean student, is to have his year's expenses paid at Millsaps College for 1,000 cash new or renewal subscriptions to the New Orleans Christian Advocate. Mr. Kim is preparing himself for Christian service among his own people. He is deserving and needs this opportunity!

The plan to help him finish his education is as follows:

1. Educate Christian Worker Campaign, July 1 - October 15, 1931.

2. All subscriptions must be cash. No retroactive credits.

3. Blanket credit cannot be given for every subscription from Mississippi, but only those secured for and marked credit STUDENT BENEFIT can be credited to the fund.

4. The Epworth League and Young People's Departments are to sponsor the Campaign in their local churches and co-operate with Mr. Kim in the work. We are sure that presiding elders, pastors, and members will help Mr. Kim, Korea, Millsaps College, and the Advocate in this opportunity.

5. The Advocate will publish subscription credit standings.

6. Subscriptions are to be sent direct to the Advocate office at least once each week.

7. All subscriptions must be for one year or more. Regular price $1.50 per year. Superannuates and widows of preachers $1.00 per year.

Dr. D. M. Key, president Millsaps College, heartily approves the plan, and the editor and manager request that one and all join in to make this effort the greatest success.

The Advocate believes in Mr. Kim and his purposes in life and in Millsaps College's ability to train and guide him toward the goal.

Help a Christian Worker, Millsaps College and the Advocate

ALLIES FOR PROHIBITION

"The Allied Forces," a new and united movement for the Eighteenth Amendment and in support of "liberty under law," has been organized. Three campaigns will go forward as one.

First, Allied Youth. After a series of conferences from coast to coast, an organization meeting was convened in Pittsburg, Pennsylvania, on Monday, April 13 At this meeting reports were received from every State of the Union. Nine hundred and eighty-six young people were nominated and confirmed as State and local vice-presidents. In this executive group are Catholics, Jews and Protestants. A Continuation Committee was appointed with power to complete details of organization and campaign plans. Field activities of the movement will begin immediately after Labor Day. It will enroll hundreds of thousands of young people and it will promote a national youth program of education and inspiration. Already a number of State and national organizations have merged their programs in this movement. The officers elected are:

Mr. Robert Ropp, of Boston University, President; Mr. William N. Plymat, of Stanford University, Secretary and Editor; Mr. Count C. Cruea, of Pittsburgh, Treasurer.

Vice-Presidents: Elizabeth Cooper, Indianapolis, Ind.; Kenneth Colman, Seattle, Wash.; Reuel Wolford, Pittsburgh, Penn.; Harry Jackson, Philadelphia, Pa.

Second, The Allied Campaigners—a Flying Squadron for the Eighteenth Amendment. Beginning in Washington, D. C., Sept. 8, 9, and 10, the Allied Campaigners will conduct in over two hundred and fifty of the largest and pivotal cities of the country, including every State capital, a three-day program of educational conferences and inspirational mass meetings. This campaign, while conceived on even a larger scale, will follow the general plan of the famous Flying Squadron of America, led by Governor J. Frank Hanly of Indiana. It will be remembered that seventeen years ago Governor Hanly and his associates conducted a remarkable nine months campaign for national prohibition.

The Allied Campaigners will be in the field daily from early September of 1931, into June of 1932. More than fifteen hundred mass meetings will be addressed by these speakers. It is estimated that more than two million persons will be reached directly. The program provides for training representatives from hundreds of surrounding cities and towns which can not be included in its itinerary. These men and women will duplicate in their own communities the work of the Allied Campaigners. A local society for the support of the Eighteenth Amendment will be organized in every city visited. In a preliminary experimental effort, more than a hundred of those units have already been organized. The plan has captured the friends of prohibition in every community to which it has been presented. A program of educational and enforcement activities is now being prepared and will be left with each center organized. A "munitions factory" for campaign supplies has been set up, and a house organ will be published beginning September 1, 1931.

Among the Allied Campaigners are Colonel Raymond Robins, Dr. Ira Landrith, Miss Norma C. Brown, Dr. Stanley High, Hon. Oliver W. Stewart, Colonel Patrick Callahan, Mr. Carlton M. Sherwood, Dr. Edwin C. Dinwiddie, Mr. Robert Ropp, President of Allied Youth, and Dr. Daniel A. Poling. Dr. Poling is Chairman and Dr. Stewart is Vice-Chairman. Both of these men and Dr. Landrith were members of the original Flying Squadron of America. In addition to the work of the regular speakers, in certain zoned meetings in the larger centers, like New York, Chicago, Philadelphia, Boston, Washington, Cleveland, San Francisco, Seattle, Denver, and Los Angeles, the three regular "divisions" will be supplemented by such outstanding men as Senator William E. Borah, Governor Gifford Pinchot, Mr. Fred B. Smith, and others of like standing and ability.

The field activities of Allied Youth and of the Allied Campaigners will go forward together. A banquet of the Allied Youth will be held in each city on the third day of the series of meetings. The enrollment and educational activities of the two programs will be united and they will have a common sponsoring committee.

Third, The Allied Business Men and the reorganized American Business Men's Prohibition Foundation. The chairman of this group is Mr. R. H. Scott, President of the Reo Motor Car Company. The Allied Business Men will conduct a comprehensive nation-wide advertising and publicity campaign.

The unity of the Allied Forces for Prohibition is essentially that of the Allies in the World War. Each group retains its identity and responsibility for administration, but the command is united.

Among the men comprising the national executive committee of the Allied Business Men are: Frank E. Gannett, Rochester, N. Y.; W. H. Hoover, North Canton, Ohio; Henry M. Leland, Detroit; Michigan; S. S. McClure, New York City; Louis T. Taber, Columbus, Ohio; Alvin S. Moody, Houston, Texas; Colonel Patrick H. Callahan, Louisville, Ky.; S. S. Kresge, Newark, N. J.; Allan C. Emery, Boston, Mass.; and Judge William S. Bennet, Chicago, Ill.

Among the outstanding leaders who will sponsor Allied Youth and The Allied Campaigners are the following men and women: Governor Gifford Pinchot, Harrisburg, Pa.; Senator William E. Borah, Washington, D. C.; Senator Morris Sheppard, Washington, D. C.; Dr. S. Parkes Cadman, Brooklyn, N. Y.; Mrs. Irving Fisher, New Haven Connecticut; Mr. Fred D. Parr, San Francisco, California; President Mary E. Woolley, Mount Holyoke, South Hadley, Mass.; Mr. Fred B. Smith, New York City; Mrs. Lon Hocker, St. Louis, Mo.; Mrs. Henry M. Leland, Detroit, Mich.; Mr. Ralph E. Weeks, Scranton, Pa.; Mrs. Richard C. Cabot, Cambridge, Mass.; Mr. Louis J. Tabor, Columbus, Ohio; Mr. Frank E. Gannett, Rochester, N. Y.; Mrs. George Holt Strawbridge, Philadelphia, Pa.; Mrs. William Pattangall, Augusta, Maine; Mr. Denis McCarthy, Arlington, Mass.; Mrs. William A. Montgomery, Rochester, N. Y.; Mr. J. Tom Owens, Dallas, Texas; Miss Grace Van Braam Roberts, New York City; Mr. James S. Cushman, New York City; Dr. Chas. Clayton Morrison, Chicago, Ill.; Mr. James H. Post, New York City; Mrs. Cleveland H. Dodge, Riverdale, N. Y.; Mr. F. Louis Slade, New York City; Mrs. Mabel Walker Willebrandt, Washington, D. C.; Mr. Orrin R. Judd, New York City; Mrs. Roswell Miller, New York City; Dr. William Bancroft Hill, Vassar College, Poughkeepsie, N. Y.; Mrs. Richard Aldrich, New York City; Dr. J. W. Claudy, Pittsburgh, Pa.; Mrs. Schuyler Warren, New York City; Mrs. E C. Sams, New York City; Thomas A. Edison, Miss Jane Adams; Mr. H. C. Ogden, Wheeling, W. Va.; Mrs. Charles Sumner Bird, Boston; Mr. Harry Holmes, New York City; Miss Evangeline Booth, Dr. John A. Lapp, Milwaukee; Mrs. Rushmore Patterson, Washington, D. C.; Mr. E. C. Jameson, New York City; Mrs. Raymond Robins, Florida; Mr. Richard Lloyd Jones, Tulsa, Okla.

The campaign mass meetings are to be held on neutral ground, in public halls and auditoriums.

While a majority of those associated with the Allied Forces are members of existing temperance and prohibition organizations, this, new movement has no official relationship to any other society or group. It is in complete accord with the common purpose to strengthen the Eighteenth Amendment and promote law enforcement.

Wherever practicable, the field campaign and educational activities will function through existing prohibition and law enforcement groups.

Defining the spirit of the campaign, Dr. Poling said:

"The leaders of the Allied Forces do not believe that 'All of God's children are on one side of this issue. They know, too, that there are other issues. They recognize an honest, deep-seated difference of opinion. But they do believe that prohibition is a national issue and must be treated accordingly. They are unequivocally for the Eighteenth Amendment. They believe that the great majority of the American people are with them. It is their purpose to assist in giving this majority reasons for its faith and a fully organized medium of expression—locally and nationally.

"The Allied Forces hope to promote, in this new and united way, support for the Eighteenth Amendment and for "liberty under law" made imperative by the present crisis."

REPORTER,
for Allied Agencies for Prohibition.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE ASSEMBLY

The tenth Mississippi Conference Epworth League Assembly held a most wonderful session June 8-12 at Whitworth College, Brookhaven, Miss. The able leadership of the following officers contributing largely to its success:

W. D. Hawkins, dean; Truman Lewis, president; Dana King, vice-president; J. H. Weems, secretary; W. M. Lampton, Jr., treasurer; Mathilde Killingsworth, Era agent.

Over three hundred young people of the Mississippi Conference were in attendance and 211 received certificates of credit.

The teachers for the classes were as follows: "Life of Paul," Dr. J. A. Smith; "Life of Christ," Rev. W. H. Lewis; "Devotional Studies of the Psalms," Rev. J. B. Cain; "Trailing the Conquistordores," Rev. M. M. Black; "Youth and the New America," Rev. P. M. Caraway; "World Peace," Rev. H. G. Hawkins; "Race Relations," Rev. J. L. Carter; "What it means To Be a Christian," Rev. W. J. Dawson and Rev. J. F. Campbell; "Life Problems," Rev. B. M. Hunt and Rev. J. M. Lewis; "Standards of Conduct," Dr. C. W. Crisler and Rev. O. S. Lewis; "Organization of the Young People's Division," Dr. Walter Towner; "Youth and Worship," Miss Doris Alford; "Missionary Methods," Rev. V. G. Clifford; "Youth and Recreation," Mr. A. L. Gilmore; "Social Service," Miss Chesley Hagan; "Dramatics," Miss Katie Mae Campbell.

The recreation, under the direction of Mr. A. L. Gilmore, of Jackson, Miss., was participated in by every district with Newton district winning the athletic cup, Jackson being second. Meridian won the Winfield cup for the second time for attendance, distance traveled and grading in the Standard of Efficiency. Newton won second place, Jackson third, and Vicksburg fourth place.

There was quite an increase in the number of Gold Seal Leagues this year. Those winning the Gold Seals were Grace, Gulfport, Fifth Street, Shubuta, Fayette, Washington, and Crawford Street.

Dr. Walter Towner, from Nashville, represented Central office at the assembly this year. The fine spirit and wise counsel of Dr. Towner added much to the effectiveness in the working out the new plan of the Young People' Division.

At one of the business sessions it was voted to adopt the constitution proposed by the General Board of Christian Education. This will automatically change the name from Epworth League Assembly. A request was sent up to the General Board that the name be "Methodist Young People's Assembly."

Dr. U. S. Pitts, of Birmingham, Ala., was the speaker of the platform hour. Dr. Pitts gave some very forceful messages. On Tuesday evening, the theme being "Foundations"; Wednesday evening, "Purpose"; Thursday evening, "Value of Hardships."

The assembly was very fortunate in having with them this year Rev. H. P. Anker, missionary to Africa. Mr. Anker told of the work that was being done in the stations in the mission field.

After the platform hour on Thursday evening he showed a collection of African curios.

Morning watch, vespers and the prayer groups played a wonderful part in the spiritual atmosphere of the assembly.

After the business session on Thursday morning the following officers were elected for the coming year: President, Rev. J. W. Leggett, Clinton; vice-president, Miss Katie Mae Campbell, Meridian; secretary, Miss Ruth Ware, Hattiesburg; treasurer, Mr. H. T. Newell, Jr., Jackson; publicity agent, Miss Ethel McNeil, Washington; dean, Mr. W. D. Hawkins, Meridian.

The assembly voted to continue its support of the Louise Preston Memorial Fund for sending the New Orleans Christian Advocate to the Tuberculosis Sanitarium at Magee. Enough money was contributed by the Leaguers this past year to send at least thirty-six copies for the coming year.

Those places receiving special mention in having the largest number of delegates were: Galloway Memorial, 18; Fayette, 14; Fifth Street, East End, Washington and Forest, 10 each.

The consecration service on Friday evening was the outstanding expression of rededication and reconsecration of hundreds of young people to serve God at home or abroad.

The Methodist Young People's Assembly will meet at Whitworth College, Brookhaven, Miss., June 6-10, 1932.

ETHEL McNEIL, Pub. Agent.

OUR CHURCH PAPERS

By Dr. John C. Granberry, Lubbock, Texas.

Of late I have been thinking much on the subject of our church papers. Of course, we must have them. Almost every kind of an organized group, however modest, has its "organ." If we are to have any papers at all we ought certainly to make the most of them.

There are a number of useful and indeed indispensable functions that the church paper, and that only, can perform, such as the dissemination of church news. What I have in mind at this moment is something different.

When our Lord approached Jerusalem for the last time, and the Holy City broke upon his view, he wept in contemplation of its sad fate. Sacred memories of centuries of stirring events moved him profoundly. He cared.

Surely it must be an indifferent and superficial church member who can look out upon the world in transition at this time without deep concern. There is no place for the mere alarmist, but just as little for the easy optimist. Great issues are to be faced, and we need all the intelligence and courage that can be summoned for the task. Let us take as simply one illustration among many the problems connected with the Eighteenth Amendment to the federal constitution. There is probably not an outstanding weekly periodical in the nation, with the notable exception of the Christian Century, apart from the denominational press, that is clearly and emphatically defending the Eighteenth Amendment. The responsibility in this crisis resting upon our church papers is obvious. Every now and then I find in our denominational press reference to some important moral event of which I have seen no mention in other papers.

To serve a useful purpose in this respect the church paper must allow wide latitude for the expression of opinion. If the perfunctory subscriber views the church paper listlessly, assuming that apart from news items he already knows everything in it, then the paper is incapable of performing the vital function in our Church and national life to which reference is here made. On the other hand, if instead of cut-and-dried reading matter, with only a traditional and official point of view presented there is lively and intelligent difference of opinion, the subscriber will turn to his paper eagerly.

It is well that the editor have strong convictions of his own and express them forcibly, but he should allow the reader to take him to task, and he should welcome new points of view.

Our own Church is wrestling with the problem. The Methodist Quarterly Review was discontinued by our last General Conference, but by way of compensation the Christian Advocate has in a measure taken up some of the functions of the Review and has assumed a wide-awake attitude which is one of the most encouraging features of our church life. The northern branch of Methodism, following the far-seeing, aggressive and progressive policy that it has been manifesting of late years, has discontinued her own Methodist Review, but has supplied the place with a periodical which proposes to occupy a broader field. The word Methodist no longer appears, and the name is simply, Religion: A Quarterly for the New Age. The weekly Advocates are to appear under the name: The Christian Advocate—A National Weekly.

It would seem that the moment is ripe for a great co-operative movement. On the one hand our "organs" may become yet more vital agencies in church and nation, discussing frankly vital problems and allowing room for expression of opinion even when the opinions expressed may not seem very conventional or official. On the other hand bishops, presiding elders, pastors and others in positions of authority and influence should aid in increasing the circulation and the reading of our church papers.—Alabama Christian Advocate.

SAFETY SIGNALS

By Rev. S. J. Davies

A few months ago he was worth a half million dollars. Today he could not pay the installments on his car and was compelled to return it to the firm who sold it. Riches make wings. In the business world to get, to have, and to hold, is the main problem. This present economic question is curious, baffling, yet intensively interesting. There is a greater abundance of all things in the world today than ever before in its history. More wealth, more poverty, more waste, more want, more oil, cotton, wheat and other products of mine and soil than men know what to do with. Immense capital stored in banks, millions invested in industries, and yet thousands of normal, sane, honest men and women who have nether cash nor credit wherewith to carry on life and its responsibilities.

Ordinary business methods, the usual rewards of industry do not seem to bring the rewards of other days. There is a spirit of distrust and permancy abroad. A well equipped cotton plantation is a liability and not an asset. The planters' mortgage as collateral is too frequently turned down at the bank for the bank itself has thousands of bales of cotton stored. To do or not to do when there seems so little to do, is the question with most of us, with the avenues of industry closed and business stagnant. Surely the spirit of pessism possesseth the land, and the wail of depression soundeth abroad. Well, I, for one, am not giving up or yielding the fight. In fact, I and you have nothing else to do but to struggle on, for man is a born struggler. You may notice the I is first in this statement; there is a reason for it, just a bit more urgent than ordinary courtesy, for one should lead in counsel as well as in actions.

Faith oftentimes picks up the cudgels on the field when reason has thrown them down. So just continue striving, hoping, trusting and believing. If you think the clouds will never lift, just learn that far above the clouds God's sun and stars are shining. During a desperate charge on the enemy's battalions (1861-65) two color bearers were shot down one after the other. A private in the ranks caught up the prone colors, flung them anew to the breeze of battle and led his comrades to victory. Courage and faith has won many a hard fought field and will win again nil desperandum.

* * *

I wonder sometimes if words have any definite meaning to some people. The conditions of salvation are so clearly and definitely stated in the New Testament that any one of normal mind cannot fail to understand their meaning. If words are means or vehicles for thought, no other book in the wide range of literature is more apt and plain in its wording. Yet the world today is talking and teaching doctrines that are as far from the good tidings of redeeming grace as night from day. Hear me, to shape and fashion one's life and conduct, to form or mold a character, to settle the great question of human destiny, there must be a faith, clear, definite, absolutely dependent on God in Christ. Call this dogmatic if you wish; experience and observation rise up and call this dogma blessed. God has ordained that all the glowing galaxies of the noble heavens move in their appointed orbits, a mighty symbol of his infinite power and lesson of law and order to his children. There is no lesser law and definite order in the plan of redeeming and saving grace. In fact, we may safely say it is written in the very constitution of the race for, when accepted, there is a responsive chord to its appeal in the depths of the human soul. Then why be like wandering stars or the fancied lost Pleiad, when the pathway in which we must move and have being is so clearly marked and plain. Without this faith, this implicit, explicit, all-committed faith, I would be a lost unit in the universe; but with it I am safe, secure and wonderfully appreciative of life and its blessings, and fairly sane and sound in mind and body.

HISTORIC METHODIST SPOT TO BE MARKED

At the recent meeting of the Historical Society of the Mississippi Conference a committee composed of the presiding elder of the Vicksburg district, the pastors of the Methodist churches of Natchez and Washington, was appointed to erect a suitable marker on the site of the first Methodist church building constructed in the town of Washington.

The committee has held a meeting, and proposes to raise a fund of two hundred dollars. One friend has subscribed $20, and several others have subscribed. Either one of the committee will receive payments or same can be sent direct to Britton and Koontz Bank, Natchez, Miss. which has been named as depository for the fund. Please remit without delay from a dollar up,

The committee expects to erect a marker of some kind with an inscription in bronze about as follows:

This lot, 70x100 feet, was deeded to the Methodist Episcopal Church by Rev. Lorenzo Dow and Peggy Dow, November 20, 1811. A church building was erected hereon in 1812, in which the first Methodist congregation in the Southwest, which was organized in 1799 with eight members, about 1-4 mi. southwest of this point, by Rev. Tobias Gibson, worshiped until moving in 1827 to the brick church now standing south of U. S. Highway 61. In this house the Constitutional Convention which formed the Mississippi Territory into a State was held, July 1-August 8, 1817, with 47 delegates representing 14 counties. Two sessions of the Mississippi Annual Conference were held in this church, November 17, 1819; December 7, 1821. It was sold to Jefferson College November 6, 1830, and demolished by a storm in 1873. Under the large oak west of this marker Aaron Burr had his first trial for treason against the United States, February 3, 1807. (Erected October, 1931, by Mississippi Conference Historical Society.)

H. G. HAWKINS.

CONFIRMATORY EVIDENCES OF SCRIPTURAL DECLARATIONS

By Rev. John D. Ellis

The truthfulness of Scripture is "confirmed unto us" in the twentieth century by many evidences.

1. Gen. 2:3: "And God blessed the seventh day and sanctified it."

The Sabbath comes every week, from times primordial, and belongs to things actual.

A calendar of weeks, or the space of seven days, did not originate with any nation, but with Jehovah, the only living and true God.

We cannot account for its origin except as we acknowledge the being and power of God.

The Sabbath was a divine law over the antediluvian world, and it was honored by Moses and the descendants of Abraham, Isaac, and Jacob.

The ancient Greeks and Romans did not have a calendar of weeks, but the followers of Jehovah have always had.

2. Gen. 1:16: "God made two great lights, the greater light to rule the day, and the lesser light to rule the night."

The sun still rules by day, and the moon by night.

At times the moon looks as large as the sun, but it is 61,174,000 times smaller.

Sun, moon and stars still declare the glory of God (Psa. 19:1-2).

3. Job 26:7: "He stretcheth out the north over the empty place, and hangeth the earth on nothing."

"The earth is a spinning globe in space, and hangs on nothing" (Sci.).

4. Gen. 8:22: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

In the twentieth century we still have the seasons, day and night, seedtime and harvest.

5. Gen. 11:9: "Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth."

Today there are as many as 3,664 languages.

The fact is historical that there was a time when the human family spoke the same language.

The fact is also historical that all of a sudden there were many languages on earth.

6. Acts 17:26: "And hath made of one blood all nations of men."

The blood corpuscles of all human beings are alike, but the blood corpuscles of human beings are different from the blood corpuscles of animals.

7. Heb. 9:27: "It is appointed unto men once to die."

Men are still meeting the appointment.

8. Psa. 90:10: "The days of our years are threescore years and ten," etc.

A few people live beyond seventy years, and many less.

9. Jer. 17:9: "The heart is deceitful above all things, and desperately wicked."

An evil heart is a matter of human consciousness, and much observation.

10. Luke 1:50. "His mercy is on them that fear him from generation to generation."

Experience, and observation.

People who fear the Lord get along better than the wicked.

The fear of the Lord is conducive to good citizenship, and amicable social relations.

The Lord turns good things their way.

11. 1 Cor. 15:3. "Christ died."

Confirmed by "the Lord's Supper," an ordinance which has come down to the twentieth century from the first century.

It is observed before our eyes in commemoration of Christ's death.

12. Eph. 5:25-26. "Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word."

The washing of water is baptism, and baptism is cleansing and consecration. The ordinance has come down to us from the beginning, and testifies to the fact that Jesus gave himself to sanctify and cleanse the church.

13. 1 Cor. 15:4. "He rose again."

The twentieth century evidence is the Christian Sabbath, the first day of the week. (Also the festival of Easter.)

His resurrection changed the Sabbath from the seventh day to the first day of the week.

The Christian Sabbath has come down to the twentieth century from the first century.

14. John 16:7-8. "I will send him (the comforter) unto you."

The presence of the Holy Spirit is the test and proof of the gospel.

He comforts and he convinces of sin, righteousness and judgment.

15. 1 John 4:6. "God heareth us."

Men pray and receive mercy, help, and deliverances.

16. 2 Cor. 4:6. "For God who commanded the light to shine out of darkness, hath shined in our hearts."

The gospel illuminates and transforms: Superior to heathen systems.

17. Luke 2:11. "Unto you is born this day in the city of David a Saviour."

A twentieth century evidence of the birth of Jesus is the date the world puts on its letters, and business documents.

18. Matt. 28:19. "Go ye, therefore and teach all nations."

A twentieth century evidence is evangelism.

Churches, preachers and missionaries are still at the task of evangelizing the world, and each generation has been the product of its fathers.

19. Jude 3. "The faith which was once delivered unto the saints."

Its truthfulness is confirmed by the faith of those around us, and by the unbroken life of the church up to the present time.

20. I Thes. 4:18. "Comfort one another with these words."

Christianity still cheers and gladdens and brings immeasurable comfort. (Psa. 23:4.)

Why walk in a maze of doubts and questionings, when we have such confirmatory evidences of the truthfulness of Scripture?

Some modern free-thinkers think that they can demolish the Bible: They might as well try to demolish the Rocky Mountains. The fact of Jesus Christ is confirmed by the prophets hundreds of years before his advent, and by Josephus, and heathen writers after his arrival and exodus.

Some fulfilled prophecies in the twentieth century prove the truthfulness of the Bible.

It is always dangerous to underestimate Jesus Christ, but to overestimate him is impossible.

A WORD OF APPRECIATION OF REV. HARRY W. MAY

By Rev. W. H. Nelson

I have just read in the New Orleans Advocate the memoir of the Rev. H. W. May, and my heart is sad to think that my good friend and brother beloved has passed from the world of men. And yet I know that heaven is brighter for his presence, for he loved the Lord who is the King of that place, and he did the work of the King while on this earth. I think of his translation to that other world in the most natural way, for he represented that Kingdom down here, and he was as an ambassador being recalled to his home country to be decorated with honor for long and faithful service.

It was back in 1900 that I first met Brother May. I had just landed in Jackson to go to Centenary College, and Brother May was the pastor of the Methodist Church there. I found him a courteous, Christian gentleman who delighted in the work of the pulpit, and who was a real pastor—not a professional. He was interested in folks sure enough, and this green college boy who was struggling to get along received a lot of inspiration from Brother May. Beggared as I am as far as worldly goods are concerned, living from hand to mouth, still I would be rich in thanks, and if gratitude could be coined into gold I would pour out a rich treasure of shining coin at the altar I rear to his memory. I shall never forget how in the summertime of 1901 through Brother May and his devoted wife I was enabled to attend summer school at Centenary, which helped me along the way. What delightful associations there were in that parsonage home with Brother and Sister May and the children.

When I was called upon to write the story of Centenary College, Brother May was highly interested in the old school which we both loved and was very helpful in his suggestions.

During the last quadrennium I met him to my great joy several times. He was always happy to see his friends. However, there was one circumstance that tended to mar his happiness: he wanted to preach; he wanted to be active in the work, and he yearned for the privilege of daily doing the work of the pastor, and on Sundays proclaiming the Word from the sacred desk. And who could blame him? For that was throughout life the great yearning of his heart, and it would be unnatural if he did not, like the Psalmist, sigh for the courts of the Lord.

The most momentous things in life are those which bear no label and are not recognized as momentous at the time. As we grow older we recognize that the occasion when someone loved us and did an act of kindness for us and helped us and guided us in the road just at the right time was the big occasion of our life. Just as Brother May helped this struggling student, so he helped others, and measured by this standard his was an exceedingly fruitful life. May his blessed memory be an inspiration to others.

MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

At the meeting of the Historical Society of the Mississippi Conference held at Whitworth College, June 9, Revs. M. L. Burton and J. B. Cain, who have been appointed to write the history of Mississippi Conference Methodism since 1844, made reports on the progress achieved thus far by them in this endeavor. These men are giving their time without any remuneration, and we have no funds even for their travel and other occasional, but necessary, expenses, such as copying, and I was directed to make an appeal through the New Orleans Christian Advocate for donations for this purpose. If any friend of this cause will donate any amount, from a dollar to a hundred dollers, same will be carefully expended in furthering the work. Make remittance to Rev. M. M. Black, Mt. Olive, Miss., who has been elected treasurer of the society. Revs. J. L. Carter and R. H. Clegg were appointed a committee to make special effort in this matter.

Also I was asked to call attention to the need of the society, and especially our historians, for old copies of the New Orleans Christian Advocate and any documents or relics of a historical nature.

The society authorized a commitee, composed of the pastors of the Natchez and Washington charges and the presiding elder of the Vicksburg district, to take steps towards erecting a suitable marker on the site of the original Methodist church at Washington. In this building two of the early Mississippi Conferences were held, and in it the convention which adopted the State constitution and formed the territory into a state and named it Mississippi, paying the trustees one hundred dollars for the use of same, was held. It was in session for a month and eight days. The site was deeded to the church trustees by Lorenzo Dow and Peggy Dow, but is now part of the present campus of Jefferson Military Academy.

H. G. HAWKINS, President.

The Home Circle

CATCHING DUCKS

In China, it is said, they have a strange custom of catching ducks when they wish to take them alive. When the duck hunter locates a flock of wild ducks on a stream of water he goes up the stream far enough to be out of sight and hearing and throws a pumpkin into the flowing water. When it floats dowon among the ducks they naturally become frightened and take flight. But when they see that the pumpkin floats on down stream without doing them any harm they quietly settle down again in search of food and in the enjoyment of their sport. Then the hunter throws in another anad another, until the ducks cease to pay any attention to them.

Then comes the hunter's turn. With a hollowed out pumpkin shell fitted over his head he wades or crawls down stream until he is right among the ducks, with only his head out of the water. Thinking it is only another pumpkin they never suspect any danger until they are seized by the legs and dragged under the water before they have time to squawk and warn their neighbors. When the crafty duck hunter has both hands full, the work of only a minute or so, he wades out and carries his victims home; squawking, to be sure, but too late to help them any.

Now, the reason I have told you this story is because we are all more like ducks than most of us are willing to admit. And the Tempter, whose name is Satan, sometimes uses the same kind of tricks to catch us unawares. At first his smallest temptations look dangerous, and we shrink from them. But little by little we get used to them. As the wise man said in Ecclesiastes 8:11, "Because sentence against an unjust work is not executed speedily the hearts of the sons of men are fully set in them to do evil." And so, when we are off our guard we find ourselves in the Tempter's power. But James says, chapter 4, verse 7, "Resist the devil and he will flee from you." The following stanza of poetry is well worth remembering:

"Vice is a monster of so frightful mien,
That to be hated needs but to be seen;
But seen too oft, familiar with its face,
We first endure, then pity, then embrace."

—M. L. Fearnow, in Baltimore Southern Methodist.

ANNIE'S DISCOVERY

"Esther Long is just the luckiest girl I know. She gets everything she wants—dolls, toys and lovely clothes—and now she has a fine new doll's house. I never seem to have anything."

Annie's face was wrinkled up in a frown.

"Annie, are you nearly ready?" called mother. "It's almost school time, and you will be late. I see Esther has driven past."

"That's it," grumbled Annie. "Esther drives to school, and I have to walk. 'Tisn't fair one bit."

Annie was all out of breath when she reached school, almost late; and more than one person stopped to look at her rosy face and brown curls as she ran.

"Let's make a snow man," suggested one of the girls, after school.

Annie was busy with the rest, rolling up huge snowballs and patting the snow man into shape, when a gentle little voice asked, "Won't you drive home with me?" and turning, Annie saw Esther, who had been standing apart, watching the fun.

"Oh, may I? Won't that be jolly? But why don't you help us make Mr. Snowman?" she asked in surprise.

Esther's serious little face flushed. "I mustn't," she said. "The doctor says I am not to play in the snow. Oh, I wish that I could run about and play like you!"

"Like me! Why, of course, I can run and play in the snow as much as I like; but you have everything you want, and surely you must be bappy."

Just then the pretty little pony cart came along, and the coachman tucked the two children in.

"Oh, isn't it lovely?" exclaimed Annie as the pony dashed off.

"Yes, it's nice; but one gets tired driving always, and it's no fun playing alone. Won't you come in some day and see my doll's house?"

"I'd love to," answered Annie eagerly, as she was put down at her own gate.

She went into the house thinking of many hard things poor, delicate little Esther Long had to bear that she knew nothing about.

"I never thought any one would envy me," she said to herself.—Herald and Presbyter.

WASHINGTON ATTENDED SERVICES IN THIRTY-FOUR DIFFERENT CHURCHES

Attended With Equal Reverence Dutch, Catholic, Quaker, Presbyterian, Congregational and Episcopalian Services

With the churches of America, of every denomination, preparing to take a leading part in the George Washington Bicentennial Celebration in 1932, it is recalled that George Washington attended services in at least thirty-four different churches of various denominations, according to a research just completed by the United States George Washington Bicentennial Commission. He was exceptionally broadminded as to sectarian views, attending with equal reverence the services in the Dutch, Catholic, Quaker, Presbyterian and Congregational faith as well as his own, the Episcopalian.

Every crisis in Washington's life found him turning to Divine Providence for help and guidance, and in thankfulness for the benefits he had received. He expressed, on numerous occasions in his diary his thankfulness for success in military exploits, and for preservation from disaster. He attended church services wherever he happened to be, unless he was prevented from doing so by bad weather and worse roads.

Was Vestryman

As vestryman, church warden and trustee, he rendered many practical services to the four churches in the parish of Truro. These were Pohick, Falls Church, Payne's Church and Christ Church, Alexandria, all in Virginia. His duties as vestryman were faithfully and conscientiously discharged. He made surveys, drew plans, interested himself in building estimates and costs, in church design, location and equipment. He attended twenty-three vestry meetings in eleven years and missed eight due to illness or absence from the vicinity.

Beginning in 1785 he was a worshipper at Christ Church, Alexandria, where he bought a large family pew the day the church was turned over to the vestry.

During his sixteen years as a member of the House of Burgesses, he attended divine services with Mrs. Washington and the family chiefly at Pohick Church, and Christ Church, Alexandria. When in Williamsburg, Virginia, during the sessions of the Burgesses he attended Bruton Church, and sometimes went to St. Peter's at New Kent with Mrs. Washington.

When visiting his mother, and his sister, Mrs. Fielding Lewis, at Fredericksburg, Virginia, he attended St. George's Church principally, as it was a church of tender memories through childhood. His father had been vestryman and his parents and family had always been regular attendants. His wife's father and, later on, other of his relatives were buried in the churchyard.

At Richmond, Va.

Among other churches of Virginia attended by General Washington at various periods during both public and private life were: St. John's at Richmond, where he also went to listen to the fiery oration of Patrick Henry; Yeocomico Church, the home church of his mother and known to her from childhood; Lamb's Creek Church, and St. Paul's of King George County; and Nomini of Westmoreland County, in addition to the four in Truro Parish.

During the frequent visits to Annapolis, Maryland, he attended the services conducted by the Reverend Jonathan Boucher, who was a tutor for a time to Jacky Custiss, and at times also worshiped at St. John's, Broad Creek, Maryland.

While President of the United States, during the time he lived in New York, he and the family seemed to divide their time between St. Paul's Church and the Trinity, both Episcopal.

During his travels through New England, which he started on October 15, 1789, he not only attended church whenever possible but he noted in his diary the churches in the towns he visited. For example, of Stamford, Connecticut, he wrote:

"In this town are an Episcopal Church and a meeting house. At Nowalk, which is ten miles further, we made a halt to feed our horses. To the lower end of this town sea vessels come, and at the other end are mills, stores, and an Episcopal and Presbyterian Church." He also recorded of Fairfield: "two decent looking churches in this place, though small, viz.: an Episcopal and Presbyterian or Congregationalist, as they call themselves."

While in New Haven he attended, October 18, 1789, two churches, Trinity, Episcopal, in the forenoon, and in the afternoon one of the Congregational Meeting Houses. During this visit and his previous stay in this section during the Revolutionary war, he attended Queen Chapel of St. John's at Portsmouth; Trinity Church, and Christ Church, Boston; Christ Church, Cambridge; Trinity Church, Newport, and St. Michael's Church, Litchfield.

Deep Regard for Church

General Washington's deep regard for church edifices, no matter how humble, was shown during the war when passing through Litchfield, he reprimanded some soldiers who had thrown stones at the Old Litchfield church, by saying: "I am a churchman, and wish not to see the church dishonored and desolated in this manner."

During his presidency while living in Philadelphia, he attended Christ Church and St. Peter's, and also attended St. John's in York, Pennsylvania.

While on his famous Southern tour he noted the churches, as well as the factories, all industries, schools and other contributing elements in the communities through which he passed or where he stopped. The principal churches which have found definite mention in his own record at attending divine service on this remarkable journey of 1,187 miles were St. Philip's and St. Michael's Church in Charleston, South Carolina, and Christ Church in Savannah.

Frequent references are made by him in his correspondence as having gone to church without the designation of the specific church being made. Thus, while research has disclosed his presence at service on Sundays in thirty-four different churches, it is believed that the interest aroused in all of General Washington's movements by the United States George Washington Bicentennial Commission in its plans for the coming celebration in 1932 will bring to light authentic proof of other churches in which he worshiped at different periods during his busy life.

DEAD ROMANCE

"You say you're disappointed in your wife?"

"I am. She won't even patch the holes I wore in the knees of my trousers when I was proposing."—Tit-Bits.

New Orleans Christian Advocate

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J. L. DECELL, D.D., Editor.

C. MILTON CHALMERS, Manager

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Editorial

VACATION DAYS ARE HERE

(Continued from Page 1)

"time of your life." And it will cost you nothing.

But do not forget the courtesies of the road whether you go or stay. The automobile is killing thousands of people. Do not allow yours to fall into that way. You do not need to hurry so much. "Better be slow than sorry." Beware of "road hogs." Remember that a vacation is an obligation. Bring back something that will make you bigger and better.

D. B. R.

TILL DEATH DO US PART

(Continued from Page 1)

A startled look akin to pain flitted over the little woman's face. Big disappointment was written there. But she had met with other disappointments in life. No word of bitterness and blame came. Must she turn back now, having come this distance, and the day so hot? And there was the little package in her hand, something she had brought to "Mister Jones."

"I am a pastor," said the preacher to the guard. His hand went to his cap. "Pass," he said courteously. "I am instructed to pass a pastor at any hour."

The smiles came back to her face and the lovely titter came back to her talk. "It is fine that I am with a pracher," she said.

Up the elevator and down the long corridor to Ward 213. He could not be found at first. Here he comes from the porch. With a little cry of joy she grabbed him, and he bent and kissed her tenderly. She patted him and asked him many questions as though they had been parted for months.

The preacher was not needed now. He quietly withdrew, saying he would return in an hour. At the appointed time he returned. "O, is it time to go?" she asked. "The time has been so short."

They walked to the elevator together. They talked of things "back home." He kissed her farewell. The elevator is late. Here it is. Once more he kissed her. As the door closed she looked through and said, "Take care of yourself, John."

"Have you been married a long time?" asked the preacher as they drove back through the traffic and noises of which she seemed utterly oblivious. "O, yes," she said gleefully. "Fifty years. We have celebrated our Golden Wedding."

D. B. R.

MACDONALD AND MAMMON

Ramsey MacDonald, prime minister of England, in his attempt to find employment for the 2,500,000 idle in that much crowded country, dares to suggest the use of a few of the acres of the hunting grounds and game preserves of the rich landlords. Immediately age-old feud flares up. The House of Commons back the Prime Minister. When the measure reaches the upper house the lords immediately reach for their forceps and begin to extract its teeth. Of the 26 they take out or alter 21. They think Minister MacDonald is Socialistic. He may even prove to he Christian. What right has the minister to disturb these potentates with his human needs? If he cannot provide bread for the starving why does he not give them cake? They cannot hear the cry of the hungry for the baying of the hounds.

Said the Nazarene Teacher, "How much, then, is a man better than a sheep?"

D. B. R.

CERMAK AND CHICAGO

The election of Anton J. Cermak to succeed "Big Bill" Thompson as mayor of Chicago serves as an occasion for calling to mind some matters of interest and importance. The first of these is the fact that the majority of the people of this country now live in cities and centers of concentrated population. This means that the city in American life holds the balance of power and that it is looming larger and larger in the coloring and control of our political life. It might be noted in this connection that the government of our larger cities has not proven entirely successful. Crime and corruption go hand in hand, and the tide of lawlessness washes to the very doors of the highest and most responsible offices. There seems to be a disintegration of the sense of public responsibility.

Another matter is the fact that Mr. Cermak is a foreigner, a Bohemian, having come to this country when he was a child. Spending his boyhood as a mule driver in the coal mines of Illinois, he now takes over the reins of her largest city, the second largest in the country. This fact confirms our long standing boast that, in America, one may rise from the most obscure and difficult circumstances to the highest office in the gift of the people. Much is to be said for the genius and determination of the man.

Still another matter may be put in the shape of a question: What does this country make of those who adopt this as their home and country? This is cause for reflection. It is true that Jacob Riis and Edward Bok and many others have become the most honorable and valuable of citizens. Of Mr. Cermak one paper says, "He attained absolute control of city, county and state democratic party affairs upon the death, three years ago, of George E. Brennan. Mr. Cermak has been an implacable foe not only of prohibition, but of all efforts to regulate the liquor traffic."

D. B. R.

PERSONAL AND OTHER NOTES

In renewing his subscription to the Advocate, Rev. Algie S. Oliver, Prentiss, Miss., speaks in the most flattering terms of his church paper.

Rev. G. D. Purcell, Walker, La., reports a great revival under the leadership of Rev. H. A. Wood, of Newton, Miss. Twelve were added to the church.

Walnut Grove, Miss., has a pastor in Rev. E. M. Allen who feels it a part of his pastoral obligation to see that his people read the Advocate. A list of subscriptions attest this.

Rev. R. T. Pickett, of Melville, announces that Rev. W. E. Thomas will hold the meeting at Melville beginning Sunday, July 5. The Advocate joins its interests with those of the local people hoping that the meeting may prove successful.

The Church Visitor, bulletin of the Picayune Methodist Church, of which Rev. W. H. Saunders is pastor, came to the Advocate office this week. It is almost a model of simplicity and clearness. A well prepared bulletin is of great value to a church.

Rev. Jas. T. Harris, pastor of Felicity Church, New Orleans, was a caller at the Advocate office recently. Among things of interest mentioned by him was a report of marked enthusiasm of a young lady of his church who attended the Mansfield assembly.

Reports from the Young People's assemblies indicate advancement in the work of our young people. Let the local churches and district organizations give large place to the Young People's Division. This quadrennium should register substantial progress.

A letter from Rev. C. E. McLean bears convincing evidence of his interest in the progress and success of the Advocate, also of his pride in his district. He seems to feel that the district must secure its quota of subscriptions or explain its failure. Such efforts do not usually go unrewarded.

Dr. J. Lloyd Decell, editor of the Advocate, is absent this week in Chicago on business of the joint commission of the M. E. Church and the M. E. Church, South, relative to territorial and such matters as concern the two churches. Too much cannot be said for the co-operative work of the two sister Methodisms.

James Ferdinand Jacobs, Sr., of the Jacobs & Company Advertising Agency, Clinton, S. C., died on Sunday, June 7, 1931. Mr. Jacobs was the senior member of the Advocate's foreign advertising agency and we have suffered loss in the passing away of this associate for many years. Our sympathy is extended to those who sorrow.

Mrs. Jacob Cohen, a faithful member of the Carrollton Avenue Church, New Orleans, has been seriously ill for several days. She is president of the Woman's Missionary Society and active in all the work of the church. The Advocate joins her many friends in prayer that God may restore her to health and continue the blessing her daily life is to the church and city.

It is hoped that our people will give time and energy to the work of Christian Education. The General Board is getting out some very suggestive and highly acceptable material on the new plans. Much of value is to be found in The Workers' Council and the Sunday school periodicals. Local churches should report their experiences to the General Board at Nashville as well as to their own Conference headquarters.

The day of revivals does not seem to be past, according to a report from Rev. L. D. Haughton, Kreole, Miss. In a recent ten days' meeting conducted by Rev. E. L. Ledbetter of Pascagoula quite a number joined the church on profession of faith while several were received by letter. Rev. M. L. Burton will do the preaching for the Orange Grove meeting. No one who knows Brother Burton will worry about the quality of the preaching. Brother Haughton reports other advancements on his charge.

A pretty baptismal service was held in the home of Mrs. Fred Schoeffler Tuesday afternoon, when Rev. H. B. Hines, pastor of the Elizabeth Methodist Church, administered the rites of infant baptism to Mrs. Schoeffler's infant son, Fred Rudolph Schoeffler, two months old, and little daughter, Elizabeth Mary Ann Schoeffier, two years old. Mr. Rudolph Hintner, of Galveston, Tex., assumes the obligation of godfather to little Fred Rudolph, and Miss Mary Ann Hintner, of Galveston, the obligation of godmother to Elizabeth Mary Ann. Grandmother Hintner was a happy member of the family group. Others present, besides the pastor and his wife, were Mrs. H. Y. Moore, of Elizabeth, and Mrs. Awbrey, of Presidio, Texas.

Mr. R. E. McInturf, a passenger conductor on the Illinois Central Railroad and an official member of our LaBranch Street Church, McComb, Miss., gave us the following tribute to the Bible written by an anonymous writer: "This Book contains—the mind of God, the state of man, way of salvation, doom of sinners, and happiness of believers. Its doctrines are holy, its precepts are binding, its decisions are immutable. Read it to be wise, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Christ its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully."

Dr. Gerald Freeman Winfield, son of Dr. and Mrs. G. F. Winfield, of Whitworth College, was married to Miss Louise Parks, daughter of Mr. and Mrs. C. W. Parks, on Tuesday morning, June 9, at Springfield, Mo. These young people have been accepted by the Board of Missions for work at Soochow University in China. Dr. Winfield took his B. S. degree at S. M. U., his M. S. at the University of Illinois, and will take his D. Sc. degree next June at John Hopkins University. Mrs. Winfield is a graduate of Drury College, a member of the Executive Council of the Student Division of the National Y. W. C. A., and was its representative at Krens, Austria, in 1929. President and Mrs. Winfield and daughter, Miss Ruth motored up from Brookhaven to Springfield for the wedding ceremony, which was performed by Dr. W. H. Mansfield, pastor of the First Methodist Episcopal Church, South. We congratulate the Church upon readily using the splendid talent of these consecrated young people ,and pray for them the largest success in their work for the Master.

Now is the time for Methodism to become fully awake to the interests involved in prohibition. We must atone by extra zeal and effort for the period of lethargy and indifference that followed the adoption of the amendment. Attention should be focussed upon the great Allied campagn to be projected in a few more weeks. The wets are disposed to discount prohibition in every possible way. Ridicule is one of their chief weapons. Let it be hoped that this will drive prohibitionists once more to their best efforts. It is not enough that prohibition is in the Constitution. Arthur Brisbane says that it will not be necessary to send out great speakers like Senator Capper of Kansas and Dr. Daniel A. Poling in order to keep prohibition in the Constitution. He says that there are enought people in the Methodist, Baptist and Presbyterian churches and Sunday schools to keep it there. We should not be satisfied with that. By energetic enforcement, by personal abstinence, and an effective program of education, we should create the greatest possible respect for the law.

OPENING OF COLFAX CHURCH

Sunday, July 12, will be opening day for our new Methodist church at Colfax, La. Dr. Albert S. Lutz, presiding elder of the Alexandria district, will preach the opening sermon at the 11 o'clock hour. Rev. J. D. Fomby will have charge of the evening service.

All former pastors are invited to be present.

Cordially yours,

L. R. NEASE, JR.

A WORLD METHODIST GATHERING AT ATLANTA IN OCTOBER

By H. E. Woolever

Plans for the Sixth Ecumenical Methodist Conference which is to meet October 16 to 25 in Atlanta, Ga., are going forward through the activities of committees in Great Britain and the United States and Canada. These committees are international in scope and are working out details of a very comprehensive program. Local committees in Atlanta are carrying forward preparations for the welcome and entertainment of the delegates of Methodism who will come from all parts of the world.

The Western Section has not entirely completed the details of its part of the program. However, it has selected some two score speakers who will present various phases of the general subject, "Methodism in the Life of Today," which is the general topic of the conference. It will work our further details of the program at a committee meeting of representatives from the Methodisms of the United States and Canada at Cincinnati on the 14th of July.

The opening session of the Ecumenical Conference will listen to addresses from Bishop William Fraser McDowell, senior bishop of the Methodist Episcopal Church, and Dr. C. Ryder Smith, of London, president of the Wesleyan Methodist Church. Already the detailed part of the program which is to be furnished by the Eastern division has been received from the committee with headquarters in London and assures a great program participated in by its leading brethren, both lay and clerical. Its list of speakers includes many well known authors and noted preachers. Some of them will come from India and China and other parts of their far-reaching field of activities. One of the daily features of the program will be a closing service under the leadership of the beloved and widely known Gypsy Smith.

While great emphasis will be placed upon personal Christian experience, every phase of the social aspects of Christianity will be dealt with. Noted speakers have been chosen to deal with such subjects as: Christianity and modern science; modern amusements and divorce questions; relation of capital and labor; the governmental and international implications of Christianity, and other phases of our modern life as it is related to the Church.

Arrangements are being carried forward by the Methodists of Georgia to make Wednesday, October 21, an outstanding day for those in attendance upon the convention by a trip to Savannah, Ga., where John, and Charles Wesley carried on their labors in their early life. It is expected that not only the delegates will make this trip, but also that many of those who will be visitors at the conference will join in the interesting experience which this trip assures.

The local committees in charge are making all plans for entertaining not alone the delegates but also thousands of visitors who, it is expected, will desire to enjoy the advantages offered by this representative gathering of world Methodists. Special rates are being arranged at the hotels and plans are being perfected for welcoming those who come both by rail and auto. The auditorium, seating 6,000 persons, will be used for the general meetings of the convention and nearby churches will be made available for various group gatherings. Further information as to hotels and other arrangements may be had by writing to the Atlanta Convention Bureau, which is co-operating to make all arrangements for a successful conference.

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PROTECTION
AGAINST OLD AGE

THANKS TO OUR FRIENDS

The following subscriptions are those which have not otherwise been announced through the Advocate. We appreciate the efforts our friends are making in helping the Advocate to carry on through the summer months. No better opportunity is before us than to have a determined effort made at the close of revivals to secure new subscriptions. We thank these:

Louisiana Conference

W. W. Drake, Monroe, 6; R. S. Walton, Amite, 5; W. D. Milton, Greensburg, 5; D. B. Raulins, Algiers, 7; G. D. Purcell, Walker, 5; B. W. Waltman, Baker, 4; B. H. Andrews, Houma, 2; Jas. A. Knight, Eunice, 2; Albert S. Lutz, Alexandria, 2; J. A. Alford, St. Mark's, 2; M. V. Beadle, Angie, 2; F. J. McCoy, Leesville, 2; H. B. Thomason, Melder, 2; J. E. Napper, Hico, 1. Total, 47.

Mississippi Conference

J. W. Thompson, Bay Springs, 8; L. P. Anders, Summit, 7; W. P. George, Barlow, 7; M. W. Porter, Hermanville, 6; M. M. Black, Mt. Olive, 6; T. E. Nicholson, Philadelphia, 5; T. B. Winstead, DeKalb, 5; P. M. Caraway, Meridian, 5; J. H. Jolly, McComb, 5; W. H. Hays, Hattiesburg, 5; A. M. Broadfoot, Gulfport, 5; C. W. Crisler, Brookhaven, 4; James L. Sells, Port Gibson, 4; B. M. Hunt, McComb, 6; B. J. Sutherland, Meridian, 4; J. L. Carter, Union, 4; R. E. Rutledge, Meridian, 4; L. T. Nelson, Georgetown, 4; E. A. King, Utica, 4; A. J. Leggett, Escatawpa, 3; W. H. Lewis, Hattiesburg, 3; R. H. Clegg, Hattiesburg, 3; C. C. Clark, Bay St. Louis, 3; Mrs. Annie Byrd, Oak Ridge, 3; J. T. Abney, Lauderdale, 3; T. M. Ainsworth, Sartartia, 4½; Del Longgrear, Hazlehurst, 2; James L. Sells, Port Gibson, 2; J. L. Smith, Vicksburg, 2; W. J. Dawson, Meridian, 2; Annette Wilkinson, Roxie, 2; George G. Yeager, Biloxi, 2; W. F. Baggett, Lorman, 2; J. B. Cain, Forest, 2; H. W. F. Vaughan, Bucatunna, 2; Wesley Ezell, Wesson, 2; J. E. Gray, Crystal Springs, 2; Geo. H. Jones, Montrose, Gray, Crystal Springs, 2; Geo. H. Jones, Montrose, 2; E. D. Simpson, Foxworth, 2; S. F. Harkey, Brandon, 2; M. R. Jones, DeSoto, 2; J. E. J. Ferguson, Centreville, 2; M. K. Miller, Summit, 2; E. S. Lewis, Corinth, 2; T. C. Cooper, Pachuta, 1; H. Mellard, Quitman, 1. Total, 156½.

North Mississippi Conference

Claude Mausker, Leland, 9; W. M. Jones, Sardis, 7; R. P. Neblett, Batesville, 5; W. I. White, Victoria, 5; G. A. Baker, Cruger, 8; F. A. Howell, Durant, 3; L. M. Lipscomb, Grenada, 3; W. T. Pearson, Artesia, 3; C. H. Herring, Matherville, 2; B. D. Benson, Etta, 2; Quinn E. Mattax, Fulton, 2; E. G. Patto, Sarah, 2; Guy Ray, Mooreville, 2; J. O. Dowdle, Lake Cormorant, 2; W. C. Beasley, Coldwater, 2; J. L. Nabors, Halcomb, 4. Total, 62.

FROM CEDAR GROVE, LA.

Dear Editor: Perhaps the following will be of some interest to readers of the Advocate.

We've just closed a two weeks revival. It was put on as a laymen's revival, beginning with Laymen's Day. At 11 a. m., a very strong and helpful address was delivered by Pro. Wm. G. Phelps, Centenary College, Shreveport.

The preaching was done by the pastor and one sermon each by our pastors of the city, except Dr. W. Angie Smith, who was sick at the time and couldn't be with us. Each of the following brought a very helpful message: Dr. H. T. Carley, P. E.; Dr. T. M. Brownlee, R. T. Ware, G. A. Morgan, and H. W. Ledbetter.

In addition to the above, we had an evangelistic committee to take care of the personal work. Devotional services were conducted separately, every evening for the juniors and intermediates. Also group prayer meetings were held. Attendance and interest was good. It was a good meeting for the church. There were a few additions.

E. L. CARGILL, P. C.

QUILTS THIS EARLY?

Wednesday, June 24, seven cars containing the Bernice Methodist Sunday school members and its teachers, accompanied by their pastor, the Rev. L. P. Moreland, and Henry G. Riser, of Ruston, visited the Orphanage Home at Ruston presenting two quilts as a gift from the Bernice Sunday school. After the gift had been accepted, Mrs. Brown, the matron, took the visitors, who were fifty in number, over all the buildings. At exactly 12 o'clock all gathered at the chautauqua grounds, where they were joined by the Rev. Robert M. Brown and family, of Ruston. Then a feast was spread, which contained everything that is possible to be placed on a menu. To the delight of the children there were gallons of ice-cold lemonade which furnished them a great and refreshing drink. The older folk enjoyed the iced tea furnished by the good ladies, while those still older enjoyed the coffee brought by Brother Brown, made in the good old New Orleans French style.

After dinner all joined in the games which were under the direction of Mrs. R. M. Brown and Mr. Seth Tanner. Everyone was brought into action by the quick and cleverly working mind of Mrs. Brown, who kept the crowd enjoying themselves from start to finish.

A spirited song service conducted by Henry Riser followed, and everyone present participated, enjoying it to the utmost. A short business meeting was then conducted by the pastor, Rev. L. P. Moreland, after which one more song was sung.

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The Bernice Sunday school members then started for home, happy over their good deed for the day and the good time, fellowship and eats, hoping another one like this would be planned soon.

L. P. MORELAND, P. C.

A BOY SCOUT IN BELGIUM

By a Member of the Scout Troop of St. Gilles Church, Brussels; Rev. P. Brunnarius, Scout Master

When a boy enrolls in a Scout Troop he thinks generally of amusing himself. He thinks of hikes, picnics, and out-of-door life in general. His leader does not cross him in these ideas, but he does prove to him that before leaving for a camp there are many things that he ought to learn. So the boy begins to work and to study and often finds that the things that were hateful to him in school are now very interesting. His enthusiasm grows more intense for his troop and soon a sense of team work possesses him, together with a keen desire to distinguish himself for thoroughness and fidelity. So by degrees he loses his first concept of scouting—amusement—and enters into a broader concept—usefulness.

Such were my experiences as a restless boy of fifteen years when I became a scout under Mr. P. Brunnarius in the Evangelical Troop of St. Gilles.

In the course of time I knew moments of depression. It was not as easy to measure up to the scout ideals as I had expected it would be. And it was during moments of this kind that our leader first spoke to us of Christ—"our best friend."

"It is this friend," said Mr. Brunnarius, "who wishes to come to the help of every discouraged boy. He will become a very certain aid for you in times of trouble."

And now after the passing of several months as a Boy Scout, I have found not only happy excursions and much fun, but I have come to know my Saviour. I have heard his call to me personally addressed. I have found my vocation. Before I entered this troop I thought only of filling some honorable position in life, but always selfishly for my own good. And now a great change has come over me, and it is for Jesus that I wish to live and work.

I bless the Evangelical Troop of Boy Scouts at St. Gilles for its leadership and wholesome influences upon my life and character. Without the One Friend I have found there, I shudder to think what would have become of me. I crave your prayers, dear readers, that my life may bring forth much fruit for the Lord.

Brussels, Belgium, May, 1931.

A CONVERT OF THE SEOUL CITY MISSION

By Victor Peters

Kim Won Kyung was one of the first converts of the Seoul City Mission in Korea. In fact, he was converted on the very first night that the Mission began operation. After that he went into a country village as pastor and teacher, and starting with only one Christian family, he gathered a goodly group of believers, established a day school, and built a modest church, all in a few years' time.

Kim Won Kyung had a friend, who had roomed with him while he was a student. This friend stoutly refused to be persuaded by all of Won Kyung's pleading to become a Christian. He even refused to take a Testament, saying his father would have something to say about that. When they parted, Won Kyung followed him to the railroad station urging him to accept Christ and still he refused.

Five years passed and no word came from him. But a few weeks ago came a letter in this friend's writing. Won Kyung eagerly tore open the envelope and read:

"I was baptized last Sunday—at the church."

Imagine the thrill after five years of hope and despair!

Strange indeed was the incident that led to his conversion. He was sitting one day at a feast with a number of others whom he did not know well. None were Christians. Suddenly he heard someone say of him: "He is a Christian."

Why they thought so is a mystery, but the young man was ashamed to deny it. In fact, he felt strangely drawn to the idea and went home saying to himself: "I am a Christian!"

Shortly thereafter the baptism at the church followed. Strange indeed are the ways of the Holy Spirit!

FORWARD STEPS IN THE BELGIAN CONGO

A far cry from the ignorant, polygamous natives of a dozen years ago are the African Methodists of the Belgian Congo today, who go to church with their wives, work for a living, and make yearly pledges to the church work, according to the Rev. H. P. Anker, Congo missionary, who is now in the States on furlough. Mr. Anker is stationed at Wembo Nyama, Methodism's largest station in the Congo, where he is director of the Bible school, in which are trained the native evangelists. During the past year, Mr. Anker also served as superintendent of the Mission. Mr. Anker is a member of the Virginia conference.

While many of the natives still hold to the teachings of the witch doctors and deal in "African real estate" (wives), those natives who are converted to the Methodist faith are happy to be released from the gospel of fear to the gospel of love.

Where a dozen years ago were native paths, there are now automobile roads for the six missionary cars and trucks to travel; where hundreds of lepers a dozen years ago were outcasts in many small villages, there is today a leper colony established by the Methodist mission with the aid of the American mission to lepers and the Belgian government, in which some 500 victims of this dread disease are given medical care and treatment, together with schooling and religious instruction; where a dozen years ago the man of the family in Africa delighted in a number of wives, today the African Methodist follows the missionary standard of only one wife, whom he makes his social equal.

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In speaking of the other forward steps in African missionary work, Mr. Anker pointed with pride to the 40,000 treatments administered in the dispensaries of the three Methodist hospitals in the Congo during the past year and the more than 1,800 patients who were received into the hospitals proper. Many of these cases were attended by the native assistants to the medical missionary, who, according to Mr. Anker, have a decided flair for nursing and doctoring. Natives trust the missionaries and try to copy their way of living, said Mr. Anker, smiling as he recalled the pride of the native assistant to the missionary doctor in his white surgical garb and rubber gloves.

Going to school is one of the new thrills the missionaries have brought to the Africans, who until the missionaries came had no written language. It was the task of the early missionaries to invent a written language from the native dialects, produce a grammar and a dictionary, print books in this new language, and start schools. Today, with the aid of the missionaries, the natives are learning to read and write their own language, and are looking forward to advancing into the "middle school." Those who complete this school and decide to become either teachers or evangelists take the advanced schooling in the Bible school, of which Mr. Anker is director.

The presence of the Mission in the Congo Belge has meant more to women and children, perhaps, than any other native group, according to Mr. Anker. Women of the native Methodist families are on a social equality with their husbands, who eat with them and even walk abroad with them. And orphan children, who were once buried alive with their mothers, are now brought to the little Methodist nursery, the rapid growth of which testifies to the growing faith of the natives in the missionaries.

There are now 55 native evangelists who preach and teach in the three mission stations—Wembo Nyama, Tunda, and Minga—and in 70 out-villages. Native teachers number 160 and their enthusiasm in imparting knowledge is only equalled by the delight of the pupils at learning.

Mr. Anker is now at home on furlough with his wife and little daughter, Nellie Jane, nineteen months old. Her first words were the African "O-ko-lo" (good) and "di-kambu-kuma" (why). Mr. Anker is known in African parlance as "Lo-Pemba," or "White Sand."

(Interview with the Rev. H. P. Anker, at Nashville, Tenn., June, 1931.)

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Woman's Missionary Society

All Communications for this Department should be addressed to
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WASHING DISHES

The following poem was composed by Mrs. Gladys B. Legg, a valuable member of our Electric Mills, Miss., auxiliary. It was given first place at the Mississippi Federation of Women's Clubs, at its 1931 meeting, in Gulfport.

A little girl stands on a box at the sink.
Her arms are soft and dimpled and pink;
Her eyes look yearningly over the way. . . .
But she washes the dishes and puts them away.

A maiden stands at the window sill,
A youth passes by and her heart stands still.
He lingers there and love holds sway. . . . .
She washes the dishes and puts them away.

A young wife stands at the table there,
Never a worry, never a care;
She sings at her work, it is only play. . . .
To wash the dishes and put them away.

A mother stands with face so sad,
And looks at the place where her little lad
Never again will lie happy and gay. . . . .
She washes the dishes and puts them away.

A widow stands by the window pane,
Love and youth will not come again,
Her heart does not sing, but has learned to pray
As she washes the dishes and puts them away.

GLADYS B. LEGG.

DISTRICT MEETINGS

Four districts of the Mississippi Conference held their meetings consecutively, June 9-12, 1931. The Meridian district, at Electric Mills, June 9; Newton district, at Laurel, June 10; Hattiesburg district, at Richton, June 11; Seashore District, at Wiggins, June 12.

All of these meetings were attended by the new conference president, Mrs. T. B. Cottrell, of Fayette, and the conference secretary, Miss Ella Wayne Ormond, of Meridian.

The keynote of Mrs. Cottrell's message was that "we seek first the kingdom of God" and all these things will be added unto us, speaking of our responsibility to carry the message of Jesus Christ to the world, both at home and abroad. She urged that each auxiliary make a life member this year, which means sending the name of some honored member and twenty-five dollars to the conference treasurer. "Women have been blessed in their missionary work in the development of leaders, the ability to handle funds in a businesslike way, the broadening and uplifting of the mind, besides the happiness that comes from 'being about our Father's business.'"

Miss Ormond gave "Echoes from Council," introducing them with the beautiful tributes paid Mrs. F. F. Stephens, who for eight years served as president of the Council, and just a few weeks before the Memphis meeting passed to her reward. She told of the talks of the missionaries and how one's heart was torn to hear the pleas for help to carry on the work in their fields—how they even used their own small salaries to continue the work. She urged that subscriptions to the Missionary Voice be pushed, as it cannot keep up its present standard with decreased subscriptions.

Mrs. Gordon Patton, of Jackson, conference vice-president, attended the Meridian and Newton district meetings, speaking on "Spiritual Cultivation." She stressed the importance of the organization of spiritual life groups in every auxiliary under the leadership of the vice-president. Literature for these groups can be secured from literature headquarters, in Nashville, Tenn.

Mrs. C. C. Clark, conference superintendent of young women's circles, spoke at the Newton, Hattiesburg and Seashore District meetings. She gave an inspiring message on young life and the methods of directing it into channels for the glory of God. "Keep the auxiliaries young by interesting the young women in the work and especially by keeping up enthusiasm."

The four meetings were attended by Mrs. Alma G. Riley, representing the Methodist Orphanage of Jackson, and Mr. Bowman, representing Colgate & Co. Mrs. Riley spoke touchingly of the needs of the home and how easily the debt could be cancelled if each woman would do her part, and asked that each one would accept a quota of 100 Octagon coupons. Mr. Bowman told how his company has the $49,000 ready to give the Orphanage as soon as the required coupons are sent in.

Mrs. H. M. Ivy, district secretary, presided at the Meridian district meeting, with Mrs. L. E. Polk, of Meridian, as secretary.

Mrs. Ivy gave a splendid report of the activities of the district, stressing the organization of rural work and young women's circles.

Besides the conference officers already mentioned, Mrs. J. Morgan Stevens, of Jackson, conference superintendent of Christian social relations, told of the work by her department, and gave some helpful information concerning the literature.

Mrs. G. C. Kendall, president of the city mission board, brought to the women the work and needs of the Meridian Wesley House.

The children's work was presented by Mrs. Stanley Wilson, of Meridian, who also spoke of her work as editor of the Women's page of the New Orleans Christian Advocate.

At noon lunch was served by the Kemper County zone at the attractive Electric Mills community house.

The afternoon session was given to a discussion of plans for the remainder of the year.

Eleven auxiliaries were represented and the following pastors were present: Rev. J. T. Abney, pastor of the Electric Mills church; Rev. J. B. King, of Porterville; Rev. C. W. Wesley, of Shubuta; Rev. J. F. McClelland, of Daleville.

A telegram of sympathy was sent Rev. and Mrs. R. E. Rutledge, of Wesley Memorial Church, of Meridian, who were in a Jackson hospital recovering from injuries received in an automobile accident.

Mrs. J. W. Abney, district secretary, presided at the Newton district meeting, with Mrs. M. A. Dove, of Laurel, as secretary.

The attendance was as follows: Laurel, First Church, 29; Laurel, Kingston, 9; Laurel, West End, 3; Montrose, 7; Bay Springs, 8; Lake, 5; Homewood, 6; Forest, 4; Suqualena, 1; Newton, 4; Raleigh, 11.

Interesting reports of the auxiliaries were given and the plans for the year discussed.

A feature of this meeting was the beautiful music rendered by the choir of the First Church, of Laurel. This church also served the noon lunch.

Pastors taking part in the service were: Rev. J. A. Ferguson, Rev. Mr. Higginbotham, and Rev. J. A. Wells, of Laurel.

Mrs. S. E. Shannon, district secretary, presided at the Hattiesburg district meeting, with Mrs. H. Ogden, of Hattiesburg, as secretary. Twenty-one auxiliaries were represented and Mrs. Shannon in addressing them asked that in looking back over their work they note where they had failed and determine to make a success of these points. She especially urged each member to lead a deeper prayer life.

Mrs. J. K. Allsup, of Hattiesburg, presented the work of the W. C. T. U. and urged co-operation of all Christian women.

At noon a plate lunch was served by the Richton auxiliary during which music was furnished by Mrs. Lucius Cowan, piano, and Miss Dorothy Spikes, violin.

Pastors present were: Rev. O. M. Corley, Collins; Rev. J. D. Ellis, Purvis; Rev. Mr. Broyles, New Augusta; Rev. Mr. Allums, Petal; Rev. Mr. Terry, Richton, and Mr. J. P. Clendennin, Hattiesburg.

Mrs. R. E. Johnson, district secretary, presided at the Seashore district meeting.

The theme for the day was: "What Will Your Answer Be," and each auxiliary responded by stating its goal for the close of the year. Stress was placed on "A life member in every auxiliary."

Miss Sallie Ellis, from Moore Community House, Biloxi, told of their Vacation Church School.

At noon, lunch was served by the Wiggins auxiliary, assisted by the Baptist W. M. U.

During the afternoon session, Mrs. Otto Porter, of Gulfport, discussed Mission and Bible study, urging all auxiliaries to meet Council's requirement for a certificate.

Pastors taking part were: Rev. W. H. Lane, Wiggins, and Rev. Otto Porter, of Gulfport, presiding elder of the district.

OCTAGON COUPON TEA

On Thursday, June 25, from 4 to 6 p. m., the W. M. S. of Osyka sponsored an Octagon coupon tea. The admission for children was 5 coupons, and for adults 10 coupons from any of the Octagon products.

The lawn was decorated with a washline full of clothes and the gatekeeper used a washtub to hold the coupons collected. Each guest registered and placed the number of coupons opposite the name. Some gave as high as 175, while others only had the amount required for admission.

Several contests were used. One was drawing a garden and in it writing the names of trees and flowers named in the Bible. Five minutes was the limited time. Another contest was deriving names from the word Octagon—time five minutes. Still another was seeing who could cut out from wrappers five coupons in the least time.

The last feature of entertainment was a playlet entitled, "The Octagon Family Does Social Service Work." This was ordered from Mrs. Riley at the Orphanage and it is very good.

Refreshments, consisting of tea, sandwiches and tea cakes, were served. The tea cakes won popularity so that the lady who baked them sold the recipes for five cents each and gave the W. M. S. her collection.

Sixteen hundred and sixty coupons were collected.

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Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE........Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE

By Doris Alford, Director of Children's Division

By far the most interesting feature of the work for children that comes during the summer is the vacation school. The interest in the vacation school has increased each year as more and more parents, pastors, and teachers are recognizing in it an effective means of ministering in a fuller way to the boys and girls of the church. During the past three years the number of schools held has practically doubled itself each year. Reports of this year's schools are already beginning to come into the Conference office. The following churches have already held schools: Central Meridian, Louin, Montrose, Natchez, Galloway Memorial, Morton, and the Methodist orphanage. Those that are scheduled for a later date are: Magee, Brandywine, North Biloxi, Singleton, Pearl Chapel, Main Street Hattiesburg, Carthage, Union, Beach Springs, Ridgeland, Lumberton, Eucutta, Georgetown and Picayune. I have made an effort to visit and meet with the workers in each church where a school was to be held in order that the board might have a chance to render every service possible to this phase of our work. If there are any schools that are not included in the above lists I should be glad to hear about them and to assist in planning for them in event they have not yet occurred.

Several of the schools in those listed are to be directly supervised by the board. Miss Tommye Hall, who rendered such fine service through the vacation schools last summer, is with the board again this year and is enthusiastically at work.

Materials for the observance of Childhood and Youth Week, which should be observed in October, are beginning to come into the office.

The slogan for this year is "Know Your Children." This week should be observed by adults in every church. The importance of knowing the child who is to be taught, whether the teaching is to take place at home, in the public school, or in Sunday school, is being realized increasingly by thoughtful parents and teachers.

In our Conference some effort has been begun through the Child Study Conference and parents classes to promote the study of children. We are eager to see more of this kind of work begun. The churches that have had Child Study Conferences have found that they are a good way to begin an interest in the study of children. I should be pleased to hear from any church that would like to have a meeting of this sort. Nothing could be done that would be finer during the observance of Childhood and Youth Week. As a preparation for the observance of the week it would be a splendid thing.

The church and state are co-operating in this enterprise of studying boys and girls. It is a religious thing to seek to discover needs and to endeavor to minister to the whole life of the growing individual. In the follow-up conference of the White House conference, which is to be held in Jackson at an early date, Rev. J. C. Chambers, our executive secretary, has been asked to speak. Of course, we are proud of this recognition, but we are prouder of the fact that we have been asked to co-operate in this movement for the sake of children. Your church can become a more vital factor in the community by promoting the observance of Childhood and Youth Week, a class for parents on child study, and a child study conference. For "their sakes" let us consecrate ourselves.

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666 Salve for Baby's Cold.

NORTH MISSISSIPPI CONFERENCE

It was my pleasure to spend last Sunday with Rev. T. B. Thrower and the good people of Ackerman. This faithful and efficient pastor is carrying on a vigorous program with a good Sunday school, Epworth League and missionary societies. Every cause of the Kingdom receives careful and effective attention.

We are sending out to all the pastors some very important leaflet materials dealing with Christian education in the local church. Every pastor should give these leaflets very careful consideration and study. Already several of the pastors have written us thanking us for this material. These leaflets can be bought for 35 cents per dozen. We will be glad to fill orders for those who wish them or you may order from the Publishing House. We should pass these on to the people for their study and help.

Possibly the most important phase of the work that is before us just at this time is that of the adjustment of the Young People's work of the local church. The plans offered will work to the simplification and effectiveness of the work. Every worker shuold give them very careful consideration. The young people themselves are responding most heartily to the new program, and if they are given some direction just at this time this important work will be given great impetus. We are holding a council and retreat at Eupora next week for a careful and prayerful consideration of this work. Soon definite suggestions will be offered to all the local churches as how to best carry out this work.

Now is the time to begin making your plans for the observance of Childhood and Youth Week in October. We want you to file your request now for the literature for this very important occasion in the local church.

R. G. LORD.

Epworth League

LOUISIANA CONFERENCE

Dear Young People: Since you are getting reports of our two assemblies from other sources, and it is almost an impossible task to report such fine gatherings unless you were there, I shall make my remarks cooncerning them very brief.

My, we did have such a fine, wholesome time. Surely we had the pick of Methodism there, with the young people as well as with our fine leaders. From the time that we opened for registration on Wednesday morning until we said our good-byes on the next Tuesday, there was a beautiful spirit of co-operation and enjoyment in every phase of the program. Only a band of Christian youth, intent on finding Christ and loving one's fellowmen, could have been so much of one accord at all times.

The Young People's assembly, held first, registered 132. Miss Lucy Foreman, of Nashville, was our Central office representative. She certainly filled a necessary place on the program in an efficient manner. We all learned to know her better and appreciate her ability to serve. Besides the fine faculty and administrative leaders we had quite a few visitors during both assemblies.

The Hi-Assembly opened on the 17th with 175 live, wide-awake, happy young people with lots of pep and enthusiasm, ready for a full week of "come what may." In the vesper service of the very first evening they attested the fact that they had come to find the friend, Christ. Of course with such an adventure ahead of them, and with every possible guide along the trail the week was happily spent. All went away knowing that they had found their quest, and that Christ was a real friend, known personally by each of them.

If I could have one wish come true, it would be a wish for each and every Methodist adult in Louisiana to tune in, and by means of television know something of what such a week means to the youth of our church. If this were possible, more churches would have representation at the greatest event happening each year in Louisiana, and more adults would appreciate the eagerness of our youth in this great Christian adventure.

Your greatest task now is to encourage their zeal, help them in their difficult periods, and use them in service in your local church.

According to the new program of organization our conference organized with the usual conference officers and one district secretary to each district. Our new officers for the coming year are:

President, Charles N. White, Alexandria; vice-president, Anna Pharr Turner, Shreveport; secretary, Katherine Fish, Shreveport; treasurer, Harold F. Riggs, Monroe; publicity agent, Mary Searles, Baton Rouge; missionary superintendent, Elwyn Chaney, Shreveport.

District secretaries: Alexandria, Aileen Hyslop, Alexandria; Baton Rouge, Lillie Mae McQuaid, Baton Rouge; Lake Charles, Alice Kelly, Lake Charles; Minden, Ethelee Neill, Springhill; Monroe, Onar Perry, Bastrop; New Orleans, Iris McGarr, New Orleans; Ruston, Wallace White, Ruston; Shreveport, Pauline Rodgers, Shreveport.

Dean of both assemblies for 1932, Rev. G. M. Hicks, Mansfield.

For several reasons that seem best I have asked the conference to release me from field work as your Young People's secretary, beginning the first of September. I shall continue to carry on the office work on a voluntary basis from my new office in Monroe until the Board of Christian Education deems best to make other arrangements. Although I will not be in the field, visiting with each of you, I shall be anxious to help you in your work and am eager to know of any service that I can render. This is a step that I regret taking, as my work with the young people of Louisiana has been the greatest joy of my life, but after prayerful consideration I have decided that it is best. Some day I may be with you again. You are a wonderful group to work for and my associations with you have made me know my Christ better and appreciate my fellowmen, His followers, more than ever.

In order that we may both do our best it will be necessary for you to keep in touch with me. After the first of September my address will be Monroe, La., but I will still work through the Alexandria office, so be sure to let us know your needs.

In the near future we will send out information on the program of organization for the young people's division. Please keep informed on all steps of reorganization.

If you are interested in going to Mt. Sequoyah on July 29-August 11, write me for a program. A wonderful time is in store for those who go. About a dozen have already made plans and I may be able to secure a place for you in some one's car, if you will write me at once.

Let us work together for another great year in service for Him.

Your co-worker,
ELIZABETH LANGFORD.

J. O. Y. UNION

The last two meetings of the J. O. Y. Union have been very successful, with most interesting programs. Miss Eris Moningo has charge of the first department work in the union, and Mr. George Nelson is president.

The May meeting was an assembly-booster rally, and was held in Cotton Valley, with over 100 in attendance. An unusual program was given—various members representing the leaders and workers of Louisiana Confer-

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ence Leaguedom, and speaking in the first person of the various phases of work and play and study carried on at the assembly. This rally was largely instrumental in getting a number of Leaguers to attend either the Hi- or the Senior assembly. A total of 23 were in attendance at one or the other, from Minden district, sixteen of whom were from this union.

The June meeting was held at Plain Dealing, Sunday, June 28, with an attendance of almost 100. A program of songs, Negro spirituals, by Rev. Henry Rickey, and a fine talk by Mr. C. O. Holland, of Minden, was enjoyed. The business session was devoted to reports from assembly delegates and a brief talk from Rev. J. B. Williams, pastor of Plain Dealing charge. Delegates were served lemonade and home-made cake, after a few snappy games led by Miss Gleason.

The July meeting will be held on the second Sunday, which has been established as the regular meeting day, at Cotton Valley.

MARY SEARLES.

NORTH MISSISSIPPI CONFERENCE

We had a very pleasant visit with Brother J. T. McCafferty and his people at Kosciusko last Sunday. We preached at both hours for Brother McCafferty that day and visited the Epworth League at their evening service. Brother McCafferty is in high favor with his people and they are making progress in the work of the church. Their Sunday school is making steady growth and their Leagues are doing good work. The new president of the young people's organization in the North Mississippi Conference, Miss Bessie Spain, is a member of the League at Kosciusko. We received the most cordial hospitality in the parsonage home while we were in Kosciusko. Brother McCafferty has an interesting family. There are five children in the home. Brother Mac really stands a little higher socially than we thought he did. He is the brother-in-law of a presiding elder. We have to give Mrs. McCafferty credit for that, though. She is the sister of Mrs. W. N. Duncan.

On our way home from Kosciusko we stopped in Durant a few hours and had a very pleasant visit with Brother S. A. Brown and his family. We were refreshed by this fellowship and by the delicious lunch which Mrs. Brown gave us before we caught our train. Experiences like these we have been telling you about just bring to our mind afresh the fact that the Methodist ministry is a great brotherhood. How we ought to appreciate these high privileges.

The New Orleans Christian Advocate has agreed to give a scholarship to a Grenada College girl provided we get one thousand new or renewal subscriptions by the fifteenth of October. The young people's assembly selected Miss Eugenia Gray, of Buena Vista, as the beneficiary of this scholarship. The young people of the conference are to co-operate with Miss Gray in securing these subscriptions. Eugenia is a very worthy girl and we hope you are going to assure her of this scholarship by getting out to work and send in a large number of subscriptions to the Advocate. In doing this you will not only help this fine girl but you will be helping two worthy institutions of the church, Grenada College and the New Orleans Christian Advocate. We would like very much to see our Advocate proposition go over the top one hundred per cent. We can make a success of this campaign if we will. What do you say about it, young people? Will you put yourself into this campaign and make it go? We believe you will and there are others who feel the same way about it.

WM. L. ROBINSON.

RANKIN-SCOTT EPWORTH LEAGUE UNION

On March 29, 1931, the Epworth Leagues of Morton, Forest, Pelahatchie and Brandon met at Morton for the purpose of organizing an Epworth League Union. A program was presented by the Brandon League, after which a short business session was held. At this time it was decided to hold the union meeting in the afternoon of each fifth Sunday, at Morton and Pelahatchie, alternating, and with Brandon, Forest, Morton and Pelahatchie, respectively, presenting the programs.

On the afternoon of May 31, 1931, the nominating committee met at Pelahatchie at 3 p. m. and presented the following names to union at 3:30 p.m.: Lamar Russell, chairman; Herbert Miller, vice-chairman; Mrs. R. S. McLaurin, secretary, all of which were elected. The committee also presented a name to the union: "The Rankin-Scott Epworth League Union," which was adopted.

In the absence of the chairman, the vice-chairman, Hubert Miller, presided. The roll call and attendance were as follows: Brandon, 13; Pelahatchie, 40; Forest, 12; Morton, 19; Shiloh, 9; Kolen, 2. The program was presented by the Morton group, with Melba Sherman as leader. The program was as follows: 1. Leader's remarks, Melba Sherman; 2. Bible readers, Henry McKenzie, Frances Robertson, Mary Lou Watkins, Lizzie M. Wynne, Janie Wynne; 3. Song, "Blessed Assurance"; 4. Question box, leader, Joe Sid Mize: Miss Reply, Ruby Esting; Miss Rejoin Durr, Helen Blossom; Miss Ann Surr, Kathryn Robertson; Mr. Clincher, Beaman Noblin: college student, Al Collins; 5. Solo, Mr. Lee Gainey; 6. Remarks about assembly, Rev. J. B. Cain; 7. Epworth League benediction.

The next meeting will be held at Morton, August 30, at 3:30 p. m., with Forest League presenting the program.

MRS. R. S. McLAURIN, Sec.

I have always found it THUS,
When I pray His blessings down on US:
It was His own DECREE
That He send His blessings first on ME.

—By Sinner.

Now is the time to renew your subscription to the New Orleans Christian Advocate

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QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Columbus District—Third Round

Longview and S., at Smyrna, preaching and Q. C., July 11, a. m.
Louisville Station, preaching and Q. C., July 12, a .m.
Mashulaville Ct., at Middleton, preaching and Q. C., July 19, a. m.
Starkville Station, preaching and Q. C., July 19, p. m.
High Point Ct., at Owen's Chapel, preaching and Q. C., July 20, a. m.
Ethel Ct., at Shady Grove, preaching and Q. C., July 26, a. m.
Chester Ct., at South Union, preaching and Q. C., July 27, a. m.
Sturgis Ct., at Mt. Airy, preaching and Q. C., Aug. 2, a. m.

W. N. DUNCAN, P. E.

Greenville Dist.—Third Round

Lula and Dundee, at Dundee, July 12, a. m.; Q. C., p. m.
Coahoma and Jonestown, at Coahoma, July 12, p. m.
Gunnison and Hillhouse, at Boboa, July 19, a. m.; Q. C., p. m.
Shelby, July 19, p. m.
Merigold and Sherard, at Shipman's Chapel, July 26, a. m.; Q. C., p. m.
Friars Point and Lyon, at Lyon, July 26, p. m.
Tunica, Aug. 2, a. m.; Q. C., p. m.
Shaw and Litton, at Litton, Aug. 9, a. m.; Q. C., p. m.
Rosedale and Benoit, at Rosedale, Aug. 9, p m

E. NASH BROYLES, P. E.

Greenwood Dist.—Third Round

Itta Bena, July 12, 11 a.m. and 2:30 p.m.
Belzoni, July 12, night.
Sunflower, at Fairview, July 19, 11 a.m.
Ruleville, at Doddsville, July 19, p.m.
Indianola, July 26, 11 a.m. and 2:30 p.m.
Moorhead, July 26. night.

L. P. WASSON, P. E.

Hattiesburg Dist.—Third Round

Lucedale, at Shipman, July 12, 11 a.m.; 2 p.m.
Mt. Olive, July 15, 7:30 p.m.
Eucutta, at Boyles Chapel, July 19, 11 a.m.; 2 p.m.
Petal, at Petal, July 19, 7:30 p.m.
Purvis, at Purvis, July 22, 7:30 p.m.
New Augusta, at New Augusta, July 26, 11 a.m.; 2 p.m.
Heidelberg, at Philadelphia, August 16, 7:30 p.m.
Sumrall, at Sandford, August 16, 7:30 p.m.
Hattiesburg, Main St., Aug. 17, 7:30 p.m
Williamsburg, Oakvale, August 18, 11 a.m.; 2 p.m.
Hattiesburg, Broad St., August 19, 7:30 p.m.
Hattiesburg, Court St., August 21, 7:30 p.m.
Ellisville, at Mt. Zion, August 23, 11 a.m.; 2 p.m.
Richton and Piave, at Richton, August 23, 7:30 p.m.
Bonhomie, at Bonhomie, August 26, 7:30 p.m.
Silver Creek, at ———

W. A. HAYS, P. E.

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D. M. KEY, PRESIDENT

SHALL ROMANISM BECOME THE STATE CHURCH IN BRAZIL?

(From Board of Missions)

"Shall Romanism become the State Church in Brazil?" That is the question, according to the Rev. J. R. Saunders of the faculty of Porto Alegro College, that is agitating the country widely at this moment.

It is generally known that since the recent revolution in Brazil the Congress has been abolished and the Revolutionary government has charge of the affairs of the country. This government plans to convoke a Constitutional convention to draw up a new constitution for Brazil. The Roman Catholic hierarchy has already made known the demands it expects to make of this Constitutional Convention—"such demands," says Mr. Saunders, "as will make that Church nothing more or less than the official or State Church of Brazil, although the Roman priests do not call it that."

These demands, which are regarded with so much disfavor by the liberal elements in Brazil, are as follows:

1. That the Constitution be promulgated in the name of God. ("This," says Mr. Saunders, "sounds all right but in Roman Catholic Brazil it is not all right.")

2. That Roman Catholic chaplains be appointed to the army and navy. ("This also has its drawbacks," explains Mr. Saunders, "when we consider that Romanism is more political than religious.)

3. That the Roman Church be given permission to teach religion in the public schools.

4. That the religious marriage ceremony of the Roman Church be substituted for the civil marriage ceremony, it only being necessary that the marriage be registered with the government. (In Brazil now the government recognizes as valid only the civil ceremony. Where the civil ceremony is omitted the children do not inherit the property of their parents.)

So disturbing are these demands that groups are being formed all over Brazil to combat them. This movement on the part of the liberal element is called the "Committee pro Liberdade de Consciencia," or League for the liberty of conscience. The Rev. E. M. B. Jayne, one of our great national Methodist leaders in Brazil, now presiding elder of the Porto Alegro district, organized the first of these groups for freedom of conscience. The movement is now gaining national significance and Mr. Jayne is looked upon as the outstanding leader.

"In 1926 an attempt was made by the Roman Church in Brazil to amend the constitution, giving the Church the right to teach Catholicism in the schools," says Mr. Saunders. "This had to be done by Congress. Because of the great protest by the liberal element the amendment failed by a narrow margin. Today there is no Congress to discuss the acts of the Constitutional Convention. If the Romanists can pack the convention, they may get what they want."

"Shall Romanism become the State Church?" That is the great question in Brazil today.

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98 out of 100 Women

REPORT BENEFIT FROM

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QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Third Round

Barlow at Lebanon, July 9, 11 a. m. and 1:45 p. m.
Scotland, at Hawkins Chapel, July 11, 11 a. m. and 1:45 p. m.
Bayou Pierre at Sweet Water, July 19, 11 a. m. and 2 p. m.
Meadville at Bude, July 19, 7:45 p. m.
Foxworth at Sartinsville, July 23, 11 a. m. and 1:45 p. m.
Tylertown at Kokomo, July 26, 11 a. m. and 2 p. m.
LaBranch St., July 26, 7:45 p. m.
Gallman at Mt. Pleasant, Aug. 2, 11 a. m. and 1:30 p. m.
Hazlehurst, Aug. 2, 7:45 p. m.
Centenary, Aug. 5, 7:45 p. m.

J. L. DECELL, P. E.

LOUISIANA CONFERENCE.

Baton Rouge District—Third Round

Ponchatoula, July 8, p. m.
Pearl River, at Pearl River, July 12, 11 a. m.; 1:30 p. m.
Bogalusa, July 12, p. m.
Franklington, July 13, p. m.
Washington, at Mt. Hermon, July 14, 11 a. m.; 1:30 p. m.
Kentwood, at Tangipahoa, July 14, p. m.
Amite, July 15, p. m.
Hammond, July 16, p. m.
Clinton, Greensburg and Pine Grove charges, at Bluff Creek Camp Ground, July 18, 11 a. m. and 2 p. m.
Bluff Creek Camp Meeting, July 19-26.
Istrouma, July 19, p. m.
St. Francisville, at Tunica, July 26, 11 a. m.; 1:30 p. m.
Baker, at Bethel, Aug. 2, 11 a. m.; 1:30 p. m.
First Church, Baton Rouge, Aug. 3, p. m.
Jackson, at Ethel, Aug. 9, 11 a. m.; 1:30 p. m.
Zachary and Slaughter, at Slaughter, Aug. 9. p. m.

L. W. CAIN, P. E.

Lake Charles District—Third Round

Hornbeck Ct., at Holly Grove, July 12, a. m. and p. m.
Lafayette, July 19, a. m. and p. m.
Gueydan Ct., at Grand Chenlere, July 26, a. m. and p. m.
Sulphur, Aug. 2, a. m.
Vinton, Aug. 2, p. m.
Lake Charles, Aug. 9, a. m.
Leesville, Aug. 16, a. m. and p. m.
New Iberia, Aug. 23, a. m.
Abbeville, Aug. 23, p. m.

J. W. LEE, P. E.

Minden Dist.—Third Round

Jena, at Eden, July 12, a. m.; Q. C., 2:30 p.m.
Trout and Goodpine, at Goodpine, July 12, p.m.
Sicily Island, at Vidalia, July 19, a. m.; Q. C., 2:30 p. m.
Ferriday, July 19, p. m.
Jonesville, at Harrisonburg, July 26, a. m.; Q. C., 2 p. m.
Campti, at St. Maurice, August 2, a. m.; Q. C., 2:30 p.m.
Coushatta, August 2, 8 p.m.
Winnfield, Aug. 9, a.m.; Q. C., 2:30 p.m.
Plain Dealing, at Benton, Aug. 16, a. m.; Q. C., 2:30 p. m.

W. R. HARVELL, P. E.

Monroe District, Third Round

Lake Providence, July 9, 7:30 p. m.
Bonita, at Jones, July 26, 7:30 p. m.
Fairbanks, at Fairbanks, July 27, 7:30 p. m.
West Monroe, July 29, 7:30 p. m.
Gordon Ave., July 30, 7:30 p. m.
Rayville, July 31, 7:30 p. m.
Waterproof, at Wesley Chapel, Aug. 2, 11 a. m.
Tallulah, Aug. 3, 8 p. m.
Winnsboro, Aug. 4, 8 p. m.
Wisner, at Winnsboro, Aug. 4, 8 p m.
Oak Grove, Aug. 5, 4 p. m.
Pioneer, at Forest, Aug. 5, 8 p. m.
Mer Rouge, at Mer Rouge, Aug. 6, 8 p. m.
Monroe, First Church, Sept. 13, 11 a.m.
Bastrop, Sept. 13, 8 p. m.
Newellton, Sept. 20, 11 a. m.

ELMER C. GUNN, P. E.

New Orleans District—Third Round

Algiers, July 19, p. m.; Aug. 12, p. m.
Slidell, July 26, a. m.
Covington, at Waldheim, July 26, afternoon.
First Church, Aug. 2, a. m.; July 22, p. m.
St. Mark's, August 2, p. m.
Carrollton, Aug. 9; June 17.
Rayne Memorial, Aug. 16, a. m.; September 1.
Epworth, Aug. 16, p. m.; June 24, p. m.
Chalmette and Delta Ct., at Port Eads, Aug. 18.
Felicity, Aug. 23, a. m.; July 29, p. m.
Louisiana Ave., Aug. 23, p. m.; August 5, p. m.
Second Church, Aug. 30, a. m.; July 5, p. m.
McDonoghville, Aug. 30, p. m.; August 3, p. m.

W. L. DOSS, JR., P. E.

Ruston District—Third Round

Arcadia, at Arcadia, July 12, 11 a. m.; Q. C., 3 p. m.
Lapine, at Franton Chapel, July 19, 11 a. m.; Q. C., 2 p. m.
Homer, July 19, following night service.
Hodge, at Hodge, July 26, 11 a. m.; Q. C., 2:30 p. m.
Farmerville, at Farmerville, July 26, following night service.
Haynesville, at Colquit, Saturday, Aug. 1, 11 a. m.; Q. C., 2 p. m.

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1509 Insurance Exchange, Chicago, Ill.
REV. J. H. SHUMAKER, Southern Church Dept.
M. E. S. C., 808 Broadway, Nashville, Tenn.

Clay, at Longstraw, August 2, 11 a. m.; Q. C., 2 p. m.

Pastors will please bring a written report on Christian Education answering all the questions required by the Discipline.

ROBT. M. BROWN, P. E.

Shreveport District, Third Round

Preaching Dates

Mitchell, at Henrietta, July 12, a. m.
Mansfield, July 12, p. m.
Pelican, at Naborton, Friday, July 17, 10 a. m.
Belcher and Gilliam, at Gilliam, July 19, a. m.
Ida and Hosston, at Munnerlyn's Chapel, July 19, 3 p. m.
Greenwood and Bethany, at Bethany, July 26, a. m.
Mooringsport, July 26, p. m.
First Church, Shreveport, Aug. 2 a. m. and p. m.

Quarterly Conference Dates

Group: First Church, Noel Memorial, Park Avenue, Mangum Memorial, Cedar Grove, Claiborne, Bossier City, Wednesday, July 8, 8 p. m. Place to be announced).
Mitchell Circuit, at Henrietta, July 12, 2 p. m.
Group: Mansfield, Grand Cane, Logansport, at Grand Cane, Wednesday, July 15, 8 p. m.
Pelican, at Naborton, Friday, July 17, 11 a. m.
Group: Belcher and Gilliam, Ida and Hosston, at Gilliam, Wednesday, July 22, 8 p. m.
Greenwood and Bethany, at Bethany, July 26, 2 p. m.
Group: Mooringsport, Oil City, Vivian, at Oil City, Wednesday, July 29, 8 p. m.

The above dates are subject to adjustment to suit the convenience of those concerned.

H. T. CARLEY, P. E.

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THE LYNCHING RECORD FOR THE FIRST SIX MONTHS OF 1931

By R. R. Morton

I send you the following information concerning lynchings for the first six months of this year. I find according to the records compiled at Tuskegee Institute in the department of records and research that in the first six months of 1931 there were five lynchings. This number is four less than the number of nine for the first six months of 1930; one more than the number four for the first six months of 1929; it is the same as the number five for the first six months of 1928; six less than the number eleven for the first six months of 1927, and is four less than the number nine for the first six months of each of the years 1926 and 1925; it is the same as the number 5 for the first six months of 1924; ten less than the number fifteen for the first six months of 1923; twenty-five less than the number thirty for the first six months of 1922 and thirty-one less than the number thirty-six for the first six months of 1921.

There were thirty-two instances in which officers of the law prevented lynchings. Of these, four were in Northern and Western States and twenty-eight in Southern States. In twenty-six of the instances the prisoners were removed or the guards augmented. In the six other instances force was used. Thus a total of fifty-five persons, ten whites and forty-five Negroes, were saved from death at the hands of mobs.

Of the persons lynched, one was white and four were Negroes. The offenses charged were attempted rape, 3; murder, 2.

The States in which lynchings occurred and the number in each State are as follows: Mississippi, 2; Missouri, 1; North Dakota, 1; Tennessee, 1.

MISSISSIPPI CONFERENCE

Jackson Dist.—Third Round

Jackson, at Galloway Memorial, July 12, 11 a. m.; Aug. 3, 8 p. m.
Madison and Pocahontas, at Madison, July 12, 7:45 p. m.; July 15, 10 a. m.
Florence, at Richland, July 19, 11 a. m. and 2 p. m.
Terry, at Terry, July 19, 4 p. m. and 7:45 p. m.
Fannin, at Drakes, July 26, 11 a. m. and 2 p. m.
Bolton and Raymond, at Raymond, July 26, 4 p. m. and 7:45 p. m.
Mendenhall and D'Lo, at Betheny, Aug. 2, 11 a. m. and 2 p. m.
Camden, at Forest Grove, Aug. 9, 11 a. m. and 2 p .m.
Satartia, at ——, Aug. 16, 11 a. m. and 2 p. m.
Yazoo Circuit, at Betheny, Aug. 23, 11 a. m. and 2 p. m.
Yazoo City, at —— Aug. 23, 4 p. m. and 7:45 p. m.
Brandon and Pelahatchie, at Pelahatchie, Aug. 26, 4 p. m a.nd 8 p. m.
Harrisville, at Braxton, Aug. 30, 11 a. m. and 2 p. m.
Jackson, at Capitol Street, Aug. 30, 8 p. m.; Sept. 4, 8 p. m.
Vaughan, at Union, Sept. 6, 11 a. m. and 2 p. m.
Canton, at Canton, Sept. 6, 8 p. m.; Sept. 9, 8 p. m.

J. T. LEGGETT, P. E.

Meridian District—Third Round

Shubuta, at Andrew Chapel, July 19, 11 a. m.
Daleville, at Soule's Chapel, July 19, 7:30 p. m.
Matherville, at Langsdale, July 26, 11 a. m.
Waynesboro Circuit, at Hebron, Aug. 2, 11 a. m.
DeKalb, at Pleasant Ridge, August 9, 11 a. m.
Meridian, 7th Ave., at Marion, Aug. 9, 7:30 p. m.
Cleveland, at Linville, Aug. 15, 11 a. m.
Porterville, at Mt. Hebron, August 16, 11 a. m.
Pachuta, at Adam's Chapel, Aug. 16, 4 p. m.
Vimville, at Oak Grove, Aug. 23, 11 a. m.

T. J. O'NEIL, P. E.

Newton District—Third Round

Harperville and Lena, at Lena, July 12, 11 a. m.; 1:30 p. m.
Lake, at Lawrence, July 14, 7:30 p. m.
Union, at Mt. Zion, July 15.
Shiloh, at Johns, July 17, 11 a. m.; 1:30 p. m.
Raleigh, at Trinity, July 18, 11 a. m.; 1:30 p. m.
Homewood, at Barr, July 19, 11 a. m.; 1:30 p. m.
Decatur and Hickory, at Decatur, July 19, 7:30 p. m.; July 24, 7 p.m.
Montrose, at Garlandsville, July 22.
Philadelphia Circuit, at Cook's Chapel, July 25, 11 a. m.; 1:30 p. m.
Burnside, at Burnside, July 26, 11 a.m.
Philadelphia Station, July 26, 7:30 p. m.; July 27, 8 p. m.
Laurel, First Church, July 31, 7:30 p.m.
Laurel, Kingston, Aug. 2, 11 a. m. and 2:30 p. m.
West Laurel, Aug. 2, 7:30 p. m.

H. A. GATLIN, P. E.

Seashore District—Third Round

Carriere, at Carriere, July 5, 7:30 p. m.
Logtown, July 12, 11 a. m.
Poplarville, July 12, 7:30 p. m.
Mentorum, at Antioch, July 18-19, 11 a. m.
Brooklyn and Bond, at Bond, July 19, 2:30 p. m.
Wiggins, July 19, 7:30 p. m.
Gulfport, Second Church, July 22, 7:30 p. m.
Kreole, at Kreole, Aug. 9, 11 a. m.
Americus, at Hurley, Aug. 9, 7:30 p. m.
Biloxi, Wesley Memorial, Aug. 12, 7:30 p. m.
Gulfport, First Church, Aug. 16, 11 a. m.
Ocean Springs, Aug. 16, 7:30 p. m.
Lumberton, Aug. 23, 11 a. m.
Columbia, Aug. 23, 7:30 p. m.

OTTO PORTER, P. E.

Vicksburg Dist.—Third Round

Anguilla, at Delta City, July 12, 11 a. m. and 2 p. m.
Rolling Fork and Cary, at Rolling Fork, July 12, 4 p. m. and 7:30 p.m.
Utica, at Cayuga, Friday, July 17, 11 a. m. and 1:30 p. m.
Rosetta, at Hopewell, Saturday, July 18, 11 a. m.
Centerville, at Macedonia, July 26, 11 a. m. and 1:30 p. m.
Vicksburg, Gibson Memorial, Wednesday, July 29, 7:30 p. m.
Nebo, at Blue Hill, Saturday, August 1, 11 a. m. and 1:30 p. m.
Meyersville, at Grace, Aug. 9, 11 a. m.
Oak Ridge, at Porter's Chapel, Aug. 23, 11 a. m.

L. E. ALFORD, P. E.

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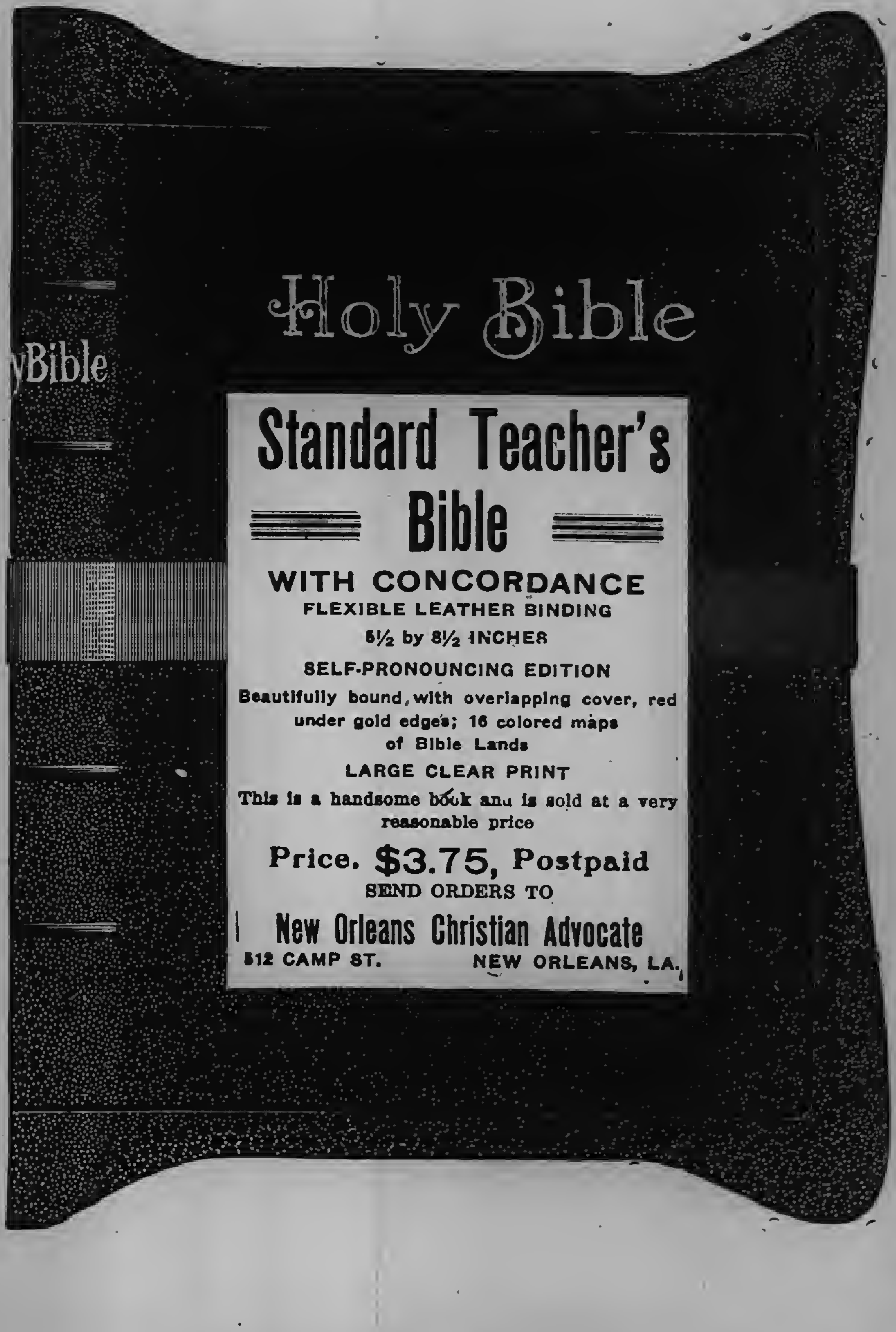

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FROM FLORA, MISS.

Dear Dr. Deceil: We buried Bro. W. E. Harris this morning. He died Sunday morning, at 8:15, just a week after his former pastor, Rev. J. R. Jones, passed away. The last words one of his sons heard him say, "Brother Jone is gone." He was very fond of Brother Jones. He has been declining in health for several months, but the end came suddenly and quietly.

You will please give notice in the Advocate that Adelle Church was destroyed by storm, Tuesday, June 16. This is a mission church on the Flora charge. We hope to rebuild in the near future, if money can be raised through the help of the Mission Board and subscriptions. The work as a whole is moving along nicely on our charge. We are looking forward to our meeting which begins August 6. Brother C. A. Schultz, of Jackson, will do the preaching. Pray for us that we may have a gracious revival at Flora.

Your friend and brother,
L. M. SHARP, P. C.

THE MISSIONARY VOICE

Say, have you seen the July number? Among the good things set before you are these:

"A Good Doctor Dreams," editorial.

"And Greater Works Than These," editor.

"Just Missionaries," Bishop Kern.

"A Message from the Methodist Church in Brazil."

"The Spirit of Tom Brown Goes On," Thelma Campbell.

"For Punishment or for Mending," Alva W. Taylor.

"A Way of World Friendship," Anne Wiggin.

"An Adventure in Home Missions," Dr. W. H. Nelson.

"Desert Hopes," Ida Stevens.

"A True Love Story," Mrs. Henry George.

But before reading any of these valuable articles, and as a kind of mental and emotional preparation for them, pause with that group on the front cover page and take in "The Concert."

D. B. R.

Young Kim is over here from Korea to be trained for Christian service in that land. He must have funds to go to college on. Help him, the College, and your Advocate by subscribing NOW.

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MISSISSIPPI METHODIST ORPHANAGE

B. F. Lewis, Editor

We have fewer children in our Home at this writing than for two or three years. Quite a large number have gone to parents and relatives who have found themselves financially able to care for them, and a few have gone out for themselves. We have more girls and girls away from home on visits than at any one time for several years. We have not over one hundred and sixty or seventy-five in the Home at this writing. Of course, those on visits will all come back, but others will take their places during the summer. We appreciate this vacation experience for our boys and girls very much and thank our friends for this thoughtful consideration.

The number of applications for admission have been very few, which gives us the opportunity of taking up some of those which have been on our desk for some while. It has also given relatives and the communities an opportunity of adjustment whereby numbers of these children can be cared for without calling upon the church.

Vacation time for our matrons has come also. One by one they will drop out for a much needed rest. The harmony and co-operation prevailing among our workers makes this more like home than anything else and during this period work is so divided we have never found it necessary to employ emergency help.

Vacation Bible School

Our Vacation Bible School is in full swing. The children and leaders are taking great interest in the work and very much is being accomplished. Part of the work is held in our administration building and part in the school building. Quite a good deal of athletic equipment has been furnished us, as baseballs and bats, volley balls, tennis nets and balls, etc. It is remarkable how rapidly the children "take on" to the work producing neat and attractive hand work.

Too much cannot be said by way of thanks and appreciation to the director of religious education, Brother Chambers, and the teachers in our Sunday school with others who are co-operating in this work.

GRENADA COLLEGE
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School Days

Since the last issue of our column both the city school and the colleges of the state have closed. A most interesting program was rendered in our own public school, where fourteen completed the seventh grade, were publicly presented with beautifully printed certificates and passed into the junior high of the city.

Miss Kathleen Harris graduated from the city high school and is making her preparations to enter college this fall. Miss Lois Cade is taking a summer course at Millsaps College, which will enable her to complete her A. B. course next May. Miss Hazle Atchison is taking a summer course at the Delta State Teachers' College, where she expects to enter regularly next September and can possibly graduate in three years.

All of this is being done through the kindness of friends who are as anxious as we to prepare our girls and boys for their life work.

The Farm

Brother Bankston, the superintendent of our farm, presented himself at the office of the superintendent a few days ago with anything but a smile on his face. He reported—not how the farm was getting along, corn, cotton, potatoes, vegetables, etc.—but to say that the night before some miscreants had cut the wire fence into the poultry yard, with a blow torch, burned off the lock to the poultry house, asphyxiated the chickens, stole nearly two hundred laying hens, every frying size chicken on the place, a fat turkey gobler we were preparing for a feast, and left without a trace of who or where. There were no tears in his eyes.

Well, we hated to lose all those fowls and wish we could catch the fellows, but we aren't the only ones who have had this experience. Our egg supply will be very short for a while and the anticipated Sunday dinners will have to wait.

Octagon Coupon Campaign

It really seems that our Octagon coupon campaign is moving with more force just now than at any other period. More people are awaking to the great opportunity involved in it for our Home and all seem to be driving along with greater detremination. We are just now beginning to dig under for results. That is the spirit that shall put it over.

This would be an easy thing to do, if we could enlist all the Methodists of our state. But there is the rub—not all can ever be enlisted in any one thing at any one time. To make up the deficit friends of other denominations and friends outside of the state must be solicited. This week we have received coupons from Tennessee, Alabama, Louisiana, Texas, and Kansas. Keep up the good work.

In a few more days we shall be shipping the first million coupons to the company and when we consider that we shall get in return a check for $5,000 we see that our efforts have been most worthwhile. In addition to coupons, we keep receiving checks of various denominations from friends who are not so situated that they may enter into the campaign actively. In the last week, we have deposited one check for $100, one for $25 and several small ones—five and one dollars, etc. May we urge that you keep this up! By one way or another let's wipe out this year that forty thousand dollars of indebtedness.

For the past month we have all been attending district and zone meetings. We are hoping that not one zone meeting will get by without a forceful presentation of the subject of our coupon campaign and all this movement means to our Home just now. If you will notify us of the dates of your meetings we shall be glad to arrange for some one to be with you. Write us of your problems in the campaign, if you are meeting with any, and possibly we can help you solve some of them. Anyway, we just love to hear from you as to how you are coming along in your church and town with this.

(MRS.) ALMA G. RILEY,
Directress.

QUARTERLY CONFERENCE

LOUISIANA CONFERENCE

Alexandria Dist.—Third Round

(In the Heart of Louisiana)

Colfax, July 12, a. m.
Glenmora, at Oberlin, July 12, p. m.
Melville, at Simsport, July 15, p. m.
Petreville Revival, July 19 to 29.
Eunice, at Basile, Aug. 2, a. m.
Opelousas, Aug 2, p. m.
Alexandria, Aug. 3, p. m.
Boyce, Aug. 5, p. m.
Bunkie, Aug. 12, p.m.
Elizabeth, Aug. 16, a.m.
Lecompte, Aug. 16, p. m.
Pineville, Aug. 19, p. m.
Melder, at Zion, Aug. 23, a. m.
Marksville, at Bay Hills, Aug. 23, p. m.
Pleasant Hill, at Marthaville, Aug. 30, a. m.
Natchitoches, Aug. 30, p. m.
Montgomery, Sept. 6.
Holloway, Sept. 20, a. m.
Provencal, at Oak Grove, Sept. 20, p.m.

Let the preacher in charge make a written report for the cause of education under question fourteen as required by the discipline.

ALBERT S. LUTZ, P. E.

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Christian Advocate
NEW ORLEANS

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J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, JULY 16, 1931. C. MILTON CHALMERS, Manager

THE YEAR OF JUBILEE

The law in Leviticus making the fiftieth year a Jubilee Year in which release and restoration was accorded to all Israel, is unique in that no other nation has ever had such a form of social benefit and spiritual prophecy. Certain of its principles have found their way into the codes of many lands.

The Year of Jubilee emphasized the fact that God was the owner of the soil, it set the slaves free, and guarded against excessive property holdings continuing in the hands of a few individuals. No premium was placed upon laziness or inability, but encouragement was given the helpless and the possibility of economic oppression was reduced to a minimum. The sound of the Jubilee trumpet sent a note of hope and a new spirit of adventure throughout the land of Israel.

A statistician has figured out that within the last fifty years the dimensions of the world have shrunk from the size of a football to that of a walnut. This reduction of communication-time and travel-hours has forced the nations into interdependence. The weave of the nations in the cloth of time has become so close until something akin to the Hebrew Jubilee radiated throughout the world when President Hoover announced his plan for a moratorium on war debts. Suspending Germany's obligations for one year brings Leviticus down to date: "If thy brother be waxen poor, and his hand fail with thee; then thou shalt uphold him: as a stranger and sojourner shall he live with thee. Thou shalt not give thy money upon usury, nor give thy victuals for increase."

If this respite which has been given to Germany and other nations, means but a greater indulgence in armament preparations, then the object of the benevolence will be defeated. The wisdom of the creditor-nations and the sincerity of the debtor may be depended upon to preclude such a catastrophe. Anyway, the high road has its perils, but the end to which it leads justifies adventure. The moratorium is significant because of financial relief, revival of trade and restoration of confidence. The chief benefit is an intangible blessing of faith. It reveals on the part of the victor-nations a reconciling disposition to help the defeated in time of distress. Such acts show that the heart of the world is not iron but ideals still have a place in the lives of men.

How all the world needs a Spiritual Jubilee! An inlet of so great spiritual power that songs of redemption shall be heard throughout the earth, is the answer the Church should make to the suspension of material burdens. In the main, the Old Testament is an acted demonstration, in ceremonial and historical form, of the gracious plan of salvation. Its social principles and spiritual truths lead on to the Christian Jubilee:

"Blow ye the trumpet, blow,
The gladly solemn sound;
Let all the nations know,
To earth's remotest bound,
The year of jubilee is come!
Return, ye ransomed sinners, home."

Financial burdens are faint symbols of that heavier burden of sin which has weighed down the nations. Through the generations the exceeding sinfulness of sin has left horrific monuments. Fires of justice have consumed wicked cities, angry floods swept over the earth, and sword and pestilence destroyed iniquitous peoples. Carlyle wrote of "Our infinite damnability." In the midst of it all Jesus has called: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." The "all-atoning Lamb of God" offers redemption through his blood to individuals and nations who will come. There ought to be a sounding forth of the full gospel and a mighty coming in of lost people.

BISHOP AND MRS. COLLINS DENNY CELEBRATE THEIR GOLDEN WEDDING ANNIVERSARY

The following invitation was received with appreciation, "The children of Bishop and Mrs. Collins Denny invite you to be present on the fiftieth anniversary of the marriage of their parents, July second, Nineteen hundred and thirty-one, five to seven, eight to eleven p. m., sixteen nineteen, Park Avenue, Richmond, Virginia."

Lucy Chase Chapman and Collins Denny were married July 2, 1881. Bishop Denny entered the ministry of the Methodist Episcopal Church, South, the previous year. This Golden Wedding Anniversary marks the golden anniversary of the ministerial service of these two distinguished servants of Christ and His Church. The felicity of home life has harmonized with the fidelity to Christ in daily walk before the world.

Mrs. Margaret Denny Dixon, Mrs. Elizabeth Denny Vann, and Mr. Collins Denny, Jr., are the children who add lustre to the golden tint that now crowns the years of their parents' lives. There is no substitute for the Christian home and no beauty comparable to the golden glow that abides around the hearth-stone of a home where lofty principle and spiritual devotion enrich the years. Bishop and Mrs. Denny's home has been kept near heaven, and all the doors open toward the Father's House.

We are grateful for the providence that has made possible this happy occasion, and congratulate the Church upon the signal service Bishop and Mrs. Denny have rendered. They yet abide in strength and we wish them many more years of undivided companionship and ministry.

CHURCH COMITY

Fraternal relations and friendly co-operation among the churches mean larger success in the Christian enterprise. Such comity should be conscientiously promoted. However, we have been unable to see the need for, or the value of one huge denomination composed of churches of divergent convictions. The heterogeneous mixture in such a body would require so much internal adjusting until the force of its mass movement would be neutralized.

It seems that there can be little doubt that the initiation and execution of an aggressive program of comity between the various denominations has been greatly retarded by overwhelming proclamations about a world church. Regard for the beliefs of others and respect for the corporate bodies of Christians is a virtue that ought not to be discounted by the use of magnitudinous terms.

Mr. Wesley said: "Though a difference in opinions or modes of worship may prevent an entire external union, yet, need it prevent our union in affection? Though we cannot think alike, may we not love alike? May we not be one in heart though we may not be one in opinion? Without doubt, we may. Herein all the children of God may unite notwithstanding these smaller differences. These remaining as they are, they may forward one another in love and good works." Of late years there have been some who claim that those who hold pronounced differences of opinion may not remain as they are, and at the same time "forward one another in love and good works." They would have only one musical instrument in the orchestra. This insistence upon obliterating identity has too largely hushed the symphony of the Church's music and much of the good that would have come through Christian comity has been vitiated by efforts toward centralization and mass movement.

Denominations with like doctrine and common origin such as the Methodist Episcopal Church and the Methodist Episcopal Church, South, should find it possible and profitable to go beyond fraternal relations and friendly co-operation in certain duplicated areas. The Episcopal address to our last General Conference said: "Along the border, between the main territory occupied by the two Episcopal Methodisms and elsewhere where either Methodism is fully able to do the work of the Methodist Church, there ought to be some exchange of territory and other adjustments that needless waste and competition may be eliminated. . . ." To this principle Southern Methodism has been definitely committed since 1876, and the hope of many is that during this Quadrennium an amicable adjustment shall be made whereby constructive exchanges will be effected

(Continued on Page 8.)

Religion and the Present Crisis

BY WILLIAM H. IRWIN

Can religion meet the needs of the world in this crisis? Strange to say, refuge from impending catastrophe is being sought in the League of Nations, The Pact of Paris, the hope of legislation that by means of tariffs, relief schemes, unemployment, insurance or other social measures, the pain will be alleviated, violence pacified, and our problems dissolved in new conditions of life. No one is seriously suggesting religion as offering any hope of salvation. Is a faith that "His touch has still its ancient power" too challengng for the Christianity of today? Christ is on trial. Marx, Mars and the Messiah are engaged in a deadly conflict for the souls of men and one of them will come off triumphant. Like the voice of one crying in the wilderness I would like to put in a word for Jesus.

It is no fanaticism to say that all through the ages it has been the nature of God to intervene in the hour of man's extremity. I make bold to state that the world is now on the brink of the greatest religious movement of all history. We are about to come into grips with God and to wrestle on the plane of the human soul with such questions as war, unemployment, inequality of opportunity, liquor drinking, etc.

Where the Trouble Lies

If the Almighty desired to create a heaven on this earth what more could He have done than He has done. A large section of the country is enjoying this winter tropical weather. Golf and tennis have gone on without interruption; elevators and granaries are filled to capacity with every sort of grain; coal crops out of the ground and hundreds of men are starving for a chance to mine it; cattle roam over the prairies rolling in fat; clothing is piled up on the shelves of our stores; if heaven could be created out of plenty we have all the ingredients. But in keeping with all the rest of the world we are in hell. Hundreds never know where the next meal is coming from. Men are driven to crime. Secession is talked and revolutionary measures are advocated openly. We are trembling on the brink of disaster and those who think at all are filled with fear. Yet God has done all He could; Nature has done her part; man has failed. He has failed because he accepted the gifts of God with motives which were unbrotherly. The law of the survival of the fittest has ruled in the acceptance of benefits which were bestowed without favor. Advantage has been sought to the disadvantage of the weaker. The human motive has been dividends when it should have been service. Laws have been made for the protection of things, and human values have been in the discard.

The New Awakening

Society is under conviction of sin. Many who have learned to think socially realize their lost condition and are repentant.. Pious folk have been converted to find themselves numbered among those of whom it was said, "Publicans and harlots shall enter heaven before these." Many more must find this out if we are to be saved from a communism based on hatred. Religion must transform the motives and ideals of men. It must uproot our individualism in order that the true individualism of loving souls may grow. It must articulate those latent convictions of the rightness of the comradeship of men and the wrongness of want in the midst of plenty. All this it must do in the year 1931 if the year 1932 is not to be the bloodiest year ever known. No time is left to suppress free speech, to worry over the evils of the Russian system, to arm against war or revolution, to utter platitudes about education finding us a way out. It is time to get on our knees all ye who still believe in God and in the efficacy of prayer.

The New Religious Content

Every great awakening in history has been the articulating of a new religious content. The individualistic messages of the Wesleys and Moody met well the requirements of another day. To think of an awakening in similar terms would be to defeat the purpose in hand. Sin must be expressed in terms other than theirs. The selfish indulgence we have enjoyed while Lazarus sat at our door full of sores, the things we have attributed to the maladjustment of society, that we have blamed on "the system," are sins. They are not like the old sins of dancing and smoking, they are deep-dyed devilish sins that will not be tolerated by man or God on penalty of hell; not the inferno of superstition but a real burning hell like Europe in 1914-1918, plus all the diabolical inventions of warfare since that time. The acquisitive motive is sin, whether it be in employer or employee, in capitalist or laborer; competition which means disaster to the loser is sin; anything which people do for their own advantage which causes suffering to others is sin. To all of us the love of Christ will increase in measure as we renounce the claim to be Christian until the new religious adjustment is made.

Virile religion has always been attended by glorious deeds of renunciation. Greater things than our fathers did will be done in our day. I expect the churches to take the lead in a great renunciation of the things that separate them that they may enter a larger fellowship of unity. Many who possess lands and goods are going to ask society to determine what is in its best interest in respect to such land and goods. Corporations, manufacturers, brewers, transportation companies, brotherhoods, labor unions, will all seek the way of service. A redeemed society will reward every sacrifice in terms of security and honor, the greatest meed of honor going to him who serves best.

The Faith that is Necessary

All this sounds like big talk and many will pronounce it too good to be true, too stupendous to be possible. No sane person who has any insight into social needs will deny that it ought to take place. That "ought" has Divine sanctions. The existence of Christianity is at stake. God is challenging the religion that bears His name to tap the old resources of miraculous power and make the thing that "ought" to be done happen. If it is the Divine will, only man's lack of faith can stop it. The convictions that are necessary to bring it about lie like inflammable material in man's universal consciousness, only waiting the touch of some spirit-fired torch to start the conflagration. If religion cannot meet this test it may expect to yield to the sway of Bolshevistic persecution, selfish hatred or the passions of war. —The New Outlook.

A CERTAIN RICH MAN

By Rev. Robt. Smith

God gave the seasons and fertile soil;
Servants did long days of sweaty toil;
The rich man boasted harvest gain,
So great his large barns could not contain.

New and greater barns he would build,
There bestow all his grain and goods
Then many years would be filled
With merriment, in drink and foods.

His selfish dreams never came true;
His merry hours were numbered few.
The greater barns ne'er were built—
For, he was hearing in shameful guilt,
The doom of judgment boldly declared:
"This night thy soul is required of thee,
The things which thou hast prepared
Whose shall they be?"

God honors productive toil,
Wise providing for time of need,
Despises reveling selfish greed
In hoarded yield from favored soil.
Man liveth not by bread alone;
Worldly treasures do not atone,
Nor provide for the soul immortal
Wealth in Heaven's gold eternal.

Glenmora, La.

FOR TIMES LIKE THIS

By Lyman L. Pierce

These times test men's courage but they test faith more than courage. There is such a thing as being fool-hardy and calling it courage. But experience shows that our peril is the lack of faith.

It would seem as though some social leaders have no faith in America and some church leaders have no faith in God. A defeatist attitude dominates most enterprises for the well-being of society and the advancement of the Kingdom of God.

We are in retreat! The challenge of the sacrificial has been lost in coping with emergencies. . . . . Reductions. Curtailment. Cuts. Discarded programs. Abandoned fields. Surrender. Retreat. These are the prevailing attitudes. Faith has crumpled. Men charged with great programs are panic stricken. They have lost their nerve. . . . Courage. Love. Spiritual passion. Sacrifice. Religious fervor. Service. Generosity. The sense of immediacy. The sense of opportunity. Faith. These are the qualities for a time like this.

"Now faith is the substance of things hoped for, the evidence of things not seen."

"By faith. . . ."*

it is a good time to re-study the Eleventh Chapter of Hebrews.

* * *

*See the following abstracts from Hebrews XI, reciting the experiences of the prophets and leaders of olden days—"by faith."

* * *

*By faith Enoch was translated that he should not see death; and was not found because God had translated him: for before his translation he had this testimony, that he pleased God.

But without faith it is impossible to please Him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

* * *

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

For he looked for a city which hath foundations, whose builder and maker is God.***

* * *

By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.***

By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.***

* * *

By faith the walls of Jericho fell down, after they were compassed about seven days.***

* * *

And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.

Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

(Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

* * *

And these all, having obtained a good report through faith, received not the promise:

God having provided some better thing for us, that they without us should not be made perfect.

* * *

One of the most striking features of this recital is the fact that these Old Testament worthies counted their suffering worth while because of their faith in future generations. They gained very little for themselves. Their hope was in those who should follow after, through whom their dreams and visions should be realized. And this seems to have been God's plan. "That they, without us, should not be made perfect."

The prophets and leaders of the ancient days had faith in us—have we faith sufficient to fulfil the promise in which they believed, both for ourselves and for future generations? This is the test "for times like these."

GALLOWAY MEMORIAL CHURCH, JACKSON, MISS.

The following members of the Galloway Memorial Methodist Episcopal Church, South, Jackson, Miss., of which Dr. Lawrence L. Cowen, is the pastor, recently donated and had installed four large beautiful "Memorial Windows" to the memory of their beloved and sainted dead, who during their lifetime were such ardent, active, and faithful members of the Galloway Memorial Church, viz: On the right of the spacious auditorium of the church are two double art glass memorial windows artificially portraying: (a) "Easter Morning,". which were presented to the church by Mrs. Joe Ellis Buie, in memory of her husband, Mr. Webster Millsaps Buie; and (b) "The Nativity," presented by Mr. William H. Pullen, Sr., in memory of his wife, Mrs. Lou Haynes Pullen. On the left of the auditorium are two double art glass memorial windows artistically portraying: (c) "The Three Marys at the Tomb," presented by Mesdames Bessie Nugent Shands and Annie Nugent Gibbs, in memory of their parents, Col. William L. Nugent, and Mrs. Aimee W. Nugent; and (d) "Christ and the Woman at the Well," presented by Mrs. Mary Etta Barr, in memory of her husband, Mr. Thomas P. Barr. These four double art glass windows, added to the other four double memorial windows, make eight large beautiful religious designs that contribute greatly to the loveliness and sacredness of the whole interior of the unusually fine auditorium of worship at Galloway Memorial Church.

Dr. Lawrence L. Cowen, pastor of the Galloway Memorial Church, of Jackson, Miss., has received 241 new members since Conference, or a total of 886 new members, during the past nineteen months of his pastorate, giving the church now a total membership of 2,460 members, which makes it the twentieth largest church in point of membership of all Southern Methodism.

BIBLICAL INSPIRATION

By Rev. Jno. F. Foster, D.D.

The Bible is the Word of God given to man by the Holy Spirit through the medium of man. It is inspired of God through the Holy Spirit, and is a plan upon the part of God to reveal Himself to man and to reveal man to himself.

To reveal Himself to man, God had to speak in the language of men, and in the language of the age in which he spoke. He was forced to speak accommodating Himself to the spiritual mentality of the epoch and the people to whom He spoke, and thus was forced to use symbol and simile that the age could understand, translating His thought into the ideals and thoughts of the age, finding a point of contact.

Thus, in the infancy of the race at a time when they could not grasp the abstract, God used the concrete and as man could not grasp the spiritual and understand life on a spiritual level God spoke of Himself as having hands and feet and much else that we cannot here note.

To an infant race living in the kindergarten of life truth must be expressed in object lesson. Thus story is used, examples and figures are used and biography is called upon to illustrate truth.

The Bible thus is God revealing Himself as man is capable of perceiving and understanding: Thus, then, the revelation of the Bible is an ever-widening stream, growing and accumulating as the experience and training of the world makes possible its further understanding of the truth. God has humanity to train and educate and the great truths of life temporal and eternal can be imparted only as mankind is ready for the same.

The Bible is inspired, that is it is not of man, not his thought, not the result of his philosophy, but is of God, as God inspires man and breathes His Spirit and thought into man's thought. It is given, however, through the medium of men as holy men of God spoke as they were moved by the Holy Spirit. God could not speak through an unholy man, for the man thus used must be in touch with God.

An inspired man thus must be a man who has religious insight and leadership, he must have a religious experience, receiving from the Holy Spirit an extraordinary dynamic help with thought, fact and idea revealed to him of God, but in the writing thereof he is not an amanuensis, a secretary recording a dictation, but as seen in the book itself preserves his identity and individuality using his own vocabulary and figures of speech and illustration.

God honors man in using man as the vehicle of revelation, and uses men of different temperaments, of different training, of different social gradations for different messages, for different classes. A man from the palace when the message is to the palace, and a man from the farm when the message is to the masses.

Matthew's vocabulary and outlook on life is far different than that of Luke; John in his mysticism is vastly different from Paul, and Moses, while a courtier, is not the type of man that we find in Isaiah. These men were different and the stamp of their individuality is in their writings.

Sometimes, however, the Holy Spirit coerces men and leads them, revealing facts and truths far beyond man, and the Spirit of God speaks with precise utterance. Usually the training of each writer, the environment of each, the educational advantages and disadvantages or limitations of the writers show in their writings.

The type of inspiration, the degree and kind varies as is the demand or the nature of the writings, Is it leadership; is it teaching, is it the moulding of the thought of an age, is it the work of a reformer, is it foundation laying, fundamental teaching to an infant race, or is it the foretelling of future events? The element of inspiration is as the need, however the Holy Spirit guides, leading men and thus the truth is of God and not man and comes pure from the heart of the Eternal.

The best evidence of the inspiration of the Bible is that it inspires and lifts to God. It always does this wherever it is open and the soul of man feels the pull and uplift of the divine in and through the Word.

BISHOP DOBBS DEDICATES MERRYVILLE, LA., CHURCH

By Mrs. Charles Gott

On Sunday morning, June 28, the new church at Merryville was dedicated by Bishop Hoyt M. Dobbs. Rev. J. W. Lee, presiding elder of the Lake Charles District read the First Psalm for the Old Testament lesson. Bishop Dobbs read part of the Sermon on the Mount as the New Testament lesson.

Dr. Lee said in introducing Bishop Dobbs that this was his fourth visit and the second church he had dedicated in this district. Bishop Dobbs stated that almost every Sunday found him busy helping out, either in this state or Arkansas.

He congratulated Rev. Mr. Waltman of the Merryville Church and his officials for the sacrificial efforts put forth in the rebuilding of the church.

The Bishop read Genesis 28 for the Dedicatory Scripture. He took as his text, "This is none other than the Church of God and this is the gate of Heaven." Bishop Dobbs said that dedication day was a memorable day and full of meaning. Life is full of meaning, but this is not evident to most of us until maturity. God's handiwork is full of lessons if we find them. It is tragedy not to find them.

Bishop Dobbs said there are three great pillars of Society—the home—the school—and the church.

The home is the most ancient, instituted by God and a school for the training of all men and women. All that strengthens the home builds up the community. All that weakens the home weakens the community. We rise or fall together. "No man liveth unto himself, and no man dieth unto himself, but whether we live or whether we die, we do it unto the Lord."

The school as a pillar of society trains people to observe rules of health and sanitation, construction of good roads, building of good houses, the value of being of service to others, the meaning of the church, laws of life and civilization.

Our great progress is due to the lives of Christians. "Others" should be our motto, it is the key word to success and true living. Education prepares us for life. It gives manners, speech, purpose, ability to perform some tasks with skill, ability to make decisions and trains in good morals. Failure to live a good personal life makes one a failure in society. In a democracy people must be taught the truth and how to live it.

The most important pillar of society is the Church, but to it the home cannot give up certain sacred duties which it alone can perform. If these God-given duties are not held sacred the home may wreck the work of the church and the school. The work of the school may wreck the home and the church. The school may be an ally to religion or a foe to it. The church may wreck the home and the school by not understanding their needs or it may lift them to greater heights. May the church, the home and the school be honored as the three great pillars of society. Jacob was clever and a trader by trade. In leaving home he did not leave God. His first lesson was to learn that God knew him. To live is to express one's self. There is no neutrality. A great struggle between good and evil goes on continually. Lose not a day to get on the side of good. Jacob realized God's presence, and from his day unto this his presence is the greatest factor for the enrichment of all human life.

To what, to whom have I dedicated my life reveals the kind of a person I am. We are not living our best until we have dedicated ourselves to the best. We are not fit to live until we have found something for which we will die. We do not live untill Christ reveals himself to us. He must be revealed to us, we must come face to face with Him.

Jacob's second lesson was to learn that he must be a different man. Morality is the expression of religion. Jacob made a vow—he became a new man. Still a trader, God led him and he was converted and Jacob lives today in mighty blessing to mankind in prophetic fulfillment.

The little boy who dedicated his loaves and fishes to the Master walks over the hills of time in immortality because he gave all. It will be the same with all of us who dedicate all to the best.

Jacob's third lesson was that he must become like God, pure and unselfish. Men are brethren—what helps one helps all. We live in a world of relationship. We cannot do as we please. If we could we would wreck the world. Those who ignore this come to grief.

The fourth lesson Jacob had to learn was that of service. A life rightly lived is more eloquent than a sermon. There is no substitute for fidelity, unselfishness and integrity.

The church is the greatest pillar of society, it is a lamp set on a hill whose light cannot be hid, and makes life worth living. Man or woman who does not support the church, in some way, is a slacker.

It is the most beautiful flower on earth, never forsaking us in our most holy relationship, nor does it forsake us in death. May its light burn forever.

The first lesson of the dedicatory service was read by Rev. J. W. Lee. The second lesson was read by Rev. J. F. Waltman.

The trustees presented the church to the Bishop and he dedicated it to God's service, after which he led in prayer. The congregation joined in singing the doxology after which the benediction was pronounced by the Bishop.

A large crowd was present for the dedication, many coming from different parts of the district. Mr. Eaves, district lay leader of Lake Charles, and others of Lake Charles. Rev. B. W. Waltman and family of Baker, a delegation from DeQuincy and from many other places came to hear the Bishop and contributed to the success of the occasion.

When Jefferson Davis was placed in prison after the end of the Civil War, the only reading matter he was allowed to have was the Bible. What could have equalled it? It was the book of all books for a time like that and from its sacred pages he was strengthened for the important days of retirement and rebuilding of national unity.

PRAYER

By Rev. Lloyd Sutherland

Text: Luke 18:1. "And he spake a parable unto them to this end, that men ought always to pray, and not to faint."

First let us consider what true prayer really is. Poets have given us many beautiful figures of speech defining it. Nevertheless, I think it is well presented and fully explained in the simple phrase, "Talking with God." Some of us probably have the mistaken idea that it is the means by which we secure our desires from God. Although this is one of the privileges of the praying Christian, there is quite a great deal more to prayer than this. In this expression, "talking with God," it is implied that God is talking as well as the person prayng. This is very correct because it is while we are on our knees that God reveals his will to us and enables us to live more in accordance with His plan.

Prayer is essential to the Christian life. Someone has truly called it the "vital breath of the Christian." It supplies the soul with the nourishment that is necessary to keep it in close harmony with God. And it is impossible for us to live a Christian life that doesn't harmonize with His plan. In studying the life of Christ we find that all of His actions were centered around prayer. He never attempted anything without first asking God to help Him. We can find Him after a day of notable achievements in solitude, communing with His Heavenly Father and thanking Him for the success of the day. He was the supreme Teacher of prayer. These teachings were for the most given to us in the form of parables. If He, the Son of God, thought it so necessary to pray, how much more necessary should it be for us, who are so prone to make mistakes, to pray. We do not realize this until some dark shadow crosses our path or trouble enters our life. Then, as impulsively as a baby crying for its mother, we seek a refuge beneath the sheltering wing of a merciful God.

I have tried to impress upon you the necessity of prayer to the Christian. Now I would like to impress upon you the necessary elements that go to make up the prayer itself.

The basis of all prayer is Faith. We can accomplish nothing unless we believe with our heart and soul. The Biblical definition of prayer is "The substance of things hoped for, the evidence of things not seen"; which means that it is abstract from a scientific viewpoint, but very real from a Christian viewpoint. We recall the instance in the Bible when the disciples were unable to cure an insane person because of the lack of faith. Jesus rebuked them and told them of the omnipotence of the prayer of faith (e. g., Mr. Torrey). Christ said to Thomas, after his doubts were removed by evidence itself, "Because thou hast seen me thou hast believed; blessed are they that have not seen and yet have believed," or "Blessed are they which have faith in me." We have faith in our friends according to their closeness and our past experiences with them. Therefore, since God is the closest and never-failing friend to the Christian, He merits our fullest faith.

Then, too, our prayers must be earnest. In Jer. 29:13, it is as said, "Ye shall search for me and find me, when ye shall search for me with all your heart." What a difference this last phrase makes. When we want something worthwhile, we have to give something of value in exchange for it. This requirement makes plain the necessity of earnestness in our relations with God. We can't be earnest and ask God to bless us when we aren't doing his will. When we do this we become hypocrites and lose all claims to call on God. In many of the religions of the more superstitious nations, they have prayer wheels or other mechanical devices by which they offer prayers to their deities. They turn these wheels for hours at a time without giving thought of what they are doing. We think this is ridiculous, but we are praying in a very similar manner when we pray insincerely or when we think too much of how it sounds to the people present rather than what God will think of it. When we pray mechanically we have lost our Christian experience and need to retrace our steps and analyze ourselves so that we not lose the greatest blessing known to man.

Next, a prayer must be intelligent. Even if we pray with our heart and soul, and our prayer is unintelligent it will avail nothing. We can be earnest and lack intelligence. Our prayers must be in accordance with God's will. Probably the most common form of the unintelligent prayer is the selfish prayer (e. g., mother and son). Some of us would be astounded if they would stop to analyze our prayers. A very good way to do this is to compare the things you ask God for with the things that you offer him. What are you doing for Him that would merit his answering your prayers? Are you playing fair with God! It is very hard for young people to understand why their prayers are not always answered. They should stop and ask themselves if their desires are in accordance with God's will. We cannot fool God about anything. In Mathew 6, when Christ tells us not to use vain repetition he says that your Father knoweth what things you have need of, before you ask him.

Another very important element in praying is persistence. It is through this that we often reveal our faith. In Eph. 6:18 it says, "with all prayer and supplications, praying at all seasons in the spirit and watching thereunto in all perseverance and supplication for all saints." If you were praying for a friend and saw no immediate results of your prayer, that is, no sign for you to quit praying, but it shows the need for more persistent praying. We should not confuse persistent praying with that of using vain repetitions. Persistence is earnest, imploring petition, whereas vain repetitions are more or less ostentatious and high sounding prayers. May we keep in mind that persistent praying will enable us to see God's will. He will reveal unto us the unintelligence of our prayers.

These four things: earnestness, faith, intelligence and persistence are the interwoven essentials of prayer. Are your prayers made up of these things?

To whom is this privilege of prayer given? The rich? The intelligent? No; and it is a blessed thing it isn't, for many of us would be excluded. God is no respecter of persons. You are either for him or you're against him. He required the same things from Adam and Eve that he does today of you and me, and we can be well assured that He will require the same thing when He returns to earth. What are these requirements? What must we do to receive this priceless gift? John reveals this to us when he said, "And whatsoever we ask of Him, we receive, because we keep his commandments, and do things pleasingly in his sight." There are two divisions here. First—"To keep his commandments," and second—"To do things pleasingly in his sight." These things are necessary before you can call on God in prayer. If you cannot measure up to these standards then you may understand why your prayers are not answered. Have you ever thought of the seriousness of not being able to pray? First, let us look at it from the Christian standpoint. To them it would mean the loss of the best friend and comrade they have; the loss of the peace they have from knowing that they have nothing to fear. The sinner, however, cannot feel this side of it as deeply because he has never had the experience of it. But when the question is asked him, there comes upon him instantly the fear of hell. This is not a light matter either because we are only in this world a short time in comparison to eternity. But still we are so selfish and thoughtless that we choose the way to destruction because of the easy road leading there. Let me impress upon you again these two requirements for praying: Keep God's commandments and do all things pleasingly in his sight. These are the rules that every Christian must keep.

Another very important thing in prayer is God's willingness to answer our prayers no matter when we call on Him. He is listening to us. In fact, we can't call on Him enough to suit him. He isn't like we are about our neighbors calling on us. But on the contrary, the more we call on Him, the more He gives us and He is always just as eager to give it to us, too. We can go away from Him as did the Prodigal son from the father, but when we return He will give us something more valuable than physical comfort. He will give us spiritual comfort.

What part does prayer play in your life? It should be one of our dominating practices. But is it? I'm afraid it has become extinct in a great many lives. It is a habit that dies away unless we are very careful about it. In the pools of Mammoth Cave, Kentucky, there are fish that have no eyes. Scientists tell us that they were not always without eyes, but due to the fact that they could not use their eyes in the darkness of the cave they lost their eyesight. This is what will happen to our prayer life if we do not practice it continually. Though I suspect it would be far better for one to lose his eyesight than for him to lose his prayer life. We may say that there is no danger of us neglecting our praying. This may be true and I hope it is. But it may be easier than you imagine to lose this habit. When we come in at night, tired out from the day's work, do we give God the proper consideration when we pray? Or do we mumble off a few sentences that never get any higher than our heads? We should set apart a special time for prayer and we should let nothing prevent us from spending this time with God.

In conclusion I would like to impress upon you this one thing: Back of every Christian move and every Christian act there has to be prayer. If we attempt to do anything in God's name, he must be consulted about it. Otherwise it will not be done in his name. But instead it will be done in ours. We can't accomplish anything in our own strength, but "we can do all things in Christ who strengthens us."

MEETING OF METHODIST COMMISSIONS ON INTERDENOMINATIONAL RELATIONS

The commissions on Interdenominational Relations of the Methodist Episcopal Church and the Methodist Epicopal Church, South, met in the First Methodist Epicopal Church, the "Chicago Temple," Chicago, Ill., July 1, 1931.

The following commissioners were present: Methodist Epicopal—Bishop C. L. Mead, Bishop W. F. McDowell, Bishop R. E. Jones, Dr. R. N Merrill, Dr. F. W. Court, Dr. R. B. Stansell, Dr. F. M. Larkin, Dean James A. James, Dr. H. E. Woolever, Mrs. W. H. Goode, Col. W. T. Williams, and Dr. James R. Joy; Methodist Episcopal, South—Bishop W. F. McMurry, Dr. T. D. Ellis, Dr F. P. Culver, Dr. C. D. Bulla, Dr. W. A. Stanhury, Dr. A. R. Kasey, Dr. H. L. Clay, Judge J. T. Ellison, Judge Nathan Newhy, and Dr. J. L. Decell.

Dr. J. C. Broomfield, president of the Methodist Protestant Church, and a number of members of the commission on Union of that Church were present. These brethren were welcomed to the meeting, extended the privileges of the floor and made valued contribution to the discussions.

Bishop C. L. Mead and Bishop W. F McMurry alternated as chairmen of the joint meetings. Dr. H. E. Woolever, secretary of the General Conference Commission on Interdenominational Relations of the Methodist Episcopal Church, and Dr. J. L. Decell, secretary of the Commission on Interdenominational Relations of the Methodist Episcopal Church, South, were elected secretaries.

It was the opinion of the commissioners that real progress was made by the tentative adoption of a program whereby "overlapping and unnecessary competition" will be greatly reduced, and, the commissions hope, ultimately eliminated. Methods of procedure were provisionally agreed upon, which, if adopted at a later meeting and effectually carried out, will not only eliminate overlapping, but will also prove a decided step toward the union of Methodism, which the General Conferences from time to time have declared to be their hope and aim. Discussion emphasized certain overlapping fields of activity with a consequent waste of means and leadership which could in no wise be justified under churches which stand for the same fundamental religious truths and beliefs. A future meeting was provided for at which time it is believed the program agreed to by this gathering may be put into operation.

Bishops W. F McDowell and W. F. McMurry, and President J. C. Broomfield were constituted a committee to invite the bishops and presidents of American Methodist churches to an administrators' conference to be held during the Ecumenical Conference at Atlanta, Ga., in October, 1931.

Bishop W. F. McDowell paid tender tribute to Bishop William B. Beauchamp, to which Bishop McMurry appropriately replied. The commissions recorded notice of the death of Bishop Beauchamp, which occurred at Richmond, Va., June 28, and gave expression of sympathy for his family, colleagues, and Church.

Delightful fellowship was enjoyed and fraternity was advanced by the members of the three commissions meeting together and discussing problems common to American Methodism.

H. E WOOLEVER,
J. L. DECELL, Secretaries.

THE CENTURIAN EVANGELISTIC BAND

By Rev. H. A. Wood

"Laborers Together with God"

Preamble

It is a well established fact that the first business of the church is evangelism. It was in and through Pentecostal evangelism that within one hundred years after our Lord had been nailed to the cross, his gospel had been preached from the rising of the sun to the going down thereof in the then known world. It was in and through pentecostal evangelism that Methodism made its spectacular rise to first place in the on-going of our Lord's Kingdom. It is for pentecostal evangelism that the great leaders of our Church are making an especial plea today.

With loyalty to the church, the first business of which is to win souls, to make disciples to win more souls to Jesus, and with a noble purpose towards a worthwhile program to this end we are organizing "The Centurian Evangelistic Band."

"Union and Strength"

Sincere, earnest, and intelligent faith brings souls into union with Christ. Many instances might be cited, but for our purpose we have but to point to John Wesley and his "Holy Band."

There is an old proverb which contains a world of truth for each and all in every walk of life: "In Union There is Strength." There is strength in union even in the realm of material or physical. This is nobly evidenced through the small band of three hundred cavalrymen in the Theban army who proved a powerful host. Bound by the sacred tie of love they determined to stand together. This wonderful band called "The Sacred Battalion" or "The Band of Lovers," achieved marvels. Some of which were almost fabulous. What a splendid illustration of the power of union in the physical realm! But this falls into insignificance compared to the strength of union in the realm spiritual. A band of inwrought souls when anointed by one spirit shall not only prove themselves powerful in God's hands for good, but shall be gloriously triumphant and blessedly victorious.

"Organization"

Our band of "Laborers together with God," we are favored to call "The Centurian Evangelistic Band." The name indicates the choice number of evangels. Our objective shall be one hundred members chosen according to qualification from the members of the Mississippi Conference.

The one hundred members shall be divided into teams of ten with a captain or leader over each team.

"Qualification for Membership"

In the early Christian church the "Pentecostal Band" was composed of souls filled with the Holy Ghost, who went everywhere witnessing for Christ. So in our Centurian Evangelistic Band it is not enough simply to be clean in word, in habit, in act, and life, but the outstanding qualification for membership is that of being so possessed of the Holy Ghost, as to have an inward evangelistic urge that will send us in quest for the lost. Each and everyone must give unmistakable evidence of a deep heart hunger to this end. We must honor the Holy Ghost, if we would be honored of Him. Without Him we can do nothing.

Newton, Miss.

MEN AND MISSIONS

Two major Protestant denominations have taken actions within the last week enjoining upon thousands of churches throughout the United States the observance of "Men and Missions Sunday," November 15, 1931. Upon this day will be celebrated the twenty-fifth anniversary of the founding of the Laymen's Missionary Movement and the 125th anniversary of the famous "Haystack Prayer Meeting," at Williams College, which is generally looked upon as the beginning of American Protestant interest in missions.

The Northern Baptist convention, at its annual meeting in Kansas City last week, by official action, wrote the Laymen's Missionary anniversary on Sunday, November 15, into its program for the year.

The Board of Missionary Co-operation will suggest plans for the observance to all Baptist churches. Pastors will, on that Sunday, discuss "Men and Missions." There will be brief addresses also from as many pulpits as possible by laymen.

The Baptists are planning a special feature not contemplated by all the 40 Protestant denominations co-operating in the anniversary; namely, a pageant depicting both the haystack prayer meeting and the gathering of 80 men in the Fifth Avenue Presbyterian Church, New York, November 15, 1906, at which the Laymen's Missionary Movement was born.

The presentation of these plans before the National Council of Northern Baptist Laymen in Kansas City on Saturday, June 6, was well received.

The Co-operative Council of the Commission on Missions of the National Council of Congregational Churches also took action last week:

"That we heartily endorse this proposal to co-operate in interdenominational plans for making this anniversary a memorable one, and encourage our own churches to plan some suitable celebrations for that day."

The Congregational Council will recommend to the churches of its denomination the plans being adopted nationally, including: (1) Missionary sermons by pastors; (2) Brief addresses by laymen; (3) A missionary theme in men's church school groups, and (4) An interdenominational mass meeting of men in each of the larger towns and cities of the nation.

"We ought to have named that boy 'Flannel'."
"Why should we have named him 'Flannel'?"
"Because he shrinks from washing."

PERSONAL LIBERTY

By Rev. Carroll Varner

We grow weary these days of so much talk about "personal liberty." Just as soon as any honest-to-goodness effort is made to have the laws of the community or nation enforced, or new laws passed with which to curb the evil tendencies of men, there immediately arises from certain quarters the cry of "interference of personal liberty," or that other alibi, "you can't make people moral by law!" Dr. Fosdick, whom no one would accuse of being narrow, was quite right when he recently made the statement, published in a well-known magazine, that we have experimented with this so-called personal liberty business until it has reached the explosion point, and the pendulum having swung just as far as it is going to in that direction is now about to swing back in the other direction. Let us hope that he is a prophet as well as a great proclaimer.

The truth of the matter is, that back of much of this hue and cry about the encroachment on personal rights, and etc., is somebody's personal grudge against the Eighteenth Amendment, or statutes against gambling, or the desecration of the Sabbath, or easy annullment of the marriage vow. Instead of coming out flat-footedly and saying in so many words they are in favor of all the liquor the public wants regardless of the suffering entailed upon innocent ones; that they believe in all kinds of gambling whether on a horse-race or a slot machine; that they do not believe the Sabbath should be observed as a holy day, and etc, they proceed to throw out a smoke-screen by saying they don't believe in trying to make people good by law, or don't believe in any infringement on one's personal liberty.

In all probability those who have so much to say about personal liberty are not thinking so much about liberty as license; they want an excess of liberty and by the same logic which they use there would be no laws against murder, stealing, house-breaking, carrying concealed weapons, etc. Every sensible person knows quite well the necessity of laws on our statute books against murder, stealing, and various other crimes, and we all clamor for their enforcement; nor does anyone object that the enforcement of them is an effort to make people good by means of the law.

The Louisiana lottery which flourished so powerfully a generation ago was a monster evil, but many innocent people were caught by it, and the thought of legislating it out of existence was laughed at. After the public was aroused, however, laws were at once passed prohibiting it, and today it is only an unpleasant memory of which Louisiana itself is ashamed. No one thinks that was just a foolish effort to make people "good."

The revolt against authority and an undue emphasis on personal rights reached its inevitable conclusion in the French Revolution and the times immediately following when blood flowed like water in the streets of Paris, and atheism ran riot. And we are having just now a terrible spectacle of it in Russia under the Reds; bolshevism and communism gone mad; and one dares not think of what may yet be the echoes of it in the rest of the civilized world.

As a matter of fact the Bible has settled this question for all time, so far as to the proper solution of it, when it says in Romans, "none of us liveth unto himself and, no man dieth to himself." There is contained in this simple declaration a moral and economic principle which cannot be violated without somebody suffering. Paul, the writer of this statement was "a man with a flaming mind, and an intense individualist of bold initiative, who took upon himself to persecute the early Christian Church." But when he met Christ on the Damascus Road and became a Christian himself he saw things in quite a different light and from then on earnestly advocated the rights of others as well as those of his own or the particular sect to which he belonged.

My rights cease where yours begin, and just so long as people dwell together in communities or states there must of necessity be laws regulating the rights and liberties of all for the common good. As Dr. Nelson has cleverly said, "possibly the only man who ever did what he wanted to do without anybody questioning him was Adam, and be had to quit doing it as soon as Eve came on the scene!" The ideal state, to be sure, is when we love the Lord our God with all our heart and our neighbor as ourselves, but until that good time comes it will be necessary to regulate the rights and liberties of peoples by laws.

Whether we want to admit it or not the fact never-the-less remains that human nature is exceedingly corrupt, the root of evil is within us, and unless purged by some higher power it is most likely to bring forth most corrupt fruit; left to itself it is liable to descend to the most appalling depths of degradation. This being true it needs every restraint possible put around it, and if by the passing of certain laws certain temptations can be removed from it and the moral atmosphere of the community be purified by them then surely we should welcome those laws.

Finally, underneath the whole thing runs a current of revolt against all authority, home, church, and state, which had its rise in the abnormal situation caused by the World War. It is a part, perhaps the biggest part, of the price we have to pay for war. And in our thinking and arguing on this matter of law and order and personal rights we should keep this in mind. We've been living for some several years now in a high fever, almost to the point of delirium, and when we come to ourselves and our brain is clear once more we are going to be heartily ashamed of many things we have said and done.

FROM THE PELICAN PINES

By Rev. S. A. Steel, D.D.

The Epworth League Assembly has come and gone. Those acquainted with the past say it was one of the best sessions that they have had, especially in the class-room work. And this is the paramount item of their program, practical training for Christian service. They might adopt the words E. L. T. C.—Epworth League Training Camp.

I believe in training camps even for the army, such as the R. O. T. C. If you read Pershing's book, "My Experience in the World War," you were doubtless struck by his insistence on the government sending overseas only trained soldiers. I have just re-read the life of Stonewall Jackson, and the same lesson stands out boldly in the pages of his life. It was cruel to send untrained men to battle. We are not through with war. One reason I think so is the wide scope such false prophets as Arthur Brisbane has with his rickety pen. He is the brother of Hannaniah, of Gibeon, who broke the yoke of twigs off Jeremiah's neck in the debate.

These League assemblies are training a strong corps of young recruits for the service of the Lord. There were over 300 delegates in attendance.

It is no disparagement of others who rendered efficient service to specially commend Rev. J. B. Grambling and Miss Elizabeth Langford. I am delighted to see that Grambling's health has improved. If I were a bishop I would keep my eye on him. When Forrest whipped four Yankee generals, run three of them like scared rabbits and made the fourth one take the back track, though he had ten men to Forrest's one, some one congratulated Forrest. He replied: "I can whip h-ll out of these fellows when they fit by note before they can raise the tune." Grambling may not "fit by note," like a Yale or Harvard Ph.D., but he has the elements of leadership and can touch the chord of enthusiasm in the hearts of the young people.

They honored me with a visit to my den and as guest at their farewell banquet, and brought me a great blessing. I am not a "forgotten man," thank the Lord.

Here is the Advocate and Raulins' name at the head of the first page. I reckon what he says is good, but I never tackle a solid page of newspaper print. They have to paragraph it for me to read it. Why didn't some of you Advocate folks show up at the League Assembly? These young folks are your best chance.

THE NEED OF CHURCH EVANGELIZATION

By Rev. Henry G. Riser, of Ruston, La.

IV. The Outcome of Evangelism in the Church.

When the spirit of evangelism kindles itself in the Church and in the heart of each member, the Church will create one of the greatest records it has had in its history. When we have the spirit of evangelism, great things can be accomplished for the Lord and His work. Evangelism has been the building of many of our big churches of today. When a church is filled with the Holy Spirit and has the spirit of the Holy Ghost, we need not worry about the outcome. There will be wonderful results.

"Evangelism is a prime element in the building of our churches. Without it no church can maintain its real life, much less can it be built. Without it no church has a right to occupy even the lot on which its building stands, but the church which lends itself to the winning of the lost and fails in the development process which make for Christian life and character, signally fails in its real mission," by P. E. Burroughs, "Growing a Church." Mr. Burroughs has clearly stated how the church is looked upon as a whole by the public, but when the spirit of evangelism enters the murmurs of the public come to a close, and they begin to wonder and see the great change, and very soon they will want to share with you some of this wonderful spirit. This is a very important outcome in the evangelization of the church, because you are doing a great work when you can catch the eyes of the public, and a church full of the spirit of evangelism has never failed to catch the public and do great wonders for the Lord and His Glory.

Mr. F. A. Agar says in his book, "A Manual of Church Methods": "It is obvious that this presentation cannot do more than generalize upon the great topic of Evangelism which is one of the greatest and largest tasks of the church." If the success and development of the church depends upon the evangelism of the church, why are we so neglectful on this side of it? The outcome of evangelism in the church cannot be a success if the people are not ready for it and the workers are not willing to work for it. But when everything is ready and everyone is ready and willing to do his part, everything will work out wonderfully.

If the spirit of evangelism reigns within the church it will surely reign within the home. And here we will find it spreading from home to home, and that is very important. Then we will find the spirit spreading from the home into the entire world. It just cannot be held back. If the spirit of God is really in our lives, it will spread in spite of ourselves. It is just untold miracles that can be done through evangelism, and the results are too numerous to relate, but I should like for us to grasp in a general way what it would really mean to a church, what it has meant to churches that have tried it, and what it is meaning to churches where it is manifesting itself at present. We can surly say it has been a success when it spreads from church to home and from home to the entire world, and I am sure God is well pleased, because it is His will that we should tell the story the world over. And when we get the spirit of evangelism within our hearts we are willing to go, or, if we cannot go, send some one else out to the ends of the earth in order that our Lord and Saviour may be known to someone else in order that they may enjoy the peace and happiness that we are enjoying. Therefore, we say that the outcome of evangelism within the church is, new spirit, new zeal, new life, greater enthusiasm and greater desire for lost souls.

The Home Circle

THE ONE THING

By L. D. Eichhorn

Unto Martha, "troubled and anxious,"
The Saviour spoke one day,
Of Mary choosing the "good part"
Which could not be taken away.
"One thing," He said, "is needful:"
The "many things" forego.
These words of kindly counsel
He spoke his love to show.

To the rich young man, a ruler,
The Saviour spoke one day
Of laying up "treasures in heaven"
And following Him all the way.
"One thing," He said, "thou lackest;"
The many things must go.
Jesus longed in love to lift him
Above the petty and low.

Unto thee this day the Saviour,
No matter who thou art,
Is giving the wisest counsel
From the depths of his loving heart.
If thou art troubled and anxious,
If many things hold thee back,
Be sure "one thing is needful,"
"One thing," He said, "is your lack."

UPSIDE DOWN LAND

There was once upon a time a good little girl who woke up one morning and got out of the wrong side of the bed. It was a dull, rainy day, instead of a bright, sunny one, and she had wanted to play out of doors in the garden. That is the way things started.

When her nurse wanted to wash the little girl's face she sputtered and she pouted. When her hair was brushed she squealed and she cried. She wouldn't let nurse put on her stockings, and she didn't want any breakfast. After breakfast she sulked with her nose flat against the rainy window-pane. She was as cross as cross could be if anybody spoke to her.

Well, while she was standing with her nose against the rainy window-pane, a little elf hopped out of a rain-drop and slipped in through the window ventilator. "Hello!" he said, "I've come to take you to the little town of Upside Down. Come along! All aboard for the Upside Down Place!"

He took the little girl and whisked her off, and the first thing she knew she was on a puffy-puffy train that had its engine at the back and not at the front, and the train went backwards instead of going the right way! The little girl kicked and she screamed, but the train kept on going wrong! "Where are you taking me?" she asked.

"I'm going to show you what the Upside Down Country is like," the little elf answered. "You belong there because you've been doing everything wrong since you got up this morning. That's why you belong there and not with right side up people. That's why I'm taking you to the little town of Upside Down."

So they kept going on and on and on with the engine at the back of the train and the train going backwards instead of the right way. By and by the little girl noticed that the trees were all upside down, with their roots in the air; the sky was where the ground ought to be; the houses stood on their roofs, and everybody walked wrong side up. She didn't like it at all, at all.

"I don't want to go any further," she screamed. "I want to go home,"

"I can't take you home. You belong in the Upside Down Country, where the little girls cry when the nurses wash their faces, where they scream and kick when their hair is combed, and where they won't put on their stockings or eat any breakfast."

There was nothing to do but just as the elf said. And at last they stopped at an upside down station and got out at the little town of Upside Down. "This is where you belong," said the little elf. "You do not belong where things are right side up."

So the little girl got out at the upside down station and walked through the upside down streets of the little town of Upside Down. It was not at all nice. It was horrid. When she spoke to anybody she met, that person snapped and snarled or else that person sulked and pouted. Oh, the little girl did not like being treated that way at all. She began to think that was just exactly the way she had behaved to her nurse. And she said to the elf: "I am tired of this upside down place, and I want to be right side up. Can't I go home again ever?"

"If you do things the right way," said the elf, "then you can go home. But you really belong here." And he looked hard at the little girl. "Let me see how you act when the nurse wants to wash your face," he asked. "Let me see what you do when she puts on your stockings. Do you feel like doing things right and eating your breakfast?"

So the little girl said: "I want to go home and be right. Please take me home and I will be good.". And she showed the elf how she would behave when she went home again.

"It looks as if you might go home," he said. "But I must be sure you can be pleasant before I take you. Smile."

So the little girl smiled. And they went to the station and got on the train that went the right way and not the wrong way and they went home lickety-split.

When they reached home there was the nurse waiting for the good little girl and the little girl said: "Oh, I'm not upside down and wrong any more. I'm glad I'm home, where everything is polite and right side up. I don't want to go to the little town of Upside Down any more."

And what became of the little elf? That I don't know, but I wouldn't want him to take me to the little town of Upside Down. Would you?—Congregationalist and Advance.

THE PARSON'S DOG

By Mrs. T. O. Harlow

"Help! Help!" Some one cried in front of Parson Jones' house.

A book agent was trying to keep back a dog which stood guard. Parson Jones had a dog which had been in his family several years. He was not a handsome creature, of no particular breed and of not much value, but cherished on account of past associations. He had been the playmate of the minister's children and had rescued them from danger several times.

The neighbors said the dog was a nuisance. He tipped over the garbage cans, dug holes in their gardens, chased their chickens and if their cats did not manage to climb out of his way, woe to the one that was caught. Its nine lives could not save it.

They complained to Parson Jones but to no avail. They threatened to shoot the dog, but still the dog kept on with his destruction. They complained to the police and they talked to the Parson and he promised to restrain the dog, which he did for a while. But when the neighbors heard a commotion in their chicken coops they knew that the dog was out on its rampage again.

One day Melissa Small heard a great commotion in her hen yard. The hens and chickens were cackling and running around and it seemed as though something had happened beyond the ordinary.

Melissa armed with a broom started out to investigate. She found in her hen yard the Parson's yellow dog. He had captured one of her prize pullets and was carrying it around in his mouth.

Melissa rescued the pullet from the dog and taking it in her arms, made her way to Parson Jones' house. She gave the bell several twists which meant haste and at once the minister appeared.

"Just see what your miserable dog has done," Melissa said, holding up the half dead pullet. "If I had a gun I would shoot him. Why don't you get rid of him?"

Parson Jones was a very quiet man. He looked at Melissa and the pullet and very quietly said: "Mrs. Small I am very sorry that this has happened."

"Sorry," burst in Melissa, "You don't seem to be sorry."

"Well, I am," replied Parson Jones. "I will settle the damages."

"There is nothing to pay. Keep your dog at home, for if I catch him around my hen coops, you will find him missing," said Melssa as she hurried away.

The Parson found a chain, tied it to the dog's collar and fastened him to a post in the yard. There the dog stayed.

Soon Susan Bliss came over and rapped on Parson Jones' door.

"Mr. Jones," she said: "Your dog howls and yelps and cries so that my sick mother is troubled sorely. The doctor says she needs quiet. If she does not have it she never will recover. You must get rid of that dog."

The minister replied as he looked at Mrs. Bliss through his spectacles:

"I am sorely tried. If I let Rover loose, he chases the hens and chickens and gets into the flower gardens and digs up the seeds and bulbs. If I restrain him from running he makes such noises that the sick are disturbed. If I keep him in he is so lively that he tears around destroying things and annoying everybody. I can't sell him because he is so bound up in the lives of my children.

"One day Myrtle ran into the road and if Rover had not grabbed her by the coat and pulled her back, a car would have killed her. Harry fell through the ice and would have drowned if Rover had not dragged him out, and by barking attracted the attention of passersby who brought him to the house, where he was cared for. Little Mary was playing too near the edge of the piazza and would have fallen if Rover had not got in her way and kept her back. So you can realize by these things and others that I mention how dear he is to me. I am sorry that he disturbs your mother and I will see what I can do to keep him quiet."

Awhile after the weather became warmer and some of the children went down by the river to play. They played tag, chased the squirrels and everybody was happy. All at once they looked around and little Margery Small was nowhere to be seen. Where was she? Nobody had seen her go away. But someone looked toward the river and just then her head appeared above the water and then disappeared from view. The children did not know what to do. One started to run home to tell her mother and others stood around crying.

But the Parson's dog sensing something wrong came running down to the river. With one leap he was in the water and when Margery came up for the last time the dog seized her by the coat and swam with her to the shore. Margery's mother, who had arrived on the scene, took the child in her arms and carried her home.

A few days later she was as well as ever. Mrs. Small could not say enough good things about Rover. She said he might chase her chickens and she would never complain. All the neighbors agreed with her and shouted the praises of the Parson's yellow dog, Rover.—Watchman Examiner.

The Him for Her

The Sunday school teacher asked the children to write down the names of their favorite hymns. One little girl wrote down: "Willie Smith."—Vancouver Province.

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Editorial

CHURCH COMITY

(Continued from Page 1)

and elimination of duplication realized in competitive places. Whatever the ultimate relation between the two Episcopal Methodisms is to be will be determined in future years, but the steps now are elmination of overlapping and continuance of fraternity.

REV. BENJIMAN LLOYD SUTHERLAND

On page four of this issue we are carrying the first sermon prepared and preached by Lloyd Sutherland, son of Rev. and Mrs. Benjiman Lee Sutherland, Central Church, Meridian.

Another son of the parsonage answers the call to the ministry. Aside from the fact that he prepared his message, the important thing connected with young Brother Sutherland's first sermon is the subject he chose, "Prayer is the Christian's vital breath," and for a youth seventeen years of age to begin a ministry with the great and vital themes of the gospel as the object of his passion, rather than sensational topics of current events, is encouraging.

Lloyd preached his first sermon at Marion, Miss., on Sunday morning, June 14, 1931. It is published just as he prepared it himself and we pray that it is the first fruits of a great ministry.

THE SEASHORE CAMP MEETING JULY 26 - AUGUST 2

Rev. Otto Porter, presiding elder, and Rev. James W. Sells, secretary Seashore Methodist Assembly, announce that Rev. Franklin N. Parker, D.D., Dean of the Candler School of Theology, Emory University, Atlanta, Ga., is to do the preaching at the camp meeting which is to be held at the Assembly Tabernacle, Biloxi, Miss., July 26, through August 2. Professor Washburn, Scarritt College, Nashville, Tenn., is to direct the music.

The annual Seashore Camp Meeting is a well established Methodist institution. The convocation of the people this year, who will "go apart and rest and worship," will continue an honored tradition of the saints. There are ample facilities on the Assembly grounds to take care of all who wish to attend.

Dr. Franklin Parker needs no introduction to Alabama, Louisiana and Mississippi. He is one of the great leaders of his day and a preacher whose ministry has blessed multitudes. It is fortunate that Dr. Parker could be secured to preach to his home people during the days of this camp meeting. Let the tribes assemble in large numbers.

PERSONAL AND OTHER NOTES

Large crowds attended the revival services held at the Alco, La., church, where Rev. A. S. Lutz, D.D., presiding elder of the Alexandria district, assisted the pastor, Rev. T. D. Lipscomb.

Dr. A. J. Lamar, senior publishing agent, has returned to his office at Nashville after spending some time in Florida. Dr. Lamar is affectionately regarded throughout the Church and we rejoice to know of his improvement in health.

Rev. H. L. Daniels, pastor, was assisted in a revival meeting at Pass Christian, Miss., by Rev. A. M. Broadfoot, of First Church, Gulfport; Rev. W. S. Allen, pastor of the Baptist church at the Pass; Rev. C. C. Clarke, Bay St. Louis, and Rev. Roy Wolfe, Hansboro.

Rev. Theodore Copeland, D.D., closed a gracious revival at Franklinton, La., and went from there to Amite, La., where he is having witness borne that the gospel of Christ is yet "the chief concern of men." Dr. Copeland is to hold several other revivals in the Advocate's territory.

Union services have been inaugurated for the first time at Crowley, La. The Christian, Presbyterian and Methodist churches will hold union services at the Sunday evening hour during the summer. Rev. John E. Richardson preached the first sermon on "The Sufficient Christ."

Dr. L. S. Kaiser, of the Hannah Theological Seminary of Springfield, Ohio, lectured the week beginning June 21, at the Seashore Divinity School, in session at the Seashore Assembly grounds. Dr. Kaiser lectured twice each day of the week. The School closed on Friday morning, June 26.

Mr. W. D. Hawkins, the experienced and alert lay leader of the Meridian, Miss., District, has had a series of Laymen's Rallies throughout the district. He and presiding elder T. J. O'Nell met the laymen at various points and the program was doubtless helpful to all who availed themselves of the opportunity.

A day of Fasting and Prayer was held by the Methodist churches of McComb on Wednesday, June 17. The day was observed by the Pearl River Avenue, LaBranch Street and Centenary Methodist churches, with special services at the churches at seven-thirty in the morning and seven-forty-five at night.

Rev. Carroll Varner, fromerly a member of the North Mississippi Conference, is happy in his pastorate at Sanford, Florida. His many friends will be pleased to learn that his health is greatly improved, and will not be surprised to know that his ministry is counting in behalf of public morals as well as high spiritual standards.

Rev. W. L. Storment, pastor at Louisville, Miss., and his people united with the Presbyterians in a revival June 17-28. Mr. Guy W. Green, lay evangelist of Kansas City, Missouri, led in the services. The reports are that a splendid revival was had throughout that section. There were twenty accessions to the Methodist Church.

Rev. S. E. Carruth, Jr., of Auburn, Miss., was the undergraduate honor student at Drew University the past session and was awarded the Morrow scholarship, which carries a $500 cash value. The young man will finish next June. His parents, Mr. and Mrs. S. E. Carruth, have every reason to be proud of him and his attainments.

Rev. and Mrs. Melville Johnson of Cleveland were in Grenada, June 7, to attend the Sunday school training school which was held at Grenada College. Rev. and Mrs. Johnson formerly made their home at Grenada, Rev. Johnson having been pastor of the Methodist church there. Their many friends were happy to welcome them back.

The newly merged churches—the Congregational and Christian denominations, got off to a bad start out at Seattle, Washington. Soon after the merger was completed, the General Council approved "birth control," and went on record as approving the recognition of Soviet Russia. It is a good thing all churches are not one—in opinion and convictions.

Mrs. Clifton Ellzey, Holmesville, Miss., underwent a serious operation at the Baptist Hospital in New Orleans last week. We are delighted to report that she stood the ordeal splendidly and is now on the way to recovery. Mrs. Ellzey is a member on the charge of Rev. B. H. Williams, Osyka, Miss., and the mother of Mr. Thad Ellzey, sheriff of Pike County, Miss.

A tragedy that brought sorrow to loved ones and many friends was that of the drowning of Rodney Mars, son of Mr. and Mrs. George W. Mars, Philadelphia, Miss. Rodney was boating on the Pascagoula river and fell overboard and his body disappeared to be seen no more until death had claimed him. May sustaining grace be vouchsafed unto the bereaved ones.

One of the most successful and interesting revival meetings ever held at the Lambert, Miss., Methodist church came to a close Wednesday, June 4. Rev. E. C. Driskell, pastor, did the preaching, and was assisted by Mr. E. C. Edwards, of Aberdeen, singer and young people's worker. There were fifteen additions to the church, and gneral revival of interest among the members.

Dr. Virgil D. Morris, who is to occupy the pulpit of the First Methodist church in Crowley, La., during the absence of Rev. C. K. Smith, arrived on Saturday, June 6. Dr. Morris received his degree from Southern Methodist University at Dallas on Monday, June 1. Rev. Smith left on the same day on the first part of his trip that will cover about three months in a trip to the Holy Land.

The young people of the Methodist church at Crowley, La., invited the public to attend an Al Fresco party given on the lawn of the Methodist parsonage on Thursday night, June 4. A pleasing program was arranged, and the funds derived from the sale of refreshments was devoted to the paying of expenses of delegates from the Crowley church to the Young People's Assembly held at Mansfield, La.

Rev. Otto Porter, presiding elder Seashore District, Mississippi Conference, spent the week, June 28-July3, on the Carriere charge, visiting with the pastor during the day and preaching at one of the churches each night. Rev. Waldo W. Moore, pastor, has had Cokesbury training schools, visitorial services of his presiding elder, and is planning for revivals. We confidently expect a "good year, Bishop."

We are grieved to learn that Mrs. J. A. Wells, wife of our pastor at Kingston, Laurel, has been ill for some months. She underwent a serious operation at Laurel and the physicians report that it was a success and she should fully recover her health. Let prayer be made that this faithful lady of the parsonage may rapidly improve and soon be able to take her accustomed place in the home and church.

Wiley Post sailed around the world with Gatty of Australia. Theirs was a phenomenal feat in many ways. Press reports stated that they left with $34 and got back with change to spare. We did not understand that until we observed that Mr. Post is a son of the parsonage. His father is a retired Baptist minister. Preachers and their families have to practice economy, but after all it is a lesson well worth learning.

Union services are to be held during the summer at the tabernacle at the Seashore Methodist Assembly grounds, Biloxi, Miss. The first service was on Sunday night, July 5, and was in the nature of a patriotic service. Senator B. P. Harrison was the speaker of the evening and delivered an address on "America and Her Problems." Senator Harrison is a member of our church, as is Senator Stephens, the other Senator from Mississippi.

Mr. Francis Harmon, president National Y. M. C. A., has recently made a tour of Europe in the interest of associations over there. He is a member of our Main Street church at Hattiesburg, Miss., and editor of the Hattiesburg Daily American. His father, Rev. D. S. Harmon, was for years a member of the Mississippi Conference, and we are happy to see another son of the parsonage rendering such efficient and widely related service.

The Episcopal, Presbyterian and Methodist congregations at Brookhaven, Miss., have resumed their summer open air union services. This has been the happy practice for years among the churches of that goodly city. Dr. C. W. Crisler, Methodist pastor, preached the sermon last Sunday night from the text: "For the Son of Man is come to seek and save that which was lost." It was a stirring sermon that was appreciatively received by a large audience.

Rev. R. L. Allen, pastor Seminole Heights, Tampa, Fla., is to hold the Caseyville Camp Meeting, near Brookhaven, Miss., July 17-26. Lee Allen is a native of Copiah County and will be preaching to many of his relatives and old neighbors. He has the distinction of serving one church for ten years, and has grown to be one of the leaders of his Conference. We welcome him back home and pray that he and the pastor, Rev. Wesley Ezell, will see many souls blessed during the camp meeting.

Rev. John Deschner, pastor of the Welsh, La., Methodist Episcopal Church, has completed arrangements to spend the next two months doing research work in European countries, as a member of the American University Seminar. He left Monday, June 22, with Mrs. Deschner and his enroute to Fairfax, Minn., where the family will spend the summer. On June 24 he will leave on the "Ile de France" for Havre, France. The itinerary of the trip included visits to Paris, Switzerland, Rome, Naples, Athens, Constantinople, in Palestine, Jerusalem and other points.

Mr. George H. Brent, a member of Pearl River Avenue Church, McComb, Miss., died at his residence at Oak Ridge, Thursday evening, June 18, following an illness of long duration. Funeral services were held from the Mt. Pleasant church, Saturday afternoon, at 4 o'clock, in charge of Rev. L. F. Alford, Bogue Chitto; Rev. L. M. Reeves, of Pearl River Avenue Methodist Church, McComb, and Rev. J. M. Alford, Ferriday, La. Surviving are his widow, Mrs. G. H. Brent, and the following children: Ed. C. Brent, McComb; Aubrey, Maxwell and Orline Brent of Oak Ridge. The Advocate extends sympathy to the bereaved

A public celebration honoring Rev. D. C. Barr, of Oak Ridge, the "grand old man of North Louisiana Methodism," was held on Sunday morning, July 12. Rev. Mr. Barr will be seventy-nine years old on July 18, and the assemblage will be a sort of birthday party which his many friends and admirers will attend. The pastors of the churches of Monroe, West Monroe and surrounding cities and towns will take part in the celebration. The idea of the testimonial exercises for the Rev. Mr. Barr originated with Abe Arent of Monroe, La. Mr. Fred Williamson will be in charge of the meeting, and Mr. Allen Sholars, attorney, will deliver the princcipal address. The musical program will be directed by Mr. Leon Hammonds. Rev. Mr. Barr began preaching as a circuit rider in 1879.

A wedding of much interest was that of Miss Jennie Beth Swayze to Mr. Olen V. Clark, which was solemnized at the home of the bride's parents, Mr. and Mrs. C. C. Swayze, at Midway, Miss., on Thursday morning, June 11. Mrs. Clark is a graduate of Whitworth College, Brookhaven, Miss., and later took a special course at the American Academy in Rome. She is a member of Phi Mu Soriority, and for the past two years has been a member of the faculty of the Yazoo County A. H. S. Mr. Clark is the son of Mr. and Mrs. L. A. Clark, of DeKalb. He is a graduate of Mississippi A. & M. College, a member of Alpha Zeta fraternity. He also is a member of the County A. H. S. Rev. G. E. Allen, pastor of the Methodist church of Benton, performed the ceremony in the presence of the family and a few close friends. The Advocate extends congratulations and best wishes.

BISHOP DOBBS AT LAFAYETTE

Sunday, June 21, was a high day in our church at Lafayette. Bishop Hoyt M. Dobbs arrived Saturday, June 20, and was driven to points of interest in and adjacent to Lafayette. At 6 p. m., a luncheon was served attended by above forty members and friends of the Methodist church. Addresses of welcome were made by Mayor Robert L. Mouton, of Lafayette; President E. L. Stephens of Southwestern Institute, Mr. C. R. Carver, president of the board of stewards, and Mrs. L. L. Judice, head of the women's organizations of the church. Mr. J. W. Faulk, member of the board of stewards and superintendent of schools for Lafayette parish, acted as toastmaster. On Sunday, Bishop Dobbs preached a great sermon on Jacob at Bethel, pointing out the discoveries concerning God and the Church that Jacob made incident to his experience at Bethel. While in Lafayette, Bishop Dobbs met and held a council with the board of stewards.

Bishop Dobbs' visit to Lafayette was a very pleasant occasion to all who came in touch with him or heard him. We trust he will come this way again.

H. N. BROWN, Pastor.

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PROTECTION
AGAINST OLD AGE

The District Conference of the Sungkiang district, China, closed Sunday night, April 26. Miss Mary Culler White led the revival services.

NOTICE TO PARENTS AND GUARDIANS OF DEAF OR BLIND CHILDREN

The School for the Blind, the School for the Deaf, and the School for Colored Blind Children, all located at Baton Rouge, have received new buildings and equipment during the past year and are now better prepared than ever before to care for and educate blind and deaf children.

As yet no provision has been made to care for colored deaf children; but the next session of the Legislature will be asked to provide funds with which to erect new buildings and to provide for the operation of a school for colored deaf children.

Information is desired concerning the following groups of handicapped people:

White blind children who have not entered school.

White deaf children who have not entered school.

Colored blind children who have not entered school.

Colored deaf children.

Blind adults, white and colored.

Please send information to A. J. Caldwell, School for the Blind, Baton Rouge, La.

SPECIAL RATES TO ECUMENICAL CONFERENCE

Railroads have authorized round trip rates from all points in the United States and Canada to Atlanta on account of the Ecumenical Methodist Conference, on the certificate plan. Basis for this round trip fare is one and one-half fares for the round trip. Under this arrangement passengers will purchase one-way tickets from their home stations to Atlanta at regular one-way fare, securing from their ticket agent at time of purchase of ticket, certificate, this certificate to be turned in at Atlanta, properly viseed, and for return trip will be honored for ticket at one-half fare. In addition to the above, ministers and others holding clergy permits will, of course, secure advantage of clerical fares.

Round Trip Railroad Fares, Certificate Plan to Atlanta from:

Boston	$59.06
Buffalo	49.52
Chicago	40.10
Cleveland	35.68
Dallas	45.27
Denver	82.88
Detroit	40.02
Houston	48.12
Indianapolis	30.71
Louisville	24.42
Montreal	66.57
New Orleans	26.67
New York	46.67
Oklahoma City	49.26
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Richmond	29.33
St. Louis	33.80
San Francisco	134.22
Seattle	153.69
Toronto	51.87
Washington	34.46

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The annual W. C. T. U. meeting of Japan was held at Hiroshima the first week of April, 1931. Delegates numbering 120 came from all over Japan. The mayor of the city and the governor gave a welcome banquet and contributed to the expense of the meeting. This is considered a marked step in progress in the conservative old city of Hiroshima.

JOHN DISMUKES CRYMES

"Amazing grace! how sweet the
sound,
That saved a wretch like me!"

The strains of this great old hymn rang out joyfully through the woods and fields one never to be forgotten night from the lips of a seventeen-year-old farmer lad who had been gloriously converted.

He had been a disobedient and wayward boy. But his widowed mother, left with the care of a large family, was a woman of simple faith and untiring prayer. She interceded at the throne of grace for her first-born, whom she had dedicated in childhood to the ministry, and God heard her patient and anxious cry, and her boy was born again.

This boy was JOHN DISMUKES CRYMES, born July 24, 1862, near Brookville, Miss. His father was Thomas P. Crymes, a successful farmer and a local preacher in the ministry of the Methodist church. His mother was Judith Dismukes, a woman of strong character and Christian grace. After his definite conversion, in 1879, which completely changed his life, he worked faithfully on the farm assisting his mother to educate the younger children of the family.

In 1883, he entered Vanderbilt University, where he completed courses leading to his graduation with honors. In recognition of his superiority as a student of Hebrew he was awarded the Founder's Medal by his alma mater. He read the Bible in its original texts, both Hebrew and Greek, with facility.

During the last ten years of his life he spent many happy hours indulging his profound love of knowledge. The records in the public library at Meridian, Miss., bear witness to the phenomenal achievement of reading several entire sets of books, among which were: Harvard Classics (50 volumes), Dante's Works, Gibbons' Rome, Moulton's Works, Encyclopedia of Religious Knowledge, and the Library of Original Sources.

He was licensed to preach at the age of nineteen, and was received on trial into the membership of the Mississippi Annual Conference of the Methodist Episcopal Church, South, in 1887.

He served the following charges: Bentonia and Dover, Flora, Natchez (Wesley Chapel), Rolling Fork, Caseyville, Madison, Mt. Carmel, Lake City, Raleigh and Meridian (Poplar Springs.

In 1894, he married Angeline Patton. To this union were born seven children: Elizabeth, John D., Robert Jones, Paul, Judith, Marjorie and Lincoln. After the death of his first wife, he contracted another marriage, which did not result happily.

John Dismukes Crymes was no ordinary man. He was a mystic. He lived in conscious awareness of the Divine. Sometimes the mystical elements in his religious experience predominated over the rational. His fearless obedience to what he interpreted as the direct leadership of the Holy Spirit often caused him to say and do things which unsympathetic persons called eccentric or fanatical. Those who knew him best never doubted his pure and unselfish motives, though they often questioned his wisdom.

He was an earnest and fearless advocate of entire sanctification as a second definite work of grace, received instantaneously subsequent to the new birth, or justification. When yet a young and zealous Christian, he came under the influence of the eloquent and magnetic Dr. Beverly Carradine, whose logical and forceful preaching was all centered in the one theme of sanctification.

Dr. Carradine's dogmatic interpretation of Methodist doctrines and his arbitrary methods in conducting revivals created an issue among Methodist Christians who heard him, and scores of congregations in the Mississippi Conference were divided into holiness and anti-holiness groups, each zealously contending for the faith once delivered to the saints. Crymes was completely carried away by the doctrinal interpretation and personality of Carradine. He believed that this courageous and fiery evangelist was the John the Baptist of a Pentecostal outpouring that would bring the revival of old-time Methodist purity and power for which he had so earnestly prayed! His emotional temperament and radical tendencies of mind drove him to extremes of zeal and unwise conduct.

It ought to be observed that the ministry of Crymes as of Carradine, was limited in its beneficial results not so much by essential error in doctrine as by unwarranted issue-creating emphasis and antagonistic methods. Methodism believes in the doctrine of inward righteousness, or holiness of heart. The doctrine of entire sanctification, or Christian perfection, as an experience wrought in the life of faithful, consecrated believers by the work of the Holy Spirit, is her most distinguishing doctrine.

Crymes, like many other devout and earnest men, was driven by his great zeal and fearless but blind loyalty to a school of emotional interpretation which he believed to be right, into fruitless and hurtful extremes. Throughout his life, however, he was an example of piety and humble, unselfish service. He lived simply, was utterly devoted to the cause of Christ, was free from malice, envy or hatred, even toward those he thought had persecuted him. The latter years of his life were spent in meditation and prayer, looking for a revival in the Methodist Church which he loved unto the end.

JOSEPH A. SMITH.

FROM THE W. C. T. U.

Speaking of ratifying the eighteenth amendment by conventions called by each state for that purpose, it is interesting to recall that the first roll call vote on any phase of national prohibition defeated the proposal of Representative James R. Mann, of Illinois, to ratify the original Hobson prohibition resolution by state conventions rather than by state legislatures (December 22, 1914). The House voted down the proposal 211 to 177, and according to a recent statement to us by Senator Sheppard, of Texas, Congress never again considered the state convention idea. The result of this first debate on constitutional prohibition was a majority vote lacking only eight of the necessary two-thirds in the House.

It is apparent from reading the congressional record of that debate on the Hobson resolution for national constitutional prohibition that Congress looked on the reference of the prohibition resolution to the state legislatures as a **popular referendum on the subject.** It was stated many times in that first debate that the people's representatives should be permitted an opportunity to vote on the question. It is apparent also that Congress believed the prohibition amendment would go to the state legislators and that there would be a season of campaigning for seats in the state legislatures on the strength of this national wet and dry issue.

The public was well aware of what was going on in the wet and dry argument; Representative Ben Johnson, of Kentucky, in that debate termed prohibition "the most discussed question before the American public today." It was evident from the speeches of several congressmen that the brewers and others in the liquor business were warning the country of advancing national prohibition by means of full page newspaper advertisements. Representative Powers, of Kentucky, spoke of "six million petitions" for national prohibition, which had reached Congress within that year.

One-fortieth of the country's voting population could defeat a prohibition amendment according to Representative Clyde Kelly, of Pennsylvania, at that time a new member.

He elucidated his point by quoting the election figures of 1912 from thirteen states: Arizona, Delaware, Florida, Nevada, Louisiana, South Carolina, Montana, Vermont, Wyoming, Rhode Island, Mississippi, New Hampshire, New Mexico, which cast 738,571 votes. In an election for state legislators in these states, a vote of 370,000 would have or could have elected state senators and assembly men opposed to constitutional amendment and those 370,000 votes could wreck the dry hopes of larger states.

"The truth is the method adopted is a tremendous handicap to the friends of prohibition," he said, "and is not a handicap to those opposing it. It would be a far easier task to secure a majority vote in the United States in favor of the amendment than to secure its adoption by thirty-six states and every liquor advocate knows it."

MISSIONARY BRIEFLETS

A movement has recently been started among the Chinese and foreigners of Changchow, China, to raise a memorial fund in honor of the late Dr. W. B. Russell, former superintendent of Changchow hospital, who died at his post of duty in China in 1925. The proceeds of this fund are to go to Changchow hospital for charity purposes.

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The Rev. O. Geerling, Methodist pastor at Hoboken, Belgium, accompanied by a group of his members, goes regularly to the coffee houses and bars in the city to sell copies of the Methodist paper, The Evangelist. Sometimes as many as 80 members help in the work during one evening. "We speak or we sing a song and have remarkable opportunity to bring the gospel into many places," says Mr. Geerling. "The selling is very good and we reach people who would never come into our chapel."

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Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss

WHAT WE OWE THE MISSIONARY SOCIETY

The Greendale auxiliary, Roxie charge, Mississippi Conference, held a most interesting meeting recently, at the home of Mrs. Allen Case. The outstanding feature of the program was a talk by Miss Nannie Groves, "What We Owe the Missionary Society." She said:

"In every walk of life we meet certan duties and responsibilities. These are responsibilities of home life, social life, and of citizenship.

"What are our responsibilities which obtain in our Woman's Missionary societies? Do we owe as much to it as to our homes, and to our government? What does the good member give to her society?

"The first duty, I think, is regular attendance. . . . The Christian member is not going to be satisfied with only a good average attendance, but she is going to strive to be at every meeting; she will make personal sacrifices if necessary to do this.

"She will be on time too. When we get to the meeting too early, we probably waste our own time, and then possibly our hostess' also. When we come sauntering in late, we waste everyone's time.

"Another thing we owe, is a worshipful attitude. In Psalms we find a verse (Psalm 100, 4th v. 'Enter into His gates with thanksgiving and into His courts with praise.' We should remember that any place of worship is God's House, and we should come thanking Him for this great privilege.

"We should cheerfully take part in the programs. . . . if we are given a part, we should put our best efforts forward. If we are not on the program, we should give careful attention to those who are. We should all take part in the singing. We can't all sing, or carry a tune, but we can sing in our hearts. Everyone has a responsibility in giving attention to the singing; giving attention to the singing, and singing the thoughts in her heart, and thinking over the meaning of the words in her heart. When we are not giving attention to the song service, we fail in one of our responsibilities.

"We owe the society our financial support. Christ said, 'Freely ye have received, freely give.' (Matt. 10 c., 8 v.) We may not be able to give much, but we should give what we can willingly.

"It is our duty to keep posted on what our Missionary Societies are doing. We are in a very real sense responsible for reading our missionary papers and reports; thus finding out what we are trying to do, and how we ought to help.

"We should boost our society. The best way to get new members is to talk our society up, not down. We should tell others that we are having a wonderful time, doing a wonderful work.

"We should be loyal in every way. Some ask if the Missionary Society does not appeal to me to be something interesting and worth while. Am I expected to be loyal? We are not given a right to be loyal only to those things we are interested in; there are some things to which we must be loyal because they are important to all mankind." P. V.

VAIDEN ZONE MEETING.

On Thursday afternoon, June 4, a zone meeting was held at the Vaiden Methodist Church, North Mississippi Conference, with Mrs. Taylor Everett presiding.

The devotional was led by Rev. John Bruner, of Vaiden, and roll call showed the following representation: Winona, 16; Kilmichael, 5; Columbia, 5; Vaiden, 9 adults and 7 juniors.

An interesting and instructive program dealing with our plans and problems was given by Mrs. Charles Boyett, Mrs. A. W. Stokes, Mrs. Wooten, Mrs. Kent and Miss Louise Dunstan.

The musical numbers were: A solo, "The Garden of Prayer," by Mrs. Ernest Holmes, and "Jesus Loves Me," by the Vaiden juniors.

The Bethlehem Auxiliary will be the next hostess.

MRS. J. C. BENNETT,
Secretary.

ZONE MEETING AT LAFAYETTE SPRINGS

Mrs. John Hattox presided at the zone meeting held recently at Lafayette Springs, Aberdeen district, North Mississippi Conference.

The following auxiliaries were represented: Tocapola, Tula, Ebeneezer, Pontotoc, Liberty Hill, Price Memorial, Thaxton, Algoma, Randolph, Salem and Lafayette Springs.

After the devotionals, led by Mrs. Dodds, of Pontotoc, Rev. Groves offered prayer.

Discussions on "Stewardship," "Finances," and the "Importance of Reports," led by Miss Cole, of Tula, and Mrs. Boone, of Pontotoc. Mrs. Boone also spoke of the splendid work being done in the Aberdeen district by the rural worker, Miss Cunningham.

The Thaxton Auxiliary presented an instructive playlet: "Every Woman in a Missionary Society."

Thaxton will be the next hostess.

MRS. W. A. BOONE, Sec.

CONFERENCE DRAMATIZED FOR CRAWFORD STREET LADIES

Members of the Woman's Missionary Society of Crawford Street Methodist church met in a body at the church Monday afternoon with the anticipation of a splendid program to be given by the delegates to the W. M. S. conference at Gulfport, and they were not disappointed as Mrs. Z. D. Clark and Mrs. W. E. Potts, returned delegates with the assistance of some of their co-workers dramatized the conference which they had just attended.

First they arrived with baggage, were assigned to their places of abode by Mrs. Jarrell, hurried out and immediately entered for the program.

With Mrs. Boult at the piano, representing Mrs. T. B. Cottrell, "Jesus Calls Us O'er the Tumult," was sung, followed by Scripture reading.

Mrs. Potts read the first five verses of Phillipians, which emphasized following the mind of Christ.

The conference officers were impersonated in the following manner: Mrs. P. E. Cunning, represented Mrs. V. W. Lipscomb, counsel representative. Her subject was "Missions," and she gave the important facts of Mrs. Lipscomb's address, mentioning the work to be done and the work that has been done and the work that has to be done. She expressed thankfulness that God has used us and our means to the extent that none of our workers have been called from the field. She stated further that we had made our country a background for other nations. To this we must make our auxillary, our church and our state, then our nation models in Christianity.

Mrs. A. F. Watkins, who is the state W. C. T. U. worker, was represented by Mrs. James McKeowan, who caught this from Mrs. Watkins' talk: The upholding of the 18th amendment, the horror of the intemperance of our state and saying we should always speak to intoxicants and vote for candidates who are temperate.

Mrs. Potts, representing Mrs. Elowane Ormand, secretary, asked for memorial service for the departed in the last twelve months, who have made it possible for us to carry on the work. As the names of Mrs. F. E. Stevens and Mrs. Emily Pass were called a white rose was placed on the table and as each of the five districts was called a white rose for the departed of each district was laid beside the other.

This service was made more impressive by singing two verses of the song, "Jesus Lover of My Soul," followed by prayer by Mrs. E. L. Brien, who gave thanks for Jesus and for those noble Christian women who have passed on. She prayed further that we be able to carry on the work.

The president, Mrs. L. W. Alford, was represented by Mrs. Clark, who gave in part the president's message. She mentioned the work done in the past six years which shows that the work has gone forward. Then she gave the work done in 1930 which showed that a great effort was put forth to carry on this mission work, although Mississippi had undergone a heavy financial strain.

Some changes have been made in the young people's and children's work. She stated these changes.

Goals Given

The enlarged program for 1931 was mentioned and the following goals given:

"Cultivation of deeper spiritual light.

"Influencing of God's spirit that we may draw all women into the W. M. S.

"Encouraging missions.

"Bible study.

"We need a sacrificial giving.

"Cultivation of young women's circles.

"Christianizing every area by hearts and lives.

"Continuing zone meetings.

"Continuing voice campaign."

She declared we must advance and continued, saying native workers in all fields are what we are striving for. To do this, we need to rededicate ourselves and undertake the task of building a Christian world and meet the challenge by Christianizing our civilization.

After singing the first verse of "My Faith Looks Up To Thee," Mrs. Potts impressively told of a drive to the Wesley houses at Biloxi. She gave a mind picture of these houses and said that a girl of ten met the

(Continued on Page 15)

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Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE........Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE

The first week in July it was our privilege to lead a class at Union in "Christian Education in the Local Church." Our study was most profitable and helpful. Union will go forward with renewed strength for the rest of the year.

We visited Mount Zion during our stay and enjoyed the fellowship with the workers in the Daily Vacation Church School. This church is going to put on a shool for all ages for a week. This is the first case on record for our Conference, and it is being watched with a great deal of interest.

Mount Zion has reached its goals set last fall in their Childhood and Youth observance. If the change in business conditions had not struck they would be well on their way wiping out all of the goals. The improvements they have made are very challenging. If every church in the Conference would work as hard in proportion we would lift the type of our work considerably. The Sunday we visited Madison we had the pleasure of meeting with the men's class and of preaching for this congregation. It was a most pleasant day for us and we enjoyed it very much indeed. This beautiful church is an inspiration. It has a very definite challenge to worship and makes one feel near to God just to enter it. The congregation was good. Many are visiting and the Sunday school was reported off, but I have been to Madison when there was a much smaller Sunday school and church attedance.

I visited the Orphans' Home Thursday the 9th and they reported they were at work shipping the first million soap wrappers. This means $5,000 on the debt. We can do better on this than we have done. I trust God will give us courage to go forward.

The reports from the Vacation Church Schools are better this year than ever before. Results are meeting high expectations and we are encouraged to believe that much marked progress has been made.

We are facing a real crisis in our work and the encouragement of the brethrens' faith and prayers is most cheering.

Contributions are coming in steadily. There are many schools that have not responded, many others have made real sacrificial gifts. It cheers the workers.

Next month if we are to meet our expenses in the conference we will need $700 from the Conference for missions and $300 for Sunday School Day offerings. We are trying to get out a letter to everyone asking help. This will be a 1 cent letter. We trust you can use it to encourage a response.

If there are parents who would like to subscribe to a real good magazine that will aid them with their children you can subscribe for "The Parents' Magazine," 184-10 Jamaica Avenue, Jamaica, N. Y. It is $2. It has many good features.

Pray for the work and the workers.

JOHN C. CHAMBERS.

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666 Salve for Baby's Cold.

NORTH MISSISSIPPI CONFERENCE

We have just closed a two-day Young People's retreat at Eupora. About twenty-five people were in attendance, the group being composed of the officers of both conference and district for the Conference Young People's organization and a few pastors and other local church workers. The time was devoted to a thorough study of the best plans for the organization of the young people of the local church and of the conference. There were seasons of the finest spiritual fellowship and power. Everyone felt that the Spirit of Truth was indeed with us leading in every plan. This meeting will be followed by the district institutes and young people's gatherings. There is the finest sort of a spirit among the leaders of our young people and a determination of making the work of our young people more effective than ever before.

The writer visited the church at Como last Sunday. At the evening hour we met with the young people and took the initial step in organizing the young people of the church. A training class is planned for Como beginning July 12. Mrs. W. W. Templeton will be the teacher. The faithful pastor, Rev. W. W. Hartsfield is serving effectively this fine congregation.

Have you seen the vision of a fully unified program of Christian education in your local church? We want to urge you to read the literature that has recently been sent out to you, secure and study other leaflets that are available, read the many fine articles that are appearing in the journals of our church. Also study your own local church in the light of what you are doing now, the needs that exist there and the possibilities that exist. After this, draw together the leaders of the church and help them to become informed and work out a program for your local church that will fit your needs. About the first thing that you should do is to organize and inform the Local Church Board of Christian Education, which is the agency responsible for this work in the local church. We have the means now of simplifying our organization and making it more definite and effective, but it will take work, study and much prayer to do so. Call on us or write to us for any help that we may be able to render.

If you want a Cokesbury class or school, write to Brother E. G. Mohler, or to the writer. We have several workers ready to serve you.

R. G. LORD.

Epworth League

LOUISIANA CONFERENCE

Dear Young People: To you who missed the opportunity of attending either of the assemblies, and to you who had the unusual opportunity, I have more good news.

Last week I reminded you of the great time you can have at Mt. Sequoyah, on July 29-August 11, by attending the Young People's Leadership Conference. A group of young people from North Louisiana already have plans to attend. We hope that others will decide to go.

For those who cannot go, to Sequoyah, especially the younger group from 12 to 20, we have more good news. We are to have our three camps in this State that have made such a reputation for themselves. You are invited to attend one or all three camps. Great fun, lasting inspiration and the best of fellowship await you. The instructors are fine and the program is good.

These camps are as follows: At Bluff Creek, forty-five miles from Baton Rouge, on the Clinton highway, July 29-August 4. Miss Lillie Mae McQuaid, 301 Roumain Bldg., Baton Rouge, will mail you a program and answer any questions you wish to ask. The cost is only $7.

On August 4, the much-talked-of Lake Arthur camp, just out of Jennings, in Lake Charles district, will open for five days of real enjoyment. Misses Elsie and Merle Whitman and Miss Alice Kelly have already mailed out cards advertising "Five Big Glorious Days," for $5. They want you to write them at Lake Charles for information and registration.

Then on August 14-20 our camp promoted by Alexandria and Minden districts and formerly held at Camp Walker will be held this year at Camp Windywood, three miles from Pollack. Camp Windywood is an up-to-date, well equipped camp owned by the Y. M. C. A. All types of sports will be introduced. Write to Rev. D. B. Boddie, of Pineville, for information on this camp. Costs are $7.

We especially urge the high school boys and girls to attend these camps. The cost is very low, the eating great, and the fun incomparable.

Pastors and leaders of young people, are you becoming acquainted with the new organization set up for our young people's division of the local church? You should read the pamphlets now being issued by our publishers. They cost only 5 cents each. Order "The Organization of the Young People's Division in the Large Church," or "The Organization of the Young People's Division in the Small Church," at once.

If we can assist you from your Conference office, call on us. I have only a short time left to be with you in the field, but I shall be delighted to help you in any way that I can.

Your co-worker,
ELIZABETH LANGFORD

MARY SEARLES UNDERGOES OPERATION

Friends of Miss Mary Searles, of Minden, will be interested in knowing that she has successfully undergone an operation at the Schumpert Sanitarium, in Shreveport, and her doctor has hopes of her walking again.

The past two years have been unusually hard for Mary. Though handicapped because of an auto accident which left her crippled, she has never slackened her efforts to serve everywhere she could. Her patience and forebearance have exemplified her true Christian character. We are so happy that "the Great Physician" is healing her and pray that His presence may be with her in the sick room and in the years to come.

A FRIEND.

FROM FRISCO, TEXAS

On going to the office yesterday evening I found my old paper, the Advocate, which I have been reading for nearly sixty years, and on looking over its pages my attention was dirocted to the presiding elders' quarterly report. I naturally ran over the various districts, and on coming to the Corinth district I ran down the line until I came to the Hickory Flat circuit. There I saw that the Conference was to be at Ebenezer church and I said to the wife and company that I had built this church just after going to my first work. It was built out of hued pine logs in the winter or spring by the brethren, and in the summer I held a meeting there. The cracks were not lined and we burned candles, but we held our meeting. An old time firm foundation Campbellite preacher would come out and make fun of my preaching to keep my boys from being converted. At last he said to them that he could convince anybody with a spoonful of sense that what I preached was false. I took Peter's language to Simon and said I am going to prove three things by this text.

First, Simon is a Campbellite, confessed, repented and was baptised according to the Apostles. My next point is that he is a base hypocrite seeking to purchase the gift of the Holy Ghost with money, and my last is that Campbellism is false in that it denies the sinner the right to pray to God.

That night four young men came to the church drunk and broke up my meeting in a drunken row. When things were quiet, I asked what we should do. One brother said to close the meeting, another said don't let the devil run you. I said if I can get a hal-dozen to stay with me we will run the meeting in spite of men and devils. The meeting continued.

That year, I built a church at Pleasant Grove and one near Rocky Ford.

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I did my work on a salary of one hundred and sixty dollars and kept out of debt. At that time we sold many religious books from our publishing house, and I lost no time in that work.

In another chapter I will give you my experience with these four boys, all of which ended with my first and last years, except one of them whom I met in Texas in 1895, one of the most dejected creatures I have ever seen.

Yours in Christ,
S. W. MILLER.

TIMES OF REFRESHING AT CORINTH, MISS.

We have just closed an eight-day meeting in First Methodist Church here with good results. Congregations were larger than they usually are this time of year, and despite the great heat the day crowds were very gratifying. Rev. T. W. Lewis, of Jackson, Tenn., did the preaching and the people were delighted. Though he has been preaching a good many years his bow abides with strength. People heard him gladly and came again.

There were ten additions to the church, all but one of these coming in by vows. A number of others have signified their intention to join. The spiritual life of the church was toned up and people were made to feel that after all relgion is worthwhile.

This has been the best of the three years that I have been here. In spite of the depression our people show signs of progerss in religious experience and faith. We will trust God and go forward. Fifty have been received into the church here this year and one-half of that number joined by vows.

The Sunday school, the Missionary society and the League are all doing well. The future is bright with hope.

E. S. LEWIS.
Corinth, Miss.

DR. THEODORE COPELAND AT FRANKLINTON, LA.

On June 7 we began our revival meeting at Franklinton, La., with Dr. Theodore Copeland, of Dallas, Texas, doing the preaching and Rev. A. A. McKnight, of Springfield, La., leading the singing, and continuing through Sunday the 28th. Three weeks of spiritual feasting in which the church and entire community were greatly strengthened and lifted to a higher plane of living. Large crowds were in attendance from the beginning to the close of the services. Some come from distant towns and communities to hear this wonderful man of God proclaim the love of God in his winning and matchless way.

Dr. Copeland is a great lover of God and humanity. His messages filled with the Spirit draw like a magnet those who hear him, up and away from the sordid things of life to the high, pure air of the hilltops of God. The Church today has no greater need than for men who show in the pulpit the greatness of the love of God. Sin we know is strong, but the love of God is stronger. Dr. Copeland's sermons are so filled with a spirit of love that all who hear long to know more intimately the Christ who so loved that he gave Himself for us.

People listened spellbound to his messages and went away with a distaste for the fruits of sin that had before been so tempting. God, give us more men like Dr. Copeland to whom the great Father of Love can reveal Himself to his prodigal children.

Dr. Copeland is untiring in his efforts to bring men to Christ, and spent a greater part of his time when out of the pulpit visiting with the pastor the people of the community, especially the places of business and any who were sick. His personal appeals are effective and draw men to him and to the services.

At the end of the first week, Brother A. A. McKnight was with us and rendered valuable services, leading the singing. He is a splendid young man and a good leader of song. Brother J. H. Smith, the pastor of the Baptist church, and his splendid people were with us throughout the meeting in a beautiful spirit of co-operation. God bless them. When men work together with God great things are accomplished in His Kingdom.

The people of Franklinton will never forget Dr. Copland's stay among them. His daily visits in their homes, where he is a past master of graciousness, will be a blessing long to be remembered.

Twenty-three applications for membership were received for the Methodist church and several for the Baptist church, but God alone can count the souls who were lifted into closer fellowship with him.

MRS. A. D. GEORGE.

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Motto: Work Wins

For Further Information Address

J. M. Starke : : Montgomery, Ala.

FROM THE WALKER CHARGE

Our recent revival was an uplift to the membership of the church. From the beginning to the close there was manifested the leadership of the Spirit, for every service was a good one, and all led to a victorious close. Rev. H. A. Wood, pastor of the Methodist church in Newton, Miss., did the preaching. He is clear, sane, safe and sound, and does his work thoroughly. He is a Spirit-filled man and preaches with power. Twelve united with the church during the meeting—making a gain of twenty-six since Conference. Five infants were dedicated to God by baptism. The people are more zealous for the promotion of the Kingdom and we feel there has been a gracious revival in the community.

For this we thank our Father.

A MEMBER.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Columbus District—Third Round

Longview and S., at Smyrna, preaching and Q. C., July 11, a. m.
Louisville Station, preaching and Q. C., July 12, a .m.
Mashulaville Ct., at Middleton, preaching and Q. C., July 19, a. m.
Starkville Station, preaching and Q. C., July 19, p. m.
High Point Ct., at Owen's Chapel, preaching and Q. C., July 20, a. m.
Ethel Ct., at Shady Grove, preaching and Q. C., July 26, a. m.
Chester Ct., at South Union, preaching and Q. C., July 27, a. m.
Sturgis Ct., at Mt. Airy, preaching and Q. C., Aug. 2, a. m.

W. N. DUNCAN, P. E.

Greenville Dist.—Third Round

Lula and Dundee, at Dundee, July 12, a. m.; Q. C., p. m.
Coahoma and Jonestown, at Coahoma, July 12, p. m.
Gunnison and Hillhouse, at Boboa, July 19, a. m.; Q. C., p. m.
Shelby, July 19, p. m.
Merigold and Sherard, at Shipman's Chapel, July 26, a. m.; Q. C., p. m.
Friars Point and Lyon, at Lyon, July 26, p. m.
Tunica, Aug. 2, a. m.; Q. C., p. m.
Shaw and Litton, at Litton, Aug. 9, a. m.; Q. C., p. m.
Rosedale and Benoit, at Rosedale, Aug. 9, p m

E. NASH BROYLES, P. E.

Greenwood Dist.—Third Round

Itta Bena, July 12, 11 a.m. and 2:30 p.m.
Belzoni, July 12, night.
Sunflower, at Fairview, July 19, 11 a.m.
Ruleville, at Doddsville, July 19, p.m.
Indianola, July 26, 11 a.m. and 2:30 p.m.
Moorhead, July 26, night.

L P. WASSON, P. E.

Hattiesburg Dist.—Third Round

Lucedale, at Shipman, July 12, 11 a.m.; 2 p.m.
Mt. Olive, July 15, 7:30 p.m.
Eucutta, at Boyles Chapel, July 19, 11 a.m.; 2 p.m.
Petal, at Petal, July 19, 7:30 p.m.
Purvis, at Purvis, July 22, 7:30 p.m.
New Augusta, at New Augusta, July 26, 11 a.m.; 2 p.m.
Heidelberg, at Philadelphia, August 16, 7:30 p.m.
Sumrall, at Sandford, August 16, 7:30 p.m.
Hattiesburg, Main St., Aug. 17, 7:30 p.m
Williamsburg, Oakvale, August 18, 11 a.m.; 2 p.m.
Hattiesburg, Broad St., August 19, 7:30 p.m.
Hattiesburg, Court St., August 21, 7:30 p.m.
Ellisville, at Mt. Zion, August 23, 11 a.m.; 2 p.m.
Richton and Piave, at Richton, August 23, 7:30 p.m.
Bonhomie, at Bonhomie, August 26, 7:30 p.m.
Silver Creek, at ——————

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D. M. KEY, PRESIDENT

BOOK REVIEWS

By Rev. W. H. Saunders

Men of the Great Redemption;
By Rev. William L. Stridger, D.D., Litt.D.

In reviewing a book like this, one finds himself handicapped by the fact that there is so much in the book that is of first class importance and vital to the present situation throughout the Church he wants to put it all in.

The author hits the key-note in every chapter, in every line, reveals the situation and the way out of the present conditions we find existing in the Church.

From the upper-room, by the way of the Damascus road, Aldersgate Street and others; men who met God, heard his voice, received His Spirit, accepted his commission and the results proved that God was with them. Be sure to read the book.

By the Waters of Babylon;
By Louis Wallis.

This story deals with ancient Israel at a time when, and where, things came to pass of such vital and thrilling interest that the reader is drawn through it from start to finish without losing interest.

Especially the men whose names figure in the events that take place gives the story a pull till the book is finished.

Of course, the names of those who play the chief parts are familiar to all Bible students, but it arranges these names in such a way, and the heroism and romance of the story gives a thrill that makes it suitable for young people to read. Try it and you will be delighted.

We predict that it will become a popular book.

The Church in Japan is heavily burdened, but it is nobly carrying its burden. The amount paid for all purposes during the year 1929 was $21.50 per member.—From Board of Missions, Bureau of Specials.

—

The new School of Education at Granberry College, Juiz de Fora, Brazil, is a dream beginning to come true. Such a school is said to be perhaps the greatest need in Brazil at this time. In that country teaching the secondary schools is decidedly a side issue and teaching as a profession has but little standing. The Granberry alumni have voted to raise an endowment for the School of Education.

—

The woman who cleans the Methodist church at Malines, Belgium, gives 25 per cent of the wages she receives for this work toward the support of the church. Her daughter, who works in a factory, also gives a goodly amount of her weekly wages. The pastor here says: "The poorest of our members help the best."

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Third Round

Bayou Pierre at Sweet Water, July 19, 11 a. m. and 2 p. m.
Meadville at Bude, July 19, 7:45 p. m.
Foxworth at Sartinsville, July 23, 11 a. m. and 1:45 p. m.
Tylertown at Kokomo, July 26, 11 a. m. and 2 p. m.
LaBranch St., July 26, 7:45 p. m.
Gallman at Mt. Pleasant, Aug. 2, 11 a. m. and 1:30 p. m.
Hazlehurst, Aug. 2, 7:45 p. m.
Centenary, Aug. 5, 7:45 p. m.

J. L. DECELL, P. E.

LOUISIANA CONFERENCE.

Baton Rouge District—Third Round

Hammond, July 16, p. m.
Clinton, Greensburg and Pine Grove charges, at Bluff Creek Camp Ground, July 18, 11 a. m. and 2 p. m.
Bluff Creek Camp Meeting, July 19-26.
Istrouma, July 19, p. m.
St. Francisville, at Tunica, July 26, 11 a. m.; 1:30 p. m.
Baker, at Bethel, Aug. 2, 11 a. m.; 1:30 p. m.
First Church, Baton Rouge, Aug. 3, p. m.
Jackson, at Ethel, Aug. 9, 11 a. m.; 1:30 p. m.
Zachary and Slaughter, at Slaughter, Aug. 9. p. m.

L. W. CAIN, P. E.

Lake Charles District—Third Round

Lafayette, July 19, a. m. and p. m.
Gueydan Ct., at Grand Chenlere, July 26, a. m. and p. m.
Sulphur, Aug. 2, a. m.
Vinton, Aug. 2, p. m.
Lake Charles, Aug. 9, a. m.
Leesville, Aug. 16, a. m. and p. m.
New Iberia, Aug. 23, a. m.
Abbeville, Aug. 23, p. m.

J. W. LEE, P. E.

Minden Dist.—Third Round

Sicily Island, at Vidalia, July 19, a. m.; Q. C., 2:30 p. m.
Ferriday, July 19, p. m.
Jonesville, at Harrisonburg, July 26, a. m.; Q. C., 2 p. m.
Campti, at St. Maurice, August 2, a. m.; Q. C., 2:30 p.m.
Coushatta, August 2, 8 p.m.
Winnfield, Aug. 9, a.m.; Q. C., 2:30 p.m.
Plain Dealing, at Benton, Aug. 16, a. m.; Q. C., 2:30 p. m.

W. R. HARVELL, P. E.

Monroe District, Third Round

Bonita, at Jones, July 26, 7:30 p. m.
Fairbanks, at Fairbanks, July 27, 7:30 p. m.
West Monroe, July 29, 7:30 p. m.
Gordon Ave., July 30, 7:30 p. m.
Rayville, July 31, 7:30 p. m.
Waterproof, at Wesley Chapel, Aug. 2, 11 a. m.
Tallulah, Aug. 3, 8 p. m.
Winnsboro, Aug. 4, 8 p. m.
Wisner, at Winnsboro, Aug. 4, 8 p m.
Oak Grove, Aug. 5, 4 p. m.
Pioneer, at Forest, Aug. 5, 8 p. m.
Mer Rouge, at Mer Rouge, Aug. 6, 8 p. m.
Monroe, First Church, Sept. 13, 11 a.m.
Bastrop, Sept. 13, 8 p. m.
Newellton, Sept. 20, 11 a. m.

ELMER C. GUNN, P. E.

New Orleans District—Third Round

Slidell, July 26, a. m.
Covington, at Waldheim, July 26, afternoon.
First Church, Aug. 2, a. m.; July 22, p. m.
St. Mark's, August 2, p. m.
Carrollton, Aug. 9; June 17.
Rayne Memorial, Aug. 16, a. m.; September 1.
Epworth, Aug. 16, p. m.; June 24, p. m.
Chalmette and Delta Ct., at Port Eads, Aug. 18.
Felicity, Aug. 23, a. m.; July 29, p. m.
Louisiana Ave., Aug. 23, p. m.; August 5, p. m.
Second Church, Aug. 30, a. m.; July 5, p. m.
McDonoghville, Aug. 30, p. m.; August 3, p. m.

W. I. DOSS, JR., P. E.

Ruston District—Third Round

Lapine, at Franton Chapel, July 19, 11 a. m.; Q. C., 2 p. m.
Homer, July 19, following night service.
Hodge, at Hodge, July 26, 11 a. m.; Q. C., 2:30 p. m.
Farmerville, at Farmerville, July 26, following night service.
Haynesville, at Colquit, Saturday, Aug. 1, 11 a. m.; Q. C., 2 p. m.
Clay, at Longstraw, August 2, 11 a. m.; Q. C., 2 p. m.

Pastors will please bring a written report on Christian Education answering all the questions required by the Discipline.

ROBT. M. BROWN, P. E.

Shreveport District, Third Round

Preaching Dates

Pelican, at Naborton, Friday, July 17, 10 a. m.
Belcher and Gilliam, at Gilliam, July 19, a. m.
Ida and Hosston, at Munnerlyn's Chapel, July 19, 3 p. m.
Greenwood and Bethany, at Bethany, July 26, a. m.
Mooringsport, July 26, p. m.
First Church, Shreveport, Aug. 2 a. m. and p. m.

Quarterly Conference Dates

Pelican, at Naborton, Friday, July 17, 11 a. m.
Group: Belcher and Gilliam, Ida and Hosston, at Gilliam, Wednesday, July 22, 8 p. m.
Greenwood and Bethany, at Bethany, July 26, 2 p. m.
Group: Mooringsport, Oil City, Vivian, at Oil City, Wednesday, July 29, 8 p. m.

The above dates are subject to adjustment to suit the convenience of those concerned.

H. T. CARLEY, P. E.

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◆

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WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

visitors at the door and showed them into a room where they were entertained by a baby orchestra which played, "Jesus Loves Me."

This work is made possible by the Christian workers as these children are of foreign descent and have no other advantages. They then visited the hall where older girls are taught to do housework. They were shown over the various rooms and explanation was made as to how the work was done. These houses have been established for the salvation of souls.

Moore Community House

They then drove just across Back Bay, where they visited the Moore community house. This house is in the French district of Biloxi. The French ladies there stated that they are very happy because they know Jesus and told about their own missionary society.

Mrs. Cornelia Hegman, the district secretary, represented Brother Burton, who gave the spiritual light messages at the conference. She said he first stated that this was the best organized conference we have ever had. Then she read the messages given by Brother Burton each day at the conference and stated that if we go forward in our work that we must humble ourselves.

She followed Jesus in His service and said that there is always a place of service for us. She closed by asking the women of the W. M. S. to rededicate their lives to His service, counting their lives nothing, and asking for the song "Never Alone," which was sung by Mesdames Clark and Potts and all joined in the chorus.

Miss Esther Harvey, a student at M. S. C. W., gave a touch of the work being done by our workers at these schools, among our Methodist girls.

Introduction of little Cornelia Hegman, who says she will some day be a missionary, was enjoyed by all.

Rev. M. L. Burton gave the spiritual life message.

The meeting was closed with prayer by Mrs. Hegman.

The Oak Ridge, Redwood and Gibson Memorial auxiliaries were well represented at the meeting.

MISSISSIPPI CONFERENCE

Jackson Dist.—Third Round

Florence, at Richland, July 19, 11 a. m. and 2 p. m.
Terry, at Terry, July 19, 4 p. m. and 7:45 p. m.
Fannin, at Drakes, July 26, 11 a. m. and 2 p. m.
Bolton and Raymond, at Raymond, July 26, 4 p. m. and 7:45 p. m.
Mendenhall and D'Lo, at Betheny, Aug. 2, 11 a. m. and 2 p. m.
Camden, at Forest Grove, Aug. 9, 11 a. m. and 2 p .m.
Satartia, at ———, Aug. 16, 11 a. m. and 2 p. m.
Yazoo Circuit, at Betheny, Aug. 23, 11 a. m. and 2 p. m.
Yazoo City, at ——— Aug. 23, 4 p. m. and 7:45 p. m.
Brandon and Pelahatchie, at Pelahatchie, Aug. 26, 4 p. m a.nd 8 p. m.
Harrisville, at Braxton, Aug. 30, 11 a. m. and 2 p. m.
Jackson, at Capitol Street, Aug. 30, 8 p. m.; Sept. 4, 8 p. m.
Vaughan, at Union, Sept. 6, 11 a. m. and 2 p. m.
Canton, at Canton, Sept. 6, 8 p. m.; Sept. 9, 8 p. m.

J. T. LEGGETT, P. E.

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quickly reduced. Send for FREE booklet which tells how thousands have rid themselves of this dangerous ailment which leads to paralysis, apoplexy, etc. Alertox Inc., Dept. 103, Atlanta, Ga.

Meridian District—Third Round

Shubuta, at Andrew Chapel, July 19, 11 a. m.
Daleville, at Soule's Chapel, July 19, 7:30 p. m.
Matherville, at Langsdale, July 26, 11 a. m.
Waynesboro Circuit, at Hebron, Aug. 2, 11 a. m.
DeKalb, at Pleasant Ridge, August 9, 11 a. m.
Meridian, 7th Ave., at Marion, Aug. 9, 7:30 p. m.
Cleveland, at Linville, Aug. 15, 11 a. m.
Portervilie, at Mt. Hebron, August 16, 11 a. m.
Pachuta, at Adam's Chapel, Aug. 16, 4 p. m.
Vimville, at Oak Grove, Aug. 23, 11 a. m.

T. J. O'NEIL, P. E.

Newton District—Third Round

Shiloh, at Johns, July 17, 11 a. m.; 1:30 p. m.
Raleigh, at Trinity, July 18, 11 a. m.; 1:30 p. m.
Homewood, at Barr, July 19, 11 a. m.; 1:30 p. m.
Decatur and Hickory, at Decatur, July 19, 7:30 p. m.; July 24, 7 p.m.
Montrose, at Garlandsville, July 22.
Philadelphia Circuit, at Cook's Chapel, July 25, 11 a. m.; 1:30 p. m.
Burnside, at Burnside, July 26, 11 a.m.
Philadelphia Station, July 26, 7:30 p. m.; July 27, 8 p. m.
Laurel, First Church, July 31, 7:30 p.m.
Laurel, Kingston, Aug. 2, 11 a. m. and 2:30 p. m.
West Laurel, Aug. 2, 7:30 p. m.

H. A. GATLIN, P. E.

Seashore District—Third Round

Mentorum, at Antioch, July 18-19, 11 a. m.
Brooklyn and Bond, at Bond, July 19, 2:30 p. m.
Wiggins, July 19, 7:30 p. m.
Gulfport, Second Church, July 22, 7:30 p. m.
Kreole, at Kreole, Aug. 9, 11 a. m.
Americus, at Hurley, Aug. 9, 7:30 p. m.
Biloxi, Wesley Memorial, Aug. 12, 7:30 p. m.
Gulfport, First Church, Aug. 16, 11 a. m.
Ocean Springs, Aug. 16, 7:30 p. m.
Lumberton, Aug. 23, 11 a. m.
Columbia, Aug. 23, 7:30 p. m.

OTTO PORTER, P. E.

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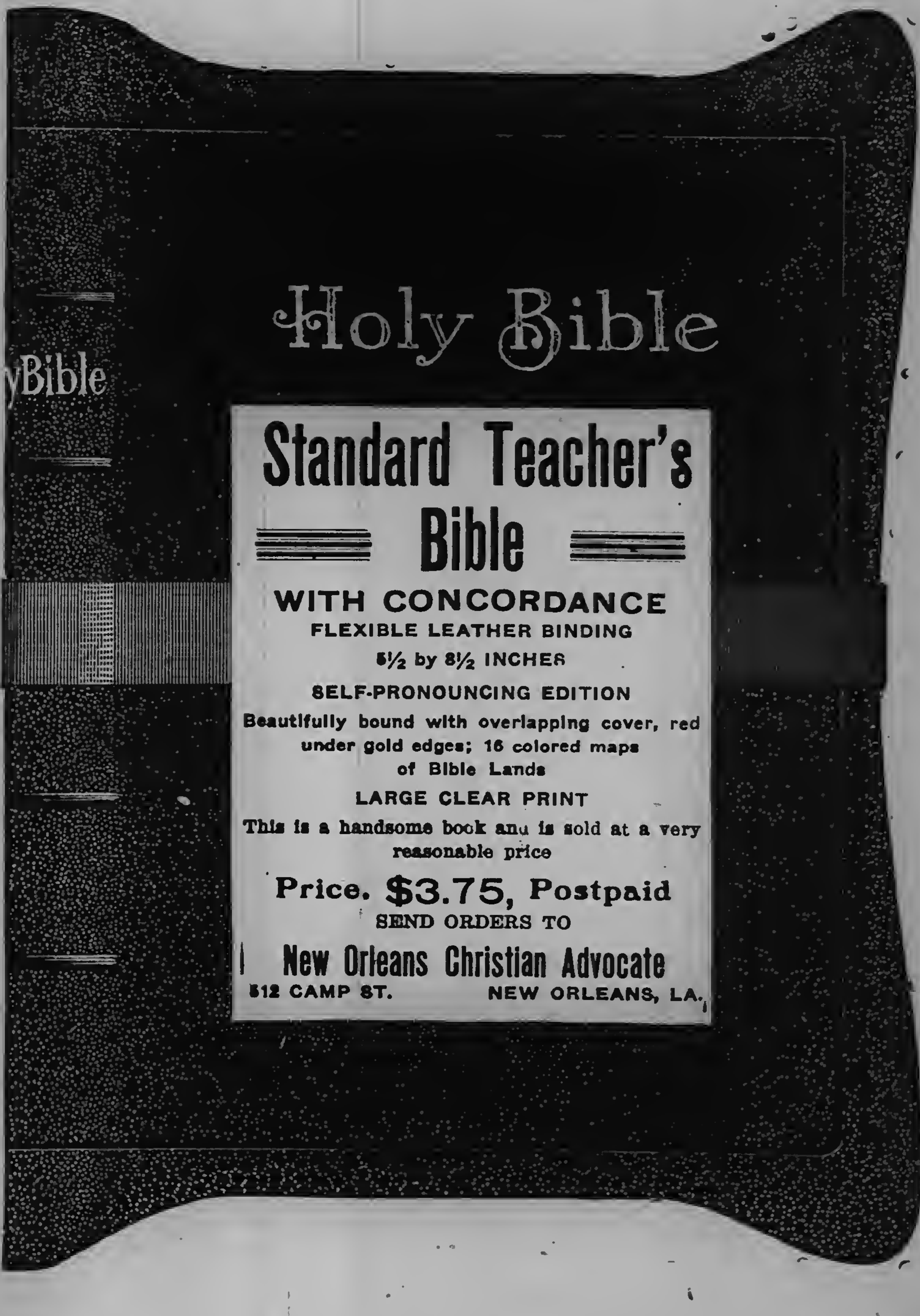
Vicksburg Dist.—Third Round

Utica, at Cayuga, Friday, July 17, 11 a. m. and 1:30 p. m.
Rosetta, at Hopewell, Saturday, July 18, 11 a. m.
Centerville, at Macedonia, July 26, 11 a. m. and 1:30 p. m.
Vicksburg, Gibson Memorial, Wednesday, July 29, 7:30 p. m.
Nebo, at Blue Hill, Saturday, August 1, 11 a. m. and 1:30 p. m.
Meyersville, at Grace, Aug. 9, 11 a. m.
Oak Ridge, at Porter's Chapel, Aug. 23, 11 a. m.

L. F. ALFORD, P. E.



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CAMP LASSA, FORBING, LA.

New Orleans, La., July 5—(Special)—Beautiful Camp Lassa, the character building camps of the Louisiana Council of Religious Education, at Forbing, La., announced today, through its secretary, Van. Carter, the faculty members of 1931 camps: In the Camp of the Guiding Spirit for girls 10-14 years of age, which opens with supper Monday, July 13, and closes with breakfast Saturday, July 25, Miss Audrey Strayham, Plain Dealing, will teach the Bible course; Mrs. Ruby McNeil, DeQuincy, "Better Americans;" Miss Susie M. Juden, New Orleans, "Beautiful Girlhood" and "Dramatization"; Miss Elizabeth Glasscock, Melville, "Right Living and Play'; Miss Thera Stovall, Dodson, "Famous Bible Women"; Mrs. Peggy Garnett, Monroe, "Craft."

In the camp of the Four Life Lights for girls 15-24 years of age, which opens with supper Monday, July 27, and closes with breakfast, Saturday, August 8, Mrs. H. N. Street, Lonoke, Ark., will be the instructor in Bible and the Christian Family; Miss Louise Mitchell, Shreveport, "How We Got Our Bible," and "Fourfold Living"; Mrs. G C. Van Neste, DeRidder, "How to Teach"; Mrs. Peggy Garnett, Monroe, "Play and Recreational Leadership"; Mrs. E. T. Cornelius, San Antonio, Texas, "Pageantry and Stewardship"; Miss Pauline Ebel, Dallas, Texas, "World Friendship and the Church's Program for Young People"; Mrs. Lillian Mitchell, Monroe, "Story Telling and Bookbinding"; Miss Susie M. Juden, New Orleans, "Jesus and the Problems of Life."

The dining hall during each camp will again be in charge of Miss Fannie E. Norman, who returns the eleventh season as hostess and dietitian. Mr. Carter will continue as camp director and Miss Susie M. Juden as dean of women. The faculty for the two boys' camps to be held August 10-22 will be announced later.

The activities at Camp Lassa are distinctly of the character building type, with special emphasis on training and leadership. Young people who never before have led in any kind of activities have developed outstanding talents in various fields at beautiful Camp Lassa for there is plenty of recreation such as tennis, playgrounds, games, baseball, volley ball, Lassa ball, croquet, and of course, swimming. The 55 acres of beautiful woodland with hills and dales furnish an ideal spot for camping, which, coupled with Lassa's modern equipment of screened dormitories and dining hall, 22 shower baths, waterworks, large playgrounds and high-powered electricity provides all the summer comforts one may need.

LOUISIANA DEPOSITORY, AMERICAN BIBLE SOCIETY

Semi-annual Report, January 1 to June 30, 1931

The distribution of the Louisiana depository of the American Bible Society, 716 St. Charles Street, New Orleans, La., for the first six months of the year 1931 has been: 1,169 Bibles, 2,907 testaments, 77,412 parts of the Bible, total distribution of 81,488 volumes; 50,000 of the number sold was through the Department of Religious Activities of the Baptist Bible Institute.

Prisons and hospitals have been furnished. The Memorial Home for Girls and the St. Mark's Community House were supplied. Scriptures have been carried into the highways and byways in a canvass covering sixteen towns and communities. I have traveled 1,500 miles in sowing the seed.

More than one hundred Bibleless homes have been furnished with complete Bibles; these have been paid for in part by our friends. Don't YOU want a part in this work?

We are grateful to our friends and co-laborers who have aided us in this work, and we are thankful to God for His help, remembering the words of Christ, "Without me ye can do nothing."

No man can be truly great without the knowledge of the Word of God. No education can be complete without a full and comprehensive understanding of the Scriptures. No public or home library is worthy of the name without the Book of Books in the most conspicuous place.

Daniel Webster said, "As long as we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we in our prosperity neglect its instructions and authority, no man can tell how sudden a calamity may overwhelm us."

Following years of prosperity we are now suffering world-wide depression and economical unrest, our granaries are full of grain, our banks are full of money, stock pens are full of fat hogs and cattle, yet people are starving. We have departed from the Book. The Sermon on the Mount holds the solution to the whole matter.

Robert E. Speer recently said, "The best thing that men can do is to spread the Bible and get it read and obeyed. This would be the end of hard times, of poverty, of unemployment, of injustice or wrong or war."

"For what is a man profited if he shall gain the whole world and lose his own soul?"—Matthew 16:26.

Yours in His service,

-G. A. PERKINS.

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SCHOOLS IN JAPAN

By Rev. Eugene C. Duryee

Autumn in Japanese school life is just one series of holidays, national holidays, time off for excursions of an educational kind, a day to rest up after returning from the excursion, and time off between terms. This year, on the thirtieth of October, one more was added to the list. It was the fortieth anniversary of the issuing of the Imperial Rescript on Education by the Emperor Meiji. It was celebrated with ceremonies at the different educational institutions throughout the country, the chief ceremony being held at the Imperial University in Tokyo, which was attended by the Premier of Japan, the Minister of Education and other high officials.

The rescript on education contains the thought that the Empire of Japan has been founded on a broad and endless basis with virtue as one of the outstanding qualities, along with loyalty and filial piety. It is this that has been the source of the education in the Empire. Then follows a bidding to the subject of the Empire to have true filial love, harmony in the home, to be true friends, to be modest and moderate, to give, to develop life along intellectual, moral, and cultural lines, and to be ready to always back up the country by observing its laws and by offering of each one's services in times of great need. By way of conclusion is the reminder that the way of teaching has been given to each generation by its ancestors and that it is the duty of each generation to follow their example, that all may attain the same virtue.

Within the last fifty years the educational system of Japan has had a remarkable development. At first educationalists from abroad were called in to assist in the development of a system of education which would be Empire-wide. Japanese educational leaders were sent to American and European countries to study educational systems. The result has been a united effort in the development of a school system which has brought Japan to the top of the list in literacy. One notes evidences of this on every hand. There are many newspapers published in Japan and an exceedingly large issue of each paper, which shows that they are read by most of the population. You just have to ride on a third class car or look in at the various and many little shops which line most of the city streets to see that this ability to read reaches the entire population. Many of the primary schools in Tokyo and elsewhere have been constructed of reinforced concrete and are of the latest styles in equipment. Even in the most out-of-the-way country places you will see the small boys and girls with their school bags, and the boys also wearing their school caps, showing the existence of schools.

Since the government system is so well developed, is there any place for the so-called Christian schools, which are partly manned and supported by sources from abroad? This question naturally arises in our minds and very quickly. Some of the Christian schools were among the pioneers in the educational field and they have grown up with this gvernment movement toward a mass education. They still have their place and an important one. The development of a strong Christian character is not a matter of one day, one week, or even one month. It is a matter of years, and are not the school years the best ones for this growth? Does more need to be said to justify the existence and continued support of these institutions? In government schools we sometimes find a few Christian teachers. In Meiji Gakuin, a Christian institution, what do we find? At the latest report seventy-five per cent of the teaching staff for fifteen hundred boys are professing Christians. It's worth while to continue such education.—The Christian Intelligencer.

Now is the time to renew your subscription to the New Orleans Christian Advocate

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QUARTERLY CONFERENCE

LOUISIANA CONFERENCE

Alexandria Dist.—Third Round

(In the Heart of Louisiana)

Petreville Revival, July 19 to 29.
Eunice, at Basile, Aug. 2, a. m.
Opelousas, Aug 2, p. m.
Alexandria, Aug. 3, p. m.
Boyce, Aug. 5, p. m.
Bunkie, Aug. 12, p.m.
Elizabeth, Aug. 16, a.m.
Lecompte, Aug. 16, p. m.
Pineville, Aug. 19, p. m.
Melder, at Zion, Aug. 23, a. m.
Marksville, at Bay Hills, Aug. 23, p. m.
Pleasant Hill, at Marthaville, Aug. 30, a. m.
Natchitoches, Aug. 30, p. m.
Montgomery, Sept. 6.
Holloway, Sept. 20, a. m.
Provencal, at Oak Grove, Sept. 20, p.m.

Let the preacher in charge make a written report for the cause of education under question fourteen as required by the discipline.

ALBERT S. LUTZ, P. E.

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Christian Advocate
NEW ORLEANS

Vol. 77—No. 30. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3982.

J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, JULY 23, 1931. C. MILTON CHALMERS, Manager

THE JUDICIAL COUNCIL, IS IT WISE TO ADOPT IT?

BY BISHOP COLLINS DENNY, D.D., LL.D.

It is not creditable to our Church that so important an amendment to our constitution as the proposed Judicial Council should come to a vote in the Annual Conferences without discussion. I have waited till the last minute, probably altogether too long, in the hope that others would adequately discuss a question so vital, so important.

It is never wise to experiment with constitutions. Any organization is headed for destruction when it begins to experiment with its constitution. No change in a constitution should be made unless to correct some clear defect, or to promote efficiency. While at bottom these are the same, it may make for clearness and brevity to give them separate treatment. Before a constitutional change is made the asserted defect should be too clear to admit of reasonable doubt, or the proposed improvement should give dependable promise of a better result.

What are the defects of our present constitution, imagined, asserted, or proved? The advocates of the proposed change are best qualified to set forth the defects they claim exist. In the Daily Advocate of 1930, pp. 45, 46, 50, 51, 125, 126, 130, is found all that was reported of the discussion of the General Conference concerning the Judicial Council. The defects in our present law, as set forth by the advocates of this proposed Council, seem to be three:

I. That the present law "invades the rights of an itinerant preacher because the decision of a bishop presiding in an Annual Conference, whose decision is to be passed upon by the College of Bishops behind closed doors, and a final conclusion reached without an opportunity for the brother concerned to appear personally or by representative, and that decision settled forever." If, under our law, there be any such possibility I openly admit that I cannot even imagine it. Is it a question affecting the "character" of a preacher? In that case no bishop, not even the General Conference itself, can deprive either a minister or a member of a trial by committee and of an appeal. (5th Resrictive Rule). The bishop presiding cannot deny the right of the Conference to appoint a committee of trial (Discipline, 1930, par. 74), which committee must consist of "not less than nine nor more than thirteen" (Op. cit., par. 274). The brother concerned has "the right of unlimited challenge for cause" and "the right of peremptory challenge of five in the committee of thirteen and of three in the committee of nine" (op. cit.) a wider right than the State of Virginia, and so far as I have examined the law, wider than any State gives in a trial for murder or for any other felony. By our law, the Church has no peremptory challenge. The brother concerned can appear in person or by representative has an appeal not to the College of Bishops, but to the committee of appeals, where he can also appear in person or by representative. In the matter of the "character" of a preacher the supposed "invasion of rights" does not exist. If one who sat on the platform during the whole debate on the Judicial Council, who listened with all the intelligence he possessed, watched the effect on the delegates of this claimed possibility of "invasion of rights," has any capacity to form a rational judgment, this statement concerning "invasion of rights" had more effect on the delegates than any or all other arguments put forth in that debate, yet it turns out to be a myth.

But what of other "rights" that a bishop or the whole college can "invade"? By our law the judicial responsibility of the bishops is extremely narrow. All a bishop can do is "to decide all questions of law coming before him in the regular business of an Annual or District Conference; **provided**, that such questions be presented in writing, and, with his decisions, be recorded on the Journal of the Conference. When the bishop shall have decided a question of law, the Conference shall have the right to determine how far the law thus decided or interpreted is applicable to the case then pending." (Op. cit., par. 128). Save when the college by a majority vote submits to the General Conference in writing its reasons for checking an unconstitutional action of that Conference, this is the whole judicial responsibility laid on the bishops by the law of the Church. No bishop can initiate a legal opinion. He can only decide a point of law in a concrete case raised by a member of a Conference and submitted in writing. (Op. cit., par. 714).

What then are the "rights" that a bishop can "invade"? No such possibility exists. Someone may hastily and erroneously say that a bishop presiding in a Conference can decide that a speaker is out of order, and thus "invade" the speaker's "rights." Keep in mind the essential difference between disciplinary and parliamentary law. If affecting parliamentary law there is the right of appeal to the Conference and the ultimate decision is not that of the bishop but of the Conference. Besides, our Church never laid on the College of Bishops the responsibility to settle parliamentary law. Let me say, after more than twenty years in the episcopacy, more than fifty years in the itinerancy, that no bishop is eager to decide a law point. His eagerness takes the other direction.

2. The second claimed defect in our present law is that should the General Conference attempt to pass a law unconstitutionally affecting the episcopacy it would embarrass the bishops to let the General Conference know that fact. In all seriousness I thank the brethren for such a compliment to our modesty. For about thirteen years the episcopacy of our Church has had few compliments save in obituaries. It is cheering to receive this one, but truth compels the confession that some of the bishops do not deserve this compliment. Two statements are pertinent: Should the General Conference, in error, pass an unconstitutional act, even one affecting the episcopacy, my confidence in my brethren is such that I believe they would be glad to have their attention called to their error. Again, there is no more overwhelming fact in our experience than the fact of our individual responsibility. Who can doubt that the man who shirks a responsibility always assumes a greater? The case supposed is not a matter of modesty, but one of responsibility. No competent, worthy judge fails to decide a case affecting his jurisdiction, or of contempt of court, because he is the court. How much more easy is it to tell your brethren that they have made an error in a matter concerning your official duty, when the error is not of purpose and carries no penalty? This argument completely overlooks the fact that should the Judicial Council be approved by the Annual Conferences it would be equally as easy for the General Conference to fall into error concerning the responsibilities of the Council as it is now to commit an error touching the responsibility of the episcopacy. McKendree and Soule were men of great and rare qualities, yet in 1820, when the constitutional responsibility of the episcopacy was involved, they did not hesitate to act with promptness and vigor, nor did their action damage their modesty. On second thought, is this statement of the alleged defect in our present law a compliment to the episcopal modesty, or is it an unintended charge of cowardice? If the College of Bishops, every one of whom is elected by the General Conference, cannot be trusted to do its duty, even when that duty is unpleasant, what ground is there to suppose that a Judicial Council can be chosen whose members are also to be elected by the General Conference who will meet the same unpleasant duty?

3. The third alleged defect in our pres-

(Continued on Page 5)

Perils of Gambling

A SERMON DELIVERED BY REV. W. W. HOLMES, D.D.

My subject this morning is "The Perils of Gambling." Big gamblers, little gamblers and anti-gamblers were specially invited to this service. I hope some of every class are present in this large congregation.

As pastor, I try to live close to my people. Their joys and sorrows, their victories and defeats, their struggles and heartaches, their poverty and sins, I am sure must be reflected in my messages from Sabbath to Sabbath.

During the past week three specific cases of sorrow, home-breaking and shame have come under my observation:

1. I was called to the home of a little woman who was heart-broken over the recent death of a sister, and this was the story she told me: The husband of her sister and the father of the three orphaned children once possessed abounding plenty and was a wonderful provider for his family, and conducted a reputable and prosperous business. In time he began to play the races, lost, played again, some time losing, some time winning; but eventually lost to the extent that he mortgaged his home. Poverty crept in, and God only knows what is in store for this sorrow-strickened home.

2. I was called to another home in which there was a wife, husband, and several children. The wage earned by the husband was small, but little even of this small wage went for rent, food and clothing. Most of it went for drink and the gambling den. The wife and children are in actual want of bread and the necessities of life.

3. A young man of fine personality and splendid ability had a position of trust in a great business concern. Promotion and a position of affluence and influence were ahead of him. He began gambling on a small scale. He used up all his ready cash. He took a little out of the business, that he might win back what he had lost. He made false entries in his books, and gambled more, hoping to cover the deficit. He went from bad to worse, was finally detected, arraigned before the courts and convicted of embezzlement. His wife divorced him, and while he languishes behind prison bars his homeless children are set adrift on the mercies of the public.

CAN THE PULPIT REMAIN SILENT?

Anything which has wrought such havoc, and destroyed so many homes, and has been the cause of so much heartache and shame, certainly needs to be warned against. Who else will speak if the pulpit is silent? How can the pulpit maintain its self-respect by remaining silent when homes are broken and children are orphaned and are made to want for bread?

There was a time when gambling and betting were confined to the rich, to gambling dens and low dives. It is now wide-spread and has involved poor people and working people. As pastor, I believe I am no respector of persons. I try to minister to rich and poor alike. But poor people and working people are very dear to me because, in the first place, there are so many of them; and, too, history shows that they are most worth saving. And when I find that gambling is a prevalent vice of this huge section of the community, when I find that it has attacked our women and even our children, when I find that it is so often accompanied with strong drink and other evils that destroy, then it becomes a question of high privilege with me to be spotlessly clear of any complicity with it, and to be fearless in denouncing it.

GAMBLING WIDE-SPREAD

The pernicious influence of gambling is felt in every department of our life of today—in recreation, in business, in social life, and in politics.

Athletics and Sports: Even in games so fine as baseball or football, gambling has become so common and so persistent in some sections that those in charge of athletics have even questioned the advisability of continuing, unless in some way gambling can be prohibited. The championship prize fight that grips the attention of the whole world, as demoralizing as it may be in many respects, is perhaps worse in the maddening world-wide gambling craze that goes with it and is so vitally a part of it. Horse racing, "The Sport of Kings," as conducted today, is a low down gambling scheme, and that only, and is doing more in home-wrecking than any other gambling device in the country. There are hundreds of thousands who follow the races as bookmakers and gamblers. Not only do we have these at the race tracks, but they are nearly everywhere. They are in Alexandria, and the wires are kept hot.

REV. W. W. HOLMES, D.D.

Social Life: Where do you find a city of any consequence in America today that hasn't the "Road House," bearing some euphonious name, just outside the city limits? It is a public house, but never has open doors. There are secret passage-ways for those who need them. It has gambling paraphernalia and wine cellers. It usually has buzzes and door bells a-plenty, but they are not used to announce the arrival of a guest, but to give a warning that the officers of the law are near. Social clubs of various names where gambling is rampant flourish in the city, and in many homes where there are children the card game with money gambling is a frequent occurrence.

Business: Even in the marts of trade there is comparatively little buying of the actual commodity. The usual transaction is a gamble that the commodity will go up or down. No wonder Wall Street collapsed, and our country is in one of the greatest depressions we have ever known. The "Street Fair," once a curse to our cities, has been largely taken over by the Parish and State Fairs, and is regarded as a financial necessity for the success of these institutions. I am for the Parish and State Fairs. They are educative, and they encourage in the raising of better stock and farm produce, but I maintain that our children are worth more than hogs and hominy, and if we can't run the fairs without these gambling schemes being a part of them we had better vote for our children and let the fairs go.

Politics: Probably in no phase of our national life today is the influence of gambling more pernicious than in our politics. The ballot, which ought to be very sacred in a Democracy, is largely influenced by the gamblers, and the large wagers made on elections, even from the smallest to that of the President of the United States.

GAMBLING IS THE ANTITHESIS OF WORK AND IS ANTI-SOCIAL

Gambling is the antithesis of work; it never produces, always destroys. It is the glorification of laziness and chance; it means getting possessions without earning them. Laziness is not only a bad habit; it is a **sin.**

Jesus wedded two words, "Wicked and Slothful," and "what God has joined together let no man put asunder."

Gambling is Anti-Social: The social creed of God's word is, "Bear ye one another's burdens, and so fulfill the law of Christ." In all reputable business there is the "full value received" for all parties concerned. In the gambling business the unalterable rule is, one gains or wins while others lose. Gambling is anti-social even in the most innocent forms of gambling, for example:

There is to be a Christmas drawing on a hundred dollar prize at five dollars a chance. Only one wins. What about the nineteen who lose? One of them is a stupid who never has any money. He probably borrowed the five with which he took the chance. One is a youngster who lives in a boarding house and is not able to pay for his lodging and laundry. One is a man of family, and cannot afford the five-dollar chance, and so on with the majority of the 19. All have been hurt in the deal.

What is likely to happen to the winner? He takes another chance, and another, and plays for a bigger stake and on until he becomes a regular gambler, maybe a "black-leg," for all black-leg gamblers began with a little game of chance.

Betting is always a losing proposition for any gambler who wants to play the game. You can't beat the table; all your money will go through it if you play long enough. The wheel was not made to turn for your advantage. The "gambler of the trade" laughs at your stupidity and thinks within himself how great a sucker you are.

GAMBLING ESSENTIALLY WRONG

People who ask whether it is wrong to bet, generally agree that **habitual** and **extensive** betting is wrong, but they are not clear that we ought to say it is wrong for a man who has sufficient money to play a game now and then for small stakes, or make a bet for a trifling sum.

According to the best Christian judgment and high moral ethics and in interest of sound business and the sanctity of social life, gambling is essentially wrong, whether you can afford it or not, whether it is at a bridge table in your home or low dive in a hidden place in the city, whether it is with a friend or book-maker, whether you win or lose. **Is it not the part of wisdom, and is it not a sound principle, that men and women had better not side even in a small scale, with what, full grown, is a terrible and fatal curse?**

GAMBLING AND ROBBERY

An eminent authority says: "Gambling bears the same relation to robbery that dueling does to murder. One man will meet another in a dark alley and take his life at the end of a pistol, and you call that murder. Two men will meet each other in the alley and agree to shoot at each other until one or both fall dead, and you call that dueling. But the only difference is that in the first case there is one murderer, and in the second case there are two.

"One man will meet another in a dark alley and take his money at the end of a pistol, and you call that robbery. Two men will meet each other round a table and agree to take each other's money with dice or cards, and you call that gambling. But the only difference is that in the first case there is one robber, and in the second case there are two."

I do not think that all gamblers are robbers in the sense we use the word, but the published facts would indicate that all the robbers are gamblers.

PERSONAL LIBERTY AND THE RIGHT TO USE OUR OWN

Betting people say, "Surely we can do as we like with what is our own. Why should anybody interfere with our private affairs?"

If we lived in vast prairies, one family to a thousand acres, and seldom came in contact with each other, we might do as we liked with our own, but our modern civilization has thrown us together. Not only are our homes crowded one against the other, but the good roads and rapid means of transportation have brought the ends of the earth to our doors, and the telephone and radio have brought the world into the secrecy of the family circle. We cannot cherish a nuisance on our premises. We cannot have the scarlet fever and not report it; we cannot build a house without submitting plans. We must abide by sanitary laws, and factory laws, and traffic laws; and if there were no laws at all, we should be guided by ideals which insure better business, happier homes and the finest living. For these reasons we must treat gambling as long experience has taught us to treat other vices. We must try to make it disreputable, Strip it of its glamour, and let in on it the light of reason, religion and patriotism.

In the great Judgment Day our Christian people and all our citizens shall not only have to account for their own souls, but shall have to take their share in accounting for the lives of others.

Alexandria, La.

HOLINESS

By Rev. John. D. Ellis

Men who lived before our day wrote many and varied definitions of holiness, and their statements are as true as they are unique.

"Holiness is the symmetry of the soul."

"Holiness is the unselfing of ourselves."

"Holiness is the architectural plan upon which God builds his living temple."

"Holiness means to be like God in mind and disposition."

"Holiness is purity of Heart and freedom from sinful affections."

"Holiness is a state of soul, a mind and spirit renewed after the Image of Him who created it."

Men have made matchless statements in brief language, but It cannot be said that any man's terse and pointed statement contains all the truth about holiness.

Holiness as a subject contains many propositions, and is an affair which stretches the whole length of Christian life. As a disposition of soul, holiness is "generic, and regulates all movements of Christian existence." It is Scriptural to say that holiness is a state of soul: The children of God "partake of his holiness." (Heb. 12:10).

Believers In the promises are "partakers of the divine nature." (2 Pet. 1:4).

Paul used the words, "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you, to the end he may establish your hearts unblameable in holiness." (I Thess. 3:12-13).

The hearts of Jews and Gentiles are purified by faith. (Acts 15:9).

"Ye have purified your souls in obeying the truth through the Spirit." (1 Pet. 1:22).

It is effected by the method which God has appointed, repentance toward God and faith in Christ through the Spirit.

"Being born again" shows that holiness has to do with state of soul; but the Sriptures do not limit holiness to a state of soul. It has to do also with consecration, behavior, conduct, manner of life.

"As obedient children, not fashioning yourselves according to former lusts in your ignorance, but as He which hath called you is holy, so be ye holy in all manner of conversation." (1 Pet. 1:14-15).

Holiness has to do with proper fashioning and conforming to pattern In all manner of life, conversation or behavior. It has to do with reverence for God's being, character and laws and consecration to him.

It has to do with the goodliness of the individual, morality, purity, obedience and duty.

Holiness has many parts, manifestations and acquisitions. The knowledge of divine things is a part of holiness. Also to serve the Lord with humility and fear; to give up former lusts; to be occupied with things which have moral and spiritual excellence; obedience to the precepts of the gospel; to keep oneself unspotted from the world; to live righteously; to refrain from evil communications; to rely on the grace of God; to hope to the end for the grace that is to be brought by Jesus Christ; to be faithful; to persevere.

By following the Apostle Peter in his two Epistles we learn that holiness is both negative and positive. It gives up fleshly lusts, evil doing, malice, guile, hypocrisy, and evil speaking. It takes on reverence for God, faith, love, humility, charity, hospitality, soberness, obedience, honesty, virtue, knowledge, temperance, patience, godliness, brotherly kindness, submission to the ordinances of kings and governors, the performance of duty in every relation, the mind of Christ, prayer to God and trust in him, an exemplary life, doing good, vigilance, etc.

After being purged from our old sins the faith of holiness is ahead, and at every step holiness adds to its attainments and gives increase of character.

"Holiness has some far distant horizons which may not be reached at a single bound; Christian knowledge is one of them, and when that horizon is reached another looms into view."

"But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life." (Rom. 6:22).

It is natural for those who are free from the guilt and condemnation of sin, and who are servants of God, to bring forth fruit unto holiness —better fruit than formerly, when they were servants of sin. The Lord's people now yield their "members as servants (bondmen) of righteousness unto holiness." (Rom. 6:19). The Master is now different and the fruitage better.

As servants of sin they were occupied with lust, uncleanness, strife, drunkenness, etc.; but now, as servants of righteousness, they are occupied with things clean, upright, honest, and true, and with the hope of everlasting life. Paul personifies righteousness, our new master, who brings us unto holiness: Holiness is not something distinct from righteousness any more than Christian experience and good conduct are distinct from righteousness.

"Holiness is built up out of the whole fruits of righteousness." Everything in the Christian life forms a part and goes toward the building and increase of holiness.

People who are the "servants of righteousness" go on in holiness to the perfection.

Paul wrote the Church at Corinth about "perfecting holiness in the fear of the Lord." (2 Cor. 7:1). "Fulfill further holiness In the fear of the Lord."

Underneath the desire to "fulfill further," and "complete," is the promise of God to receive, dwell within, and to be as a Father to his children. (see context).

Following after holiness and in its path Is not Impossible when the grace of God Is abundant. It is that to which God calls us, and his promises are true. His children can make progress and bring holiness to completion in moral virtues and Christian graces.

It is a duty to begin in the path of holiness and follow it onward to the end, in all manner of holy living and Christian graces. Old graces can be strengthened and new ones manifested: Ahead of believers are many graces and even gifts of the Spirit. (1 Cor. 12). Faith, hope and love are characteristics of sainthood, and abide, whatever else believers may obtain or attain.

The Gentiles to whom Paul preached were fornicators, idolaters, adulterers, thieves, covetous, drunkards, and extortioners; but they turned from those things and gave themselves to the precepts and life of the gospel. Under the gospel of Christ they were washed, justified and sanctified. They left the path of iniquity and wrongdoing and got into the highway of "Holiness unto the Lord."

Holiness Is clean to start with, and then takes on many graces. In its path are many duties, acquisitions and manifestations.

The Scriptures mention the fact that holiness is a highway. A highway implies a road to travel, a life to live. Holiness has to do with state of soul, but it has to do also with behavior and conduct and manner of life. Holiness has its analogy in farming: The farmer clears the ground and prepares the soil, but he does not stop there: He sows the seed and cultivates the plants. The object in view is fruitage, harvest.

Men need to do more than pull up the weeds of bad habits, or turn from evil. Good seed must be sown In the soil of the mind. The seed is the work of God in all its teachings.

Sinners receive the word: They are born again of the incorruptible seed by the word of God. They keep the word and bring forth fruit with patience. They turn from evil, but many Christian graces must be taken on and cultivated.

It is characteristic of holiness to "mind the things of the spirit." (Rom. 8:5.)

The things of the spirit are his leadings, fruits and gifts. A big part of holiness is a mind renewed after the image of Him who created it; but to fashion one's life according to the teaching of Scripture is a part. It is also a part to bring every thought into subjection.

To "fulfill further holiness" carries onward to the symmetry.

Believers should aspire to the symmetry, even to the "union and amalgamation of all the graces." A neglected truth which needs emphasis Is, that everything in the Christian life forms a part of holiness and goes toward its building and increase.

The Lord builds his temple, but there are many parts in the building. Holiness has many parts, acquisitions and manifestations.

A big part of holiness is to be renewed in the spirit of mind, but holiness also puts off the old man with his deeds, and puts on the new man, which has many manifestations. (Eph. 4:22-32. Col.-3:18). "The new man is created in righteousness and holiness of truth." (Margin). Holiness has truth for its basis, and it flows from following the truth. It is characteristic of holiness not to serve sin. (Rom. 6:6.)

"The General Rules" of Methodism constitute a splendid document on holiness, concerning manner of life, and people who live after such fashion are In the path. Holiness pays attention to practice.

BISHOP WILLIAM B. BEAUCHAMP

By Rev. E. H. Raulings, D.D.

A distinguished churchman, prominent in international Christian councils and acknowledged as the foreign ambassador and diplomat of his denomination, the highest official in the World Brotherhood Federation, an organization composed of laymen from practically every country on the globe, a deep thinker with a comprehensive grasp of the world situation and the world's missionary needs, a forceful speaker whose message was always heard with thrilling response, a splendid organizer and executive, a genial friend, a lover of little children—that was the late Bishop W. B. Beauchamp of the Methodist Episcopal Church, South, the Christian leader and the man.

Born in Farnham, Va., Bishop Beauchamp, until his elevation to the episcopacy in 1922—the highest office in the gift of his denomination—held his church relations with the Virginia Conference with the exception of four years, when he was a member of the Louisville Annual Conference and served as pastor of the Fourth Avenue Methodist Church in Louisville, Ky., 1907-1911. He takes rank as one of Virginia's most distinguished sons.

Bishop Beauchamp was an A. B. graduate of Randolph-Macon College and took his A.M. and B.D. degrees at Vanderbilt University. The degree of LL.D. was conferred upon him by Southern Methodist University and Southern College, Lakeland, Florida. Bishop Beauchamp was married to Miss Blanche Whitehurst of Norfolk, Va.

While pastor in Virginia, Bishop Beauchamp filled some of the most important appointments in the Virginia Conference, including Broad Street and St. James Churches, Richmond; the First Methodist Church at Newport News, the First Methodist Church, Danville, and the Monumental Church of Portsmouth.

Bishop Beauchamp was one of the leaders of practically every great movement of the Methodist Episcopal Church, South, in recent years. He was elected in 1917 as General Secretary of the Laymen's Missionary Movement, which position he filled for five years. Later he was the unanimous choice of his Church to fill the important post of Director-General of the Centenary of Missions movement, which fostered a campaign to raise during an eight-day drive $35,000,000 for missionary advance throughout the world.

From the days of his early pastorate, Bishop Beauchamp was known throughout the Church as an ardent advocate of missions and a leader in all missionary efforts. He served as president of the board of missions of the Virginia Conference from 1911 to 1919 and was made foreign secretary for European work of the Methodist Episcopal Church, South, in 1919. He was elected in 1926 as president of the General Board of Missions of the Methodist Episcopal Church, South, which office he held until the time of his death.

As head of the Methodist European Commission, Bishop Beauchamp took an active part in the establishment of missions in the three countries where the Church now maintains work, namely, Belgium, Poland, and Czechoslovakia. In view of his familiarity with conditions in Europe, he was felt to be the logical one to look after the new missions, which he had been largely instrumental in establishing, and after his elevation to the bishopric he was given supervision over European fields.

Upon his elevation to the episcopacy and just prior to his leaving the United States to take over his new field, Bishop Beauchamp was tendered a banquet by members of the Centenary force who had been associated with him in the great campaign which he had directed. As a token of their esteem for him and their appreciation of his splendid executive ability and world vision for missions, his former co-workers presented him with the episcopal seal of his high office, which, by his desire, took the form of the Centenary emblem—two hemispheres held together and surmounted by the cross.

In 1925 Bishop Beauchamp was chosen president of the World Brotherhood Federation, an international organization of Christian laymen, with headquarters in London. In this high office he succeeded the Honorable William Ward of London. Bishop Beauchamp was widely known as a great church leader not only on the continent of Europe but in England as well, and he was a welcome guest at seats of government, in the universities, and in the homes of Christian leaders in Europe as well as in America.

As a member of the official delegation representing American Methodism, Bishop Beauchamp attended the two hundredth anniversary of the celebration of the Wesleyan Fellowship, held at Oxford, England, in 1925, and was accorded the honor of occupying the very room at Oxford which had belonged to the illustrious founder of world Methodism, John Wesley.

Bishop Beauchamp represented the Southern Methodist Church at the great international missionary conference held at Jerusalem in March, 1928.

Bishop Beauchamp held the following official positions: President of Board of Missions of the Methodist Episcopal Church, South; president of the Board of Trust of Scarritt College for Christian Workers; president emeritus of Ferrum Training School, Ferrum, Va.; member of the executive committee of the Federal Council of Churches of Christ in America; member of American section of committee on arrangements for Universal Conferences of Churches of Christ on Life and Work; member of the faculty of Emory University; president of the World Brotherhood Federation; presiding bishop of the North and South Georgia Conferences, the Mexican Conference, and the Texas-Mexican and Western Mexican Missions, 1926-1930; presiding bishop of the Baltimore and Virginia Conferences, 1930-31.

Bishop Beauchamp died in Richmond, Va., June 28, 1931.

MINUTES OF THE EUPORA RETREAT

July 7-8, 1931

The first session of the Young People's Retreat opened at Lake Christian at 1:30 Tuesday afternoon, July 7, 1931.

The devotional was given by Misses Eugenia Gray and Bessie Spain.

An introductory statement concerning the purpose of the retreat was given by Rev. R. G. Lord.

Rev. W. C. Newman welcomed the young people to Eupora and then followed a discussion of the new plan of organization led by Rev. W. L. Robinson.

A list of questions prepared by Rev. Mr. Lord was brought to the attention of the group, and each question was given careful consideration. The three plans, unified co-related and cooperative, were discussed.

Ways of settting up organizations were then considered. It was suggested that the leaders study the plans, study the needs of their own group, and discuss it with a small group first, and then bring it to the whole group.

A motion was made by Rev. T. B. Thrower, seconded by Rev. Mr. Lord that a unified program modified according to local adaptation be adopted. This was passed by the group.

It was suggested that a young people's department be organized in the local church and that it be called the young peoples' meeting at Sunday school, and the young peoples' meeting at League, emphasizing study in the morning and worship in the evening.

Rev. Mr. Newman called a recess at this time and ice cream was served by the Eupora League.

After the group reassembled one question of interest to all was, "What material shall be used for the evening meetings until the new publication comes out in January?" The following sources of material were suggested: 1. Nashville Christian Advocate. 2. Missionary Voice. 3. Epworth Era. 4. High Road. 5. Young Peoples' Magazine. 6. Articles appearing in the Sunday School Magazine. 7. International Journal of Religious Education. 8. Tracts published for young people. 9. Christian Advocates. 10. Book reviews. 11. Dramatization of Bible Stories.

The next subject for consideration was the financial policy. A motion was made that the session adjourn to meet again the following morning at 8 o'clock.

The business session Wednesday morning opened with a short devotional, after which Miss Eugenia Gray told her plans concerning the Advocate scholarship and asked that all the young peoples' organizations give her their support and help.

A motion was made by Rev. Melville Johnson, seconded by Rev. S. E. Ashmore, and passed by the group that the conference officers write to every young peoples' organization and explain the campaign for the student fund, that they ask permission of the pastors to present it to the congregation and that the subscriptions be sent to the district secretaries, who will keep a record of them and send them to the New Orleans Christian Advocate.

Miss Ruth Boyd read parts from the Constitution and By-laws of the Conference Young Peoples' Organization and led a discussion concerning these.

The next subject to be considered was the financial policy of the organization.

A motion was made by Sanders Smith and passed that the executive committee proportion the amount of money to be paid by each district and that council recommend that after the executive committee figures out the amount that each local church work out its own way to raise that pledge.

The following suggestions were made:

1. That churches who have no League give the offering from the young peoples' department every fourth Sunday.

2. That the Sunday school give the fourth Sunday offering and the League make a pledge, in churches where both of these organizations are functioning.

3. In a church where a young peoples' organization has been organized that the whole division make a pledge.

4. Local churches may raise their pledge by individual pledges.

A motion was made by Rev. Mr. Thrower and passed that it be recommended to the local church that they present the Missionary efforts as a whole to the church and ask them to make a free will personal pledge.

The next subject for discussion was, "What Shall We Do for the Young People from 12 to 15 Years Old (Hi-League)?" A motion was made by Rev. Mr. Lott and passed by the group that the Hi-League plans be left in the hands of the executive committee.

A discussion of the Young Peoples' Assembly for next year followed. A motion was made by Sanders Smith, seconded by Mrs. Wells, and passed that the plans for the next assembly be changed from the plan of the past several years to that of having two class periods and one study period and the courses given to be ones given credit on the Standard Training school diploma.

Rev. Mr. Lord then read a list of books for which credit is given by the Sunday school.

There was a short recss given for the purpose of a meeting of the executive committee to elect a dean for the new year. Rev. Melville Johnson was selected.

The group reassembled for a devotional led by Rev. Mr. Lott, which was closed with a short testimony meeting, concluding the program of the two-day retreat.

WM. L. ROBINSON, Chairman.
MATHILDE KILLINGSWORTH,
Acting Secretary.

LAYMEN'S RALLIES IN MERIDIAN DISTRICT

By W. D. Hawkins

For the fifth consecutive year, we have observed Laymen's Week, with a series of rallies, so planned as to reach the entire district, and for the program to cover the items included in the Discipline on men's work. At the District Conference in April the district board of lay activities set the date for July 5-10 for our rallies, and added Sunday for a spiritual retreat. This meeting was held at Enterprise, July 5, Dr. J. M. Sullivan, Conference lay leader, was with us there, and taught the men's class as in the Sunday school; at 11 o'clock, Rev. T. J. O'Neil, our presiding elder, preached the annual sermon, which was very appropriate for the occasion; in the afternoon, had from 2 to 4 testimony and experience meeting not speaking of plans of program, but of our relationship to Jesus. This was a very spiritual service.

Program for balance of week:

July 5—Evening hour at Poplar Springs Church, Meridian.

Monday, July 6—All-day meeting at DeSoto; with Enterprise, Quitman, DeSoto, and Pachuta charges participating. Our evening hour at Quitman.

Tuesday, July 7—All-day meeting at Bucatunna, Waynesboro, Waynesboro Cricuit, Bucatunna, Shubuta, and Melville Charges participating. Evening hour at Shubuta.

Wednesday, July 8—All-day meeting at Vimville; with Vimville, Central, East End, Fifth Street, Hawkins Memorial, Seventh Avenue, and Poplar Springs participating. Evening hour at Wesley Church, Meridian.

Thursday, July 9—All-day meeting at Porterville, with Lauderdale, Porterville ,and Scooba charges participating. Evening hour at Scooba.

Friday, July 10—All-day meeting at DeKalb, with Cleveland, DeKalb and Daleville Charges participating. Evening hour; Grand Rally of all laymen at Central Church, Meridian.

The following goals were adopted by each group, at the conclusion of the service:

First. To enlist our laymen in attending Sunday school, and participating in the work of the organized class.

Second. Where practical to organize Wesley Brotherhoods to co-operate with the Wesley Bible Class.

Third. To promote Christian stewardship in our churches, especially with our laymen.

Fourth. To circulate and read our Methodist literature, with special emphasis on the Methodist Layman, New Orleans Advocate, and Missionary Voice.

Fifth. To make an earnest effort to pay the benevolences in full, as well as all other claims of the church, and recommend the Every Member canvass as the best plan for doing this.

Sixth. We view with alarm the tendency of the present ago to disregard all laws, and hereby pledge our personal observance to all our laws, especially the Eighteenth Amendment ,and will use our influence to get others to do the same thing.

Three of the charts used at the Epworth League Assembly were used at these meetings, "Obey the Law, It Takes TWO to Make a Bootlegger"; "They Shall Not Pass," and "Give Her a Torch," they were very impressive, especially the first one.

We reached more people this year than in either of the former years, and there were more expressions of appreciation and benefit; one man said, "This was the first meeting of its kind that he had ever gone to; but would be present hereafter if in reach." A lady said, "I have never known whether I tithed or not, but hereafter I will know, the meeting has been a great blessing to me."

Twenty of the twenty-two pastors, both associate lay leaders, ten charge leaders, and twenty church leaders, with a total attendance of 650, with several of the pastors, and leaders attending more than one meeting.

There were several of the charge leaders who had attended their group meeting for the past five years. The keynote address delivered by the presiding elder, Rev. T. J. O'Neil, was very appropriate and helpfol.

The address delivered by Rev. P. M. Carraway on Christian stewardship was inspiring and very helpful.

It was a very helpful work, and will be observed again next year.

SEASHORE DIVINITY SCHOOL

To the Officers and Faculty Members of the Seashore Divinity School

We, the members of the fourth year class, wish to express our appreciation for the excellent instructions received during these four years. The fellowship with our instructors and the platform lectures have been very uplifting and beneficial in every way.

We pray God's blessings upon this institution, and trust the great work may be continued in the future.

Respectfully,
C. B. WHITE, Secretary.

THE JUDICIAL COUNCIL, IS IT WISE TO ADOPT IT?

(Continued from Page 1)

ent law is that the legislative, executive and judicial departments are not "distinct," are not "separated," as they are "in the United States Constitution." Some among us have studied the United States Constitution and the Federalist—the papers written by Madison, Hamilton, and Jay in explanation and defense of that Constitution—under teachers competent and distinguished. In addition we have spent years in the study of Montesquieu's Spirit of Laws, every record of the debates of the Constitutional Convention of 1787, every known document touching that Constitution written by every member of that Convention, and many of the debates in the Constitutional Conventions of the several States when the Constitution was adopted. Without the slightest hesitancy, without the least doubt it is here affirmed that the authors of the Constitution did not make a "distinct" division of the departments of government, (Federalist, No. 47; Story on Constitution, p. 393), that they did not try thus completely to "separate" those departments, that they well knew such a complete separation was impossible. In addition it is affirmed that in our Church government there is a greater separation of the departments than is to be found in the Constitution of the United States. Lastly, that the proposed Judicial Council does not effect a complete "separation" of these departments.

By the Constitution of the United States the President, the Executive, save when a law is passed over his veto, must assent to every law passed by Congress, the legislative department. No law passed by the General Conference needs or has ever needed the assent of the bishops. By the Constitution of the United States the President can veto any law of Congress because he believes it to be unconstitutional, or useless, or mischievous, or because he does not agree with it, or because it invades the responsibility of the Executive, or for any reason that he thinks to be proper. Our bishops can check the General Conference only when in their reasoned judgment an act of that Conference is unconstitutional.

By the Constitution of the United States no Federal Judge can be appointed except on the nomination of the President and the confirmation of the Senate. Those judges can at any time the question is properly raised declare an act of Congress to be unconstitutional, e. g., The Missouri Compromise. Our bishops can pronounce unconstitutional an act of the General Conference only to the General Conference that passed it (Discipline, 1930, par. 43, 672). If there be a failure on the part of the bishops to declare an act of the General Conference unconstitutional during the life of that Conference, the act stands till the General Conference repeals it.

But it is not necessary to illustrate further so plain a point that the Constitution of the United States does not completely "separate" the departments of government.

Nor does the proposed Judicial Council make this complete separation. The bishops—the Executives—or the General Conference—the Legislative—nominate the members of the Council, and the General Conference—the Legislative—elects them.

Is there reason to believe that the proposed Judicial Council will promote the efficiency of the Church? Our present law for checking unconstitutional acts of General Conference was passed in 1870-71. Perhaps the Church was never so nearly unanimous as in the adoption of the present law. In the General Conference the vote was 160 yeas to 4 nays; in the Annual Conference it was 2,024 yeas to 9 nays (Manual of Discipline, 18th Edition, pp. 60, 61). Twenty-four years passed before the bishops put in their first check, then sixteen before the second came. Within the sixty-years of the existence of the present law there have been very few checks by the bishops on the General Conference and those checks have been to preserve the rights of the Annual Conferences, rights that at times the General Conference overlooked, though the Annual Conference is the basic body in our Church.

It ought to be stressed that in selecting the members of the proposed Council no bishop can be chosen, no connectional officer, no member of a General Conference Board or Commission, no member of the General Conference. If a choice is to be made between one of these positions and membership on the Council can it be doubted, when effective service is considered, that one of these positions will be selected?

A layman, a lawyer, in our Church, one of the best informed men among us in the history and law of our Church, one of the closest students of our history and law known to me, did not hesitate to tell the General Conference that "the vast majority of the members of the Annual Conferences are not familar with ecclesiastical law—and there is no law more difficult—that "the great majority of the members of the Annual Conferences have never given any thought at all to ecclesiastical law" (Daily Advocate, 1930, p. 43, Column 1).

In theory at least the best informed persons among us, in number more than 500, are elected to the positions which no member of the Judicial Council can fill. Only from the remnant can the Judicial Council be selected. I am far from believing that our Church contains no able and devoted members not in these positions, but who can reasonably expect able and busy preachers, and especially laymen, to spend weeks at the General Conference with nothing to do? Recall that from 1870 to 1894 the bishops did not check a single act of the General Conference. Able men, busy men will not thus waste valuable time. Membership on the Judicial Council, should the Annual Conferences adopt this amendment, is likely to be shunned rather than sought or adopted.

The members of the Annual Conferences should not shirk nor hold lightly their responsibility simply because the General Conference submitted for their consideration this amendment. Every member of every Annual Conference must meet his responsibility, under our church constitution, and he cannot roll that responsibility back on the General Conference. The Judicial Council cannot become a part of our law unless the Annual Conferences make it law.

It is to be expected that God will again bless our Church with a McKendree, a Soule, a Bascom, a McTyeire, a Wilson, or others in that roll of men great and good. Is the Church willing now to say that when such men are given to us not one of them can be called to serve as their predecessors served? We are not legislating for today or tomorrow, but for the indefinite future.

THE URGENT NEED OF EVANGELISM

By Rev. Jno. W. Robertson

I do not believe that there is a close student of the spiritual laxity, or seeming spiritual indifference of the present age, but who will agree with me of the need of a revival of evangelism. It is very evident that something vitally wrong has been lacking in, or missing from our leadership, when we note the scarcity of conversions, and additions by profession of faith, as the result of special campaigns and seasons of revivals, in our churches.

Surely it is not because revivals are not being conducted, for we see from the press, pastor's reports, and personal observation, that, as many, if not more meetings are being held, with the least permanent results, and fewer conversions, than ever before. Then, if this is true, the natural question should be: Why is this true? Isn't there something lacking in our evangelism? Should we not cry out with the young man who came running to Jesus: "What lack I yet."

In my humble opinion I feel that we have magnified the mental and physical side of man's nature to the extent that we have unconsciously minimized the spiritual or supernatural realm.

Man is a three-fold being, mind-body-soul, and his education should cover his whole being.

To train only the physical is to make an athlete or prize fighter.

To train only the mental is to make an intellectual anarchist.

To train only the spiritual is to make a religious fanatic.

But God has planned to develop the whole man. Man's spiritual nature is capable of culture that will enable him to know God and commune intelligently with Him.

It was God's dream that man should be His companion, so his spiritual faculties were originally attuned to the pitch of this dream.

Through the fall, man was alienated fom God. His spiritual faculties were greatly impaired; yet through Christ his lost fellowship was restored.

The spiritual faculty in man is capable of marvelous development; yet our educational institutions fail to recognize its possibilities.

Our Realm

The supernatural realm is really the realm of the believer. No one knows how much the mind and spirit can be developed.

If the body is kept in fine fettle, there is almost no limitation to man's mental and spiritual development.

We have been slow to come to the realization that man is spirit, and that his spirit nature is his basic nature.

We have sought to educate him along educational lines, utterly ignoring the spiritual, so man is a self-seeking and self-centered being. Thus man has lost his sense of relationship and responsibility towards God and man. This makes him lawless and an anarchist.

We cannot ignore the spiritual side of man without magnifying the intellectual and physical; to do this without the restraint of the spirit is to unleash sex passions and give them dominance over the whole man.

Man must have fellowship for his spiritual nature. There must be culture and development of the spiritual nature to the point where it can enjoy the fellowship with the Father God.

The heart or spirit of man craves the supernatural. The love for the miracle is in man. The spirit of man cannot be analyzed or classified by the mind, it is above mind, as God is above the physical nature.

Man's intellect is ever conscious of supernatural forces about him that he cannot understand nor interpret; perhaps that is the reason why man looks to perform miracles.

The Soul Cry for Miracles

The curiosity for the miraculous is deep-seated in man. Man was wrought into being by a miracle-working God, and man will ever yearn to work miracles. The supernatural realm is really man's realm.

Sin has blinded us and kept us from finding the secret door that will lead us back to our lost estate.

But the hunger is there, and the miracle is the way to bring man back to God. Is there the miracle element in our evangelism today? Did miracles end with the death of the disciples? Are the so-called miracles that men claim to perform today fraudulent or purely psychic?

These are questions that we cannot ignore.

There has come a falling away on the part of the churches. Modernism dominates the great religious forces of Christendom; its denial of the supernatural element in Christianity makes it simply an ethical religion.

On the other hand, we have those who are contending for an original miraculous element in Christianity, but declaring that miracles ceased with the death of the apostles; that Christianity does not need the miraculous today to convince men of the Deity of Jesus. Then we have a third group who claim that miracles are still being performed; that the sick are healed, that prayers are answered, and that God is a living reality in the daily life of the believer.

We cannot ignore the amazing growth of Christian Science, Unity, New Thought and Spiritism.

The people who are flocking to them are not the ignorant masses, but the most cultured and wealthy in the land, and their strongest appeal is to the supernatural element of their so-called religions. The testimonials of healings by their followers are their strongest asset.

We cannot close our eyes to the fact that in many places, especially on the Pacific Coast, Mrs. Eddy and Aimee McPherson, have a stronger following than have the old-line denominations; and the largest percentage of their following have at one time been worshipers in the denominations—they have left them because they believe they are receiving more help from such teaching than from the preachers. They will tell you how they were healed and how they were helped in their spiritual life by these strange cults.

This is a libel upon the modern church—it is not only a libel but a challenge.

What We Need

We have lost the supernatural element out of Christianity and we are clinging with trembling hands to a historical Christ that has no power to heal the sick, and no ability to meet our daily needs. The spirit of real evangelism is almost a thing of the past. We have driven the miracle working Christ out of the church, now we are driving the believers in miracles out of the church. We cannot blame the missions and nonconformist cults that are rising everywhere.

It is a protest of the people against the modern theological thought that dominates the church.

Christian Science could not have grown to the place where it is dominating many of our larger cities, unless there had been a demand in the heart of the people for a supernatural religion. The Pentecostal movement could not have risen with the power that it has, had not the heart of the people been craving a new, a fresh vision of Christ.

Do not blame the leaders—blame the people; they want it, and they are paying their good money for it.

A dead orthodoxy has no resurrection power within it—no miracle working force back of it.

The people are putting up with extravagancies and fanaticism in order that they may get a little touch of the supernatural God. Cultured men and women will listen to uneducated preachers because the uneducated preacher in the dingy mission has faith in a living miracle-working God.

When men tell us that we do not need miracles today—that education will take their place—they have not thought through on this subject.

No man can actually live and walk with the Man of Galilee without living in the realm of the miraculous.

Jesus is as much a miracle now as ever. Man needs His miraculous touch now more than ever. Nothing but a return to this God of Miracles will save our land and nation.

Is This True?

If a preacher has the reputation of having his prayers answered, he is disqualified for the modern pulpit. The Church is no longer in the grip of God, but under the sway of scholastic intolerance.

Our slogan should be "Back to the living, miracle-working Christ. People want Him, so they crowd the building where He is allowed to act.

Jesus attracted the multitude by miracles and will attract them today. He is the same yesterday, today and forever.

We have three classes today.

First. Those whom the physical dominates. These are governed by their passions, appetites and physical desires.

Second. Those whom the mind dominates. In this class, we have the great financial, educational, social and political leaders.

Third. Those in whom the spirit dominates. These are the great spiritual leaders of the Church today—men who are seeking to restore man to his original realm.

A purely intellectual development makes man a dangerous asset to society; it develops the ego, his selfishness and self-consciousness.

There must be a three-fold education in order to make society sane and progressive.

A purely intellectual development lacks balance, lacks the governing and discipline that the spirit only can give.

This explains the crime wave that is sweeping over the land. For two generations we have been developing the physical and mental at the expense of the spiritual.

Where children have no spiritual training in the home or in the school, and are not brought in contact with it in the church, they develop unconsciously an abnormal individualism.

This is the basis of anarchy. Every man becomes a law into himself and the gratification of his desires, the carrying out his own plans; the utter ignoring of personal responsibility toward his brother is the result.

The Spirit Should Rule

When God created man, He planned that man's spirit should be the dominant reigning force. Sin dethroned the spirit and made mind and body dominant. Humanity is divided between those whose minds rule the body and spirit, and those whose bodies rule the mind and spirit.

Among the great leaders in the educational, financial and social world, the mind is dominant.

Another large portion in our land the physical is dominant. A generation ago we taught the boy and girl that they must keep the body under or it would destroy them.

Today in our schools, the physical has gained the ascendency.

Christianity would restore the spirit to the place of dominance, if it had the opportunity.

Man must have food for his spiritual nature. Man's spiritual nature must be exercised, developed, cultured until it gains the ascendency over the intellectual and physical.

When this becomes a reality, man shrinks from lawlessness. This awakening of man's spiritual nature gives us our moral consciousness; it develops in us a responsibility toward our fellowman. For man to be educated mentally, is to be one-third educated. To be educated mentally and physically is to be two-thirds educated; but to be educated mentally, physically and spiritually, is a well rounded education.

The Why of Bolshevism

To leave out the spiritual and magnify the mental and physical, makes man an anarchist—an unbalanced, ungoverned and dangerous force in the world.

Take the supernatural out of Christianity and its flavor is gone; the element that makes it attractive to youth is eliminated. Christianity must have a living Christ in it—one who rules and demands a certain sacrifice. For religion without self-denial will fall.

Through all the ages, it has been a battle of the supernatural versus the intellectual. The God of Miracles is the God of the human, and when you eliminate the miraculous, you take away the attractive element of Christianity. Cold ethics will not hold youth.

The Jesus of the New Testament is the Jesus of Miracles.

The Jesus of modern Christianity has only the historical touch; He does not meet us in our daily life.

Man cannot be satisfied with a religion of ethics and ideals. He must have a living God.

May God speedily restore the supernatural element in all our evangelisms, and may we preach a miracle-working, prayer-answering, regenerating Gospel, that will save sinners and keep them saved.

361 North Waldran, Memphis, Tenn.

The Home Circle

WORKERS FOR GOD

Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest.—Luke 10:2.

Every Christian is given one or more talents to work in the vineyard of the Lord.

Should we fail to do the work required, we will be classed with the unprofitable servant who hid his talent.

How awful must have been his remorse for the dear Lord to call him a wicked and slothful servant; and more so when he said, "Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth."

Some Christians think if they are living a righteous life without works they are pleasing God, but the apostle James tells us, "Faith without works is dead," and by works was faith made perfect." Jas. 2:20-22.

The dear Lord does not wish us to be idle, for when He was on earth He would say, "Why stand ye here all day idle?" and He also said, "Go work in my vineyard."

We sometimes wonder what we can do, but the many little deeds that may seem worthwhile are much needed to build up His kingdom. We should do today what is possible, however small it is, the Lord will give us greater opportunities.

The visit to the sick and those in prison. The "cup of cold water" given in His name will not lose their reward.

We will not accomplish anything worthwhile so long as we fear the criticism of the world.

"Do thy duty that is best,
Leave unto thy Lord the rest."

The work given us may seem very hard, but when we resolve to do his bidding regardless of all else, the work will cease to be a burden, for He says, "My yoke is easy and my burden light."

It is written in Rev. 3:2, "Be watchful and strengthen the things which remain that are ready to die, for I have not found thy works perfect before God."

The above Scripture was spoken to one of the churches of Asia and applies to us.

In the prophecy of St. John concerning the final judgment it is written:

"And they were judged every man according to their works." Rev. 22:2. This Scripture alone should inspire us with courage to surmount all obstacles, regardless of past failures, and "press forward to the mark of the high calling in Christ Jesus."

"In the field of labor
Each one has a share;
Speak a word of comfort
Any time and where.

Cheer the weak and weary
Found along the road;
Lend a hand, my comrades;
Lift another's load.

Come and work for the Master.
Lo! on hill and plain;
Fields all white for the harvest,
Garner in the grain."

WILLIAM COWPER, FAMOUS HYMN WRITER AND THE "FARMERS' POET," WAS BORN TWO HUNDRED YEARS AGO

One immortal hymn and half a dozen deathless epigrams assure an eternity of fame to William Cowper, that brilliant melancholy genius whose bi-centenary is being celebrated in England this year. Dean Inge will preach a sermon in Cowper's parish church, and Gilpin's famous ride will be reproduced in the streets of Olney (Bucks). School children will sing Cowper's hymns in the market square.

Cowper has been called, with accuracy, the "farmers' poet." He it was who coined the epigram, "God made the country and man made the town." He sang the wholesome joys of life, of health and virtue, as revealed in the titles of his poems—"The Garden," "The Winter Evening," "The Lily and the Rose." He is masterful in his humorous painting of the tame hare, the postman's horn, and the sound of church bells across the snow.

His poetry and prose are eminently quotable, and certain piquant phrases have become an inextricable part of our language. Often, we use Cowper's metaphors, like those of Shakespeare, without knowing their fatherhood. He put Robinson Crusoe into poetry, and so produced an imperishable line, "I am monarch of all I survey." He wrote the proverb, "Variety's the very spice of life." He summarized the anti-war doctrine in two lines:

But war's a game which, were their subjects wise,
Kings would not play at.

And he reduced the power of evil to its correct proportions:

For Satan trembles when he sees
The weakest saint upon his knees.

Fish was a favorite food with him, and so he christened himself "the most ichthyogaphous of Protestants." Quite seriously, he thanked God "for cup which cheers and not inebriates—a cup of tea."

But his best-known phrase is contained in a hymn which has been sung millions of times the world over. In matchless verse it portrays the poet's faith as he battled with the grim goblin's of insanity. Even in despair, he could believe that "behind a frowning providence God hides a smiling face." This hymn, it has been said, "is a lyric of high tone and character, rendered awfully interesting by the circumstances under which it was written—the twilight of departing reason." Because of its melodious beauty and fervent faith it will endure as long as the English language is spoken. If Cowper had written nothing except

God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea
And rides upon the storm.

his place in human history would be secure.

A hymnal minus Cowper's hymns is as improbable as a church without a Bible. We sing them almost every Sunday without realizing the tragic story of his life. "There is a fountain filled with blood"—yes, that hymn is by William Cowper. He is a saint of hymnology, and the stars in his crown, so to speak, include, "Oh For a Closer Walk With God," "A Glory Gilds the Sacred Page," "Sometimes a Light Surprises," "Jesus, Where'er Thy People Meet, There They Behold Thy Mercy Seat." "Hawk! My Soul! It Is the Lord."

The dominant note of his hymns is peace, thankful contemplation and trustful, reassuring faith. Many of them, perfect in structure, are marked by a streamlike cadence. He wrote them because he had resolved to "make religion poetical and poetry religious," frankly avowing—

I who scribble rhyme
To catch the triflers of the time,
And tell them truths divine and clear
Which, couched in prose, they will not hear

Few but poignant are the facts of his life. He was born in Berkhamstead on Nov. 26, 1731. His mother died when he was six, but her influence remained; years later her maternal love was "still legible on memory's page" when he wrote his poem, "On the Receipt of My Mother's Picture." He studied law, practiced it for a while, and refused a political office because he feared it had been improperly obtained. Finally, he turned to literature. "Despair made amusement necessary, and I found poetry the most agreeable amusement."

Innocent recreations and tender friendships filled his life. He had a genius for provoking loyalty. His letters are masterpieces, full of humor, gentle sarcasm, anecdotes and acute remarks. He was charitable to excess. Loving jest and laughter, he had an exquisitely gracious gift of creating both. He loved animals, comradeship and, above all, life in the country. He worked steadily and persistently, with enjoyment.

And still his life was a tragedy. Clouds of despair obscured his brain. Gloom oppressed his shy and sensitive spirit. An illogical pessimism caused his reason to decay. He was the pitiful victim of fatal delusions—that he had committed the unpardonable sin, that his soul was lost, that he should kill himself. In fact, during periods of insanity, he attempted to take his own life, as he confesses, "by laudanum, cord and knife."

His chief consolation during these fits of melancholy was poetry. This is a bizarre remedy for madness, but it worked, alas only in part, for Cowper. And so, to quote Mrs. Browning, "from a maniac's tongue was poured the deathless singing!" It was this "deathless singing" which permitted Cowper to escape from the fantasms of his disordered brain. It also compelled him to concentrate, to use his own words, on "the manners and arts of rustic life—temperate wishes and industrious hands—health and gaiety of the heart." So, a semblance of peace and calm was restored to his troubled spirit.

Incidentally, English literature was greatly enriched by this poetic cure for Cowper's mental derangement. For he revealed himself as a poet of first ordor, who inaugurated a new spirit in English verse. He brought a sense of humor, which most poets before him had lacked, to his poetical task. In clear, crisp English, he chanted the simple, human affections. Benjamin Franklin, no mean literary critic, wrote of his poetry: "There is something so new in the manner, so easy and so correct in the language, so clear in the expression, yet concise and so just in the sentiments, that I have read the whole with great pleasure, and some of the poems more than once."

Two hundred years after his birth we can read, quoting Mrs. Browning once again:

"Through dimming tears his story,
How discord on the music fell, and darkness
on the glory.
And how, when one by one, sweet sounds and
wondering lights departed,
He bore no less a loving face because so broken-
hearted."

His voice is stilled but his accents ennoble the English tongue. He is gone, but the majesty of his hymns can never die.

He passed away in 1800, comforted by the loving ministrations of genuine friends. "The expression upon his countenance," it is recorded, "was that of calmness and composure, mingled as it were with holy surprise."

A pretty fancy? Perhaps, but who can doubt that it symbolized the simple truth?—Bernard Rayner, Paris, France.

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Editorial

BISHOPS MOUZON AND AINSWORTH ASSIGNED ADDITIONAL CONFERENCES

The assignment committee of the College of Bishops composed of Bishops Hoyt M. Dobbs, H. A. Boaz, Arthur J. Moore, Paul B. Kern, A. F. Smith, met in Dallas, Texas, on Saturday, July 18.

In providing for the two conferences presided over by the lamented Bishop W. B. Beauchamp, the committee assigned Bishop Edwin D. Mouzon to the Virginia and Baltimore Conferences, and took from his district the Cuba conference and placed it with the Alabama and North Alabama Conferences over which Bishop William Newman Ainsworth presides. This gives Bishop Mouzon four and Bishop Ainsworth three conferences.

The policy of Methodism is effective and is not surpassed by that of any other denomination. From the presidency of annual conferences to the pastorates of remotest circuits vacancies are supplied without delay. Bishop Beauchamp's death brought deep sorrow to his district and the Church, but the work in Virginia, Washington, D. C., and Maryland will be carried on efficiently and without interruption. Bishop Ainsworth having served the Missions in the Far East will give Cuba intelligent and aggressive leadership.

FOOLISH PREACHING

Foolish preaching and the "foolishness of preaching" are quite different. The public has been beset with various kinds of endurance tests. Aeroplane flights, tree sitters, and chair rocking—but the worst of all is "endurance preaching."

A negro preacher started the contest in Washington, a California preacher endured a little longer; and now a Louisiana preacher caps the climax with a fifty-seven hour ramble on "What is the matter with the Church?" Novelty hunters and sensation seekers, it seems, would turn heaven and earth to place their churches in the limelight. It does not increase the influence of the church to imitate tree-sitting and chair rocking contests, but it cheapens the pulpit.

Preaching, the proclamation of divine truth and the persuasion of persons to yield to Christ, is a high and holy art and should not be placed on the level with antics of eccentric performances. At a farewell service once, Paul preached until midnight and the outstanding result recorded of that sermon was that one Eutychus "sunk down with sleep, fell down from the third loft and was taken up dead." Life was revived and the service was resumed. However, Paul was about the serious business of the gospel and competing with novel practices was foreign to his habits and purposes. It isn't foolish preaching, but "the foolishness of preaching" that will build the Church and extend the Kingdom.

JOHN SCOTT DECELL

John S. Decell was born in the western part of Copiah County, Mississippi, March 31, 1850. His father died in 1851 and early in life he assumed heavy responsibilities in helping his mother operate the plantation. For eighty-one years he lived in the community where he was born, and it is an achievement of no mean value to have lived so long and to have held the esteem and confidence of white and black, rich and poor. On July 3, he drove in from his plantation home fifteen miles to Hazlehurst and was stricken. He was carried to the home of his daughter, Mrs. Hartwell Fugate, where he was attended by physicians and nurses and surrounded with loved ones and friends while he awaited the final summons. On Friday, July 10, at 2:30 p. m., he fell on sleep and death claimed all that was mortal of a devoted husband, noble father, loyal citizen and faithful Christian.

As a citizen he served his county and state in various capacities. He was supervisor, sheriff, state senator, and member of the Board of Universities and Colleges. There were no question marks ever placed after his official acts nor doubts concerning his personal and private life. He was a life long supporter of temperance causes and was always found on the moral side of public questions.

He traveled into many states and Canada, but always returned home with an increased appreciation of his land and people. The large cities and tourist centers held no charm for him like the wooded lands, rolling fields and silver streams which environed his plantation home. The open spaces where God and nature rewarded his frugal toil and where his neighbors lived afforded him his chief delight. Though his agricultural interests and commercial connections demanded attention, he always found time to counsel with the perplexed, to give aid and comfort to orphans and others in distress, and to assist relatives and friends. Affable in disposition, he was the joy of every company and guide to right conclusions of many a conference.

Early in life he united with the Methodist Episcopal Church, South, and for nearly sixty years he was an official member of the Pleasant Valley Church, now on the Bayou Pierre Charge, and no service at his church nor meeting on his charge seemed quite right without his presence. Only providential reasons kept him away. He represented his church at the district conferences and for years was a lay delegate to the Annual Conferences. It was his privilege to be wherever duty called in church or state. He loved his church and was loyal to its ministry. He took high rank among the best citizens and was loved most where known best.

Ella Ryan became the wife of his youth. To their home were born eight children, two of whom died in infancy. Those who remain are: Mrs. Carrie Decell Spencer, Brookhaven; J. Frank Decell, Glancy; Miss Alice Decell, Glancy; Miss Annie Decell, Tchula; Mrs. Lena Decell Fugate, Hazlehurst, and W. W. Decell, Mercedes, Texas. The mother of his children died thirty years ago. His second marriage was to Miss Mary Jane Mayes, a cultured and refined lady who shared with him the responsibilities and joys of many years of his useful life. She with one brother, George Decell, and the six children and grandchildren remain with the privilege of carrying on the purposes of his life.

Awaiting the arrival of his son, W. W. Decell, the funeral services were not held until Sunday afternoon, July 19, with his pastor, Rev. D. W. Ulmer, being assisted by Revs. J. T. Leggett, C. W. Crisler, B. F. Jones, Del Longgrear, and J. L. Decell. Hundreds of people gathered at Pleasant Valley for the last rites and sorrowfully followed his body to its last resting place in the quiet of Sweetwater cemetery.

Product of the Old South, a contributor to the New, a man of joy and faith, John S. Decell finished his course of eighty-one years to begin his glorious and endless life with God.

PERSONAL AND OTHER NOTES

Miss Myrtle James visited her sister, Mrs. Knox Cooper, at Brookhaven, Miss., last week. Miss James is a missionary to Mexico and stationed at Laurens Institute, Monterey.

Rev. Marlin H. McCormack, Jr., did the preaching in a revival at his church in Eden, Miss. Brother McCormack reports that the work on his charge is making encouraging progress.

German P. Culver, son of Mr. J. W. Culver, and his wife, Mrs. Ora Morse Culver, has entered West Point. Young Mr. Culver is a grand-son of the late Rev. J. M. Morse, of the Mississippi Conference.

Rev. E. C. Driskell, pastor Lambert-Crowder charge, North Mississippi Conference, did his own preaching in a revival at Crowder. Mr. Scott Stafford, Calhoun City, directed the music and assisted with young people's work.

Rev. T. B. Cottrell, pastor at Fayette, Miss., favored the Advocate by sending in eight subscriptions with check to cover. Brother Cottrell has had the habit through the years of taking care of the interests committed to his care.

Rev. J. L. Carter, Union, Miss., assisted Rev. E. W. Wedgeworth in a revival meeting at Big Oak Church, on the Cleveland charge. We have not learned the results of the meeting but are sure that much good came to the community.

The annual Felder's reunion was held at Topisaw Campground near Summit, Miss., on Friday, July 10. Rev. L. M. Reeves, pastor Pearl River Avenue, McComb, preached the sermon and Rev. M. G. Felder presided over the sessions of the reunion.

Miss Eugenia Gray, Grenada College-New Orleans Advocate beneficiary student, has begun her work well. She sends in forty-four subscriptions with check to cover. All North Mississippi should rally to this worthy young woman's support and help her win this worthy undertaking.

Rev. John W. Ramsey, pastor, did his own preaching in a revival meeting at Bonita, Meridian, which was said to have been the best revival ever held in the church. There were six additions on profession of faith, which makes a total of thirty-five to date.

One of the most timely messages the Advocate has carried is to be found on page two of this issue. In "Perils of Gambling" Dr. W. W. Holmes, pastor First Church, Alexandria, La., touches one of the sore spots on modern life. It is fearless and forceful and should be read and heeded.

Dr. L. L. Greer, a prominent physician of McComb, Miss., and a steward in our Centenary church, died on July 11. Rev. B. M. Hunt, his pastor, conducted funeral services, assisted by Rev. J. W. Mayfield, pastor of the McComb Baptist church. We extend sympathy to the bereaved.

The Fifth Annual Hi-League Assembly for the Mississippi Conference is to be held at Camp Dantzler August 24-29. Secretary Weems has arranged a splendid program and secured an able faculty. Parents could do no better than to see that their children attend this character building camp.

Mrs. Maggie Fay, Homer, La., is a valued friend of the Advocate. In renewing her subscription she wrote: "I am eighty-three years old and have been reading the Advocate sixty years and can't stand to not get it weekly." We pray that she may continue to enjoy the paper for many years.

Rev. G. E. Allan, the versatile pastor of the Benton, Miss., charge, issues an attractive bulletin for his work. A recent issue announces that Rev. T. B. Thrower, pastor of Ackerman, Miss., is to conduct revival services at Benton, beginning on Sunday, July 26. We trust that a gracious revival shall result from the services.

Rev. Waldo W. Moore, pastor Carriere, Miss., has been helping worthy young men obtain their education through many years, and we are not surprised that he is working to circulate the Advocate and assist Brother Kim in completing his educaton so that he may return to preach the gospel in Korea.

On June 27, 1931, Leola, the daughter of Rev. and Mrs. E. L. Cargill, of the Cedar Grove church, Shreveport, La., was happily married to Mr. Warren D. Calleff. The young couple are in California on their honeymoon and will be at home, 550 East College Street, Shreveport, after August 1. The Advocate extends congratulations.

Rev. John L. Williams, who has achieved a remarkably fine piece of work in rebuilding the congregation at historic Louisiana Avenue, New Orleans, is planning to do extensive repairing on the building and place a memorial tablet in the auditorium to Bishop Linus Parker, who preached his last sermon from that pulpit a few days before his death.

Rev. J. B. Shearer, pastor at Gueydan, La., and a commissioned officer in the Army Reserve, honored the editor with a visit to his home in Brookhaven, Mss. Brother Shearer was passing through on his way to Flora, Miss., where Mrs. Shearer and the children were visiting her mother while he attends an encampment at Camp McClellan at Anniston, Alabama.

Newell Bruner, son of Rev. W. W. Bruner, Vaiden, Miss., has open dates for meetings as evangelistic singer and young people's worker. He is a talented young man and splendid leader of song services and in young people's work. Ready for service, on call, anywhere. He has had two years in Millsaps college. Let's avail ourselves of the services of this young man, and at the same time encourage and help him.

Dr. S. A. Steel, the high souled knight of the pelican pines keeps his eyes open in more than one direction. Dr. Spencer of the Central Christian Advocate (Methodist Episcopal) quoted Jefferson Davis as having written "Civil War has only honor for me." Dr. Steel corrected him by calling attention to the fact that Mr. Davis said "horror" instead of "honor" and the good editor acknowledged his mistake—which is a wise thing to do when Dr. Steel is on the other end of the line.

Rev. T. D. Lipscomb, pastor of the Alco Church, and his people are rejoicing in the fruits of a gracious revival held by Dr. A. S. Lutz, presiding elder. "The Church Commissioned," "The Church Empowered," "The Church Accredited," "The Church Persecuted," "The Church Disciplined," and "The Church Organized," were some of the themes preached upon by Dr. Lutz. Gospel preaching yet attracts the people. It is reported that large crowds attended the servics throughout the meeting.

Dr. and Mrs. Lawrence L. Cowen, of the Galloway Memorial Methodist Church, of Jackson, Miss., are the proud grandparents of two grandchildren, viz: Richard Ludlow Thomas, born to Mr. and Mrs. J. Lonnie Thomas on May 4, 1931, and Barbara Goss, born to Mr. and Mrs. Henry V. Goss, on July 15, 1931, both of Houston, Texas, where the two married daughters of Dr. and Mrs. Cowen live. Our Galloway Memorial pastor and his wife are pardonably proud of the great distinction that has come to them.

Rev. L. M. Lipscomb, pastor First Church, Grenada, Miss., was operated on at the Baptist Hospital, Memphis, Tenn., last Saturday. His many friends will be glad to know that he stood the operation well and the indications are that he will be able to return home at an early date. His wife and son, Mr. Hubert lipscomb, an attorney of Jackson, are with him at the hospital. Let prayer continue that he may be fully restored to health. A good minister of Jesus Christ, wise executive, and faithful pastor waits in that house of healing and we trust will soon be able to resume his loved employ.

Pastors should secure new statistical report blanks early this year. Each church is recorded separately.

MOUNT SEQUOYAH ASSEMBLY

Board of Temperance and Social Service, August 16 - 25

The Annual Assembly of the Board of Temperance and Social Service at Mount Sequoyah is to be held August 16-23. A very elaborate program is being prepared. Temperance and Prohibition, the Church's Social Task, A Practical Social Hygiene Program, The Divorce Problem, Recreational Features, Daily Study Courses, Vesper Services, A Tea and Garden Party, etc.

Annuity Bonds

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

Annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

For further particulars write
J. F. RAWLS, Treasurer
GENERAL WORK, BOARD OF MISSIONS,
M. E. CHURCH, SOUTH
Box 510
NASHVILLE, TENNESSEE

PROTECTION AGAINST OLD AGE

The W. C. T. U. ladies are putting on Study Courses, W. C. T. U. Day, Pageants, Specials by different young people, and are calling on each W. C. T. U. in the State to send at least one young person. It should be a great occasion for the young people. See that yours is there.

Bishop William N. Ainsworth has consented to be present and this great preacher and prohibition orator will preach a sermon on Prohibition Sunday morning, August 23, the closing day of the Assembly. The preachers and laymen in this section have an opportunity to know this great man and benefit themselves by being present.

Other statements will appear in the issues of this paper. Look for these. Rates are low. Organize a party and spend the week at Mt. Sequoyah. Write Rev. Sam Yancy, Superintendent, Fayetteville, Arkansas.

BOARD OF TEMPERANCE AND SOCIAL
SERVICE, M. E. CHURCH, SOUTH.
Eugene L. Crawford, Gen. Secty.
James Cannon, Jr., President,

MT. SEQUOYAH

At Mt. Sequoyah the Christian family finds the Ozarks at their best—restful to tired bodies, inspirational to the mind, and elevating to the soul.

The Western Methodist Assembly is now entering its tenth year of successful service. Properties there now approximate the value of a quarter of a million dollars. The environment is that of the cultured city of Fayetteville and vicinity. The people seeking recreation and rich fellowship under the direction of trained and experienced leaders will find at Mt. Sequoyah all the advantages and attractions to be desired. I am delighted and not surprised that it is attracting the attention and the patronage of large numbers of our great Connection. It has a successful management and is almost free from debt, and is worthily compared with the other great assembly grounds of this country. I unhesitatingly recommend it to all our people.

HOYT M. DOBBS.

SCHOOL OF HYMNOLOGY

The First Annual School of Hymnology sponsored by the Seashore Methodist Assembly will begin Thursday night, July 23rd, at 8 o'clock. This school will be under the direction of Professor C. C. Washburn of Scarritt College, Nashville, Tenn.

Prof. Washburn has announced the following for his comprehensive course in Hymnology:

First Period—The Biblical background in Old and New Testaments.

Second Period—The Contribution of the early church, Greek and Latin.

Third Period—Germany's great contribution.

Fourth and Fifth Periods—The hymnology of Great Britain.

Sixth and Seventh Periods—Woman's contribution to hymnology.

Eighth Period—American hymns and songs.

Ninth Period—A study of hymn tunes.

Tenth Period—Practical application in program making.

Besides the lecture course, Professor Washburn will also conduct a class in directing church choirs. These two courses afford an opportunity for small town and rural churches to send their choir leaders to this school for a training course in songs and their singing. It would pay well any church to contribute all the expenses of the choir leader to this school and in this manner enable the church to regain the lost art of singing. Methodism sung her way around the world. She has about lost her voice. We need to restore the sweet singer to her throne.

At the same time this School of Hymnology is in session the Annual Camp Meeting will be in progress. Rev. Franklin N. Parker, Dean of the School of Theology of Emory University, Atlanta, Georgia, has been engaged to conduct this 59th Annual Camp Meeting. The Camp Meeting and the School of Hymnology will close Sunday, August 2nd. Keller Lodge on the Assembly Grounds is making a very special rate this summer. Rooms are furnished at $5.00 a week per person and meals at $8.00 a week. The registration fee for the School of Hymnology is $2.00.

Those who have stayed at Keller Lodge during the past six weeks have been very enthusiastic as to the conveniences offered by the Lodge and the meals served in the dining room.

The School of Religious Drama and Pageantry will be held during the first part of August. This School will be conducted by Miss Ruth Winfield, of Whitworth College, Brookhaven, Miss. Information concerning any of these programs may be secured by writing to the Seashore Methodist Assembly, Biloxi, Miss.

J. W. SELLS.

NOTICE: I would like to hear from pastors who will need some one to lead the singing and work with the young people in revivals during August and the remainder of July. References: Rev. J. W. Gibson, Weir, Miss.; Rev. K. E. Clark, Ethel, Miss. Write to Aubrey H. Rone, Ethel, Miss.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

BROTHER W. L. GOSS first saw the light of day in Attala County on September 24, 1874. He grew to manhood in his native county. He was a member of one of those families that helped build civic righteousness in Northwest Attala. Brother Goss joined the Methodist Episcopal Church, South, at the age of twenty-one. His life was not perfect before God. He did not always keep the rules of the church. He had his faults and weaknesses. But he was fair, sincere and honest with his fellowman. Before death overtook him, May 28, 1931, he witnessed a good confession, saying, "That he had confessed his sins and surrendered to the Lord, and that God was with him and be could see his way clear."

Therefore, let us spread the broad mantle of charity over his imperfections and emulate his virtues. W. L. Goss was a member of the Joe Aplewhite Masonic Lodge No. 373. Funeral services were conducted by his pastor, Rev. A. A. Martin. To his wife, seven children and six grandchildren, four brothers, three sisters and other relatives, for comfort we would point you to the world's Redeemer, Jesus Christ, the Son of God.

J. C. WASSON.

JAMES LUTHER McKEOWN, son of our beloved Brother L. A. McKeown, of the North Mississippi Conference, and Mrs. Sallie Hedgepeth McKeown, was born in Iuka, Miss., November 29, 1879, and died at Sherard, Miss., May 20, 1931. He was educated at the old Dean's Normal, in Iuka, from which he received his A. B. degree with honors at the age of 17. He was married to Miss Blanche Brown, of Obion, Tenn., at Escondido, Cal., on April 12, 1905. There was one daughter born to this union, Miss Blanche McKeown, of the University of Illinois. He joined the Methodist Church in early childhood and has ever been a true member and a consistent Christian. He loved his God and fellowman. In business he was most conscientious and enjoyed the esteem and confidence of all with whom he was associated. He delighted in making friends and was much loved by the Sherard people, among whom he lived for the past twelve years. The Sabbath school was very dear to him and he took a great delight in its work, having served as both teacher and superintendent. At the time of his death he was one of the teachers of the Bible class of the Sherard Sunday school. The Sunday before his death he taught of Christ's triumphal entry into Jerusalem. Those of us who were fortunate enough to hear it remember full well how beautifully he told the story, little dreaming that before the next Sabbath he himself would make his triumphal entry into the "New Jerusalem."

The world was made better by his having lived in it and it is on such characters as he that God depends for the extension of His Kingdom. Almost invariably when you find such a character as Mr. McKeown, you will find in the background a worthy father and mother. He is survived by his wife, daughter and father.

JOHN H. SHERARD

JOSEPH MEREDITH CATCHING entered into rest on May 18, 1931, at the age of 74 years. Dr. Catching was a practicing physician of more than ordinary ability, and lived a most active and useful life. He was a member of the Hazlehurst Methodist Church, in which he served faithfully as a steward, and teacher of the Everyman's Bible Class. He loved his church and was one of its most dependable members. He was a man of deep convictions, and never failed to express himself plainly and effectively on matters of faith and morality. He exerted a strong influence for right in the community. He had lived in Hazlehurst for nearly half a century, and his charities and benefactions have been enjoyed by an untold number of people. His going has left a void which can never be filled. Tender and loving with his family, he was an examplary husband and father. His first wife, who was Miss Archie Steel, had preceded him to the land of light, but he left a second wife, nee Miss Mollie McKinnell, and two children, Mrs. J. C. Miller, of Hazlehurst, and Mrs. Ellis Catching, of Jackson, to mourn with a number of other relatives and literally thousands of friends. His record shall stand for us a symbol of greatness in simplicity, loyalty in living and consecration of service. May his blessed memory be an inspiration to others—for truly a great man has gone from our midst.

LOUISE CATCHINGS GARTH.

Our brother, R. R. REDDITT, who was endowed with a wealth of independent thought, who was a doer of kind deeds, a speaker of cheerful words, has passed beyond us. Without any desire for the blare of publicity, he performed many acts of charity without ostentation. He was a kind brother, a true friend, patriotic and sincere, wherever he was known, his kindly character, his gentle spirit, his true and unselfish nature won him friends. His heart was full of love that, casting its good deeds along life's troubled pathways, brought sunshine to his soul. We bow with grace and reverence to this Divine decree—in humble submission to Him who doeth all things well. Our hearts are full of sorrow, and while we mourn his departure from this world into another, we transfer his name from the roll of active membership, placing it upon the silent marble of everlasting memory. We believe that beyond the starlit skies his name is written on a parchment radiant and refined, in hallowed letters, more plainly than any that will ever be engraved upon his tomb. So far as we, the members of the board of stewards of the Columbia Methodist church is concerned, he will ever be seated in the hall of memory. After all of these cheering contemplations, we know that there runs through the hearts of his loved ones a cord of sorrow which cannot be broken by any words of sympathy from us, yet we tender to them these few words of consolation that spring from the depths of our hearts.

Because of the kindly tributes set forth herein, we, the members of the board of stewards of the Columbia Methodist church, do here and now resolve that the Christian fidelity of our deceased member shall be a guiding star to us, both now and hereafter; and we appeal to his family and his large army of friends to let the love which now throbs within their hearts live beyond the grave and mingle with the destinies of the soul in the eternal world.

The foregoing tribute and resolution was adopted at a special meeting of the board of stewards of the Columbia Methodist church held on the 6th day of July, 1931.

R. S. BUSHNELL,
Chairman;
W. H. WAGGONER,
Secretary.

In the death of MRS. JAMES HARDIE, there passed away one of the most consecrated Christian women who has ever lived. Her life was one of faithfulness to Christ and His cause. Her zeal for the Master never diminished. To work in His vineyard was her delight. Her home was always known as the preachers' home, and she was never happier than when they were her guests. She was a charter member of the Bay Hills Methodist Church and gave the ground upon which the church now stands. Here she taught a Sunday school class until she had reached the age of fourscore. Before the church was built, Sunday school was conducted in her own home. She loved the Methodist church and attended services regularly until she became physically unable. After that she was able to be present occasionally, and her presence was always a blessing. She was a great power for good in her community, and was universally loved and respected. She never lost an opportunity of saying something for her Saviour. Before her marriage she was Miss Maria Louise Billington. She was born June 1, 1846, at Bayou Chicot, La. Her father, Martin Billington, came from Liverpool, England. Her mother was a pioneer woman of Louisiana. She was married to James Hardie, of Elgin, Scotland, on December 27, 1866. Of this union ten children were born, seven daughters and three sons, four dying young. Her eldest son died at the age of fourteen, seven days before her husband. But she bore all her sorrow with Christian fortitude and reared her children in the nurture and admonition of the Lord. Mrs. Hardie leaves to mourn her going six children, Mrs. James Scott and Mrs. L. G. Cox, of Algiers, La.; Mrs. W. T. Averie, Mrs. J. T. Lambert and Miss Jennie Hardie, of Bay Hills community, and J. W. Hardie, of Meridian, Miss., fifteen grandchildren and five great-grandchildren.

She passed away peacefully and without a struggle on May 14, 1931, while seated in a chair at her home in the Bay Hills community. Funeral services were conducted by her pastor in the Bay Hills church, May 16, assisted by her life-long friend, Rev. C. C. Wier, and Rev. S. G. Hazlewood, of the Baptist church. Interment was in the Evergreen Cemetery. She will be sorely missed in her home, community and church, but the memory of her consecrated life will ever be a benediction to those who follow after.

Her pastor,
ROBERT A. CROSS.

MR and MRS. C. B. ROGERS, both active members of the Bay Hills Methodist church, died as the result of an automobile accident at Port Arthur, Texas. Mrs. Rogers died Sunday, June 7, 1931, within less than an hour of the accident. Mr. Rogers passed away on the Thursday following. Mrs. Rogers was buried on Wednesday afternoon in Bay Hills cemetery, and on Friday afternoon Mr. Rogers was laid to rest beside his beloved wife. In both instances, funeral services were conducted in the Bay Hills Methodist church by the pastor, assisted by Rev. John F. Foster, of Bunkie. Mr. Rogers was born March 17, 1863, near Clinton, La. Mrs. Rogers, who was formerly Mary Louise Hatfield, was born at Barbreck, La., January 16, 1859. They were married in Bay Hills, October 11, 1883, by Rev. Fred White, and had walked the highway of life together for nearly half a century. And, like Saul and Jonathan, "in their death they were not divided." Both had long been members of the Methodist Church and were loyal to its doctrines and to its work. Mr. Rogers at the time of his death was both a trustee and steward of the church and had been chosen a lay representative to the ensuing Annual Conference. Mrs. Rogers was deeply interested in the superannuated preachers and represented Bay Hills church on the Superannuate Endowment Committee. Both were loyal friends of the Methodist Orphanage.

Mr. and Mrs. Rogers were among the oldest residents of the Bay Hills community where they were always looked upon as leaders in every phase of church and community life. Their hospitable home was one of the rallying places of the community both for friends and relations. The pastor always received a warm welcome there and found them among the truest friends he has ever had. They had sweet and lovable Christian dispositions and were examples of the highest type of Christian character and citizenship. Their home could truly be called Christian and their Christian lives are reflected in their children. Their lives were a blessing to the community and a benediction to all who knew them. They delighted in the service of the Master and shirked no duty or responsibility. We can truly say of them, "Well done, good and faithful servants. Enter into the joy of the Lord."

Mr. and Mrs. Rogers were the parents of nine children, six of whom survive. They are: James, Clarence and Walter Rogers, of Port Arthur, Texas; Mrs. D. A. Coinçon, Hamburg, La., and Mrs. D. S. Ducote and Miss Florence Rogers of the Bay Hills community. Besides several grandchildren, a number of other relatives and a host friends are left to mourn their untimely demise.

"Precious in the sight of the Lord is the death of his saints."

Their pastor,
ROBERT A. CROSS.

Woman's Missionary Society

All Communications for this Department should be addressed to Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss

MEADVILLE ZONE MEETING

On Tuesday, June 23, 1931, the Meadville auxiliary, Brookhaven district, Mississippi Conference, entertained the second zone meeting for the year. There were only four auxiliaries, Brookhaven, Bude, Norfield and Meadville, represented, but the meeting was very interesting and full of inspiration.

Our conference president, Mrs. T. B. Cottrell, was present and made an earnest address to her co-laborers to put first things first; that they give their best to their Master in His service. She pictured the extensive field and the important place that the church holds and asked that we put the Missionary society first. She stressed the importance of giving, praying and service.

Another conference officer, Mrs. C. L. Freiler, Norfield, spoke of her work with the children. Mrs. Freiler is enthusiastic in her vision of the part that this phase of the work will play in the missionary minded church of the future through the training of the children in world friendship.

Mrs. Ewing, from Jackson, spoke of the Orphans' Home and urged participation of all in saving Octagon soap coupons.

Dr. Crisler told of the work of the student-secretary at M. S. C. W. and of the plans for increasing her usefulness.

In the closing moments of the afternoon session, Mrs. B. F. Lewis, conference historian, looking at a map of the world, where lines were drawn from the homeland to each of the mission fields across the seas, spoke of difficulties that had beset the past year, but triumphantly stated, "The lines still hold; no work has been discontinued."

Special music furnished by Mesdames O. V. Lee and Camp, from Bude.

A splendid and bountiful luncheon was served by the Meadville auxiliary in the A. H. S. diningroom.

MRS. E. L. GILLIAM, Sec.

You'll Find a Complete Line of
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GOLF-TENNIS-BASEBALL
Equipment at
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FOR quick relief take Capudine. It soothes the nerves and eases the pain—Headaches, Women's pains, Back aches. Does not contain any narcotics. Being liquid it is assimilated at once and relieves quicker. 10c, 30c, and 60c bottles and by the dose at soda fountains.

Capudine
FOR HEADACHES

MEETING OF BATESVILLE AUXILIARY

Mrs. W. J. Marshall, Mrs. E. L .Dorr and Mrs. J. Earl Bufkin were co-hostesses to the Batesville auxiliary, North Mississippi Conference, on June 15, entertaining at the home of the latter.

The year book program, "Changes in Our Educational Work .in China," was given by Mrs. R. P. Neblett, Mrs. J. W. Marshall and Miss Daisye Pollard.

During the business session, at which the president, Mrs. E. B. Ferrill presided, a report was heard from the delegate to the Mission Training School, in Grenada.

Provision was made to send a negro woman to the Training School in Holly Springs.

MARGARET CAROTHERS,
Publicity Chairman.

ZONE MEETING

One hundred five women attended the Zone 4 meeting held at Pleasant Grove, Aberdeen district, North Mississippi Conference, June 24.

Mrs. T. C. Lauderdale, chairman, announced the theme for the program as "Growth." The five objectives for the district were the topics for discussion: 1. Our Rural Work. 2. The Octagon Project. 3. Our "Voice" quota. 4. Our Membership Drive. 5. Our Spiritual Growth.

The first objective was discussed by our rural worker, Miss Ethel Cunningham, and Mrs. P. K. Thomas, of Tupelo. Reports were read from the zone rural secretary, Mrs. Victoria Hoyle, and our treasurer, Mrs. W. L. Elkin.

The second objective was effectively presented by Mrs. Johnson and Mrs. Tate, of Brewer, followed by an appeal from Mrs. Alma G. Riley, representative of the Methodist Orphanage, at Jackson.

The "Voice" quota was brought before us by our district secretary, Mrs. James A. Price, who also gave helpful information on other subjects.

The fourth objective was explained by Mrs. T. M. Clark, our much loved former conference president.

A worship period stressing the fifth objective was conducted by Mrs. Jim Harris, Mrs. T. C. Lauderdale and Mrs. Dave Clark.

An interesting demonstration of "Growth" was given by the planting of a bulb—as the shoots come up they represent different phases of Christian growth; "Prayer," Mrs. Eubanks; "Faith," Mrs. Carter; "Bible and Mission Study," Miss Rena Rhodes; "Praise," Mrs. Rutledge; "Stewardship and Service," Mrs. Boozer; the crowning glory of the plant, a beautiful lily, represented the fruition, the perfected Christian life.

Mrs. Guy Mitchell, of Tupelo, expressed the zone's appreciation for the hospitality of the Pleasant Grove auxiliary.

MRS. T. C. LAUDERDALE,
Chairman.

ZONE MEETING AT BOONEVILLE

The Booneville auxiliary was hostess to the second quarter's meeting of Zone 3, Corinth district, North Mississippi Conference.

The chairman, Mrs. A. J. Roper, presided, and conducted the worship period.

The following auxiliaries were represented: Booneville, Wheelers, Baldwin, Guntown and Saltillo.

Rev. W. C. McCay, Baldwin, spoke of "Great King David," stressing the fact that David was charged to "Know thy God, and thy father's God," and urged us to go forth in our everyday life in such a way that as we mingle with our fellowmen they may know and see our God.

The Booneville Juniors gave a program of special songs and Scripture readings.

The subject for the afternoon was "Membership."

Mrs. Willie Bryson, of Guntown, gave "Five Reasons Why Organize a Missionary Society," stressing the benefits spiritually and socially. Miss Blanche Jones, of Saltillo, told what the "Missionary Society Has Done for Its Members," in numbers, literature and spiritual growth. Mrs. Crouch, of Guntown, explained "How To Be a Good Member." Miss Mattie Reynolds, of Booneville, in suggesting "How to Keep Members Interested," said the work should be explained and taught to new members, also that special recognition should be given to them, and urged that new members of the church be especially cared for. Mrs. John McKay, of Baldwin, warned that lack of faithfullness on our part may cause indifference in some members. We must be ever zealous and constantly press on to the goal.

Our district secretary, Mrs. Clark, brought echoes from the annual and district conferences. She urged that we stress stewardship; that the children be trained in missionary work; that we report all our work and report on time; that we report our Octagon coupons and work harder to collect them.

The next meeting will be with Baldwin. Benediction by Rev. W. R. Crouch.

MRS. A. E. ROPER, Chairman.

STRONG'S ZONE MEETING

The Aberdeen zone, Aberdeen district, North Mississippi Conference, held its second quarter's meeting with Strong's auxiliary, June 25.

Mrs. Aso Watson presided and conducted the devotional period.

The Aberdeen, Tranquil, Strongs and Hamilton auxiliaries were represented.

Mrs. Alma G. Riley, representing the Methodist Orphanage of Jackson, made an earnest plea for the Octagon soap coupon campaign, urging every Methodist family to use all six products. Her talk was followed by a little playlet, "The Octagon Soap Family Doing Social Service Work," given by Misses Coggins and Payne, of Nettleton.

"What the Missionary Society Does for Methodist Women" was given by Mrs. Conley, of Nettleton, and "Missionary Mary," by Mrs. J. A. Price.

In the absence of our rural worker, Miss Ethel Cunningham, a report of the work was given by Mrs. J. A. Price. A collection of $6.70 was taken to pay the insurance on Miss Cunningham's car.

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HAROLD SOMERS, BROOKLYN, N. Y.

Mr. Henley told of his work at Millsaps College.

The Hamilton auxiliary presented a playlet, "The Voice Inspires a Sermon."

Hamilton will be the next hostess. Benediction by Mr. Henley.

MRS. C. N. KOLB, Sec.

THE VALUE OF A GODLY HOME

Home is a divine institution. Home is more than chairs and tables and a stove, with beds and some beautiful ornaments; home is the embodiment of the heart's best throbbing, the manifestation of the soul's sweetest affections, the realization of the spirit's dearest desires. It is not the place where we hang our hats, but the place where we hang our hearts. I am quoting from memory something worth considering on home. "The beauty of the home is order; the blessing of the home is contentment; the glory of the home is hospitality; the crown of the home is godliness."

The godly home is the home where God is loved, where Jesus Christ is magnified; where the Holy Spirit abides. Thank God, there are some homes of this type.

Who can measure the value of a godly home? The grace of God sometimes works wonders in this life of one who has been blessed with such a home, but the majority of consecrated souls who are today influencing people for God were raised in a sacred place. The value of such a home is not only to be seen in the building up of Christian character in the lives of the inmates but in the life of the community and nation. Perhaps we are in danger of delegating too much of the religious training of our children to the church and the schools, and forgetting the family altar.—W. S. Bowden.

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Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE........Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE NOTES

It was our good fortune to be with Rev. W. W. Nelson at Reeves Chapel, Sunday, July 12. Rev. J. B. Cain was beginning the revival meeting at this time. There was a goodly crowd present and an excellent spirit expressed in the services.

Mr. W. B. Prassell, the superintendent of the Sunday school, was on the job. He was the first man to arrive at the church and was getting things in order. There is no finer example for a Sunday school superintendent to set than to be first on the grounds at the church. Reeves Chapel has a long and eventful history. The first building was erected in 1846. The beautiful chapel that stands on the same lot is mostly constructed out of the timbers in the old building. It makes one feel reverent to stand in these old churches and realize for all these years people have met and worshiped God and stood for the right. May the Lord continue to bless these loyal people. This is one Sunday school where the adults outnumber all the rest.

Again we wish to call attention to the materials for carrying on the unified program of Christian education. Please order your book from the supply department so it will be handy and you can have a safe place for filing all the booklets as they are published. You will have much less materials under the new plan than you will under the old, so you will be able to keep it all in one book.

Every church is being asked to call attention at some one of their services during the months of July and August to the congregation of the desirability of sending their young people to our church schools. We are in need of students and the claims of our schools should be presented.

It is suggested that former students or graduates or a representative of the college be given a few minutes to tell in a few words the advantages of a church school.

The executive committee of the Methodist Young People's Conference met in Jackson, Miss., July 11. Miss Ethel McNeil will give a full report of this meeting to the conference through the Advocate. It was a real pleasure to meet and work with these fine young people.

The Sunday school day offerings are coming in slowly. It is hoped that many schools will take an offering for this fund and send it to the board as soon as convenient. You will be rendering a most valuable service to your conference program.

Pray for the work and the workers.

JOHN C. CHAMBERS.

WHY I AM GLAD I ATTENDED A CHURCH SCHOOL

After my graduation from high school I was undecided as to where I would go to college. Having gone one year to Whitworth I can now see where I chose wisely. One of the many advantages of attending a church school is the Christian organizations on the campus. This gives inspiration and experience to the student. The teachers have a good influence over the students, making them realize the advantages of attending a church school. There are many things a student would do if he were not attending a church school that he would do otherwise. Since Whitworth's enrollment is smaller than most colleges, there is an air of deep friendship and love among everyone. Whitworth is one big family, each member doing his best to ever be loyal to his school and in so doing help his church.

ALATHEA McMAHAN.

Union, Miss.

NORTH MISSISSIPPI CONFERENCE

Two standard training classes are being conducted in the Sardis district this week, one at Sardis and one at Como. The writer is teaching the course, "Christian Education in the Local Church," at Sardis, and Mrs. W. W. Templeton is teaching the course in "Pupil Study," at Como. About forty people have been enrolled in these classes, and there is a fine interest in both classes.

Our hearts are made glad by the excellent reports that are coming in of the Vacation schools that are being held. If you haae had a school in your church and have not reported it, let us know and we will send you report blanks for the school.

One of the best of these schools was held recently at Jonestown. Bro. R. H. B. Gladney is the pastor there and he had Miss Maggie May Jones to assist him in the school. Every child in the town and community was in the school. Several Jewish children made a fine contribution to the group. The hearts and lives of the children were touched as was also the parents'. Bro. Gladney says that it was the best piece of work that he has ever done and that is "going some," for he has done many effective things in his ministry.

Miss Tennie Fowlkes writes us of a very fine vacation school held recently at Greenbrier, on the Amory circuit. This school was held by the local workers, using the public school teachers. Aside from the regular study and worship activities each group of the children completed a definite project that had educational value. The lack of time is the only complaint that we offered.

Again we want to call the preachers' attention to the literature recently sent out. Make a thorough study of this material and pass it on to your leaders. If you need more order it from the Publishing House. The price is given on the leaflets. We find that in every instance the people are anxous to know about the unified program of the local church. Let us help them to gain the information. Every pastor should be ready to nominate the members of the local church board of Christian education at the fourth quarterly conference. This is the first step in unifying the work of the local church.

The Sunday School Day offering continues to come in, but there are many churches yet that have not sent in the offering. We will appreciate your attention to this matter.

R. G. LORD.

Epworth League

FROM THE LOUISIANA Y. P. PUBLICITY AGENT

Dear Dr. Decell: At the Young People's Assembly, I was elected publicity agent for the Young People's division of the Louisiana Conference. I wish to request that all Leaguers send news of interest to me, so that we may have an interesting page at all times in the Advocate. For the next four weeks, at least, my address will be care of Schumpert Sanitarium, Shreveport, La., as I am to undergo an operation there this week.

I am also agent for all the leading magazines, and would appreciate any subscriptions from the State. Prices and information will be given on request. Your business would be a great help to me ,and at the same time you will be saving money by subscribing by the year, instead of buying at newstand prices.

Thanking you for the space given to this letter and the enclosed write-up of Union work, I am,

Yours sincerely,

MARY SEARLES.

323 Brice St., Baton Rouge, La.

LOUISIANA CONFERENCE

Dear Young People: Sunday, July 12, I attended an all-day rally of the Elizabeth Langford Union of Baton Rouge district, held at Wesley Chapel. Leaguers from Hammond, Amite, Ponchatoula and Wesley Chapel were present. The chief interest of the day concerned the Bluff Creek Camp to Conference, Young People's assembly.

Rev. J. B. Grambling had just returned from the Southwest Missouri Conference, Young People's assembly, where he held an important place on their program. He is to act as dean for the Bluff Creek Camp. Besides the large number of young people attending this camp from Baton Rouge district we have news of several New Orleans young people who will also be counted among those present.

Sunday evening I went on to New Orleans and arrived in time for evening service at Epworth Church. After church, I had the pleasure of seeing a large number of our young people. Monday evening the young people of Epworth enjoyed a swim in the fine swimming pool at St. Marks.

Speaking of St. Marks, you who have not had the opportunity of visiting this unusual and attractive plant have no idea of the great work going on there. No doubt their daily vacation Bible school now in session will be reported to you through the Advocate. Almost two hundred fifty children have enrolled, from almost every nationality in that cosmopolitan city. How interesting to peep in on the little tots in the junior department and see Chinese, Japanese, Italian, Greek, Spanish, French and American all singing "Jesus Loves Me," then as they raise high the Christian flag sing "Onward, Christian Soldier." Their daily program, which has extended over a happy period of four weeks contains worship, Bible, handcraft, and recreation. Many volunteer workers in the city are happily giving of their time in teaching in this school. Miss Stroup, the head deaconess, is to be congratulated on the type of work this school is doing.

But the vacation school is only a small part of the program of St. Marks. From the time that the doors are opened in the morning until closing hours at night a gay group of people, young and old, file in and out of this well organized plant. The clinic serves those who are sick, the manual training department, gymnasium, swimming pool and open court

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await those who seek training and recreation. The library is there for those who read and study, the chapel opens its doors to all who worship—and, here and there, for all who come is that cordial welcome of a Christian atmosphere for a group, many of whom would not know the Christ but for this service.

On Monday evening, while Epworth young people enjoyed their swim, Glee Club practice was going on in one of the parlors. In another part of the building a group of Girl Reserves was meeting, while in the court other young people enjoyed a wholesome and jolly fellowship together—such is an evening at St. Marks.

Tuesday evening, the New Orleans city union met at St. Marks in an important meeting. Important because their new constitution and by-laws of their Young People's City Union were accepted, changing the union from an Epworth League union to a larger union embracing all young people of a certain age group, 17-24, in our church. Mr. Alfred Hanson is the efficient president. Under his leadership the union will mean much to the local church of New Orleans in the interpretation of our new program.

Don't forget our camps that soon open. Last week I made a mistake in announcing Bluff Creek dates:

Bluff Creek, July 27-August 2, actual expense, $8.50; Lake Arthur, August 4-8, actual expense, $5; Windy Wood, August 14-20, actual expense, $7.

The chief attraction at camps Lake Arthur and Windywood will be our fine friend, Mr. James V. Reid, of Fort Worth. He has been with us many times and is beloved by us all. His music inspires our hearts.

Are you going to Mt. Sequoyah with our Louisiana gang? Write to Helen Hunt at Monroe, La., and get in with their excursion.

Sincerely,

ELIZABETH LANGFORD.

MISSISSIPPI CONFERENCE

The executive committee of the Mississippi Conference Young People's assembly met at Capitol Street Methodist Church, Jackson, Saturday afternoon, July 11, with the following members present: Rev. J. W. Leggett, Jr., president; Miss Kate Mae Campbell, vice-president; Mr. H. T. Newell, Jr., treasurer; Miss Ethel McNeil, publicity superintendent; Miss Ethel Campbell, life service superintendent; Bro. John C. Chambers, executive secretary of Conference Board of Christian Education; Rev. J. B. Cain, assistant secretary.

The meeting opened with the devotional conducted by Rev. J. W. Leggett, Jr., the Scripture lesson being taken from the 91st Psalm, after which Rev. J. B. Cain led the prayer.

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Motto: Work Wins

For Further Information Address

J. M. Starke : : Montgomery, Ala.

Miss Ethel McNeil was elected secretary, due to the absence of Miss Ruth Ware, the Conference secretary.

Mr. Chambers presented each member with a list of item for discussion and plans for the work during the year and assembly for next year were made. The duties of the officers were open for discussion and plans worked out for each one helped us realize more fully the work that was expected for us to do.

Special attention is called to the organizations of sub-district and county unions. These unions have been so helpful to our young people in the past years and our district secretaries are urged to help in the organization of more unions.

The committee elected Rev. J. W. Leggett, Jr., to represent the conference at Junaluska, August 12-24. Mr. Chambers also plans to be present at this conference.

The meeting adjourned by repeating the League benediction.

ETHEL McNEIL, Pub. Agent.

FROM BROOKLYN AND BOND CHARGE

Dear Editor: Just a word from Brooklyn and Bond charge. We have just closed our third meeting. On May 17, our meeting at Maxie began. Mr. O. C. Hull assisted us. We had a good meeting although the weather was bad. Closing our meeting on Friday night.

Sunday, May 24, Rev. Van Landrum, of Wesson, came to us and assisted in a meeting at Bond. We had large crowds and much interest. Several members were received into the church, and a number of infants baptized. Our meeting closed Sunday night, May 31. Mr. O. C. Hull came in for the closing service and led the song service.

Sunday afternoon, May 31, Mr. O. C. Hull met a large crowd of young as well as old people at the Brooklyn church and organized a Cokesbury school. Our textbook was, "The Worker, His Life and Work." It was an interesting school. Attendance was good each night. Twenty-three credits were taken. Mr. Hull knows how to conduct a school well.

June 7 was the beginning of what is said to be one of the best meetings held in the Brooklyn M. E. church. Mr. O. C. Hull did the preaching. Mr. Colan Carter, our very efficient choir leader, of McLaurin, led the singing. Mr. Carter threw himself right into each service and played a great part in the services. Bro. Hull proved himself a great preacher. Both morning and night, attendance increased each day and night. The church was filled to overflowing each night. Many souls were led nearer to Jesus during the meeting. Twelve united with the church.

R. S. SAUCIER, P. C.

FROM FULTON, MISS.

Dear Advocate: We closed a ten-day meeting here last night. It was a spiritual feast to the church. Rev. S. M. Butts did the preaching, and it was powerful preaching, accompanied each service by the power of the Holy Spirit. Men were made to think, backsliders were reclaimed, sinners were converted, and the church was greatly revived.

Brother Butts is a young man of parts, only been preaching five years, but he is the best help I have had in a long time. He has no claptrap methods, but preaches the plain word of God, and my people heard him gladly. Many have said, I have never heard his equal as an evangelist.

Brethren, we sometimes send off for our help when we have a man among us that God has called to this work, and our Conference has set apart to this work who is superior to many we get, and equal to the best when it comes to preaching the plain word of God.

Let us use Butts and develop in our own Conference one of the strongest evangelists in the church.

We received eight into the church. The small number received doubtless was due to the fact that the field has been closely cultivated.

This is my third year here. The first year, I did my own preaching and received over sixty into the church. Last year I received over twenty. So you can see that the town had been drained. S. M. Butts is a choice young preacher, and will make his mark. But unless we use him as an evangelist, he will be forced to go back in the pastorate. Brethren, write him and tell him that you will use him.

Sincerely,

W. R. GOUDELOCK.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Hattiesburg Dist.—Third Round

New Augusta, at New Augusta, July 26, 11 a.m.; 2 p.m.
Heidelberg, at Philadelphia, August 16, 7:30 p.m.
Sumrall, at Sandford, August 16, 7:30 p.m.
Hattiesburg, Main St., Aug. 17, 7:30 p.m
Williamsburg, Oakvale, August 18, 11 a.m.; 2 p.m.
Hattiesburg, Broad St., August 19, 7:30 p.m.
Hattiesburg, Court St., August 21, 7:30 p.m.
Ellisville, at Mt. Zion, August 23, 11 a.m.; 2 p.m.
Richton and Piave, at Richton, August 23, 7:30 p.m.
Bonhomie, at Bonhomie, August 26, 7:30 p.m.
Silver Creek, at ————

W. A. HAYS, P. E.

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D. M. KEY, PRESIDENT

FROM KREOLE, MISS.

Dear Dr. Decell: We have just closed a fine meeting at Kreole, Bro. E. L. Ledbetter, of Pascagoula, doing the preaching. We ran ten days; nine members were received, six on profession of faith. Much good material was received by letter. The church is greatly strengthened and heartened for the task of closing out the year's work.

We begin our meeting at Orange Grove, August 5, Bro. M. L. Burton, preaching.

Another $100 has been paid on the parsonage.

The people who have subscribed to the Advocate recently are well pleased with the paper.

Sincerely yours,
L. D. HAUGHTON, P. C.

WORLD CONFERENCE ON SPIRITUAL LIFE

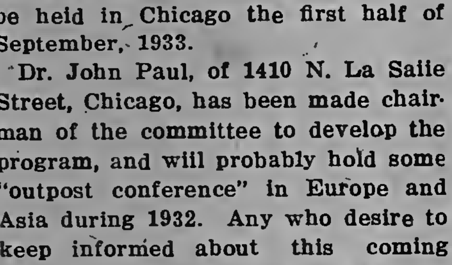
A world conference for the deepening of the Spiritual Life has been projected by representatives of the various branches of Methodism and of other denominations believing in John Wesley's interpretations of the deeper life. The initial committee was formed through the National Association for the Promotion of Holiness and is being enlarged into a world-wide representation. The conference will be held in Chicago the first half of September, 1933.

Dr. John Paul, of 1410 N. La Salle Street, Chicago, has been made chairman of the committee to develop the program, and will probably hold some "outpost conference" in Europe and Asia during 1932. Any who desire to keep informed about this coming event may write a card to the chairman.

The object of the conference will be: (1) To make a spiritual contribution to the institutions of Christianity commensurate with this age of critical testing. (2) To refresh the faith of the world's spiritual leaders through mutual fellowship in which points of agreement will be exalted around the undisparaged Christ. (3) To examine ourselves and our methods in the light of testimonies and messages from our brethren and sisters who live under other skies, and thus to improve our grasp of realities and be more fully delivered from anything fictitious in our field of emphasis. (4) To seek in united prayer a world-wide revival of pure and undefiled religion.

JOHN PAUL.

IT IS A BURNING SHAME



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QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Third Round

Foxworth at Sartinsville, July 23, 11 a. m. and 1:45 p. m.
Tylertown at Kokomo, July 26, 11 a. m. and 2 p. m.
LaBranch St., July 26, 7:45 p. m.
Gallman at Mt. Pleasant, Aug. 2, 11 a. m. and 1:30 p. m.
Hazlehurst, Aug. 2, 7:45 p. m.
Centenary, Aug. 5, 7:45 p. m.

J. L. DECELL, P. E.

LOUISIANA CONFERENCE.

Baton Rouge District—Third Round

Bluff Creek Camp Meeting, July 19-26.
Istrouma, July 19, p. m.
St. Francisville, at Tunica, July 26, 11 a. m.; 1:30 p. m.
Baker, at Bethel, Aug. 2, 11 a. m.; 1:30 p. m.
First Church, Baton Rouge, Aug. 3, p. m.
Jackson, at Ethel, Aug. 9, 11 a. m.; 1:30 p. m.
Zachary and Slaughter, at Slaughter, Aug. 9. p. m.

L. W. CAIN, P. E.

Lake Charles District—Third Round

Gueydan Ct., at Grand Cheniere, July 26, a. m. and p. m.
Sulphur, Aug. 2, a. m.
Vinton, Aug. 2, p. m.
Lake Charles, Aug. 9, a. m.
Leesville, Aug. 16, a. m. and p. m.
New Iberia, Aug. 23, a. m.
Abbeville, Aug. 23, p. m.

J. W. LEE, P. E.

Minden Dist.—Third Round

Jonesville, at Harrisonburg, July 26, a. m.; Q. C., 2 p. m.
Campti, at St. Maurice, August 2, a. m.; Q. C., 2:30 p.m.
Coushatta, August 2, 8 p.m.
Winnfield, Aug. 9, a.m.; Q. C., 2:30 p.m.
Plain Dealing, at Benton, Aug. 16, a. m.; Q. C., 2:30 p. m.

W. R. HARVELL, P. E.

Monroe District, Third Round

Bonita, at Jones, July 26, 7:30 p. m.
Fairbanks, at Fairbanks, July 27, 7:30 p. m.
West Monroe, July 29, 7:30 p. m.
Gordon Ave., July 30, 7:30 p. m.
Rayville, July 31, 7:30 p. m.
Waterproof, at Wesley Chapel, Aug. 2, 11 a. m.
Tallulah, Aug. 3, 8 p. m.
Winnsboro, Aug. 4, 8 p. m.
Wisner, at Winnsboro, Aug. 4, 8 p m.
Oak Grove, Aug. 5, 4 p. m.
Pioneer, at Forest, Aug. 5, 8 p. m.
Mer Rouge, at Mer Rouge, Aug. 6, 8 p. m.
Monroe, First Church, Sept. 13, 11 a.m.
Bastrop, Sept. 13, 8 p. m.
Newellton, Sept. 20, 11 a. m.

ELMER C. GUNN, P. E.

New Orleans District—Third Round

Slidell, July 26, a. m.
Covington, at Waldheim, July 26, afternoon.
First Church, Aug. 2, a. m.; July 22, p. m.
St. Mark's, August 2, p. m.
Carrollton, Aug. 9; June 17.
Rayne Memorial, Aug. 16, a. m.; September 1.
Epworth, Aug. 16, p. m.; June 24, p. m.
Chalmette and Delta Ct., at Port Eads, Aug. 18.
Felicity, Aug. 23, a. m.; July 29, p. m.
Louisiana Ave., Aug. 23, p. m.; August 5, p. m.
Second Church, Aug. 30, a. m.; July 5, p. m.
McDonoghville, Aug. 30, p. m.; August 3, p. m.

W. L. DOSS, JR., P. E.

Ruston District—Third Round

Hodge, at Hodge, July 26, 11 a. m.; Q. C., 2:30 p. m.
Farmerville, at Farmerville, July 26, following night service.
Haynesville, at Colquit, Saturday, Aug. 1, 11 a. m.; Q. C., 2 p. m.
Clay, at Longstraw, August 2, 11 a. m.; Q. C., 2 p. m.

Pastors will please bring a written report on Christian Education answering all the questions required by the Discipline.

ROBT. M. BROWN, P. E.

Shreveport District, Third Round

Preaching Dates

Greenwood and Bethany, at Bethany, July 26, a. m.
Mooringsport, July 26, p. m.
First Church, Shreveport, Aug. 2 a. m. and p. m.

Quarterly Conference Dates

Pelican, at Naborton, Friday, July 17, 11 a. m.
Group: Belcher and Gilliam, Ida and Hosston, at Gilliam, Wednesday, July 22, 8 p. m.
Greenwood and Bethany, at Bethany, July 26, 2 p. m.
Group: Mooringsport, Oil City, Vivian, at Oil City, Wednesday, July 29, 8 p. m.

The above dates are subject to adjustment to suit the convenience of those concerned.

H. T. CARLEY, P. E.

MISSISSIPPI CONFERENCE

Jackson Dist.—Third Round

Fannin, at Drakes, July 26, 11 a. m. and 2 p. m.
Bolton and Raymond, at Raymond, July 26, 4 p. m. and 7:45 p. m.
Mendenhall and D'Lo, at Betheny, Aug. 2, 11 a. m. and 2 p. m.
Camden, at Forest Grove, Aug. 9, 11 a. m. and 2 p .m.
Satartia, at ———, Aug. 16, 11 a. m. and 2 p. m.
Yazoo Circuit, at Betheny, Aug. 23, 11 a. m. and 2 p. m.
Yazoo City, at ——— Aug. 23, 4 p. m. and 7:45 p. m.
Brandon and Pelahatchie, at Pelahatchie, Aug. 26, 4 p. m and 8 p. m.
Harrisville, at Braxton, Aug. 30, 11 a. m. and 2 p. m.
Jackson, at Capitol Street, Aug. 30, 8 p. m.; Sept. 4, 8 p. m.
Vaughan, at Union, Sept. 6, 11 a. m. and 2 p. m.
Canton, at Canton, Sept. 6, 8 p. m.; Sept. 9, 8 p. m.

J. T. LEGGETT, P. E.

Meridian District—Third Round

Matherville, at Langsdale, July 26, 11 a. m.
Waynesboro Circuit, at Hebron, Aug. 2, 11 a. m.
DeKalb, at Pleasant Ridge, August 9, 11 a. m.
Meridian, 7th Ave., at Marion, Aug. 9, 7:30 p. m.
Cleveland, at Linville, Aug. 15, 11 a. m.
Porterville, at Mt. Hebron, August 16, 11 a. m.
Pachuta, at Adam's Chapel, Aug. 16, 4 p. m.
Vimville, at Oak Grove, Aug. 23, 11 a. m.

T. J. O'NEIL, P. E.

Newton District—Third Round

Philadelphia Circuit, at Cook's Chapel, July 25, 11 a. m.; 1:30 p. m.
Burnside, at Burnside, July 26, 11 a.m.
Philadelphia Station, July 26, 7:30 p. m.; July 27, 8 p. m.
Laurel, First Church, July 31, 7:30 p.m.
Laurel, Kingston, Aug. 2, 11 a. m. and 2:30 p. m.
West Laurel, Aug. 2, 7:30 p. m.

H. A. GATLIN, P. E.

Seashore District—Third Round

Kreole, at Kreole, Aug. 9, 11 a. m.
Americus, at Hurley, Aug. 9, 7:30 p. m.
Biloxi, Wesley Memorial, Aug. 12, 7:30 p. m.
Gulfport, First Church, Aug. 16, 11 a. m.
Ocean Springs, Aug. 16, 7:30 p. m.
Lumberton, Aug. 23, 11 a. m.
Columbia, Aug. 23, 7:30 p. m.

OTTO PORTER, P. E.

Vicksburg Dist.—Third Round

Centerville, at Macedonia, July 26, 11 a. m. and 1:30 p. m.
Vicksburg, Gibson Memorial, Wednesday, July 29, 7:30 p. m.
Nebo, at Blue Hill, Saturday, August 1, 11 a. m. and 1:30 p. m.
Meyersville, at Grace, Aug. 9, 11 a. m.
Oak Ridge, at Porter's Chapel, Aug. 23, 11 a. m.

L. E. ALFORD, P. E.

W. F. GRAY'S GENUINE OINTMENT PRICE 25¢ NASHVILLE, TENN.
Boils and carbuncles yield readily to
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Relieves the pain and hastens recovery.
At all drug stores. For free sample write
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Before Her Baby Came
"My mother gave me Lydia E. Pinkham's Vegetable Compound when I came to womanhood. I was so nervous that I couldn't rest at night. After I took your Compound I felt much better. Then before my baby was born I took the Compound again. I felt strong all through the period. I was never in bed a day. I could rest good at night too."—Mrs. H. L. Buell, Marietta, Ohio.
98 out of 100 Women REPORT BENEFIT FROM Lydia E. Pinkham's Vegetable Compound

IN OLD SALOON DAYS, WHEN OUR GOVERNMENT LEGALIZED THE LIQUOR TRAFFIC

By George Robertson, Washington, D. C.

It was not the same saloon, or the brass rail, or the easy-swinging screen doors that made the saloon what it was—a place so vile that even the ardent wets say, "It must not come back."

If only nonalcoholic beverages had been sold in those saloons they would not have become breeding places for drunkenness, fights, shooting, and practically all crimes.

It was the alcohol in the beer, wine and distilled liquors sold there that caused the drunkenness, poverty, crime, and heart-breaking misery. If the same kind of beer, wine, and distilled liquors had been sold anywhere else—in groceries, drug stores, restaurants, hotels, or only in Government stores through mail orders—and had it been drunk in vacant lots, or deserted buildings, or in the homes of the people, drunkenness, quarreling, fighting, murder, abuse of wife and children, sexual immorality, and other crimes would just as surely have resulted from its use.

Violations of liquor laws did not begin with the passage of the Eighteenth Amendment and the Volstead Act. Liquor dealers and their customers constantly violated both the week-day and the Sunday closing hours for saloons. They also violated the law against selling to minors and drunkards. Their slogan was "Dimes spent now treating boys will bring us dollars later." They located saloons outside the prescribed areas and defied the law to dislodge them.

The Liquor Dealer's Journal complained of the number of bootleggers and speakeasies that reduced sales. The government even then had officers hunting out illicit stills that were evading the liquor tax, not only in the mountainous regions, but in our cities as well.

Neither did deaths from alcoholic liquors begin with the passage of the Eighteenth Amendment. "The liquor deaths in the United States during the saloon regime averaged 60,000 a year, or 1250 a week." Even the purest "good grain alcohol" is a rank poison to the human system.

At the request of the liquor dealers themselves the government placed all liquors containing one-half of one per cent, or more, as intoxicating; and no one seems in those days to have questioned its accuracy. Hip flasks were too common to cause comment.

There was "a well beaten path between the liquor dealer's place of business and the houses of ill fame." "He bribed judge and threatened district attorneys." He had a grip hand on political nominations and elections. State legislators and even United States Senators and Congressmen felt the power of his threats.

It was because the liquor dealer himself was a constant violator of the laws of both God and man that our people arose in their might and outlawed him. This was not "put over" on him by any one but himself. It was the reaction upon him of his own deeds.

Bring back liquor—even wine and beer—and you bring back the liquor dealer and his drunken, crime-committing customers with all the evils of the old saloon.

Instead of talking glibly about the evils of prohibition, talk about the evils of the government-licensed, government-protected liquor traffic of saloon days. Seventeen million youth have come to voting age since the Eighteenth Amendment was adopted. They know nothing of those evils; they hear only of the evils of prohibition!

Can you think of any plan whatever for the return of liquor, the enactment of which into law you would be willing to be solely and personally responsible for and that you would also be willing to take the risk for the chance acclaim of its success, or to bear all the blame for the increased misery and suffering its failure might inflict on humanity? If you are not willing to submit your plans for the modification or repeal of the Eighteenth Amendment and the Volstead Act to this "acid test," then, in the name of humanity and country, stop interfering with the enforcement of prohibition by criticizing it!

Be consistent, and when advocating wiping out prohibtion laws in order to make people stop drinking and stop **wanting** to drink, ask also that theft of your automobiles and other property be prevented by wiping out also the laws and penalties against theft and burglary!—From the W. C. T. U.

HIGH BLOOD PRESSURE

quickly reduced. Send for FREE booklet which tells how thousands have rid themselves of this dangerous ailment which leads to paralysis, apoplexy, etc. Alertox Inc., Dept. 103, Atlanta, Ga.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Columbus District—Third Round

High Point Ct., at Owen's Chapel, preaching and Q. C., July 20, a. m.
Ethel Ct., at Shady Grove, preaching and Q. C., July 26, a. m.
Chester Ct., at South Union, preaching and Q. C., July 27, a. m.
Sturgis Ct., at Mt. Airy, preaching and Q. C., Aug. 2, a. m.

W. N. DUNCAN, P. E.

WHEN EYES ARE RED
and inflamed from sun, wind and dust, you can allay the irritation with
Dickey's Old Reliable Eye Wash
At All Druggists
Price 25c
Dickey Drug Co., Bristol, Va.

Greenville Dist.—Third Round

Merigold and Sherard, at Shipman's Chapel, July 26, a. m.; Q. C., p. m.
Friars Point and Lyon, at Lyon, July 26, p. m.
Tunica, Aug. 2, a. m.; Q. C., p. m.
Shaw and Litton, at Litton, Aug. 9, a. m.; Q. C., p. m.
Rosedale and Benoit, at Rosedale, Aug. 9, p m

E. NASH BROYLES, P. E.

Greenwood Dist.—Third Round

Indianola, July 26, 11 a.m. and 2:30 p.m.
Moorhead, July 26, night.

L P. WASSON, P. E.

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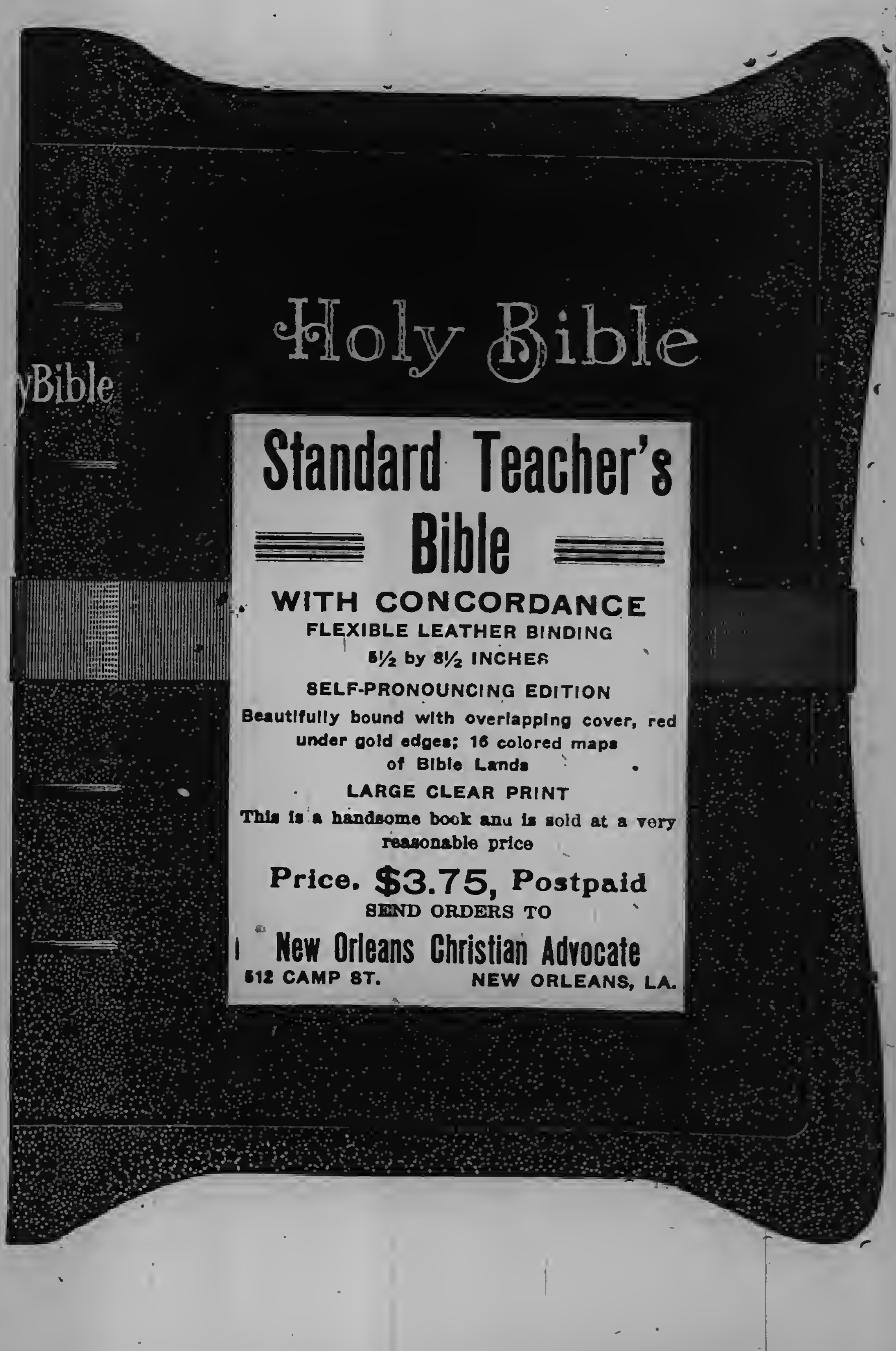

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FROM FLORENCE, MISS.

My Dear Editor: I have been wanting to write you quite a while and tell you about the good things on the Florence circuit and the good folks.

We are very much in love with each other, and everything goes well and smooth. The pastor is still able to preach two and three times on Sunday and drives a Ford car here and there without mishap. Everyone turns to the right when they see me coming.

On the fifth Sunday in May we began our meeting at Florence. Judge Foreman conducted both services and his talks could not be excelled.

Monday morning that brave, courageous, wonderful preacher, Dr. Joseph A. Smith, came to us and such preaching as he brought throughout the week is seldom heard. It brought great gladness to the preacher's heart and to his people, made us strong and more determined. His wife gave us several solos, which were much appreciated.

W. M. Sullivan preached two good sermons for us the first Sunday in June, closing the meeting. Thirteen accessions to the church came as a result of the meeting.

Our meeting commences at Richland next Sunday, 19th inst. Brother Tom Pruitt will do the preaching.

I am glad of having the privilege of closing my ministry in the Mississippi Conference on the Florence circuit.

You are giving us a mighty good paper. It has never been better.

Our presiding elder, J. T. Leggett, is a very lovable man and a strong preacher.

M. L. WHITE, P. C.

CONCERNING CHILDREN

Are you giving your child every chance to play? If not, says the U. S. Children's Bureau, you are depriving him not only of sheer fun and pleasure, but of his own way of learning, for he learns to do the ordinary things of life by practicing them in his play. Play, the bureau's experts point out, is the child's way of experimenting, of finding out about everything in the world around him. It is full of new experiences and new combinations of past ones, and, as such, is a serious business to the child and should be considered seriously by his parents and planned for accordingly.

In the bureau's newest publication, "The Child from One to Six," which will be out in a few weeks, a whole section is devoted to this business of play. Toys and backyard play apparatus, play pens and sand boxes are discussed and suggestions given. But perhaps even more important are the paragraphs that are intended to impress parents with the importance of play from every point of view, whether the physical and mental health of the child or his relation to the family, to his playmates, and ultimately to society.

Some of the fundamental lessons of happy living are instilled, the booklet says, when a little child learns to play his part in a game, to wait his turn and to pay a penalty if he plays out of turn. As he grows older and plays more, he will learn more and more how to adjust himself to the demands and ideals of his group as he will later have to adjust himself to the demands and ideals of his community. At the same time he will learn that he himself can set an example which others will follow. Self reliance, initiative and leadership develop through group play.

Companions of his own age and plenty of space, both indoors and out, are two of the child's requirements that the bureau emphasizes. Parents of only children are especially reminded that a little child needs to play and develop with other children who are in the same stage of learning as himself, as well as with those who are a little older or a little younger. It is the parents' duty to provide these companions for the child and to see to it that they are the kind of playfellows who will help teach him fair play, honesty and courage. Parents are cautioned not to interfere with the children's disputes unless it is necessary in order to prevent cruelty or dishonesty.

One of the most important results of play, the booklet points out, is the training of the child's sense and muscles. For instance, when a little girl is jumping rope to the sound of her own singing, or that of her playmates, she is learning to co-ordinate eyes, ears and muscles. The perfect rhythm involved is itself the result of earlier muscle and sense training and the child who played with vigor and freedom attains it without conscious effort.—Children's Bureau, Washington, D. C.

In the Methodist church of Tachang, China, a city of 30,000 people, thirteen new members have been brought into the church since the last conference. One man who was instrumental in bringing in three of these new members is a layman who worked for the Lord while he ginned other people's cotton.

Renew Your Health by Purification

Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs,—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs purify the blood by activating the liver, kidneys, stomach and bowels. Trial package, 10 cts. Family package, 35 cts. All dealers. (Adv.)

Are You Numbered Among The Following?

We have just completed billing over 2,000 subscribers who have allowed their subscriptions to expire. Through necessity, we will be forced to drop all delinquent subscribers from our mailing list during the next 30 days. Refer to the little yellow label on your paper and if your subscription has expired fill in the coupon below and forward same immediately to our office with $1.50 so as to insure against a break in the regular visits of your Conference Organ. No Methodist home should be without their Church paper.

RENEWAL COUPON

To the New Orleans Christian Advocate,
512 Camp Street, New Orleans, La.

Gentlemen:

Please find herewith remittance of $1.50 for my subscription.

Name ....

Post Office ....

Street or Route No. ....

Charge or Church..

Name of Pastor..

CONCERNING MRS. PINKHAM

One must agree with publishers who declare that the story of Mrs. Pinkham "provides a most interesting case history of the development of advertising from its crude infancy to the more subtle standards of the present," far from humble origins grew the business which has spent more than $35,000,000 in advertising "salvation to womankind." The story is just another example of the shrewdness of New England women in striking popular fancy with a bang.

Mrs. Pinkham has always been regarded as more or less of a myth by the millions who have used her compound, but she was a striking personality. Always a believer in home remedies, she first concocted her Vegetable Compound over the kitchen stove for distribution among neighbors and friends. It was only when the need of money became acute that she conceived the idea of selling her product. The business grew by leaps and bounds, and for years her name has been a household word everywhere. The fact that she was a friend and neighbor of Mrs. Eddy is of little importance, even though the author draws an interesting parallel between these two women. It is sufficient to say that both had vision, faith and the ability to transform their genius into cash.

To many persons the news that Mrs. Pinkham died as long ago as 1883, at the age of sixty-four, will be a surprise. Her husband survived her for six years, and at his death the son and daughter, following their mother's policies, made the business what it is today. Necessarily, it was through scientific advertising that the product sold in such volume. Mr. Washburn is particularly clever in tracing the capacity of the business and in analyzing the feminine psychology to which Mrs. Pinkham appealed. Testimonials came in by the carload and of course Mrs. Pinkham had no need of faking advertisements of that kind.

It is sufficient to say that the business which Mrs. Pinkham founded has mounted steadily through fifty years, meeting all crusades against patent nostrums, and that it is being conducted now by Mrs. Gove, whose husband was president of the company for years.

Young Kim is over here from Korea to be trained for Christian service in that land. He must have funds to go to college on. Help him, the College, and your Advocate by subscribing NOW.

NORTH MISSISSIPPI:

Subscribe today for the Advocate and write "credit Miss Gray." You will be proud of your deed some day.

QUARTERLY CONFERENCE

LOUISIANA CONFERENCE

Alexandria Dist.—Third Round

(In the Heart of Louisiana)

Eunice, at Basile, Aug. 2, a. m.
Opelousas, Aug 2, p. m.
Alexandria, Aug. 3, p. m.
Boyce, Aug. 5, p. m.
Bunkie, Aug. 12, p.m.
Elizabeth, Aug. 16, a.m.
Lecompte, Aug. 16, p. m.
Pineville, Aug. 19, p. m.
Melder, at Zion, Aug. 23, a. m.
Marksville, at Bay Hills, Aug. 23, p. m.
Pleasant Hill, at Marthaville, Aug. 30, a. m.
Natchitoches, Aug. 30, p. m.
Montgomery, Sept. 6.
Holloway, Sept. 20, a. m.
Provencal, at Oak Grove, Sept. 20, p.m.

Let the preacher in charge make a written report for the cause of education under question fourteen as required by the discipline.

ALBERT S. LUTZ, P. E.

Christian Advocate
NEW ORLEANS

Vol. 77—No. 31. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3983.

J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, JULY 30, 1931. C. MILTON CHALMERS, Manager

THE BONDS OF FRIENDSHIP

Friendship is not light admiration expressed in flattery compliment but a covenant of mutual service and sacrifice built upon understanding and true affection. The most valuable asset in life is true friendship. Without friends man misses the fragrance of the sweetest flower that grows in the garden of life.

Lasting friendship exists only between two true persons. Evil persons may be joined together in a confederacy of vice but they know nothing of the high bonds of friendship. Spenser said: "Virtue is the band which bindeth the heart most sure." Youth should avoid evil associations as the lamb should the lion. Associations ripen into confederates of evil or friendships of honor. Mr. Wesley said, when he left Oxford University: "I am resolved to have no acquaintance by chance, but by choice, and to choose only those who will help me on the way to heaven." Modishness and cynicism are to be avoided but intimate associates should be carefully chosen.

Have not the high principles of friendship been too often prostituted into practices of commercialized interests? The most essential things in life cannot be purchased. That friendship which could be purchased with gold isn't worth its weight in dross; and that favor which could be won with diamonds isn't worth its weight in pebbles of sand. It is the fair flower of simple goodness that ripens into the fruit of true friendship. Periodical fancy and purposeful policy do not cumber the soil of a noble life.

Out of the bonds of friendship have come some of the most inspiring incidents of history. Jonathan and David, Damon and Pythias, Alfred Tennyson and Arthur Hallam, and Jesus and His Disciples. "There is a friend that sticketh closer than a brother." Jonathan went to David in the dark hour and "strengthened him in God." Jesus Christ was called the "Friend of publicans and sinners." He that would have friends must show himself friendly. Humanity mirrows back to us our own conduct. The friendly spirit is the power of exaltation. The bond of friendship bound Elijah to the heavenly chariot of fire, while false frienhship degraded Ahab to Jezebel's lust; true friendship placed David on Israel's throne, and false friendship dethroned Saul and filled a suicide's grave; the Spirit of Friendliness crowned Christ on His heavenly throne and makes Him the desire of all nations, and selfishness hung Judas to a suicidal tree and makes him despised and rejected by men. The Bonds of Christly friendship will bind the world to the Cross of Christ. He said "Ye are my friends if ye do whatsoever I command you" and "A new commandment I give unto you, that ye love one another."

HOW MANY PRESIDING ELDERS' DISTRICTS?

The question of the size and number of presiding elders' districts has been more or less a matter of general discussion since before the last General Conference. The law previous to the 1930 General Conference made it the duty of the Bishop "to see that the districts be formed according to his judgment: provided, that no district shall contain more than forty appointments." There was an opinion that the law should be so amended as to require a minimum number of charges in each district, some preferred a minimum of forty and others sixty.

The General Conference changed the law by dropping the maximum number of charges and the Discipline now reads (Par. 130) "After consultation with his cabinet, to see that the districts be formed according to his judgment." In connection with the adoption of this change the General Conference said: "That it is the sense of this General Conference that while no minimum or maximum number of pastoral charges in a presiding elder's district be fixed by law, we thus make known to our bishops and the members of their cabinets our decided conviction that such districts should be as large as efficiency of administration will permit, and request them to make adjustments in this direction as rapidly as may be consistent with the best interest of the Church."

The General Conference acted wisely in refusing to require a minimum number of charges for every district throughout the Church. Compact territory and sparsely settled sections are not uniformly the same. Common interest and community loyalty are important elements in sustaining the work of any enterprise. A district so extensive in territory as to make it difficult to maintain close fellowship and secure concert of action would be "penny wise and pound foolish."

One of the reasons given why the number of districts should be reduced is that modern roads and the automobile make it easily possible to reach a larger number of places. The automobile has quickened the pace over the old horse-and-buggy days, but have not the duties of the presiding elder had a corresponding increase? In addition to the regular quarterly visits there are three district-wide meetings required, various group and zone meetings have become a part of the work, special interviews are often necessary, schools and various meetings are to be promoted. Withal, the number of things required and expected of the presiding elder today about off-set the time saved in travel over former days. The work of the presiding eldership can no more be done by merely preaching on Sunday and holding quarterly conference than the work of a pastor can be done by preaching on Sunday and attending prayer meeting on Wednesday night. Each requires prayer, preparation, time and toil.

Another reason usually assigned for enlarging the districts, is to save expenses by cutting down the cost of overhead administration. If the work can be as well done at less cost there could be no objection to drastic reductions. District lines should not be so limited as to make the salary and traveling expenses of the presiding elder a cost-burden on the charges, nor should the lines be so extended as to lessen community loyalty and unity of action. Particularly, the Bishop's advisers in making the appointments should not be so few that they could not intimately know each pastor, place, and people. It is easily possible to carry the "expense saving idea" to extremes. Pastors' salaries could be eliminated by requiring that, according to population, churches must have from 2500 to 250 members. Students of the question claim that 1000 members are all that a pastor can well serve. It is quite as possible to save dollars by eliminating pastors' salaries as it is presiding elders'. The question arises, would the money saved by eliminating pastors and presiding elders be paid into other channels of the Church? Do not Methodists usually pay their money for specific purposes, and if those causes be eliminated are they so determined to give that they feel compelled to turn over a certain amount of money regardless of the obpects for which it is used? It is seriously doubted that the pastors and benevolent interests would realize any increase over normal amounts even though presiding elders' salaries were reduced to one per cent of the pastors' support.

(Continued on Page 8)

GRENADA COLLEGE

The Board of Christian Education of the Mississippi Conference is rightly requesting parents and their daughters, who prefer a four year college, to consider Grenada College in selecting a school for the 1931-32 session. There are those who do not prefer co-education and it is forunate that we have in Mississippi a historic institution at Grenada that provides for all such needs. The work done at Grenada is creditable to the Church and young ladies who graduate there take high rank in the Universities where they go to do post graduate work. Dr. John R. Countiss, the president, is a former president of the Educational Association of the Methodist Episcopal Church, South, and his long and able service at Grenada College has won him a place among the foremost educators of the South. He knows the needs of our daughters and Grenada College offers a spiritual culture, home-like environment, and standard class-room work. We trust that those in the Mississippi Conference who prefer a four year girl's college will not overlook Grenada.

Many French Leaders Climb Aboard Water Wagon As France Seeks Solution For Alcoholism Problem

BY BERNARD RAYNER, PARIS, FRANCE

A generation ago, it was customary to classify total abstainers in France as fanatics, milksops and freaks. Water-drinkers were satirized on the stage, caricatured in the press, and lampooned in comic songs.

This is no longer so.

Total abstainers are now accepted as a matter of course, and many of France's greatest men have voluntarily climbed aboard the water wagon. Making no apologies for their action, they occupy reserved seats on this vehicle. They are not prohibitionists in the American sense, but they are total abstainers.

Further, their personal prohibition—personally enacted and personally enforced—works to their complete satisfaction.

Even wine-growing France is ready to confess that she owes a great deal to her gifted water drinkers. So much so, in fact, that she refuses to call them unkind and unmerited names, even if they eschew the national beverage: wine.

For France has not forgotten that she was saved, quite literally, from destruction at the Marne by a total abstainer—Marshall Joffre. With gratitude, she also recalls that in the tragic days of 1926, when the franc was sliding to zero, economic salvation came through another water-drinker—Raymond Poincare. In consequence, no Frenchman will allow you to call Joffre or Poincare a milksop.

During thirty years, Joffre was a total abstainer. (The same was true of General Gallieni, who organized the famous "taxicab army" in 1914 and who shares with Joffre the honor of winning the Battle of the Marne.) Let us quote Joffre's private physician, Dr. Leriche:

"Joffre's resistance to disease, his courageous battle against death astonished us all. This was not due to our medicine, but to his superb constitution, to the regularity of his life, and to complete abstinence from alcoholic drink for more than three decades."

A similar tribute was made to M. Poincare, during his recent illness.

So, if ever a Gallic Legion of Water Drinkers is organized, it will contain many famous and respected names.

Edouard Herriot, author and statesman, former prime minister, could qualify as a charter member. So could Paul Doumer, now persident of France, who has been minister a dozen times, and recently elected president. We might also mention M. Leon Blum, Socialist ledaer in the Chamber of Deputies, and in all probability a future prime minister. He represents Narbonne, in a wine growing district, and still he is personally dry.

Perhaps the most amusing is that of Deputy Edouard Barthe. He is president of the International Wine Office, and an ardent defender of wine; but—because of the doctor's orders—he limits, most of the time, his beverages to ordinary water. The clever, satirical weeklies of Paris greatly enjoy thmselves in teasing this Frenchman who is a water-drinker despite himself. Even the wets consider it comic.

Some years ago, a French Anti-Alcoholism League was organized, and today it is conducting an energetic, heroic campaign against alcoholism. Its members, ipso facto, are total abstainers, and here again we find additional water-drinkers famed in government and diplomacy.

Admiral Georges Lacaze is president of the League. Jules Jusserand, former ambassador to the United States, is a member of the Board of Directors; others include: Henri Robert, leader of the French bar, Dr. Toulouse, France's most famous alienist, Senator Justin Godart, and Madame Ferdinand Foch, widow of the marshal. Before his death, Georges Clemenceau gave his cordial support to the league and its program.

Many obscure and unknown Frenchmen are also comfortably seated aboard the water wagon. It is impossible to estimate their number; but a guess of 500,000 adults is not excessive. Why do they abstain from liquor? For a varity of reasons: ill health; desire to set an example; religious motives; a personal preference for non-spirituous beverages.

Their abstinence is reflected in the statistics of the International Wine Office, an organization that is sincerely and ardently wet. In 1925, the per capita consumption of wine, per year in France was 155 litres. By 1929, it had dropped to 140 litres. Not very much, perhaps; but this tendency is worrying the winegrowers.

When an American wet assert that France has solved the alcoholism problem, he is expressing a hope, not a fact. He is likely sincere, but his statement is based on inadequate observation and insufficient data.

For France does have an alcoholism problem. No intelligent Frenchman would dare to deny it, since the French newspapers are here to contradict him. Editorially, these papers are frankly wet; they love to "kid" American prohibition; but every day, in impartial and impersonal fashion, they report the tragic story of French alcoholism—tragedies, accidents, crimes. Twelve of them per day in Paris; insignificant five-line items, used chiefly as "fillers" about unimportant, uninteresting persons; but they furnish irrefutable proof that the French cafe is not always the nursery of sobriety and all related virtues. Official statistics are confirmatory, revealing that alcoholism is chiefly responsible for crime, medicancy, insanity, and vagabondage.

French industrial leaders realize the perilous aspects of the problem. So they preach temperance, moderation, even total abstinence. Many practice it. Take Raoul Dautry, as an example. He is the director general of the French State Railways. He attributes all major railroad accidents in France to alcoholism, and remarks:

"If a railway is to function properly, its employees must be healthy, vigorous and sober men, with prompt and unerring reflexes. Only a temperate man can merit these adjectives. In fact, the drinking railroad man is a baneful, disastrous peril—for himself, for his comrades, for the passengers. Such a man has no control of his nerves; can not exercise his will power; and the only thing to do with him—as a safety first measure—is to discharge him."

Orders to this effect have been issued by M. Dautry, and he has sponsored the organization of a total abstinence league of railroad workers.

Other straws on the current: The Chamber of Commerce of Boulogne-sur-Mer has adopted resolutions asking for a vigorous attack upon alcoholism, "insurmountable obstacles to the good health of the race and the economic prosperity of our nation." Cardinal Verdier, new archbishop of Paris, has instituted the Confraternity of the White Cross, the purpose of which is to combat alcoholism and encourage total abstinence. An "Anti-Alcoholic Exposition," showing the physical and social ravages of alcoholism, is to be held in Paris late in 1931. The Physicians' Syndicate of the Seine (that is, Paris) has asked the Ministry of Health to inauguarate a campaign against alcoholism. And many Frenchmen, who are not prohibitionists, have pledged themselves to combat "the indefensible cocktail habit." Finally, the physiology text-books in the public schools are so critical of alcoholic beverages that the winegrowers' deputies have protested in parilament.

All this, however, does not mean that prohibition will be enacted in France this year, this decade, or even this century. But, it does mean that France is awaking to the perils inherent in the liquor traffic; that she is educating her young on the subject; that she is seeking a solution for the modern plague of alcoholism; and that many Frenchmen, voluntarily, are combatting it with a remedy that always "works"—total abstinence.

And so they are climbing aboard the water wagon to occupy seats near Poincare, Doumer and Herriot, quite honorable company!

CHURCH EVANGELISM

By Rev. E. C. Kilgore

In the Advocate of May 7, I read an article from the pen of Henry G. Riser of Ruston, La., on the need of church evangelism. I am not personally acquainted with Brother Riser and do not know whether he is a minister or a layman, but I read his article with interest and agree with him as to the importance of the spirit of evangelism. This is very desirable, but if we are to understand him to mean that organization or ecclesiastical machinery is equivalent to the spirit of evangelism in the Church, then I must take issue with him, not in the spirit of controversy, but simply in the light of my experience and observation in this line of work, as well as my understanding of the teaching of the Scripture. In tabulating my own work in the ministry, I find that I have held and assisted in one hundred and twenty-eight revival meetings in my native state, Mississippi, including those in my own pastoral charges in circuits and stations; and besides this, I have conducted two hundred and ten meetings in other territory, in all of which hundreds, and I may say thousands, were converted and added to the Church. Then too, I have attended revivals conducted by leading evangelists of our own and other denominations and have studied their methods and witnessed their successes and their failures; therefore, I have settled convictions as to the best methods and necessary equipment for evangelistic work. If we were dependent on organization and system in the work of soul-winning, and this is our mission, Christ came to seek and to save that which was lost—and he said to his disciples, "As the Father sent me, even so send I you. To seek and to save that which is lost." I say, if we were dependent on organization for all this before the evangelist goes on the ground, then which territory would necessarily be neglected? When Ezekiel was "carried out in the Spirit of the Lord and set down in the midst of the valley which was full of bones, there were very many in the open valley, and lo, they were very dry. They were dismembered and scattered and he was commanded to prophesy upon the bones."

There was no Ladies' Aid Society to speak words of encouragement to the prophet, or give him any support; no organized choir to give inspiration; no official board to finance the movement; no Amen Corner brethren to boost him, and yet when he had prophesied to the bones as he was commanded, bone came to bone, and God laid sinews upon them and put flesh on them and covered them with skin. But still, there was no life in them until he had prophesied to the wind as he was commanded. "Came a breath and breathed upon these bones." Then a breath came with them and they lived and stood upon their feet an exceeding great army. The life had to come from above. "The wind bloweth where it listeth and they heareth the sound thereof but canst not tell whence it cometh or whither it goeth, so is one that is born of the Spirit." The life was from God. We are further informed in this lesson that this valley of dry bones was the whole house of Israel.

In a state of spiritual death when Jonah was sent to Nineveh with a message from God, there was no organization or preparation for his coming to that great city with its population of six hundred thousand. Still, he went and delivered the message and a fast was proclaimed and the whole populace went down on their knees in prayer and the city was spared and stood a hundred and fifty years. Some people doubt the writer of this story of the Bible, but Christ believed it and said "The men of Ninevah shall rise up in judgment against this generation and condemn it for they repented at the preaching of Jonas and behold a greater than Jonas is here." And he also stated that Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth. This was a type of resurrection of Christ. —Matthew 12:40. But these illustrations are drawn from the Old Testament. When we turn to the New Testament, we find the same order of things. Following Pentecost, when in the power and with the inspiration of the Holy Spirit, the disciples went everywhere preaching the Word, Phillip went down to the City of Samaria and preached Christ unto them and the people with one accord gave heed to the things which Phillip spake unto them and there was great joy in that city. We do not read in this connection of any preparation through church organization in the City of Samaria for this evangelistic work.

"The Gospel is the Power of God unto Salvation" to everyone that believeth.

Other instances might be given from the New Testament, but time and space forbid. Brother Riser quotes from Rev. Thomas Waugh's book on "Special Missions" in which he says that "In the Church the work of the evangelist would be largely impossible but for the good work done before he goes on the ground." In reply to this statement, I wish to give one or two examples from my own experience in revival work. In my early ministry, I drove into a community in my charge, accompanied by my wife, where a meeting had been announced. We stopped in the home of a steward of that church and when we informed him that we had come to hold the meeting, his reply was that if we wanted to hold a meeting we had as well go somewhere else that the people did not want a meeting. I told him if they did not want one, it was very evident that they needed one. They had a very good house of worship, and it was a prosperous community from a material standpoint, but the whole church there had paid their pastor only one dollar on his salary during the preceeding year and he was right popular in the charge too. Well, on the following day, this brother with his grown daughter went with us to the church for the opening service. There were seven persons present. I preached and announced services for the evening hour. That night the attendance was about doubled and the spirit of the service was good. This was Saturday night; on Sunday morning at eleven o'clock about thirty were present, but otherwise the service was real encouraging. That night the congregation was much larger. I called on a visiting local preacher to give the message and I was with him in the old time hos pulpit where I was hidden away from the congregation. I do not think I ever prayed continually during an entire service in my life as I did that night; and when penitents were called, several came forward and two professed faith in Christ. The meeting was continued only one week, but I received thirty-seven into the church on profession of faith and as a result, this church paid all assessments in full that year and the assessments were doubled for the following year and again full payments were made. Besides all this, two of the converts were called into the ministry and served successfully as members of the North Mississippi Conference. This saving power was not upheld by church machinery, but was prayed down as it was on the day of Pentecost. I will mention only one other meeting which was held in a small town in Texas county seat. I reached the town on Sunday morning. The Methodist church was a small frame building, but the pastor had secured a tent for use during the revival. His official board was not in sympathy with this arrangement, saying they thought it was needless expense, that the church was never more than half full of people. The pastor told them that that was why he wanted the tent, which had been placed near the church in order to get them accustomed to come there to worship. There was no organized preparation for this meeting only that the pastor and possibly a faithful few had been praying for success and during the following two weeks two hundred and thirty-three persons united with the Methodist Church, and as another result, arrangements were made in the meantime for another meeting in a neighboring town in the same county but in another pastoral charge, and the tent was moved when this meeting was closed and 174 had joined the church on profession of faith. This footed up four hundred and seven additions to the church within one month and all this too where there had been but little planning or preparation for the work only on the part of the faithful pastors. It is needless to say, that a good report was carried up to Conference from those charges on all other lines. I could give many other similar experiences in the work. With a faithful consecrated pastor, much can be accomplished. The effectual fervent prayers of a righteous man availeth much. Again, the power was prayed down, not prompted up. "Ye shall have power after that the Holy Ghost comes upon you."

There was plenty of system in the worship of the Scribes and Pharisees, but it was all as a "whited sepulcher." Christ said "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven."

Bishop Robert Paine said to a company of ministers who were on a call visit in his home a few days before he died: "It seems as though the Methodist Church is developing into a great machine and if all this machinery doesn't mean the conversion of the individual soul, it is worthless. The church building is no more than a barn if the presence of the Holy Spirit is not manifest in saving power within its walls." These were the Bishop's own words. This was in 1882. If the Bishop was still living in this modernistic age, he could see that his words were no less than a prophecy as to the machinery of the Church. And when we substitute form for the work of the Holy Spirit, then we are a dead people. And this is now very nearly the time in our great Church in much of our territory, when compared to the old time revival power manifested in the Church during the past generation. Jeremiah, the prophet said, "Stand ye in the ways and see and ask for paths, whert is the good way and walk therein and ye shall find rest for your souls." See: The old paths are called the good way. Our modernists think they have found a better way. On an annual conference occasion at Columbus, Miss., Dr. J. B. McFerrin of sacred memory, preached a great sermon on the "Witness of the Spirit" on Sunday morning at eleven o'clock, and at the conclusion of his sermon the Holy Ghost fell on the people as it did on the disciples "In the beginning," when many shouts of praise went up to God from the great audience. And this continued quite a little while, so that the Bishop had to wait patiently for an opportunity to ordain the elders. A similar service was witnessed at Grenada when Dr. S. A. Steel preached on a Sunday night at Conference, from the text, "We Preach Christ Crucified." The effect was wonderful. I have never witnessed a greater demonstration of divine power than was witnessed that night under that sermon. Dr. Steel is a great preacher and he was at his best that night. There are doubtless others yet living who were present to share the benefits of that great service. We do not witness scenes of this kind any more at our Conferences. There is so much machinery to be adjusted now that there is but little room for preaching at all. To be sure, we still have good preachers, but our minutes are preoccupied with other things in this age of Christian Education so that the Holy Spirit is crowded out. Some of the older saints would gladly welcome a return of the old-time power. Now I would not be understood to object to the presence of the spirit of evangelism in the church continually and universally. Such a state of things would be very acceptable, but we all know that this is not the case while on the other hand, we have learned from observation that the Gospel is the power of God unto salvation and that there is power in prayer. But I must stop. If, however, our generous editor will give this space in the Advocate, I may write again but will hereafter use brevity as much as possible.

New York, N. Y.

TO THE READERS OF THE NEW ORLEANS CHRISTIAN ADVOCATE

The Advocate of July 16, 1931, is before me. I have just finished, with pleasure and profit, the reading of a sermon on "Prayer" by the Rev. Benjamin Lloyd Sutherland.

I wish to personally thank the editor of the Advocate for publishing this sermon, not only for its intrinsic worth, and I am sure all who read it will profit by the reading, but because of the interest I have in this young preacher.

It was my privilege, as well as my very great pleasure to call together the licensing committee of the Meridian District of the Mississippi Annual Conference, May 15, 1931, for the purpose of examining Lloyd Sutherland, to determine as to whether or not he should be granted a license to preach. So favorably was each member of the committee impressed with the very excellent and ready manner in which he answered all questions asked him that the vote to grant him a liense to preach was not only unanimous, but was cast with enthusiasm, and with expressions of joy at the privilege of voting for such a promising young man.

The second Sunday in June—just four weeks and two days from the time he was licensed, I asked Lloyd Sutherland to go to Marion to preach for Rev. R. E. Rutledge, who was nursing an arm that had been broken in an automobile accident. Lloyd readily and cheerfully responded to my request, and I was delighted to learn that his mother accompanied him to Marion, and heard him preach, and was still more delighted to hear pleasing echoes from the service. The next Sunday I asked Lloyd to preach at Wesley Church, here in Meridian, as Brother Rutledge was still unable to preach. Again he responded cheerfully. His father having had service at an early hour, slipped into the church, and heard his son deliver his second sermon, and afterward expressed a very great delight at the auspicious beginning his son had made.

This young preacher, Benjamin Lloyd Sutherland, bears the name of his father, the very efficient pastor of Central Church, Meridian, and the editor of the New Orleans Christian Advocate. His maternal grandfather is an honored superannuate member of the Louisiana Conference, the Rev. G. D. Anders. The sainted, and ascended, D. L. Kelley, is his uncle. So his is a rich heritage. But best of all is: He is a consecrated, Christian gentleman, a good student, and an active Epworth Leaguer. We prophesy for him a splendid career.

T. J. O'NEIL.

ATTENTION NORTH MISSISSIPPI

A Three-fold Blessing for a Small Cost

By Rev. Wm. L. Robinson

A good business man wants to invest his money where it will bring him the greatest returns. As good church members we should follow the same principle. The New Orleans Christian Advocate is offering to us the opportunity of investing our money in such a way that it will bring us returns from three sources.

By investing one dollar and fifty cents of your money in the Advocate you can secure for twelve months a splendid church paper, one that will keep you informed about the progress of our great church here in our own territory. By reading this paper you will learn what your neighbors are doing and it will encourage you to be more faithful in the work which you are doing. Our editor and his assistant are giving us some food for thought in their editorials. They are well informed men and they are making an earnest fight for the principles of righteousness. There is much information in this paper which our laymen should read. They will be more loyal to the church if they read this paper regularly. The New Orleans Christian Advocate makes a splendid assistant to the pastor. The pastor can't visit in every home each week if he does anything else, but the Advocate makes a weekly visit to each home where it has the privilege of entering. There is no way of estimating the full value of such visits. Think what it would mean if the Advocate went into each Methodist home every week of the year!

This same money which you invest in the Advocate will go out and work for another worthy institution of our Church, Grenada College. Our College is being advertised in the Advocate. Grenada College through the years has been doing a most excellent piece of work in Christian education. The work done by her students is accepted at full value by the leading universities of the country. Just recently three of the graduates of Grenada College took their Masters Degree at Northwestern University in nine months' time. Fourteen A's and fourteen B's were made by these three girls and not a single C was made by either of them. That is a fine record for these girls and for Grenada College. The people have a right to know what their church schools are doing. But the president of the College can't go to all the people personally and tell them what their church school is doing. Why not use a little common sense and let them read about it in the New Orleans Christian Advocate?

Then this same money that you invested in the Advocate will help a very fine young lady complete her education. Miss Eugenia Gray, of Buena Vista, is the beneficiary of the scholarship which is being given by the Advocate provided we secure one thousand subscriptions to the Advocate by the fifteenth of October. Either new or renewals will count in this campaign. Now Miss Gray can't travel all over the Conference and secure subscriptions to the Advocate. That would cost her more than the scholarship would amount to. We must help her secure them. The young people at our recent young people's assembly agreed to help Miss Gray in this campaign.

Please remember to mark the subscriptions you send in **Benefit Student Campaign**, so that they will count on this scholarship. This will help the editor and business manager to keep the records straight.

Can we secure these subscriptions? What are we doing now? We will use Grenada District as an example, since this is the best district in the Conference: We led the entire territory in the recent Advocate campaign. There are more than nine thousand Methodists in this district. How many subscribers to the Advocate do we have? Just 236—about one paper for every 45 members. If we were as eager to read the church paper as we are to read the daily paper our folks would be fighting all the time because we would not have enough papers to go around. Think what it would mean if we had one paper for every ten members. We would have 900 papers instead of 236. And we ought to have more than one paper for every ten members, because we don't have an average of ten members in each family. About four or five would be the average, I suppose. But we are only asking you to get 200 subscriptions from each district.

Please keep your district secretary informed about the number of subscriptions you send in. We would also like for you to keep Brother S. A. Brown, of Durant, informed about the number you secure in the Grenada District. Brother Brown helped the presiding elder put over the recent campaign in this district for the Advocate and we are asking him to help us in this campaign.

We believe this cause will appeal to you because the time and money which you invest in it will bring you such great returns. The goal for which we are striving can be reached; it should be reached, and we really believe that it will be reached before the fifteenth of October. Remember, we are counting on you.

Coffeeville, Miss.

MERRYVILLE CHURCH DEDICATION

By Rev. J. W. Lee

Sunday, June 28, was a great day for Merryville Methodists. It was the occasion of the dedication of their handsome new church built since last Conference. Their church was burned last summer and it looked pretty dark for a while, with the mills shut down and many out of employment, but those good Methodists went to work with a determination to rebuild, so with the insurance on the old building to start with, they have completed and paid for a more beautiful church than the one that went up in flames and all are happy.

The pastor was fortunate in securing our good Bishop Dobbs to preach the dedicatory sermon and dedicate the church, and his visit to Merryville was indeed a blessing to the church and entire community. The bishop preached a great sermon to a large and appreciative congregation. All who heard him were delighted with the bishop and his wonderful message and it was an inspiration to the large assembly gathered on this happy occasion.

And this is the second church edifice that the bishop has dedicated in the Lake Charles district since Conference and the third visit to the district this year. The other church was the First Methodist Church at Many, where he also captivated his congregation by a great message. Truly the bishop is magnifying his office and high calling by traveling through his episcopal district like a modern Asbury and his ministry through the several Conferences bearing rich fruitage. There are many of us who believe and know we have a wonderful bishop and we love and appreciate him. May God continue to bless him in his abundant labors of love for the Master.

DECLARATION OF POLICY AND PRINCIPLES

Adopted by General Board of Temperance and Social Service at Its Session at Lake Junaluska, July 3, 1931

The General Conference has laid upon this board the duty to formulate the principles of temperance and Christian social service; to carry on a comprehensive plan of education for the Church in these principles; to point out the practical application of these principles to particular social problems and conditions; to make careful study and surveys of such social conditions as it may deem wise; to prepare needed literature to create and cultivate interest in the whole church in temperance and social service.

No other board of the Church has been given more responsible tasks. Our duty is to set forth and to bring to fruition as far as possible the principles of the kingdom of heaven by applying them to life on earth. The scope of the operations of the board of temperance and social service includes every phase of life, personal, moral, and social, in the home, the State in our own great nation, and in our relations as a great people to the other nations of the world. Domestic, recreational, industrial, interracial, international relation and all the major and minor mischiefs of social life are included in the work assigned to this board. The fact that the board has not carried on more effective work in all these various departments is not because the board has failed to recognize the tremendous field of operations committed to it, but because there has been no adequate budget provided to do little more than to be a voice declaring the attitude of the Church toward all these great social problems. Today the board is distressed that with the recognition of the great work which ought to be done there is so little money available with which to employ workers, hold conferences or prepare and distribute suitable literature.

This declaration does not cover all the subjects committed to our board but some matters of especial outstanding importance at the present time. Acting under the instructions of the Discipline and following the policy outlined by the General Conference, we hereby declare the attitude of our Church as follows:

I. Concerning the very foundation of any stable social national life—the family and the home—the church cannot and will not yield its views upon the sanctity of the home and of marital relations, the evils of divorce and other similar influences undermining home life. The modernistic, materialistic, individualistic view of sex relations as a matter of concern to the individual alone and not to the entire social order, would, if generally adopted, lead to the destruction of the home. And if the home goes, the very foundations of society and of the State are swept away.

II. In a social order based on Christian principles it is unendurable, indeed unthinkable, that part of the population of the country should have a sufficiency of food, clothing, shelter and pleasures, indeed that many should be dressed in purple and fine linen and fare sumptuously every day, and that another part of the population, equally honest, equally industrious, and anxious to work should lack food, clothing, shelter and pleasures and be subject to anxiety and even despair because of inability to secure employment and the necessities of life for themselves and their families. Our government must very speedily reach a solution of these pressing problems so that there shall be a more equal distribution of the necessities and the good things of life. No civilization can be called Christian which permits such glaring inequalities and poignant miseries.

III. Our board has instructed its executive committee to prepare and to present the views of our Church on war and peace to the Disarmament Conference in 1932. Quoting the words of the Episcopal Address of 1930 that the "Complete outlawry of war must be the goal of all who follow the Prince of Peace," our board insists that the desired goal be reached at a very early date. Our own country and many other countries have signed the Paris Peace Pact in which "the high contracting parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of the national policy in their relations with one another." If this treaty is not to be ignored or brushed aside as mere idle words, we insist that our own government reduce to a minimum its expenditures on the army and navy, maintaining only such force as is necessary for what might be called police duties. To enter upon a great program of naval expenditure when great masses of our people lack the necessities of life, is not only lack of logic and a repudiation of Paris, but is a crime against humanity.

IV. Concerning the question of prohibition, we again reiterate the historic position of our Church applying to present day conditions. The Eighteenth Amendment is the greatest social enactment of any people of any age for the protection of society from the selfish indulgence of the individual and it is essentially a great moral. The Eighteenth Amendment put the brand of the criminal upon the traffic in intoxicating liquors in every State and territory under the flag, and it was the social conscience of the nation which caused this action to be taken.

In securing this great result the members of the Churches of our country were the most important factor. And our own Church members were found in the front line of battle. We reiterate the statement made in the Episcopal Address (1930) and adopted by the General Conference that "The Church does stand as the eternal enemy of unrighteousness of every name and every form and we should let it everywhere be known that whenever any institution or organization becomes the friend and patron of the liquor traffic or encourages the violation of the Prohibition Amendment, the Methodist Episcopal Church, South, will be found in the future as in the past battling against iniquity and on the side of personal and public righteousness."

And the board would furthermore emphasize the action of our General Conference that "it is the inalienable right of every member, whether minister or layman of our Church to oppose and to vote against any candidate who fails to stand for the principles herein advocated and approved; and that our people are urged to select public officials who believe in enforcement not only because prohibition is the law, but because it ought to be the law."

We therefore declare our invincible, unchangeable determination to oppose the proposition which has recently been made by influential political leaders to adopt an amendment to the Constitution which will permit any State to determine for itself whether it will legalize the traffic in intoxicating liquors. This is an effort to remove the brand of the criminal from this destructive traffic in some portions of the nation and we insist that the traffic shall continue to be branded as criminal on every square foot of territory under the national flag.

We rejoice that the President of the United States in his message to Congress transmitting the Wickersham report unequivocally declared his opposition to the repeal or the revision of the Eighteenth Amendment and we urge the Congress furnish whatever men or money may be necessary to enable the President to make prohibition enforcement as effective as any other law.

V. The board commends the work of the Lord's Day Alliance and also urges our people to discriminate carefully in their use of their leisure time and especially in the choice of attendance on moving picture shows and similar diversions.

JAMES CANNON, JR., Chairman.
EUGENE L. CRAWFORD,
Secretary.

SAFETY SIGNALS

Dr. J. G. Snelling's plea of advocating the Advocate was timely and well put. As a most useful and in fact indispensable factor in forwarding and maintaining the welfare of the Church, this paper is scarcely excelled by any other organ. And I am quite sure its excellencies are invaluable within the range of its patronizing Conferences. The issue of June 23rd was especially appealing to me. The sermon "With Guard and Seal," by Col. Julian E. Yates, I count as one of the very best I have ever read on the subject. Its language and style are in accord with the best standards, its premises are well stated, its conclusions from a climacteric lead of arguments inestimable to the unbiased mind. He calls faith and reason before the high altar of truth and unites them in a solemn compact. Nor does he dodge the age-long conflict between the material concept of man's life and destiny and the spiritual ideal of life eternal. Much of our modern preaching seals the immortal Son of God in the tomb of humanity and miserably fails in the recognition of the fact that "He could not be holden of the powers of death." And yet the keynote of the apostolic preaching was the risen Christ ,and it is only by the virtue and power of his resurrection that men ever were, or ever can be, saved from the guilt and dominion of sin. Col. Yates is right, Behaviorism or Determinism or Fatalism would seal the tomb of the Christ, stifle the loftiest hopes and ideals of the race, and quench the light of divine revelation. Science is great, but spirit life and faith are greater. "The words I speak unto you they are spirit and they are life." Here we rest our fondest hopes, with the blessed assurance that we have reached the goal.

* * *

Now, this gospel, evangel of truth, of life, of power is the culmination of all the Old Testament gospels. Noah, Jonah, illustrious prophets and teachers of that elder day, preached repentance and righteousness, denounced the flagrant sins and unfaithfulness of the nations, but seemed to know but little of the transforming power and sustaining grace of a spirit filled gospel. To them it was a glorious vision of a coming event, and no doubt this cheered and comforted these worthy seers. Not with "book and candle" as some latter day churchmen would shrive the living and the dead, but before the Book of books was written these prophets spoke. So the message ever preceded the written word. The Bible grew out of the Church and not the Church from the Bible. The living word antedated the written word. Come to think, of it I recall only one occasion that the Master read from the prophets, though he often quoted them. Likewise, the early evangelists and apostles often quoted from the Old Testament, but evidently did not use the written word as we do in our preaching. Now, do not think I am making an insidious or unfair comparison. The point I wish to emphasize is this: It is the living, breathing, impersonated gospel that saves. And I hold that it takes precedence over all educational means of grace. Preaching, says Philip Brooks, is declaring the truth through personality. For behind all these great spiritual revivals and reformations, stands the man, as living, moving, breathing embodiment of the truth he proclaimed. The voice of the prophet is ever the voice of God. Only a voice, said the intrepid Baptist, but a voice whose ringing note reaches the world even in our day.

S. J. DAVIES.

WESTERN ASSEMBLY, MOUNT SEQUOYAH: BOARD OF TEMPERANCE AND SOCIAL SERVICE

The Board of Temperance and Social Service has its annual conference at Mount Sequoyah, August 16-23.

Bishop Ainsworth will preach twice on the last day, Sunday, August 23. In the morning he preaches on prohibition and concludes the conference with a sermon at night. This is a great privilege which comes to our people in this section.

Mr. Luther Harrison, editor of the Daily Oklahoman, one of Oklahoma's gifted orators, will deliver an address that afternoon, at 3 p. m.

We will be honored with the presence of a number of editors aiding us with our program. The following editors will be present: Dr. Elam F. Dempsey, Wesleyan Christian Advocate, Atlanta, Ga.; Dr. Wallace M. Crutchfield, Oklahoma Methodist; Dr. J. C. Montgomery, St. Louis Christian Advocate, Cape Girardeau, Mo.; Dr. A. C. Millar, Arkansas Methodist, Little Rock, Ark.; Mr. Luther Harrison, Daily Oklahoman, Oklahoma City, Oklahoma.

Each morning at 8:45, Miss Winona Jewell, National Secretary of the W. C. T. U. for the Young People, will have charge of a study course. This is a wonderful opportunity for the young people and the older as well. Then, too, Dr. Atticus Webb, of Texas, has prepared a book on temperance, "Dry America," to be used as a textbook. This book will be presented to the conference on Monday night, when Dr. Webb speaks on "Education for Temperance." In other words, we are bringing an author with us.

There will be ample accommodations for all who come and at very moderate rates. It will be possible to keep expenses within $1.50 per day. Ask railroad agents for excursion rates to Fayetteville. There is an automobile camp on the grounds, where visitors may do their own cooking if they prefer, and thus reduce rates.

Board of Temperance and Social Service, Methodist Episcopal Church, South.
JAMES CANNON, JR., President;
EUGENE L. CRAWFORD, Gen. Sec.

A QUESTION FROM A LAYMAN

Mr. J. H. Miner, a consecrated member of the Central Church, Meridian, Miss., sends an article, "Woe Unto You Scribes and Pharisees," and asks "Is there not too much hypocrisy and too little of the genuine in the lives of many church members?" and states that it is a tragedy the church is trampled under foot because of inconsistency. The article follows:

"WOE UNTO YOU SCRIBES AND PHARISEES"

Forty-five Oriental Christians, students in American universities, recently gave the following assortment of reasons for having sustained a diminution of their Christian faith through daily contact with so-called American Christians:

"Study of social and natural sciences, race prejudice, Christian teachings not practiced, narrow-mindedness, American indifference to Christianity, lack of genuine Christian spirit, superficiality of American sermons, unbrotherly attitude of American Christians, materialism of American environment, hypocrisy, scarcity of true Christians, commercialization and institutionalization of churches, corruption and crime, and passion for misrepresentation."

Something to think about, gentlemen. We Americans are very glib to disparage Foreign Missions. But out of their work is growing up a type of Christian overseas which accepts the teachings of Christ as a working formula of life—not merely a series of uplifting phrases to be rolled on the tongue one day in seven. Clearly the Christian spirit these are meeting in the mission fields is something much more genuine than that with which they rub shoulders on the streets of America's cities. In time, perhaps, the services of our foreign missionaries will react upon us by establishing Christian communities in other lands whose greater consecration and better ordered civilizations will shame us into acceptance of Christianity as a manner of life and not merely a ritual of worship.

Whether we like it or not America's professions are being weighed against her acts, in the scales of world opinion, with the ethics of Christ as the basis of appraisal. For, strange as it may seem in a world so obsessed with material aspirations, those ethics are prodding the human concience everywhere more acutely than they ever have before. The Orient accepts them, but will have none of us. Mahatma Gandhi, as an outstanding exemplar of Eastern thought, reverences Christ but scorns the standards of his followers in America and Europe. And it may be that from this challenge, created by missionary effort, will come the needful quickening of our own reluctant spirit.

With notable exceptions, America's Christianity vanishes at the office and factory door. The Golden Rule receives our deep homage on Sunday. But Monday is something else again.—Credit Company.

OPENING OF COLFAX, LA., CHURCH

The Colfax and Montgomery charge has been made to rejoice over the auspicious opening of the new Methodist church at Colfax, La., on Sunday, July 12. Large congregations attended both morning and night services. Montgomery, as well as Colfax, was well represented.

This is a beautiful brick church which has within it all the departmental features and will be able to enter upon the full Christian educational program as laid down in the standards of our great connection. This was only the opening as the dedication will take place later, when the church is free, from debt.

Rev. Albert S. Lutz, D.D., preached the opening sermon. Dr. Lutz is in his fourth year as presiding elder of the Alexandria district. During these four years he has watched over and encouraged this building project in Colfax. He has ever stood ready to help in any way. The former pastor, Rev. J. D. Fomby, of Logansport, La., preached at the night service and also took a prominent part in the morning hour. During his three years as pastor of the Colfax and Montgomery charge, Bro. Fomby heroically laid the foundation for and brought to an assured culmination the erection of this structure.

The following program was rendered:

Preaching Service, 11 A. M.

Hymn, "Come Thou Almighty King," apostles' creed.
Prayer, Rev. J. D. Fomby.
Anthem, "Bless the Lord," choir.
First Lesson, Rev. J. D. Fomby.
Gloria Patri.
Second Lesson, Dr. Albert S. Lutz.
Announcements.
Offertory, offering.
Hymn, "Faith of Our Fathers."
Vocal Solo, Miss Josephine McKnight.
Sermon, Dr. Lutz.
Hymn, "Jesus, the Very Thought of Thee."
Doxology.
Benediction.

Preaching Service, 8 P M.

Hymn, "O Worship the King."
Prayer, Mr. L. L. Thompson, of Montgomery, La.
Hymn, "O, That Will be Glory."
Scripture Lesson, Rev. J. D. Fomby. .
Announcements.
Offertory, Offering.
Hymn, "Day is Dying in the West."
Vocal Solo, Miss Vera May Logan.
Sermon, Rev. J. D. Fomby.
The Lord's Supper, Rev. J. D. Fomby, assisted by pastor.
Benediction.

A program of excellent music was rendered, thanks to Mr. J. B. McKnight, capable accompanist.

Dr. Lutz preached upon "The Characteristics of the New Testament Church," using as a text the words of Jesus, "Upon this rock I will build my church." His message was both interesting and forceful. Brother Fomby based his sermon on the transfiguration scene where Peter said, "Lord, it is good for us to be here." In a touching manner he made the attentive congregation realize that the new building should be indeed the house of God.

At the morning service it was the pastor's pleasure to accept, on behalf of the church, several useful and valuable gifts. Among these were two Sunday school tables and two flower stands, built and donated by Mr. A. J. Smith. Also two beautiful silver collection plates were presented by Mrs. John T. Blanchard as a memorial to her esteemed husband, whose untimely passing is mourned by a host of bereaved loved ones and friends.

The pastor and officials wish to thank every member and friend who has helped in any way to make opening day a reality.

L. R. NEASE, JR.

POETICAL THOUGHTS

By Mrs. George S. Brown

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same things. (Romans 2:1).

The critic stood with scornful eye
Before a picture on the wall;
"You call this art? Now see that fly,
It is not natural at all.
It has too many legs; its head
Is far too large—who ever saw
A fly like that, so limp and dead,
And wings that look as if they—pshaw!"
And with a gesture of disgust
He waved his hand, when lo! the fly
Flew from the picture. "Ah! some dust,"
The critic said, "was in my eye."

These verses, in a humorous way, express the attitude of a great many people. No doubt the painting the man stood before was some almost perfect landscape, or a basket of tempting fruit, or some beautiful flowers, but he saw none of these things—only the fly which seemed to him out of proportion, and as it really did not belong there, of course it did not look natural. Much chagrinned, as the real fly flew away, he declared that he had dust in his eye that prevented his judging accurately. Ah, that is it! So many of us have dust in our eyes that keeps us from seeing what is beautiful.

No wonder our Saviour, in rebuking critics, said, "First cast out the beam in your own eye so you can see clearly to cast out the mote that is in thy brother's eye."

Isn't it strange that some little thing that is wrong will loom up and shut from view everything else that is correct? There may be a beautiful solo sung at church and the voice may possess rare sweetness and the song perfect except for one note which was a little too high. Forthwith the words, the air, the sentiment, the sweetness will all be forgotten and you will hear some one say, "Why did she try to take that high note?"

I was once calling, with a relative, on a friend who exhibited with great pride her new home, perfect in every detail, and while I was enthusastic over everything, my relative was quiet, and when we left she said: "I saw nothing but the hideous papering on the walls. Why did they choose such dark coloring?" Now the paper was a matter of taste, but everything else was so wonderful I did not see it as separate and distinct; in fact, thought it just the right thing for the woodwork.

Did you ever make up rolls late at night when very tired and then get up early to set them to rise, and have them burn at the bottom and get hard just when you thought they were going to be perfect? As they were brought to the table did you hear a chorus of voices say, "Oh, how nice of you to sit up late and get up early to make rolls?" Or did you hear, "Oh, they are burned and so hard. How did that happen?" Of course that is only natural, for no one relishes burned rolls; but the point I wish to make is, that one little defect hides so many good things, and it does seem such a pity.

Couldn't we determine to blow the dust from our eye and look only for what is good and sweet and beautiful? We can always find it if we will. One of the nicest compliments I ever heard was paid recently by a son to his mother. The young people around the table were criticizing first one person and then the other, as young folks are apt to do in fun, and after each one the son would say, "watch mother find some good points somewhere, somehow." O yes, we all have good and bad points, but if we only give love a chance the bad will be overlooked and the good will predominate.

"CONCERNING THE COLLECTIONS"

(I Cor. 16:1,2)

By An Ex-Steward

The time is at hand when throughout our Methodism strenuous effort usually is made for raising the apportionment commonly called the "benevolences" from each congregation. The published minutes of the Annual Conferences frequently show the salaries of P. C. and P. E. paid in full, while the other "institutions of the Church" suffer distressing shortage. In all fairness, "it ought not so to be." It savors strongly if not actually of "graft," as the world views it. "Share and share alike," is the ethical standard of hard headed business men. Moreover, it is "so nominated in the bond," if the Church vow "to support its institutions," without any discrimination be justly considered. The Church silver dollar cut into its picturesque parts for exhibiting the correct percentage in disbursement, would look "ugly" in some eyes. Too often the record shows the P. C. and P. E. paid in full, and the missionary, superannuate, and even the bishop, cut to less than half their apportionment. "We be brethren," is eminently a scriptural aphorism.

The only right and generally sure way is to budget all these apportionments, and pay out quarterly at least in a pro rata settlement the total amount collected to P. C., P. E., and Conference Claims as grouped by the board of district stewards. Of course the specials, like Kingdom Extension, Superannuate Endowment, Orphanage, etc., are not included in the budget. An enthusiastic, genial "Every Member and Friend Canvass" for subscriptions to such a budget, under the combined and persistent effort of pastor, layleader and stewards, made early in the year (or any time) will yield desirable results. Each subscriber should be offered envelopes through which to make payments. A quarterly mimeographed report showing individual payments is wise and helpful.

TO BISHOP AND MRS. DENNY

For fifty happy, golden years
You have traveled side by side,
Your pathway strewn with smiles and tears,
But the Lord has been your guide.

Thousands of friends are wishing for you
Great happiness and joy
And the peace that comes from heaven
Which the world cannot destroy.

On this your golden wedding day
May no dark clouds bedim your sky,
But love and friendship hold full sway
And your hearts be lifted high.

Children and grandchildren lavish love
On you both this happy day,
While loyal friends are thinking of you,
Tho they are many miles away.

Your useful lives have blest the world.
May many more years to you be given,
And when life's cares and toils are o'er
May you wear a crown of stars in heaven.

With congratulations,
MRS. L. M. LIPSCOMB.

Grenada, Miss.

The Press Congress of the World is to be held in Mexico City August 10-14. We thank Mr. Thomas Ewing Dabney, of the New Orleans Daily States, for an invitation to join a party who are to attend. We are favored with transportation, but the pressure of other duties will prevent our attending.

The Home Circle

PRAYER

By Jennie Youngblood

(The writer of this article is a young lady seventeen years old and a member of a rural church. It is well worth reading in the "Home Circle.")

In the Bible we have the cure for unrest and discontent set forth in a few words; their depths have never been probed nor has the source been exhausted. Yet, strange to say, there are few who use this cure. It is not because the price is too high, for, as a matter of fact, it is free.

Let us quote this simple formula: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." A simpler formula—prayer. With this formula ever in mind a great deal of worry and trouble would vanish. The dictionary defines prayer as thanks and praise given to God, and requests made of Him. Prayer, to my mind, is speaking with God, and God in turn speaking to us. In the Christian's life, prayer is a daily, secret communication and fellowship with God in the privacy of his own heart. A life of prayer is the life that brings us in touch with God. To ask what is the place of prayer in the Christian's life is equivalent to asking, "What is the place of breathing in human economy?" From the lines of an old hymn writer:

"Prayer is the Christian's vital breath;
The Christian's native air,
His watchword at the gates of Death;
He enters heaven with prayer."

We are to pray, as Paul assures us, at all seasons in the spirit; thus making prayer an essential part of life. We pray because we feel the need of guidance and help in the midst of temptations, burdens and perplexities. Our weakness and limitations cause us to see the need of God's protecting arm. The Psalmist has summed up the case when he said, "This poor man cried, and Jehovah heard him and saved him from his troubles."

Christ gave us the example—the Lord's Prayer. He warned his disciples not to pray as heathens do, with ceaseless repetition and meaningless words. When we approach the throne of God we should go with a "shut door" recalling the promises that God who heareth in secret will reward openly.

It was Christ who was often found in prayer. He prayed all night on several occasions. It was in prayer that Jesus conquered His temptations on the mountain. He was transformed in prayer before He was transfigured, and He won his final victory through a night of prayer in the garden of Gethsemane. If victory is to be ours, it will be only through sincere prayer. Christ's last breath on the cross was a prayer for poor and lost sinners.

We should be grateful that we have been taught the importance of prayer. If it were necessary for One in Whom there was no guile to pray, how much more necessary is it for us who are given to sin and the ways of the world. We should also be glad that it is written, "The effectual, fervent prayer of a righteous man availeth much." As we think of this, we should pray deeply in our hearts, "Lord, make me righteous."

One writer has said, "Prayer is the soul's sincere desire uttered or expressed." It is a provision made for poor, needy sinners that we might approach the throne of God and that we might be answered. We sometimes ask, "Does God hear and answer prayers?" I firmly believe such thoughts are suggested of Satan. Right then we need to draw nearer God; we need more faith. In answer to prayer, God gives neither what is harmful nor what is useless. We should not be in too great a hurry for God to answer. He knows what is best for us and we should wait patiently. We cannot say too much on the importance of prayer. Prayer is our effort to commune with God. It is the out-reaching of our soul for the felt presence of the Father. The prayer of Faith does prove effective in opening the door to Him. Earthly joys soon fade, but the joy of being "at one" with the Father surpasses all joys of earth.

"And all things whatsoever ye shall ask in prayer believing, ye shall receive." Lord, teach us the joy of answered prayer. Prayer for the sinners; prayer for thine own; prayer for the little things of everyday experience; prayer for the consciousness of Thy presence along the way; prayer for life of victory over self, and devotion to Thee, unceasing, believing and effectual prayer.

If we do not forgive one another, what can we expect when we ask forgiveness? Can I hold one hand out to God for forgiveness and clenchingly hold the hand of my fellowman and say to him, "I cannot forgive you?" We must forgive one another.

When we ask for peace, what is out attitude? A prayer for peace is out of place as long as we harbor race prejudices and nurse within ourselves the belief that we are the favored children of God.

We pray for success. How do we know that it is best for us? Solomon had success. What did he do with it? What would you or I do with it?

We want health and strength, but what would we do with it? Sampson had both. We see what he did with them. One of the holiest men New England ever saw, Edward Payson, never saw a well day after he was twenty-one years of age. Milton was blind; Fanny Crosby said that the saving of her soul came through the losing of her eyesight. St. Paul himself asked for health, but prayed in vain. His petition was denied, but God answered in a far greater way: "My grace is sufficient for thee."

Prayer sets the day off right. One has said: "Five minutes spent in companionship with Christ every morning, if it is heart to heart and face to face with Him, will change the whole day." It will change our attitude, thoughts and actions. Our only armor of protection is prayer. In this battle of life we need this equipment.

Martin Luther said if he had anything especially difficult and exacting on hand, he doubled the amount of time spent in prayer, and he felt that it was the means of saving time. Tarry until God answers; then you can go in the strength of the Lord. They that wait on the Lord shall renew their strength; they shall run and not be weary; they shall walk and not faint. Prayer clears the vision, steadies the nerves, sweetens the spirit, sanctifies the soul, and makes all things possible to him whose life is pleasing in the sight of God.

Samuel Johnson was once asked to name the strongest argument for prayer and he replied, "Sir, there is no argument for prayer; prayer is a native tendency of the human soul and will come out just as will a whistle from an active, happy light-hearted boy"; David says we pray because God is near; because God is ready to save. Prayer is not something for God alone, but for us. We are so created that we can never be at our best until we touch Him. Prayer is the deep, universal, imperishable need of the human spirit found among people and known in all ages. Certainly there is use in prayer, because in, by and through prayer, men move toward God. "Men ought always to pray." They have the distinctive desire, the Scripture commands us to pray, and the experience of men have certified its value to the one who draws near God, and God in return draws near us.

In our hurrying and busy period of time, one of the greatest needs is to cultivate the habit of prayer. We know a Christian man who for years has looked out for chances to pray for his fellowmen. The passing hearse, the crepe on the door, the doctor's automobile at a house, the news of illness, the sight of men and women entering church, the spires of the meeting houses pointing toward God—all these things, even if he is on a swift train passing through a town or village, lead him to send up a prayer for men, women and children.

The closet of prayer is not one place; it is many places. Its door is ever open. We may talk to God when we are talking to men. The quiet retreat, the shut doors of the heart, the secret place Most High is often along the busy highway where suffering humanity toil and sin.

Let me repeat: Cultivate the habit of prayer. (Pardon me for personal reference). It seems to me if I had not been taught to say, "Now I lay me down to sleep"—at mother's and father's knees that I could not bear the crosses I am called to bear daily, I would not exchange the wealth of the world for the few minutes spent in prayer with the family each day. They are the jewels that no one can rob me of. I do not say this boastfully, but that I might help those who know not the value of prayer in the home. For the one who is taught at his father's and mother's knees while young, there are at least five stages through which he passes. The first stage is when he repeats the "Now I lay me" after his parents. Second, when he is able to repeat it from memory. Then comes the time for a larger prayer, the Lord's Prayer. Later, the desire for a prayer of his own. Last, the most important, is the day when he fully realizes the joy of speaking with God and in the quiet solitude of his heart he hears God's voice as He calls back, "I love thee, thou art my child."

Fathers and mothers, if you have neglected the prayer life of your children, you have robbed them and yourself too. You have wronged your children, you have taken a great deal of sweetness out of life, and you will have to bear the blame. I entreat you to begin now, not tomorrow. It is shameful the number of children who have not been taught to pray at their parents' knees. I wish everyone realized the value of prayer. They who have the armor of prayer can resist temptation much easier than they who have not.

Prayer works wonders—it will bring the erring to Jesus, the lost son or daughter to Him who is the Saviour of sinners. It will keep the boy or girl who has been in a home of prayer from the wickedness of this world. Prayer restrains us. A business man said it was impossible for him to tell where he would have been if it had not been for the prayers of other people. You do not know, either.

Prayer might be compared to the telephone. You know if there is something wrong with your telephone you cannot get the best of service. Are your wires in good condition, or are they hanging on a fence here and there, touching the ground in another? Are they rusting out, or are they shiny and new by frequent usage? Make what repairs you need on your line today and speak with God. Do not hang up the receiver until you hear His voice, "Thy sins are forgiven; thou art my child."

"Through every problem of my busy life,
My partner points the way;
He brings me peace and calm amid the strife,
If I but stop to pray.

The tide of trade, in ceaseless ebb and flow
Brings pleasure or dismay,
But only joy and gladness need he know
Who learns to stop and pray.

Tht past holds no regret, no cloud to throw
A shadow o'er the day;
The future holds no fears, for this I know—
Today, I've stopped to pray.

—Anon.

Meadeville, Miss.

"These cakes are as hard as stone."

"I know. Didn't you hear her say, 'Take your pick,' when she handed them around?"—The Baptist.

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TO CONTRIBUTORS:

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Editorial

HOW MANY PRESIDING ELDERS' DISTRICTS?

(Continued from Page 1)

When charges reach the place where they are unable to carry out the program of the church and meet a reasonable budget they ought to be absorbed. There could be no hurt in applying the same rule to districts. The particular condition of the charge or district should determine the time of readjustment, rather than some theory of experimentation. If the twenty-two districts in our Conference should be reduced in number in order to promote the efficiency of the work we are confident there would be no objection on the part of the presiding elders. The spiritual and temporal success of the work comes first. The writer does not see the necessity for a general remaking of district lines at this time.

Our Conferences are presided over by experienced, capable and conscientious bishops, and we can well afford, without anxious concern, to leave this important matter "to be determined according to their judgment."

PERSONAL AND OTHER NOTES

Rev. J. L. Nabors, pastor of the Tie Plant church, North Mississippi Conference did his own preaching in the revival meeting. The Grenada Sentinel reports that much good was accomplished by the meeting.

Rev. W. C. Galceran, Sr., and Jr., have recently exchanged in helping each other in revival meetings at Duncan church and Strong's Church, North Mississippi Conference. The father and son make good workmen together.

Rev. Eugle A. Kelly, pastor Harrisville circuit Mississippi Conference, has the distinction of succeeding well in serving his home charge. That is, he lived there before he entered the ministry. We thank Brother Kelly for subscriptions sent to the Advocate.

We are indebted to Mrs. M. J. Phillips, Kingston Laurel, for co-operating with the pastor in securing nine renewals to the Advocate. She writes concerning Sister Weil's health and we are rejoiced that she stood her operation and is now recovering.

Rev. J. D. Fomby and family of Logansport, La., visited in Alexandria, Winnfield and Colfax recently. Brother Fomby preached the opening sermon in the new church at Colfax on July 12. The building was started during his three years' pastorate at Colfax.

The Advocate regrets that Miss Elizabeth Langford is to be no longer the Young People's secretary in the Louisiana conference. Her work with the young people was outstanding and we feel sure she will prove of great worth to the local church where she serves.

Rev. T. J. O'Neil, presiding elder of the Meridian, Miss., district, assisted Rev. D. E. Vickers in revival services at New Hebron during the third week in July. There were seven additions to the church and the membership was revived and new life has come to the community.

Rev. R. H. Clegg, pastor Broad Street Hattiesburg, is assisting Rev. L. P. Anders in a revival at Adams Campground this week. One of the best tabernacles in this section is at Adams and we doubt not that this historic place is to be the scene of another gracious revival this time.

Rev. Grover C. Schwartz, pastor Second Church, Water Valley, Miss., and World War veteran, was unanimously re-elected Chaplain for the Mississippi American Legion at their 13th annual convention, which was held at Biloxi last week. The Legion voted to return to Biloxi for their 1932 convention.

Dr. Elam F. Dempsey, editor of the Wesleyan Christian Advocate, Atlanta, Ga., in sending us an article on the work of Dr. Theodore Copeland, evangelist, wrote: "Copeland is a real preacher—the right sort of an evangelist. I wish he might preach in every one of our Southern Methodist Conferences."

Mrs. T. F. White, Lena, Miss., takes the place of her mother as a subscriber to the Advocate. Her mother read the Advocate for seventy years and rejoiced in the work of the Church as it was recorded on its pages from time to time. A Christian paper is essential to a well rounded Christian experience.

Rev. Thomas B. Clifford, Episcopal Rector at Centreville, Miss., preached both morning and evening recently at Columbia, Miss., for his son, Rev. V. G. Clifford. Brother Clifford was formerly a successful pastor at Columbia and we are sure his many friends rejoiced to have him visit them and preach while there.

The Advocate lost a friend, the church a faithful member, and his home a devoted loved one, when Judge Nathan M. Calhoun died at Vidalia, La., on March 17, 1931. Judge Calhoun was in his 78th year and had been a member of the Methodist church nearly all his life and a steward for many years. We extend sympathy to the bereaved.

Our church at West Point, Miss., has recently suffered a loss in the death on July 8th of Judsen N. Harrold, the charge lay-leader. Mr. Harrold died at the age of thirty-six when he was just ready to carry forth a life of great usefulness to the church. At the time of his death he was assistant superintendent of the Sunday school and a steward.

Rev. Jasper L. Smith, pastor Gibson Memorial, Vicksburg, Miss., in adding to his already excellent list of subscriptions, wrote: "In my pastoral work I make it a part of my business to speak of the Advocate. It will be a blessing to any home to subscribe and read the Advocate." We thank Brother Smith and commend his plan to other brethren.

Rev. Algie S. Oliver, pastor, Prentiss, Miss., is a pastor with evangelistic zeal. He held his own revival at Carson and received five members on profession of faith and one by certificate. We found him on his way to Carson on a stormy afternoon when most people had taken to shelter. He is now assisting Rev. M. W. Porter, of the Hermanville charge at Pattison.

The unification of the General Boards of Education, Epworth Leagues, and Sunday Schools into the one Board of Christian Education is succeeding in every way. Under the former plan of three separate Boards pastors and workers had to read 784 pages of material to acquaint themselves with plans and programs, while under the new unified Board it only requires 267 pages.

The Galloway Memorial Methodist Church, of Jackson, Miss., continues to grow. During the past two months Dr. Lawrence L. Cowen, the pastor, has received 73 new members into the Church, 29 of whom joined on July 19. This makes a total of 262 new members received since Conference, or a total of 907 new members, received during the past eighteen months of Dr. Cowen's pastorate.

Mrs. Louise M. Calmes, Brooksville, Miss., has been studying about Korea lately in the "World's Children Circle" and hastened to send in a subscription for credit on Brother Kim's education fund. If the plan is to succeed all presiding elders, pastors, young people's organizations and missionary societies must help and begin now. It is a worthy cause and should meet with ready success.

The many friends of Rev. Victor G. Clifford, pastor First Church Columbia, Miss., will regret to know that he has been sick for several weeks, but will rejoice to know that he is improving and expects to be fully himself soon. The next session of the Mississippi Conference meets in Brother Clifford's Church and we doubt not that he and his good people will provide royal entertainment.

Oglethorpe University, Georgia, has just issued a schedule of courses for each day in the week and regular school hours, the program providing lecture courses given by radio supported by correspondence, conferences and examinations. This work is offred as of college grade and a full equivalent of similar courses offered in the classrooms of the University. It will be watched with great interest.

In these days of few subscriptions, the manager and editor appreciate such letters as the following which came from Brother P. F. Lowe, Minden, La.: "Enclosed a check for $1.60 to cover my subscription to the Advocate. The paper gets better all the time. You may count me a life time subscriber. May God's blessing ever be yours." We thank Brother Lowe for assurances of permanent friendship for the Advocate.

Formal action which merged the Congregational and Christian churches, with a combined membership of more than a million persons, was taken at a joint convention last week in Seattle, Wash. Both denominations have been active in founding and promoting colleges. The Christian organization in the merger, however, should not be confused with the Disciples of Christ, which is another branch from the same parent stem.

Brother E. R. Chaney, a member of the board of stewards at Rosedale, Miss., passed away on July 19. His pastor, Rev. H. P. Lewis, says "He was one of our best men." Rev. W. M. Campbell, Tutwiler, assisted the pastor in the funeral services. Invariably when a pastor writes of one of his best men passing away he adds "he was a subscriber to the Advocate." Loyalty to the Church includes taking and reading the Advocate.

Mr. William H. Black, teacher of the Bible Class of Carrollton Avenue Church, New Orleans, and cashier of the Federal Reserve Bank, addressed the union service at the Seashore Methodist Assembly Tabernacle, Biloxi, Miss., on Sunday evening, July 19. Mr. Black is reported to have delivered an inspiring address on "The Challenge of Today." It augurs well for the country when laymen of affairs give time and talent in the work of the Kingdom.

Rev. M. L. McCormick, the busy pastor at Lumberton, Miss., in sending in subscriptions, wrote:

"The work here moves forward in an encouraging way. Improvements have been made on the parsonage and a fine spirit prevails. One outstanding feature of the work is the interest taken in the prayer meeting. We have an average attendance between 40 and 50. We serve a fine and loyal people." Happy is the pastor who has a people who attend prayer meeting.

Dr. M. E. Dodd, First Baptist Church, Shreveport, La., was the preacher at the Carrollton, Miss., tabernacle revival this year. In urging the people to attend, Mr. J. R. Bingham, a beloved Methodist layman, wrote: "I do not undervalue political speaking, but nothing is so important as preaching the everlasting gospel." Some say that election years in Mississippi precludes having a revival, but the Dodd tabernacle revival in Carroll County proves otherwise.

Professor E. S. Bowlus, a steward in our church at Brookhaven, Miss., and superintendent of city schools is taking his Master's Degree at Columbia University this summer. He was elected president of the Mississippi Club of the University. There are 76 from Mississippi. Dean James M. Ewing, of the Copiah-Lincoln Junior College at Wesson, Miss., and Mrs. Ewing are also studying at Columbia this summer. Professor Ewing is president of the board of stewards at Wesson.

Mr. Frank Starr Williams, son of Rev. W. M. Williams, Sanatorium, Miss., is representative of the United States Department of Commerce at Bangkok, Siam. While on a visit to his father he greatly delighted the inmates of the hospital at Magee, Miss., with a lecture on Siam. Incidentally he stated that the king of Siam never attended Mississippi A. & M. College, as was heralded by the newspapers upon his recent visit to America.

When the editor began his ministry in the Brookhaven District of the Mississippi Conference there was a consecrated layman who encouraged him and assisted him in the laymen's work on his charge. This friend was Mr. A. B. Connally, then of Fernwood, Miss., and in sending in his renewal from Monroe, La., we appreciate his adding: "We appreciate your paper and wish you all good success with it." Brother Conally is the kind of layman we would expect to take his church paper.

In sending in a subscription Rev. H. S. Westbrook, pastor at Vaughan, Miss., wrote: "The work on our charge is in good condition. We are preaching to average congregations and are looking forward with interest to our revival meetings which are soon to begin. We are praying for a gracious outpouring of the Holy Spirit during these services." Brother Westbrook is giving spiritual leadership to his people and we doubt not that the revival season will prove a time of refreshing from the presence of the Lord.

Rev. R. A. Cross was in New Orleans Tuesday, July 21, to meet with the committee that has in charge the publication of his "History of Southern Methodism in New Orleans." The Committee: Revs. J. L. Williams, chairman; J. T. Harris, secretary; W. L. Doss, Jr., H. L. Johns, and D. B. Ranlins, met in the Advocate office and contracted with Mr. C. M. Chalmers to publish the history. Brother Cross is well qualified to produce such a history and the Methodist public will look forward with interest to its coming from the press, about September 15.

The many friends of Dr. R. H. Wynn will be happy to know that he has been improving in health and expects to return to Minden, La., about August 1. Rev. Henry Rickey, a nephew of Dr. Wynn, has been rendering acceptable service as guest pastor during the summer. Mrs. Pauline Wynn Allen, the accomplished daughter of Dr. and Mrs. Wynn, and experienced as a young people's worker, is to serve as Director of Religious Education at Minden until Conference. This beautiful service is to be rendered as a tribute to her honored father, who is in the second year of his pastorate at Minden.

Mr. W. D. Hawkins, lay leader of the Meridian, Miss., district, in a letter to the editor concerning the laymen's rallies he and presiding elder O'Neil conducted wrote: "I think there will be some subscriptions to the Advocate as a result of our meetings. At one of the meetings Mr. D. W. Heidelberg, Shubuta, said: 'Instead of desecrating the Sabbath Day by riding around in my automobile, I give Sunday afternoon to reading The Methodist Layman, Missionary Voice, Nashville and New Orleans Advocates.' and some one said 'the money saved on gasoline would pay the subscription price of them all and then have some left'." Save a little gas, dear reader, and send us your subscription if you are not a subscriber.

Miss Pauline Wynn, daughter of Dr. and Mrs. R. H. Wynn, was married to Mr. William Fred Allen at the home of her sister, Mrs. W. N. Blanton, Houston, Texas, on June 14. Dr. Clovis G. Chappell, pastor of the First Methodist Church, Houston, performed the ceremony. Miss Wynn for four years previous to her marriage was director of the Wesley Foundation at the Mississippi State College for Women at Columbus, Miss., where she rendered a notable service. Mr. Allen, formerly of Newton, Miss., is now located at Dallas, Texas, where he is the Texas and Oklahoma Supervisor for the Upjohn Pharmaceutical Company. Their home address is 3827 Bowser Avenue, Dallas. The Advocate extends heartiest congratulations.

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PROTECTION
AGAINST OLD AGE

LAMBUTH MEMORIAL DAY

Dear Brother Decell: Lambuth Memorial Day will be observed at Pearl River Church, on the Madison charge, Thursday, August 6, 1931. We are looking forward to make this memorial service the best ever. Rev. Joseph A. Smith, our pastor at Capital Street Methodist Church, Jackson, will preach the sermon at 11 o'clock.

A basket dinner will be served in the "old fashioned" way. Ice cold water, tea and coffee will also be available. Let us make this sacred spot the mecca of Mississippi Methodism on that day. When we consider how the Lambuths carried on in spite of "depressing" conditions, persecution and discouragements, I know of no more timely service we can hold than one that does honor to such valiant workers in the Master's cause.

Pearl River church is located about five miles east of Madison and there will be no difficulty in locating the church once you are in the community. Be sure to come yourself, and bring on some of those New Orleans preachers to mingle with some of the "D.D.s" and a host of R.F.D.'s in the Mississippi Conference.

Sincerely yours,
O. S. LEWIS,
For Publicity Committee.

MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the Board, 1115 Fourth Avenue, Louisville, Ky., Monday, August 31, 1931, at 9:30 a.m.

All applications must be approved by the Conference Board of Church Extension and be in the office of the General Board on or before August [illegible]h, 1931. No application will be entered on the Calendar after this date.

T. D. ELLIS, Secty.

TO THE MEMBERS OF THE MISSISSIPPI CONFERENCE GROUP INSURANCE

Please remember that the next quarter's premium for the group insurance will be due August 10, and I trust that each of you will sometime during the month send your remittance, without further notice; this will greatly help. The rate will be the same as now, $4 per quarter for each thousand carried. This is very reasonable for the various ages covered and there is no reason why it should not be continued, except for a lack of co-operation on the part of the membership; and I do not believe that you will allow this to occur. I promise to do my part, and call on you to do yours. The dates for payments are as follows:

August 10, November 10, February 10 and May 10. Suppose that you put these dates where they will be convenient for you so that remittance may be made when due. Every claim has been paid in full, the last being for Rev. J. R. Jones.

Yours very sincerely,
W. D. HAWKINS, Treasurer.

MT. SEQUOYAH CALLS YOU

There's something about Mt. Sequoyah that lures one like the old Indian spring from which one drink always insured a return engagement, this mountain exercises a similar charm. It was never lovelier than this summer. Superintendent Yancey has responded to the confidence of the Conference west of the river and shown what can be done with a little extra money. Paint and new flowers and trees and walks have added beauty to the grounds. The cafeteria is serving excellent meals with prices adjusted to the lower cost of living. The weather has started off fine; we are using blankets. The hot times of last summer are now only a memory. The programs seem unusually good, and the folks are appreciating them as the attendance is fine. There are lots of our good Methodist people who ought to get in on the gre[illegible] experience of a season in the Ozarks at Mt. [illegible]quoyah. Tune up the old car and load it up and bring your friends and family. The good roads invite you and at the end of the trail you will find a royal welcome.

PAUL B. KERN.

Mt. Sequoyah, July 8, 1931.

The arena of the human heart is the battlefield of life. Keep thy heart pure.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS J. H. SHERARD

Whereas, Almighty God in His infinite wisdom has called from her earthly labors to her eternal, blissful rest, SISTER J. H. SHERRARD, the faithful helpmate of a most faithful member of this Conference, and

Whereas, Sister Sherrard was a useful member of the Methodist church, the Missionary Society and helper in every movement that helped the home, the church, the community and the State, and

Whereas, such examples of Christian citizenship, such stalwart pioneers of the cross are rare indeed;

Be it Resolved, That the members of this Conference realizing the inestimable loss that our church has sustained, that we extend to our fellow-member, Brother Sherard, our deepest, most heartfelt sympathy in his greatest bereavement.

Signed: S. V. WALL,
ROB'T W. WALL,
J. H. JOHNSON,
PERCY BELL.

The grim reaper comes, leaving in his wake sadness and broken hearts. He is no respector of persons, goes into the homes of the rich and poor alike. Some times while he is wreaking vengeance on the physical man the soul is caught unguarded, but not so with WILLIAM FRANCIS MANNING; he had given himself to God when only a boy of 14 summers, living ever after that an exemplary life until he fell at the hands of the reaper on the morning of May 26, 1931. William was born June 26, 1884, and united with the Methodist Church at the age of 14, living a Christian life, consecrating his all to the Master. He was married to Miss Mollie Walker. To this union three children were born—two boys and one girl. They, with their mother and other relatives, and a host of friends, mourn his going. William was devoted to his family; he was a good neighbor and was loved by all who knew him. He was in the dairy business in Memphis till failing health caused him to sell out. His plans were to come back to the old home, but the Master had a better place for him, and on the morning of May 26, 1931, he went to be with his Lord.

His pastor,
H. E. CARTER.

THOMAS H. BRUMFIELD was born December 27, 1861, and died at his home near Franklinton, La., June 3, 1931, aged 69 years, 6 months and 7 days. He was married to Miss Susan Bickham forty years ago. To them thirteen children were born, six preceded him to heaven, seven living, five daughters, as follows, Mrs. Lucius Bateman, Mrs. Hubert Crain. Mrs. Curtis Crain, Misses Beatrice and Maudine; two sons, T. C. and Athan. I do not know of any man that was more universally loved than Brother Brumfield. He is mourned by many friends as well as dear loved ones. He joined the Methodist church at the age of 17, was always a faithful member, a regular attendant, although he lived six miles away. He was a member of the men's Bible class and was on the board of stewards for many years. He was a successful farmer, a leader in all good that was calculated to build up his community. He succeeded in giving his children a fair education. His was a happy home. He was indeed an affectionate husband and a kind father. His stock around him loved him because he was so kind and gentle to them. Not long before he passed away he took his brother, Mark, with him to the cemetery and pointed out the place where he wanted to be buried alongside of his children who had preceded him. He was ready when the summons came. His last words were, "Take care of yourselves, all is well with me." May God bless the bereaved ones.

His old friend,
F. N. SWEENEY.

FROM VAUGHAN, MISS.

Dear Brotber Decell: Special services were held at Ellison Church, following the request of the College of Bishops of Southern Methodism setting aside Wednesday, June 17 as a day of fasting and prayer before God for his blessing upon the church.

Representatives from three of the churches met at the call of the pastor at Ellison church and observed this day with special services from 12 to 1 p.m.

The services were composed of singing the old gospel hymns and earnest prayer. Many testified to the saving and keeping power of Jesus. Then our pastor's exhortation calling the church to deeper consecration of self to God and his service.

This was a most gracious and helpful hour spent together in the Master's service. It proved to be an hour of signal blessing and power in our life experience. The service was closed with the observance of the Lord's Supper, and all who were present came forward and kneeled around the altar and partook of the Holy Sacrament which was administered by our pastor, Brother Westbrook. Upon leaving the altar we went happy in life and soul determined, by God's help, to live better and to serve him better as time rolls on.

We have had some very sacred meetings at Ellison of late, and the Lord has been so close to us. Our pastor is so full of the Holy Spirit. He is bringing some wonderful truths to our hearts.

Yours for greater service in the Master's Kingdom.

MRS. F. C. HAYDEN.

FROM DENHAM SPRINGS CHARGE

The revival which just closed at Live Oak church resulted in a gracious outpouring of the Holy Spirit upon large and appreciative audiences.

Our beloved pastor, Rev. E. G. Kaetzell, did the preaching in a most convincing and winning way.

The morning services were conducted by his devout Christian wife, whose talks were spirit-filled.

Truly God was speaking through them as was evidenced by the fact that sixteen members were received on profession of faith into the church. Fourteen infants and children received baptism.

Many of the members whose faces had not been seen in church recently attended regularly. We pray that they may be led by the Spirit to continue in the old heaten paths to the house of God.

Many of our Baptist people co-operated with us.

Only God can count the souls who were lifted upon a higher plane of Christian living and for all this we give God the praise and glory.

A MEMBER.

"PRIMITIVE PHYSIC"

By E. G. Smith

John Wesley was a most versatile man. All Methodist preachers are supposed to read his sermons, but too few of them read his other works. One of his less known books, but nonetheless interesting, written in 1747, is what he called "Primitive Physic: Or An Easy and Natural Method of Curing Most Diseases."

In this book Wesley brought out his doctrine of theology and applied it to medicine. Originally man had no diseases, no pain, no sickness, and hence no need of medicines. But since man had rebelled against his Creator this state of affairs had changed. The heavens and earth had conspired to punish man. The sun and moon shed unwholesome influences from above and the earth exhaled poisonous damps from beneath.

From theology he goes to very practical suggestions. Air he considered important, cleanliness was especially emphasized, wholesome foods, temperate eating and drinking were stressed. One of his favorite remedies was the cold bath. Proper attitudes, then called "passions," were stressed. "Till the passion which caused the disease is calmed, medicine is applied in vain."

For the ague you could eat a lemon, peel and all. The sufferer from asthma could take his choice between a half pint of tar water twice daily, or an exclusive diet of boiled carrots for two weeks. Nose bleed if violent could be cured by jumping in the pond. It is presumed that the remedy is good for any season, though not stated. Baldness can be cured by rubbing the affected part with onions until red, then with honey. Try this in fly time. Toothache was to be cured with electricity, or a magnet, or garlic, or roasted turnip peelings.

Those are a few of the remedies, most of them good as what was practiced by the medical profession of that time. In fact some are quoted from well known physicians, Drs. Schomberg, Smyth, Tiffot and Mackbride. Some of the remedies might be considered good today. For fever, Wesley recommended drinking plenty of water, and cold baths to reduce temperature. A gargle of salt and water was good for the gums, snuff sprinkled on the head was good for lice, and still is, blue ointment for scald head. For earache a roasted fig or onion hot as you can bear was recommended, and no doubt made a good substitute for a hot water bottle. For scurvy orange, lemon juice or malt was recommended. Burns were cured by a mixture of sweet oil and lime water. "Extreme fat" was treated by a strict vegetable diet for a year. Eating carrots and turnips, and drinking water was enough dinner for one with this affection.

Wesley rarely recommended bleeding though it was a common and favorite practice at the time. When quoting its recommendation from physicians he suggests that bleeding should not be done unless the pulse is very strong. He gives a rap at some doctors when he thus defines the itch: "This distemper is nothing but a kind of very small lice which burrow under the skin. Therefore inward medicines are absolutely needless. . . . Is it possible that any physician should be ignorant of this?"

He rarely recommends spirituous liquors, though beer is often suggested. No child should be allowed to touch spirituous or fermented liquors until two years old, nor be allowed to taste tea until ten or twelve years old.

Of course he knew nothing of vitamins, but very often recommended a diet of certain fruits or vegetables, or malt, that contained them.

In 1795, Thomas Coke and Frances Asbury brought out an American edition of this book suited to the pioneers in the States. At the same time they announced their plans for the publication of other books and suggested that Methodists should patronize their publishers.

This book found its way across the Alleghanies as one of the prized possessions of the early settlers, and in the absence of doctors served as a guide to home nursing. Many remedies have been handed down from mother to daughter, and boys even in this generation have been cured by some of these "receipts."

Judged by their time they were good and it hardly behooves us to laugh at any of these homely remedies now. Perhaps the solicitous nursing, coupled with a faith in the remedy, and a vigorous constitution was what cured—as it does today. At any rate Wesley was sound in his favorite remedy: "The love of God is a sovereign remedy for all miseries—it becomes the most powerful of all means of health and a long life."

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is food
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Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss

AUXILIARY ACTIVE

During the summer months, special attention is being given to local visiting and Christian social relations work by the auxliary of Merryville, Louisiana Conference.

For the remaining months all meetings will be held in the home of Mrs. D. W. Smith, at 3:30 o'clock.

Mrs. C. E. Robert recently entertained the auxiliary with a most delightful social meeting.

MRS. JOHNNIE GRIFFIN,
Pub. Supt.

ZONE ONE OF COLUMBUS MEETS

The second quarterly meeting of Zone 1, of Columbus district, North Mississippi Conference, consisting of Kosciusko, McCool, Williamville, and Sallis, was held at Kosciusko Methodist church, on June 26.

The assembly room of this beautiful church had indeed been made an ideal setting for the carrying on of His Kingdom's work by his children; many beautiful flowers had been placed and through the generosity and kindness of the ice company, four large blocks of ice with electric fans arranged behind them, in various parts of the room, certainly caused a cooling atmosphere, which was very delightful. On entering the room the Kosciusko ladies served a delicious iced drink.

Mrs. A. W. Bailey, of Sallis, Zone chairman, presided and Mrs. Claude Triplett, of Kosciusko, was secretary.

The meeting opened by singing of "Onward, Christian Soldiers," after which Rev. A. W. Bailey led in prayer.

Mrs. Wade Heath, of Williamsville, gave a very interesting and inspiring devotional.

The chairman then explained that the project for this quarter's meeting is a membership campaign. She also urged each auxiliary to look after rural work and the payment of pledges. Each auxiliary is sending in Octagon soap coupons to the orphanage.

Mrs. John Boswell gave a very helpful talk on "Spiritual Groups." A beautiful piano solo by Miss Mary McClintock, of Sallis, and reading, "Mary's Mother," by Mira Brumfield.

"A Demonstration of Christian Social Relations" was given by the ladles of the Kosciusko auxiliary, which was very instructive and helpful to each one present.

A vocal duet, "Look for the Beautiful," by Mrs. Boswell and Mrs. Guinn, piano accompanist, Martha Blanche McCafferty, violin accompanist, Charlene Thomas.

A very interesting report of W. M. S. conference at New Albany was given by Mrs. John Boswell, also reports of the district meets held at Louisville and Pickens, were given by Mesdames Brewer and Randolph: An interesting talk on Children's work by Mrs. T. J. McCafferty.

The attendance was, Williamsville 5, Kosciusko 33, Sallis 11. Kosciusko was awarded the banner. Eight visitors present.

A poem, "My Prayer," was read by Mrs. J. O. Cox as a silent meditation. After which "Saviour, Like a Shepherd, Lead Us," was softly sung.

A closing prayer by Rev. T. J. McCafferty.

MRS. A. W. BAILEY,
Zone Chairman.

CLARKE COUNTY ZONE MEETING

The Clarke County Zone, Meridian district, Mississippi Conference, met at Enterprise church, Friday, June 26.

Mrs. John Hunter, of Quitman, conducted the devotional, assisted by Mrs. Daisey Price.

It was a great satisfaction to have Mrs. A. S. Mason take the chair again after having resigned as Zone chairman, and a rising vote of thanks was accorded her. The members feel that under her splendid leadership the zone work will go forward.

The attendance was: Shubuta 3, Quitman 9, Enterprise 13.

Mrs. Mason gave an interesting report of the recent district meeting at Electric Mills and read the resolution on the 18th amendment and peace made by the committee on legislation and approved by our annual conference at Gulfport.

Mrs. Watkins, of Quitman, made a brief talk on Christian Social Relations, stressing the importance of our work with the negroes in our efforts to uplift them.

A round table discussion was led by the chairman on the importance of the Octagon coupon campaign, each woman giving her idea of collecting the coupons.

An exceedingly interesting talk on "Stewardship" was made by Mrs. H. Meliard. She also spoke of the children's work.

Mrs. Everett, accompanied by Mrs. Hal. Dabbs, sang "From Day to Day," and Mrs. W. M. Estes read the poem, "The Gospel According to You."

The secretary was instructed to express regret and sympathy of the members to Mrs. Risher, president of the hostess auxiliary, who, because of illness, was unable to be present.

During the social hour, brick cream and cake was served.

MRS. W. M. ESTES, Sec.

ZONE MEETING AT NEBO

Zone 5 of the Vicksburg district, Mississippi Conference, met at Nebo, Wednesday, July 1, 1931. Mrs. A. A. Lyon, of Fayette, Zone chairman, announced the theme of the meetings: "Joy in Service With God." Rev. W. W. Murray, pastor of the Nebo church, led the devotional, basing his remarks on the third chapter of 1st Corinthians, and stressing the fact that as laborers together with God we should go wholeheartedly into whatever work we undertake. Rev. W. F. Baggett, of Lorman, led in prayer, and Mrs. Baggett gave the meditation. She spoke of the opportunity to serve as one of our greatest heritages and held up co-partnership with God as a challenge to each of us. Miss Mary Lou Spaulding, of Fayette, sang a beautiful solo, "The Old Rugged Cross."

As the secretary called the roll, the members were counted by auxiliaries. Nine of the ten societies in the zone were represented as follows: Fayette 22, Greendale 5, Lorman 12, McNair 4, Mizpah 5, Natchez 5, Nebo 17, Roxie 5, Washington 9. One member from each church gave a report of the work the auxiliaries had been doing during the past quarter. The reports show that progress has been made by all the societies in the zone. Several reported an increase in the pledges for this year, and none of them had a decrease. McNair has recently organized the children's department, and Nebo is planning to help organize a Woman's Missionary Society at Union Church soon.

At the conclusion of the reports the chairman introduced the conference and district officers present. We were delighted to have with us for the day Mrs. J. F. Deceli, of Brookhaven, our new conference superintendent of publicity; Mrs. R. E. Bennett, of Meadville, former district secretary; Mrs. W. T. Hegman, of Holly Bluff, our own beloved district secretary, and Mrs. T. B. Cottrell, of Fayette, our new conference president.

A member of the Roxie auxiliary gave a talk on "Spiritual Life Groups," and Mrs. George McNeli, of Washington, read the poem, "With God." The entire group then sang the Vicksburg district song, "Workers With Jesus." Echoes of the district meeting at Natchez were presented by Mrs. Lewis, of Fayette; Mrs. Dennis, of Mizpah, and a member of the Washington auxiliary. Mrs. Hegman gave an interesting account of the district meeting at Anguilla, and stated that next year she hoped to bring the whole district together in one central meeting at Vicksburg instead of having two separate meetings in the district. Miss Nannie Groves, of Greendale, then gave the poem, "God's Indwelling."

The meeting then adjourned for the noon hour, and everyone present enjoyed the delicious picnic dinner that was served out under the beautiful shade trees near the church. At the reconvening of the session Rev. Percy Vaughan, of Roxie, led in a short service. Six girls from the Young Women's Missionary Society of Fayette presented an impressive and interesting playlet showing how one world-minded woman was led to take an ac-

(Continued on Page 14)

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FOR HEADACHES

For Nervous Women

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"When my little girl was born, I was weak, nervous and had no appetite. I decided to try Lydia E. Pinkham's Vegetable Compound. There was a big difference after I took one bottle. Now I am on the third. I can eat a hearty meal, take care of the baby and feel fine all day long. Some of my friends have also taken it."—Mrs. James H. Davis, Jr., 913½ E. Indianola Ave., Youngstown, Ohio.

MRS. GEORGE CHRISTENSEN

"Since taking Lydia E. Pinkham's Vegetable Compound I am stronger and not so nervous. I needed some such medicine because of my age. So when I saw it advertised I started to take it. I eat, sleep, feel, and look well. My oldest daughter is taking it for irregularities and it has made a different girl out of her."—Mrs. George Christensen, Box 28, Marion, Oregon.

98 out of 100 Women
REPORT BENEFIT FROM
Lydia E. Pinkham's
Vegetable Compound

Conference Boards of Christian Education

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NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE NOTES

A Statement to All Young People's Workers

The following question has been asked: "Can the money collected in the Young People's division classes in the Sunday schools on the fourth Sunday be applied to the Young People's Missionary Special?"

The answer is no.

The Conference Board does not at this time have a unified budget with the Young People's Assembly. Therefore these are two separate funds. Both apply to the same foreign enterprises, but they do not apply to the same home enterprises.

The collection in the Sunday school classes belongs to the Sunday schools and as Sunday schools have made mission pledges someone would be responsible to take care of this deficit.

The young people who do not belong to leagues or the Sunday school should be solicited for contributions to the Young People's Special. The Epworth Leagues should take an offering every month and send this offering to Mr. Harvey T. Newell, Jr., 304 Millsaps Building, Jackson, Miss.

All the departments in the Young People's division should be urged to take a real part in the Young People's Missionary Special, but this must be a definite special upon their part.

All young people should share in this enterprise because 40 per cent of the money thus collected must be spent in developing the young people's work of our Conference.

This statement means that your efforts will aid your own work and at the same time foster those missionary efforts that have made such a fine appeal to Epworth Leaguers.

Some churches and Sunday schools have unified budgets. These will of course administer their finances under their budgets. I trust you will write the conference board office about your perplexities.

JOHN C. CHAMBERS,
Executive Secretary.

666
LIQUID OR TABLETS
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NORTH MISSISSIPPI CONFERENCE

Arrangements have recently been made for holding standard training schools at Lexington and New Albany. The plans for these schools were made after meeting with the workers of the churches represented in the schools. The school at New Albany will be held August 23-28 and is an area school for all the churches in that section of the Conference. The school at Lexington will be held September 27 - October 2. The organization has been set for promoting these schools and we feel sure that we will have two fine schools.

I wish to direct your attention to the periodicals of our church. If you are a worker in the church you will receive much help from a careful reading and study of these periodicals. If you are not a worker but interested in building the Kingdom of God you will want to read these papers. Do not fail to read the August number of the Workers' Council and The Elementary Teacher. Both of these papers are full of the finest sort of materials for our help and personal development. Along with these every Methodist should read the Methodist Voice. It is the Missionary journal for our whole church and is recognized by other denominations as being the best missionary journal on the North American continnent. There are always fine contributions in the Adult Student, The Sunday School Magazine and the Epworth Era. The Home Quarterly fills a very valuable place in our field of literature. All of these journals can be had for the price of one of the more expensive popular magazines. These along with many others that our church is publishing should be in every home.

Miss Eugenia Gray, of Buena Vista, Miss., has been selected as the student beneficiary of the New Orleans Advocate campaign. If Miss Gray gets 1,000 cash subscriptions, new or renewals, for the Advocate she will be given a scholarship to Grenada College next year that pays her way there. The young people's organizations are backing her and helping to raise the subscriptions in every local church. After Miss Gray was selected for this scholarship another school offered her a scholarship that would have made it possible for her to go to school there, but she refused and is depending on the Grenada scholarship. We must give her the 1,000 subscriptions. Send in your renewal and the new subscriptions from your church and mark, for "Student Benefit," North Mississippi Conference, and she will get credit for them. Miss Gray is a Life Service Volunteer and is fitting herself for a life of consecrated service.

Pray for us and the work of the Kingdom.

R. G. LORD.

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D. M. KEY, PRESIDENT

Epworth League

Dear Young People: At the reading of this letter I will be at Bluff Creek Camp, having a great time with our young people of Baton Rouge district. We are expecting a big crowd and heaps of fun.

Our Mt. Sequoyah folks will have just arrived in the Ozarks for twelve days of enjoyment and Christian adventure. Sorry you didn't get to go. It's a great place for a vacation.

Our Lake Arthur camp opens on the fourth. News comes to us of a great time to be had there. Four days of happiness for just five dollars.

We still plan to open Camp Windywood on the fourteenth, but we must have registration in advance. Send your $1 to Rev. D. B. Boddie at Pineville.

Mr. James V. Reid, of Fort Worth, is to be at both of these camps. It is always a treat to hear him in Louisiana.

Last Monday evening I had the fun of a watermelon feast and truck ride with the Monroe Leaguers. There were thirty-three of us and needless to say that we had a jolly time.

Several union meetings were held last Sunday with good attendance at all of them. The Ever Ready Union of Ruston district meets at Douglas on the first Sunday in March. This is to be a big day.

Send your news in to Box 742.

Your secretary,
ELIZABETH LANGFORD.

Every family that belongs to the Methodist church at Boom, Belgium, has family worship each day. The pastor here says: "The Bible is an open book for all our members with one exception—those who are unlettered."

"OLD HOME CHURCH"

Sunday, August 16, 1931

By Rev. William A. Brown, D.D.

"Old Home Church" Sunday links together in illuminative suggestiveness two indescribably beautiful words: Home and Church. How thoroughly heart warming and soul reviving they are! Their mere mention kindles a rare enthusiasm and awakens a ready response. There is truly creative power in either word, taken singly and alone. Then what of Home and Church when joined together? It is most likely that "Old HomeChurch" Sunday will come to multitudes of people with compelling power, and lead many into unprecedented religious interest and devotion.

Jesus Had His "Old Home Church"

"And He came to Nazareth where He had been brought up, and He entered, as His custom was, into the synagogue on the Sabbath day and stood up to read." We talk much these days about "following Jesus." All right, let's follow Him to church, and see what happens if we all go. For after all is said and done, there is not anything much the matter with the church—except the attendance!—and sometimes the preaching.

Who Suggested the Day and Date?

"Old Home Church" Sunday, August 16,1931, really suggested itself most naturally.

Why August is a vacation month!
That's a reason.
Then August is a hot month!
That's another reason.
And August is a most difficult month!
That's still another reason.

Yes, indeed, August is likely to be hot, and dusty, and difficult, with many church workers away, and with

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pastors on vacations, and scarcely anybody at home; with the Sunday services disarranged—and a' that and a' that! And even with ever so much more than a' that, still August is the ideal month for "Old Home Church" Sunday, and August 16, 1931, is an approving date for the beginning of so mighty an enterprise for Christ and His Church.

People may plan purposeful vacations, making the "Old Home Church" Sunday, August 16, their chief objective.

Pastors may likewise arrange their vacations so as to be on "Old Home Church" Sunday, August 16, once again in the churches they grew up in, and to which their thoughts turn with great frequency and with ever growing gratitude.

This Do In Remembrance of Them!

What a mounting debt of gratitude we all owe to the founding fathers of most of our churches? On "Old Home Church" Sunday, August 16, 1931, a fitly spoken word of appreciation for them and their faithfulness in perhaps pioneering and more difficult days might well serve to challenge a like consecration in even more capable and experienced men not now zealously devoted to the work of God through the church.

This Ought Ye Also To Do!

Who have gone specially from the membership of the "Old Home Church" into ministerial, missionary, or other service for Christ and His Church? In all too few congregations is there any adequate record of these sons and daughters of churchly homes who have gone with great willingness and in large numbers into fields afar as well as close by to proclaim the unsearchable riches of Christ. On "Old Home Church" Sunday a most memorable service might be given over to the remembrance of them.

In our swiftly changing American communities it is amazing how many local congregations are losing out of their expressed remembrance some glorified souls whose names adorn in lustrous radiance the book of life.

A Similar Story Could Be Told In Your Home Church

On Sunday morning, February 23, 1930, I stood in the pulpit of my "Old Home Church," the Grand Avenue Methodist Episcopal Church in Kansas City, Mo., from whose pastor I received a license as an exhorter, by whose official board I was recommended for the ministry, at whose altars I was ordained, and under whose blessing I went into foreign missionary service; and on that lovely morning I had the rare joy of making the first public announcement of the 1936 Centennial of Latin American Evangelical Missions, and I also told them what I have often expressed elsewhere that after a wide acquaintance with many notable men and familiarity with inheritances of various kinds, I could ask nothing better as an inheritance for any young man than to have grown up in a church like mine—for that wonderful memory and training and experience would prove to be an inheritance of everlasting value.

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Motto: Work Wins

For Further Information Address

J. M. Starke : : Montgomery, Ala.

Who Is Promoting "Old Home Church" Sunday.

There is no organized effort promoting the suggestion of "Old Home Church" Sunday, and surely none is needed. This is merely the voice of a single pastor calling to all people to come to the "Old Home Church." And all remembering persons everywhere will feel an immediate impulse toward the acceptance of so significant and so gracious an invitation.

Anaheim, California.

FROM BROTHER MUNDAY

Dear Editor: I just want to make a report on some meetings I have led the singing in lately. In April I helped Dr. H. F. Brooks in a two weeks meeting in his church at Starkville, Miss. I had a splendid meeting in the church and with the boys at the A. & M. College.

Then following that had a splendid two weeks meeting in the home church at West Point, Dr. Fred Brown, of Nashville, Tenn., doing the preaching. In this meeting we had 52 additions to the church.

At the close of this meeting I went to Clarksdale, where a union service of three weeks duration was held in the Methodist church there. We had a gracious revival with some 600 people, either giving themselves for reconsecration or making the first steps toward a Christian life.

From there, I went to Indianola, where Rev. W. R. Lott and I assisted Brother Moore, the pastor, in an eight days' meeting. We had a gracious meeting with the church and there were about fifteen new members added to the roll.

I have just returned from the goodly town of Nettleton, where we had a tent meeting sponsored by the five churches of the town. Rev. A. R. Welsh, of Osceola, Ark., did the preaching. Brother Hollingsworth is the good pastor there.

Thanking you for all kindnesses,
Sincerely yours,
W. F. MUNDAY.

BROTHER RUTLEDGE RETURNS TO HIS POST

Dear Bro. Decell: We are back at our post of duty, and our broken bones are knitting together nicely. Our stay at the Jackson Infirmary and at Pocahontas with my son was made bright and cheerful by visiting friends, loved ones, and showers of letters and cards and other expressions of love and solicitude. We were given a hearty welcome when we arrived in Meridian. A lovely dinner sufficient for twelve was brought to the parsonage already prepared. That night our dear young people crowded over with a nice shower of groceries. About a week later, Marion church "stormed" the parsonage with a wonderful shower that included a yellow-legged fryer.

A nice home-cured ham among other things graces our pantry, reminding us of loving hearts at Pine Springs. The school was moved from Pine Springs to Center Point, so we bought the school building, turned two rooms into one and have a nice auditorium, and Sunday school rooms that, with the use of beaver board screens, can be converted into four or five rooms. We start our revival there the first Sunday in August, with Rev. T. J. O'Neil doing the preaching. Have organized a Hi-League at Marion that is doing fine work. Our revival starts there the second Sunday in August. Rev. W. C. Baggett will do the preaching. We ask the prayers of the brethren upon our labors here.

Your brother,
R. E. RUTLEDGE.

MISSIONARY BRIEFLETS

(From Board of Missions)

The Bible class of the church at Lierre, Belgium, is composed almost entirely of men.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

It is an interesting sight to see a native pastor of a village church in Korea leading his flock in his own characteristic fashion. The congregation sits on the floor, Korean-fashion, and with open Bibles in their hands eagerly follow the leader's words. The country village churches are more typically Korean than are those in the larger towns and cities.

The Universal Week of Prayer was observed in Antwerp, Belgium, January 1-7, 1931, for the third consecutive year. All Protestant churches in the city participated. The attendance was gratifying, the singing enthusiastic, and the prayers fervent and inspiring. The closing service was a communion service in the Norwegian church, conducted according to Lutheran rites.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Hattiesburg Dist.—Third Round

Heidelberg, at Philadelphia, August 16, 11 a.m., 2 p.m.
Sumrall, at Sandford, August 16, 7:30 p.m.
Hattiesburg, Main St., Aug. 17, 7:30 p.m
Williamsburg, Oakvale, August 18, 11 a.m.; 2 p.m.
Hattiesburg, Broad St., August 19, 7:30 p.m.
Hattiesburg, Court St., August 21, 7:30 p.m.
Ellisville, at Mt. Zion, August 23, 11 a.m.; 2 p.m.
Richton and Plave, at Richton, August 23, 7:30 p.m.
Bonhomie, at Bonhomie, August 26, 7:30 p.m.
Silver Creek, at Oakvale, Aug. 26, 11 a.m., 2 p.m.

W. A. HAYS, P. E.

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Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs,—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs purify the blood by activating the liver, kidneys, stomach and bowels. Trial package, 10 cts. Family package, 35 cts. All dealers. (Adv.)

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

tive work in the church and the missionary society after a friend showed her the real worth of the "Missionary Voice." Mrs. Phillips, of Natchez, gave a talk on the leadership schools, showing the great treat that is in store for any who feel that they can go to Mount Sequoyah or Lake Junaluska.

Mrs. Hegman, with her usual zeal and enthusiasm, made a most interesting and inspiring talk, encouraging the smaller societies to put forth their very best effort without thinking of becoming discouraged because their members are few in number. She commended the auxiliaries for their splendid reports and urged them not to let the work lag because we are passing through a period of economic depression. Mrs. Decell gave a short talk on her work as publicity superintendent, and Mrs. Cottrell presented the Mission Study phase of our work and urged all societies to study the recommended books.

At the conclusion of the program, Mrs. Bennett, of Natchez, spoke the message on the hearts of all present when she thanked the Nebo ladies for the splendid hospitality, and a rising vote of thanks was given to the Nebo auxiliary. Mrs. McNeil of Washington extended an invitation to the zone to meet with the Washington church for the fall meeting. Mrs. Hegman sang the solo, "Have Thine Own Way, Lord," and closed the meeting with prayer.

MRS. A. A. LYON,
Zone Chairman.

TWITTERINGS OF TIMOTHY TWIG

By Rev. R. H. Bennett

"A Hell-Desarving Sinner"

Doctor Alexander Whyte had a long and great pastorate at Freen St. Georges, one of Edinburgh's great churches. I heard him in his prime one Sunday afternoon. A host of men over a square long and five or six abreast stood in line for over a half hour waiting for the doors to open. That's the way they go to church in Scotland. The Doctor touched on liberality and told of a Scotchman who in a moment of inadvertance was betrayed into making a good gift to a charitable object. But after the reaction had set in, they heard him at his devotions praying the Lord to "have mercy on a born idiot." They told me a story on the Doctor, how a preacher from a poor Scotch hamlet came to Edinburgh to raise some money to make badly needed repairs on his church. Dr. Whyte gave him a list of men on whom to call. Among them was a very rich and prominent and niggardly deacon. The visiting brother returned to the Doctor and reported progress. "And did ye call on the deacon?" "Yuss, but he wouldna gie a farthing. He began to abuse the country people and said if they took care of their kirks they wouldna need repairs." "And then?" said the Doctor. "And then we baith grew warm and I told him he was a stingy and hell desarving sinner." "Mon! Mon! You didn't call him that?" "I did." "Oh, mon, mon, I've been trying to get up courage for ten years to tell him that. Here's ten pounds I'll gie you mysel for your kirk."

Same Here

The deacon was probably kin to our fellow countryman who was so financially prudent that he would not sing, "Old Hundred." He'd sing "The Ninety and Nine," and save one per cent.

Virginia Too

The two stingiest men in Virginia found the summer so hot that they decided to indulge in a little extravagance, and each bought a palm leaf fan at a nickel apiece. Towards the close of the summer they met. One said, "I don't understand this. We bought these fans at the same time and mine is worn out and yours is as good as ever." "I see how that is," said his friend. "I've been noticing you. When you get warm you work your fan this way. Now, that wears a fan out. I don't do that. When I get warm I hold my fan still in front of my face and shake my head."

And Uncle Sam

Just before the World War there was a plan discussed to have our government coin half a cent. I don't hear anything of it since the war stretched our financial ideas. I never could figure out what we wanted with a cent coin in America unless it was to fix things so some people could give something to the church.

O Jonah- Jonah!

A Carolina college president invited another prexy to speak at his school. The speaker got out on debated ground, and a sensation resulted. A church committee was finally appointed to pass on the orthodoxy of the speech. The two friends sat in the pullman journeying to the place of investigation. Said the host to the guest, "P——, why are you and I like Jonah and the whale?" "What about him?" "Why, when the fish started off with him as a cabin passenger on their ocean run, Jonah began to kick out his legs. Said the whale, 'Jonah, stop that. You make me sick.' Stillness for a while and then Jonah began again to throw his legs about. 'Jonah, I say, stop that. You make me sick at my stomach.' 'See here,' said Jonah, 'Let me tell you something. If you had just kept your mouth shut, neither one of us would be in this fix.'"

Lander College, Greenwood, S. C.

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QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Third Round

Gallman at Mt. Pleasant, Aug. 2, 11 a. m. and 1:30 p. m.
Hazlehurst, Aug. 2, 7:45 p. m.
Centenary, Aug. 5, 7:45 p. m.
J. L. DECELL, P. E.

LOUISIANA CONFERENCE.

Baton Rouge District—Third Round

Baker, at Bethel, Aug. 2, 11 a. m.; 1:30 p. m.
First Church, Baton Rouge, Aug. 3, p. m.
Jackson, at Ethel, Aug. 9, 11 a. m.; 1:30 p. m.
Zachary and Slaughter, at Slaughter, Aug. 9. p. m.
L. W. CAIN, P. E.

Lake Charles District—Third Round

Sulphur, Aug. 2, a. m.
Vinton, Aug. 2, p. m.
Lake Charles, Aug. 9, a. m.
Leesville, Aug. 16, a. m. and p. m.
New Iberia, Aug. 23, a. m.
Abbeville, Aug. 23, p. m.
J. W. LEE, P. E.

Minden Dist.—Third Round

Campti, at St. Maurice, August 2, a. m.; Q. C., 2:30 p.m.
Coushatta, August 2, 8 p.m.
Winnfield, Aug. 9, a.m.; Q. C., 2:30 p.m.
Plain Dealing, at Benton, Aug. 16, a. m.; Q. C., 2:30 p. m.
W. R. HARVELL, P. E.

Monroe District, Third Round

Rayville, July 31, 7:30 p. m.
Waterproof, at Wesley Chapel, Aug. 2, 11 a. m.
Tallulah, Aug. 3, 8 p. m.
Winnsboro, Aug. 4, 8 p. m.
Wisner, at Winnsboro, Aug. 4, 8 p m.
Oak Grove, Aug. 5, 4 p. m.
Pioneer, at Forest, Aug. 5, 8 p. m.
Mer Rouge, at Mer Rouge, Aug. 6, 8 p. m.
Monroe, First Church, Sept. 13, 11 a.m.
Bastrop, Sept. 13, 8 p. m.
Newellton, Sept. 20, 11 a. m.
ELMER C. GUNN, P. E.

New Orleans District—Third Round

First Church, Aug. 2, a. m.; July 22, p. m.
St. Mark's, August 2, p. m.
Carrollton, Aug. 9; June 17.
Rayne Memorial, Aug. 16, a. m.; September 1.
Epworth, Aug. 16, p. m.; June 24, p. m.
Chalmette and Delta Ct., at Port Eads, Aug. 18.
Felicity, Aug. 23, a. m.; July 29, p. m.
Louisiana Ave., Aug. 23, p. m.; August 5, p. m.
Second Church, Aug. 30, a. m.; July 5, p. m.
McDonoghville, Aug. 30, p. m.; August 3, p. m.
W. L. DOSS, JR., P. E.

Ruston District—Third Round

Haynesville, at Colquit, Saturday, Aug. 1, 11 a. m.; Q. C., 2 p. m.
Clay, at Longstraw, August 2, 11 a. m.; Q. C., 2 p. m.

Pastors will please bring a written report on Christian Education answering all the questions required by the Discipline.

ROBT. M. BROWN, P. E.

MISSISSIPPI CONFERENCE

Jackson Dist.—Third Round

Mendenhall and D'Lo, at Betheny, Aug. 2, 11 a. m. and 2 p. m.
Camden, at Forest Grove, Aug. 9, 11 a. m. and 2 p .m.

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Satartia, at ———, Aug. 16, 11 a. m. and 2 p. m.
Yazoo Circuit, at Betheny, Aug. 23, 11 a. m. and 2 p. m.
Yazoo City, at ——— Aug. 23, 4 p. m. and 7:45 p. m.
Brandon and Pelahatchie, at Pelahatchie, Aug. 26, 4 p. m and 8 p. m.
Harrisville, at Braxton, Aug. 30, 11 a. m. and 2 p. m.
Jackson, at Capitol Street, Aug. 30, 8 p. m.; Sept. 4, 8 p. m.
Vaughan, at Union, Sept. 6, 11 a. m. and 2 p. m.
Canton, at Canton, Sept. 6, 8 p. m.; Sept. 9, 8 p. m.
J. T. LEGGETT, P. E.

Meridian District—Third Round

Waynesboro Circuit, at Hebron, Aug. 2, 11 a. m.
DeKalb, at Pleasant Ridge, August 9, 11 a. m.
Meridian, 7th Ave., at Marion, Aug. 9, 7:30 p. m.
Cleveland, at Linville, Aug. 15, 11 a. m.
Porterville, at Mt. Hebron, August 16, 11 a. m.
Pachuta, at Adam's Chapel, Aug. 16, 4 p. m.
Vimville, at Oak Grove, Aug. 23, 11 a. m.
T. J. O'NEIL, P. E.

Newton District—Third Round

Laurel, Kingston, Aug. 2, 11 a. m. and 2:30 p. m.
West Laurel, Aug. 2, 7:30 p. m.
H. A. GATLIN, P. E.

Seashore District—Third Round

Kreole, at Kreole, Aug. 9, 11 a. m.
Americus, at Hurley, Aug. 9, 7:30 p. m.
Biloxi, Wesley Memorial, Aug. 12, 7:30 p. m.
Gulfport, First Church, Aug. 16, 11 a. m.
Ocean Springs, Aug. 16, 7:30 p. m.
Lumberton, Aug. 23, 11 a. m.
Columbia, Aug. 23, 7:30 p. m.
OTTO PORTER, P. E.

Vicksburg Dist.—Third Round

Nebo, at Blue Hill, Saturday, August 1, 11 a. m. and 1:30 p. m.
Meyersville, at Grace, Aug. 9, 11 a. m.
Oak Ridge, at Porter's Chapel, Aug. 23, 11 a. m.
L. E. ALFORD, P. E.

NORTH MISSISSIPPI CONFERENCE

Columbus District—Third Round

Sturgis Ct., at Mt. Airy, preaching and Q. C., Aug. 2, a. m.
W. N. DUNCAN, P. E.

Greenville Dist.—Third Round

Tunica, Aug. 2, a. m.; Q. C., p. m.
Shaw and Litton, at Litton, Aug. 9, a. m.; Q. C., p. m.
Rosedale and Benoit, at Rosedale, Aug. 9, p m
E. NASH BROYLES, P. E.

Greenwood Dist.—Third Round

Indianola, July 26, 11 a.m. and 2:30 p.m.
Moorhead, July 26, night.
L P. WASSON, P. E.

EMORY UNIVERSITY, School of Theology, Atlanta.
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TITHING IN HARD TIMES

This year you can plan a tithing campaign with cash savings of $30 to $40 in current expense, if your church uses a printed weekly bulletin.

Twelve new laymen bulletins are ready including one specially written for this hour: "Tithing in Hard Times."

The laymen bulletins, now 32 in number, are printed in the regular two-page church bulletin size, with two pages blank for your own bulletin material. This saves one-half your printing cost, not counting cost of paper. Here are our bulletin prices: Sample set, 20 cents; 40 cents per 100; $3 per 1,000.

Send for free leaflet: "Teaching the Church to Tithe," and complete list of bulletins and other tithing literature.

Please give your denomination, also please mention the New Orleans Christian Advocate.

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NEW HIGH RECORD FOR BIBLE CIRCULATION

During 1930 the American Bible Society distributed Bibles, Testaments and Portions totalling 12,035,133, the largest distribution in any year in the Society's history. According to the 115th annual report just published, the Society since its organization in 1816 has distributed 228,234,048 volumes of Scriptures. The year 1930 was the sixth year in succession in which the distribution surpassed that of the preceding year. The Society's work of translation, publication, and distribution occurred in 285 languages.

The ten agencies which the Society maintains in the United States experienced in 1930 the largest circulation in their history distributing over four million volumes in 135 different languages. Ten years ago, in 1921, the total circulation of these same agencies was 913,409 volumes. The record-breaking circulation of last year was not confined to a few areas but was spread widely throughout the United States, nine out of the ten agencies reporting increases in their distribution above that of the year before.

Through its foreign agencies the Society promoted Scripture distribution in 36 countries and in addition cooperated with missionary organizations by making grants of funds and of Scriptures in 12 European countries. The foreign work of the Society almost without exception felt some effects from the world-wide economic depression both in increased difficulties of circulation by sales and in lessened income from the churches in these countries. A decline in circulation abroad below that of 1929 occurred in China and Japan but there were substantial increases in Siam, in the Philippine Islands, and in the lands served by the Levant and Arabic Levant agencies. An encouraging statistical item is the increase by thirty-three per cent in the circulation of complete Bibles in China. General Chang Chih-Kiang for the third time made a large personal contribution toward the sale, at a reduced price, of leather bound Bibles and Testaments, and for the distribution of these books to Chinese soldiers, theological students, young ministers, and personal friends. In Mexico City the sales of entire Bibles doubled during the year and throughout Mexico itself there was an increase of twenty-five per cent in the number of entire Bibles distributed. The revolution in Brazil afforded an opportunity of active distribution of Scriptures to soldiers in camps and hospitals.

During 1930 with the Society's co-operation the translation of the four Gospels and the Acts of the Apostles in Aymara, an Indian tribe of Bolivia, was completed, as was also the translation of Romans in the language spoken by the Cheyenne Indians and the Gospel of John in Valiente, a Central American tribal dialect. A revision of the entire New Testament in both Siamese and Turkish was finished. A noteworthy pioneering translation work was inaugurated during the year of one of the Society's staff in Siam who, with his wfie, began a three-year stay among the primitive Miao people in the Hill country of northern Siam to study the Miao tongue for the purpose of Scripture translation. "Although these workers," according to the Society's agency secretary in Siam, "are ten days travel from home they are a thousand years away in civilization." The Society's report states that the Bible in whole or in part has now been translated into 906 languages and dialects.

The year 1930 witnessed publication for the first time of the following Scriptures: The Gospel of John in Mam (an Indian tribe in Ceneral America); the Gospel of Matthew in Turkish in a new version and in Roman characters now required by law in the republic of Turkey; the Gospel of Mark in Aymara, an Indian tribe of Bolivia; the Gospel of Luke in hand-written Arabic script reproduced by photography to disarm the prejudice of conservative Moslems against the typeset form of Arabic; and the Acts of the Apostles in Cheyenne.

The distribution during the year of 4,142 embossed volumes of Scriptures in Braille and other suitable systems to blind persons set a new record for Bible distribution in this form of Scripture. The splendid financial response to appeals for support of this phase of the Society's work has made possible a reduction in the price of embossed Scriptures from fifty cents to twenty-five cents per volume. An entire Bible in Braille (consisting of twenty volumes) may now be secured for five dollars although the manufacturing price varies from two to eight dollars per volume. Since 1833, when the Society began its service of providing Scriptures for the blind, the Society has issued 80,756 embossed volumes, the largest continuously rendered service of this kind by any organization in the United States.

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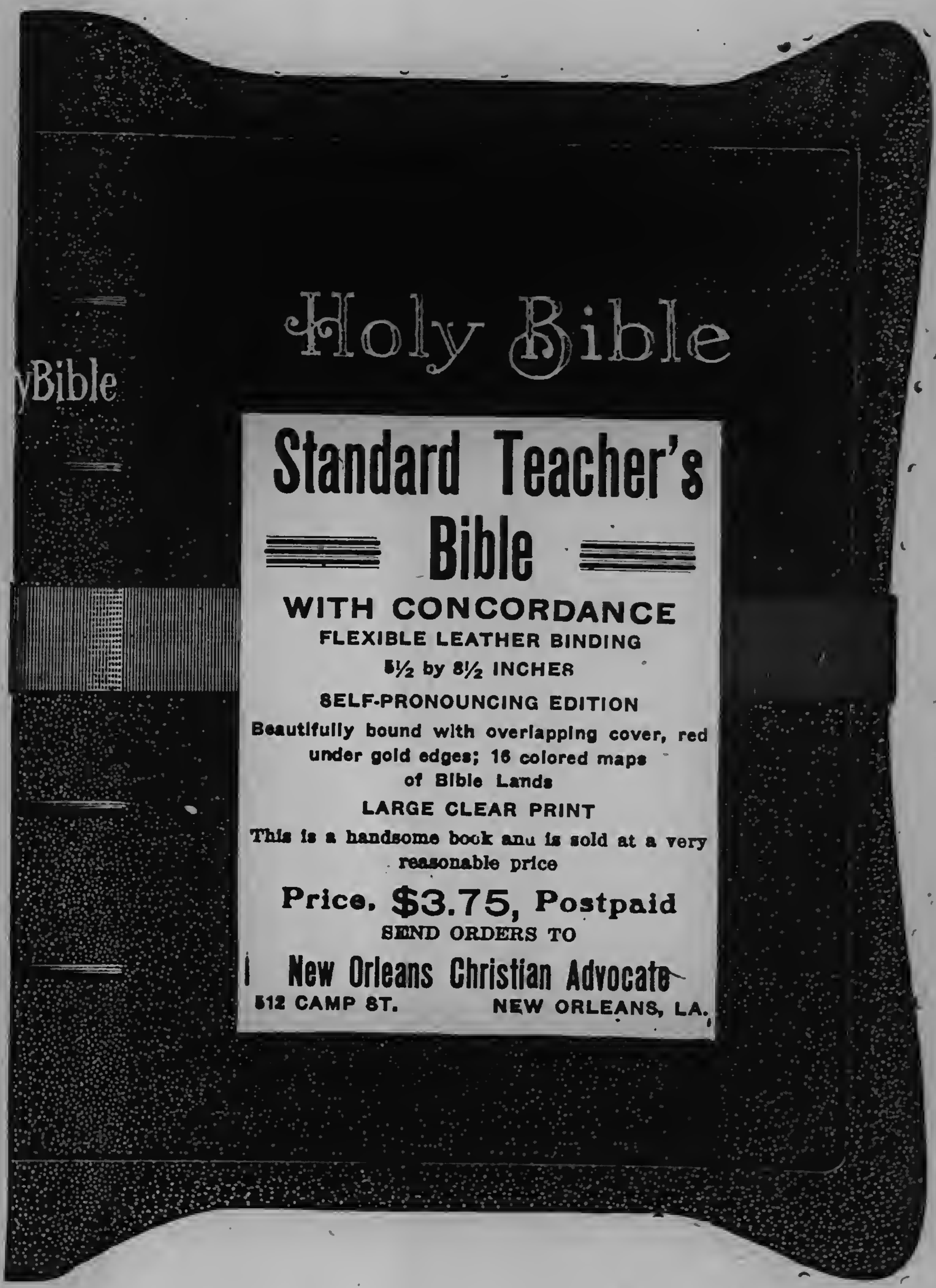

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J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, AUGUST 6, 1931. C. MILTON CHALMERS, Manager

EDITORIAL PARAGRAPHS

It is reported that Selfridge & Company, a large department store in London, England, has placed an order for 100,000 copies of the Bible. The manager of the store is quoted as saying, "There is only one book in the world of which any business firm would dare order 100,000 copies." Other books have their day and pass on, but the Bible, the great luminary of the human heart and mind, increases with the successive journeys of the sun. Its sacred pages reveal God, The Father, Son, and Holy Spirit; Man, his origin, sin, salvation and destiny. The living Word for undying man is the Blessed Word of God.

* * *

Bulging banks and six million unemployed, overflowing granaries and hungry multitudes are paradoxes that the average American does not understand. Secretary Mellon, of the Treasury Department, offered for sale eight hundred million dollars' worth of government bonds at three and one-eighth per cent and bids were received for over six billions of dollars, thus over-subscribing the offer many times. The unemployed millions and hungry multitudes aren't the only people wondering! The press reports that in one city thousands of unemployed have demanded $3 per day, work or no work. The strong must bear the burdens of the weak, but the wiser policy would be to prevent weakness.

* * *

"Lawyers who write wills" claim that in the next twenty-five years educational institutions will receive as much money in bequests as they have received hitherto during all the time since colleges began in America. This means that colleges and universities are to receive a "heap of money." The field of education offers an opportunity for a man to extend himself, through his money, into the ages of the far future. Without discounting the need of educational institutions, we wonder why men of means overlook the cause of Missions when they gird themselves to live after death? The Mission Boards of the Churches are incorporated and manned by as intelligent people as educational boards and money intrusted to them will be as wisely used and beneficently directed. We trust that small colleges will share in this unprecedented bequeathment to education; and that some goodly saint, before he leaves the walks of men will take pen in hand and write "millions for missions," and fire a torch to "shine more and more unto the perfect day," even in the darkened places of the earth.

CHURCH RESPONSIBILITY FOR MEN AND WOMEN

It is heartening that the Church is becoming more interested in reaching and saving adult men and women. For some time the most neglected field of church activity has been the adult. Decades ago it was childhood. When the pendulum swung back from that heartless and unscriptural attitude: Let children alone until they reach the ripe age of discretion and are able to choose for themselves, it seemed to pause in the fairy land of childhood. After the old Calvinistic dogma of "infant damnation," which "paved the streets of hell with skulls of infants not a span long," was blasted out of the highway of thought there seemed to be a rush from the old country into the new settlement, and many forgot the needs of the old.

The Church has been admonished that she should not use ox-cart methods in an automobile and aeroplane age, and consequently she has not failed to test out new ways of winning the world. She has experimented with informational redemption and en masse salvation to find them unworkable. The secrets of nature and enrichment of her fruit have been matters of discovery and progress, but the needs of the soul have been essentially matters of revelation, and its growth matters of faith and character, enlargement in vision and improvement in methods of service. Psychological investigations and sociological experimentations have proven that specialized effort with one period of life doesn't guarantee character security and spiritual perpetuity in other periods of life. Christian character is a whole-life and all-time need and human nature is susceptible to the regenerative powers of the grace of God at any and every period of life. The earlier the better, but if not early by all means let it be later.

One group have said, "Accept Christ" and forever afterwards things will be alright regardless. Another group have said, plant the seed in childhood and we will grow a generation of Christians. "Save the child and you save a life, save the man and you save an individual," has been their slogan. The saving of an adult, Bunyan, meant the salvation of thousands; and the conversion of an adult, Augustine, quickened a world. The Church, of course, would do no less to save all children and youth, but she would do more to reach and save men and women. Unless adults are saved, scarcely will children be saved and continue in the way of the Christian faith.

It is estimated that there are 25,000,000 adults in the United States who are not affiliated with any church and most of whom live apart from Christianizing influences. Add to this the reaching of the children and it makes a stupendous task.

The 54,000,000 members of the churches should find it no insuperable undertaking. Our own church's gain in membership last year was small and we actually lost 37,000 Sunday school scholars. With new buildings erected from the educational viewpoint, and the technique of religious education developed to the highest point of efficiency yet known, the results are not inspiring. Some churches may be able to carry on by improvement in methods and presentation of facts, but Methodism has given pre-eminence to the direct appeal of the gospel with its converting, reclaiming and sanctifying power. Conversion of the child, youth, and adult has been the glory of Methodist experience, teaching and preaching. To reach the people for the purpose of giving them historical data and outlines of broad and progressive movements lacks in transforming power. To save the people is the only motive large enough to contain the Holy Spirit with His "reaching," converting and keeping power.

Is it true that when the Church has given great attention to social relations she has lessened her efforts towards saving individuals? When she has put major emphasis upon educational evangelism with children has she had minor concern for reaching adults? Battles have been won by centering upon one sector, and perhaps engineers needed to chart the topography of the land before the army could make an attack all along the line. The Church is a corporate personality with adequate powers instead of a corporate-mind that is only

(Continued on Page 8)

OLD HOME CHURCH SUNDAY

Old Home Church Sunday is to be on the third Sunday in August. This will be the first simultaneous observance in the churches in America, and August 16, 1931, should go down as one of the great days of the year.

Rev. William A. Brown, D.D., Anaheim, California, a Methodist preacher, conceived the idea while serving as pastor in South America. He not only adds significance to the church calendar, but has initiated a movement that will appeal to thousands throughout the land.

We have many days and then a day, but why not have a day for the Church itself? And that the Old Home Church, too? The old home church is a sacred place. Here father and mother knelt in prayer and heard the message of salvation and our hearts were inclined toward His house. It may be that father and mother have joined the church triumphant and that a new building has taken the place of the old, but there is no place like "Home, Sweet Home." Or the old building may be there where the same furniture, even the altar where we knelt in penitence is only arranged a little differently. Whatever and whoever is gone it is still the old home church, a sacred shrine of the heart.

Japan Speaks to America

The Cross is the Foundation for Social Evolution

BY TOYOHIKA KAGAWA, OF JAPAN

Kagawa, the Japanese Evangelist who inaugurated the spiritual movement known as "A Million Souls For Christ" campaign in Japan is "determined to know nothing save Jesus Christ and Him crucified." He is now in America and we are fortunate to be able to give our readers his message on the Cross.—Editor.

There is only one fundamental principle in Christianity: It is the cross. The cross of Jesus is the sole principle—social, educational, and religious principle—of Christianity. But we very often forget this and consider that the Fatherhood of God and brotherhood of man are the fundamental principles. It is true—they are fundamental—but unless we have the cross, there's no Fatherhood of God and brotherhood of man. Sometimes we think that Jesus is sufficient. In the nineteenth century, theology was more concerned with the personality of Christ and was forgetting the necessity for the blood of the cross. But more and more if you meditate on the fundamental principle for the social reform or social revolution of Jesus Christ, you find it is the principle of the cross.

There are many lines along which to apply the cross, of education, economics, politics, spiritual matters, and physical things. For Jesus Christ there were three directions: The social aspect of the cross, the ethical view of the cross, and the religious conception of the cross.

Christ as a King—The Social Side

Jesus Christ did not commit suicide on the cross. The social ferment forced Him to the cross. We can not consider Jesus Christ's cross separately from the martyrdom of John the Baptist. The imprisonment of John the Baptist forced Jesus Christ to go back to Galilee. And the second great crisis in His life was the execution of John the Baptist. It was this execution which caused Christ to prophesy about His own cross. You remember the five thousand people who gathered (John 6:15). It is written here that the crowd wanted to force Him to be king, but that He hid Himself in the mountains, and the next day appeared in the synagogue of Capernaum, refusing their proposal. The mass were disappointed. Most of them left Him, and only the twelve who became the apostles remained with Christ. Christ went to Tyre and Sidon, and came back again to the opposite side of Tiberias, but there again four thousand people came together. Many misunderstand this record and think the "five thousand" and the "four thousand" refer to the same event, written in a confused way. But I do not think so. They are two separate crowds. Again the second time Christ thought He had better travel around for a while to get away from this revolutionary movement, and so went to Caesarea Philippi and came back again. But in this second journey you know what happened. This time Christ had finally to decide whether to take the revolution or to take the cross given Him, laid the foundation of the eternal revolution of the State of God (**Basilea tou Theou—** the Green from which is translated "Kingdom of God").

The twelve apostles could not understand this, and they talked and talked about nothing but themselves as ministers sitting with dignity in Christ's cabinet. In Mark 9:33, Christ questions them about what they had been talking about in the way, and they can not answer Him because they had been talking about nothing but their own greatness as ministers after Christ had been made king. But Christ said, "You don't understand the true meaning of this New Society. In the New Society a baby will be greater than a king!"

Then, when they were going through Samaria and the Samaritans opposed them, the sons of Zebedee got angry and asked that Christ send fire from heaven. Jesus Christ simply laughed then. Probably the nickname, "Boanerge"—sons of thunder—was given the sons of Zebedee by Him at that time. Christ did not oppose the Samaritans, but simply changed His route to Jerusalem.

Then from Matthew 20:20, to the end of the chapter, the mother of the sons of Zebedee came and asked Christ to please give good positions to both of her children. And Jesus Christ then declared that going to Jerusalem means His death. Even to the Last Supper, Christ's idea of the new state was not understood by the disciples. Christ died on the cross, and all the scholars, merchants, and others of Jerusalem were opposed to His prophetic action. Probably especially the merchants in the Temple were opposed to Him, because He was opposed to their profiteering in the Temple. In the latter part of John 11, we find it was decided they would kill Jesus Christ, because if one man died and the nation was saved it was better. And in all the villages there was a special order that if anybody should find Christ they should tell it to the officials, and they would receive a big reward.

So all those factors came together, and Christ had to be hanged on the cross. They said, as reasons for taking Him that He was scheming a revolution; He was destroying the commandments of Moses; He was disturbing society.

And though Christ had no concern with those things, He was sentenced to the death penalty and put to death.

The Ethical Aspect—Christ as a Prophet

I think many religious teachers understand the Sermon on the Mount. Gandhi likes it—but the Sermon on the Mount is not enough. Tolstoi liked it, whole-heartedly—but unless we have the cross, the Sermon on the Mount is in vain. Christ, a prophet, taught us the Sermon on the Mount, and more than that, He practised it, even on the cross.

The Sermon on the Mount is the great ethical teaching. It is the summit of morality. But unless we have the cross, it is nothing but empty words. In China in the teachings of Mencius and of Bok Su we have almost the essence of the Sermon on the Mount; and the Buddhist teaching of the Kegon Sect is very near it. But they have no cross. The depth of Christ's ethical teachings lay in His realization of His own teaching and His triumph on the cross. The cross means many things: His victory over pain, His victory over sadness, His victory over death, His self-sacrifice; His courage in killing egoism. The altruistic principle is accomplished in the cross of Jesus. In Japan we have many good ethical teachings, but I think that all good ethical teachings are fulfilled on the cross of Jesus.

The Biblical Side—Jesus Christ as a Priest

St. Paul said, "The cross of Jesus is an offense to Greeks, foolishness to Jews," and even to modern people the cross of Jesus seems foolish. Some mock at the redemption. What need is there of redemption? They consider that there are two kinds of Christianity: Primary Christianity, that of Jesus, who taught the Sermon on the Mount, and the Fatherhood of God and the brotherhood of man. That is the teaching of Adolph Harnack. He also says that there is secondary Christianity, that of St. Paul, who misunderstood Jesus and defied Him—regarded Jesus as a God, as a Saviour, as a Redeemer, which was nonsense.

But when we meditate on the cross of Jesus, we find that His death was more than the simple teaching of love. In two places (Matthew 20:28, and 26:28) Christ says His blood means redemption. What does this mean? Unless we meditate on this saying of Jesus Christ—His blood as the ransom for many—and unless we study carefully the Biblical proceedings, we can not understand the meaning of Jesus Christ. Many people want to omit this side, and see the cross of Jesus only from the social or from the ethical side, and forget Christ's deep consciousness of Himself as a Redeemer of others.

The priesthood of Jesus came from His religious self-consciousness. The gospel of Christ means all three things. Many students forget the priesthood and forget the prayer, and the religious self-consciousness of Jesus Christ, and want to think of only the social or ethical side of His meaning. But if in the consciousness of Christ, He thought of Himself only as a social reformer, He was a small man and if He was only an ethical teacher, we have many sages and prophets like Him. Unless we understand Jesus Christ as a Redeemer in the religious sense, we can not understand Christianity. The shortcoming of the social gospel in the American sense is in laying too much emphasis merely on the social side of Jesus Christ. We must dig deeper into the meaning of Jesus Christ as a Redeemer.

The gospel means emancipation. In the nineteenth century that was interpreted to mean individual salvation, but Jesus Christ meant it to be economic, political, psychological, and social emancipation—all-round emancipation, for the individual and for society.

Emancipation comes from the power of God. When we repent, and prepare to receive the power of God, the power of God will change our heart. The kingdom of God meant something more than temporary reformation. It meant something permanent. When we change our attitude toward God, our ethical teaching will change. Many people want to reform society from the outside, but Christ's principle was to change it from the inside out, from the innermost shrine of our soul.

So we must study the gospel of Christ from three sides: His message to society, His message to our ethical being, His message to our religious being.

The communistic revolution includes blood, and the revolution of society through the cross-principle also must include blood. But our revolution is not to kill others. It means the sacrifice of ourselves.

In Japan we started the Kingdom of God Movement one year ago. And with the blessing of the Holy Spirit, it is going on very smoothly. Last January we had a prayer meeting and about a thousand came. We sat many hours, from nine in the morning till nine at night, and had prayers and exhortations, but mostly prayer. And from the twelfth to the thirteenth of January there met a smaller group in Kamakura near Tokyo to fast and pray. We believe that all these prayers, when we ask God in the name of Christ, are answered.

Last summer I studied carefully the history of missions, and I found that all prayers are answered, when missionaries pray to propagate the gospel in such and such a nation—though it may take many years. It took three centuries for Christianity to conquer the Roman Empire. Though we have shortcomings, prayer is answered.

The cross of Jesus is our nutrition. We are asking our friends in Japan to pray first. Not our own enterprise or human skill, but the intervention of God's Spirit will change history.

We believe that even in the twentieth century, though we have aeroplanes, television, and all the material appliances of the scientific world, to the Heart of God the prayers of men are still prevailing. We believe Japan will know Christ.—Pittsburg Advocate.

THE STAND THE CHURCH SHOULD TAKE ON THE TEMPERANCE QUESTION

By Prof. H. B. McCLUER, Supt., Montrose, Miss., High School

It is with fear and trembling that I come before this august body, many of whom are ministers, this afternoon to discuss one of the most burning questions of the age. No other question is of the importance that this one is. The stand the church should take on the temperance question is not only a church question but it is a national question. One that affects the status of every living, breathing human being now in the nation, or later to be born into it. I, as a layman, do not claim to be able to enlighten your minds on this question, but from my observations and from the thought of others I bring to you this afternoon a few facts in this case.

The temperance question is no new question. Back in 1842, we learn that Abraham Lincoln made one of his best addresses on the subject. That was when the eighteenth amendment had never even been dreamed of. Mr. Lincoln made one of the best pleas for temperance I have ever read. He said in part as follows: "Although the temperance cause has been in progress for nearly twenty years it is apparent to all that it is just now being crowned with a degree of success hitherto unparalleled. The list of its friends is daily swelled by the addition of fifties, or hundreds and of thousands. The cause itself seemed suddenly transformed from a cold abstract theory to a living, breathing, active and powerful chieftain, going forth conquering and to conquer. The citadels of his great adversary are daily being stormed and dismantled; his temples and his altars, where the rights of his idolatrous worship have long been performed, and where human sacrifices have long been wont to be made, or daily desecrated or deserted. The trump of the conqueror's fame is sounding from hill to hill, from sea to sea, and from land to land, and calling millions of his standard at a blast.

"But say some, we are no drunkards, and we shall not acknowledge ourselves such by joining a reform drunkard society, whatever our influence might be. Surely no Christian will adhere to this objection.

"If they believe as they profess, that Omnipotence condescended to take on himself the form of sinful man, and, as such, to die an ignominious death for their sakes, surely they will not refuse submission to the infinitely lesser condescension for the temporal and perhaps eternal salvation of a large erring and unfortunate class of their fellow creatures; nor is the condescension very great.

"What one of us but can call to mind some relatives most promising in youth than all his fellows, who has fallen a sacrifice to his rapacity? He ever seems to have gone forth like the Egyptian Angel of death, commissioned to slay, if not the first, the fairest born of every family. Shall he now be arrested in his desolating career? In that arrest all can give aid that will; and who shall be excused that can and will not? Far around as human breath has ever blown, he keeps our fathers, our brothers, our sons, and our friends prostrate in the chains of mortal death. To all the living we cry, 'Come sound the moral trump, that these may rise and stand up an exceeding great army. Come from the four winds, Oh breath, and breathe upon these slain, that they may live.' If the relative grandeur of revolutions shall be estimated by the great amount of human misery they alleviate, and the small amount they inflict, then, indeed, will this be the grandest the world shall ever have seen.

"Of our political revolution of 1776, we are justly proud. It has given us a degree of political freedom far exceeding that of any other nations of the earth. In it the world has found a solution of the long-mooted problem as to the capability of man to govern himself. In it was the germ which is vegetated, and still is to grow and expand into universal liberty of mankind.

"But with all these glorious results, past, present, and to come, it had its evils too. It breathed forth famine, swam in blood, and rode in fire; and long, long after, the orphans cry and the widow's wail continued to break the sad silence that ensued. These were the price, the inevitable price, paid for the blessings it brought.

"Turn now to the temperance revolution. In it we shall find a stronger bondage broken, a violent slavery manumitted, and a greater tyrant deposed; in it, more of want supplied, more disease healed, more sorrows assuaged. By it no orphans starving, no widows weeping. By it none wounded in feeling, none injured in interest; even the dram maker and dram seller will have glided into other occupations so gradually as never to have felt the change and will stand ready to join all others in the universal song of gladness. And what a noble ally this to the cause of political freedom. With such an aid its march cannot fail to be on and one. Till every son of earth shall drink in rich fruition the sorrows-quenching draughts of perfect liberty. Happy day when, all appetite controlled, all poison subdued, all matter subjected, mind, all conquering mind, shall live and move, the monarch of the world. Glorious consummation! Hail fall of Fury! Reign of Reason, all hail!

"And when the victory shall be complete—when there shall be neither a slave nor a drunkard on earth—how proud the title of that land which may truly claim to be the birthplace and the cradle of both those revolutions that shall have ended in that victory. How nobly distinguished that people who shall have planned and nurtured to maturity both the political and moral freedom of their species."

It was a far cry from the time of Lincoln until the year 1919 when the Eighteenth Amendment was finally made law. Lincoln's ideal had then come to pass on the pages of the law books of the land. Indeed must this have been a proud moment to him, the great emancipator, if he could have been here to have seen this mighty experiment come to pass. But I hear some one say, "the law has been, and is, such a failure." Is that so? Let us see. When is a law a failure? Of course people who drank still wanted to drink. Of course, those whose coffers had been flooded with ill-gotten gains wanted the good old days of the saloon to be continued. But did you ever see any law passed that was not later broken? The Bible says, "Thou shall not kill." Did you ever hear of a murder? The law says, "Thou shalt not steal." Did you ever hear of a bank robbery? The law says, "Thou shalt not defraud." Did you ever hear of an embezzlement? This hue and cry of the breakage of prohibition laws makes me sick. Other laws are broken. Why not agitate the question of repealing the law punishing murder?

Eleven years have passed since the Eighteenth Amendment became law, and our people have had abundant opportunity to study it. The great cities—those dens of vice—have fought the Amendment to the bitter end and are still fighting it. They will continue to fight.

Yet it is well to take a glance at the results that have come from what President Hoover calls "the noble experiment." This experiment has closed 177,000 saloons; it has reduced the death rate from alcohol from 5.2 per 100,000 to 3.1 per 100,000; it has reduced the number arrested for drunkenness by 57 per cent; it has reduced the number of young persons arrested by 47 per cent; it has greatly improved the conditions in our schools and colleges, and, according to J. W. Crabtree, the secretary of the National Education Association, it has been the main cause in the tremendous increase in high school attendance in the last ten years. This increase has been from 2,000,000 to 5,000,000. Not only has the enrollment expanded in high school and college but the discipline and morality has been greatly enhanced, all discussion to the contrary. The passage of the Amendment has also elevated labor. The American laborer's dollar will buy far more than that of his laboring brother in other lands. The money previously spent for liquor now goes for homes, radios, automobiles, telephones, college degrees, and high schools worthy of the name. The Noble Experiment has indeed been a noble one. Let us keep it so.

The American business man has ever and anon been known for his hardheaded business values. When he lends his aid to a cause you may be sure that he expects to get back from the cause at least acceptable interest on his investment. For one moment let us see the viewpoints of some of the outstanding authorities on American business.

Roger Babson—the greatest statistician in America, and one of the most profoundly religious business men in the country—says: "The increased saving under the prohibition regime is enormous. People who once spent a large share of their money for drink, now spend money for shoes, clothing, motor cars, musical instruments and other goods that heighten rather than lower the ideals and habits of living. I know of no other way to account fully for the great impetus in home building, the tremendous number of new automobiles purchased, the larger volume of department store sales, accompanied by the continued savings bank accounts over the land."

Nixson Carver, of Harvard University, says that the amazing signs of prosperity in our country are largely due to prohibition. People all over the land have changed business which was once a parasite on humanity into useful industry, as closing 2,034 saloons in New York, and opening 3,800 stores in their stead. The stores employ far more labor than the old saloons used to do.

No, business men of America will not consent to the return of the old conditions. Wherefore, then, comes all this hue and cry about taking away personal liberties, and freedom? Why do we hear so much on this supposedly settled question? So many complain of non-enforcement, of speakeasies, of bootleggers, etc. First, **No law is enforced.** Second, **no bootlegger could thrive without a boot buyer.** General Pershing said during the war: "Banish the entire liquor industry from the United S[illegible]s; [illegible]ose every saloon, every brewery; supp[illegible]ng by severe punishment to the [illegible] necessary by death to the maker and se[illegible]he nation will suddenly find itself amazed [illegible]s efficiency and stare at the increase in its [illegible]bor supply. I shall not go slow on prohibition, for I know what is the greatest foe to my men, greater even than bullets of the enemy." Industry and business generally looks with much the same view on the question. For years the railroads have had their famous Rule G, which says that no engineer will be retained who comes on the job intoxicated, and that none will be kept on the payroll who frequents places where liquor is sold.

From whence comes, then, the demand for the repeal of the Eighteenth Amendment? It comes from three sources. First, it comes most loudly from those expecting to profit by its damning influences; second, it comes from that vast multitude of people who live a Doctor Jeckyl and Mr. Hyde type of life; and, third, it comes from the uninformed. The underworld is kept up by the moral collection plate passer of a business man. The man who lives one life before his preacher and his wife, and lives another in the slum. The bandits of the lower world do not wax fat from plundering each other, but from those who hide crime under their mighty protection, and it certainly seems to me if the wet opponents of the saloon were sincere they would confess that what they want to get rid of is not the speakeasies, but of prohibition itself. They are really not so much interested in the return of the saloon as they are in the destruction of prohibition. It is passing strange that they never suggest the enforcement of the law that would close the speakeasies, but rather advocate the law that would make their continuance assured. It certainly is not consistent to cry against the bootlegger and still be a bootbuyer.

The question has been discussed so much and the law so hard to enforce that President Hoover appointed a commission some eighteen months ago known as the Wickersham Commission, to study the matter and report. After an exhaustive study and in a report of over 100,000 words we get the findings of this commission. We get the gist of the report in this sentence: "The Commission is opposed to the repeal of the Eighteenth Amendment." President Hoover concurs with this committee in these words: "The commission by a large majority does not favor the repeal of the Eighteenth Amendment as a method of cure for the inherent abuses of the liquor traffic. I am in accord with this view." Time will not permit a resume of the findings of the commission.

Let us give prohibition a chance. It has only had a trial of eleven years.

I would not attempt to tell you, good friends, what to do. We face a crisis such as we never have before. It is true we have prohibition—so-called—that it has been tried and is a success all real authorities agree. The Methodist Church already is criticised for keeping a delegation "on the Hill in Washington" to try to better our government. The Methodist Church has done more for the moral uplift and development of the country than any other church, while the fact remains that the other denominations as a rule are in sympathy with us in every forward movement. We can't afford to get mixed up in politics, but by example and precept we can surely guide, direct and lead on to the best. If there ever was a cause worth the time of the preacher and a need for a Moses it is NOW. All that I can say to my pastor friends is be like Goldsmith's preacher:

"And as a bird each fond endearment tries
To tempt its new fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way."

"QUENCH NOT THE SPIRIT"

By Rev. W. R. Lott

The Scriptures teach us plainly that it is the privilege of every genuine Christian to have the presence of the Divine Spirit to be a guide. This fact should bring added strength to all who would attempt to live on the high plane of Christian experience. Those who are trying to live as they think the Father would have them live often find it very difficult to make their way clear in this present day of manifold temptation; but how heartening to know surely that all along the way we can find a Presence who will ever give us the right decision in all matters of morals.

If we, as Christians, take this feeling of the conscious presence of a divine spirit as a gift from God and let all of our ways of living be influenced by it, how strong would the main body of the faithful be today? There are many who seem to be trying to demonstrate how far from God they can live and their lives, as certainly the passing years will reveal it, are open examples of wickedness and sin in all its hurt. Yet it is also true that many sincere men and women are genuinely seeking the higher ways and learning at each hill and around every corner that this "way of holiness is a way of happiness and joy." Let us think for a moment the provision made for the daily assistance of the "Faithful ones."

The Holy Spirit directs our minds to all that is pure and good and a way from everything that is evil in thought, word or deed. It is the experience of the honest-hearted Christian that when they indulge in practices which even lean to that which is wicked they feel heavy in heart and there comes a feeling of weakness in their lives. How good it is that God has given this delicate sense of things that are holy and has revealed unto His people that happiness only comes as we seek and experience that way. This spirit is like a fire that gives light in the darkness of the night. We peer out in the blackness and behold we see the way is toward the way of a living Christ. It is warm like a fire when the heart is cold, and who has not felt the chill of sin being all around and who has escaped the dampness of the worldliness at one's door? Let every Christian know that even if there is not a single one in the home who understands or in the social group who can appreciate, still at your side is this Divine Spirit.

It is sad to think that so many who once knew this guidance have discarded it for some other far less useful and to their sorrow. Ultimately they will find themselves lost in the maze of present-day complexities. This Spirit directs us to pray; He directs us to be charitable in all conversation; liberal in every spirit toward our brother; his finger points towards the Word and to a living Christ who is leading on. While others seemingly enjoy the world, the flesh and its passing fancy, there is before the Christian an abiding strength and comfort. Ministers cannot point the way; or teachers lead their children to Christ unless they have this blessed Spirit. He comes afresh to every individual and the same opportunity is given to all to live this way in purity and confidence. If we were going a dangerous way certainly we would need and employ a competent guide. Now, who can say that this life-way is not dangerous? Listen to the cry of defeated and lost people. It is a moan that can be heard to the very end and it is all from quenching and losing the way. The sad eyed man and disappointed woman whom you meet is just another lost opportunity to keep aflame this blessed Spirit in their heart. The happy, confident, peaceful Christian, is the one who does not quench the Spirit.

West Point, Miss.

GOD SO LOVED

By Rev. O. H. Williams

St. John 3-15—"For God so loved the world."

The Bible, in a few sentences, many times contains a measureless depth of meaning. This John 3-16 is a passage of that type.

It is not the purpose of this paper to attempt an effort to fathom the depths of the Divine love, as appearing in the gift of the redeeming Christ. We would simply propound one question and consume the space here allowed upon a chief thought, naturally arising, in connection with this most remarkable of scripture passages—"Why did God so love mankind?"

The psalmist David, expressed surprise when he said, "What is man that thou art mindful of him," evidently being amazed at the wondrous expressions of Divine Concern and curious to know if the wisdom and goodness of God were justified in the solicitude indicated.

None may fully know the mind of God, and comprehend entirely "His ways to men." In the effort, however, to secure a solution to this question, it may be suggested:

1. That God did not love mankind for the reason of special uprightness and finished attractiveness. All had departed from the holy nearness to God and from the splendid characteristics once possessed by the residents of the captivating place mentioned as "Eden." "Spiritually dead" was the condition and inclined to the service of Satan rather than to the honoring employments ordained by the Divine Creator.

2. Also, it may be said that the magnitude of the earth, and the numerical importance of the race, was not a first consideration in providing that "a new Heaven and a new earth" should take position in the domain of creation.

"In my Father's house are many mansions" were the words of the Saviour, and "many stars are suns," say the astronomers.

Millions of created systems sweep through the infinitudes of space forever proclaiming in silent and majestic language the greatness and the power of God. And who can know that these all are not the habitation of intelligent beings who have not at any time forfeited the favor of the almighty creator.

To have blotted the earth from the map of the universe would look to have been only as the "falling of a leaf" from the great forest around, too unimportant to disturb the song of the angels or to mar in any way "the music of the spheres" and to detract from the essential glory of Him who is the same "yesterday and forever."

Why, then, did He love humanity?

I merely mention—. 1. This creature known as man is an immortal being. God "breathed into his nostrils the breath of life and man became to be a living soul," created in the image of God he was to live forever.

If Christ came not, he must dwell by reason of "the fall" in the pit of eternal anguish. The place of "wailing," prepared at the first for Satan and his adherents.

In view of this most awful and certain destiny, it was Godlike if he be a God of sympathy and of goodness that the all-powerful Christ should come to save, with only one human being upon the earth endowed with intelligence and with immortality, and that being must perish eternally if Christ came not. It would have been a wise investment of Divine resources to provide for the safety and well-being of that one individual. But with generations innumerable beyong computation involved how much more significant the advent of the redeeming Saviour.

In the mind of God "the sparrow" has consideration but the master said, "Ye are of more value than many sparrows."

The value and wondrous possibilities of human existence justified the investment of sacrificial innocence clothed with power over Satan and the grave.

Hence the panacea for transgression was abundantly provided and none of necessity are lost, except such as prefer sin rather than righteousness, and select the ways of death in preference to the way of life.

2. Man is a progressive being.

The purpose of God in redemption was to elevate as well as to save the races of mankind.

St. Paul said, "Go on into perfection," and the redeeming Christ admonished, "Be ye therefore perfect."

The best teachers enter the school room, not so much for simply the money consideration, but, if possible, to train and to develop the youth into the most approved speciments of noble manhood and womanhood.

The Divinely sent missionary or Christian worker in the vineyard of Christ is not there for prominence or for mere enjoyment, but from a motive to "serve by the will of God."

Convince the missionary that no one shall be brought to Christ by the planting of himself in the far away heathen country, and forthwith he will return to his home. He looks with faith to the heathen convert, the organized church, the Christian home and school of learning, and to the successful conquest of a nation for Christ; also, at times, no doubt, to the distant period when the blissfulness of Heaven shall be enhanced because of the multitudes who have "washed their robes and made them white" through his humble and honored instrumentality.

Multitudes of devout souls, who belong to God, count it joy to die in sight of Heaven, "unwept and unsung" by reason of the Christ spirit causing them to lay out their lives for the world's betterment and salvation.

The Divine Saviour himself foresaw the sequel of the "redemption plan." The uncounted millions saved were in his thought when He gave himself to be "a ransom for all." Mighty nations transformed, the world revolutionized and restored to its original and appointed relation to God, and to His universe. Hence "the Captain of Salvation" girded Himself to "destroy the works of the Devil."

3. We belong to God's family. We are taught to say, "Our Father which art in Heaven."

We may not be considered the most important and prominent member of the great household of the all-powerful Father. At the first we were "a little lower than the angels," but have been redeemed unto "heirship with Christ," and unto the possible attainments indicated by St. Paul, when he said, "Know ye not that ye shall judge angels?"

A wise and worthy parent will invest his all for the good of his household. He ought to do it. It is his first pleasure and his most binding obligation.

No star would ever have shined and no song could have been heard at the dawn of the morning hut for the stupendous fact that God, the Father, had provided for His own.

Even now, in the glowing day of the most Christian of the centuries ,too many are sinfully and, shall I say, shamefully ungrateful. But by virtue of our relation to God, he would naturally invest his all sufficient resources for our present good and eternal well-being. By every possible means he would protect from the awful "domain of darkness," and place at the feet of "his own" the never failing riches of the universe."

As "heirs of God," and "sons and daughters of the Lord Almighty," He would "freely give us all things."

4. For these reasons and many others no doubt He gave the supreme and all-powerful Christ, that "whosoever believeth in Him should not perish."

The admonition therefore is spoken through all the ages, "Be ye reconciled to God."

II. The best and most resourceful parent can do little for a child who will do nothing for himself. Parental regulations must have consideration. Finest in colleges anticipate honoring deportment, and application to duties implied in the pupil relation.

The president even must "behave himself, and attend to his work." The national government is powerless for help to the citizen who declines on personal uprightness and proper attention to the details of his business. "Bad people," said Mr. Jones, are "the hurt of the country," even with best in "tariff regulations."

The redemption plan is amazingly sufficient and takes within its ample scope every class of humankind. The gift of Christ the "Jasper walls" and "Jewelled gates," of the Eternal City with the assurance "I will never leave thee, nor forsake thee," accord perfectly with the statement "He that overcometh shall inherit all things." The Master has said, "Come unto me all ye," and universally it is declared, "Whosoever will, may come."

CITIZENSHIP AND CONSCIENCE

By D. W. Heidelberg

Can a foreigner who makes application for naturalization in the United States be compelled to promise before he is so naturalized to engage in a war declared by the United States against a foreign government when in his judgment such a war is morally wrong?

My excuse for writing this article is the request of the editor of the New Orleans Christian Advocate.

In 1916 Mr. McIntosh, then a citizen of Canada, being desirous of becoming a naturalized citizen of the United States, took the oath required by law. His application for naturalization was presented to the United States District Court of Connecticut, and after hearing it this court denied his application, on the ground that he would not promise in advance to bear arms in defense of the United States unless he believed the war to be morally justifiable. He prosecuted an appeal to the Circuit Court of Appeals, and this court reversed the decision of the District Court, and held that he was entitled to be declared a citizen of the United States. From the decision of the Circuit Court of Appeals an appeal was prosecuted to the Supreme Court of the United States, which reversed the decision of the Circuit Court of Appeals, and by a divided court, five to four, denied McIntosh the right to citizenship. The case will be found reported in the Advance Opinions of the Supreme Court of the United States, page 769, entitled United States v. McIntosh. Among the four judges who concurred in the dissenting decision, Chief Justice Charles Hughes, one of the most celebrated lawyers of this country, and one of the greatest statesmen of this or any other nation, a former President of the American Bar Association, and who came near being elected President of the United States.

After having carefully read the opinion of the majority, as well as the dissenting opinion written by Chief Justice Hughes, and with great deference to the opinion of the majority, I am compelled to believe that the opinion of the minority of the court is based on sounder reasoning than that of the majority.

The following language of Chief Justice Hughes, it seems to me, is unanswerable:

"The question is not whether naturalization is a privilege to be granted or withheld. That it is such a privilege is undisputed. Nor whether the Congress has the power to fix the conditions upon which the privilege is granted. That power is assumed. Nor whether the Congress may in its discretion compel service in the army in time of war, or punish the refusal to serve. That power is not here in dispute. Nor is the question one of the authority of Congress to exact a promise to bear arms as a condition of its grant of naturalization . That authority, for the present purpose, is assumed. "The question before the court is the narrower one, whether the Congress has exacted such a promise. That the Congress has not made such an express requirement is apparent. The question is, whether that exaction is to be implied from certain general words which do not, as it seems to me, either literally or historically demand the implication. I think that the requirement should not be implied, because such construction is directly opposed to the spirit of our institutions and the historical practice of Congress. It must be conceded that departmental zeal may not be permitted to outrun authority conferred by statute . . . . In examining the requirements for naturalization we find that Congress has expressly laid down certain rules which concern the opinions and conduct of the applicant. Thus it is provided that no person shall be naturalized who disbelieves or is opposed to organized government, or who is a member or is affiliated with any organization entertaining and teaching such disbelief in or opposition to organized government or who advocates or teaches the duty, necessity or propriety of the unlawfully assaulting of any officer or officers, either of specific individuals or of officers generally of the Goveernment of the United States, or of any other organized government because of their official character, or who is a polygamist!"

It will be noted that there is nothing in this oath to the effect that the applicant shall bear arms against a government at war with the United States. McIntosh was willing to take the oath required of all applicants for naturalization, but was not willing, on examination, to promise that he would bear arms against a government at war with the United States, and that as to whether he would do so would depend, when the occasion arose, as to whether the United States was morally justifed in going to war. He considered that his duty to his God was superior to that due his country.

Chief Justice Hughes, in his dissenting opinion, says further: "It goes without saying that it was not the intention of Congress in framing the oath to impose a religious test. When we consider the history of the struggle for religious liberty, the large number of citizens of our country from the beginning who have been unwilling to sacrifice their religious convictions, and in particular those who are constitutionally opposed to war, and who would not yield to what they sincerely believed to be their allegiance to the will of God, I find it impossible to conclude that such persons are to be disqualified for public office in this country because of the requirement of the oath which must be taken before they enter upon their duties. . . . . There are other more important methods of defense, even in time of war, apart from the personal bearing of arms. We have but to consider the defense given to our country in the late war, both in industry and in the field, by workers of all sorts, by engineers, nurses, doctors and chaplains, to realize that there is opportunity even at such time for essential service in the activities of defense, which do not require the overriding of such religious scruples."

Those who insist on the right of Congress to pass a law and enforce obedience thereto by capital punishment, as Congress would have a right to do under the decision of a majority of the court, have certainly forgotten those who suffered by banishmment from their native countries, and even by death rather than obey a law contrary to their religious convictions. There is a large class of citizens of our country, including the Quakers, and the President of the United States, who consider it wrong and against their religious duty to engage in war. To construe a law so as to force these worthy citizens to engage in a war deemed by them immoral, and at the hazard of being declared, in a court-martial trial, guilty of treason and subject to capital punishment is to me highly unreasonable and unjust. We would no longer have religious liberty in this country, a thing for which our ancestors fought and died.

No officer of the United States Government, not even the President, in taking the oath of office, is required to swear that he will engage in war when he deems it morally wrong, and they have never been required to do so. In this case the applicant, Mr. McIntosh, was shown to be an exemplary citizen of Canada when he made application for naturalization in this country, he first came to this country as a graduate student of the University of Chicago, was later ordained a Baptist minister, and still later began to teach in Yale University, and at the time of the decision of the Supreme Court of the United States, in May, 1931, was a member of the faculty of the Divinity School, and Dwight Professor of Theology. After the commencement of the great war he voluntarily sought appointment as a chaplain with the Canadian army. On his return to this country he made public addresses in 1917 in support of the Allies. In 1918, he returned to France, where he had charge of the American Y. M. C. A. at the front until the Armistice.

In conclusion, I believe the opinion of the Chief Justice, concurred in by Justice Holmes, who is a relative of the distinguished poet of the same name, and is between 80 and 85 years of age, and the oldest member of the court, and also concurred in by Justice Brandeis and Justice Stone, is sounder than that of the majority of the court.

First. Because there is nothing in the oath required of applicants for naturalization requiring of them to take an oath to engage in war where it is against their religious conviction to do so, and such war is deemed by them unjustifiable.

Second. Because no officer of the United States or State Government is required to take such an oath, and, according to custom of this country, they have never taken such an oath.

Third. Because to enforce such a law would be to deny to the citizens of this country religious freedom, which is contrary to American institutions.

Shubuta, Miss.

POINTED PARAGRAPHS

By Rev. John W. Ramsey

The Bible is admittedly the "best seller" that comes from the press. Containing, as it does, history, prophecy, drama, poetry, etc., it is the world's finest literature. We are told that it has been translated into approximately nine hundred languages and dialects.

Whatever may be said of the attitude of the so-called modernist toward the Bible, every genuine Christian accepts it as the word of God. There are instances on record demonstrating that the Bible—the word of God—has a mysterious power which is capable of revolutionizing the lives of men into whose hands have accidentally come mere scraps of the printed word—**which can be said of no other book.**

Jesus said: "The words I speak unto you, they are spirit, and they are life." The writer of the book of Hebrews says: "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

The Book of Discipline of the M. E. Church, South, affirms that Methodist people hold that the written word is "the only rule, and the sufficient rule, both of our faith and practice." This being true, all Methodists should accept its teachings without question or quibble. **But do they?**

It is reliably reported that Sam Jones, that inimitable evangelist, once said: "The only reason that I do not believe that Jonah did not swallow the whale instead of the whale swallowing Jonah is because the Bible does not say so." It would be interesting to have the replies of some Methodist preachers of today to a questionnaire prepared and addressed to them with the purpose of determining what percentage accept the Bible as literally as did Sam Jones.

Among those who accept the Bible as the literal word of God a difficulty arises at the point of interpretation. Here the disposition, even with some preachers, is to read into the Bible **personal opinions** instead of reading the **Bible** into personal opinions.

Still another difficulty is disclosed in the proneness of men to wrest passages of Scripture out of their connection with either the conscious or unconscious purpose of substantiating some personal belief or pet dogma. For example: Recently, in an article in a church paper, a Methodist preacher, in his effort to support the false doctrines of the universal Fatherhood of God and the brotherhood of man, quoted Mark 3:33, 34: "And he looked round about on them which sat about him, and said, Behold my mother and my brethren!" There the preacher closed his quotation; but, unlike the preacher, Jesus went on to say: "For whosoever shall do the will of God, the same is my brother, and my sister, and mother." Evidently the preacher omitted the latter quotation because he was anxious to prove his doctrine, and to do so was willing to pervert the Scripture, thereby placing himself in the category of the "unlearned and unstable," of whom Peter, in speaking of the writings of Paul, said: "In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." In addition to the above quotations, the reader will profit if he will read the parallel passages found in Matt. 12:46-50, in which it will be noted that Jesus was speaking of his **disciples.** Read also Luke 8:19-21. Any eighth grade grammar school pupil will see that Jesus does not here give the slightest support to the doctrines of the universal Fatherhood of God and the brotherhood of man, but specifically excludes all those who **do not do the will of God.**

The Bible—the word of God—should be reverenced by all Christians, especially the ministry whose duty it is to interpret the Scripture for the people. Brethren, let us be among those who have, as Paul wrote to the Corinthians, "renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." Then we shall be able to say with the Psalmist: "Thy word is a lamp unto my feet, and a light unto my path," and sing with the poet:

"How precious is the book divine,
By inspiration given!
Bright as a lamp its doctrines shine,
To guide our souls to heaven.

This lamp, through all the tedious night
Of life, shall guide our way,
Till we behold the clearer light
Of an eternal day."

The word of God is the strength of youth and the comfort of old age. The older we grow and the nearer we approach the end of our earthly pilgrimage, the more do we rely upon its promises. It is the impregnable rock of our faith. This is the reason our fathers and mothers sang that old song:

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say, than to you he hath said,
To you who for refuge to Jesus have fled?"

THE VICIOUS CIRCLE AND THE VIRTUOUS CIRCLE

By H. H. Smith

A doctor once said to his patient: "You are in a vicious circle. Your nervousness produces indigestion; and indigestion, in turn, produces nervousness." The vicious circle applies to other things besides physical health. We know the five steps or stages that lead to fixed character: "Volitions, put forth, result in acts; acts, often repeated, fix habits; habits, long continued in, make character; character, when fixed, determines destiny." Dr. Tillett, who gives the steps named above, also adds: "While in the first formation of character free will and volitions are the cause and character is the result; yet, when character is formed, then the reverse is true: character becomes the cause, and volitions the result."

In other words, we have a circle—either vicious or virtuous. For, as there is a vicious circle, there is also a virtuous circle; and if the shame of the vicious circle is one, the glory of the virtuous circle is another. Because of the prevalence of so much evil, the result of evil habit, the word "habit" is often used in a derogative sense; but there are good habits as well as bad habits, and the principle is productive of good as well as evil. One may become confirmed in good habits as well as bad habits.

The tendency to fixedness of character, which is observed in every-day life, is a momentous truth. We usually think of death as the time when we cross the "dead line" of fixed character; but the dead line may be reached before death. In his very helpful book, "Personal Salvation," Dr. Tillett says: "We believe that while all must pass it (the invisible dead line that separates alterable character from unalterable destiny) at death, some may and do pass it before death. We believe it possible for God's children to live uniformly consistent and holy lives, and by fidelity to every duty and a diligent use of all the appointed means of spiritual growth to attain at length to such a state of grace that it becomes morally certain that they will not henceforth commit a willful sin—not a point beyond which they cannot sin, but a point beyond which their free wills, so long accustomed to holy volitions, will never respond to solicitations to evil. And so we believe that some sinners become so fixed in their evil character in this life that they reach a point beyond which it is morally certain that they will never and can never be saved; not a point beyond which God cannot and will not save them if they fulfill the conditions of salvation (indeed that point, we may say, is never reached beyond death or throughout eternity), but a point beyond which, on account of long-continued, persistent, and willful sin, their sin-bound wills will never respond to the wooings of divine grace."

Nothing can be more pathetic and distressing than to see one hardened in sin go to his grave clinging to his sinful ways, with "the ruling passion strong in death." Recording the death of a noted gambler several years ago, the New York Christian Advocate said: "The withered little old man, 81 years of age, lay on his sick bed at his ranch, the sands of life rapidly running away. In one corner of his great ranch a race track had been built and the holiday crowds were there to watch and bet upon the races. The sporting spirit was still in the old man and calling his betting commissioner to his bedside, he whispered, "Bet $3,000 on Jack Atkin to win the speed handicap today." It is a pitiable thing for a man of intellectual ability with death just at his side to take him away to have his mind and heart full of plan to make a last bet and make gain of his fellowman; but his act is only one illustration of the great truth recognized in human experience and god's revealed will that character, either good or bad, has a tendency to the unchanging, the eternal."

With these solemn truths before us, as co-workers with God, let us do our utmost to aid the youth of today to lay the foundation of a true Christian character.

Ashland, Va.

REV. C. K. SMITH IN ROME

Dear Advocate: As I am on a world trip I feel sure that as a member of the Louisiana Conference you will be interested in knowing something about what I am doing and where I am going.

I have traveled in England, Germany, Belgium, France, Austria, Switzerland and some of the other smaller countries. I am today in Italy, in the Eternal City. I have been making some very careful studies of several phases of life in the Old World. Particularly along spiritual lines, and the prohibition question. It has been my very great privilege to have contact with some of the great leaders of Continental Europe and I have garnered much interesting data which I hope to use when I return to the United States. I have been here in Rome for several days where I expect to remain for at least two weeks yet to study.

I shall go from Rome to Naples, where I sail for Alexandria, Egypt. From Egypt I will go to the Holy Land, thence to New York and home. I will get back to the United States about September 1.

It is my prayer that all is well in the churches of my Conference and that we shall be able to report one of the greatest years in the history of the Church.

My very personal regards to the members of the Advocate force and Dr. Deceil, the editor.

CLAUD K. SMITH,
Pastor Methodist Church, Crowley, La.

Rome, Italy.

Foresight

He—"If you could have two wishes come true, what would you wish for?"

She (frankly)—"Well, I'd wish for a husband."

He—"That's only one."

She—"I'd save the other wish until I saw how he turned out."—Pearson's.

The Home Circle

HOW MARY MADE FRIENDS

Mary was a very fortunate little girl. She lived in a nice home with a lovely lawn all around and plenty of room to play. She had any number of toys, but still she was not quite happy. "I don't see," she said to her Aunt Mary one day, "why all the children will stay over at Jane's and play with her so much more than they will play with me. Her dolls are not half so nice as mine, and she has hardly no toys. Besides, she isn't very pretty and her hair is as straight as a stick. And look how much room we have here."

Now, Aunt Mary loved her little namesake very much, and she hated to see her unhappy. So she was sorry to have to say what she felt was the real reason that Mary was alone so much of the time. "You know," she said slowly, stroking her little niece's bright curls, "straight hair does not necessarily make one unattractive. Haven't you often heard grandma say that 'pretty is, as pretty does?' Maybe Jane is nicer about letting the other children play with her dolls and her toys than you are. Does Jane ever say 'Don't take that carriage. That's mine?' I don't believe she would ever say to the other children, 'You'll have to play the game that I want, because aren't we playing on my lawn?'"

Then Mary's little head began to hang down a bit. She remembered having said almost exactly those words. And she remembered, too, some things she felt sure Aunt Mary didn't know about, how she had hid candy and just slipped bites of it when the others were around and she thought they weren't looking, and other things like that.

Then she glanced up. "Aunt Mary," she asked slowly, "do you think if I wouldn't be selfish that the other children would like better to play with me?"

"Well," answered her aunt, "I couldn't be sure, but I don't think selfish people have so many friends and they are never as happy as their unselfish friends, even if they have ever so many more toys."

"All right," said Mary, "you don't know, and I don't know, but I'm going to find out if being selfish has kept me from having friends."

She was as good as her word, and often after that when she wanted to ride her bicycle herself she would remember just in time and say, "Let's take turns riding so we can all have fun." She learned to play the games that her playmates wanted, and she was surprised to find that very often they would make her choose a game. She found, too, that a little bit of candy shared with her friends tasted better than lots more eaten "on the sly."

It was not long until the children all came to Mary's lawn to play, Jane along with the rest. Before Mary was through her lunch, she would hear, "Ma-ree," and she never more had to beg her friends to come over and play with her.—The Christian-Evangelist.

"DICK"

By Samuel Macauley Lindsay

A cup of coffee and a doughnut cost a dime. The coffee was good, the doughnuts fresh, therefore the patronage was large.

At the lunch hour the restaurant was crowded. Typists, slender of figure and tender of years, stood in circles near the counter, talking in the dull, mechanical tones which their Remington had taught them.

Salesgirls from the department stores amused each other with the recent fancies of Miss Charge-It, and Mrs. Send-it-on-Approval.

And there were crowds of men—men whose minds were keen from work and men whose minds were dull from idleness; stout men, thin men; tall men, and short men; men who loved the chatter of the girls, and men who hated it.

At twelve noon the rush began.

They all seemed to arrive at once, and every one insisted on being served first. The three girls behind the counter were worked to the limit until every son of Adam and daughter of Eve had exchanged his or her dime for the coffee that some sneer at, and the doughnuts that others jeer at.

When 12:15 arrived the door opened and Dick came in. Each day he arrived at the same hour. When he pushed his way through the swinging doors, "Hello, Dick!" was heard on every side. If a way was not opened up for him he forced his way to the counter without request or apology. Then putting his feet on the marble slab he awaited impatiently his turn to be fed.

He was too intelligent to drink coffee, but was certain doughnuts did him no harm. After eating one he would bark his thanks, forget to pay his nickel, and go off.

He acts like a dog, you say!

Exactly. You see he is a dog—a Boston bull of uncertain age, and unknown residence.

Hearing of his regular habits I went round to the City Lunch Room to see the rascal.

After he had eaten his lunch and gone away I asked the girl who fed him who the dog was she called "Dick."

"Why, Dick is my one best bet, sir. I have fed him every day for five years, and I love him more each time the Harvest Moon returns."

"When did he first come?"

"It's years and years ago, sir."

"Why do you feed him every day? Doesn't he impose on your generosity? I should think you would get tired of his eternal presence and share him with the neighbors.

"Stop feeding Dick? I guess not, sir."

"Did they never tell you how he pays for his meals?

"Well, it was this way. Each morning I carry the money to the bank. Sometimes I have just enough to make me ashamed, at other times more than enough to make me nervous. One morning I started off with a two days' load. The bank had been closed the day before, so I had more cash than usual. I was not far from the corner, when a tough knocked me down, causing me to drop the bag, picked the money up and made off. For a minute I was dazed and wondered what was happening. But only for a minute. I soon came around and cried for help.

"You can bet, sir, that it was not a policeman who arrived first. It was Dick! I don't know where he came from, but I was proud to see him. Pointing to the tough who was making a real get-away, I said, 'Dick, catch that man; he's got off with our money.'

"Talk about dogs knowing nothing! Why that Boston bull knew every word I said, saw the man I meant, and went off like a six-cylinder car. Before I got on to my feet he was close to this man, and like a bolt from the blue he sprang at his neck. Then they went down.

"Didn't I rave? I just wept for joy, then I went to watch the conflict. Just as I got there a friendly policeman pried the dog off with his stick and asked what the trouble was.

"I told him. As the policeman rang for the patrol wagon I picked Dick up in my arms, hugged and kissed him before the crowd, then went on to the bank.

"Why don't I share him with the neighbors? I guess not, sir!"—Selected.

A STRANGE SIGHT

By M. Louise C. Hastings

"Daddy! Daddy!" called Alice excitedly. "Please come out into the yard. There is a piece of the bush that is walking away!"

"Oh ho,! So you've found something different, have you?" asked her father as he put down his newspaper and followed his little daughter into the yard. "Where is it?"

"It was here on this bush a few minutes ago," said Alice looking all around, "but I don't see it now."

"Let's sit here on the stone wall and watch," suggested her father. "Maybe we'll see it again."

"But what can it be?" asked Alice. "Can a twig move off by itself?"

"Not a real twig," laughed her father, "but a make-believe one can. You have seen one of our very interesting insects. It is called a Walking Stick. It looks so much like a twig that you cannot tell that it isn't one until it begins to walk. It always keeps very still when there is any danger around."

"Oh, I do hope I'll see it again. It was so funny to see a part of the bush start to walk that I ran for you, and didn't see where it went," laughed Alice.

"In the summer, when this queer insect is young, it is yellow green in color," explained Daddy as they waited and watched, "and it likes to rest on the upper surface of a fresh new leaf. When it is there, it looks just like the mid-rib and veins of the leaf, so that birds who like it for food do not always spy it."

"But my Walking Stick wasn't yellowish green," said Alice. "It was a greenish brown."

"Yes, as the insect grows older it changes its color a bit, so to be like the twigs, or tree trunks, or dark dry leaves that fall beneath the trees," said her father.

They watched the bush in front of them where Alice had seen the insect, but not a sign of any moving thing could they see. Suddenly her father said, "I see it, Alice. Don't move, for it is near you. Can you find it?"

Alice's eyes left the bush slowly because she was sure it was still there in plain sight. She looked on the stone wall, but there was nothing that looked like a slender branch of a bush. "Your eyes are better than mine, Daddy," she said. "Where is it?"

"Right on your dress, daughter," said her father pointing to the strange creature that looked like a stick which had caught against her dress.

Alice's eyes grew big. "Will it hurt me, daddy?" she asked.

"No indeed," was the reply. "It does not hurt anyone, and there are so few of them that they do no harm to vegetation."

Daddy took his pencil and gently touched the brown looking twig. Slowly the insect put out four slender legs, lifted up his two feelers, or antennae, and began walking up her dress.

"Oh! Oh" exclaimed Alice putting her hands over her face. "It is coming right up to my neck!"

Daddy laughed and placed a branch in its way. It crawled upon it and rested motionless. "See how the marks on its body look exactly like leaf scars," pointed out Daddy. "In all the world there is no greater example of an insect imitating a plant or a leaf or a twig. Even its eggs look like seeds."

Alice had a good chance now to watch the Walking Stick as long as she liked because it remained very still. "I shouldn't think the birds could see it," she said.

"God gives everything some way of protecting itself," explained her father, "and this one insect has been given this queer shape and queer habits. Birds must have keen eyes to detect it, and when it is motionless as it is now, many birds must pass it by. It is all very wonderful!"

And Alice thought so, too.—The Presbyterian.

ADVO-LAFS

Dr. J. Ross Stevenson, preaching one Sunday in a Western town, was asked by the soprano for his text, so that she could select an appropriate solo to follow the sermon.

When he hesitated, she said: "Never mind; I'll listen carefully, and before you get through I'll have something selected."

The sermon ended, then came the selection, "Sometime, somewhere, we'll understand!"—Methodist Recorder.

Children, you can help Miss Gray and Mr. Kim secure their Advocate scholarship by securing subscriptions to the Advocate and marking them "Student Benefit."

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Editorial

CHURCH RESPONSIBILITY FOR MEN AND WOMEN

(Continued from Page 1)

capable of thinking or doing one thing at the time. We believe the fire is burning on Methodist altars, and churches and colleges, bishops and boards, and people and preachers are becoming more enflamed with the intense passion for carrying Christ to all, young and old.

SEASHORE DIVINITY SCHOOL SUSPENDS ACTIVITY

At a meeting of the trustees of the Seashore Methodist Assembly, held at Biloxi, on Thursday, July 30, a committee from the board of directors of the Seashore Divinity School, composed of Revs. C. C. Miller, J. T. Leggett, J. D. Wroten, and Otto Porter, stated that the Divinity School directors were ready to suspend their school and co-operate with the assembly, provided the Seashore Methodist Assembly included in their program a school that would preserve the values of the Divinity School and care for undergraduate courses.

The assembly trustees in order to meet the provisions of its charter and make all Methodist activties an integral part of the corporation's program and unify the work of the assembly, concluded to provide for a Seashore Pastors' School in its program. Whereupon, the Divinity School directors being given plenary authority, declared the Divinity School suspended. The charter for the Divinity School has a number of years to run yet, and it was not thought necessary to go through the legal requirements of cancelling its charter.

The board of trustees and executive secretary, Rev. James W. Sells, gave emphasis to the fact that this action only meant that the Divinity School would be absorbed into the larger plan of the assembly. That the 1932 Pastors' School would provide for undergraduate courses and in addition will have post graduate courses. In the course of time it is hoped that a Christian Workers' School may be had, to which both laymen and preachers may come and receive the instruction and inspiraton that such a school would provide. The date of the 1932 Pastors' School will be announced later.

The Seashore Divinity School has served its day and generation well. Drs. J. T. Leggett and R. H. Harper arranged for and carried out at its last session, June 16-26, 1931, one of the best programs in its history of twenty-two years. The trustees and executive secretary of the assembly expressed appreciation for the spirit of co-operation and prayerfully assume the responsibility for carrying forward the work the Divinity School did so well.

METHODIST EPISCOPAL 1932 GENERAL CONFERENCE

The church press of our sister Methodism, the Methodist Episcopal Church, is carrying many proposals for their next General Conference, which convenes in Atlantic City, New Jersey, in May, 1932. These articles center around the episcopacy, district superintendency, general boards, social and civic questions, and world service.

Dr. Harold Paul Sloan and Dr. Ralph Cushman are representatives of two opposite views touching their episcopacy. Dr. Sloan insists upon a "constitutional general superintendency" that would free the bishops from detail program promotion and make them general evangels of the gospel and an inspiration to all the church. Dr. Cushman would increase the number of bishops and reduce the number of district superintendents (presiding elders). He would make bishops even more leaders in promoting the varied program of the church. He says, "If we had twice as many bishops and half as many district superintendents, the cost would be no greater (and probably less), and twice as much could be accomplished for the Kingdom."

The versatile editor of Zion's Herald says "There seems to be a growing feeling throughout the Church that the General Conference is not a competent body to elect bishops. Frequently in selection of bishops delegates are compelled to vote simply for names that have become familiar to them with no other knowledge than hearsay concerning their fitness." To remedy this he suggests a regional plan which "would be more nearly an approximation to the ideal of local self-government."

It is interesting to see the growth of the regional plan idea and the demand that bishops elected by Central Conferences (regional) should be equal to those elected by the General Conference. The regional plan was the principle included in the Oklahoma Plan of Unification, which their General Conference refused to consider, notwithstanding our 1914 General Conference unanimously adopted it.

PERSONAL AND OTHER NOTES

Dr. A. S. Lutz, presiding elder Alexandria District, assisted Rev. J. D. Knight and his people at Pineville, La., in revival services the last week in July.

Rev. Lester M. James, Potts Camp, Miss., writes: "We are having a good year. Our people are co-operative in the work of the Kingdom and the prospects are good for a successful year."

The Advocate office was favored by a visit from Rev. J. P. Bonnecarrere on Tuesday of last week. He reports his work progressing at Donaldsville and that he and his people are preparing for revivals and Cokesbury schools.

Rev. W. M. Campbell, pastor of the Marks charge, North Mississippi Conference, and Rev. J. F. Neel, Baptist pastor at Vance, held a union revival at Vance. "Behold, how good and pleasant it is for brethren to dwell together in unity."

Rev. S. W. Bryant has been confined for several days at the Field Memorial Hospital, Centreville, Miss., but expects to return to his charge, the Rosetta and Mt. Vernon circuit, in the near future. We regret to learn of Brother Bryant's illness and wish for him a speedy recovery.

As a result of revival services at Mellville, La., in which Rev. W. E. Thomas, general evangelist, assisted the pastor, Rev. R. T. Pickett, six were received into the church, a men's Bible class was organized and a better spiritual life in every way came to the community.

Rev. Lastic N. Hoffpauir was an appreciated caller at the Advocate office on Thursday of last week. We regret that was our day away and we missed seeing Brother Hoffpauir. The Istrouma church, Baton Rouge, goes forward under his ministry.

Rev. E. A. King, who is in his fourth year at Utica, Miss., is assisting Rev. D. E. Vickers in a revival at Silver Creek. Brother King was pastor at Silver Creek for four years and the pastor and people are enjoying his ministry in the meeting.

Miss Mollie Williams, Iuka, Miss., is co-operating with Rev. E. M. Shaw, the pastor, in securing subscriptions for the Advocate. We doubt not that these two interested workers will succeed in increasing the number of subscriptions in the historic old town of Iuka.

Mrs. W. A. Mangum, Route 1, Baton Rouge, La., has some good books left from the library of her lamented husband. Any brother needing "The Preachers' Homiletic Commentary," a Bible dictionary, "Library of Original Sources," and a set of "Greater Men and Women of the Bible," would do well to communicate with Mrs. Mangum.

The bulletin of the First Church, Columbia, Miss., carried a stirring message in behalf of the Advocate in its issue of July 28. Rev. V. G. Clifford, pastor, and Rev. E. B. Flurry, junior preacher, have our thanks. Brother Clifford continues to improve, which is good news to his many friends.

The Buie Building, a combination gymnasium and auditorium building to be erected in honor of Webster M. Buie on the Millsaps College campus, will soon be a reality. Plans have been completed and the contract is to be let when funds reach the starting point. Too much honor can not be paid W. M. Buie.

Mr. and Mrs. C. A. Butterworth, McComb, Miss., enjoyed a six weeks automobile trip on a visit to relatives in Maine. Mr. Butterworth is an active member of the board of stewards of Centenary Church, and Mrs. Buttrworth is the Brookhaven district secretary of the Woman's Missionary Society. We welcome these Christian workers back to the Advocate territory.

The interest Rev. R. G. Moore, pastor Indianola, Miss., has in Grenada College, the New Orleans Christian Advocate and Miss Eugenia Gray's equipment for Christian service was manifested by his sending a splendid list of subscriptions to the Advocate. We thank him and congratulate his people in taking advantage of making their $1.50 serve in such a noble cause.

Rev. R. A. Bozeman is doing his own preaching in a revival at Locust Grove on his charge. This is a new congregation he has built up and they are planning to erect a church building in the near future. There are many unoccupied places that will respond to the gospel message. We congratulate Brother Bozeman and his people and trust they will realize their purpose to occupy the new building before Conference.

Bishop Motozo Akazawa, of the Japan Methodist Church, is expected to sail from Yokohama on August 6, for the United States. He will visit in California before coming East to attend the Ecumenical Conference of Worldwide Methodism at Atlanta, Georgia, October 16-25. He will be one among the many prominent Methodists of the world our Southland will have the privilege of hearing during the conference.

Brother W. M. Hunt, Monroe, La., in renewing his subscription, wrote: "My father, D. K. Hunt, during his lifetime was a subscriber, and after his death it came to my mother, and now since her death I want it to come in my wife's name. The Advocate has been coming to us for half a century and I would not miss an issue." Old friends fast and true do not easily part company. May the paper go to this good home for many years more.

In sending in his renewal in advance, Dr. J. W. Billington, an honored and faithful member of our church at Yazoo City, Miss., sent "love and best wishes for the editor." Which is reciprocated by the editor. Notwithstanding his having reached an advanced age, Dr. Billington is faithful in his attendance upon the services of his church and loyal to her doctrines and institutions. We wish him many more years of happiness and service.

Bishop Paul B. Kern, whose episcopal district is in the Far East, has been in the homeland since last April. He has been busy preaching in the churches, attending board meetings, addressing assemblies and pastors' schools. The bishop expects to sail for the Orient on September 12. Mrs. Kern and their two daughters, Misses Virginia and Katherine, will accompany the bishop. We are sure this episcopal family will prove an inspiration to the peoples of other lands.

In a letter to the office, Rev. E. V. Duplantis, pastor at Haughton, La., writes: "We closed a ten days' revival at Doyline and as a result we have had a number of accessions, and our people, including the pastor, have been blessed by the earnest and forceful sermons of Rev. J. W. Booth of Winnsboro, who did the preaching. He has consented to hold our meeting at Haughton." We rejoice with Brother Duplantis in the blessing that was experienced in the revival.

We thank Mrs. M. E. Joyce, Jackson, Miss., for her renewal and a new subscription sent to her sister Mrs. Emma McAtee, as a birthday gift. Mrs. Joyce adds: "Thank you for the paper; I couldn't get along without it; have read it since a child." People who read their Bibles daily and their church papers grow in grace. It is a fact worth observing that pastors say those who take and read their church paper are always found among the most loyal and responsive members of the church.

Rev. C. C. Clark, Bay St. Louis, Miss., and Rev. T. M. Lee, Benton, Ark., exchanged pulpits during the month of July. Rev. Mr. Lee charmed the Coast people as guest pastor and was extended courtesies by the presiding elder, Rev. Otto Porter, and other Coast preachers. Brother Clark has enjoyed visits to little Rock, Conway and Hot Springs, and we doubt not that the Arkansans were edified by his messages. A unique but pleasant way for pastors to take vacations.

The editor regretted that pressing duties did not permit him remaining at the Seashore Camp Meeting that was in progress at the Seashore Methodist Assembly Tabernacle, Biloxi, when the trustees met there last week. The reports were that Dr. Franklin N. Parker was doing some splendid preaching; and the School of Hymnology, directed by Prof. C. C. Washburn, of Scarritt College, Nashville, was of great benefit. A great opportunity faces the Church at the Seashore Assembly.

Dr. D. M. Key, president of Millsaps College, was elected president of the Jackson, Mississippi, Lion's Club. He was their representative at the Lions' International Convention held in Toronto, Canada, in July, and was placed on two important national committees. The Millsaps College officials and faculty identify themselves with the churches and community building movements of Jackson and Mississippi Methodists are not surprised that they take high rank among their fellows.

Senator Hubert D. Stpehens, a member of our New Albany, Miss., church and Junior United States Senator from Mississippi, underwent a serious operation at the Methodist Hospital in Memphis, Tenn., on Tuesday, July 28. For a few days his physicians despaired of his life, but a goodly Providence has spared him. Senator Stephens is a statesman of ability and unimpeachable integrity, and the Advocate joins his thousands of friends and admirers in rejoicing over his recovery.

Rev. and Mrs. J. L. Sells, Port Gibson, Miss., left last week on a visit to Korea. Rev. Earl B. Emmerich and his wife, who is a daughter of Rev. and Mrs. Sells, are missionaries of the church in Korea. Brother Sells won the first prize in his area for the Christian Advocate subscription contest, and Mr. J. O. Emmerich, McComb, Miss., assisted by other friends, made the rest of the expense possible. This trip will mean much for the loved ones involved, and we are happy that Christian workers so worthy as Brother and Sister Sells have this rare privilege.

A telegram from Rev. Porter M. Carraway, pastor East End, Meridian, brought the sad news of the death of Mrs. Mamie Bancroft Peebles, wife of the late Dr. I. L. Peebles of the Mississippi Conference. Mrs. Peebles was ill but a few days before her useful life ended here to continue its service in the Father's House above. A woman of culture and consecration, she gave her talents and time to the work of her Master. Funeral services were held from the East End church Sunday afternoon, August 2, by her pastor, Rev. P. M. Carraway, who was assisted by the presiding elder, Rev. T. J. O'Neil. The Advocate extends deepest sympathy.

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PROTECTION
AGAINST OLD AGE

Pastors and laymen from twelve of the sixteen Methodist churches of the Mississippi Coast area attended a meeting recently at the Coalville Methodist church in the Woolmarket community, in addition to a number of visitors. The ladies of the Coalville church served a picnic luncheon on the grounds at the noon hour and all enjoyed a pleasant social hour in connection with this event. The next meeting, to be held the latter part of September, will be at the Main Street Methodist church in Biloxi, of which Rev. C. P. Jones is pastor. Rev. Otto Porter is closing out his first year on the Seashore district and the outlook for a successful closing of the year is encouraging.

Dr. Samuel A. Scruggs, died at his home at Lauderdale, Miss., on June 3, 1931. He was in his 78th year and had been practising medicine in Lauderdale for fifty-four years. He united with the Methodist Church in 1894 in which he he continued a faithful and consistent member until his death. He served as Master of the Masonic Lodge for many years. His life was marked by unselfish devotion to his profession, his family, community and church. His wife, two sons, two daughters, one sister, three grand-children, and a host of friends remain to mourn his departure. Rev. J. T. Ahney, his pastor was assisted in the funeral services by Rev. T. E. Nicholson, Philadelphia, and Rev. E. C. Oakley, Presbyterias pastor at Lauderdale.

Rev. Andrew J. Boyles, pastor New Augusta, Miss., in remitting for subscriptions said: "All goes well on our work. We are just closing our sixth revival on the charge at a mission church near Beaumont. I am doing most of the preaching, though Brother Ward Cooper Ellis, a local preacher of New Augusta, preached one time for us and I feel that some day he will be one of our useful men. The Lord is blessing and the work is progressing." Brother Boyles is closing his fourth year with spiritual and financial achievements creditable to himself and charge. Young Brother Ellis should prove a success in the work. He bears the name of three useful men in the ministry—Bishop Seth Ward, Dr. I. W. Cooper, and J. C. Ellis.

LOUISIANA CONFERENCE BOARD OF CHURCH EXTENSION

The fall meeting of the executive committee of the Louisiana Conference Board of Church Extension will be held at First Church, Shreveport, on Tuesday, August 11, at ten a.m. Please send all applications to Mr. W. A. McKennon, Shreveport, La.

W. A. McKENNON, Chairman,
REV. B. H. ANDREWS, Secty.

NORTH MISSISSIPPI CONFERENCE BOARD OF CHURCH EXTENSION

There will be an executive meeting of the Conference Board of Church Extension in the First Methodist Church at Greenwood, Miss., Tuesday, August 18, at 1:30 o'clock p.m. Application blanks may be secured from Rev. J. J. Baird, secretary, of Shaw. Blanks must be carefully and fully filled out before they can properly come before the committee. Applications to the General Board only will be considered at this meeting.

C. A. PARKS, Chairman,
J. J. BAIRD, Secty.

Have you ordered your new statistical report blanks?

Secrets of Success

"What is the secret of success?" asked the Sphinx.
"Push," said the button.
"Take pains," said the window.
"Always keep cool," said the ice.
"Be up-to-date," said the calendar.
"Never lose your head," said the barrel.
"Make light of everything," said the fire.
"Do a driving business," said the hammer.
"Aspire to gr(e)ater things," said the nutmeg.
"Find a good thing and stick to it," said the glue.
"Never be ajar on any one's nerves," said the door.
"You need a lot of pull," said the doorknob.
"Always get every one's number," said the telephone.
"Keep your eye on everything," said the needle.
—Exchange.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. DELILA MARGARET CARVER, on July 14, 1931, from her home near Baywood, La., passed to her heavenly home. She was born at Ackerman, Miss., September 16, 1847; married to James C. Carver, March 17, 1865. She was the mother of twelve children, five living; forty-one grandchildren, sixty-five great-grandchildren, two great-great-grandchildren, making a total of 120. Sister Carver joined the Methodist Episcopal Church, South, when a young girl and lived a consistent member of the same until death. She was a devoted wife and mother, a friend to all that needed help. Her home was always open to preachers. She was laid to rest in the South Union Cemetery, in the vault prepared for her by her husband. He sat by her side as the workmen closed her in, making an unbroken link that had been 65 years in the making. May God bless the surviving ones and comfort them was our prayer at the funeral and continually.

J. S. RUTLEDGE.

PREACHERS—ANCIENT AND MODERN

Christ was commissioned by the Holy Spirit to teach, preach and heal the body as well as the sinsick soul. He proclaimed liberty to the captives, those bound by the demon sin. A holy God cannot look upon sin, hence, when Christ hung upon the cross, bearing our sins in His own body, the heavens were darkened because the Father hid His face from His only begotten Son, which brought forth the agonizing cry, "My God! My God, why hast Thou forsaken me." John the Baptist flashes like a meteor from heaven through the wilderness of Judea, preaching "Repent, repent, for the Kingdom of heaven is at hand." Peter, John and Paul, after Pentecost, preached with boldness and counted not their lives dear unto themselves, but withstood the Jews to their face, saying, "You crucified the Lord Jesus Christ."

Mr. Wesley, like Stephen, Paul and the other martyrs, was stoned and driven from place to place with no covering for his head but the starry heavens, and many more faithful ones could be mentioned who set heaven ablaze with their resplendent glory as they passed on to their reward.

How it burns and blisters the heart when we think of present day, or modern preachers, some who have eliminated the word "sin" from their vocabulary lest it offend brother and sister "Society", and they fail to bring up the collections and we fall short on our "report." "Yes, far better let the people go to hell than run such a risk!" while souls are going down and down and down into everlasting darkness because they are not told that the "Great day of His wrath is come and who shall be able to stand?"

Many churches are partly run by club people who partake of all the evils of the day.

Where shall we find a God-fearing man who hates sin and who is so filled with the Holy Spirit that he does not fear the devil and all his hosts? Echo answers, "Where?"

F. BURDINE.

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HONOLULU LETTER

By Donald Lewis

Dear Family o' Mine: Tonight when I came in from work I found an abundance of mail. I surely enjoyed every letter received and had a good time reading each of them.

I suppose I should tell you about my summer work at the Cannery. H. P. has been telling of his fruit and what he pays for it in San Francisco. Well, I get all the pineapple I want for nothing if I eat it before it is canned. Pineapple is in different grades and I eat only the best, which is known as sugar loaf pineapple. I can buy the best grade in the can for 10 cents. What do you pay for it?

I work in what is known as the trimming department. The pines are fed into a machine out on the platform as they are taken from the train. There are 48 of these machines, but only half of them work at a shift. Each machine will peal and core 82 pines a minute. **Each machine feeds** two tables that are lined on both sides with women who have large knives. There are 14 women to each table. They take the peeled and cored pineapple from a conveyor belt and trim away any of the peeling or core the machine failed to get. Each pineapple needs some attention. Some have rotten spots that need to be cut away, and some have seed. After the pine is trimmed it is placed on a conveyor that takes it through another machine that slices it. This machine slices 40 pines a minute.

After it is sliced there is another conveyor that takes it to another string of girls who grade it and put it into cans. These cans are then taken to the machine that adds the syrup and seals them up. They are then cooked in the can and later cooled. All this is done in the same process as the cans run from one place to another through a trough. After this they have the labels glued on and are packed and made ready for shipment.

The canning is very rapid. They can 15 carloads every hour; so just imagine the pineapple canned in one season. Only July 8 the night shift will start and the cannery will run 20 hours a day. That will mean that 300 carloads of pineapple will be canned a day by this company, Dole. There is also another large cannery here, the California Packing Corporation.

There are about 1,400 people working in the trimming department alone. The packing department has about that many, and I don't know how many other departments there are; but the pineapple industry out here hires over 25,000 people.

I get up at 5:30 and am at work at 6:30. I eat breakfast and lunch at the cannery, where there is a cafeteria run just for the employees. Most of the helpers in the trimming and packing departments are women and girls, and every nationality is there. I am in charge of about 50 women, and will be over about 100 when the night shift starts. O, I could write forever, but must bring this to a close.

The cannery is equipped with loud speakers so that the workers can have music. You should see some of these big fat Hawaiians cut up when a Hula is played. They certainly do have music in their bones. They can certainly do the hula.

It is a strange sight to see so many races working together, and there is every mixed breed in the world down there. At one table there may be Hawaiian, Chinese, Korean, Philipino, Japanese, Samoan, Portuguese, and probably a half dozen mixtures. Well, we all work together with the white man as boss.

Well, that is enough for the cannery for this time. I don't know whether you will understand what I am writing about or not. I failed to tell you though what I do. I just stand around all day. I still can't see what they hired us foremen for, because they tell us not to work at all. We just stand around all day and watch the other people work. Well, it is a great life, but it gets mighty tiresome just to stand around doing nothing.

I don't get to see so much or go anywhere now, as we get up early, and when we get through we are ready for bed. Hurry up and come back and I may have some more news for you.

Love to all.

DONALD.

Mid-Pacific Institute, Honolulu,
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Forty-two members Newton Auxiliary can claim,
With the standard of excellence being their aim,
By "the skin of our teeth" the points we have made
And accepted the badge with the greatest of parade.

Into circles three the auxiliary is divided,
Each having an excellent leader provided,
We hold twenty-four meetings a year and nothing prevented
Any of the circles being well represented.

We wish we knew the reason why
Some will attend the circles and let the auxiliary go by;
There's nothing that inspires more the new members coming in.
We had these last years, but now we have to begin
To urge them to stay, their interest has waned;
Just holding our own lately; no new ones have gained.

Point four says, "finances paid in full" by the end of the year.
Our hearts rejoiced when the treasurer said we had paid more;
By so doing we gained point number five,
'Tis easy when all to the work are alive.

We held twelve program meetings during the year,
The leaflets were used, also the Voice so dear;
As in everything else the old adage was true,
The "Week of Prayer" was observed by the "faithful few."

In Bible and Mission Study much interest is manifest,
For most of us like these meetings the best.

In point number eleven we've failed more than twice,
And we come on this point asking your advice,
For somehow with all the good reading and attractive cover
The "net increase in subscriptions" we failed to put over.

The next four points we take in a group,
Some of this we have done and will do more, is our hope;
If you use leaflets and Voice programs there'll be nothing between
Your Auxiliary and point number sixteen;

Social relations this year rapid progress has made,
If you want to hear more of it a separato report is prepared;
Our quarterly reports have promptly been mailed
With finances and everything neatly detailed.

For several years in the month of November
One of our Wesley Houses we kindly remember.
The easiest of all points to be made is number twenty,
For, to gain this, your chances surely are plenty.

If you fail to attend the Annual and District Conference too,
If you only invite it, the Zone meeting will come to you.
To the district secretary we extend hearty greetings
To come and be with us in some of our meetings;
And to all who would in the work attain,
Strive for the honor roll 'twill help you to gain.

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FOR HEADACHES

REACHING THE CHILDREN THROUGH NEW NAMES AND NEW PLANS

The future of any church lies in its youth. The boys and girls of today will be the leaders of tomorrow—the preachers, teachers, stewards, deaconesses and missionaries—and the church that makes no place for its youth is closing its own doors.

We often hear it said, "Children and young people are not interested in religion." But they are—with the right appeal. Our great Methodist Church begins with the promise that the children are an integral part of the church, and as a consequence it has secured loyalties early in life. These loyalties are nurtured through the cradle roll, in the home, continued through the Sunday schools, Epworth League, daily vacation Bible school and missionary societies, or, better still, through our new organization, Boys' and Girls' World Clubs and Circles, and in the church services. Thus we are preparing and fitting our children and youth for church leadership.

Two significant principles underlie the new legislation in the children's work of our church: (1) Unity in the program of religious education, and, (2) the development of Christian living. These two principles make an adequate provision for meeting the needs of growing life in worship, fellowship and study, all of which develops a consciousness of God—a desire to extend through the earth love and helpfulness and a desire to commit themselves fully to the self-forgetful, Christian way of living and acting.

In order that the new legislation in our Woman's Missionary Society be not confused with that in the Sunday school, it is well to bear in mind certain facts: Groups, when organized, are not a part of the Sunday school, but ARE a part of our woman's work, and are called "Boys' and Girls' World Clubs." They do not interfere in any way with the children's work in the Sunday school. The Sunday school and allied week-day activities and vacation Bible schools, are the channels through which the educational work of children shall be carried out. The "World's Clubs" are promoted by the Woman's Missionary Society and constitute a part of their program for promoting their missionary enterprises. "World Friendship" is the spirit and theme of the newly organized work; sharing and working together the keynotes of the plan and purposes of this work. "Friendship is an 'open sesame' into a storehouse resplendent with treasure, whose value cannot be estimated." Through the magic of friendship one is admitted to the otherwise undiscovered beauty of varius types of personality, from each of which his own personality may be enriched. Every human spirit is worthy of discovery; the more varied from one's own, the more it has to give. One's own experiences are necessarily restricted within the bounds of his own community, nationality, race, profession, individuality; but by broad and varied friendships he may enter sympathetically, understandingly, vitally into all human life.

Wherever our church is working an honest, earnest effort is being made to give our children an opportunity to share with each other in this beautiful spirit of world friendliness—that they may help to make this big, beautiful world a better place in which to live and serve.

In keeping with this spirit of world friendship, new names have been given the children's auxiliaries—to the juniors, "Boys' and Girls' World Clubs"; to the primaries, "World Circles." Children in such clubs and circles are delighted to exchange gifts, letters and pictures—are deeply interested in the customs and habits of the children of other lands and the work that is being done by them in far-away clubs.

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Through these friendships they learn to see life widely, to see it wholly, for the human race is an inheritance. This happy spirit of world friendship is so beautifully and finely expressed in the children's song, I must quote it:

"If all the girls in the world took hands,
Beginning right here with me,
'Twould make a line exceeding fine
That would reach from sea to sea.

"If all the boys in the world took hands,
Stretching from shore to shore,
'Twould make a circle of friendliness
Where wars would be no more."

So it is we find that with each new advance there are increased opportunities and responsibilities.

Friends, for the sake of the thousands of children whom Southern Methodism touches, let us go forward with joy that we have a part in this great work, and may we have a burning zeal to bring to pass for the children of our great church a better opportunity for taking their places as children, in the on-going of the Kingdom of God, for has not our Saviour said, "Suffer the little children to come unto me, for of such is the kingdom of heaven."

MRS. A. S. J. NEILL.
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The Leadership Training School for

(Continued on Page 14)

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Write J. H. SHUMAKER, General Secretary
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MEMBERSHIP IN NEXT YEAR'S ASSEMBLY

By Rev. J. B. Cain

With the adoption of the constitution of the Annual Conference Young People's Assembly or organization, which includes the assembly it is a matter of some interest and concern that all shall know just how the next assembly shall be constituted in membership. Heretofore the membership of the Mississippi Conference Epworth League Assembly has been composed of all persons attending the assembly from within the bounds of the Mississippi Conference. Once I recall that the assembly by vote admitted to membership a group of Epworth Leaguers from Louisiana.

The new constitution, in Article IV, fixes the qualifications for membership in the assembly. These qualifications cannot be changed by any one except the General Board of Christian Education. The number of members from local churches is determined not by the constitution but by the by-laws and may be changed by a two-thirds vote of the delegates present and voting.

There are certain ex-officio delegates or voting members of the assembly. Union presidents under 24, all district and assistant district secretaries, the assembly dean, the Conference executive secretary, and the Conference director of young people's work are ex-officio delegates to the assembly, without regard to age except the first named, and have full power of voting. The only other persons who have the right to vote are official delegates, who are required to be within the ages 16-23, inclusive. Younger members of the young people's division between the ages 12-15, inclusive, will attend Christian adventure camps.

I wish that the constitution were a little more clear with regard to the selection of official delegates from the local churches. At any rate they are to come from the group between the ages of 16-23, inclusive, and are to come as the representatives of that group in their own church. With the ex-officio delegates named above they are to have all the rights of the assembly, including voting and holding office, all of the elective officers being required to come from this group.

The number of official delegates from local churches is decided by each assmbly as part of its by-laws. Our own assembly on the closing night at Brookhaven adopted by-laws which set no limit on the number of official delegates from any local church. So far as next year's assembly is concerned and until the by-laws are changed by a two-thirds vote, any local church may send as many official delegates as they desire.

Does this mean that the entire attendance at the assembly will be made up of the persons mentioned above? By no means. There will necessarily be a teaching staff, very few of whom will be either official or ex-officio delegates, a number of interested pastors, and also a group of older young people all of whom will be vitally interested in the assembly and joining in its every activity with the exception of voting and making speeches, unless invited to do the latter by the body. It would be most unfortunate if the group mentioned in this paragraph should be absent at the next assembly. All of us, I am sure, will be there next year with the same interest as heretofore.

Nothing in this article so far is intended as a comment on the plans for the assembly, but a bare statement of the legal requirements for membership. Necessarily, there will be some changes in the assembly, practically all of which will come in the business meeting. Speech-making will probably be much less than heretofore and action will naturally be speeded up. Outside of the business meeting practically everything will continue as before.

VALUE OF SABBATH KEEPING

What Great Men Thought of the Sabbath

Here are a few estimates of the Sabbath's value:

1. Daniel Webster: "The longer I live the more highly do I estimate the importance of the proper observance of the Christian Sabbath."

2. Humboldt: "It is as unreasonable as inhuman to work beyond six days weekly."

3. W. H. Seward: "Every day's observations and experience confirms the opinion that the ordinances which require the observance of one day in seven, and the Christian faith which hallow it, are our chief security for all civil and religious liberty; for temporal blessings and spiritual hopes."

4. Andrew Jackson, dying on Sunday, "Always obey God and keep the Sabbath day."

5. John Randolph Tucker, "I wish to testify my belief that the institutional custom of our fathers remembering the Sabbath Day to keep it holy, as the conservator of their Christian religion, is the foundation of our political system, and the hope of American freedom, progress and glory."

6. Mark Hopkins, "God has joined liberty with the Sabbath."

7. John Calvin, "If the Lord's Day was abolished, the church would be in imminent danger of convulsion and ruin."

8. Voltaire, "There is no hope of destroying the Christian religion so long as the Christian Sabbath is kept as a sacred day."

9. Gladstone, "The religious observance of Sunday is a main prop of the religious character of a country."

10. Blackstone, "The Sabbath is of admirable service to a state, considered merely as a civil institution. It imprints on the minds of the people that sense of their duty to God so necessary to make them good citizens."

11. Adam Smith, "The Sabbath, as a political institution is of inestimable value, independently of its claim to divine authority."

12. T. DeWitt Talmadge, "Let your Sabbath go and with it go your Bible, and after that your liberty. I would like to see the much-scoffed at old Puritan Sabbaths come back again."

13. Rev. John Roach Stratton (Baptist), "Above all, we need the old-fashioned Lord's Day, in which the plow rested in the furrow and the sweet Sabbath bells sounded across the silent fields and the quiet cities, calling the people from the feverish activities of the week and turning their thoughts to those divine and heavenly ideals which constitute at last the true life of man."

14. Bishop E. M. Marvin (Methodist), "We must stand like a rock against all invasions of our Sabbaths. Nothing can compensate us or our children for the expulsion of the hallowed day. The home and the Sabbath belong to each other."

15. Abraham Lincoln, "As we keep or break the Sabbath Day, we nobly save or meanly lose the last best hope by which man rises."

16. Rev. Peter Ainslee, "Around the observance of the Lord's Day centers the stability and character of a nation."

17. Major-Gen. Casey, U. S. A., "If our Sabbath in America is lost, it can never be restored and all is lost."

18. Benjamin D'Israeli (Jew), Lord Beaconfield, "Of all divine institutions, the most divine is that which secures the day of rest for men. I hold it the most valuable blessing ever conceded to man. IT IS THE CORNERSTONE OF CIVILIZATION."

19. Rabbi Julius H. Greenstone, "Had the Israelites observed the Sabbath in all its details no nation or tongue could ever have prevailed against them."

20. Frederick Sanders, "The Sabbath Day is the Savings Bank of humanity."

21. Henry Ward Beecher, "A world without a Sabbath would be like a man without a smile, like a summer without flowers, like a homestead without a garden."

22. Lord Eldon, "Christianity is part of the laws of England."

23. Cardinal Gibbons, "Sabbath-keeping aids every virtue; Sabbath-breaking helps every vice."

24. Sec. 5 of Art. 427 of the Versailles Peace Treaty of June 28, 1919, signed by all the sixty warring nations, urged the adoption in every nation of

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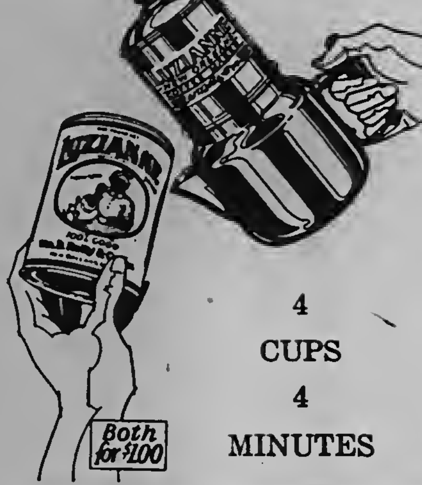

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Sunday as a rest day; to promote the peace, prosperity and happiness of all humanity."

God's Word, and sacred and profane history confirm all these estimates of the Sabbath's value.

N. Y. Supreme Court Denounced Sunday Newspaper Work as Wicked

The New York Tribune and many other papers, in 1871, bitterly opposed the Sunday papers, and all Sunday newspaper work. The New York Supreme Court, in 1862, in the case of Smith v. Wilcox, reported in 24 N. Y. Reports, page 353, denounced the Sunday papers, saying, "it disturbs the public peace and quiet, interferes with the proper religious observance of the day; is opposed to good morals, and tends to draw men and women from the duties of piety and religion, and cannot be distinguished from traffic in any other article."

Our United States Supreme Court has, in effect, said the same thing of Sunday trains and other Sunday business.

U. S. Supreme Court Decision on Sabbath Laws

In the suit of Hennington v. State of Georgia, in 1896, our U. S. Supreme Court (See 163 U. S., 304), held constitutional the Georgia law, forbidding Sunday freight trains. Speaking of the Sunday observance law the court said: "Its requirement is a cessation of labor. In its enactment the legislature has given sanction of law to a rule of conduct which the entire civilized world recognizes as essential to the physical and moral welfare of society. Upon no subject is there such a concurrence of opinion, among philosophers, moralists and statesmen of all nations as on the necessity of periodical cessation of labor. One day in seven is the rule founded on experience and sustained by science. . . . The prohibition of secular business on Sunday is advocated on the ground that by the general welfare is advanced, labor protected, and the moral and physical well being of society is promoted."

In this same decision Blackstone, the great compiler of our English common law, was quoted as saying that the keeping of one day in seven as a rest day was "of admirable service to a state, considered merely as a civil institution."

Great old Judge Thurman, in Ohio (2 Ohio State, 337), said in a memorable Sunday decision that "The advantage of having the day of rest so fixed as to happen at regularly recurring intervals are too obvious to be overlooked." We should have a uniform rest day for all.

What Christians Should Say

As a fair specimen of what every church member and every corporation stockholder should now say, I quote the words of Col. Bennett H. Young, of Louisville, Ky., in 1883, who, as president of the Louisville, New Albany and Chicago Railway, was urged to run Sunday trains. He wrote: "The laws of God and the laws of man are conclusive on this point, forbidding labor on the Sabbath Day; and every railway manager operating a road on that day violates human and divine command, and by forcing his employees to do the same sets before them a continual example and practice of the disregard of the highest obligations. There is nothing in the business of railways which makes an exception to those laws. They are not a distinct or separate class, but incur the same liabilities and duties as other corporations and citizens. . . . There are said to be (in 1883) 500,000 railway employees. . . . (Now, 1931, 3,000,000.) When you consider how those men, from fear of losing their places, are compelled to do this (Sunday) labor, much of which is totally unnecessary, and is the result of indifference or stupidity on the part of the managers and stcokholders, **it becomes a monstrous wrong** against the religion and family rights of these employees."

He thereupon ordered that "In the future, you will run no excursion trains of any kind on the Sabbath. This order applies to camp meeting trains. If Christian people cannot find other places of worship, this railway company will not violate divine and civil law, and deny its employees the essential rest of the Sabbath to carry them to camp meeting grounds."

A Sabbath for Every Worker; God's Command and Our Church's Plea

The Methodist Episcopal Church, South, is insisting on a Sabbath Day's rest every Sunday, for every toiler; which means that every engineer, conductor, porter, flagman, fireman editor, printer, reporter, drayman clerk, newsboy, postman, legislator, bus driver, airplane operator, electrician, and all other workers should have a Sabbath Day's rest. No secular business should run for profit on the Sabbath; but emergency instances of charity and necessity are allowable, like unto taking the ox from the ditch.

We must all rest on the same day, and keep it holy. We must keep the Sabbath or perish. Keeping it will bless us; breaking it will break us. See Exodus 20:8 11; Isaiah 58:13, 14; Jeremiah 17: 24, 27; 2 Chronicles 36: 17, 21; Mark 2:27, 28.

We beg the prayerful thought of all, and their co-operation to secure a Sabbath Day's rest for all; and thus help save our homes, our children, our churches, and country—and the world.

NOAH W. COOPER.

Nashville, Tenn.

The Flemish Methodist church in Antwerp, Belgium, has already begun to use the new Sunday school methods taught them by the Rev. S. A. Neblett, now reorganizing the Sunday schools of Methodist churches in Europe under the auspices of the Board of Christian Education.

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Whitworth makes the most careful study of the natural capacities, interests and inclinations of the student that is made in this country. Every young woman should prepare to make a living by doing the thing for which she is best suited by nature. She must also prepare to make a cultured Christian home.

Whitworth is a place of culture and Christian idealism, of romance and reminiscence, of tradition and training, of dreams and daring, of initiative and inspiration, of self-discovery and self-expression.

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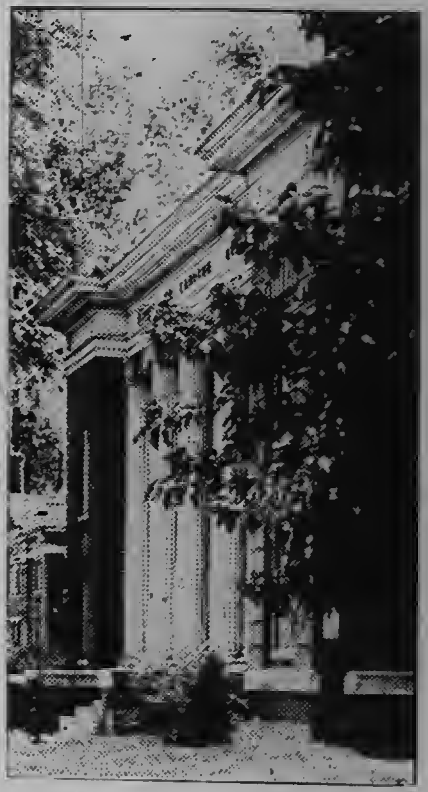
For seventy-five years in this garden of privilege the rarest flowers have bloomed to adorn the homes and communities of our beautiful Southland.

Let the daughters of the new South catch the spirit of the women of the old South and carry forward the best ideals into the life of tomorrow.



Ten elegant buildings adorn a most beautiful campus, where winding walks lead through gardens of flowers and shrubbery by lily ponds where schools of fish play.

Fall term opens September 7. For View Book and Catalogue address G. F. Winfield, Brookhaven, Miss.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

Negro Women, at Holly Springs, North Mississippi Conference, has just closed a successful eight-day session under the leadership of Miss Juanita Brown. Besides two of your Conference officers who have taught with Miss Brown for the past three years there were four Negro Home Demonstration women and one of their own council officers to aid in the instruction. To the State Extension department, under Miss Mae Creswell, we are indebted for the loan of Alice Oliver, who heads up the extension work for Negro women. Three other women who contributed to the success of the school were Mrs. Fant, Mrs. Stephens, and Miss See Rice.

The school was a splendid example of co-operation: The Methodist, Baptist, and Presbyterian auxiliaries sent delegates; in one instance the Baptist, Methodist, and Presbyterian auxiliaries of one town combined to send a delegate. As we mentioned before, the State Extension department loaned a teacher for home crafts. Rust College contributed a teacher for several lectures on girls' club work. Four denominations sent delegates from three States, Arkansas, Tennessee, and Mississippi.

These facts are interesting:

There were 66 enrolled, 57 of whom met the requirements for receiving certificates.

There were 33 towns represented, 23 North Mississippi towns, 8 Mississippi towns, 1 Tennessee town, and 1 Arkansas town.

Seven delegates have not missed a year since the school started four years ago.

Ninety-five dollars was given by the C. M. E. auxiliaries; $184.45 was given by our Methodist auxiliaries, and $55 was given by the Presbyterian auxiliaries.

This is the first year that C. M. E. women have had instruction in the organization and administration of their own auxiliaries for this is the first year that they have had their own handbook. One of their objectives as brought out in this class was that every C. M. E. auxiliary should secure one of these handbooks. For the first time also they have report blanks. This class was particularly beneficial and interesting to the group. Even the Baptist and Presbyterian and other denominations sat in it.

More important than all these items were the devotional programs given each morning at 9 o'clock. These were conducted almost entirely by the Negro women and were characterized by careful preparation and reverence. A theme was selected for each with music, songs, spirituals, and readings chosen for their relation to the given theme.

One of the most enjoyable events of the recreational side of the daily program was a demonstration of the possibilities of putting on a circus as a means of entertainment for a large group. A circus tent made of poles, cord and newspaper pennants; a parade with elephants, clowns, a band and the other usual numbers; and pink lemonade were some of the items that helped to make the evening a happy one.

Tuesday, the next to the last day of the school, was visitors' day. A special program of music and talks and an exhibit of the work of the home craft class showed somewhat the purpose and plan of the school. The special exhibit of the home art class, this year, was the guest room of the M. I. College, which they had refurnished as a demonstration of what could be done with broken furniture, rag rugs, sugar sacks and cheese cloth curtains, and a small expenditure of money for paints and dye.

MRS. ERNEST MOORE,
Pres., N. Miss. Conf.

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"LYDIA E. PINKHAM'S Vegetable Compound has helped me wonderfully. I was weak and rundown and tired. Often I would have to go to bed.

"I read about the Vegetable Compound in the South East Missourian; I have taken six bottles with good results.

"Now I am able to work every day. I will recommend your medicine to my friends.

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Lydia E. Pinkham's
VEGETABLE COMPOUND

THE OLD HOME CHURCH

Would you like once more to attend the old home church?

There is a card circulating throughout America that suggests you do it August 16.

Would it be the old brick church, if you did?

Would it sit among the maples on the road that leads from the river?

Would you find yourself on the same cushionless bench where you and Charley Bly one Sunday morning anticipated the advent of miniature golf by your own invention of a checkerboard so miniature that the harmless game went mischievously on, yet without detection, during the whole sermon period?

Would you walk over to a certain window to see if the eye-screw still hung on the wire hook, apparently firmly imbedded in the wood but actually so loosened that it allowed the window instantly to lift when on midnight of a year's last day you and your fellow-conspirators entered, defiant of edict, to ring out the old and ring in the new by aid of the big bell in the steeple?

Would you hear, do you think, the squeak-squeak of Uncle Tommy Ferguson's shoes as he tiptoed so laboriously and oh, so noisily, clear around the room to let in more air.

Would you listen again to Uncle Johnny Hines as he wrestled with the Lord in prayer, with the voice so stentorian that when late at night he came home from the county seat and the boatman was abed he needed only to "whisper over the river to Zoo" in order to have emergency navigation promptly at hand?

Would you sit in the choir and sing a boyish bass while Johnny Beven led with her sweet soprano and, seated at the old cabinet organ, furnished the accompaniment for all?

Wouldn't you like to slip once more into your Sunday school class and then, before the study of the day began, listen to whimsical and wise interpretation of abiding spiritual truths by Harmen, the superintendent, as he stood there before you all, keen eyes looking above glasses low-perched on his nose?

And would you remember the day when, banked with flowers before the pulpit where so often he had pleaded with your waywardness, there lay the body, forever still, of the gentle and wistful man to whose unhearing ears you gave the promise of repentance he had so desired in life?

Ah, they are saying now that the church doesn't have the hold it once had! Do you think the old home church will ever let you go?

This, too, they are repeating:

For men have dulled their eyes with sin,
And dimmed the light of heaven with doubt,
And built their temple walls to shut Thee in,
And framed their iron creeds to shut Thee out.

But you know your finding of reality was not in debating whether the religious sanctions of morality still restrain. You know that when you found peace it was not in wondering if there must be a new philosophy based upon a rational foundation. It was back there in the years that are gone that things sincere and sweet gained for you their lasting value and their abiding place. And you would ask—

Backward, flow backward, O tide of the years!
I am so weary of toil and of tears—
Toil without recompense, tears all in vain;
Take them, and give me my childhood again!

Would you like to attend the old home church once more? What if its walls have fallen beneath the weight of years; that for which it so long and bravely stood still stands and always will.—Oregon Journal.

GOOD NEWS!—REVIVAL OF FAMILY ALTARS

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It is a source of great joy and satisfaction to know that so many homes are consecrated to God and hallowed by prayer. During the past year many family altars have been erected. What could be better? The Lord's blessings have been on this special work of this itinerant. People in thirty-eight States have testified as to the blessing of the "sanctuary in the home." The little message: "The Family Altar Revived" sent out last winter, has stirred the hearts of many parents and young people. The writer thanks God and takes courage.

Allow me to ask the reader to kindly write me a word about the family altar. You can help greatly in this needed and gracious revival.

Your friend and brother,
REV. IRVIN B. MANLY,
401 Cosmos at Lilac St., Houston,
Texas.

STORIES FROM MISSION FIELDS

(From Board of Missions)

The Kiangsu Provincial College for Teachers, established several years ago by the Province of Kiangsu, China, to give normal training to rural teachers, is conducted in the plant of the former Wusih Technical School. This property was sold by Soochow University at a sacrifice to the provincial authorities in 1928 to encourage this valuable enterprise. A sixfold program of work is kept ever before the students, which demands for every village, better health, a better economic standard of living, civic consciousness, wholesome recreation, better home economy, and literacy for old and young. This work may not swell our church rolls," says Dr. W. B. Nance, "but it is putting quite a bit of Christian leaven into the social lump."

The Young Men's Home in Brussels, Belgium, established more than two years go for the purpose of giving a Christian home to those young men who came as strangers into the city as well as to the boys from the Methodist orphanage not yet ready to go out into the world, now has a capacity enrollment of 35 laborers. This home is self-supporting and has the recognition of all Protestant forces in Belgium.

A middle school has recently been established as part of the educational system of the Methodist Episcopal Congo Mission. All pupils who enter this school must be able to repeat from memory the first and twenty-third Psalms; also Mat. 5, 1-12; John 14; 1 Corinthians 13, and Ecclesiastes 12. They must know how to read and write well and understand the fundamental principles of arithmetic. Those natives who enter the Bible school to be trained as preachers and teachers among their own people must first go through this middle school.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round

(In the Heart of Louisiana)

Bunkie, Aug. 12, p.m.
Elizabeth, Aug. 16, a.m.
Lecompte, Aug. 16, p. m.
Pineville, Aug. 19, p. m.
Melder, at Zion, Aug. 23, a. m.
Marksville, at Bay Hills, Aug. 23, p. m.
Pleasant Hill, at Marthaville, Aug. 30, a. m.
Natchitoches, Aug. 30, p. m.
Montgomery, Sept. 6.
Holloway, Sept. 20, a. m.
Provencal, at Oak Grove, Sept. 20, p.m.

Let the preacher in charge make a written report for the cause of education under question fourteen as required by the discipline.

ALBERT S. LUTZ, P. E.

Baton Rouge District—Third Round

Jackson, at Ethel, Aug. 9, 11 a. m.; 1;30 p. m.
Zachary and Slaughter, at Slaughter, Aug. 9. p. m.

L. W. CAIN, P. E.

Lake Charles District—Third Round

Lake Charles, Aug. 9, a. m.
Leesville, Aug. 16, a. m. and p. m.
New Iberia, Aug. 23, a. m.
Abbeville, Aug. 23, p. m.

J. W. LEE, P. E.

Minden Dist.—Third Round

Winnfield, Aug. 9, a.m.; Q. C., 2:30 p.m.
Plain Dealing, at Benton, Aug. 16, a. m.; Q. C., 2:30 p. m.

W. R. HARVELL, P. E.

Monroe District, Third Round

Monroe, First Church, Sept. 13, 11 a.m.
Bastrop, Sept. 13, 8 p. m.
Newellton, Sept. 20, 11 a. m.

ELMER C. GUNN, P. E.

New Orleans District—Third Round

Carrollton, Aug. 9; June 17.
Rayne Memorial, Aug. 16, a. m.; September 1.
Epworth, Aug. 16, p. m.; June 24, p. m.
Chalmette and Delta Ct., at Port Eads, Aug. 18.
Felicity, Aug. 23, a. m.; July 29, p. m.
Louisiana Ave., Aug. 23, p. m.; August 5, p. m.
Second Church, Aug. 30, a. m.; July 5, p. m.
McDonoghville, Aug. 30, p. m.; August 3, p. m.

W. L. DOSS, JR., P. E.

MISSISSIPPI CONFERENCE

Jackson Dist.—Third Round

Camden, at Forest Grove, Aug. 9, 11 a. m. and 2 p .m.
Satartia, at ——, Aug. 16, 11 a. m. and 2 p. m.
Yazoo Circuit, at Betheny, Aug. 23, 11 a. m. and 2 p. m.
Yazoo City, at —— Aug. 23, 4 p. m. and 7:45 p. m.
Brandon and Pelahatchie, at Pelahatchie, Aug. 26, 4 p. m a.nd 8 p. m.
Harrisville, at Braxton, Aug. 30, 11 a. m. and 2 p. m.
Jackson, at Capitol Street, Aug. 30, 8 p. m.; Sept. 4, 8 p. m.
Vaughan, at Union, Sept. 6, 11 a. m. and 2 p. m.
Canton, at Canton, Sept. 6, 8 p. m.; Sept. 9, 8 p. m.

J. T. LEGGETT, P. E.

HIGH BLOOD PRESSURE

quickly reduced. Send for FREE booklet which tells how thousands have rid themselves of this dangerous ailment which leads to paralysis, apoplexy, etc. Alertox Inc., Dept. 103, Atlanta, Ga.

Meridian District—Third Round

DeKalb, at Pleasant Ridge, August 9, 11 a. m.
Meridian, 7th Ave., at Marion, Aug. 9, 7:30 p. m.
Cleveland, at Linville, Aug. 15, 11 a. m.
Porterville, at Mt. Hebron, August 16, 11 a. m.
Pachuta, at Adam's Chapel, Aug. 16, 4 p. m.
Vimville, at Oak Grove, Aug. 23, 11 a. m.

T. J. O'NEIL, P. E.

Seashore District—Third Round

Americus, at Hurley, Aug. 9, 7:30 p. m.
Biloxi, Wesley Memorial, Aug. 12, 7:30 p. m.
Gulfport, First Church, Aug. 16, 11 a. m.
Ocean Springs, Aug. 16, 7:30 p. m.
Lumberton, Aug. 23, 11 a. m.
Columbia, Aug. 23, 7:30 p. m.

OTTO PORTER, P. E.

Vicksburg Dist.—Third Round

Meyersville, at Grace, Aug. 9, 11 a. m.
Oak Ridge, at Porter's Chapel, Aug. 23, 11 a. m.

L. E. ALFORD, P. E.

MISSISSIPPI CONFERENCE

Hattiesburg Dist.—Third Round

Heidelberg, at Philadelphia, August 16, 11 a.m., 2 p.m.
Sumrall, at Sandford, August 16, 7:30 p.m.
Hattiesburg, Main St., Aug. 17, 7:30 p.m
Williamsburg, Oakvale, August 18, 11 a.m.; 2 p.m.
Hattiesburg, Broad St., August 19, 7:30 p.m.
Hattiesburg, Court St., August 21, 7:30 p.m.
Ellisville, at Mt. Zion, August 23, 11 a.m.; 2 p.m.
Richton and Piave, at Richton, August 23, 7:30 p.m.
Bonhomie, at Bonhomie, August 26, 7:30 p.m.
Silver Creek, at Oakvale, Aug. 26, 11 a.m., 2 p.m.

W. A. HAYS, P. E.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Third Round

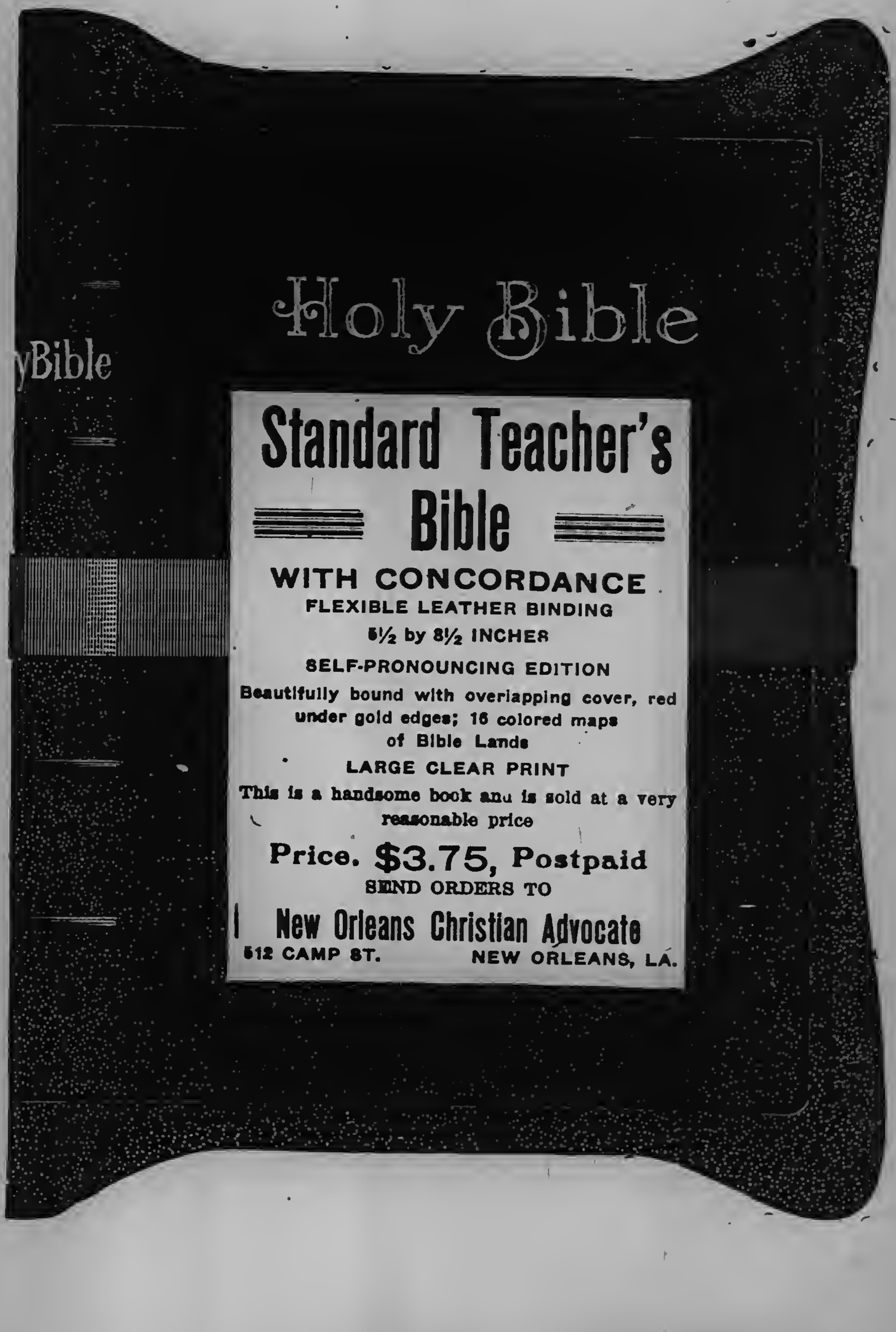
Tunica, Aug. 2, a. m.; Q. C., p. m.
Shaw and Litton, at Litton, Aug. 9, a. m.; Q. C., p. m.
Rosedale and Benoit, at Rosedale, Aug. 9, p m

E. NASH BROYLES, P. E.

Aberdeen District—Fourth Round

Amory, Aug. 1-2.
Tupelo, Aug. 2-3.
Okolona, Aug. 8-9.
Aberdeen, Aug. 9-10.
Pontotoc, Aug. 15-16.
Houston, Aug. 23-24.
Buena Vista, at Pleasant Grove, Aug. 25.
Woodland, at Palestine, Aug. 26.
Prairie and Strong, at Hamilton, Aug. 28.
Smithville, at Vanburen, Aug. 29.
Amory Circuit, at Greenbrier, Sept. 6-7.
Greenwood Springs, at Quincy, Sept. 9.
Shannon, at Shannon, Sept. 10.
Verona, at Union, Sept. 11.
Salem and Friendship, at Friendship, Sept. 12-13.
Toccopola, at Lafayette Springs, Sept. 14.
Algoma, at Camp Ground, Sept. 15.
Nettleton, at New Chapel, Sept. 16.
Houlka, at Wesley, Sept. 19-20.
Tremont, at Mt. Olive, Sept. 26-27.
Fulton, at Friendship, Sept. 27-28.
Randolph, at Serepta, Oct. 2.
Pittsboro, at Pittsboro, Oct. 3-4.
Vardaman, at Thom, Sept. 5.
Derma, Oct. 6.
Calhoun City, Oct. 7.
Bellefontaine, Oct. 9.
Mathiston and Maben, Oct. 10-11.
Eupora, Oct. 11-12.

T. H. DORSEY, P. E.



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TWITTERINGS OF TIMOTHY TWIG

By Rev. R. H .Bennett

You Can't Tell That

There are true things that you cannot tell. People will not believe them. So why risk your reputation for veracity? Edgerton R. Young, missionary to the Indians around Hudson Bay in the Arctic, teils of a young brave who journeyed to our country with a government party and in returning home told of New York's skyscrapers, Washington's boulevards, etc. The tribal chiefs in solemn council decided that his tales could not possibly be true, and that his habit of living would corrupt their youth. So they put him to death. What a slaughter if all liars suffered that fate!

I have been over the ground myself. Here's one. When my father was president of Randolph Macon College, Ashland, Va., two of his pets were a blooded horse and cow, the latter a Jersey. Coming in from his office in the afternoon he would pump fresh water for them. The cow noticed that the water from the pump's spout was cooler than that that stood in the tub in the sun. So she learned to drink from the spout. Then, growing tired of waiting for him, she went to work on the pump herself. I heard him say that "Buttercup" pumped water and drank out of the spout, and I laughed at the idea, with the skepticism of fifteen years, until one morning at the breakfast table, he said, "Now, Mr. Skeptic, look out of the window and see for yourself." And there she was, throwing up the pump handle with her nose and hooking it down wlth her horn and lapping at the spout. But people will not believe it. Mr. Wiles, pastor of the adjacent "circuit" took the story on his rounds. One of his stewards said in melancholy tones, "Well, Brother Wiles, I'm sorry you told me that. I cannot believe it, and I have always looked upon you as a truthful man." Oh what's the use?

Here's another. Rev. George H. McFadden and I drove up to the gate of the home of Captain Bob Hudgins on Gwynn's Island, Mathew's County, Va. The Captain's fine Irish setter rushed out barking furiously. As soon as she got close to us she seemed to say to herself, "Oh, I see. Preachers." She rushed enthusiastically at a flock of chickens in the yard, broke the neck of one of them (as she had often seen done when the parson called) and then came back to us with her manner entirely changed, wagging her tail in welcome, as though she wished to say, "Come in, gentlemen. I've fixed things for you." But, oh pshaw! What's the use? People won't believe it.

And here's one I don't believe myself. I was caught in a dust storm in West Texas. Were you ever in one? A dun colored cloud driven by a blast rolls over, hiding all vision except for a few feet. You drink in dust at mouth and nose and eyes and ears and pores. You chew and smell and breathe and talk dust. You return to dust. Dust to dust. It sifts through tightly closed windows like blizzard snow. Next morning the coverlid is a covered lid—covered with dust. Business stops. People seem to lose all interest in life and simply wait for the storm to pass. It lasted all the afternoon and through the night. And next day "the town liar" told us that when the storm was at its height, he saw a prairie dog thirty feet up in the air digging a hole. But I didn't believe it.

Lander College, Greenwood, S. C.

A STORY OF BISHOP ENOCH MARVIN

(This article first appeared in the Richmond Christian Advocate, which in turn got it from Leslie's Magazine of 1878. Rev. Charles F. Deems, D.D., was the author. At the time the article was written Dr. Deems was a traveling preacher in our Church, but later he left us, went to New York City, and organized what he called "The Church of the Strangers." He is not now living.)

An extraordinary man was Bishop Marvin. His colleague, Bishop McTyeire, has written a sketch of his career, for this number. It is a capital paper. Both the writer and the subject have been for years personal friends of the editor of this magazine.

It so happened that we were the first man to tell Mr. Marvin that he was a bishop-elect. It was in New Orleans. The General Coonference of his Church had elected him in his absence: He had been roughing it in Texas. Sixteen years before he and I had become friends in St. Louis. On leaving the steamer, he came direct to our home, where we met him with the salutation:

"Why, Bishop Marvin, where are you from?" He looked surprised and displeased.

"Did you get the telegram?" we said.

"Tell me what you mean by all this stuff," he replied, looking agitated.

With serious face and tone, we said:

"You were elected bishop yesterday, and telegrams have been sent in several directions for you, and I supposed one had found you and brought you."

"No," said he, "I had business with ———, and came to see him."

He was deeply agitated, and stretched himself upon the bed, and after a while he said:

"Well, I have several times in my life felt that I might be called to this office."

Other ministers entered, and in the general conversation he seemed to revive. He was too rudely dressed to enter the church where he was to be received as bishop-elect, so several of the ministers, at the suggestion of the Rev. Dr. Charles K. Marshall, insisted on presenting to him a clerical suit becoming the occasion. He was the first man in his Church who had been elected to the Episcopacy with a full suit of beard. We recollect distinctly that the senior bishop called us to him before Mr. Marvin's consecration, and said:

"See here, Doctor, couldn't you persuade the new bishop to have his face shaved?"

"Don't know, bishop; its dangerous to take a man by the beard."

That evening, while the conversation was general and genial, we took the liberty to suggest that the beard was an offense to some of the brethren.

"They'll have to stand it," said he; "they elected me in my beard, and they must endure me in my beard."

"Yes," we suggested, "but remember that you were not present when you were elected. I doubt whether they could have been persuaded to elect if they had seen what a homely man you are, shaved or bearded."

He laughed at this sally, but insisted on keeping as much of his homeliness as possible "under hair."—Pacific Advocate.

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Christian Advocate
NEW ORLEANS

Vol. 77—No. 33. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3985.

J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, AUGUST 13, 1931. C. MILTON CHALMERS, Manager

MAJORS AND MINORS IN MORALS

Prohibition is a moral issue. We have no sympathy for the repeal or modification of the Eighteenth Amendment, but heartily endorse every effort toward a wider observance and better enforcement of the law. The Christian press and pulpit have rendered valiant service in helping to rid the country of the evil of legalized liquor. Prohibition isn't the only major moral issue that needs the persistent emphasis of the press and pulpit.

Vices, like blackbirds, rarely ever go alone, and too exclusive emphasis upon one has a tendency to detract from the injury others inflict upon their devotees. Sole emphasis upon prohibition leaves unsupported other causes that must be victorious if prohibition itself is to stand. Prohibition propaganda piles up on editorial desks while other matters of major importance receive little, if any, attention. Evidently publicists and social welfare promoters mean to major in prohibition and minor in many other menaces.

Obscene literature has become a moral disaster. A father, who is a cultured Christian gentleman, brought to my desk a magazine that is nationally distributed and has one of the largest circulations in the country, and called attention to certain articles. This magazine was filled with suggestive pictures, and lustful articles sufficient to poison the minds of a generation of innocent youth and stir the baser element of indulgent multitudes. The fact that millions of copies of such periodicals are bought by the public weekly, proves that prohibition isn't the only major moral issue before the people today. The bootlegger today who pours his "white corn" into the stream of American life is no less unpatriotic than those authors and publishers who, unmolested, pour their inky slime into the minds of young and old. Those who corrupt the minds of people are as much the enemies of social and spiritual welfare as those who drug the body. An offspring of this type of literature is the immoral moving picture. There are good pictures that instruct and elevate, but too much of this avenue for clean entertainment is prostituted to salacious ends. The Federal Council of Churches has rightfully called attention to the urgent need of a higher order of pictures. Bad books and mean movies jeopardize the morals of the day.

In the vortex of moral laxity that besets the times, somehow or other the old ballroom has worked itself up into the realms of social respectability, until dancing parties have become a required course on the social calendar of many homes of the church. It is still popular to preach against liquor, but to cry out against the evils of the modern dance draws no more "amens." Often it may be like the negro preacher who was requested by the merchant to preach on "Thou shalt not steal" and the colored man said: "I don't want to put a coldness on my meeting." The respectability of the ball room is an amazing development in social "evolution," and how waxed floors, brilliant chandeliers, and brocaded band boys can transform the evils of dancing into events of wholesome recreation is a modern miracle. The history of dancing has too often shown it to be on one of Dante's "Descending circles of hell" for it to be condoned by Christian people.

Wholesome recreation and joyful social privileges are a vital part of the Church's work, and let no one think that the promotion of such is irreligious. However, it should not be forgotten that the Cross must stand on Sinai if all life is to be redeemed, and it is the duty of the Church to say, "Thou shalt not" as well as proclaim "Thou shalt." What is a minor temptation to one may be a major to another, and particularization on prohibition is inadequate, for "the whole counsel of God" is our only hope.

WHITWORTH COLLEGE

Dr. G. F. Winfield, associate president of Whitworth College, announces that the 1931-32 session will open on Monday, September 7. The faculty will be the same as last year with but two exceptions: Mrs. Lucy G. Odell will teach violin and art; and Miss Marjorie Benzler will be assistant director of the conservatory of music. The faculty at Whitworth next session reaches a high standard of excellence, and parents who send their daughters there may be assured that their teachers will rank with the best in ability and character.

The Junior College holds a unique position in the field of American education. Its value has been proven beyond question. The smaller enrollment in the Junior College, as compared with the large four-year colleges and universities, makes possible personal contact between pupil and professor, which means so much to the young person leaving home for the first time.

Whitworth College is one of the outstanding junior colleges for girls of the Methodist Episcopal Church, South. President Winfield ranks among the best junior college men in the nation and his grasp of the theory of education for and knowledge of the fundamental needs of junior college students assures Whitworth patrons of such an arrangement of courses and direction of campus life as will mean the most for their daughters. Too, the fact that Whitworth is a part of the Millsaps-Whitworth system gives it a character and standing that meets the highest educational test.

From the letters of advertisements in this Advocate by President Winfield and from the facts of historic Whitworth's long service in the education of women, those who desire an institution of character and culture for their daughters can do no better than select Whitworth for the first two years of college work.

AN INSPIRING PRIVILEGE

The privilege that Mississippi Conference Methodists have in assisting a native Korean to secure his education at Millsaps College by paying $1.50 per year for a subscription to the New Orleans Christian Advocate is indeed an inspiring one.

This letter from the young man, Pong Hyun Kim, who is far away from home without means of paying for his education to equip him for Christian service among his people, came to the editor from his own hand:

"Dear Mr. Editor: I wish to express my heartfelt appreciation to you, the Advocate, and College for the program that has been outlined by which I will be able to continue my education.

"My purpose in life is to help my people to see the Christian way of living. I sincerely hope that I may measure up to the heights of your expectations, which you have manifested by your efforts to help further my education in Millsaps College.

"I want to assure the subscribers and young people who work in my behalf, that I feel greatly indebted to them for their help.

"Again expressing my thanks for this kind assistance, I am,

"Yours respectfully,

"P. H. KIM."

In speaking of Korea and the new Korean Methodist Church while reporting to the General Board of Missions Bishop Paul B. Kern said: "Korea has always been one of our most fruitful mission fields. Somehow or other the Korean heart responds to the gospel. All through Korea I found eagerness and desire to begin an enlarged Christian program. I verily believe the time is ripe, and I believe that Korea will go out, within a very short time in another evangelistic experience similar to the one which broke out about twenty years ago in Wonsan and swept like a gospel prairie fire over the entire land." This optimistic note about the homeland of Brother Kim should send Christian workers enthusiastically out after Advocate subscriptions in order to make possible another worker getting on the field of action at the earliest possible time.

Missionary societies, Bible classes, Epworth Leagues, young people's departments, preachers, active and superannuate, should see to it that they rally to the call of an exemplary young man waiting within our gates to be sent with the gospel of Christ to Korea. New or renewal subscriptions to the Advocate at $1.50 per year will aid in this inspiring cause.

The purpose of the New Orleans Christian Advocate is to extend the kingdom of God, and this arrangement with Millsaps College is not a "catch," but an earnest endeavor to help educate a Christian missionary at a Christian college through

(Continued on page 8.)

The Cause and Cure of War

BY BISHOP W. A. CANDLER, D.D., LL.D

President Hoover is reported to have said recently that "the world expenditure on all the arms of war is now nearly five billions of dollars yearly, an increase of about seventy per cent over that previous to the great war. We stand today with near 5,500,000 men actively under arms and 20,000,000 more in reserve. These vast forces, greatly exceeding those of the pre-war period, still are to be demobilized, even though twelve years have passed since the Armistice was signed, because of fear and of inability of nations to cooperate in mutual reductions. Yet we are all signatories to the Kellogg-Briand pact, by which we have all renounced war as an instrument of national policy and agreed to settle all controversies by pacific means."

These appalling figures show what a vast burden is laid upon mankind by the cost of war even in times of peace, to say nothing of its woeful waste of men and money when it is in actual prosecution.

War is an awful calamity. Even the great military leaders have depreciated it.

Lord Wellington said of it, "Take my word for it, if you had seen but one day of war, you would pray to Almighty God that you might never see such a thing again."

General U. S. Grant declared, "Although a soldier by profession, I have never felt any sort of fondness for war, and I have never advocated it except as a means of peace."

Napoleon affirmed without qualification that "war is the business of barbarians."

Benjamin Franklin, who in legislative and diplomatic services supported the War of Independence, was accustomed to say, "There never was a good war, or a bad peace;" and James Madison, who is called "the father of the Constitution" on account of his great services in framing our system of government, did not hesitate to say, "Of all the evils to public liberty, war is perhaps the worst to be dreaded, because it comprises and develops every other. War is the parent of armies; from these proceed debts and taxes. And armies and debts and taxes are the known instruments for bringing the many under the dominion of the few. No nation could preserve its freedom in the midst of continual warfare."

One cannot withhold approval of these strong utterances, even though he has no sympathy with the unwise conclusions of pacifism.

The World War was waged, as some said, to assure the final end of all war and to make the world safe for democracy; but it did neither. Although the hideous conflagration consumed more than three hundred billions of dollars, and it maimed and slew three millions of the young men of the world. It filled the lands of the belligerents with grief and woe. Multiplied thousands of Rachels were made to weep, and still grieve because of the loss of their manly sons slain in battle.

But the facts and figures given by President Hoover show that the danger of the outbreak of hostilities is greater now than before the World War began in 1914. We knew not how near war blazed forth between France and Germany recently in the adjustment of reparations before the President of the United States brought forward his proposal of a moratorium. Under the terms of the Treaty of Peace, France has the right to re-occupy certain German territory if indemnities are not paid when due, but the attempt of the French to send troops into that territory would bring revolution in Germany and the renewal of war. The stipulations of the Treaty of Versailles would not have prevented such a result, but would rather have inflamed the situation with fiercest heat.

Treaties are powerless to prevent wars because they cannot reach the cause of wars.

The most common cause of war is human selfishness and commercial competition, and the cure for war must reach and remove that source of armed conflicts between nations.

The petty prescriptions of pacifism are powerless to prevent war. The abolition of military training in some of the high schools and colleges of our country cannot have any appreciable effect to keep our nation from making an attack on any other nation or exempt it from being attacked. The Federal Government will not while it exists close the Military Academy at West Point, N. Y., or the Naval Academy at Annapolis, Maryland. Many other institutions of learning also will include military training in their programs, and by so doing they will contribute nothing to the making of war or the promotion of peace.

But irritating tariffs and unjust acts toward other nations will kindle the flames of war. Against these unbrotherly and provoking things all good people, who yearn for a warless world, may well and wisely array themselves. But to agitate for taking from a lot of school boys military training, or to denounce all war is something worse than foolish. Such actions tend to make ridiculous all efforts to promote universal peace on earth.

BISHOP W. A. CANDLER

To accomplish this great and blessed result requires something more penetrating and potent than such puny agitations and forceless declamations.

Dr. William E. Channing said, "War will never yield but to the principles of universal justice and love, and these have no sure root but in the religion of Jesus Christ." And these words are true. The King of righteousness is also the Prince of peace, and His principles alone can assure a warless world.

The area of peace can never be wider than the area of righteousness without making room for wickedness which ought not to be tolerated. A regenerated world, purged of all unrighteousness, must come before we can have a warless world, however we may love peace and abhor war.

It is dreadful to kill a burglar, but it is far more dreadful for a burglar to kill a good citizen and go forth unpunished, with unrestrained power to kill many more. The life of one good man is worth more than all the lives of all the burglars in a city.

As long as there are thieves and burglars and murderers and ravishers we must have constables and sheriffs and policemen; and these officers of the law will have to take human lives sometimes in order to save more human lives of much nobler quality and greater value.

Otherwise orderly government must give place to anarchy, and lawless wickedness will rule over the pure and peaceful.

In like manner burglarious nations must be restrained and punished by the armed forces of nobler nations. Armies and navies are required at the present stage of the moral life of mankind, and it seems that they will be necessary for many years to come, however regrettable the necessity may be.

There is one thing that is worse than war. Powerful wickedness trampling underfoot all righteousness and practicing bloody oppression is worse than war. It is worth taking up arms and fighting even unto death to arrest it in its wild career or put it off the planet.

It has been said that "liberty in its last analysis is the blood of the brave," and so it is. For the selfishness of wickedness would enslave all mankind, if it dared and feared not the resistance of force which the attempts would call forth. A world full of war would be better than a world full of slaves. Freedom is more precious than peace.

THE KINGDOM OF GOD CAMPAIGN

By William Axling
Secretary of National Christian Council of Japan.

The Kingdom of God Campaign started its second year with four major objectives.

First. Through the holding of training conferences for Christians to mobilize for the movement the laity of the church and to train them for active participation in the movement.

With this in view two mass training conferences were held early in the year, one in Tokyo for the area including Tokyo and the territory of the North and one at Nara for the Osaka-Kyoto-Kobe district and the surrounding territory. One thousand four hundred and fifty laymen and lay-women attended these conferences. These delegates were sent by the churches in the areas coverd by the conference and have proved a tremendous force in creating interest in the campaign in their respective churches and localities.

Following these two mass conferences, conferences of a similar character have been held in a great many of the provinces of the Empire, with representatives from all of the churches in the province in attendance.

Second. Another objective has been that of continuing the mass evangelistic meetings which were started last year. Dr. Kagawa, of course, has been the central figure in this particular phase of the movement but there have been a large number of pastors, as well as laymen, who all over the Empire have served as evangels in meetings for the public at large.

Statistics have not as yet been gathered to cover this phase of the work for the current year so it is impossible for me to report the number of meetings held and their results.

Dr. Kagawa has covered the Tohoku fairly well and recently has had some wonderful meetings in the Hokkaido. During the twenty days' campaign there were over 2,000 people signed cards as inquirers. Some of these meetings were really monster meetings with the attendance running as high as 2,000 at a single service.

As one feature of the mass evangelistic meetings for the general public, the central committee planned to invite two outstanding speakers from abroad. Dr. Stanley Jones, of India, was one of the men invited. Dr. Jones has replied that he cannot leave India at the present time.

Another speaker who has been invited is Bishop Nicolai, of Serbia. He has accepted the invitation and will reach Japan the middle of October. It is planned to hold meetings in nine of Japan's largest cities, with him as the main speaker. In this series there will be a special effort to reach students. However, there will also be mass meetings for the general public. Bishop Nicolai comes highly recommended by Dr. Mott. He is a member of the Greek Church, but is a leader of its liberal wing and makes a very profound impression wherever he goes.

Third. The third objective has been to project the movement into the neglected rural area by promoting and conducting Peasant Gospel Schools. As a promotional measure a conference for the training of people to conduct Peasant Gospel Schools was held in Tokyo in April. Over 100 delegates, most of them officially appointed by the denomination with which they are connected, attended this conference.

Such Christian rural specialties as Messrs. Sugiyama, Kurihara, Massaki, Kurahayashi, Yabe, Takizawa and Kagawa, out of their own experience placed before these delegates the purpose, the technique, the course of study and other matters pertaining to the conduct of a successful gospel school.

The Kingdom of God Campaign has also provided speakers for quite a large number of Peasant Gospel Schools that have already been held this year. However, the movement only provides speakers for gospel schools that are co-operative in character; that is, it will not send speakers to schools that are under purely denominational auspices.

Fourth. The fourth objective of the movement this year is that of following up campaigns that have been held in the past with a view to conserving their results. Quite a number of such follow-up campaigns have been held and each district committee, with this as a goal, is encouraged to put on special meetings for special groups, such as meetings for students, for educators, for business men, for working men, etc.

The Kingdom of God Weekly has held its own both as to circulation and content and about 30,000 copies are published every week. The lauching of this evangelistic medium and the wide circulation which it has attained in so short a time is one of the outstanding achievements of this campaign thus far.

The following are some of the by-products of the movement to date:

It has created among the Christian forces of the Empire a spirit of cooperation and solidarity which did not exist before the movement was launched. The ninety district committees that have been organized under its auspices have brought the Christians of the cities and of the provinces in which these committees are functioning into very close working relations and given them a new consciousness of the fact that they are one, with a common Lord, a common Gospel and a common goal.

Another by-product of the movement has been a broadening of the vision of those who have actively participated in it, and a re-interpretation of their task in terms of a more practical Gospel and a Christianity applied to the problems which are distressing our modern world.

Another far-reaching by-product has been the creation among the Christians of other nations of a new interest in the Christian movement in this land and especially a new interest in the progress of the indigenous Christian Church here which is fast reaching full manhood.

Letters come from all quarters of the world expressing a deep interest in this Kingdom of God Campaign, assuring us of the prayers of a large number of people in the various nations and asking for information to pass on to many who are eager to know how the movement is progressing.

In a very real sense the campaign is thus creating not only a new solidarity within the Christian forces of the Japanese Empire but is creating a sense of solidarity between the churches of the West and the churches of this land.

There are, however, some unsolved problems connected with the movement and one of these is how to efficiently follow-up those who through the campaign, have signified their purpose to ally themselves with Christianity and the things for which it stands, and to really conserve for the future the work of the movement.

The movement needs your constant and passionate prayers. It is packed with large potentialities but only prayer and the work of God's spirit can bring these to realization.

CENTENARY COLLEGE FORGES AHEAD

By Robert Ewerz, Professor of Education,
Centenary College

During the ten-year period 1921-31, 119 Centenary graduates out of 380 have attended graduate schools in the leading universities of the country, and out of this number approximately seventy-five have secured graduate degrees.

When one pauses a moment over these figures, he will realize that this is truly a remarkable record. It not only means that Centenary graduates are seeking advanced work in the professional, literary, scientific and educational world, but that they are actually making good in these fields.

Such facts, when revealed, explain in part why Centenary College, located at Shreveport, La., is one of the greatest liberal arts colleges in the South today. When Dr. Sexton, president of Centenary, took up the duties of his office in 1921, among the first declarations he made was: "I shall build a faculty which shall be second to none." The figures given above prove convincingly that that part of his constructive program has been realized, for it is a well-known fact that inadequate undergraduate training makes effective work in the graduate school impossible.

Out of the 380 Centenary graduates during the ten-year period referred to, 206 entered the educational profession in fifteen different States. Fifteen of the number became coaches, 70 have taken up other professions such as law, medicine, industrial chemistry, engineering and business.

"Centenary College, says Dr. Sexton, "offers to the student an opportunity to become a part of an institution which has a glorious record of maintaining for 106 years high standards in scholarship, character and attainment; an association with many of the future leaders of the state and nation and study under the direction of a faculty which has received its training from the great colleges and universities of this country and Europe. Life at Centenary is happy, cultural and intellectual, and always teeming with wholesome activity.

"Centenary College is a member of the Association of Colleges and Secondary Schools of the Southern States and of the Association of American Colleges. This means that Centenary's credits are acceptable by institutions of higher learning all over the country. The degrees of B. A., B. S., and B. M. are offered and are fully recognized in graduate schools throughout the country.

"Pre-professional training is a specialty at Centenary, and a boy or girl can take the first two years in preparation for the professions of law, medicine or engineering at very much reduced cost.

"College costs at Centenary, considering the high type of instruction, are among the lowest in this part of the country. This is due to the fact that Centenary enjoys the benefits of an endowment far in excess of most schools of its size.

"There are two fine residence halls for men located on the campus, which are well equipped for the comfort and convenience of the students. The new Rotary dormitory is one of the finest dormitories in the South. There is also a splendid residence hall on the campus for the use of the women students, which is beautifully furnished and equipped with every convenience."

"In the final analysis," says Dr. Sexton, "Centenary College offers to the youth of Louisiana an education based upon Christian principles. Our faculty, while drawn from all denominations, all profess belief in God and are never found teaching any doctrine which is detrimental to the proper training of those under their care."

"My great ambition," says Dr. Sexton, "is to make Centenary not only one of the greatest liberal arts colleges of the South, but of the entire country. Already Centenary receives more applications for admission than we can accommodate and in company with other progressive colleges, is using a selective process in the enrolling of freshmen."

DUKE UNIVERSITY ARCHITECTURE PROCLAIMS THE CENTRALITY OF THE SPIRITUAL IN THE LIFE OF MAN

By President W. P. Few

The builders of this University have sought to achieve physical beauty and unity and through these to suggest spiritual values. These buildings have been constructed with the purpose to provide a place fit in every circumstance of beauty and appropriateness to be the home of the soul of the University and in the belief that these appropriate and beautiful surroundings will have a transforming influence upon students generation after generation and even upon the character of the institution itself. The architectural harmony and strength of the plant is intended to suggest unity and fullness of life. Here stand side by side science and religion—science and scholarship completely given to the full, untrammeled pursuit of the truth, and religion with its burning passion for righteousness in the world —and commit the University in its very inception alike to excellence that "dwells high among the rocks" and to service that goes to the lowliest. This underlying conception of the mission of Duke University has affected the building and organization of every part of it. . . . .

And if Duke University is to have this unity and round completeness it must ever cherish some galvanizing central principle that will hold it from disintegration. On this campus the chapel, hard by the library and the laboratories and co-operating with the University in its very effort to promote truth and serve humanity, is not only central, but, with its stained glass, its vaulted roof and noble spires, will dominate the place. This is intended to be symbolical of the truth that the spiritual is the central and dominant thing in the life of man. Can this ideal be realized in our world and can religion and education in its highest forms ever engage successfully in a great formative, common undertaking to make this a better world than man has yet known? Duke University is founded in that faith; but we realize that it must be a religion that comprehends the whole of life and an education that seeks to liberate all the powers and develop all the capacities of our human nature. . . .

Then goodness and beauty, righteousness and truth, gentleness and strength, can live together and, living together, can make a world that will sustain a really great and enduring civilization. And when that glad day arrives, religion and education will have a program for their combined activities in which there will never be armed neutrality or open conflicts, but the two will work together, each giving its all in whole-hearted co-operation for a completely redeemed humanity. To produce this sort of synthetic power is the highest mission of Duke University.

PLANS OF ECUMENICAL METHODISM

The committee of the Western section of the continuation committee for the Sixth Ecumenical Methodist Conference met recently in Cincinnati, Ohio, to complete arrangements for the forthcoming sessions, October 16 to 25. The various branches of Methodism had delegates at the Cincinnati gathering representing not only the churches on this continent but also their activities in the foreign fields.

Bishop McDowell presided at a meeting of the general committee of the Western section at which Dr. A. J. Weeks, of Sherman, Texas, and Dr. James R. Joy, of New York, were elected the Western secretaries of the conference. Bishop Ainsworth presided over the deliberations of the executive committee. Rports were received from the local committees at work at Alanta, Ga., where preparations are going forward for a great gathering of Methodists from all parts of the world. It was announced that the citizens of Atlanta plan to entertain as their guests the 230 delegates who are coming from overseas.

After the Western section meeting, Bishop Leete called a meeting of the program committee. In this session speakers were chosen for the final places on the program. This was a task requiring great care as it is felt that each subject should be dealt with by an expert. The programs alternate very largely between the Eastern and Western sections, with one or more speakers from each included in the program for every session. Indeed, the ecumenical character of the conference is revealed by the rich and varied program which has been arranged by committees working simultaneously in Great Britain and the United States for over a year. There will be speakers from India, Japan, Malaysia, New Zealand, Africa, Scandinavia, Hungary, South America, and other lands afar, as well as from the university centers, business marts, and rural and metropolitan areas, of the British Isles and North America. Interest is further added by the fact that the subjects to be discussed are even more varied than the racial and geographical make-up of the platform personnel. However, despite their diversified character, all will center around Methodism's service and mission in the World Parish of today.—Contributed.

AN OPEN LETTER

To Bishop Collins Denny and the Seven Presiding
Elders of the North Mississippi Conference:

My Dear Brethren: The man who does not know that the times in which we live are different from the days of the past is blind and deaf and dumb. Things are different. Conditions are different. Life is lived under new obligations and conditions. Church work has changed as much as anything else. Not that Christ has changed. He has not, but methods have changed. This is a new day in which we live. The church needs to recognize that fact.

I am making no plea for our people at Greenwood, where the next annual conference is to hold its session. They are amply able to take care of themselves, but I do make a plea for the cause. I do not think it is fair or just in this day of depression and financial stringency to ask any community to entertain free of charge three or four hundred people for practically a week when some other plan might work just as well and the expense of the conference session very greatly reduced.

The bishop and his cabinet need the time usually allotted to them in a full-week conference session for the purpose of fixing the appointments. They ought to take all the time they need for a proper adjustment of the preachers to their charges, but I do insist that in the face of conditions that now exist in our country a shorter conference session ought to be arranged. Personally, I believe that the conference could meet on Friday morning and transact all the business that needs to come before the conference and be ready for the appointments Sunday night at the close of the preaching service.

This plan would not be acceptable perhaps to all the big board representatives, but I candidly believe that sufficient time could be given to every cause that needs to be brought to our attention and that the necessary business of the conference session could be transacted in this shorter program suggested. Paragraph 49 in the Discipline says: "They (the bishops) shall allow every Annual Conference to sit a week at least." This is not mandatory but left to the discretion of the bishop.

In many of our towns there is a larger number of vacant houses than ever before. People are crowding together, and living conditions are not as they have been in the past. We need to adapt ourselves to these changed conditions. Why not lift the big burden of a whole week's entertainment off the congregation that has been kind enough to invite us and make our stay with them shorter and less expensive to them?

I am not pleading for less efficiency, but for more, not for less spirituality, but for more in our conference session. Shorten the Conference session, make the burden of the entertainment lighter, keep to the main thoroughfare ahead of us, and the church will be just as well off and better.

The executive committee of each of the major boards could meet one day ahead and outline all the work so that two meetings of the boards would be sufficient for all the business to be considered. A like meeting of the examining committees could take care of their work. Why not, brethren, why not?

Yours truly,
E. S. LEWIS.

SEASHORE METHODIST ASSEMBLY, INC.

By-Laws Adopted by the Board of Trustees of the Seashore Methodist Assembly, Inc., at a Regular Meeting on the Assembly Grounds, at Biloxi, Miss., July 30, 1931.

1. Seven members shall constitute a quorum for the transaction of business.

2. The annual meeting of the trustees of this corporation shall be held on the grounds of the assembly, on the second Tuesday of October of each year, provided the executive committee may change the place of meeting for cause.

3. The officers of the corporation shall be elected at the annual meeting in October of 1931, and shall hold office for one year, until their successors are elected and take office. If for any reason the election is not held at the said annual meeting, such election shall be held as soon thereafter as practicable, and a meeting therefor shall be held on the call of the president, or he shall call such meeting on a written request within fifteen days after the filing of same with the president, by three members of the board of trustees.

4. The retiring officers shall deliver to the officers elected for the ensuing term, all of the books, records, and other articles and property of the corporation, as speedily after the election as practicable.

5. It shall be the duty of the officers to keep the records and papers, and other important documents of this corporation, with care; and see that same are ready for transfer to the officers elected for the ensuing term, without such records and documents being misplaced or lost.

6. It shall be the duty of the president to preside at all meetings when present, and he shall appoint all committees, not otherwise provided for, and it shall be his duty to see that the officers, committees, and the executive secretary, and other employees of this corporation perform the duties assigned to them.

In the absence of the president, the vice-president shall perform the duties of the president.

7. The secretary shall keep a faithful record of all the proceedings of the board of trustees, and record a copy of the charter and the deeds upon the records of this corporation. He shall attend to all correspondence referred to him by the board, and send out notices to the trustees, of meetings—both regular and special. He shall present an annual report to the board of trustees, from which a report to the annual conferences by the board of trustees shall be made up. The president shall see that such report is made up and transmitted to the said annual conferences.

8. The treasurer shall keep the financial books of the corporation, and attend to the collection of all accounts due; and disburse the funds of the corporation for all bills properly due and owing by the Board; but he shall exercise due care in seeing that these bills are correct, and are legal obligations of the board, before paying same. He shall file reports at every annual meeting of the board of trustees, and oftener on the call of the president; and shall perform any and all other duties pertinent to the office of the treasurer of such corporations.

9. The officers of the Board shall constitute the executive committee, and the following committees shall be appointed by the president as soon after his election as practicable: A program committee of three members, a finance and grounds committee of three members, an auditing committee of one member. These committees shall have respectively the duties of such committees for organizations of this type, provided the president, with the concurrence of the board, may appoint advisory members, selected from citizens of this community, to serve with any or all committees of the board, except the executive and auditing committees.

10. The executive secretary shall be employed by the board to hold office for the current year for which elected, at an annual salary to be determined by the executive committee, with the approval of the board; and the treasurer is authorized to pay this salary in monthly installments, as funds are available.

The duties of the executive secretary shall be to have charge of the grounds and property of the corporation, and be the executive officer on said grounds, with the authority to preserve order, carry on such work only as may be authorized on the buildings and grounds, to look after the welfare and interest of the corporation on the grounds, and to make such suggestions to the Board for the benefit of the Assembly as from time to time such executive secretary may deem wise and best. He shall be careful to incur no expenses against this corporation without the very best and soundest reasons for same; and the right and power to reject the incurring of any item or items of expense against the Board by such executive secretary is hereby reserved. But in the exercise of this right by the Board, the acts of the executive secretary shall be presumptively valid, but may be repudiated where it is manifest that the interests of the Board are, or were, injuriously affected by such acts.

11. Order of business:
A-1. Prayer.
A-2. Roll Call.
A-3. Reading of Minutes.
A-4. Communications.
A-5. Report of Executive Secretary.
A-6. Report of Executive Committee.
A-7. Consideration of grounds, lots, rents, leases and forfeitures thereof.
A-8. Report from the Treasurer.
A-9. Report from the President.
A-10. Committee Reports.
A-11. Unfinished Business.
A-12. New Business.
A-13. Adjournment.

12. That all leases of the grounds belonging to this corporation expire as of April 30 each year; and that the rentals be collected accordingly, in advance, and that the penalty for non-

payment of rent, or any other violation of the terms of the lease, for eviction of the tenant, shall be in accordance with the laws of the State of Mississippi on the subject of "Leases," and the executive secretary is charged with the duty of the enforcement of this By-law, which is mandatory on him.

13. Ground fees of persons or families sojourning on and/or using these grounds, are duly authorized in amounts per person or family, to be fixed by the executive secretary, and collected by him, or his appointee, for the trasurer; but subject to the approval of the executive committee before becoming operative. These ground fees are not to be charged to any person or group coming by invitation of the proper official, to perform service, or otherwise assist in the carrying on of Assembly work on said grounds. The executive secretary shall have a limited discretion as to the charging and collection of ground fees, but subject to the approval of the executive committee.

14. All conduct and practices on these grounds, including on the bathing beach in front of, and appurtenant thereto, contrary to, or out of harmony with the purpose of this institution, as expressed in its charter, are hereby expressly forbidden, and the executive secretary is charged with the enforcement of this By-law, and is authorized to call on the municipal authorities when necessary to secure its enforcement, subject to appeal to the Board by anyone feeling aggrieved by such enforcement.

15. These By-laws may be changed or amended by a majority vote of the members at any regular meeting, provided any proposed change can only be made on filing same with the secretary of the Board, who shall give each member 10 days' notice of same.

PROGRAM, CONFERENCE ON TEMPERANCE AND SOCIAL SERVICE

Mt. Sequoyah, Ark., Aug. 16-23, 1931

Sunday, August 16

11:00 a. m.—Sermon by Rev. Elam F. Dempsey, D.D., editor, Wesleyan Christian Advocate, Atlanta, Ga.

4 p. m.—Vesper Services, leader, Miss Lurline Moody.

8 p. m.—Sermon, by Rev. Elam F. Dempsey, D.D.

Monday, August 17

8:45 a. m.—Study Course, conducted by Miss Winona Jewell, National Young People's Secretary for the Women's Christian Temperance Union

10 a. m.—Address: "Woman's Place in the Prohibition Movement," Mrs. L. B. Crenshaw, President of Arkansas W. C. T. U.

Discussion.

4 p. m.—Recreational Feature, conducted by Miss Lurline Moody and Mrs. H. E. Smith, Norman, Oklahoma.

8 p. m.—Address: "Education for Temperance" (Text Book, "Dry America"), Dr. Atticus Webb, Superintendent, Texas Anti-Saloon League, author of "Dry America."

Tuesday, August 18

8:45 a. m.—Study Course, conducted by Miss Winona Jewell.

10 a. m.—Address: "The Church and the Social Task," by Dr. Marvin T. Haw, president, Missouri Anti-Saloon League.

Discussion.

4 p. m.—Recreational Feature, conducted by Miss Moody and Mrs. Smith.

8 p. m.—Address: "A Practical Social Hygiene Program," by Mrs. Anne M. Blakeney, of the Arkansas State Board of Health.

Wednesday, August 19

8:45 a. m.—Study Course, conducted by Miss Winona Jewell.

10 a. m.—Address: "The Gage of Battle," by Dr. A. D. Porter, Member, General Board of Temperance and Social Service, Waco, Texas.

Disucssion.

4 p. m.—Women's Christian Temperance Union Tea and Garden Party, at home of Superintendent and Mrs. Yancey, of Western Assembly.

8 p. m.—Address, by Dr. Elam F. Dempsey.

Thursday, August 20

8:45 a. m.—Study Course, conducted by Miss Winona Jewell.

10 a. m.—Address: "Divorce and the Home," by Dr. A. C. Millar, president, Arkansas Anti-Saloon League; editor, Arkansas Methodist; member, General Board of Temperance and Social Service, Little Rock.

Discussion.

4 p. m.—Recreational Feature, conducted by Miss Moody and Mrs. Smith.

8 p. m.—Dramatic Trial: "Who Killed Earl Wright?" staged by Dr. Atticus Webb.

Friday, August 21

8:45 a. m.—Study Course, conducted by Miss Winona Jewell.

10 a. m.—Devotional, conducted by Mrs. E. E. Long.

Address, by Mrs. Elizabeth House, president, Oklahoma W. C. T. U. Loyal Temperance Legion, Devotional by Mrs. C. E. Moss.

Discussion.

4 p. m.—Recreational Feature, conducted by Miss Moody and Mrs. Smith.

8 p. m.—Youth's Night, pageant, conducted by Miss Lurline Moody.

Saturday, Augst 22

8:45 a. m.—Study Course, conducted by Miss Winona Jewell.

10 a. m.—Addresses by several speakers whose names cannot now be announced.

Discussion.

4 p. m.—Recreational feature.

8 p. m.—To be announced.

Sunday, August 23

9 a. m.—Sunday School, with Prohibition as subject of study.

11 a. m.—Sermon, "Prohibition," by Bshop W. N. Ainsworth, DD., LL.D., Birmingham, Ala.

3 p. m.—Address: "Patriotism," by Luther Harrison, editor of the Daily Oklahoman, Oklahoma City, Oklahoma.

8 p. m.—Sermon, by Bishop Ainsworth.

Several other distinguished men have been invited to deliver addresses, but because of some doubt about their acceptance, their names are not announced. Four or five editors are expected, and they will participate in the discussions. There will be ample time for additional number that may be arranged during the week, and opportunities will be given for round table discussions at hours not otherwise filled. The afternoons are to be largely given to recreation for the benefit of the young people. The older people can arrange for their own activities.

Pastors are urged to see that their churches are represented by members of committees on Temperance and social service. (See paragraph 523, relating to committees on Temperance and social service in local churches). The W. C. T. U. local organizations and the Woman's Missionary Societies should send delegates. Pastors should come and study with us.

Prohibition will be a leading topic, but many other subjects will be considered, such as industrial and race relations, divorce and marriage, war and peace, and Sabbath observance. While the Western Methodist Assembly is maintained by the Methodist Episcopal Church, South, this conference on temperance and social subjects is for all people who are interested, and speakers representing many denominations are on the program. It is desired that there shall be a large attendance of Christian social workers and those interested in these profound moral questions.

There will be ample accommodations for all who come, and at very moderate rates. It will be possible to keep expenses within $1.50 a day. Ask railroad agents for excursion rates to Fayetteville. There is an automobile camp on the grounds where visitors may do their own cooking if they prefer, and thus reduce rates. Hard surface roads lead to Fayetteville from all directions. The scenery is beautiful. Fayetteville is one of the most attractive cities in America. Many interesting resorts are within easy reach, and may be visited during intervals in the program.

For reservations and all information, write to Supt. S. M. Yancey, Western Methodist Assembly, Fayetteville, Ark.

This program is provided by the Board of Temperance and Social Service of the Methodist Episcopal Church, South.

Pastors, please post this program conspicuously in your church and make announcements regarding the conference.

BISHOP JAMES CANNON, JR., President.
REV. EUGENE L. CRAWFORD, Secretary.

"AN ANGEL OF TRUTH"

A Fable by Mrs. A. W. Turner

(With Apologies to "Safety Signals")

An angel of Truth came to earth to dwell
And must seek an abiding place.
It was while strolling in a wooded dell
We chanced to meet him face to face.

"Oh, angel of Truth, come to town, we plead,
We need you on every side."
With a sorrowful look he bowed his head,
"I have tried it out," he replied.

Then he said to us, "I searched everywhere
For a quiet and peaceful retreat,
The last was a house on a thoroughfare
Which is sometimes called Easy Street.

"The beautiful grounds were a wealth of bloom;
The gardener had done his best.
In the house there must be plenty of room
For Truth to be a welcome guest.

"Being built of brick and mortar so strong
No sunlight could ever get through.
I entered, but after my search so long
I was faced with a sordid view.

"Discontent was living in the best room.
In another I saw Despair.
The hall was filled with a spirit of gloom;
I could find no place to rest there.

"Although exhausted I went out and strove,
While people rushed by with a whir;
Then I finally reached this lovely grove
Where nature is spreading good cheer.

"Now I saunter in the shade of the trees,
And along by a winding brook;
Flowers nod and wave in the passing breeze—
I cannot leave this restful nook."

The annual list of "howlers" provided by the "University Correspondent" is this year as good as ever. Here are some examples: "Lord Macaulay suffered from gout and wrote all his poems in iambic feet." "School boards were not introduced until 1870; previous to this small slates were used." "Foreigners are neutralized when they settle in England." "Quinine is the bark of a tree; canine is the bark of a dog." "A damsel is a little plum." "Joan of Arc was called Joan of Arc because after taking Orleans she married Noah." "A skeleton is a man with his inside out and his outside in." "A compliment is when you say something to another which he and you know is not true." These are excellent; but here is something better still. The question was put, "Write a sentence containing the expression, 'cool and collected';" eliciting the answer, "The man was cool before the explosion but unfortunately he was collected afterwards."—The Methodist Recorder, London.

NEWS FROM THE MINDEN DISTRICT, LOUISIANA CONFERENCE

By Rev. C. C. Wier

Daily Vacation Bible Schools and revival meetings have been in order for some weeks and these are still the order of the day in various points.

Minden had a successful school with an enrollment of one hundred and twenty-five, led by Rev. H. A. Rickey and Mrs. Kent, who were assisted by fifteen teachers.

Rev. and Mrs. J. J. Rasmusen conducted a fine school at Trout, with an enrollment of sixty pupils. A school is planned for Winnfield after the revival meeting.

At Jonesville the Rev. S. S. Holladay, the pastor, was assisted in a splendid meeting by the Rev. G. A. Morgan and the Rev. Otis Spinks. Good news has come to us of this meeting.

At Vidalia, Brother Otis Spinks did the preaching and Brother Lester Spinks led the music with good results.

Brother J. M. Alford has had two meetings on the Ferriday charge, one at Ferriday, where he was assisted by Brother W. H. Ledbetter. He held the meeting at Clayton himself with nice results.

Union revival services were held at Spring Hill, where Brother Neill and his fellow-worker, the pastor of the Baptist church, held a fine meeting.

Brother McCullen has held a meeting in Plain Dealing for Brother Williams with good results. Brother Harwell, P. E. of the district, will also assist in another meeting for Brother Williams by going to Walker's Chapel through the fourth Sunday in July. Our presiding elder is always ready to encourage in the revival work and where it is possible helps himself.

Brother Otis Spinks has had a nice meeting at Sibley.

Brother McCullen has held his own meeting at Heflin and will hold one at Ringgold. He was assisted by Brother Otis Spinks, who led the music.

Our lay evangelist, Brother Van Carter, has been bolding fine meetings for the young people; one at Plain Dealing and one at Coushatta. He bears a fine message and "Uncle Van," as the young folks over the Conference call him, does constructive work.

Our district lay leader, Professor F. G. Phillips, and his associate lay leader, Judge Oglesby, have been doing very acceptable work over the district, and this leads to a little detour for an observation that it is a pity our laymen are not preaching more. Dean Hodges, of the Protestant Episcopal Church, observed that the periods of most marked growth in the Church were as follows: The time of the Martyrs, the time of the Monks, and the time of the Methodists, and that all periods were marked by unusual lay activity. Personally, I believe that right now we are sorely in need of laymen who will help put the program of the Church over, even if he has to do a lot of preaching. So mote it be.

There are to be revival services held at Winnfield and at Atlanta. Brother W. W. Lantrip, junior preacher of the work, will hold the Atlanta meeting and Brother Wier, the Sanders Chapel meeting. Brother C. B. White, of Wisner, and Brother Riser, evangelisitic singer, will begin a meeting in Winnfield August 3. The assembly of God folks have been in a meeting that began in the winter and is still moving along. Brother Pruitt and his family are with us and began a tent meeting on July 23, to last until we begin our meeting in August. They are members of the Nazarene Church.

It is with pleasure that we learn of the return of Dr. and Mrs. Wynn, who have been in Houston, Texas, for some time. He is improving and hopes to regain his health. Mrs. Pauline Wynn Allen expects to be in Minden to assist in the church work until Conference.

There have been improvements made upon various churches and parsonages. At Winnfield, the parsonage has been repainted on the outside and the paper on the inside has been put on fresh in every room. The elm trees planted by Brother Holloway are very beautiful. The pecan trees planted by Brother Jorda began bearing in 1929, and are fine. This year we had fruit from our plum and peach trees that were planted in 1928. Our church has also had improvements, having had a new roof, and then, Brother Hyde, unsolicited, has completed and painted our entrance room down stairs in the church.

The parsonage at Ringgold has been overhauled and greatly improved and papered and painted over.

Improvements have been made at Ferriday that were greatly needed.

The church at Sander's Chapel will be painted. The folks raised all they could at a graveyard working, which is an unusual event, the second Saturday in May, and the remainder was paid by Mr. J. E. Carter, of Winnfield. This is an old community and many have moved away, but the graveyard is still there and a small congregation maintains an organization. If you wish to spend about fifty dollars wisely buy us a second-hand piano or organ for that congregation. They have no musical instrument.

Every First Church in our connection should take over at least one rural church and see how it would grow.

Brother Dan Barr, a superannuate of our Conference, was greatly honored by the Monroe citizens on July 12, when he was given a great public expression of their appreciation of his services. Brother Barr, on the following Sunday, July 19, honored us by coming over and preaching for the church where he had been licensed fifty-four years ago. It was a great event. His birthday was the eighteenth. Mrs. B. W. Bailey and her daughter, Mrs. L. Rickerson, made the cake and allowed him to blow out the candles on Saturday night, with great skill and experience. The first puff all of them were extinguished but one. He was greeted by a big congregation on Sunday morning. He is always greeted with delight.

The Minden district is very long and it is not possible to get all of the news, but such as we have is sent, hoping that it may be enjoyed by our Confernece.

DR. THEODORE COPELAND, EVANGELIST, EMINENT IN OTHER FIELDS, PRE-EMINENT IN REVIVALS

By Rev. Elam F. Dempsey, D.D., Editor, Wesleyan Christian Advocate

I. Our First Meeting

My first meeting with Dr. Theodore Copeland was at the General Conference, May, 1918, Atlanta, in Wesley Memorial Church. I have from then until now followed with increasing interest his career of service in the Church. Great pastorates one after the other enter into his record. His varied gifts made him at home in these fields of activity, but he has proved pre-eminent in the work of the evangelist. For some time, making Dallas, Texas, his home, Dr. Copeland has ranged far and wide in the Church, holding revivals.

In November last, he was an honored visitor to the North Georgia Conference. Shortly after our Conference year opened, Dr. Copeland held revivals at points in both the North and South Georgia Conferences. In each case, it was my privilege to attend the services. From these experiences, the conviction has grown upon me that Dr. Copeland should be widely used in our Church.

II. Captivates All

Concerning the revival at our church in Cordele, Ga., where Rev. Marvin Heflin is pastor, "Not since Sam Jones' day has Cordele experienced such a revival," said Rev. C. W. Ledbetter, himself an experienced revivalist and master of assemblies, speaking to me of the meetings then in progress under the leadership of Dr. Theodore Copeland. "Although held at the Methodist church and under the auspices of the Methodist pastor," continued this able minister, "Dr. Copeland has so cast his messages and so appealed to the people here that it has actually become a union revival. All alike, both high and low, delight in his warm-hearted personality and gather in packed masses to hear his Gospel sermons." "Also," he added, "this is one meeting in which I have heard not one harsh word uttered as to anything done or said in the conduct of the meeting—a thing rarely seen, as you know." Every observation of the writer more than confirmed these strong words. The pastors, as well as the people, of the city and near-by towns, came constantly, occupied seats on the platform, and worked in the altar services. "The humble poor believed," both white and colored. One of the writer's treasured souvenirs is a poem, in appreciation of Dr. Copeland, written by the colored cook in the home where he was regularly domiciled.

III. His Fitness for His Work

Unlike a certain type of revivalists, Dr. Copeland always leaves the pastor stronger with his people after a meeting than he was before it. In the case here, of Pastor Heflin, this is an outstanding fact. A pastor who gets Dr. Copeland to assist him in an evangelistic campaign is fortunate indeed.

Would that this able, sane, and wise evangelist could hold a hundred meetings each year, and everyone of them in large and important churches.

Where is there one better fitted? Of distinguished Southern lineage, trained in our colleges and universities, elegant in person, a Chesterfield in manners, sound in doctrine, eloquent in speech, of rich experience in large pastorates, athrob with love for God and man, consecrated to this one work of winning souls—do we not find in this man of God, this brother beloved, the very model and ideal of the right kind of evangelist?

His career through the years, his recent work here in Georgia, give us the answer. The fruits of his labors confirm our impressions. Backsliders reclaimed, sinners saved, children won, saints advanced in grace—such are what we have seen in the wake of his zealous labors—labors of love that are consuming his life which he gladly lays upon God's altar.

IV. Helps Whole Community

Then, too, such is Dr. Theodore Copeland's recognized force of personality that he inevitably draws to him the support of the master men in every community where he leads a campaign. This causes his work to hear always the character of a community-wide, or union, meeting. This is most important, for, in this higbly complex time, it is true, as never before, that "none of us liveth to himself," and that "what helps or hurts one, helps or hurts all."

Above all, it is a comfort to one who believes in the "form of sound words," to hear such a Gospel preacher as this Texas evangelist. Simple enough for a child to understand and follow, his messages are full of the Bible doctrines of grace. Pure and free from "isms," Dr. Copeland raises no needless issues, but drives home upon the heart the fundamental truths of the Gospel, producing conviction, sorrow for sin, confession and forsaking of the ways of evil. No pastor need worry as to the soundness and orthodoxy of his people when Dr. Copeland is leading his revival. Fortunate are both pastor and people who get Dr. Copeland's help!

Help Miss Gray and Mr. Kim prepare themselves as life service volunteers. Secure new and renewal subscriptions to the Advocate and mark them "Student Benefit." 1,000 subscriptions secures for each a scholarship at Grenada and Millsaps College. Help the Advocate, the Colleges and these Christian workers.

The Home Circle

JUST BECAUSE

I wonder why the Lord of heaven,
From his great throne on high,
Looks on a little child like me,
And hears me when I cry;
I wonder why his precious gifts
On me he doth bestow,
I think it must be just because
He loves me so!

I wonder why he said of old,
"Let children come to me,"
Why even I may come to him,
His little child to be;
And why I want so very much
To his dear arms to go,
I think it must be just because
He loves me so!

And just because he loves me so,
And I am not too small
To listen to his words of grace,
And hear his gentle call,
Now, while I am a little child,
Before I older grow,
I'll come to Jesus just because
I love him so.

—Maritime Baptist.

THINGS BEAUTIFUL

A mother's smile, a penitent tear,
The laughter of little children sweet and clear,
The radiance of youth, the blue hills high,
Deep ferny dells where the soft winds sigh,
The welcome smile, the helping hand
Spirit of spring that sweeps o'er the land.
Dreaming hours that the winter nights bring.
The kingdom of home where love is king.
The sighing zephyrs that come and go.
The waiting fires where the home lights glow.
The soft low murmur of the rippling streams,
The last rays of sunset on the hilltops gleam.
Birds chanting requiems of the dying years.
The New Year's dawning through smiles and tears,
The dogwood pitches his broad tent of white,
The wild cherry holding blossoms in the silver light.
In praise to God as his care and love unfold,
Makes the heart thrill with joys untold.

—Willie C. Page, Lexington, Miss.

THAT BOY OF YOURS

By Bruce S. Wright

You say you have no boy. Yes, you have. You may not have a live, energetic, flesh and blood boy in your home, but you have a boy. You may have had a boy. You may be like the parents of Little Boy Blue. The little toy soldiers were there in his room, just as he left them:

"And they wonder, as waiting the long years through
In the dust of that little chair,
What has become of our Little Boy Blue
Since he kissed them and left them there."

Or you may be like Channing Pollock who wrote of his little boy in these two inforgettable lines:

"I'm lonely for a sturdy lad,
The little boy I never had."

But you have a boy. Though your arms are empty and your home still you have a boy. With more than twelve million boys in the United States there certainly is a boy somewhere to whom you can give your measure of attention and affection. You are not a good citizen, certainly you are far from being a true Christian, if you are not interested in boys. Not simply in a general, misty sort of fashion, but definitely, actively interested. These lines are being written in the heart of some Pennsylvania woods. As I write I hear, through the open windows of my log cabin study, the shouts and laughter of four boys. One of them is my own flesh and blood son, the others are chums from the nearby town, visiting Bob for the day. In a sense, the sense of responsibility and interest, they are all my boys. From the inescapable standpoint of obligation every boy in America is your boy.

A Valuable Possession

In the first place, that boy of yours is the most valuable possession you have. If you are rich your riches are poverty compared with the value of that boy of yours. If you are poor you need never feel poor, you may proudly hold up your head because of that boy of yours. The taxable property of my home city of Buffalo is valued at multiplied millions. That is only a drop in the bucket compared with the value of Buffalo's boys. Buffalo's new city hall, now nearing completion, is a massive, towering structure. It overshadows all else in our downtown section. But it is not nearly as massive or towering in grandeur as Buffalo's boyhood. Foreign visitors to the United States crane their necks to look to the heights of our Chrysler and Empire State structures; bulge their eyes as they behold our immense manufacturing plants; marvel at the architectural contribution new America has made to the world; are amazed at our large-scale farming and fruit-growing. But they would see America more truly if they were led through our cities, towns and open country and shown our boys. Boys, not buildings, are our proudest boast, our richest possession.

Boyhood's Difficult World

Again, that boy of yours is living in a difficult world. How different the world in which he lives from the world in which you lived. Mather Almon Abbott, in his splendid book, "The Boy Today," declares that the boy today lives in:

A godless world,
A selfish world,
A sensual world,
A bootlegging world,
An automobile world,
A world without parental control,
A hard-boiled world,
A law-breaking world.

After this statement he challenges the man of today with the searching question: Imagine yourself a boy of fourteen, fifteen or sixteen in that sort of world. Then he asks the question: How does the boy today stand up in his world? He answers, writing with passion and power and vivid illustration from his thirty-five years' experience with boys, saying that the average boy today stands up well. He is:

A boy of faith in a godless world,
Unselfish in a selfish world,
Clean in a sensual world,
Not responsible for a bootlegging world; the men, not the boys, must answer for that,
In an automobile world (most destructive of all the temptatious offered) holding himself pretty steady,
Fighting, sometimes blindly, but fighting none the less, for an ideal in a world without parental control, a hard-boiled, a law-breaking world.

Put yourself in the boy's place today, in this world with the fences down, the doors open and the shades lifted, how would you meet it, how would you stand up?

Looks for Leadership

In the third place, that boy of yours looks to you for leadership. There is a dramatic element in the report of the executive secretary of the Erie County Children's Aid Society, in which he says that even in the poorest, meanest homes the father is looked up to by the children for leadership. When that leadership, through any cause whatsoever, wavers, there is a corresponding wavering in the character and personality of the children. That boy of yours follows your leadership. He is walking in your steps. "Be careful where you walk, for I am walking right in your steps," said the boy as he followed his father across the field of snow. "Yes," thought the father, "not only through the snow, but all through life, he is walking in my steps. I will be careful where I walk."

He Responds

That boy of yours responds quickly and eagerly to anything you do for him. If you give him a little of your time he appreciates it. He may not say much about it, but the gratitude is there. It is this chiefly that what we term "problem" boys need, a little attention. You know how plants respond to sun and rain. Wise and willing attention are as sun and showers to their young lives. Forget some other things for a while and remember your boy. You'll not always have him. And some day in the not distant years, when that boy is grown to manhood's estate and gone out on his own, your heart will ache and your arms will yearn for that boy of yours to whom you might have given more of your time and thought.

Belongs to God

That boy of yours belongs to God. Take him—do not send him—take him to the temple. Take him, as Sarah took the boy Samuel, and dedicate him to the Lord. Take him, as Joseph and Mary took the boy Jesus. Religion is the greatest single guide and guardian of life. If you do these things for your boy you will be a thousand times repaid. That boy of yours will make his contribution to your life, even to your faith:

"One day a boy walked by my side,
I had lost faith in God and man;
He chattered of his joys and hopes
As only a boy can.
I did not try to blast his hopes,
I did not tell him of my pain,
And somehow, when our walk was done,
My shattered faith was whole again."

Buffalo, N. Y. —Exchange.

THE NECESSITY OF PATIENCE

By Mrs. E. W. Sorey

Patience is one of our most lovable graces in the Christian's character; yet it seems to be the most difficult to obtain.

We can be patient when we are well and nothing seems to mar our happiness; but when the ills of life overtake us and we brood over our troubles until we become irritable and oft-times impatient with our loved ones.

While our faith is thus being tried, do we hear the "still voice" telling us to "Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your request be known unto God." For, "Whom the Lord loveth He chasteneth."

If we will go to God in faith He will so fill us with His love that we can be patient with the uncharitable and fault-finder and speak kindly when misjudged.

His Word tells us "A soft answer turneth away wrath." How much better we feel when we bridle our tongues. "Whoso keepeth his tongue keepeth his soul from trouble." Prov. 21:23.

We very much admire this grace in those we associate with, their very presence will sweeten our lives, and remind us of the dear Saviour who was so cruelly tortured, yet He opened not His mouth. He realized in His human nature how necessary it was for His followers to acquire patience. Therefore, He said, "In your patience possess ye your souls." Luke 21:19.

Let us go forward adding to our faith patience, one of the essential features in the Christian's experience.

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Editorial

AN INSPIRING PRIVILEGE

(Continued from Page 1)

increasing subscription to a Christian paper. It is no secret that the Advocate is in serious financial distress. The manager and editor do not expect the unreasonable, but do indulge the hope that the friends of the paper in the three great Conferences of its territory will rally to its support and do it now.

PERSONAL AND OTHER NOTES

Rev. T. E. Gregory, pastor at Okolona, Miss., will begin a revival in his church August 26 with Rev. W. R. Lott preaching.

Dr. John R. Countiss, president of Grenada College, his wife and their son, Eugene, are visiting relatives in New York. We wish them a pleasant vacation and a safe return to the Southland.

Rev. W. J. Walters, Camden, Miss., is to assist the pastor, Rev. G. E. Allan, in revival services at Zeiglerville. On general principles brother Walters is a pastor-evangelist and a good revival may be expected.

Rev. and Mrs. C. M. Crossley, Waynesboro, Miss., and their daughters, Misses Christine and Elizabeth, visited Mr. and Mrs. James E. Crossley, in St. Louis, Mo., who in turn visited their parents in Waynesboro.

Mrs. W. O. Sadler, wife of Rev. W. O. Sadler, pastor at Morganfield, Ky., is visiting her parents, Judge and Mrs. W. A. White, Biloxi, Miss. Their two sons, Walter White and Bill are also enjoying the Gulf coast.

Mrs. W. Q. Sharp, president of the Mississippi State W. C. T. U., announces that their annual session will be held at Gulfport, Miss., on October 29-30. This is to be a most important session and a strong program is being arranged for the occasion.

Dr. W. G. Gill, of Newton, Miss., is critically ill at the Baptist Hospital in New Orleans. He is a brother of Mrs. C. W. Crisler, Brookhaven, and a brother-in-law of Rev. W. H. Saunders, Picayune. We join his loved ones in prayers for his recovery.

Rev. W. B. Hogg, widely known evangelist, is now connected with the extension department of Moody Bible Institute, Chicago, Ill. He is one of the speakers on the Winona Lake Bible Conference this summer. We are not surprised at his continued success.

Rev. W. W. Murray, pastor on the Nebo (Miss.) charge has our thanks for subscriptions sent to the Advocate. Brother Murray has the good habit of looking after the interests of the church and feels that the Advocate is among the number included in the task.

Dr. W. H. Nelson, editor of the Pacific Advocate, finished his history of Centenary College, "A Burning Torch and a Flame of Fire," and soon left for a tour of Europe. The merit of the history and labor required to produce it justifies a journey around the world.

Rev. Paul Props, graduating this year from the Theological School at Emory, recently preached morning and night at First Church, Columbus, Miss., while Rev. J. W. Ward was on a short vacation. This promising young minister is a native of Columbus.

Rev. W. N. Duncan, presiding elder of the Columbus district, North Mississippi Conference, is busy this summer assisting some of the pastors in revival meetings in his district. He has just closed a meeting at Siloam, on Cedar Bluff circuit, Rev. R. G. A. Carlisle, pastor.

Rev. and Mrs. N. J. Golding, of Holly Springs, Miss., are spending part of their vacation with Mrs. Golding's parents, Dr. and Mrs. J. M. Sullivan, Millsaps College, Jackson, Miss. Reports are that Brother Golding is having a most successful pastorate at Holly Springs.

Rev. W. T. Griffin, pastor of the Bonhomie charge, visited his daughter at Long Beach last week. It was the editor's pleasure to see him en route and he was delighted to hear of the splendid revival held at the Tatum lumber camps by Rev. J. O. Hanes, general evangelist.

Rev. T. O. Prewitt, pastor, Millsaps Memorial, Jackson, Miss., did the preaching at the Shiloh camp meeting in Rankin county last week. This is one of the historic camp grounds of the state and we doubt not that there was a refreshing season of grace during this year's encampment.

Rev. W. A. Swift, editor of the Methodist Herald, Jackson, Tenn., was the preacher at the Oxford, Miss., camp meeting this year. The reports were that they had a great revival. Dr. Swift was for years one of the general evangelists of the Church and is an author and editor of ability.

Rev. W. J. Sims, a native of Tupelo, Miss., who has had large success in our work in the West and far West, was assigned by Bishop Arthur Moore at the last session of the Pacific Conference to the important pastorate at Long Beach, Calif. Brother Sims is a "workman that needeth not to be ashamed."

The first district Young People's meeting of North Mississippi Conference, under the new regulation was held at Starkville, Miss., July 28, Rev. W. L. Ellington in charge. The young people's work will show a united front in the future, which will be a great improvement over the divided forces of the past.

Rev. J. C. Chambers, executive secretary of the Board of Christian Education of the Mississippi Conference, is at Lake Junaluska, N. C., taking work in the school fostered by the General Board. We wish him a pleasant stay in the mountains, and feel sure that he will come back to the valley with a wider vision.

A gentleman advertised in a Mississippi paper as follows: "I hope the friend to whom I loaned a book will see this and return the book to me." All of which encourages ye editor to indulge the hope it is forever established that a person can be a friend and not return books—for he has some books that have been "out" a long time.

Jackie Coogan and Mitzi Green, children who are moving picture actors, have been insured for a million dollars each. It might prove hazardous to be so heavily insured, but fathers and mothers who lead their children to accept Christ and render the world Christian service give their children an assurance that millions cannot buy.

Rev. O. S. Lewis, finds time from his busy pastorate at Canton, Miss., to assist his neighbor pastors in revival services. He recently assisted Rev. G. E. Allan, at Midway on the Benton charge; and Rev. E. J. Coker, at Goshen Springs, on the Fannin circuit. His father, Rev. H. P. Lewis, many years ago organized the church at that place.

Stanley Wilson, Jr., son of Mrs. Katherine Alexander Wilson, editor of the Advocate's Womans Missionary Society page, underwent an operation at a Meridian, Miss., hospital for appendicitis. The father and mother have our sympathy, but knowing Stanley, Jr., as we do we are sure he stood his ordeal manfully and had a good time at the hospital.

Mr. Fred T. Barnett, associate secretary of he General Hospital Board, contributed an interesting article on "Mississippi Methodism and Orphan Children" to the July Methodist Layman. Brother Barnett has rendered most efficient service to Mississippi Methodism in his capacity as secretary of two general boards and is always welcome anywhere in the Conferences.

Rev. Robt. A. Cross, pastor of the Marksville, La., charge, announces that the Home Coming Day at the Bay Hills church will be held on the fifth Sunday, August 30. All former pastors, members and other friends are cordially invited to be present. This Home Coming Day will bring to a close the revival meeting which Brother Cross begins there on Sunday, August 23.

Henry G. Riser, a musician of wide experience has been busy all summer assisting brethren in their revivals. He can render services as a soloist, choir director, pianist or organist. He has composed many sacred songs and is useful in work with young people. Brother Riser has a few open weeks between now and the Annual Conference and may be reached at Ruston, La.

Rev. Harry F. Tolle, D.D., who filled leading pulpits in the Mississippi Conference before his transfer to Florida, is serving his second term at First Church, Tampa. We thank him for his renewal and invitation to "come and go fishing." For one who knows nothing but blue holes and small creeks, big fishing in the Gulf would be dangerous, but to visit Dr. Tolle would be delightful.

Brother Joseph Libby, a faithful steward of our Central Medidian Church, died on July 16. We have known no more loyal steward and have known no man who was more punctual in his attendance upon the services of his church than Joseph Libby. A good man, devoted husband, and true friend has passed to his reward. Only his wife survives. The Advocate extends deepest sympathy.

Miss Elizabeth Langford is to continue as secretary of young people's work for the Louisiana Conference Board of Christian Education and her office will be Monroe instead of Alexandria. The field work has been discontinued for the time being. We were in error in stating last week that her work would not be continued and appreciate Dr. Holmes' calling our attention to the present plan.

A message from eventide: "I have been taking the Advocate over sixty years. I am now in my 87th year and can read enough to keep in touch with God's people, though my eyesight is growing dim. I derive great pleasure in reading our good paper." So writes Mrs. John W. Lipscomb, of Baton Rouge, La. Keeping in touch with God's people through one's church paper builds interest and sympathy. We trust the "touch" will not be broken for many years.

Mrs. A. F. Watkins, state lecturer for the W. C. T. U. in Mississippi, was on the program for the State Baptist Assembly, Woman's College, at Hattiesburg. She is devoting her unusual talents to the great cause of temperance. The Christian women of this republic are not going to stand for the return of the home destroying and child ruining liquor business. The association against may as well take due notice thereof and be governed accordingly.

Rev. E. M. Mouser, chaplain, Louisiana State Penitentiary, serves eighteen camps and would like to have at least one New Orleans Advocate for each camp. Let those who would like to help the unfortunate men and women who are in the Louisiana prison send to the Advocate office a contribution for these eighteen Advocates. We would be happy to supply them free if it were possible, but since it isn't we request contributions for that worthy purpose.

If there are dark days in the Advocate business such letters as the following would let the sunshine in the windows for the manager and editor: "Enclosed check for my mother's renewal. She has been a subscriber to the Advocate for over fifty years. She is in her 91st year. I read the paper to her as she is almost blind.—S. L. Campbell, Evergreen, La." There is a setting for an artist's painting! A son reading the Advocate to mother in her ninety-first year.

Rev. W. H. Saunders, pastor at Picayune, Miss., and member of the publishing committee of the Advocate, favored us with a call last Tuesday. He was in the city to visit Dr. Gill, who is ill at the Baptist Hospital. Brother Saunders reports that his parsonage is to be remodeled and made into a modern home for the pastor at Picayune. His preaching hour has been changed to 9:45 a. m., and the Sunday school at 10:30. Attendance at both have increased since the change.

Mrs. J. E. W. Bridges died at her home near Kentwood, La., on June 5. She was in her 74th year and had been a member of the Methodist church for 63 years and a subscriber to the Advocate for fifty years. Rev. J. A. McCormick of Franklin, La., conducted the funeral services being assisted by Revs. A. R. Hoffpauir, R. S. Walton, B. D. Watson, and W. J. Newsom. She is survived by her husband and one daughter, Miss Ruth. We sympathize with the loved ones in their sorrow but rejoice with them in the heritage of faith which is theirs.

Rev. J. S. Purcell and family, of Tampa, Fla., spent most of July in visiting relatives in Louisiana and Mississippi. Brother Purcell was formerly a member of the Mississippi Conference where he and his family were held in high esteem. His Mississippi friends are happy to know of his success in Florida. Wilbur is teaching history in the high school at Mulberry, Fla., and Miss Maxine teaches in the Seminole Heights high school at Tampa; and Mrs. Purcell teaches Business English and Journalism at Tampa. While Brother Purcell finds his chief delight in caring for his flock at Nebraska Avenue, Tampa.

Weeps for the wets: "The assertion has been made that the principal source of gang power is the profit derived from the illegal liquor traffic, and that the elimination, by some means, of this source of revenue would put an end to criminal gangs and racketeering. In the recent income-tax prosecutions against a number of these organized gangsters it was developed that, on an average, not over 20 per cent of their revenue came from the liquor traffic, and this has been diminishing; and if this be an indication of general conditions, the removal of illicit liquor traffic as a source of revenue would not end gangsterism and racketeering."—Hon. William D. Mitchell, Attorney-General of the United States.

Rev. H. A. Gatlin, presiding elder of the Newton, Miss., District, writes: "The mother of Brother O. C. Hull passed away August 5, at two p. m. She was 84 years old and had been ill for some time. She leaves three children—Dr. G. M. Hull, Presbyterian minister, Washington, Mo.; Mrs. J. A. Vinson, Columbia, Miss.; and Olen C. Hull, Lawrence. The funeral services were conducted by the writer, assisted by Rev. J. B. Cain, J. L. Carter, H. A. Wood, T. A. Ferguson, W. C. M. Baggett, and G. A. Broadus." Brother O. C. Hull is the extension secretary of the Mississippi Conference Board of Christian Education and the Advocate joins his many friends throughout the Conference and Church in extending sincere sympathy to him and the other loved ones.

Ernest Paul Jones, Jr., son of E. P. and Katharine Brewer Jones, died at a McComb, Miss., hospital at 4 o'clock Monday afternoon, August 10. Pete, as he was affectionately known, was nineteen years of age. He graduated from high school at the age of 17 and had been employed by the J. B. Alford Dry Goods Co., since his graduation. He was a young man highly regarded by his pastor, employer and associates. His exemplary character was an inspiration to others. His father is a member of the board of stewards of the Centenary Church, McComb, and his mother is active in the missionary society and Sunday school. Just a little over a year ago, Pauline, their oldest child, died, and now that their only son has been called to his reward leaves a burden of sorrow hard to be borne. Rev. B. M. Hunt, pastor, assisted by other ministers of the city conducted the last services Tuesday afternoon. The parents, and two sisters, Katherine and Mary Frances, and other loved ones are extended deepest sympathy by the Advocate.

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PROTECTION
AGAINST OLD AGE

ONE SERVICE FOR ONE CONGREGATION

By Paul W. Quillian

Pastor, Winfield Methodist Episcopal Church, South, Little Rock, Arkansas

Twenty months ago the average number of our Sunday school pupils under the age of twenty-four who remained to Church was 50. During the last five months the number has never been less than 175, with an average for this period of 195.

How? By changing from two services and two congregations (one a Sunday School, the other a Church congregation), to one service with two parts, for one congregation.

After a year's careful study, planning and training, in which teachers, officers, parents and children were gradually prepared for the change, our One-Service program was launched twenty months ago. The teaching half of the service begins now at ten o'clock instead of nine-thirty. The congregational-worship half of the service begins at eleven and closes at twelve.

The Nursery Department operates as a religious kindergarten during the first period and as a regular Church nursery during the second period.

The Beginners, Primary and Junior Departments carry on their work continuously from ten to twelve. Their program is arranged so that the full two-hour period is used for fellowship, study, worship, directed play and expressional activities. In order that from earliest years the children may learn to love the congregational worship room and service, we begin the training in the Beginners Department. At Easter and at Christmas time these little ones come into the worship room, gather about the chancel, sing their songs, bring their Easter lilies or their "white gifts," and leave them by the Communion table. The pastor is always present and receives their offerings and shares in their brief worship service.

The Primary Department comes once every three months to join in the congregational worship service. Contrary to the expectations of many, these six-to-eight-year-olds are quiet, reverent and helpful in their attitude throughout the service. The Psalm and the hymns for this service have been learned by them during preceding weeks. The sermon is not made into a children's sermon for that day, but the theme chosen is within their range of interest.

The Junior Department comes to the congregational worship service once each month. Recently a protest was vigorously made by this department when the date of their going into the Church service was about to be postponed. This is hopeful. They now want to go.

The hymns used are ones they have been taught. The unison prayer is occasionally one that they themselves have written. The sermon theme is within their range of interest, and sometimes is suggested by them.

The Intermediate, Senior, Young People's and Adult Departments meet from ten to ten fifty-five, then adjourn—not dismiss—to the worship room for the second half of the service, the worship service. The Intermediates and Seniors have brief assembly periods at ten for department business and announcements, and for training in materials of worship. They worship, however, with the whole congregation at eleven, and with their own age group at the evening self-expressional, or League service.

The Young People and Adults have only a prayer in their classes before beginning the morning class session. They worship at the Church service and the Young People worship as a group at the League service also. Why then should their class or department session open with a twenty-minute worship program? They meet for class and department business and fellowship at other times, thus maintaining group consciousness.

Despite twenty months of effort, many of our congregation still think and talk "two services." They "go to Sunday school" and occasionally "stay for Church," or vice versa. The habits of years are not easily changed.

But real progress has been made. Parents and children can now come together, remain two hours and go home together. If the teaching service is valuable for any, it is valuable for all. If the congregational worship service is valuable for any, it is valuable for all. Where formerly 25 per cent of our Sunday School attended both services, now 75 per cent attend the full two hours. There is no longer the sad sight of one congregation leaving and another congregation arriving at eleven o'clock.

We are making real progress toward one congregation and one service.—Church Business.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. J. BEARD

Sister Beard was born December 8, 1859, and lived the greater part of her life in New Orleans, in which city she passed away April 23, 1931. She was Miss Sarah A. Schroeder, a member of a family connected with Moreau Street Methodist Church for many years. One of her brothers, Rev. Samuel Schroeder, rendered faithful service in the Louisiana Conference until his death in early manhood. The family was devoted to the cause of Christ and were loyal members of the Methodist Church. Mrs. Beard was married to Rev. J. M. Beard, January 15, 1882, by Rev. Dr. Louis Parker, in Moreau Street Church. As a pastor's wife Mrs. Beard came into a large relation to New Orleans Methodism, as Dr. Beard served a number of churches in the city, among others Rayne Memorial and Felicity St. Dr. Beard served a number of appointments outside the city as pastor and presiding elder. Sister Beard was devoted to her husband's work. She was retiring and unobtrusive in disposition. Meeting life's obligations and trials with courage and fidelity. Her husband preceded her to the heavenly home a number of years ago. No doubt she is rejoicing today in the companionship of those loved ones who entered into rest.

F. N. PARKER.

RESOLUTIONS OF RESPECT FOR J. N. HAROLD

Whereas, God in His infinite wisdom has called to his eternal reward, on July 8, 1931, our brother and fellow-worker, J. N. HAROLD; and,

Wheras we mourn his death we bow in humble submission to the will of Him "who doeth all things well;" therefore, be it resolved,

That we, the members of the board of stewards of the Methodist Episcopal Church, South, of West Point, Miss., wish to express our deepest appreciation of his loving and cheerful service given so generously and efficiently to this body—that we hold in grateful appreciation the memory of his genial spirit and ever wise counsel. Loyalty and faithfulness to his family, to his friends, to his church, and to his God, with a profound devotion to duty, were the very soul of his nature.

Resolved, That we tender to the heartbroken family our sincere and heartfelt sympathy.

Resolved, That a copy of these resolutions be sent to the members of the deceased brother's family, a copy spread upon the minutes of this body, and a copy given the press for publication.

This July 29, 1931.

R. G. MILLARD,
C. R. JUSTICE,
H. P. DALTON,
Committee.

Sickness comes with flies!
Kill them quick!
Spray FLIT

Largest Seller in 121 Countries

MRS. MAMIE ALICE PEEBLES, wife of the late Dr. Isaac L. Peebles, a prominent member of the Mississippi Methodist Conference, died Friday, at 4:20 a. m., at her residence, 1522 13th Ave., Meridian, after an illness of a few days. Mrs. Peebles was the daughter of the late Mr. and Mrs. Tom Rush and sister of Billy Rush. She was one of Meridian's most estimable women, being loved by hundreds for her gracious personality and sweet Christian spirit. She was a consistent member of East End Methodist Church, was vice-president of the Woman's Society, a superintendent of one of the departments of the Sunday school and one of the circles of the church named for her, the Mamie Peebles. Mrs. Peebles came to Meridian in early girlhood. She took an active part in movements which tended to the betterment and uplift of the city. Her wisdom was sought by young and old. Surviving her are three daughters, Mesdames S. D. McWilliams, A. L. Brothers and H. L. Fall, all of Meridian; four sons, I W. Peebles, Tom Peebles, Meridian; Walter Peebles, Pittsburgh, Pa., and Howard Peebles, of the United States navy. East End Methodist Church was packed to its doors Saturday afternoon when several hundred gathered to pay a last tribute to Mrs. Mamie Peebles, wife of the late Dr. I. L. Peebles. The officiating ministers, the Revs. P. M. Conway, pastor; B. L. Sutherland of Central Methodist; J. F. Campbell, Fifth Street Methodist, and T. J. O'Neil, presiding elder of the Meridian district, paid eloquent tribute to the life of the deceased, who was honored and loved by her friends, who were legion. During the impressive service, a male quartet composed of Baskin Miller, Frank McDonald, R. H. Crook and P. K. Clark, sang the favorite hymns of Mrs. Peebles. Miss Louise Davis presided at the piano. The many lovely flowers and the large cortege which accompanied the body to Magnolia Cemetery, where tender hands lowered it, were further testimonials of the esteem in which Mrs. Peebles was held.—Meridian Star.

Are You Numbered Among The Following?

We have just completed billing over 2,000 subscribers who have allowed their subscriptions to expire. Through necessity, we will be forced to drop all delinquent subscribers from our mailing list during the next 30 days. Refer to the little yellow label on your paper and if your subscription has expired fill in the coupon below and forward same immediately to our office with $1.50 so as to insure against a break in the regular visits of your Conference Organ. No Methodist home should be without their Church paper.

RENEWAL COUPON

To the New Orleans Christian Advocate,
512 Camp Street, New Orleans, La.

Gentlemen:

Please find herewith remittance of $1.50 for my subscription.

Name ....

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Name of Pastor ....

In the death of MR. J. E. WALDRUP, Yazoo County has lost an aged and respected citizen. Brother Waldrup was born in Jasper County, Miss., October 25, 1851, and he passed away at his home, near Vaughan, Miss., Monday afternoon, June 29, 1931, at 1 o'clock, after a brief illness. He was happily married to Miss Mattie Daniels, of Vaughan, Miss., December 20, 1882, and seven children blessed this happy union. He was preceded by four of his children to the other side, and the surviving children are: John Waldrup, of Vaughan; T. E. Waldrup, of Kansas City, Mo., and Mrs. J. C. Golden, of Vaughan. Those surviving besides his children are his widow, Mrs. Mattie Daniels Waldrup, and many grandchildren. His demise is sorrowed with his immediate family by a large circle of friends. He lived in hope of heaven and said that he was ready and willing to go any time that God called him. His last loving message that could be understood by his dear loved ones and friends who were near him when the end came was a prayer, "Dear Lord, I give myself to Thee, 'tis all that I can do." Funeral services were conducted Tuesday morning at 10 o'clock; at Ellison Church, in the presence of a large concourse of sympathizing friends, with the writer officiating. Gregory Funeral Home, of Yazoo City, Miss., had charge of the funeral arrangements.

His pastor,
HILARY S. WESTBROOK.

We feel that when DR. P. E. LEWIS approached the city beautiful, the Father said in pardonable pride, "Here comes a man!" Dr. Lewis was a real man in all the relations of life. He was the preacher's friend, a loyal churchman, and a true servant of God. He was a devoted husband. There was no happier couple than Doctor and Mrs. Lewis, they were happy in each other's love. He was a devoted son. So often when we missed him from church, we have heard him say, "Well, mother is getting old, and I spent Sunday with her." He was a devoted man. Life to him meant sacrifice, love and service. He will be missed, it will be hard for any other to take his place in the community. I am sure the brothers and sisters will find no one to take his place. The devoted wife and mother will miss him here on earth; he will be missed by the writer and a host of friends. But, let us all remember that he has made his contribution to this world. The world is better for his having lived. Our own life has been enriched by his influence, his gain is our great loss. We are poorer for his going, we are richer because of the life he lived. Heaven will be nearer and dearer because he is there; life will be sweeter because he will live on in our hearts. Why? Why should he slip away from us? I don't know. But one thing I know, God knows, and God cares. Jesus had to go through Gethsemane. The Father's heart breaks in Christ on Calvary. Somehow sorrow and death are bound up with life. Suffering is necessary to the perfection of character, thus was Jesus made perfect. "I love to think my Father knows"—and He knows by actual experience. Even God cannot redeem us apart from suffering. He suffers with us. Yea, He suffers in us. Listen, loved ones, he is not here, but in the next room, there in the Father's House he awaits us.

One who loved him,
J. H. MOORE.

Scooba, Miss.

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Woman's Missionary Society

All Communications for this Department should be addressed to Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss

NOTICE TO AUXILIARIES

"A life member in every auxiliary" is one of our goals for 1931.

As each auxiliary reaches this goal, we will be pleased to print a short sketch of the life of the member thus honored.

Beginning this week, we will print the roll of 1931 life members, by conference. Be sure to send us the name of your member.

1931 Life Members

North Mississippi Conference

Columbus District—Mrs. Mary Walker Dukeminier, West Point, Miss.

LET ME TELL YOU A GOOD STORY

The most interesting stories that we know anything about are those stories that tell us of the lives of people. But none are as interesting as those we hear about men and women who have worked faithfully for the cause of Christ. This is the story of a little girl who was born in Wilkes County, Ga., June 3, 1854.

In the section of territory now divided into the States of North and South Carolina and Georgia we find many of the early settlers making their homes, coming from the North and from the Atlantic coast to this fertile section. As the movement came westward many of them came down into Mississippi and others moved on farther west. In this movement came Dr. and Mrs. W. F. Walker with their family. In this family was the little girl Mary, the subject of our story. When she was a small girl, her father began to practice medicine in and near the town of Okolona, Miss. Here she grew up to school age and enjoyed all the frolicsome experiences of normal, bright, healthy girls. When she became older, her father sent her to a girl's school at Winchester, Tenn. There she finished her school work.

Long before she had finished her school work she had joined the Methodist church and from that date her heart and soul were in the work of the Lord. She does not know how early she learned to love the Lord and to enjoy the work of the church. As a girl, she was bright and cheerful and happy; always laughing and making people love her. She never grew very tall in inches, not over five feet, but she just continued growing in qualities of soul and spiritual strength. When she was twenty-three years of age there came along a man named T. J. Dukeminier, who married her and carried her way out in the plains of East Mississippi, between West Point and Aberdeen. They built a home and near it on the place they built a church which they called Paine's Chapel (named for Bishop Paine) and thus, began a married life and also a life of active service in the church, which deserved to be remembered by all who like good people and good deeds.

Out there with her children, for there were nine fortunate little boys and girls in that family, and her neighbors, surrounded by the broad acres of prairie land, she lived many years of useful life. In this little church all her children grew up with many others of the neighborhood. She organized a missionary society there many years ago and today is an active charter member after more than fifty years' service in the Missionary Society work. In addition she taught a Sunday school class for years.

The subject of this sketch is still living in West Point, Miss., with her daughter, Mrs. Ralph A. Bryan. Her interest is just as keen in the Lord's work as it has ever been. For twenty-four years now she has been treasurer of the West Point Missionary Society and it is generally agreed that she is one of the most efficient treasurers in the entire church.

Solomon said in 31st Chapter of Proverbs, 28th verse: "Her children will rise up and call her blessed; her husband also and he praiseth her." Truly that is being fulfilled in this life, for on the date of her 77th birthday her children presented to her a life membership in the organization in which she worked for these many years.

This is the first life membership in Columbus district this year as well as first in North Mississippi Conference.

REV. W. R. LOTT, Pastor.

ZONE MEETING

The second quarter's meeting of Zone 6, Baton Rouge district, Louisiana Conference, was held at New Hope Church, with the largest attendance ever noted, there being eighty present.

Mrs. T. D. Dawson, of Jackson, presided as the zone leader, Mrs. J. H. Trotter was absent because of illness. During the business session, Mrs. Trotter's resignation was accepted and Mrs. Dawson was elected as leader, with Mrs. Hamp Lea, as secretary.

Mrs. E. W. Chaney, district secretary, recommended that each auxiliary hold a retreat and that all come together for a retreat at Bluff Creek Camp, July 15-16-17.

The morning session was given to discussions of various departments of the work. "Daily Vacation Bible Schools," Mrs. Clayton; "Mission Study," Mrs. Clark, and Mrs. Chaney spoke of the work of the district.

While the New Hope auxiliary has only six members, they are loyal in their service to God, as shown by their report.

At noon a bounteous lunch was served on a long table which had been placed under the magnificent magnolia trees.

The afternoon session was devoted to a discussion of "The Country Church." Mrs. U. B. Riddle, of St. Francisville, read a poem, "The Country Church," and many interesting and touching incidents were given by those present, showing the influence of the little country church on the great highways of life as well as the byways.

The children's society contributed several numbers to the program, showing splendid training.

The meeting closed with the song, "The Little Church in the Wildwood."

MRS. T. D. DAWSON, Leader.

PRENTISS ZONE MEETING

The regular meeting of Zone 4, Hattiesburg district, Mississippi Conference, was held with the Prentiss auxiliary, June 29. The following auxiliaries were represented: New Hebron, Silver Creek, Sumrall, Carson and Bassfield.

The Zone leader, Mrs. A. S. Oliver, of Prentiss, presided, and Rev. Mr. Van Hook, of Sumrall, conducted the devotionals.

Music was furnished by Miss Katheryn Terrell, Prentiss, and Miss Louise Cowart, Sumrall. Miss Terrell also gave a reading, "When Ma Comes Home From Conference."

Two playlets, "Friends," by the Prentiss auxiliary, and "Have You Heard It?" by the New Hebron auxiliary, were both enjoyable and instructive.

Mrs. Bill Dale, of Silver Creek, discussed "How To Create Interest in Zone Work," and the Bassfield auxiliary conducted the round table discussion of "Officers' Duties."

A delicious salad course was served.

Silver Creek will be the next hostess.

MRS. G. C. TERRELL, Sec.

THE BLUFF CREEK CAMP MEETING

The Bluff Creek Camp Meeting was held July 19-26, inclusive. Rev. L. W. Cain, P. E., Baton Rouge district, preached at both morning and evening services the first Sunday. Dr. Theodore Copeland came to us on Monday and preached twice each day until the meeting closed. Dr. Copeland is unique and powerful in his preaching. He preaches the old-time gospel and is a great lover of humanity and God. He was the right man in the right place. The great crowds that gathered to hear him were delighted with his messages. A large number reconsecrated their lives to God, and several joined the church.

Chas. H. McEuen, director of the Wesley Foundation and Music, First Methodist Church, Baton Rouge, had charge of the music. He has had fourteen years experience in the evangelistic work and knows how to do his part. Many of the pastors of the district attended the meeting and preached in the afternoons. The crowds were better this year than for several years past and the interest was unusually good.

Bluff Creek Camp grounds is a beautiful camp thirty-five miles from Baton Rouge and is owned by the Baton Rouge district. The grounds have been recently beautified and the old buildings torn down and as much of the material as possible used in erecting modern camp cottages. A modern kitchen and dining room has been provided. It is a splendid place to spend a vacation.

All of the improvements have been made possible through the faithful efforts of our presiding elder, Rev. L. W. Cain, and the camp ground committee.

Not only will the camp be used for camp meetings, but for young people's assemblies and individual class outings.

Information regarding the camp may be obtained by writing to Rev. J. B. Grambling, camp manager, Hammond, La.

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NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

LOUISIANA CONFERENCE

Dear Young People: You would have to be with me in our camp programs to know how to thoroughly appreciate the splendid times we are having. Last week at Bluff Creek we had the finest camp one could expect. Some fifty odd young people coming from eleven churches in Baotn Rouge district and from three churches in New Orleans spent seven days of delightful fellowship together. Through the untiring efforts of the presiding elder, the district secretary and pastors our program of "Learning To Be a Christian" was presented in a forceful manner. We are greatly indebted to Reverends J. B. Grambling, J. H. Bowdon and G. W. Dameron for their part in the program.

Bluff Creek Camp Ground is becoming a popular place in the district. It is now arranged so that any group of religious workers can use the ground and buildings for their camp programs for just a small fee. The entire camp has been rebuilt and the new building are ideal.

On Monday I left for Lake Arthur for the Lake Charles district camp. We are having the best attendance at this camp that we have had for some time. There are about seventy-five on the grounds and at least sixty enrolled in our training program. Miss Elsie Whitman, former district secretary, with the assistance of Miss Merle Whitman and Miss Alice Kelly, is doing everything possible to make the young people have a delightful time.

We have many accessible camp sites in Louisiana that are constantly becoming more popular, but Lake Arthur camp grounds has the most beautiful natural scenery of any site I know. You should be here this week. The moss covered oak and cypress trees, overhanging the lake, just thrill you with their elegance. Vesper services on the pier each evening are a great time of inspiration because of the natural beauty surrounding everywhere. One could not help but feel spiritually uplifted and inspired to finer living. Then we have such a fine group of leaders. Dr. A. M. Serex is teaching a class, preaching at night, and leading in the fun and foolishness of the day. Dr. R. H. Harper of Lake Charles is teaching a class. Miss Ruth Lee of Lake Charles directs our recreation and Miss Flavia Spell of Rayne is instructor of that work.

Our church programs with our young people would be more secure and much richer if more young people could attend such camps for inspiration and training. Every church should have representation at some accessible camp each summer.

For the benefit of those who possibly misunderstood the news article concerning my work in last week's Advocate may I say that I have not entirely given up the young people's work of this Conference, but I will not be traveling. I expect to continue the office work and promotional activities indefinitely. So do not think that your young people's work will be entirely neglected. I trust that I shall be of great help to the young people even though I will not be seeing you personally as in the past. Be sure to write to me if I can be of any assistance at all.

As you continue to study the new program of organization and apply it to your local church I hope you will send the information on to me, especially the names of officers of the different organizations within the young people's division. A letter from Rev. Virgil Morris, of Crowley, assistant during the absence of Rev. C. K. Smith, tells of his new program among his young people, with a list of those heading the different departments. I would appreciate more letters of this type.

Well, it's breakfast time at Lake Arthur camp and I can smell the bacon cooking. Don't you wish you were here?

Sincerely,
ELIZABETH LANGFORD.

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THE LOUISE PRESTON MEMORIAL FUND

May we ask space through the columns of your paper to again in some measure express our thanks and appreciation to the young people's league of the Mississippi Conference for the sacrificial gift made at their last League assembly to send the Christian Advocate to the patients at Sanatorium. Up to this year this work was made possible through the district conference, the Hattiesburg district being the first to begin this much needed work. It was a loyal and beautiful spirit which prompted these young people to take this work as a perpetual living memorial to one of their consecrated, faithful workers and an officer in the League, Miss Louise Preston, who at one time was a patient at the Sanatorium, later leaving here she went to Tucson, Arizona, from there God called her into eternal rest, but today she lives on in the heart and memory of these Leaguers with whom she was closely associated in the great work she had consecrated her life to. A more worthwhile or fitting memorial could not have been reared to the memory of this lovely Christian girl, who had caught a wonderful vision of service. And so she lives and serves, her life and influence go on like a never-ceasing stream touching lives as it flows on in this beautiful work of placing the Advocate into the hands of these patients who are fighting for physical and spiritual strength. May we, in reading the Advocate from week to week, keep in mind this life and the generous gift from the Epworth League. May we gain deeper inspiration and spiritual blessings. And may I just here commend the work of the League and say through it I received preparation for Christian service, and with the emphasis of my soul I urge them to "Go Forward."

May we never fail short of the purpose of the League—missionary in spirit—until we girdle the globe with the wonderful message, "Jesus Saves." Again we thank you, and pray God's richest blessings upon each one who has taken part in bringing sunshine and loving thought to the patients at Sanatorium.

Be strong!
We are not here to play, to dream, to drift.
We have hard work to do and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.

MISS MARYAN MARSHALL.
Sanatorium, Miss.

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A GOOD EXAMPLE

By Rev. W. G. Evans

After lunch today, in conversation with a prominent member of one of, the larger uptown churches when the conversation turned upon church attendance and the early training of children, he told the following story:

Many years ago there lived in a small town in Illinois a woman with a family of growing children. They were people of small means and lived frugally and at times it became exceedingly hard to provide funds for the absolute necessities of life. The children attended the public school and the "union church" Sunday school for the community was so small that there was but one preaching service a month, and that by a circuit riding parson from one of the larger towns of the county.

As the years passed it became a matter of comment that no matter what the weather on the preaching Sunday this mother and her children were always on time for the service and that she always had money for the collection; but finally a preaching Sunday came when there was not a cent in the family pocketbook and the children wondered what mother would do. Would she go to church? They twitted her on the fact that for once she would have "no money to put in the basket at church." She did not seem to be perturbed but went about her house work in the usual way,

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singing as she worked, the familiar words "The Lord will provide." Late on Saturday, as she was preparing the chickens for the Sunday dinner, the strangest thing happened, for there in the gizzard of one which she was cleaning, was a silver dime that had evidently been lost in the barnyard many a month. It was like the piece of silver taken by the Master from the mouth of a fish, for "tribute money."

Some years later the railroad built through the town, boom days came, the face of the town changed as it grew more populous. A new church was built and pastor regularly assigned and when the church was being dedicated among the contributions announced was one of sixteen thousand dollars from a son of the woman who had followed the scriptural injunction, "Raise up a child in the way he should go and when he is old he will not depart from it."

There are thousands of mothers and fathers in this city whose example to their children as to church attendance would never cause them to "walk in paths of righteousness." REMEMBER, "Whatsoever a man soweth that shall he also reap."

Go to church with the children Sunday.

HAPPINESS

I have heard it said, "Everyone is seeking happiness." If that is true many people have got confused in the object of their search. Instead of seeking happiness the great majority of people today are seeking pleasure; and there is a vast difference between pleasure and happiness. Pleasure is like living in the basement of a skyscraper; happiness is dwelling beneath the skylight of the upper story. Pleasure is like living at the foot of a mountain; happiness is living on the summit after spending hours in toilsome climbing up the rugged steeps. Pleasures do not bring happiness and often result in remorse. Others, instead of seeking happiness are seeking satisfaction. A vast multitude are seeking satisfaction in society. Their greatest ambition is to become a "social-lion" and to be popular with the "four hundred." Others are seeking satisfaction in professions. They feel that if they could become a successful school teacher, lawyer, business man, financier, politician, etc., they would be happy; but happiness does not come this way. Still others seek satisfaction in wealth; but when they become wealthy, often times, they spell their wealth without the th. I am told that there is no saisfaction in wealth. Wealth only creates desires, while true riches consists in the fewness of desires. Sam Jones used to tell of a man who had sought satisfaction in wealth. Said he to Jones, "When I was a young man I felt that if I could gain $10,000 I would be happy. But when I accumulated $10,000 I found that I wanted $20,000 more than I had wanted $10,000. Now I am a rich man, but I am not satisfied. It is just like drinking salty water—the more you drink, the more you want."

What is happiness? Happiness is a condition of mind resulting from the coordination and unification of one's personality. One of my professors asked me that question once and I could not answer him. I consulted Webster and found that it means individuality. Individuality is simply being one's self, and this results in what we speak of as personality. The coordination and unification of one's personality which is essential to create the condition of mind that results in happiness, is not being one's self, but being what God intended that one should be. Therefore, if you would be happy, you must be what God would have you to be.

David gives the secret of happiness in the first Psalm: "Blessed is the man that walketh not in the council of the ungodly, nor standeth in the way of sinners, nor siteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night." This passage is self-explanatory. If you wish to be happy, here is the secret; walk therein.

S. M. BUTTS.

How One Man
Lost 22 Pounds

Mr. Herman Runkie of Detroit, writes: "A few lines of thanks from a rheumatism sufferer—My first bottle of Kruschen Salts took all of the aches and swellings out of my joints —with my first bottle I went on a diet and lost 22 pounds and now feel like a new man."

To lose fat safely and quickly take one half teaspoonful of Kruschen Salts in a glass of hot water before breakfast every morning—an 85 cent bottle lasts 4 weeks—Get it at any drug store in America.

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FROM PONCHATOULA, LA.

Dear Dr. Decell: Some two weeks ago Rev. W. C. Scott closed a series of evangelistic services at the Methodist church in Ponchatoula. The attendance, the interest, the messages and the results were a bit unusual.

I have directed a number of evangelistic campaigns. This one came nearer being a revival than any I have had anything to do with yet. Eighteen were taken into the church on profession of faith, making forty-two for this Conference year. The Sunday school attendance and church attendance have been better since the meeting. I judge, therefore, that the congregation was helped by Brother Scott's preaching.

We are coming to Conference with a better report than this church has had for some time. The finances may not be in full in every respect, but the spiritual condition of the church is much better.

REV. J. H. BOWDON, P. C.

STORIES FROM MISSION FIELDS

(From Board of Missions)

Straws—by J. R. Saunders.

Straws certainly show which way the wind blows in Brazil today. Recently in the courthouse in the city of Rio de Janeiro the court was called to order by the judge. In this courtroom an image of Christ had been placed in a conspicuous place. After the jurors were sworn in, one of the jurors asked to speak and surprised the judge by protesting energetically against the image being left in the courtroom, and asked that the statue be removed. The judge after listening to his reasons ordered the curtains closed over the image. I am told that the Roman Cardinal, Don Sebastião Leme, protested but the judge's order stood.

Another straw indicates the direction of the wind. A well-known physician in Porto Alegre, known to be quite a Romanist, recently took his son out of Anchieta, a Roman Catholic school, and matriculated him in our Methodist school, Porto Alegre College. He said to Mr. J. E. Moreland, director of Porto Alegre College: "I am a good Roman Catholic, but I am not in agreement with the aims of the Roman hierarchy."

In view of the fact that the Roman hierarchy is making a great effort now to have Romanism established as the state church in Brazil, these straws, which show the way the wind is blowing, are worthy of note.

Choose a Christian college for your son or daughter. School days lengthen out into destiny days.

Whitworth College for Women

A Gift to Patrons

I wonder if the Methodist people of Louisiana and Mississippi have stopped to think that at Whitworth College the family of moderate means may have equal opportunity with the daughters of wealthy families who are able to send to the high priced private junior college for young women.

Whitworth has the same rating, just as strong faculty, just as elegant buildings and equipment, and a longer history and richer tradition than any of these proprietary junior colleges.

The cost for all this is less than half of that which is charged at the private school. This is due to the fact that Whitworth College is endowed, that the Church lays an annual assessment of $10,000 for its support, and that it does not have to pay interest on the nearly half million dollars invested in buildings and equipment. In other words, the Church gives the patrons of Whitworth College from fifty to sixty-five thousand dollars each year in reduced expense in educating their daughters in the finest environment that the old South can provide.

Fall session opens September 7. Drive to Brookhaven and see for yourself the unusual advantages that are right here close to your home. Write or call: G. F. Winfield, Brookhaven, Miss.

TWITTERINGS OF TIMOTHY TWIG

By Rev. R. H. Bennett

The Wild and Wooly

This pen last week told of true things that you cannot tell because men will not believe them. One needs to select his audience. Have a care about this. There is no use telling western tales in the East. Easterners simply will not swallow them. The West is a land of superlatives. It sets itself to outdo the world, and does it. Does the reader believe the water falls for half a mile in the Yosemite? And that its impact and thunder keep the valley in a tremble and shiver, or that the diameter of "General Sherman," the largest tree on earth, is 36.5 feet, its circumference 109.5 feet, and its height 279.9 feet? The Great Salt Lake is bordered by a field of pure salt. I dare not say how many feet thick or how many miles wide it is. My seat companion on the train said as we looked out at that lovely lake girdled by mighty mountains, "That lake is so salty that one can lie on the water without sinking and read a newspaper." I don't know whether he was lying on the water or not. Los Angeles real estate is so high that Billy Sunday preaching there to the real estate men refused to sing "Higher Ground." He said it was high enough already. On Mount Whitney's granite summit you may stand and look south at a valley four hundred feet below sea level, from the highest to the lowest level in the United States.

In California you can see, but you must tell it east, soil sixty feet deep, a field of six thousand acres in lima beans with a motor pulled train of trucks hauling them out of the field at harvest, or ninty thousand acres in white navy beans in one ranch, or fuchias growing up to the second story of the houses, or hedges of brilliant geranium half a mile long, or a lima bean vine at Long Beach six years old and still bearing, or a tomato vine at Santa Barbara seven years old and with a stalk seven inches thick covering a trellis forty feet square. The owner prunes it in the fall of the year and pinches off enough blossoms to make the fruit it bears weigh four pounds each, or a grapevine covering thousands of square feet and bearing thirty tons a year.

Texas Says "Pooh!"

California may tell her tales, but they do not phase Texas. Nothing is more certain in a Texan's mind than that Texas beats the world. So to California's spiel he listens complacently calm and unafraid with eye undimmed and spirit undaunted. All he needs is his turn to vanquish the spieler, as when he remarks for instance that the firm which built the Texas State capitol took its pay in land and received six million acres, a generous ranch sixty-five by one hundred and twenty miles. I was shown three smelters and many other affairs, each "the largest in the world." What is a poor traveling stranger to do but to enlarge his swallower as best he can. And then when he gets home and shies some information at a friend a sad look is the answer which seems to say, "The Munchausen bug has bit him, too." I will tell no more western tales.

Where does the West begin? The Alleghanies? The Mississippi? The Rockies? The Golden Gate? It's always beyond you, and San Francisco agencies advertise trips West—to Alaska and Hawaii.

How do you know you have crossed the Mississippi? Several ways: They serve Irish potatoes with all meat orders. They roll silver cart wheels at you when you change a fiver. In a restaurant, east or west, how do you tell a canvas-back duck from a red head? By the bill—when you read it.

The West will have its little joke. In Kansas I saw a handsome ten-foot sign at the auto road entrance to a hamlet of several houses. "This is Smithville. Population 44. Speed limit 99 miles an hour." In Oklahoma I learned the name of a railroad station by the brakeman putting his head in the car door about 10 o'clock in the evening and shouting, "Goodnight!" We responded by repeating the town's name, "Goodnight." What's in a name? Are they always going to bed in that town?

Lander College, Greenwood, S. C.

FROM BUREAU OF SPECIALS BOARD OF MISSIONS

A New Hospital for Changchow, China

(Note—Dr. James Thoroughman, of the staff of Changchow Hospital, China, is supported as a special by the Galloway Memorial Church of Jackson, Miss. The Rev. L. L. Cowen is pastor.—Editor.)

A new hospital building for Changchow, China! This has been the cherished dream of Dr. Morris Paty, Jr., medical missionary from Tennessee who for several years has been superintendent of the Methodist mission hospital at Changchow. Dr. Paty dreamed of a new, up-to-date hospital building with fine sanitary arrangements, modern heating plant and all sorts of modern facilities to take the place of the made-over Chinese house which has served as a hospital building at Changchow. This former Chinese home, with its cold rooms, stone floors and unsealed walls, has afforded poor opportunity for the type of medical work now needed in China.

And so Dr. Paty dreamed a dream—of a new hospital building. And as he dreamed he prayed, and lo! his prayer is being answered.

First came the offer nearly two years ago from the gentry of Changchow, who have watched with interest the work of the Changchow General Hospital for a number of years—an offer to raise $20,000 (Mex.) for the erection of the new hospital, provided the remainder of the funds necessary should be forthcoming. But there were no funds available and for nearly two years their money and their good will has had to go unutilized.

But today a new hospital for Changchow is actually looming on the horizon, reported Bishop Paul B. Kern, in charge of Methodist interests in the Orient, speaking before the annual meeting of the Board of Missions at Nashville, May 5, 1931:

"I came back from the Orient to America," said Bishop Kern "feeling that the one great thing I would like to see would be to give Morris Paty and James Thorougman a new hospital at Changchow. Dr. Paty has been superintendent of the hospital since the death of the late Dr. W. B. Russell, and Dr. Thoroughman was acting superintendent during Dr. Paty's recent furlough. James Thoroughman led his class all the four years that he was in Emory, and when I tell you that he is connected by blood with the Mangets of Georgia, you will know what stuff he is made of. And I have known Morris Paty since he was a boy in my church at Bell Buckle, Tennessee.

"I found these fellows trying to run a hospital in Changchow, China, in an old made-over Chinese building that they tried to make sanitary. It was dark and dingy and had every mark of being an utterly impossible plant in which to do their work, but there they are dealing with thousands of cases year after year. We began to pray that somehow or other this new building, which had been approved by the board, put as the first item on the field by the missionaries, and approved by the Woman's Missionary Council, might be forthcoming—that somehow or other we would be able to find the means here in America of erecting a new, modern hospital building at Changchow.

"And now I am happy to say to you that I have in my pocket today a telegram which verifies a gift of $25,000 gold for the building of that hospital, money given by Mrs. L. L. Stephenson, of San Antonio, Texas.

"The hospital will be named for her. Also a friend of the church died near Bell Buckle and left $1,000 for foreign missions and it has been requested that this go to Changchow Hospital, thus making a total of $26,000 gold. Morris Paty told me that if we could get $25,000 over here that they would get the $30,000 (Mex.) promised by the city council, which would also guarantee an operating contribution of $1,000 (Mex.) every year.

"So with this $26,000 turned into Mex. four to one, by the time I get back to China I expect to see the plans for the new hospital at Changchow all drawn up, and before I look you in the face again, we will have dedicated that hospital in Changchow."

So Dr. Morris Paty dreamed a dream and his dream is coming true!

(Taken from report of Bishop Paul B. Kern May 5, 1931.)

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For over 50 years it has been the household remedy for all forms of
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"My mother gave me Lydia E. Pinkham's Vegetable Compound when I came into womanhood. I was so nervous, that I couldn't rest at night.

"After I took your compound I felt so very much better.

"Then before my baby was born I took the compound again. I felt well and strong through the period.

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"I praise your compound very highly. There has never been any other medicine that has done me so much good."

If you feel tired, nervous, run-down . . . why don't you try a few bottles of Vegetable Compound.

Lydia E. Pinkham's VEGETABLE COMPOUND

FROM KILMICHAEL, MISS.

Dear Advocate: We closed an eight-day meeting at Kilmichael last Sunday night, resulting in fourteen accessions to the church, and many were lifted to a higher plane of Christian living. Many of our good Baptist people co-operated with us in the meeting. Brother W. M. McIntosh did the preaching, and he did it well; he preached the gospel pure and strong. Brother McIntosh has not lost any of his evangelistic zeal, and preaches as well as he did thirty years ago. He preached twice a day through this meeting and came out better than he went in. Sister McIntosh was also with us and did a good part in working with the young people and children.

They went from here to Duck Hill charge to help Brother O. A. Clark, and from there to Arcola to help Brother Murff.

Sincerely,

W. F. ROGERS, P. C.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round

(In the Heart of Louisiana)

Elizabeth, Aug. 16, a.m.
Lecompte, Aug. 16, p. m.
Pineville, Aug. 19, p. m.
Melder, at Zion, Aug. 23, a. m.
Marksville, at Bay Hills, Aug. 23, p. m.
Pleasant Hill, at Marthaville, Aug. 30, a. m.
Natchitoches, Aug. 30, p. m.
Montgomery, Sept. 6.
Holloway, Sept. 20, a. m.
Provencal, at Oak Grove, Sept. 20,p.m.

Let the preacher in charge make a written report for the cause of education under question fourteen as required by the discipline.

ALBERT S. LUTZ, P. E.

Lake Charles District—Third Round

Leesville, Aug. 16, a. m. and p. m.
New Iberia, Aug. 23, a. m.
Abbeville, Aug. 23, p. m.

J. W. LEE, P. E.

Minden Dist.—Third Round

Plain Dealing, at Benton, Aug. 16, a. m.; Q. C., 2:30 p. m.

W. R. HARVELL, P. E.

Monroe District, Third Round

Monroe, First Church, Sept. 13, 11 a.m.
Bastrop, Sept. 13, 8 p. m.
Newellton, Sept. 20, 11 a. m.

ELMER C. GUNN, P. E.

New Orleans District—Third Round

Carrollton, Aug. 9; June 17.
Rayne Memorial, Aug. 16, a. m.; September 1.
Epworth, Aug. 16, p. m.; June 24, p. m.
Chalmette and Delta Ct., at Port Eads, Aug. 18.
Felicity, Aug. 23, a. m.; July 29, p. m.
Louisiana Ave., Aug. 23, p. m.; August 5, p. m.
Second Church, Aug. 30, a. m.; July 5, p. m.
McDonoghville, Aug. 30, p. m.; August 3, p. m.

W. L. DOSS, JR., P. E.

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MISSISSIPPI CONFERENCE

Jackson Dist.—Third Round

Satartia, at ———, Aug. 16, 11 a. m. and 2 p. m.
Yazoo Circuit, at Betheny, Aug. 23, 11 a. m. and 2 p. m.
Yazoo City, at ——— Aug. 23, 4 p. m. and 7:45 p. m.
Brandon and Pelahatchie, at Pelahatchie, Aug. 26, 4 p. m a.nd 8 p. m.
Harrisville, at Braxton, Aug. 30, 11 a. m. and 2 p. m.
Jackson, at Capitol Street, Aug. 30, 8 p. m.; Sept. 4, 8 p. m.
Vaughan, at Union, Sept. 6, 11 a. m. and 2 p. m.
Canton, at Canton, Sept. 6, 8 p. m.; Sept. 9, 8 p. m.

J. T. LEGGETT, P. E.

Meridian District—Third Round

Cleveland, at Linville, Aug. 15, 11 a. m.
Porterville, at Mt. Hebron, August 16, 11 a. m.
Pachuta, at Adam's Chapel, Aug. 16, 4 p. m.
Vimville, at Oak Grove, Aug. 23, 11 a. m.

T. J. O'NEIL, P. E.

Seashore District—Third Round

Gulfport, First Church, Aug. 16, 11 a. m.
Ocean Springs, Aug. 16, 7:30 p. m.
Lumberton, Aug. 23, 11 a. m.
Columbia, Aug. 23, 7:30 p. m.

OTTO PORTER, P. E.

Vicksburg Dist.—Third Round

Oak Ridge, at Porter's Chapel, Aug. 23, 11 a. m.

L. E. ALFORD, P. E.

MISSISSIPPI CONFERENCE

Hattiesburg Dist.—Third Round

Heidelberg, at Philadelphia, August 16, 11 a.m., 2 p.m.
Sumrall, at Sandford, August 16, 7:30 p.m.
Hattiesburg, Main St., Aug. 17, 7:30 p.m
Williamsburg, Oakvale, August 18, 11 a.m.; 2 p.m.
Hattiesburg, Broad St., August 19, 7:30 p.m.
Hattiesburg, Court St., August 21, 7:30 p.m.
Ellisville, at Mt. Zion, August 23, 11 a.m.; 2 p.m.
Richton and Piave, at Richton, August 23, 7:30 p.m.
Bonhomie, at Bonhomie, August 26, 7:30 p.m.
Silver Creek, at Oakvale, Aug. 26, 11 a.m., 2 p.m.

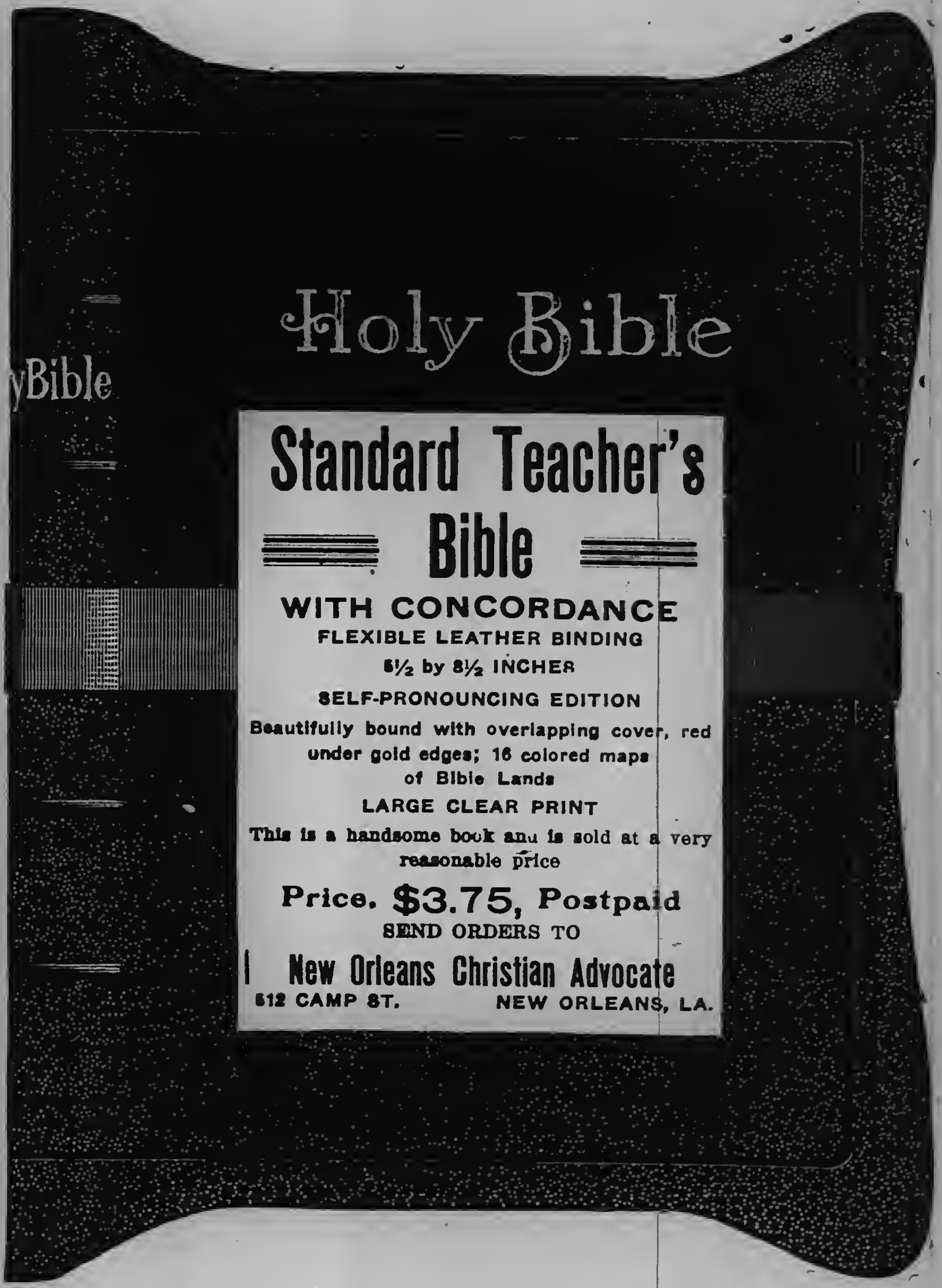
W. A. HAYS, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—Fourth Round

Pontotoc, Aug. 15-16.
Houston, Aug. 23-24.
Buena Vista, at Pleasant Grove, Aug. 25.
Woodland, at Palestine, Aug. 26.
Prairie and Strong, at Hamilton, Aug. 28.
Smithville, at Vanburen, Aug. 29.
Amory Circuit, at Greenbrier, Sept. 6-7.
Greenwood Springs, at Quincy, Sept. 9.
Shannon, at Shannon, Sept. 10.
Verona, at Union, Sept. 11.
Salem and Friendship, at Friendship, Sept. 12-13.
Toccopola, at Lafayette Springs, Sept. 14.
Algoma, at Camp Ground, Sept. 15.
Nettleton, at New Chapel, Sept. 16.
Houlka, at Wesley, Sept. 19-20.
Tremont, at Mt. Olive, Sept. 26-27.
Fulton, at Friendship, Sept. 27-28.
Randolph, at Serepta, Oct. 2.
Pittsboro, at Pittsboro, Oct. 3-4.
Vardaman, at Thom, Sept. 5.
Derma, Oct. 6.
Calhoun City, Oct. 7.
Bellefontaine, Oct. 9.
Mathiston and Maben, Oct. 10-11.
Eupora, Oct. 11-12.

T. H. DORSEY, P. E.



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REVIVAL MEETING AT HICO, LA.

Rev. J. B. Williams, of Plain Dealing, conducted a revival meeting at Harmony chapel church, Hico, La., during the week beginning on July 19. Never has there been such a spiritual feeling manifested as in this meeting. Brother Williams was licensed to preach at this church some forty years ago; he was the founder of our present Sunday school, and he has a host of lifelong friends at Hico, all rejoicing to see his smiling face again. His sermons were an inspiration and an uplift to all who heard him. The meeting resulted in a wonderful love feast. The Harmony chapel church is anticipating a similar meeting next summer with the expectation of "Brother Blass" to be with us again at that time.

REPORTER.

FROM ROSE HILL CHARGE, MISS.

Dear Brother Editor: Just a few words from this side of our Conference to say we are moving along fairly well. We have begun our revivals with that of Rose Hill church, which closed last Sunday night with an overflow of people. The preaching was done by one of our superannuates—Brother J. H. Foreman, of Pelahatchie. And don't you think because he has taken that relation to the Conference that he has forgotten how to preach. He gave us some splendid sermons, with the old-time power. Nearly every service was a spiritual feast. And, if any of the brethren need good help I don't think you will make any mistake in securing his services.

Sunday, the last day of our meeting, was a veritable outpouring of the Holy Spirit. It would take too long to tell all in connection with that service, but men and women were made to weep and move forward al most as one when the spirit fell. The people said they had not seen such moving on the part of a congregation in many years. We were all wonderfully blessed and revived in our hearts, and made to feel it was the very gate to heaven. We feel the church was wonderfully helped. Two united with the church at the close of the meeting.

We begin next Sunday at our Hopewell church, then with Paulding, Homewood, and close out the revival season with our Pleasant Grove church. We need the prayers of all, that this may be the best of the four years, as we are closing out our quadrenium with this year's work as pastor of Rose Hill charge.

With prayers and best wishes for your success, Mr. Editor, I am as ever,

Cordially, your brother,

W. L. BLACKWELL, P. C.

Rose Hill, Miss.

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SCRIPTURES HAVE APPEARED IN 919 LANGUAGES

The Bible or some part of it has appeared in 919 languages and dialects according to a statement issued today by the American Bible Society from its headquarters, Bible House, New York City. This figure, in which no duplication of languages or dialects occurs, represents the publications of the three major Bible societies functioning throughout he world: the American Bible Society, the British and Foreign Bible Society, the National Bible Society of Scotland, as well as some missionary organizations and others.

The figures are as follows:

Complete Bibles, 172 languages.

New Testaments, 179 languages.

Portions (complete book of the Bible), 472 languages.

Selections (less than one book of the Bible), 96 languages.

The latest book from the press is the Gospel of St. Mark in Atche, a dialect used by one of the tribes on the French Ivory Coast of West Africa. Of the more than 500 languages and dialects spoken in Africa only about 275 have been published, while a large percentage of the remaining have not yet been reduced to writing. India has the Scriptures printed in only 111 languages, although there are 179 languages and hundreds of dialects spoken in this thickly populated land. That a dearth of Scriptures also obtains in other countries is evidenced by the fact that there are millions of Indians throughout South America who have no Scriptures in their various dialects. The New Testament appears in but three of the many Indian tongues of South America. Of the two New Testameuts so far published for the Indians of Central America the latest to appear is in Cakchiquel, issued recently by the American Bible Society for a tribe in Guatemala.

While it is estimated that some part of the Scriptures appears on an average every six weeks, the translations already published must, from time to time, also undergo revision in order to attain a greater faithfulness to the original Hebrew and Greek, thereby laying an additional obligation on the Bible societies.—American Bible Society.

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NOTICE, SUPERANNUATES

During the week August 16-23 the annual Social Service and Temperance Conference with the W. C. T. U. co-operating, will be held on Mt. Sequoyah. During this week many able speakers may be heard and among them will be our own Bishop Ainsworth, who closes the conference with two speaking engagements on Sunday, August 23. At the time this conference is in session I am offering to superannuate preachers and their wives free lodging on the assembly grounds. All linen is furnished and there is no registration fee. Their only expense while on Sequoyah will be for meals, which may be taken at the assembly cafeteria, where prices are very reasonable. We hope that a large number of superannuate preachers and their wives will take advantage of this opportunity of hearing this splendid program. S. M. Yancey, superintendent, will make your reservation. Write him at once at Fayetteville, Arkansas.

T. Kagawa, Christian Leader—By Nannie B. Gaines, Principal Emeritus of Hiroshima Girls' School.

T. Kagawa has just held some meetings in the city of Hiroshima, Japan. No hall in the town was large enough to hold the crowds that came to hear him. Kagawa is a marvel of the grace of God. This little man, almost blind from a disease of the eyes contracted in the slums, with a tubercular body and an inheritauce from his family only of sin and shame, according to his own testimony—this little man is the outstanding Christian leader in Japan today. As a Christian Socialist, the authorities of the government for a time feared him, but today he is the one man they consult about the many problems concerning the workingman. Through his books and his preaching, Kagawa is perhaps the best known mau iu Japan. **The missionary who taught English and Bible to that sad little boy some thirty years ago little dreamed what a power for the Kingdom was wrapped in that seemingly not overpromising student.**

We have found that Kagawa's private secretary, one of his chief helpers, is a graduate of our Hiroshima Girls' School.

MISSIONARY BRIEFLETS

Thirty-six native evangelists are now working in the outstations around Wembo Nyama, the largest station of the Methodist Episcopal Congo Mission.

A club to promote moral and civic improvement among the Latins of Florida has recently been organized by the Cuban people of Ybor City, a suburb of Tampa. The club holds its weekly meetings in the San Marces Methodist church in Tampa. The basic principles of the Club Progreso, as it is called, are freedom of thought, freedom of worship, universal study of the Bbile, universal education, clean lives, practice of Christian principles in business, and the promotion of universal brotherhood among men. The club was organized largely through the efforts of the Rev. J. A. Phillips, head of the Latin Mission of Florida. This Mission is part of the Home Mission work of the Southern Methodist Church.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Newton Disrtict, Fourth Round

Union, at Union, Aug. 16, 11 a. m.; Nov. 3, 7 p. m.
Decatur and Hickory, at Hickory, Aug. 23, 11 a. m.; Oct. 28, 7 p. m.
Lake, at Lake, Aug. 23, 8 p. m.; Nov. 2, 7 p.m.
Rose Hill, at Rose Hill, Aug. 30, 11 a. m.; Oct. 29, 10 a. m.
Newton, Aug. 30, 8 p. m.; Nov. 5, 7 p. m.
Homewood, at High Hill, Sept. 6, 11 a. m.; Nov. 4, 11 a. m.
Forest and Morton, at Forest, Sept. 6, 7:30 p. m.; Nov. 4, 7 p. m.
Bay Springs, at Bay Springs, Sept. 13, 11 a. m.; Oct. 27, 7 p. m.
Montrose, at Montrose, Sept. 13, 7:30 p. m.; Oct. 27, 2:30 p. m.
Harperville and Lena, at Hillsboro, Sept. 20, 11 a. m.; 1:30 p. m.
Chunky, at Suqualena, Sept, 27, 11 a. m. and 2 p. m.
Shiloh, at Shiloh, Oct. 4, 11 a. m.
Carthage Station, Oct. 9, 7:30 p. m.; Oct. 11, 11 a. m.
Carthage Ct., at Singleton, Oct. 10, 11 a. m. and 1:30 p. m.
Walnut Grove, at Walnut Grove, Oct. 11, 2:30 p. m. and 7 p. m.
Philadelphia Sta., Oct. 23, 7 p. m.; Oct. 25, 11 a. m.
Philadelphia Ct., at North Bend, Oct. 24, 11 a.m.; 1:30 p.m.
Burnside, at Coldwater, Oct. 25, 2 p.m.
Trenton, at Pulaski, Nov. 1, 11 a. m. and 1:30 p. m.
Raleigh, at Raleigh, Nov. 2, 7 p.m.; 10 a.m.
Laurel, First Church, Nov. 6, 7 p. m.; Nov. 8, 11 a. m.
Laurel, Kingston, Nov. 8, 2:30 p. m.
West Laurel, Nov 8, 7, p. m.

H. A. GATLIN, P.E.

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Christian Advocate
NEW ORLEANS

Vol.,77—No. 34. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3986.

J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, AUGUST 20, 1931. C. MILTON CHALMERS, Manager

THE TRAGEDY OF THE UNENLISTED

Where are the seven? In the Parable of the Pounds, Jesus said, "a certain nobleman called his ten servants, and delivered them ten pounds, and said unto them occupy till I come." The nobleman went away and when he returned "commanded these servants to be called unto him, to whom he had given the money, that he might know how much **every man** had gained by trading." Only three reported, and one of them had an unsatisfactory report. The verb translated occupy means use and increase, and "every man" of the ten were under the same obligation.

The uninvested pound of the neglectful servant and the unenlistment of the absent seven retard the development of the Kingdom.

Those unmentioned seven must not have lost their lives in increasing the nobleman's goods or their deeds of heroism would have found a place in the record. It is possible they joined the citizens who hated the nobleman and would not have him reign over them. Whatever became of them the fact is they were absent, whether they lost or wasted their pound. Listed and uninvested is tragic enough, but absent and unenlisted is more tragic.

The number of members who never attend or contribute to the work of the Church is appalling. If these thousands could be enlisted and endeavor to increase in faith and consecration no children would be turned back to paganism, no missionaries would be recalled and no evangelist would cease his labors, but the work of the Lord would prosper throughout the world.

It is invest, enlist, and use or lose. Those who "stay around" and refuse to invest their lives and those who absent themselves and refuse to enlist and increase lose the reward that awaits the people of God. The Skitzlanders of Dickens' "Household Words," though born with perfect human bodies, lost what they did not use. The coachman became only stomach and hands, the lawyer was legless, and the society girls only nerves and eyes. The world needs highlanders instead of Skitzlanders.

The hurt and hindrance of the uninvested and unenlisted is tragic in its consequences, but the success of the faithful, which is the primary truth, proves a miracle of glory. God's people who remain faithful regardless of times and circumstances, work out an eternal weight of glory. Paul enlisted and thought of no discharge, and "the heavenly vision" shines in the face of men today. Young J. Allen's pen pushed the Chinese gods off their pedestals and seeded a nation with gospel truth and a harvest of "ten cities" is ripening that will make glad the City of God. Enlist and invest, the reward is sure.

READING AND REAPING

To the flow of ink there is no end. Tons of reading material are being turned off the presses daily. As a people read so they reap.

Mr. Claude G. Bowers, an author of note, has suggested to philanthropic Americans that there should be established a Book Foundation to furnish literature to schools, prisons, hospitals, and other centers where good books are lacking and would be appreciated. He suggests that the Foundation be called "The George Washington Foundation for Citizenship in Education." As a basis for such a permanent organization he says: "58,469,586 of our population are without access to public libraries." No doubt this vast number of people being supplied with wholesome literature would improve the type of citizens throughout the land.

If the printed page is a means to a more intelligent and better citizenship, how necessary is it in producing an informed and loyal church membership? Milton considered the destruction of a good book a more heinous crime than the killing of a man. He was too bookish in his estimate, but the value of good literature is inestimable.

Not all books and periodicals are good, and the authors and publishers of the bad are as unpatriotic as any element in American society; but one of the glories of American life is the ease with which the best of reading may be secured.

Methodism is peculiarly indebted to the printed page. Wesley, next to the Bible, was more influenced by reading Kempis' "Imitation of Christ," Bishop Taylor's "Holy Living and Dying," and Law's "Serious Call". Through his Arminian Magazine and many books and tracts he spread the good news of salvation over two continents.

Christian periodicals are lamps in the Temple. And as the oil in the lamps of Solomon's Temple had to be replenished, so must support be given to Christian papers. Dr. W. S. Abernethy, pastor of a great Baptist church in Washington, D. C., said: "If I had to choose between having an assistant pastor or five hundred subscribers to one of the good church papers, I would choose the latter. Five hundred such readers would mean five hundred men and women of genuine understanding of the church to the service of mankind, of enriched spiritual insight, of world vision, and deep commitment to the purposes of God." People will not have interest beyond their information and getting them to read Christian literature is one of the important privileges of the preacher.

As the members read, so the church reaps.

VOICES OF ALARM FROM WIDELY SEPARATED SECTIONS

This is no time for the American people to play the ostrich and imagine things are alright if they put their heads under the sand.

Dr. Ralph B. Urmy, editor of the Pittsburg Christian Advocate, Pittsburg, Pa., said in an editorial August 6, 1931, "We look for a political upheaval in this nation within a year or two, an upheaval that will not be caused by conflict over the prohibition issue, nor by a cooked-up contest about state rights, nor by personal ambition and partisan scrambling for the plums of office, but by such ordinary and fundamental things as hunger, cold and want; by anger over political graft and public plunder and outrageous rackets in all large cities; by the aimlessness of vast production and imbecility of under-consumption; by the maddening absurdity of poverty in a land reeking with wealth."

Dr. Huey P. Long, Governor and United States Senator-elect of Louisiana, is reported in the daily press of August 13 as saying: "Unless something is done to relieve the condition of the masses by distributing to them the benefits of wealth now in the hands of the privileged few, the people will do it themselves. You can't have so much cotton piled up until you can't see the sun or so much wheat piled up so you can't see it; more clothes than you can wear out in two years, more food than you can eat in three years. more lumber than can be put into houses if every one had all the houses wanted, and yet have people nearly naked and starving and without shelter. If these needs aren't met the people are going to do it."

From the coal fields and industrial centers of the East to the broad plantations of the South the alarm is given. The West has never been overly stable.

The congealed and frozen assets of wealth must be melted down by the warm rays of the Son of Righteousness; and the passions of the distressed must be restrained by the wisdom of patience and power of calm reason. The dry stubble of unremunerated toil and blighted hopes has been set on fire, and that the flame is spreading through city, town, village and countryside need not be doubted. These fires will not be extinguished by political platitudes nor pretty prophecies but by the restraining and constraining love of Christ. If the stage is all set for a crash it can be averted, and we can but believe that the "common sense of the most" will see in time and act with courage to meet the needs of the day.

Prayer and patience, love and labor are the powers supremely needed now, and a revival of pure religion that will enthrone Christ as the Saviour and Lord of men and women, high and low, will lift the clouds and let the sunlight of a better day shine upon us. "To your tents, O Israel."

The Social Mission of Our Church

BY REV. M. E. LAZENBY, D.D.

The Southern Methodist Church, as such, has been doing business for eighty-six years. The prow of her stately vessel has ever been turned Godward. Her aim has been and still is to do her part in establishing the Kingdom of God upon the earth, and she does not propose now to be side-tracked in these efforts.

This program has involved the entering of scores, if not hundreds, of avenues of service. To enter one of these avenues necessitated the organization, not many years ago, of what we now call our Board of Temperance and Social Service. So broad is this Board's field of service, and so many are its varied activities, that its strongest friends and staunchest supporters realize that it may, in the performance of its duties, subject itself to bitter criticism on the part of those who do not understand its mission nor appreciate its efforts.

It is too much, in this day of divided opinion, to hope that this Board can carry on its work without criticism. The fact is, the Board earnestly covets the constructive criticism of friends, in the Church and out of it, who wish and pray for the coming of God's Kingdom on earth. But, that it intends to heed the denunciation, as groundless as it is vociferous, of certain Congressmen who, wittingly or unwittingly, have become the mouthpieces of the wets of the Nation, is foreign to its purpose.

All that criticism and denunciation of that kind and from that source can hope to do will be to establish smoke screens that may deceive otherwise good men. All this hue and cry about the Church's entering politics is but senseless noise, comparable to the tom-tom beating of savage Africans as they seek to drive off the evil spirits which, they imagine, will attack them. The vain imagination on the part of the wets that the Church wishes to enter politics is quite as baseless.

But, let not the wets be deceived. The Church will, as long as she stays close to God—and may this ever be—wield an influence that will tell upon every social battle field and in every political contest! She intends to have a place at every round table discussion where arise social and moral problems. Politics she eschews, and enters this field only when her enemies make political footballs out of moral and social questions. Her supreme purpose is to so preach and teach and live the Gospel of her crucified but now reigning Saviour, that His conquering tread may be heard at every polling place. We propose that the Carpenter of Nazareth shall have something to do with constructing the planks that form the moral platforms of this Nation.

Some people think that the sole aim of the Board of Temperance and Social Service is to fight against the iniquitous liquor traffic. This is not the case. We admit that as long as this vicious animal—the liquor traffic—lies ready to spring at the political and social-throat of American civilization, this Board will not be found asleep at the switch. Unmindful of the law of the land, this Godless traffic is now fighting desperately to re-incarnate itself in the political, social and moral life of the Republic. Is any one so foolish as to think the Church of Jesus Christ, that divine institution that played so well its part in ridding our country of this iniquitous traffic, will now fold its hands and let this damnable traffic win its fight? We can scarcely conceive of such folly. Nor will it ever take place. The Church will never cease to raise its voice and its hand against this traffic and its associated evils.

But, this is but one phase of the work committed by the General Conference to our Board of Temperance and Social Service. When the Church is fully apprised of the scope of this Board's work, it will be granted the full co-operation of all who earnestly desire the establishment of the Kingdom of God upon the earth.

The Board's work touches every phase of life to which the Church owes its help. Whatever affects the social, moral and economic life of the people must ever be a matter of interest to the Church. Take, for example, industrial situations, the unemployment problem, inter-racial relations, the right use of leisure time, the moving picture menace, Sabbath desecration, the spread of clean literature and the destruction of the obscene, the matter of war and peace, temperance, prohibition, law enforcement, and whatever other problems confront and menace the people. These constitute great social problems.

The Church does not propose, single-handed and alone, to solve these problems. It does not feel called upon to do so, but the Church does propose to supply the leaven of the Gospel of Jesus Christ, that these problems may be solved in a Christian manner.

The Church can not, for example, make the laws by which marriage is allowed or divorce granted. But the Church can say, as, indeed, she did say at our last General Conference that "marriage is basal to civilized society. The union is mutual love and self-sacrifice, as long as life shall last, of one man and one woman is the law of God written plainly on the pages of the Holy Bible. . . . He who ignores or denies the sacredness of the marriage relationship sins both against God and against human society." As long as one out of seven homes in this country continues to be broken at the bar of the divorce courts, the Board of Temperance and Social Service will feel called upon to make a study of, and to speak upon, this great problem, which, left unsolved, must prove a menace to civilization. And, were this Board financially able it would be in a position to give to local churches and interested workers a helpful literature on this subject.

Another question in which the Church must ever be interested, and which today has reached a most acute point, is that of unemployment. This question finds its roots in our industrial and commercial systems. When millions of people are hungry in the midst of plenty, when thousands of men and women are out of employment though they stand at the gates of industry and plead for work, shall the Church sit idly by and raise no finger toward solving this problem? Shall we leave the solution of this question entirely to men of the world? We do not argue that the supreme call of the Church is to settle economic disputes and solve economic problems, but we do argue that the Church should study these problems and become so thoroughly familiar with them that, when they are settled it may be upon a Christian basis.

Then, take the question of war and peace. If Jesus Christ has any one outstanding title, besides that of Saviour, by which He is known, it is that of the Prince of Peace. He came to bring peace. If the matter of world peace is left wholly to politicians and manufacturers; if it be left entirely in the hands of selfish rulers who covet wider borders, what assurance have we that world peace will ever be attained, and if attained, maintained? There is no guarantee of peace aside from the living and ruling presence of Jesus Christ in the hearts of men. The Church appreciates every suggestion for world peace that may come by way of education and legislation, but it recognizes that permanent peace can come only under the absolute sway of Jesus Christ. The Church believes this and teaches this. It is the duty of its Board dealing with this great problem to know the mind of the Master on such problems, and then to see that our people have this mind which was in Christ Jesus proclaimed from the press, the platform and the pulpit, and from everywhere else, so that one day we may join in the old Negro spiritual, "Ain't Goin' a Study War No Mo'."

This line from the Negro spiritual, however, reminds us of another unsolved problem that confronts the white race. That is the so-called Negro problem, or, more properly, the problem of the relation of these two races. Nothing is ever settled until it is settled right. We may patch up situations and get by with them for a while, but no moral or social problems are ever really settled until they are settled according to the teachings of Jesus Christ. His teachings are supreme; they are ul-

WORTH WHILE WORK FOR LOCAL CHURCH BOARDS

• The Discipline of the Southern Methodist Church provides for the appointment in each charge of a Board of Temperance and Social Service. As a rule this appointment is made, but everybody knows that up to now the local board has not usually functioned very much. We believe there are many things this local board can do. We mention two or three.

First, in communities where there are moving picture shows, if these pictures are of a hurtful nature, this Board can secure the co-operation of prominent Church members to offer protest. This protest can be made effective. In almost every small town where moving pictures are allowed to run on Sunday, the local Board can secure such co-operation as will close them on the Lord's Day. It's a case of some duly appointed body's taking hold.

Second, in communities where newsstands persist in selling vile and hurtful literature, the Board can take the initial steps that will in almost every instance stop the sale of this type of literature. Much of this kind of literature cannot go through the mails, yet it is openly sold on some newsstands. The local Board of Temperance and Social Service can most surely be effective here. It may require the co-operation of other agencies, but the Board can initiate the move, and may be able by a simple, kind request to achieve it's purpose.

Third, this Board can also do a positive service. It can teach respect for law. It can help in providing the proper forms of recreation for young people. It can assist in systematically caring for the poor and the unemployed. Alert members of a local Board of Temperance and Social Service can always find some good to do and some bad to try to undo. This Board should be composed of some of the outstanding and most consecrated members of the local church.—M. E. L.

timate. This does not call for social equality. On the other hand, it forbids social equality. But it does call for a Christian attitude toward all people of whatever color or creed. It does call for equal justice before the courts of law. It calls for equality of opportunity in proportion to taxation and the ability to exercise these opportunities.

To go further with these various problems would be to transgress on the space and courtesy of this paper. Suffice it to say that there are many grave questions facing civilization, and the Church has a duty in seeing that these are settled according to the principles of Jesus Christ.

We would not end this article without expressing again what we believe to be the mind of the Church and the mind of this Board of Temperance and Social Service, namely, that the supreme mission of the Church is not what we commonly call social service. We believe the supreme business of the Church is to give men everywhere the Gospel of Jesus Christ, a Gospel so vital with truth and life that, if appropriated by every individual, the doing of social service will be almost unnecessary.

Not for one moment would we substitute social service for the primary spiritual ministry of the Church, and any Church and every Church that undertakes to do this is doomed to failure. But, because some men will not accept the Gospel, and because their number is legion, they create social problems that must be solved, and the Church does not propose to leave the solving of these problems to any political parties or to any secular corporations. Not in the place of, but in addition to, prayer and the ministry of the Word, the Church will employ social service as she seeks to make this world a better place in which to live. The spiritual ministry and the social service of the Church are not competitive methods, but complementary methods, fellow-workers under Christ and for Christ. Together they work to bring about the Kingdom of God.

THE AUDACITY OF UNBELIEF

By Rev. James M. Gray, D.D., LL.D.

The Rev. Harry Emerson Fosdick, D.D., pastor of the Riverside Church, New York, preached a sermon some months ago, entitled, "The Peril of Worshiping Jesus," which was published in his Church Monthly. We are sorry to feel obliged further to advertise it or its author, but unhappily it is being widely referred to.

Moreover, the author is one of the most popular broadcasters over the air at present, as well as one of the most popular magazine writers on religious topics, and he is thus spreading spiritual desolation over the land.

We do not impugn his motive when we say this however, and we are not writing in any vituperative mood, for we recall that there was a time when even Paul thought he "ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26:9); and Peter, when he accused his countrymen of killing "the Prince of life," softened the charge by saying, "I wot that through ignorance ye did it" (Acts 3:17).

Nothing New in the Sermon

There is nothing new in Dr. Fosdick's sermon as of course he knows. His objections to the deity of Jesus Christ were presented and answered at the Council of Nice, A. D. 325, where Arius, the first Unitarian, and Athanasius were the chief debators. The Nicene Creed, as it is known, records the outcome of that council, hence the naivete of Dr. Fosdick's remark that,

"It is an amazing thing that the historic Church has so unanimously worshiped Jesus, and has so seldom stopped to ask what Jesus Himself would think of it."

As a matter of fact, the Church thus "stopped" for that purpose some three hundred years after the death and resurrection of its Founder, and as soon as possible after it had emerged from the terrific Diocletian persecution.

The delegates to the Council of Nice came up out of the catacombs. There were 318 of them, it is said, and out of the whole there were not more than "a dozen who had not lost an eye, or a hand, or who did not halt upon a leg shrunk in its sinew by the burning iron of torture."

One wonders if Dr. Fosdick has himself "stopped" to ask the meaning of this. One wonders if he has carefully weighed the evidence that this torture was endured not in witness to the "Jesus" he is talking about, a creation of his own imagination, but in witness to the true historic Lord Jesus Christ revealed in the four Gospels.

Dr. Fosdick's "Jesus" could hardly command that measure of devotion from men, and such men.

Did Jesus Receive Worship?

Dr. Fosdick says that Jesus did not desire to be worshiped, that He never sought it, and that as a matter of fact He feared it. His interpretation of certain scriptures by which to demonstrate this, is peculiar, but of that later. Meanwhile, he cannot be ignorant of the fact that on several occasions Jesus received worship without rebuking the worshiper.

For example, what does Dr. Fosdick make of the story of the "man that was blind from his birth," and to whom Jesus gave sight? Jesus heard that they had cast the man out of the synagogue, and when He had found him this dialogue took place:

"Dost thou believe on the Son of God?"

"Who is he, Lord, that I might believe on him?"

"Thou hast both seen him, and it is he that talketh with thee."

"Lord, I believe."

"And he worshiped him" (John 9:35-38). It is noteworthy that this is one of the very few occasions on which our Lord called Himself directly, "the Son of God," and one of the only two occasions on which He so unreservedly declared His Messiahship.

What will Dr. Fosdick say to this? Will he with a wave of the hand, dismiss the recital as unauthentic because miraculous? That would be easy, but would it be scholarly? On whom should the burden of proof lie in that case?

Or take again, the confession of Thomas on the eighth day after the resurrection of Jesus.

"My Lord and my God!" (John 21:28).

Here, as Bishop Ryle reminds us, Jesus is "called" God "in the presence of ten witnesses, and accepts it without one word of reproof."

How different in the case of His disciples! Cornelius fell down at Peter's feet, but the apostle corrected him at once: "Stand up; I myself also am a man" (Acts 10:26). The heathen of Lystra would have done sacrifice to Paul and Barnabas, but the latter rebuked them in the strongest terms (Acts 14:14).

Were the disciples greater than their Lord? Dr. Fosdick says that Jesus did not push His ego to the front. But did He not do so here, unless it is true as the Nicene Creed said of Him, that He is "Very God of Very God?"

Dr. Fosdick had a predecessor named Theodorus, who lived many hundreds of years ago, and who raised the point that Thomas was only surprised into using a profane oath when he made that exclamation. Such might have been true of a Roman or a Greek of that period, but not of a strict Jew like Thomas. Jews were not given to the breaking of the third commandment in that way.

Curios of Interpretation

It is interesting to observe the manner in which this preacher interprets texts, for he has a way of using the Bible when it suits his purpose as well as a way of throwing it overboard when he fears it may sink his ship.

One of the curios in this line is a comment on Luke 11:27, where a certain woman out of the multitude lifted up her voice and said unto Jesus, "Blessed is the womb that bare thee, and the paps which thou hast sucked." Here is Dr. Fosdick's comment:

"Jesus came back at her like thunder, saying, 'Yea rather, blessed are they that hear the word of God, and keep it.' It is as though you could hear Him saying to Himself, 'See, they are beginning to worship Me; they are evading what I am driving at [illegible] adoring emotions about Me; they will get ri[illegible] Me yet, as they have gotten rid of the prophets, by idolizing Me.'"

What trifling! to use no harsher word. To think of Jesus thundering, and at a woman!

What He said was, "Yea, that woman is blessed." And in saying so, He confirmed the angelic announcement, and the words of Elizabeth to Mary, as recorded in Luke 1:28, 41 and 42.

But then He added, not gainsaying her utterance, but rectifying it, "There is a greater blessing for that woman and any other woman. It is found in hearing the Word of God and keeping it."

No ingenuity can cause His words to bear any other meaning. And it is doubtless true, as others have indicated, that He thus spake prophetically against the unscriptural worhip of the Virgin Mary which has prevailed in so large a part of Christendom. "It was a greater honor to Mary to have Christ in her heart by faith, than to have been the mother of Jesus and to have nursed him at her bosom."

The Case of the Young Ruler

A second curio of interpretation is that of Matthew 19:16, 17, on which Dr. Fosdick comments thus:

"Or how else will you explain his swift retort to the man who came bowing to him, saying, 'Good Teacher'? Said Jesus, 'Why callest thou me good? None is good save one, even God.' One can fairly read His thoughts as though He said to the man, Beware of worshipful deference to Me—I fear it. Come, stop this bowing and this 'Good Master;' what about your attitude to the kind of living I am standing for, whose springs are in God?"

The Holy Spirit caused the incident of this young ruler, for he was a ruler of the synagogue who thus came to Jesus, to be recorded in each of the Synoptics, Matthew, Mark and Luke, thus showing the consideration He wished given to it. But Dr. Fosdick, from the point of view of Bible learning, gives it no consideration whatever. He has a theory to maintain, and like a bird picking up a bright string on the lawn to weave into its nest, he seizes upon it as supporting his contention.

But it does nothing of the kind. Jesus did not "retort" to this young man; He instructed him. Mark says that "beholding, he loved him," and even Dr. Fosdick under similar circumstances, would not "retort" to a young man he loved. Much less Jesus.

On another occasion Jesus had warned His disciples against the scribes and Pharisees who loved to be called of men, "Rabbi." And He said:

"But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

"And call no man your father upon the earth: for one is your Father, which is in heaven.

"Neither be ye called masters: for one is your Master, even Christ.

"But he that is greatest among you shall be your servant.

"And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23:8-12).

Did this young ruler recognize Him as one with the Father? Did he perceive Him to be the Christ? And was he (not "bowing," as Dr. Fosdick says, but) actually kneeling to Him in adoration for that reason? Or was he simply offering Him that human worship which Jesus had condemned? As it was put by a predecessor of Dr. Fosdick on the faculty of the Union Theological Seminary in the former days of its orthodoxy, Dr. Philip S. Schaff, "Did this young man have a merely humanitarian view of Christ, or the true theanthropic view?" It was necessary for the young man to be brought to his senses on this point, hence the inquiry, "Why callest thou me good?"

The foregoing from Dr. Schaff is a footnote in

Lange's Commentary on Matthew, but Lange himself in commenting on the parallel in Mark, adds this:

"Jesus does not decline the appellation 'good;' He repels it only in the superficial sense of the questioner. The young man deals with 'good' in its relative meaning. It is in this sense he says 'good,' that is, 'excellent' Master. But Jesus teaches him to apprehend good in its absoluteness. And to that end he must understand the being good which be ascribes to Christ as being founded in God. Thus the answer is not to be explained deistically, but Christologically, 'If thou wouldst call Me good, thou must apprehend My unity with God and My divine nature.'"

How absurd to regard this as proving that Jesus feared to be worshiped!

The Point at Issue

Dr. Fosdick used no text at the beginning of his sermon, but his frequent allusions to Matthew 7:21 indicate that His thoughts were revolving around the words of Jesus where he said,

"Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

He makes much of the latter half of this text, telling us again and again that Jesus feared being worshiped. "He does not want His ego idolized. He wants His cause supported—the divine will done in personal lives and social relationships." The churches of this country, he tells us, "are full of people who worship Christ, who have no more idea what Christ really means about war, race relationship, the color line, the money standards of the day, the profit motive in industry, than Constantine had about Christ's attitude toward his bloody imperialism."

All of this may be true and much of it doubtless is true. And so far as it is true we are deserving of the tongue-lashing Dr. Fosdick gives us. And more is coming for such false professors, if that is what they are. As Paul says in I Corinthians 3:13, "The day shall declare it, because it shall be revealed by fire." And in II Corinthians 5:10, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

But that is not the point before us. It is not the point of the sermon. It is not the pivot on which its thought revolves. That point or pivot is the far more important and more serious one of the person of Christ. It is not what Jesus wants, but primarily, what Jesus is. "Whom say ye that I am?" (Matt. 16:15.).

Dr. Fosdick says, Jesus is a "transcendent character," "supremely great." Divine? "Yes," he says, "if we can come to an understanding about what we mean by divinity. Wherever goodness, beauty, truth, love are—there is the divine." Quoting him further, "We all have some goodness, truth, love, and therefore on that basis the divinity of Jesus differs from ours in degree, but not in kind."

What Our Lord Himself Says

But that is not what Jesus Himself says about it, and Dr. Fosdick must know that it is not. And hence, what right in logic has Dr. Fosdick or any other man, to use certain utterances of Jesus such as those in Luke 11:27 or Matthew 19:16, 17, on which to base an estimate of His person, and then ignore scores of other utterances equally authentic and equally plain, which in comparison would radically change that estimate?

To illustrate: There was an occasion when Jesus' countrymen were about to slay Him for "making himself equal with God." Did Jesus deny that claim? Assuredly not, but on the contrary, He framed a threefold argument to sustain it. And then, like a lawyer in court, He produced His witnesses—four of them, to substantiate His agument. All this is revealed in the fifth chapter of John's Gospel, if Dr. Fosdick cares to look at it.

On another occasion Jesus said, "He that hath seen me hath seen the Father" (John 14:9). And again, "I and my Father are one" (John 10:30).

How could Dr. Fosdick interpret these utterances of One whom he confesses to be a "transcendent character" and "supremely great?" Would he charge Him with blasphemy, or, possibly, would he call Him insane?

He recurs to his pet idea by using

Abraham Lincoln as an Example

"Take the truth into a realm quite different from religion and consider Abraham Lincoln," he exclaims. "He, if you use the word 'worship' as we are using it this morning, in its general and human sense, comes as near being worshiped as any American. That began when he died. While he lived men tried to crush him by opposition, but he was too strong to be overcome. When he died, however, they began using the other method to dispose of him. They adored him. Nothing too marvelous could be said of him. But in the ten years after he died Congress put into effect a policy towards the South that denied everything Lincoln had stood for and wanted. They praised his name and they scuttled his policies. They flattered his memory and denied his magnanimity. They alike adored Lincoln and refused to follow him, so that they made the reconstruction era in the South one of the horrors of our history.

"What would Lincoln have said? We know. Stop this evading of my spirit by praising me! What do I care about the idolizing of my ego? I want my cause supported. Of course Lincoln would have said that because he was a large soul, not a little one.

"Can one doubt, then, what Jesus' attitude would be?"

We repeat that this has nothing whatever to do with the subject. It is not a question of what Lincoln wanted. It is a question of what Lincoln **was**. Congress may have "scuttled his policies" and "denied his magnanimity," but did that affect his person? If he came "as near being worshiped as any American," did the failure of Congress to put his policies into effect denude him of that merit?

And may not the same question be put concerning Jesus Christ? Granted that He does not see His teachings understood or His will executed by all His professed followers, does that affect the question, "What think ye of Christ? whose son is he?" (Matt. 22:42?)

Or take the other illustration of Beethoven. We are told that when Beethoven wrote a symphony he did not write it merely to be admired but to be reproduced. Granted. But if not a soul was willing or able to reproduce it, was Beethoven other than Beethoven?

The Darkness of the Natural Man

We read over this sermon once or twice, and involuntarily there came into mind an utterance in the Western Recorder (Louisville) some time ago. Said the editor:

"It is a queer thing about human civilization, that its attainments in culture and in the harnessing of natural forces do not give it an ounce of added ability to comprehend the real inner significance of Christianity. No amount of 'progress' enables a man to apprehend it better than an unlettered backwoodsman."

Or, as John Ruskin said, "I find numbers, even of the most intelligent and amiable people, not knowing what the word Christianity means. They are always asking how much is true, and how much they like, and never asking first, what was the total meaning of it, whether they like it or not.

That seems to be the case with Dr. Harry Emerson Fosdick and his clientele. At one point in his sermon he says, "Divinity is not something supernatural that ever and again invades the natural order with a crashing miracle."

Yes it is, Dr. Fosdick, precisely that. If by divinity you mean deity, as do we, then it is supernatural, and ever and again it does invade "the natural order with a crashing miracle."

Let Jesus Christ Himself be the witness here. There was a day, His earthly ministry half over, when He said to His disciples, "Whom do men say that I the Son of man am? And they said: Some say that thou art John the Baptist; some, Elias, and others, Jeremias, or one of the prophets." That was as far as the natural man could go in his estimate of Jesus. And that is as far as Harry Emerson Fosdick goes. Jesus to him is a prophet, nothing beyond, nothing more, transcendent, great, but a prophet only.

Then said Jesus, "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

A Crashing Miracle

Now, here comes the "crashing miracle." Here the supernatural invades the natural, for Jesus answered and said unto him. "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:13-17).

That is your need, Dr. Fosdick, and we say it with all respect. You need the crashing miracle of spiritual illumination. To know Jesus as "the Christ, the Son of the living God," is not the fruit of human teaching, but divine. "The natural man receiveth not, the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I Cor. 2:14). "Except a man be born again, he cannot see the kingdom of God." (John 3:3).

The peril of worshiping Jesus? Yes, if He is only "Jesus," Dr. Fosdick's Jesus.

But what if He be the Jesus of the New Testament? What will be our peril if we neglect then to worship Him? What if He be the Christ, the Son of the living God?

It is that thought that gave the title to this article, the audacity of unbelief. And yet, in such a case that word is weak—audacity.

FROM THE PELICAN PINES

S. A. Steel

Just back from preaching a week to the Negroes at Tyler, Texas, in Dr. J. W. Perry's Colored Pastors' School. I spoke every day to an audience of from 400 to 600 intelligent Negroes, and feel physically as fit as when I started. The white folks don't invite me any more to their meetings, but Perry and the Negroes stick to me. And the Tyler white pastors invited me to their pulpits. I gave "The Pioneers" at one of the white churches and, as ever, the story of those old heroes still stirs the saints. My voice was as clear as ever, though when I gave "The Pioneers" to the Negro conference the shouting sometimes almost drowned it. Dr. Reisner, a New York Methodist preacher, recently preached with a 400 pound block of ice on one side of his pulpit, and a 300-pound block on the other. Nothing is said about Pentecostal fire flaming around. The ice blocks probably were emblems of the temper of the saints. Dr. Reisner's ideal of a church seems to be a frigidaire.

One day Tennyson, the greatest modern poet, was walking through the lovely country around his home at "Faringford," when the prospect of a shower of rain drove him to seek shelter in the humble cottage of a peasant. The good woman of the home was a Methodist. As Tennyson entered he asked her if she had any news. She replied: "O, Mr. Tennyson, God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life!" Tennyson exclaimed, "Madam, that is old news, and new news, and good news." Tennyson was right. It is old news, older than the heavens; for Jesus was the Lamb of God slain from the foundation of the world. And new news, ever fresh and blooming with the fadeless beauty of truth. And good news, news that makes us glad and fills the earth with a rapture like the song of the angels who proclaimed the gospel above the hills of Bethlehem.

I have just read Ezekiel's great vision, when, by the river Chebar, he watched a storm sweep across the wide plain and in his ecstasy saw in it a picture of the vast providence of God. The lightnings shaped themselves into wheels so high that they were dreadful, and there were wheels within wheels; but, mark you, "the spirit of the living creature was in the wheels." Methodism is a great machine, wheels within wheels; let us be sure that the spirit is in the wheels. Then, let them whirl, and flash, and flame, and set the world on fire with the love of God. Not blocks of ice, but flaming wheels is what Methodism needs.

Mansfield, La.

PROGRAM OF BOARD OF TEMPERANCE AND SOCIAL SERVICE

The Board of Temperance and Social Service recommends the following program:

1. That all our churches should organize to study the latest facts available concerning the inevitable evils of the use of intoxicants and the benefits which are being derived from our state and national laws prohibiting the traffic in the same and to teach the facts to both young and adults under our care.

2. We greatly appreciate the splendid work our General Board of Christian Education is now doing in promoting the cause of temperance education and the fact that the Woman's Missionary Council has already authorized the use of a temperance text-book as a part of their study course.

3. That all our Sunday schools make full use of the teaching provided quarterly by the General Board of Christian Education, with such rallies and other public programs as will inspire the youth to enthusiastic study of the question, and that a campaign of pledge-signing, pledging total abstinence and respect for law be carried on along with the study.

4. That, in order that we may have the best teachers for this purpose, we recommend that the General Board of Christian Education provide suitable material for the Teachers' Training Courses and urge upon our Sunday school teachers to study the same.

5. In view of the importance of the issues involved in the fight for the maintenance and enforcement of our dry laws, it is imperative that the voters of today be thoroughly informed of the facts. This makes necessary a study of this question by our adult membership, therefore we recommend that our adult Sunday School classes use such course of study as may be recommended by our General Board of Christian Education. And we further recommend that similar courses of study, with public programs, pageants, dramas, etc., be used by our Epworth League.

6. In order to carry out this program we earnestly call upon our preachers in charge and all our quarterly conferences to see that the requirements of the Discipline, paragraph 523, be carried out by the appointment of a Committee on Temperance and Social Service for each church and that the preachers in charge and this committee be urged to fulfill the obligation of seeing that this program of temperance education be carried out in their respective churches. And that this program may be quickly and effectively put into operation we ask that our bishops, our presiding elders, and our preachers in charge take upon themselves the responsibility of seeing that the programs are carried out.

7. That, in order to create more inspiration to overcome the apparent lethargy in some quarters, each Annual Conference have one night service, where possible, or an afternoon service, if the night hour is not available, for a great temperance meeting, having as its specific purpose to emphasize the necessity of carrying out this program in accordance with the spirit and purpose of the General Conference as indicated by its action on this great question.

8. That each district conference emphasize the attitude of our Church on this question.

9. That the Board of Temperance and Social Service of each Annual Conference be urged to meet its responsibility, along with the other departments of the Church, to make effective our program of temperance education.

10. As a suitable textbook, we recommend the book, "Dry America: A Textbook for the Use of Churches, Sunday Schools, Young People's and Women's Organizations, etc.," by Atticus Webb of Dallas, published by the Cokesbury Press. We also recommend to the General Board of Christian Education that this book be used in our Sunday School Training Courses, and in our colleges and summer schools for pastors.

11. Finally, that our General Secretary send copies of this action to our Church press with request for publication, and to our bishops, our presiding elders, and members of our Annual Conference Boards of Temperance and Social Service.

GENERAL BOARD OF TEMPERANCE AND SOCIAL SERVICE, METHODIST EPISCOPAL CHURCH, SOUTH.
James Cannon, Jr., President.
Eugene L. Crawford, Gen. Secty.

OUR LEPER COLONY IN THE CONGO

By W. S. Hughlett, M.D.,
In Charge of Medical Department at Wembo Nyama in the Congo Mission

It is with joy that we report that in this first quarter of 1931 has begun the work of transferring lepers from the old colony at Wembo Nyama to the new colony at Minga. Minga has sent us over a most worthy and reliable leper, an ex-evangelist, to take the place of Senga Paul, the native head of our leper colony here at Wembo Nyama. Senga has been our chief assistant both in medical and general work with the lepers, and he is all round one of the best natives we have ever been privileged to meet. He has gone to Minga to help Dr. C. B. Mount in organizing the new leper colony there. Our new recruit from Minga—Omeunga Joseph—is caretaker and foreman, evangelist and teacher here, while our former second man—Djakimu Sale—has become chief medical helper. Along with Senga Paul to Minga went his wife and baby, who was born a few weeks ago. Two or three other lepers went along at the same time.

The transferring of the leper colony has been somewhat delayed by technical legal difficulties in the placing of the buildings at Minga. We are hoping that these soon will be cleared up and the good work will go on.

A touching personal incident connected with this was the coming of Senga Paul's mother to see her daughter-in-law and little grand-daughter, making the trip of forty miles on foot to the leper colony at Wembo Nyama, only to arrive after the little family had gone on to Minga. The poor old mother is in an advanced stage of leprosy herself, and her feet are hardly fit to walk on even for short distances. She was much disappointed but is taking it cheerfully, and is staying with us for a while. We hope soon to take her to Minga in the truck along with other lepers from our colony who are not able to walk that distance.

One of our problems in this leper work has been in the nature of self-support for these patients, or a sort of occupational therapy. The making of rope from bark has been the most popular work with the patients, so popular that we have really gotten overstocked with rope. Raffia cloth is also made. Both of these products can be boiled before selling. Some of the patients make good native-style beds and other articles of primitive furniture, which we clean well with soap and water and disinfect and put in the sun before selling or using. There will be a large amount of work available for the stronger patients who go to Minga first, in the building of houses for the new colony.

It is hard to predict how long it will take to finish the work of transferring the institution to its new quarters, especially in view of the legal delay. However, at the end of the quarter prospects were looking brighter, and we hope it will not be many months before the whole colony is in the new quarters.

Wembo Nyama Station, Congo Belge.

For quarter ending March 31, 1931.

POETICAL THOUGHTS

By Mrs. George S. Brown

Be thou faithful unto death and I will give thee a crown of life.—Rev. 2:10.

* * *

SUMMER IS WIFTLY PASSING

Summer is swiftly passing, like the white sails o'er the sea,
Counting out the golden moments in profusion glad and free;
On her sails are many colors, amethyst, emerald, gold and brown;
And she flaunts her banners gaily, the earth and sea around;
In silver tones birds are chanting farewell hymns of joy and praise,
To the beauty and the glory of the passing sunlit days.

Summer is swiftly passing; soon just a memory it will seem,
Sweeping o'er the heart strings like the music of a dream;
Soon the rose will fold her petals, the lily her robe of white—
Enjoy the beauty of the earth and sun, the enchantment of the night,
Rose-leaf dawns, golden glimmering stars, the gladness everywhere,
Gay-winged harps, woodland treasures, jewels that perfume the air.

The summer is swiftly passing. Have we made a song
To make the world bright and better as the moments sped along?
Helped someone with burdens, weary troubles, trials and sorrows new?
Did we lift them up, give them our cloak, put the hard task through?
Have we been patient, kind, forgiving, thankful for each blessing sent?
If not, hasten to lay up treasures before the golden hours are sent.

—W. C. Page.

It has been a long, hot, trying summer and while it was here in all its heat, we wished it were over, but now that its days are almost numbered we can but feel a sadness. There is a verse in the Scriptures that always makes a profound impression on me and brings a feeling of regret—"The harvest is past, the summer is ended, and I am not saved." We have heard it used frequently during revival meetings. Seasons come and go and there is so much each time that we intended to accomplish and did not. Time just slips by, day by day. At first the summer seemed never ending, but little by little it is going and so many of us have frittered it away. As we look back we fear we can count many "days lost whose low descending sun has found from our hands no worthy action done." It is a time to relax and be lazy. True, we need a rest, but even in relaxation we can find many things to do. Maybe we will not like to review our summer and see just what we have accomplished and what has been worth while, but it will really do us good. Have we used our time for the betterment of mind and soul? Have we cheered as we have gone along our way? Have we brought sunshine and gladness? Have we used the talents God has given us for others? Have we been too tired to lift those that are fallen, to bear some of the burdens of those who never have an opportunity to rest? Have

(Continued on Page 9)

BISHOP COLLINS DENNY, ON THE SALVATION ARMY

The following brilliant tribute to the character and work of the late William Booth, founder of the Salvation Army, by Bishop Denny, appeared in the Christian Advocate a few years ago. He said in part: "In July, 1865, William Booth started the 'East London Mission' in the East Side of London, with no earthly help except that of his wife; with no other covered meeting place except a rough old tent erected in a Quaker graveyard; with no audience except the degraded dwellers in White Chapel. He thus began, what has proven to be a moral and spiritual revolution among the waste products of humanity. His aim was high—'subdue a rebellious world to God.' His heart was full of hope, and, best of all, he loved men passionately and had no doubt that they needed salvation, nor that his Lord was able and willing to save them. He was not concerned about creeds; it is altogether likely that he knew little or nothing about them; but with a sound religious experience he is a notable exemplification of the correctness of Wesley's view—'an orthodox creed will not make an orthodox experience, though an orthodox experience will ordinarily make an orthodox creed!' The work of the Salvation Army, which has been so eminently owned of God in untold blessing to the world, has not progressed without opposition, scorn, and denunciation. What great work has ever escaped such trials? Today in nearly all the countries of the world, the Salvation Army stands as the uncompromising opponent of the liquor traffic, of gambling, and of licentiousness. Boldly and fearlessly it has stood for the better things of life, and unceasingly has it taught the heavenly lesson of loving service, and everywhere extended help to the needy."—Galloway Memorial Bulletin.

WETS USE SUPREME COURT

George Washington's Pertinent Statement

By Harry Earl Woolever,
Editor of the National Methodist Press

The wet advocates of this country, in their efforts to discredit prohibition, resort to every possible means to carry over their lying propaganda to the youth and the gullible. One who follows the efforts of the liquor interests must admit that they are clever. But they are at times so carried away by their cleverness that they overstep the truth to such an extent as to discredit their own statements even among the uninformed. In going over the documents recently filed in the United States Supreme Court office, we discovered a case in point which has been appealed to this greatest judicial tribunal of the country with a request for consideration by the Court at its October session. The merits of the case are not of such consequence as is the evident scheme to give wide publicity to absolutely false wet propaganda.

John Garcia Versus United States of America

The substance of the case is as follows: One John Garcia, a citizen of Louisiana who is not a stranger to the courts of that State, was convicted by the United States District Court of the Eastern District of Louisiana for the manufacture and possessing of intoxicating liquors, the possessing of property designed for the manufacture thereof, and the maintaining of a common nuisance. He was fined $500, sentenced to a year's imprisonment in the New Orleans House of Detention, and given a three years' suspended sentence to the Atlanta Penitentiary. The sentense indicates the court's estimate of the character of said Garcia's crime.

The criminal, Garcia, without making a denial as to his having violated the Constitution, now appeals the case on technicalities, one of which is that the evidence by which he was convicted was not duly obtained. However, it is his second ground of appeal and the one which he presents to the Supreme Court asking that his case be reviewed, that is a trick of the wet propagandists. It is here repeated in part, to indicate its falsity. Garcia says in his petition:

"The people, who are the authors of the Constitution, have not acquiesced in that decision (the Supreme Court decision sustaining the constitutionality of the Eighteenth Amendment), but, on the contrary, it is a matter of public notoriety of which this court will take judicial notice that a large majority of the people have, for the last ten years, continuously violated the Eighteenth Amendment openly as well as secretly; that it has been impossible for all the powers of the Government to enforce its provisions." Then, as further reasoning in character, he goes on to cite "the unerring test by which the Literary Digest ascertained the sentiment of the people for repeal."

When the question of reviewing this case comes up next fall and this deceptive propaganda is used across the country with the hope that the youth, who have never known the conditions as they were in the old license days, may be made to believe that the conditions are worse today than then, it will be well for all to have the facts at hand. All who know the old conditions are aware that as a statement to the fact that a large majority of the people violate the Eighteenth Amendment is an absolute falsehood of the devil's own milling. The facts are that at no time even in the decade preceding the adoption of national prohibition did a majority of the people use intoxicating beverages, and today there is far less drinking than before 1919. Let any wide-awake individual go to the great cities where the violations are admittedly the worst and he will not see one intoxicated person where he saw ten in the license days. Furthermore, not a majority, not even a fifth of the people, are in the slums and rat holes and alien centers of this nation where the most of the violations take place. The charge that a majority of the people are criminals is an insult which none but the weak-minded, or deceptive and scheming propagandists, would presume to make.

A Wet Statement

Convict Garcia, after presenting his second appeal, then goes on to sustain his first false statement by using another equally false in which it is said that it has been impossible for **all the powers of the Government** to enforce the provisions contained in the prohibition laws. Never have all the forces of the Government been used to enforce prohibition. Not a tithe of the governmental agencies have been called into service to enforce national prohibition. No portion of the army has been used as George Washington used the military forces of the young government against the whiskey-makers who violated the laws of his day. A section of the Coast Guard is used to prevent smuggling of contraband goods including liquor, but never has there been any considerable use of the general resources of the Federal government to enforce the prohibition law. Indeed, the personnel enforcing other laws in many municipalities would far exceed the whole Federal prohibition enforcement unit. Why, New York City has more policemen engaged in enforcing its traffic laws than the number of prohibition agents employed by the Prohibition Bureau in all the United States. There are more traffic policemen in the main streets of Washington than there are prohibition officers in the District of Columbia.

However, it is believed that there will come a time when the criminals will be brought to realize that our National Government is not to be mocked and its laws are not to be trampled under foot. When the Nation meets the bootleggers and liquor dealers with the force with which she would meet other enemies of the Constitution and of the sovereignty of the state, then a different story will be written. The citizens of this Nation are becoming aroused by the continued violations of their laws by alien racketeers, by bootleggers and their patrons, and by foreign smuggling concerns. Americans will not retreat **before the illegal liquor forces.**

Supreme Court Upholds Amendment

The United States, in answering Garcia's statement, declares through its department of justice attorneys that the Supreme Court already has passed upon the constitutionality of the Eighteenth Amendment and the Volstead Act and that there is no adequate reason for its review of this subject. This recalls to mind that very decisive and significant decisions of the Supreme Court of the United States upon the fundamental questions of national prohibition and its enforcement. It is well to remember these decisions for they not only have a general application but also a specific one in states like Wisconsin, Maryland, and New York, where the governors are notoriously negligent in using their offices to uphold the Nation and the Constitution in any circumstances wherein prohibition is involved.

The United States Supreme Court has heard a number of such cases involving the validity of the prohibition law. In these the wets have attacked the law from every conceivable angle and they have engaged some of the ablest law talent of the country, but despite all ability and cleverness employed, the Supreme Court rendered this decision respecting the attempts to invalidate the Eighteenth Amendment:

"The Court finds, that the Amendment, by lawful proposal and ratification, has become a part of the Constitution, and must be respected and given effect the same as other provisions of that instrument.

"The first section of the Amendment—the one embodying the prohibition—is operative throughout the entire territorial limits of the United States, binds all legislative bodies, courts, public officers, and individuals within those limits, and of its own force invalidates every legislative act—whether by Congress, by a state legislature, or by a territorial assembly—which authorizes or sanctions what the section prohibits.

"The second section of the Amendment—the one declaring 'The Congress and the several states shall have concurrent power to enforce this article by appropriate legislation'—does not enable Congress or the several states to defeat or thwart the prohibition, but only to enforce it by appropriate means."

In one notable case of such comparatively recent date as to be easily recalled, the decision of the Supreme Court stated: "We reiterate what was said in the National Prohibition Cases (referred to above) that the 'Amendment by lawful proposal and ratification, has become a part of the Constitution.'"

In view of these findings of the supreme tribunal of our land and their frequent reassertion that the prohibition amendment was properly incorporated in our highest law instrument, thus indicating the proper endorsement of a great majority of the people in answer to the oft repeated wet claim that only a minority favors the prohibition laws, we are reminded again of George Washington's attitude in similar circumstances. When he was traveling through Pennsylvania to take his place at the head of his army against the manufacturers of whiskey who would not obey the Federal laws, he wrote a statement that applies today to those of the same disloyal character as well as it did when President Washington condemned the law breakers in these words:

"If the minority, and a small one too, is suffered to dictate to the majority after measures have undergone the most solemn discussion by the representatives of the people, and their will through this medium is enacted into law, there can be no security for life, liberty, or property; nor, if the laws are not to govern, can any man know how to conduct himself in safety. There never was a law yet made, I conceive, that hit the taste exactly of every man, or every part of the community; of course if this be a reason for opposition, no law can be executed at all without force, and every man or set of men will in that case cut and carve for themselves; the consequences of which must be deprecated by all classes of men, who are friends to order, and to the peace and happiness of the country."

The Home Circle

FAITH

Let it never be forgotten that when a man is down he has a grand opportunity for trusting in God. A false faith can only float in smooth water, but true faith, like a life-boat, is at home in storms. If our religion does not bear us up in time of trial, what is the use of it? If we cannot believe God when our circumstances appear to be against us, we do not believe Him at all. We trust a thief as far as we can see him; shall we dare to treat our God in that fashion? No, no! The Lord is good, and He will yet appear for His servants, and we shall praise His name.—Charles H. Spurgeon.

MARY LOU'S PRAYER

By Kate S. Gates

Mary Lou had always slept in her crib in mother and daddy's room, but now that she was eight years old she was to have a room all by herself.

It was the very dearest little room, all pink and white. She had been so interested and excited watching mother getting it ready for her, though it seemed to her she could never wait un-t'l it was done.

At last mother told her everything was ready and she was to sleep there that very night.

"O-oh, mother," she cried, "how perfectly lovely! I shall go to bed very early, though I am so happy I do not believe I shall shut my eyes once all night. I shall just keep looking at all these be-au-ti-ful things."

Mother laughed a little and then kissed her tenderly. Mary Lou had been her baby, now with a room of her own she would be a big girl. At least Mary Lou would think that she was.

It seemed a long afternoon to Mary Lou, but supper-time came at last, then before long it was bedtime.

It was such fun undressing in the new room, running down the hall to the bathroom to brush her teeth, and getting Sylvia Rose ready for bed—for of course she was to share the new room. Then Mary Lou fixed the shades to suit herself, and after that mother heard her prayer, kissed her good-night, and went away.

Then all at once it seemed different—she was alone and going to be all night. A queer little lump came in the little girl's throat as she thought of that. Still she could hear daddy and mother moving about downstairs and talking, and presently she fell asleep.

But in the middle of the night something woke her suddenly. She put out her hand to reach mother's as she was used to doing, but mother was not there.

It was still and lonely and every few minutes Mary Lou heard strange little noises. What could they be?

She hugged Sylvia Rose close to her, but that was not like taking hold of mother's hand.

"I wish we were back in mother's room," she whispered under her breath; "'cause I'm 'most sure I'm afraid. I want to be with my mother, but I'm afraid to go down the hall to her room, and I'm afraid to stay here. I don't know which I'm 'fraidest of. What shall we do, Sylvia Rose?" sobbed poor little Mary Lou.

"It is dreadful to be alone. You've got me, Sylvia Rose, you've got me, but I haven't any one. I've alway had my mother before, and I want her now."

And then in the very middle of a big sob she remembered something they sang in Sunday school:

"God is near thee, night and day.
God will hear thee—therefore pray."

Just the thought of the words seemed to help. She gathered Sylvia Rose closer yet and whispered it over and over and over.

"God is near thee, night and day,
God will hear thee—therefore pray."

And the next thing she knew the sun was shining brightly and mother stood by the bedside smiling.

"Time to get up, little girl," she said.—Zion's Herald.

THE BEST SCHOLAR

Kips was a new dog, and not yet acquainted with the ways of the household. Every morning after breakfast he went for a little run in the big field back of the house, and when he came home again the children were nowhere to be found; not until four o'clock would he see them again. One morning, however, he came back early from his run and found them just setting off for wherever it was they went.

"Aha!" said he to himself. "I shall keep my eyes on them and follow along, too. Then I shall find out."

They went down the road to a large building, with rows of windows, a mile away. It was the schoolhouse, and as soon as the children entered the door Kips rushed in behind them and found Ted.

"See, here I am!" he wig-wagged with eager tail. "It's perfectly easy. I just kept back out of sight and smelled my way home again; it's so lonesome when you're gone."

"He may stay," said Miss Jennings, the teacher. "I'm sure he'll be good. We'll let him the mat outside the classroom door. Take him out and tell him to lie down on it, Ted."

All the morning Kips lay quietly, except for once, when Ted was called on to read, and at the sound of his master's voice inside the little dog outside barked, which amused everybody very much. When Ted stopped he stopped, too. Recess came and Kips joined in the children's games, having earned a playtime through good behavior; at noon he shared their lunch and joyfully he raced home with them after dismissal.

Kips always went to school after that. No amount of coaxing could keep him home, and as the children loved to have him, he was allowed to go. Then one night a great snowstorm came. The children looked out of the window next morning, shook their heads, and decided that nobody would go to school that day; they couldn't get through the drifts. Why, that kitchen door was snowed over clear to the top, and father had to shovel other huge piles away from the windows before the light could come in.

Kips looked at the children after breakfast, and as they seemed rather slow about getting ready, he thought he might as well start off first. He sometimes did this and nobody noticed his going at the time.

The snow was piled so high that it covered the fences and lay in a succession of smooth, white waves that completely covered the beaten track of the road. The teacher had to be driven by Mr. Elkins, at whose house she boarded, and their sled was the first on the road. They started early, because they knew it would take a long time to break through. Some time after nine o'clock they reached the schoolhouse. The teacher got out at the door and stepped inside. There was Kips waiting for her on the mat. He had arrived just behind the furnace man and had slipped in and lain down as usual.

He thumped his tail on the mat and rose politely. "I'm so glad to see you," he wagged. "I was just beginning to think something must be wrong. Sometimes there are two Saturdays in one week."

Miss Jennings shook her head. "No, Kips, it isn't holiday," she said. "It's an honest and true school day, but I am very much afraid there aren't going to be any scholars. Come inside where it's warm and keep me company."

She brushed off her coat, hung it on a hook, and took off her overshoes. In a short time they were perfectly at home. While she was busy at the blackboard or among her books and papers, Kips lay comfortably snoozing on the rug, nose on his outstretched paws, now and then opening his eyes and turning his head to watch her movements.

Then at ten o'clock three children came!

"Late—it's awful! But it took such a long time to come. Nearly an hour. We just swam through some of the biggest drifts," they laughed, shaking off the snow that had thickly powdered them from head to foot. "But when we found that Kips had come to school we had to come, too. You can't let yourself be beaten by a dog."

"Better late than never, I'm sure," smiled Miss Jennings, looking in their fresh, rosy-red faces. "You did well to come at all a morning like this, and I'm proud of you."

Then somebody looked out of the window and saw two more coming up the road.

"Good!" praised Miss Jennings. "You're plucky children, all of you. Five will make quite a school. And then we have Kips. He's the best scholar I have, for snowstorms or sunshine, he always gets here just the same, and exactly on time. He has never be absent or tardy yet, so I think he deserves a prize, and he's going to have it."

She went to the drawer of her big desk and took a large, luscious chocolate from a box. It was dropped, plump, into the little dog's waiting mouth, and Kip's conclusion as he lay down on his mat was that school was getting nicer every day.——Girls' World, Richmond Advocate.

ADVO-LAFS

A little girl was sent by her mother to the grocery store with a jug for a quart of vinegar.

"But, mamma," said the little one, "I can't say that word!"

"But you must try," said the mother, "for I must have vinegar, and there's no one else to send."

So the little girl went with the jug, and, as she reached the counter of the store, she pulled the cork out of the jug with a pop, swung the jug on the counter with a thud, and said to the astonished clerk: "There! Smell of that and give me a quart!"—Exchange.

* * *

Little Emily ran into the house, crying as though her heart would break.

"What's wrong, dear?" asked her mother.

"My dolly—Billy broke it," she sobbed.

"How did he break it, dear?"

"I hit him on the head with it."—Selected.

* * *

One Sunday afternoon little Alfred's mother told him the story of Abraham's sacrifice. She then questioned him a little to see how much of it he remembered. "And what happened when Abraham took up the knife to kill Isaac?" she asked.

"Why, then, mummy," he answered, "God said it was only in fun."—Selected.

* * *

"Bet you don't know the difference between Noah's Ark and Joan of Arc," one youngster challenged.

"I do, too," said his pal, "they were made of different material."

"What yer mean?"

"One was made of wood and the other was Maid of Orleans."—Montreal Star.

* * *

A father asked his little daughter to go and get his slippers, and was surprised when she said, "I'm not going to do it." He lectured her upon the impropriety of saying "I am not going to do it" to her parents. When his talk was over she looked up archly, exclaiming, "Well, Daddy, when I'm not going to do it, what must I say?"—Tit-Bits.

* * *

Eternal Youth

The Christian Union Herald lists the seven ages of women as follows:

The Infant.
The little girl.
The miss.
The young woman.
The young woman.
The young woman.
The young woman.

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Editorial

METHODISM'S POLITY SATISFACTORY

The Methodist system of supplying every church with a pastor and every pastor with a charge, being human, is not perfect, but is superior to many other systems. At the General Assembly of the Northern Presbyterian Church held in Pittsburg, Pa., in June, their special committee on "Vacancy and Supply" reported, "The chief reason for increasing restlessness and shorter pastorates, with injury to their work, were found to be not financial difficulty or theological controversy, but dissension arising over bad financial methods; antagonistic groups in the congregations, dictating families and members of the church or session who are trouble makers." In order to assist in solving this problem a writer states, "The assembly provided for the appointment of a Synodical Committee to prevent unsettlement of existing pastorates, when possible, and in case of a change in pastoral relations, the accomplishment of this with the least possible disturbance and safeguarding of the rights of all concerned and the application of the laws of the Church when necessary."

Usually in strictly congregational governed churches the new pastor is selected by a small committee and the committee for the larger group to accomplish changes "with least possible disturbance" cannot function so well as the Bishop and his cabinet. Methodism has the polity and doctrine to effectively reach all men and spiritual power equal to her possibilities would enable her to lead in a revival that would bless all churches and carry Christ to the multitudes.

PERSONAL AND OTHER NOTES

Dr. Clovis G. Chappell, pastor, First Church, Houston, Texas, preached in his former pulpit at First Church, Memphis, Tenn., on last Sunday. Dr. J. Stewart French, the pastor, is taking his vacation in East Tennessee.

Dr. W. S. Lampton, an official member of our church at Magnolia, Miss., has been awarded a special scholarship at Tulane University. He expects to come to this city for his post-graduate work in medicine about October 15.

A good revival meeting came to a close at the Pleasant Grove church on the Monticello, Miss., circuit on Wednesday, August 15. Rev. B. H. Williams, Osyka, assisted the pastor, Rev. R. L. Walton. Sixteen new members were added to the church.

Dr. and Mrs. T. M. Brownlee, of Noel Memorial Shreveport, are spending part of their vacation in Clarksdale, Miss. Dr. Brownlee addressed the Kiwanis Club of Clarksdale last week. His many Mississippi friends are always happy to see him and Mrs. Brownlee.

Rev. J. W. Leggett, Jr., president of the Mississippi Conference Young People's Conference, is now at Lake Junaluska, N. C., attending the church-wide Young People's Conference. His work at Clinton moves forward and a good report is assured for Conference.

Dr. Bertram Abney, son of Rev. and Mrs. J. T. Abney, Lauderdale, Miss., is now practicing medicine in McComb, Miss. As would be expected of a preacher's son, he has identified himself with the church and is enjoying the ministry of his pastor, Rev. B. M. Hunt.

If you would like to visit your friend every week and cannot and desire them to realize your thought of them, do as Mrs. E. G. W. Pond, of Ethel, La., did—send them the Advocate for one year. We thank Mrs. Pond for her renewal and the new subscription.

Sister Mabel Walker Willebrandt, who worked hard in the last presidential campaign, speaking at various Methodist Episcopal conferences, has come under the displeasure of some of her brothers because of employment by a grape juice company which puts out concentrates.

We exceedingly regret that it was our time away from the office when Rev. Leon I. McCain called last week. Brother McCain has improved in health and the manager was happy to see him. He always sent in one of the largest subscription lists in either of the three conferences.

Rev. Hugh Jamieson formerly of the Louisiana Conference, was appointed assistant pastor at Trinity, Los Angeles, of which the intrepid Bob Shuler is pastor. Dr. Shuler enters upon his twelfth year and will doubtless remain twelve years more if his strength lasts that long.

Roger Babson says: $1 spent for lunch lasts five hours; $1 spent for news lasts five weeks; $1 spent for a hat lasts five months; $1 spent for an auto lasts five years; $1 spent for water or railroad grading lasts five generations; $1 spent for the service of humanity lasts for eternity.

Rev. and Mrs. John J. Rasmussen, of Trout, La., are assisting the pastor, Rev. R. A. Cross, in revival services at White's Chapel on the Marksville charge. We trust that these faithful workers will have great success in strengthening the faithful and reaching the lost during the meeting.

Mr. Sam J. Creekmore, a steward on the DeKalb, Miss., charge, suffered an automobile accident recently and has been confined to his home for awhile. We trust he will soon be fully himself again and thank him and his pastor, Rev. T. B. Winstead, for subscriptions to the Advocate.

Mr. J. D. Blue, a member of the Pearl River Avenue church, McComb, Miss., died on Tuesday, August 11. His wife is a member of the board of stewards and she and the other loved ones have the sympathy of a wide circle of friends. Rev. L. M. Reeves, pastor, conducted the last rites on Wednesday.

Dr. W. Angie Smith, pastor, First Church, Shreveport, was the guest preacher at the Pacific Conference, which was held in the Gilde Memorial Temple Church, San Francisco, Cal. The Pacific Methodist states that Dr. Smith charmed and edified the great audiences who waited upon his ministry.

Mrs. J. B. Grambling, wife of Rev. J. B. Grambling, our pastor at Hammond, La., is in a sanatorium in Glen Rose, Texas. It is hoped that her condition will so improve that she may be able to return home soon. Brother and Sister Grambling will have the prayers of Advocate readers in this time of anxiety.

Evangelist John W. Robertson, of the North Mississippi Conference, has two weeks open in October and anyone needing his services may address him at 361 North Waldran Blvd., Memphis, Tenn. Brother Robertson is an excellent evangelist and our brethren should keep him busy within our own territory.

Dr. C. A. Bowen, secretary of the editorial department of the General Board of Christian Education and president of the Mississippi Conference Board of Christian Education, visited the Pacific Conference in July. We are pleased that the far westerners had the privilege of hearing our fellow Mississippian.

Rev. F. J. McCoy, is meeting with success in his pastorate at Leesville, La. Splendid attendance upon the preaching services and fine prayer meetings. Eight accessions to the church on a recent Sunday and Kingdom Extension Special paid in full strikes a cheerful note, which should encourage others to do likewise.

Brother E. L. Gill, Homer, La., gilded the horizon with hope for the Advocate office last week by sending a list of 22 subscriptions with cash accompanying. A generous number of such responses at this time would hilariously help. We thank Brother Gill and his pastor, Dr. Cleanth Brooks, for their efforts in behalf of the Advocate.

We have been favored with the bulletin of Central College, Fayette, Mo., which carries a full report of the exercises of the inauguration of Rev. R. H. Ruff, A.M., B.D., D.D., LL.D., as president, and the celebration of the seventy-fifth anniversary of the College. We congratulate Dr. Ruff and the College and wish for them continued prosperity.

Rev. E. B. Flurry, junior preacher on the First Church, Columbia, and Mission charge, favored us with ten cash renewals from Columbia, Miss. He won second prize in the Nashville Advocate campaign and is now interested in helping Brother Kim secure his education. We thank him for the subscriptions and the promise that more are to follow soon.

The Seashore Methodist Assembly is closing its first season with a creditable record of services rendered. The Divinity School, Camp Meeting, and Presbyterian Conference were successful. The Spiritual Life Conference is now in session. Rev. James W. Sells, executive secretary, has rendered good service and set a high standard for future years.

Mrs. T. W. Beville, Bernice, La., is a third generation subscriber to the Advocate in her family, and writes, "I look forward each week to the coming of the Advocate. I have been reading it since childhood and don't want to miss a single issue." Tried and true friends are not easily separated. We thank Mrs. Beville for her renewal and expression of interest.

Four sons of Dr. G. Campbell Morgan are to substitute for him in the pulpit of the Tabernacle Presbyterian Church, Philadelphia, during his summer absence. They are the Rev. P. Campbell Morgan, of Winnipeg, Canada; the Rev. Kingsley J. Morgan, of Monticello, Ga.; Dr. Howard M. Morgan, of Lexington, Ky.; Dr. F. Crossley Morgan, of Augusta, Ga.

The Tenth Annual Session of the Polish Mission convened in Klarysew, Poland, July 7-9, 1931, Bishop U. V. W. Darlington presiding. The statistics show an increase over last year of 24 in membership and of several hundred dollars in collections. At this meeting Martin Price was admitted on trial as a mission traveling preacher, and Foye G. Gibson was ordained an elder.

False religions have a way of pushing on. Christian Science entered Poland this last year.

Seventy-nine new organizations were set up in the world and their mother church now has 2,519 branch churches and forty colleges and universities. Yet the buildings are of imaginary material. It would not hurt Methodism to have more imagination if it resulted in such extension.

Dr. L. L. Cowen, pastor of Galloway Memorial Church, Jackson, Miss., is spending his vacation in Houston, Texas, where he has two married daughters. During his absence the pulpit is to be supplied by: Revs. H. C. Blackwell, John L. Sutton, and B. E. Mitchell. Dr. Cowen is a strenuous worker and deserves a good vacation, which we are sure he will enjoy with Texas loved ones.

Rev. Wm. F. Quillian, D.D., general secretary of the General Board of Christian Education, was the speaker at commencement exercises of Southern Methodist University, on Tuesday, August 21. One hundred-ten graduates received their Bachelor's or Master's degree at the same time. Dr. Selecman, the president of S. M. U., expects a splendid opening for the regular session of 1931-32.

Rev. Professor J. Abner Sage, formerly with S. M. U., and this summer director of music at the Southern Methodist Assembly, Lake Junaluska, N. C., will be available to assist pastors in the revival services as choir director. Brother Sage has unquestioned ability as leader of song and has had wide experience as a pastor. For the time being he may be addressed at Lake Junaluska, N. C.

We regretted to learn that Rev. J. A. Alford, pastor, St. Marks, New Orleans, suffered painful injury while playing with Hi-Leaguers of his church at the Community Center. He was carried to the Baptist Hospital, where he is recovering from a broken hip. It was not age, but joy in ministering to the young people and children that caused his injury. We wish him speedy restoration.

Rev. W. R. Harvell, the hard-working presiding elder of the Minden district, has been holding revival meetings and meeting his official engagements through the summer. The reports from his district are encouraging and a number of revivals are yet to be held. In the midst of his labors he has not forgotten the Advocate and we thank him for subscriptions sent in and expression of interest in the paper.

There is a happy pastor over at Shubuta, Miss. Rev. C. W. Wesley writes, "We are having one of the happiest years of our lives with these good people. They are doing everything they can for our comfort. Have just screened the porch and made the parsonage more comfortable, for which we thank them." The workman is worthy of a comfortable house and we congratulate the Shubuta people for their wisdom and justice.

Mrs. E. B. Foust, widow of Rev. E. B. Foust, of the Louisiana Conference, sends in her renewal from Houston, Texas, and adds, "I appreciate the Advocate more and more as the years go by." We endeavor to carry as many personal news items as possible, for, after all, people are mostly interested in people. We have been away when the Advocate was our general news letter from home and know how to appreciate Mrs. Foust's attitude.

The revival at Coker's Chapel on the Vimville, Miss., charge, was held this year by the pastor, Rev. J. W. Ramsey. Large crowds attended the services and the three special services: one each for children, young people, and old people, were especially helpful. Many said it was the best revival held there in years. Fifteen were received into the church, thirteen of them on profession of faith. $165 was spent on repairing the church building and the outlook there is most promising.

George Whitfield, the great pioneer evangelist and co-worker with the Wesleys, crossed the Atlantic no less than seven times on his preaching missions. He ceased at once to work and live at Newburyport, Mass., on September 30, 1770. He was buried beneath the Federal Street Church's pulpit at that same place and his remains have rested there for nearly 161 years. Rev. A. D. Belden, superintendent of Whitefield's Tabernacle, London, has inaugurated a movement to remove the remains to England. They have the Wesleys, may we not keep Whitefield's body?

Mr. C. B. Allen, a member of the Galloway Memorial Church, Jackson, Miss., died on Tuesday, August 11. He was twice chief of police of the city of Jackson, and at the time of his death was claim agent for the Mississippi Power and Light Co. He was faithful to his church, devoted to his family, true to his friends, and a worthy citizen. His wife, Mrs. Irene Love Allen, and one daughter, Mrs. Clauda Hinkie, survive. The funeral service was conducted from the Galloway Memorial Church on Wednesday morning, by Rev. J. L. Decell. The Advocate extends sympathy and the editor keenly feels a personal loss in the death of so good a friend. We shall meet him again.

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PROTECTION
AGAINST OLD AGE

DR. CLAUDE K. SMITH, OF CROWLEY, AIDS IN CONDUCTING DIVINE SERVICES FOR ORPHANS AT NEAR EAST FOUNDATION HOME IN EGYPT

Dr. Claude K. Smith, pastor at Crowley, La., who is traveling in the Holy Land, participated in a gigantic religious service Sunday evening, July 26, which was conducted at the Near East Foundation Home for Working Boys and Girls in Cairo. Dr. Smith offered the prayer for the service, in which he asked divine blessing for the Near East workers.

The entire party of forty members of the Travel Institute of Bible Research, which includes twenty ministers representing fifteen states, were all present at the service, attended by over 600 Armenian boys and girls. The party was the guest of the Near East Foundation, and Reed M. Davidson, director of the Foundation in Cairo and Alexandria, showed them the work which is being accomplished with some 3,000 Armenian refugee youths who have been transplanted from ancestral villages to the Valley of the Nile.

Mr. Davidson explained to the party that in the series of tragedies following the war, Greece became refuge ridden with children from all parts of the Near East. There was little chance for Armenian children, most of them orphans, to become self-supporting citizens of that country. At Mr. Davidson's request the Egyptian government at first reluctantly gave permission to transfer 50 girls and 50 boys to the Armenian communities of Cairo and Alexandria.

The training these children had received in the orphanages so impressed the Egyptian government that they have gladly allowed 2,900 additional orphans to enter the country under the sponsorship of the Near East Foundation with the opportunity of becoming self-supporting and respected citizens.

The girls have been taken into Armenian homes and offices, and the boys, living first in apprentice homes, have learned 47 different trades and then secured employment. They are held in great esteem by employers of these two great cities.

Among the many things which greatly pleased the members of the party were the high ideals of cleanliness and comradeship which the boys had. Although they lived by groups in garrets throughout the city, every room has a homemade shower bath and is open to the sun and fresh air. The boys who get on rapidly take from their meagre store to aid their comrades.

All of the forty visitors were impressed by the eagerness to learn which was evident in the young people. After working hard all day they come to attend night classes and read in the well stocked library. The working homes are recreation centers and health clinics as well as schools and in them the orphans find a complete social life.

The entire party was given an excellent opportunity to see various phases of the active work under the guidance of Mr. Davidson. "Here in Egypt," Mr. Davidson told them, "we are trying to teach these boys and girls to live in peace and harmony with their neighbors. We are training them to be honest, truthful, industrious, clean in body and mind, thrifty, and above all, to forget the misery of the past and face the future with happy confidence."

Many of the ministers of the party were agreeably surprised to find out that in spite of the fact that these boys and girls were all orphans there had never been a case of serious delinquency among the 3,000 children in the entire seven years they have been in Egypt.

Once each month they have a Sunday Homecoming and it was at this event that the ministers conducted a service for the children. The eager attention that the party received greatly impressed all of them, and one of their leaders, a prominent churchman of this country, remarked:

"The transplanting of these Armenian orphans to Egyptian soil has been a highly interesting social experiment. The Near East Foundation has directd the work thoroughly and carefully. These young lives are beginning to take root and it is satisfying for us in America to know that from now on until they are firmly grounded into their new environment they will be watched over and guided to a sound and friendly relationship with the people upon whom depends their economic security."

POETICAL THOUGHTS

(Continued from Page 5)

we given of our abundance to those in need? Have we been patient, kind and forgiving to those about us? If not, our summer has been wasted, so let us hasten before it is entirely gone to do something we can look back upon as worth while and which our Master can commend, finding us faithful in small matters, so that He will commit greater into our care and keeping.

Less than three months before our annual conferences meet. Methodist people are accustomed to doing many things in a short while.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. JOHN ROBERT ADAMS, seventy-seven years of age, died in the triumph of her Christian faith, March 19, 1931, in her home at Quitman, Miss. In her early girlhood she was converted and joined the Methodist Church, in which she lived and served for sixty-four years. Her maiden name was Miss Pinkney Jane Lewis, and as a young woman she met, loved and married Mr. John Robert Adams, September 9, 1875. To this union there were born eight children, four dying in early life and her husband died several years ago, leaving two sons and two daughters to mourn her death; namely, O. G. Adams, Laurel, Miss.; John Luther Adams and Miss Willie and Miss Sadie, Quitman, Miss.

Her home was the home of Methodist preachers, and she was always glad when they came and sorry when they had to go. After the going of her devoted husband, she kept up the family altar. It has never been the happy privilege of the writer of this sketch to be the pastor of more loyal, self-sacrificing and beautiful Christian characters. Sister Adams was a true and tried friend to one and all, and the large number who attended her funeral was a tribute of the high esteem in which she was held by her neighbors and friends of the town of Quitman, where she and two daughters have made their home since the death of father and husband. Brother H. Mellard, her pastor, assisted by the writer, conducted the funeral from the home and her remains were placed by the side of her husband's in the cemetery near the Adams Chapel church, nine miles from Quitman. The world has been made better because she has lived. The prayer of the writer is that the children may have the comfort and stay of mother's God.

W. J. FERGUSON.

Laurel, August 6, 1931.

MRS. ELIZABETH RICHARDSON, wife of Col. Hyder A. Kennedy, was born in Monroe, La., in 1849, and died in Biloxi, Miss., June 13, 1931. She joined the church at an early age and was all her life a devout Christian. She was at one time a state officer in the W. C. T. U. For fifteen years she served as conference secretary of the Louisiana Conference W. M. S., and of this society she acted as president for six years. When she retired from the active presidency, she was made honorary life president of the W. M. S. of the Louisiana Conference. At the time of her death she was still president of the Lafayette auxiliary, W. M. S., and teacher of the Philathea class. She organized this class and was its teacher or leader for thirty years. In the Alethelan club and local church circle she was for many years the teacher. It was twenty years ago the writer first had the privilege of meeting Sister Kennedy in Lafayette, La., and soon discovered that she possessed a most winsome and engaging personality. Her rare personal qualities easily constituted her a leader in whom it was always a pleasure to confide, and whose wisdom and judgment could safely be trusted. In fact, in any circle it was quite natural to look to her for leadership, counsel, and guidance. We never knew her, under any circumstances, to seek preferment or leadership, for it was characteristic of her to be humble. God had greatly blessed Sister Kennedy with many noble qualities of heart and mind, and she used these for the high purpose of winning His lost ones back to Him. She thought much, prayed and loved much. The writer, often a visitor in her home, never knew anyone who so deeply and sincerely appreciated prayer, especially by her minister, as did this lovely Christian woman. The visit was lacking something, was incomplete, without prayer by her pastor. In coming out from her presence the writer always felt a strong, pure urge to be a better man. Her influence in the social, civic, and religious life of her community was widespread and strongly felt. In her home circle, among her children, her splendid daughters and grandchildren, she was the embodiment of gentleness and graciousness—she was one greatly beloved. Sister Kennedy had the beautiful quality of character which enabled her always to make excuses for the weaknesses, blunders, and mistakes of her fellow-beings, and we never knew her under any circumstances to pass a harsh judgment or criticism upon anyone, especially ministers. Hers was a winsome life, and she believed her Saviour was a Saviour of infinite compassion. In closing these reminiscences, were it permitted to the writer to inscribe an epitaph on the tomb of this noble Christian worker, it would be in living words like these, "He that winneth souls is wise, and they that turn many to righteousness shall shine as the stars forever and ever."

H. N. HARRISON.

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Name of Pastor..

FROM LAKE PROVIDENCE, LA.

Dear Dr. Decell: Dr. G. F. Winfield delighted us with a splendid sermon yesterday. We hope to send to Whitworth College some girls from this section.

Our new Sunday school organized at Bunch's Bend has been running for four months now, and I am sure would be permanent were it not for the fact that a new levee there will throw 11,000 acres of the finest land in the parish behind the levee. We have eighty-four enrolled in the new school, and they all stay to preaching after the Sunday school session. Have had as high as 100 to hear me preach.

Have been trying to reach some outposts. There were last year 1,400 white school children in the parish and 1,000 were not receiving any Sunday school or religious training whatever. The school at the Bend is a sample of what can be done in a number of other places. But I have had to stick to the Bend every Sunday evening.

The work at Providence Station is well organized and is going along smoothly, though we are still feeling the financial depression.

Sincerely,

J. CUDE ROUSSEAUX.

FROM TORONTO, CANADA

Dear Dr. Decell: I wish to take this means of sending fraternal greetings to my brethren of the North Mississippi Conference, as well as the New Orleans Christian Advocate and its editor.

My Advocate follows me wherever I go, that is, my wife sends it to me as soon as it arrives, and it is always a "message from home."

We are here in Toronto in a real "Old Fashioned Holy Ghost" (Southern type) revival, and the Lord is wonderfully blessing our ministry among these Canadians. We are adhering strictly to the Gospel of the "four R's," repentance, regeneration, righteousness and restitution. No "mark of the beast" anti-Christ, "Mussolini and Pope be-damned" gospel, but simply Christ and Him crucified.

My honest conviction is that the people everywhere are hungry for the old Gospel, and when you try to substitute anything in the place of it you fail.

We are having wonderful congregations, and souls are being saved nightly. Not by hand raising, nor card signing, but by the way of the altar and mourner's bench.

Thanking you for inserting a word of personal greetings to the brethren, and if you can, embody some of this letter in the greetings.

With the very kindest personal regards, and thanking you for the good paper you are giving us, I am,

Yours cordially,

JNO. W. ROBERTSON,

North Mississippi Conference.

MISSIONARY BRIEFLET

Recently a native evangelist, who is preaching at one of the outstations of the Methodist Episcopal Congo Mission, brought into the station a collection of witchdoctor's medicines and a god that had formerly been in high favor. The people of his village had given these up in proof of their earnest desire to become Christians.

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Woman's Missionary Society

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A WEEK AT VILLA ROSE

Villa Rose is the home of Southeastern Louisiana College, of which Mr. L. A. Sims is president. Mrs. Sims invited eighteen girls from St. Marks Community Center, in New Orleans, with the director, Miss Marshall, to spend a week at Villa Rose, the bus fare being given by New Orleans missionary women. Miss Hartwell, being asked to be the "clown."

Monday, July 20, was the day stated for the arrival—before the girls were off the bus we heard the cheer song,

We'll cheer for Mrs. Sims
Because she is so fine,
We'll cheer her all the time.

Then we came to beautiful Villa Rose. The flowers, lovely trees, wide inviting porches, and open handed hospitality was so wonderful. We felt at home at once. Such food; fried chicken, hot rolls, ice cream, hot biscuits, so we could cheer also for the cooks, Alberta and Irene. Monday afternoon Mrs. Sims gave a tea for the Hammond folks to meet the girls. A croquet game, sponsored by Mr. Sims, was the event of the afternoon. Tuesday afternoon the Hammond Missionary Society gave a Beach Party at Ponchatoula. After the swim, sandwiches, cake and lemonade were served. Ponchatoula Missionary Society sent chickens to fry, and many people sent delicious treats to the girls. Wednesday night the St. Marks girls had charge of prayer meeting and very simply, but most impressively, did they tell what St. Marks has meant to them.

Truly, we, as Missionary women, have a right to be proud of this lighthouse of love and service.

Friday was quite rainy, but it did not dampen the spirits, for by special arrangement "Santa Claus" came to see us.

Thursday, Mrs. Folty and Miss Christine Folty gave a garden party and picture show treat to the girls.

Saturday night was an indoor circus. Quite realistic with "band, santa claus, clown, baloons, and side shows."

Sunday was church. Miss Marshall gave a beautiful talk on "Talents," and several of the girls helped in different departments of Sunday school.

Some of the girls sang in choir for church service. Brother Grambling welcomed the girls.

Sunday was also Mrs. Sims birthday. The girls surprised her with a silver basket and a cake with sixteen pink candles.

On Monday was parting, but in the words of the cheer song, we say:

"Oh! Me! Oh! My! We'll get there by
and by;
If anybody loves Villa Rose—It's I,
I, I, I, I.
Oh! My! Oh! Me! Our hearts are full
of glee.
If anybody loves Villa Rose, it's We,
we, we, we, we, we."

LILLY HARTWELL.

EIGHT HUNDRED GIRLS

Miss Hallie Bule writes that the school year, just closed at Carolina Institute, Seoul, Korea, is different in one respect from all previous years. Formerly a majority of the girls registered were from non-Christian homes. This year, 102 new girls were admitted to the high school, and only twenty-eight of them were from non-Christian homes. This is an outstanding indication of the success of the Church in Korea. Every day sees over 800 girls on the compound of Carolina Institute. Surely the women of the missionary societies should rejoice that they are so greatly privileged in giving the young women of Korea a chance.

The above item from the Missionary News is of interest to the women of the Mississippi Conference, as Miss Bule is one of their daughters and many of them enjoyed meeting her during her 1930 furlough.

JUBILEE INN, SHREVEPORT, HAS A GOOD YEAR

Jubilee Inn, Shreveport, the home for girls away from home, constitutes the major undertaking of the Shreveport Mission Board. Established through the combined efforts of the Methodist auxiliaries of Shreveport and Bossler, it furnishes for young girls in business or attending business school with an attractive, wholesome place of residence at minimum cost. It has passed through a good year, despite the hard times, its Christian influence touching a large number of girls.

Jubilee Inn is not an institution, but a home in the real sense of the word, for the head resident, Miss Mary Nichols, is a trained worker and devotes her entire time to the welfare and happiness of the household. The girls keep in touch with the Y. W. C. A., and form one of its liveliest clubs. Mothers of Louisiana and neighboring states will find at the Inn a warm welcome and an attractive boarding home for their daughters coming to Shreveport to work. The good times committee planning parties and outings with the girls keeps everybody happy. The gifts received and questions asked indicate the interest that is manifest all over the state in this newest of council homes.—Missionary News.

SILENCE AND MEDITATION

"The Ministry of Silence and Meditation," a new pamphlet, has been issued for the use of spiritual life groups. It carries suggestions for its use and is so arranged that it may be used for at least four meetings of the group. For those who are seeking a deepened spiritual life this little book has a real message.

"The School of Prayer," by Bishop Furse, is another pamphlet recently issued for spiritual life groups and for individuals. It treats of the simple and fundamental things about prayer.

The above may be secured at the Methodist Publishing House, Nashville, Tenn. Price, 25 cents.

MERRYVILLE AUXILIARY HAS A PICNIC

More and more as summer advances are outdoor affairs coming into favor. A delightful entertainment of this nature was a picnic on the banks of Anna Coco Creek, when the ladies of Merryville Auxiliary met at the home of the president, Mrs. D. W. Smith, on Wednesday afternoon, July 29, and from there four cars conveyed all out to the banks of the creek, where swimming, games, refreshments, consisting of iced tea, lemonade and sandwiches, were enjoyed by the little party of 18.

Friday evening of the same week the ladies again gathered at the home of Mrs. Smith and canned a bushel of peaches for their beloved pastor and wife, Rev. and Mrs. J. F. Waitman. The peaches were donated by Mr. Hawkins. On Monday afternoon, August 3, fourteen members of the Methodist Missionary Society met at the home of the president for business meeting and program combined, as the society has adjourned until the last week of this month when the society will be brought back together again with a social

For an opening song the society sang, "Close to Thee." Mrs. D. W. Smith read the devotional, 32 Psalm, and made some worthwhile comments upon the lesson taught therein. A prayer was offered by Mrs. A. Thompson with the following program:

"What Congress Says About Home Missions;" Mrs. C. E. Roberts.

"Home Missions and the Modern World," Mrs. B. A. Hill.

"The New World," Mrs. A. Thompson.

Louisiana Missionary News, by Mrs. Johnnie Griffin.

The meeting was closed with prayer by the president.

MRS. JOHNNIE GRIFFIN,
Supt. of Pub.

RALEIGH ZONE MEETING

On Thursday, July 23, 1931, the Raleigh auxiliary, Newton District, Mississippi Conference, entertained the second zone meeting for the year. Three auxiliaries were represented—Bay Springs, Laurel and Raleigh.

The zone chairman, Mrs. H. H. Crisler, Jr., presided.

Mrs. J. W. Thompson, Bay Springs, conducted the devotional, bringing some beautiful thoughts.

Brother B. F. Lewis, of the Methodist Orphanage of Jackson, made a short talk.

Mrs. Jas. W. Abney, our district secretary, gave a very instructive talk, stressing the standard of excellence for the honor roll.

Our Conference president, Mrs. T. B. Cottrell, was present and made an earnest address on "The Challenges That Come to Us," closing by asking each one to meditate, with bowed heads, while Mrs. J. B. Holt sang "Have Thine Own Way."

Mrs. Alma G. Riley, representing the Methodist Orphanage of Jackson, gave a splendid talk on "Octagon Wrappers versus Orphanage Babies," bringing to us the necessity of our using Octagon products if we are loyal Methodists.

Mrs. Harrison, of Bay Springs, interestingly presented important phases of childrens' work.

Special music was furnished by Mrs. J. B. Holt, of Laurel.

Mr. Bowman, representative of the Octagon Soap Company, made a short talk.

The meeting was then turned over to Mrs. Cottrell for open forum, during which valuable information was given.

The next zone meeting will be held in Laurel, with First Methodist

(Continued on Page 14)

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NORTH MISSISSIPPI CONFERENCE

I have just returned from the Leadership Training School and workers conference at Lake Junaluska. The session of the assembly was largely attended. To those who attended this gathering of the leaders of our church in the field of religious training and growth the evidence of the intense interest of our leaders in the church and the spiritual ongoing of the Kingdom is very evident. There is the deepest anxiety on the part of those who are charged with responsibility for the spiritual welfare of the church. Every sign of the times are being read and the real meaning of them sought with deepest devotion.

It was our pleasure to have with us at Lake Junaluska Rev. A. T. Clanton of Ruleville, Miss Virginia Thomas of Tupelo, and Grenada College, Miss Lynda Ramey of Oxford, and Roy A. Grisham and Jno. H. Blakemore. The last two named were attended the Duke school of religion. At this time Rev. J. E. Stephens and son, John Ellett, and Misses Bessie Spain and Ruth Boyd are attending the Young People's Conference at Lake Junaluska.

Plans are perfected for holding early in September Adult Federations of Bible Classes in all the districts of the conference. Rev. C. A. Parks, Conference Superintendent of Adult Work, has these federations in charge. Interesting and profitable programs have been worked out for these meetings. Be sure and have a delegation present from your class. Watch out for the announcement of the place and time. Dr. D. L. Mumpower, of the general board, will be present for htse meetings.

Plans are perfected for a standard training school at New Albany the week following August 23rd. Three courses will be offered. The Life of Christ, Miss Virginia Thomas, instructor; A Study of the Primary Child, Miss Lynda Ramey, instructor, and Christian Education in the local church taught by the writer. The people of that area of the Corinth district are expected to attend this school. The pastor, Rev. J. H. Holder, in cooperation with the other pastors and the committee from the churches represented, are making every effort to make the school a great success.

Many schools have not sent in their Sunday School Day offering. We need this money very much to carry on the work of the board. We are having to cut down the work to fit the income given to the board. Your support in this matter as well as in the fourth Sunday Missionary offering will be greatly appreciated.

R. G. LORD.

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808 Broadway, Nashville, Tennessee

REV. S. L. RIGGS INJURED

Dear Dr. Decell:

Brother S. L. Riggs, a beloved superannuate of the Louisiana Conference, was seriously injured in an automobile accident here Thursday morning, August 13. Brother Riggs lives in Shreveport but is in the habit of spending a part of the Summer with his brother, Mr. C. V. Riggs, in New Ibera.

Thursday morning, about 8 o'clock, as Brother Riggs was leaving his brother's home to go to the fields, he was knocked down by a passing motorist. An Xray examination at the local sanitarium revealed that Brother Riggs suffered three broken ribs and several contusions on the face and the body. At present he is doing nicely as possible, and we hope that no serious consequence will follow this unfortunate accident, as he has enjoyed only a precarious health during the past few years.

We request the prayers of the brethren for Brother Riggs.

Yours sincerely,
A. M. SEREX.

THE PROMISED POWER

By W. G. Evans

I was in a group of earnest Christian men the other day who were bewailing the lack of enthusiasm in the churches of this city and the failure of the churches to attract the large number of Christian men and women who are constantly coming here from all over the continent. Their interest partook of the sacrificial and will result in finding a solution of the problem.

As these gentlemen discussed their problem, my mind went back forty-five years to an old grist mill on the banks of the Ouachita river in the foothills of the Ozarks. It had been built many years before and had been the chief source of supply for corn meal and grits for a large section of country. The mill stood just below a big timber dam that had been built across the rapids in a narrow section of the river bed and held the water at a high enough level to overshoot a big water wheel and give enough power to a train of gearing to supply power to the stones that ground the corn. At some seasons it was a slow process.

I was in that section lately. The old mill and its dam is but a fragrant memory of the good old days of long ago, but in its stead there is the great concrete dam of the Ouachita Power Co., with its great turbine shafts and its complement of dynamos that constantly convert mechanical energy into electric energy that is easily transmitted in high voltage power lines in sufficient volume to light the cities of four states as well as to supply power for all their industries. There was no change in the river. The surface of the mill pond was just as placid as it had been forty years before, and the fish that sported in its depth were just as responsive to the flies cast to them.

The one thing in common in the two mill ponds was the latent power they had to impart. The church of the Living God is as powerful today as it has ever been. The trouble is with the generating and transmitting arrangements. If the church is inert it is because it has not met the conditions imposed by its Founder who has promised in His word, Acts 1st chapter and 8th verse: "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me."

Christ is that "true light, that Light which lighteth every man that cometh into the world." He says to each of us, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

May each of us this day reconsecrate our lives to Him and to the extension of His kingdom.

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Total collegiate expenses less than $400.00.
To be sure of admission application should be made at once to
D. M. KEY, PRESIDENT

NOT WANTED

Appearing before the Kiwanis Club in old, historic Alexandria, Va., Secretary of Labor Doak denounced organizations which attempt to prevent the deportation of alien radicals. Coincidentally, a newspaper syndicate published an editorial in which criticism was made of the methods employed by Mr. Doak. We quote from the article:

"Some 18,000 aliens have been deported this year, others driven by fear and unrest have gone of their own accord. Under the amended immigration law these deportees may never return to our shores. Their punishment is one of the severest forms known to antiquity — banishment. Many aliens are being banished for petty offenses. . . . Mere membership in the Communist Party is a crime under the labor department interpretation law. . . . We fear the secretary of labor is building the wrong sort of reputation."

There are many, however, who are in hearty accord with the deportation of undesirable aliens—those who have shown contempt for our laws and the sacredness of our institutions. The only criticism that the average American citizen could conscientiously make of Mr. Doak's efforts is that there should be a more general housecleaning of those who are associated with societies "whose announced purpose it is to overthrow the Government of the United States by force and violence," quoting Mr. Doak's words.

It has been proven that a large percentage of the outrages committed in this country against human life and property are perpetrated by aliens of the most criminal type who, unfortunately, are here in great numbers. In no other nation on the face of the earth would such pernicious alien activities be permitted, and it is imperative—in the interest of the Government of the United States—that the Labor Department continue to exercise the strictest vigilance and likewise continue its deportation policy toward those aliens who, through illegal activities, have proven their unworthiness to remain in this country. —L. W., in Scottish Rite News.

How One Woman Lost
20 Pounds of Fa
Lost Her Prominent Hips—
Double Chin—Sluggishness
Gained Physical Vigor—A Shapely Figure
If you're fat—first remove the cause! Take one-half teaspoonful of KRUSCHEN SALTS in a glass of hot water every morning—in 3 weeks get on the scales and note how many pounds of fat have vanished.
Notice also that you have gained in energy—your skin is clearer—you feel younger in body—KRUSCHEN will give any fat person a joyous surprise.
Get an 85c bottle of KRUSCHEN SALTS from any leading druggist anywhere in America (lasts 4 weeks): If this bottle doesn't convince you this is the easiest, safest and surest way to lose fat—your money gladly returned.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

FROM OPELOUSAS, LA.

Dear Brother Deceli: I have been a subscriber to the Advocate for over thirty years. It has been a great comfort to me in many ways. I want it to make its weekly visits in my home as long as I can pay for it. The older it gets the better I like it. I just couldn't "keep house" without it.

Rev. D. F. Anders, our local pastor, is held in high esteem by his flock. He is especially interested in the welfare of our young people, from whence must come the Christian of tomorrow. Church attendance was never better.

Yours fraternally,
JACOB VATTER.

DAILY VACATION BIBLE SCHOOL

The community daily vacation Bible school which was conducted the past two weeks at the Methodist church by Misses Elizabeth Richey and Margaret Finger, assisted by Mrs. J. E. Stanley and Misses Mildred Northington and Julia McCarley, was most instructive as well as quite interesting.

About 85 children, ages registering from 5 to 12 years, attended, and the interest and enthusiasm increased with each day's work.

In the junior department a comprehensive study was given of "The Land Where Jesus Lived," and it was fortunate for them that Miss Virginia Thomas of Tupelo and Grenada College, who spent last summer in Palestine could be here one day, making the surroundings of our Saviour very real and very vital to the children.

The primary group from day to day learned more about God's out-of-doors in the study of "All Things Bright and Beautiful."

The hand work which was an attractive and commendable outgrowth of these two departments, evidenced the keen interest of the children who attended.—Reporter.

TWITTERINGS OF TIMOTHY TWIG

By R. H. Bennett

A Call to the Heights, Junior

Diogenes with a lantern searched Athens for an honest man. Let us hope that this enthusiasm for integrity was due to the poignant thoroughness of his own reform, for he and his father had been banished from their native city of Sinope for adulterating coins.

The world today is out on the same search. Honest men are hunted for everywhere. Business is short of them in both brawn and brains. "Wanted, a man," is not only the unworthy and untrue fling at women of high purpose who have chosen to walk alone, but it is the universal need of the world.

Whether it be youth or maiden "standing with reluctant feet where the brook and river meet," the beckoning hands and the open doors are legion.

"Where shall I put my life?" Momentous question! Its issues may be the distance of the poles apart. "How can we know the way?"

"There is one way for thee: but one; inform
Thyself of it; pursue it; one way each
Soul hath by which the Infinite in reach
Lieth before him; seek and he shall find.
To each the way is plain . . . . Slake
The world's thirst for yet another man."

Was there ever a day when more kindling calls were challenging young men and women? It is enough to make a true man's blood tingle. The cry of a needy cold and hungry world, whether a conscious cry or not, is for great unselfish workingmen, organizers, Golden Rule producers and distributors. Governments are calling for great ethical rulers and public servants. The assembled premiers of the British Empire jointly sign a call to the world to remember that government alone cannot save the present crumbling of civilization, that God and religion are our foundations. International relations are calling for unselfish lawyers, diplomats, ambassadors, consuls, judges and jurors.

History is calling for truthful analists, interpreters and teachers. Science is calling for devoted doctors, health specialists, research experts, economists and social workers. Universities, colleges and schools are calling for great teachers. The heathen nations are calling for great missionaries to lead them out of darkness into light. The church is calling for wise leaders to tell what Israel ought to do. High forums everywhere await heralds.

In this babel of conflicting calls, every man must seek an assignment from the Great Commander. And armed with that commission he can not fail. History shows a desert pathway lined on either side by the bleaching bones of those who have followed their own unguided wills. While the hills of God are crowded with victors who have marched to certain triumph by following the pillar of cloud by day and of fire by night.

"Put thou the trumpet to lips and blow
The helpful music to the fainting heart.
God's kingdom cometh. He hath willed it so.
And in its glory thou shalt have a part."

Have We Forgotten the World War?

"No better or no worse were we,
But when the summons came,
We flung our follies far behind
And tried to play the game,
And consecrated our young lives
Purged as with living flame.

We knew the zero hour and all
The wonder of the dawn,
The shrieking hell of shrapnel rain—
And now they all are gone,
And of that star-eyed, laughing crew
One, I alone, live on.

And, O, I dream of the Ideal.
The Faith our hearts gave place,
And pray to God to hold me true
And grant me strength and grace,
That when I die I may be free
To look them in the face."

Lander College, Greenwood, S. C.

SOME FOLKS

Some folks make such fools of themselves in church business meetings—but their friends do not observe anything unusual!

* * *

If some folks put as much money into Christian schools and hospitals as they do into unnecessary luxuries—there would be such an orgy or debt-paying, the like of which has never been seen!

* * *

Some folks are so enthusiastic and consecrated, and so surprised that everybody else is not but wait until their one brief year of office is over!

* * *

Some folks must have married a doctor, for they keep well for nothing; others must have married a lawyer, for they keep out of trouble for nothing; while many must have married a preacher—for they are good for nothing!

LUZIANNE
Both for $1.00

4
CUPS
4
MINUTES

NEW

New Orleans Coffee-Maker Brews French Drip Coffee QUICK!

LUZIANNE
GENUINE NEW ORLEANS COFFEE

You can now make, in your own home, genuine New Orleans Coffee as delicious as the coffee for which New Orleans is famous.

The Luzianne New Orleans Coffee-Maker brews 4 cups of perfect coffee in 4 minutes.

Ask your grocer. Or send $1.00 and your grocer's name to us.

Wm. B. Reily & Co. Inc.

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WHEN EYES ARE RED
and inflamed from sun, wind and dust, you can allay the irritation with
Dickey's Old Reliable Eye Wash
At All Druggists
Price 25c Dickey Drug Co., Bristol, Va.

Whitworth College for Women

Meeting the Educational Needs of Women

The time was when a woman's college thought that it was strong and deserved commendation because it required the same courses for a degree that a men's college required. Today thoughtful educators know that a woman's college must fit her to do well that part of the world's work for which she is individually best suited. A woman must get ready to make a living and at the same time get ready to make a cultured, Christian home.

To determine which field of human endeavor each girl should prepare to enter. Whitworth College makes the most careful study of the individual student that is made by any school in this country. This statement is made on the authority of one who recently made special investigation in this field. This study involves a student questionnaire, a personality rating questionnaire mailed to five persons who know most about the girl, intelligence tests, achievement tests, and speech tests. By these methods each young woman is brought to know in which of the three groups she belongs, whether she is of the intellectual, social, or creative type.

Send your daughter where she will have the best possible advantages for the first two years of her college course. As a part of Millsaps College, Whitworth College enjoys all the recognition accorded Millsaps, which is rated as one of the six strongest colleges in the South.

The dormitories are nearly filled. Application for session opening September 7 should be filled out at once. Address G. F. Winfield, Brookhaven, Mississippi.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

Church, Friday afternoon, two o'clock, October 30.

Mrs. H. H. Crisler, Jr., expressed the zone's appreciation to Raleigh auxillary for hospitality and bountiful lunch.

Benediction by Brother Lewis.

REPORTER.

BELMONT ZONE MEETING

The second zone meeting of the year was held with Belmont auxiliary, Corinth District, North Mississippi Conference. Representatives were present from Belmont, Burnside, Harmony, Iuka, Snowden and Tishomingo.

Mrs. Hodges presided and Mrs. J. R. Sanders, of Snowden, conducted the devotional period, assisted by Rev. Liming, of Tishomingo.

Rev. W. J. Wood, of Belmont, spoke of the importance of leading the children and young people to Jesus and training them in Christian service.

Excellent reports were given by the auxiliaries, after which the meeting was adjourned. Lunch was served cafeteria style and enjoyed by all present.

Rev. T. J. Hopper, of Rienzi, conducted the afternoon devotional.

A splendid report of the district meeting at Baldwin was given by Mrs. Lorick, of Rienzi.

Our district secretary, Mrs. J. S. Clark, of Rienzi, spoke of the work of the district, especially our rural workers. She stressed the work of young women's circles and the meeting of our expenses quarterly.

A playlet, "Save Octagon Coupons," was given by Mesdames Joe Johnson and Shackley, of Iuka.

The next meeting will be with the Tishomingo auxiliary.

MRS. W. A. HODGES.

MINDEN DISTRICT ZONE MEETING

The second quarterly meeting of zone No. 2, Minden District, Louisiana Conference, was held with the Olla auxiliary, July 31. There was a splendid attendance from the enitre zone which is composed of Olla, Selma, Rochelle, Standard and Winfield auxiliaries.

Mrs. C. E. Gilmer presided and devotional was conducted by Mrs. F. P. Hillman, of Cotton Valley. A vocal solo, "The New Jerusalem," by Mrs. Percy Dortch, and instrumental numbers by Miss Nell Atrup and Miss Mildred Bowen, added to the program.

Our work in China was discussed by Mesdames P. Dortch, H. DeBray, H. Dunford, R. Rogers and C. E. Gilmer.

The round table discussion was based on "What is the Need in Your Auxiliary?"

The work of the Minden district was presented by our district secretary, Mrs. Gallier, of Trout, and the work of our zone by the leader, Mrs. Bamberg.

A most interesting talk was given by Miss Ava Morton, of Cotton Valley, who recently graduated from Scarritt and who will leave soon for China to serve as a missionary nurse. In appreciation, a love offering was presented Miss Morton by the zone.

The next meeting will be held with the Winfield auxiliary.

After the closing prayer by Rev. Bamberg, a social hour was enjoyed, during which delicious refreshments were served.

MRS. J. O. ELLIOTT,
Pub. Supt.

UNION MEETING AT SCOOBA

Dear Brother Decell: Permit me a few words in which to tell you about our Union Revival at Scooba, Miss. It has been the custom here for some time for the Methodists and Presbyterians to hold their meetings under a splendid tabernacle erected for that purpose. These churches alternate in furnishing the help, this being the Presbyterians' year, they secured Dr. C. C. Carson, of Atlanta, to do the preching. Rev. A. P. Stephens, our own conference evangelist of the North Mississippi Conference, was secured to do the singing. These two fine Christian gentlemen make a fine team. I have never heard a finer series of sermons preached than those given us by Dr. Carson. You will not find a finer spirit and a greater worker than A. P. Stephens. His work is something "different," something that especially appeals to the young people, and is very helpful to all. Dr. Carson is a simple gospel preacher. God used both of these men here to our great good and to His glory! We had ten accessions on profession of faith, four for our Church, four for the Presbyterian, and two for the Baptist Church. I feel like the additions to the church is far from being the most important part of the meeting. We had one of the largest numbers to reconsecrate for service I have ever seen anywhere. If all who promised to rededicate their lives to Christ will just keep their pledge, we shall have a better day in Scooba. I believe our people, many of them, were genuinely revived in their religious experiences. I heartily recommend to any community these two splendid spirits, Dr. Carson and Brother Archie Stephens.

Your brother in Christ,
J. H. MOORE.

VOICE OF THE PEOPLE

By W. H. Patton

I notice that quite a few papers are displaying the following:

"Start forming Roosevelt clubs in Mississippi."

"A movement is starting this week in the 82 counties of Mississippi to organize in each county a 'Roosevelt-for-President' club, to advocate and work for the nomination of and election of Gov. Franklin D. Roosevelt of New York, as President of the United States.

The movement is headed by E. G. Williams, of McComb, chairman of the State Democratic Executive Committee, and is sponsored by the Roosevelt Southern Clubs, with headquarters in the Kimball House, Atlanta, Ga., the originator of the movement in the southern and southwestern states to advocate Governor Roosevelt for president.

Democratic County Chairmen of the 82 counties received this week an invitation from the Roosevelt Southern Clubs, in Atlanta, to organize a Roosevelt-for-President Club in their respective counties. The entire south and southwest is being organized by counties for the Roosevelt cause. Already some of the Mississippi county chairmen are at work, organizing Roosevelt-for-President clubs in their counties.

It is expected that the next few weeks will see the organization of many such clubs in the counties of the state.

Gov. Roosevelt is a good man, and, being Governor of the pivotal state of New York, could get the endorsement of Tammany, Al Smith, and Raskob. Al Smith says he and Roosevelt are of the same mind as to their stand on the question of Prohibition. The South has spent a half century to secure the Eighteenth Amendment, which outlaws the liquor traffic in the United States, and they will never vote for a wet candidate for President. The Women's Christian Temperance Union, the League of Women Voters, and all the major denominations have warned both political parties that they will not support a wet candidate. Tammany controls the national Democratic party, and can force the nomination of a wet, as was done in 1928, but the Christian dry votes will defeat any wet candidate nominated.

Al Smith, Raskob, and Shouse may spend their millions, but the silent vote cannot be bought.

W. H. PATTON.

Shubuta, Miss.

TO ASSIST PASTORS

Prof. J. Abner Sage, who has been in charge of the music for the Methodist assembly at Lake Junaluska for the past two summers, will remain in this section to assist any pastors who may need help in revivals during the months of September, October and November. This offers an unusual opportunity for the pastor who needs a singer and choir director to secure the services of one of the best qualified men in the church to lead in this important work.

Prof. Sage is a member of the Joint Hymn Book Commission appointed by the last General Conference. For the past eight years he has been head of the voice department at Southern Methodist University, in Dallas, Tex. He has served in many responsible positions in both church and concert fields, but declares that no work appeals to him so much as church music. He has had unusual success and broad experience in revival work as well as in the field of teaching and concert work.

Communications should be addressed to J. Abner Sage, Lake Junaluska, N. C.

SOME FOLKS—

Some folks would have to do some very tall explaining—if the Lord came for His own on prayer meeting night!

* * *

Some folks are so proud of their Church paper, that at every Annual Meeting—they at least resolve to subscribe for it!

* * *

Some folks are horrified because their church doesn't give more to Missions—but the church would be horrified too if it knew how little these folks themselves are giving!

* * *

Some folks are always bragging that they are self-made—but what the world needs is the Christian-home made, and the Christian-school made variety!

GRENADA COLLEGE
A CHRISTIAN COLLEGE FOR WOMEN
STANDARD FOUR-YEAR COURSES LEADING TO B.A. AND B.S.
MUSIC, ART, EXPRESSION, HOME ECONOMICS
"A Bit of the Old South in the Heart of the New"
Cost for the year, $295 to $345
Ask for Catalog
J. R. COUNTISS, President, Box C, Grenada, Miss.

She Couldn't EAT or SLEEP

"I feel like a new Woman"

"ABOUT six months ago I was run-down and a friend of mine told me about your medicine.

"I got a bottle and started taking it. I was so weak and nervous, my appetite wasn't good at all, I couldn't eat and of course I lost my strength. In fact I have never been healthy.

"After I started taking Lydia E. Pinkham's Vegetable Compound my nerves were lots better. I can sleep well and I have a real good appetite. I feel like a new woman."
—Effie Oliver, Antler, Okla.

Lydia E. Pinkham's
VEGETABLE COMPOUN

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round

(In the Heart of Louisiana)

Melder, at Zion, Aug. 23, a. m.
Marksville, at Bay Hills, Aug. 23, p. m.
Pleasant Hill, at Marthaville, Aug. 30, a. m.
Natchitoches, Aug. 30, p. m.
Montgomery, Sept. 6.
Holloway, Sept. 20, a. m.
Provencal, at Oak Grove, Sept. 20, p.m.

Let the preacher in charge make a written report for the cause of education under question fourteen as required by the discipline.

ALBERT S. LUTZ, P. E.

Lake Charles Dist.—Fourth Round

Rayne, August 30 a. m.
Crowley, preaching, Aug. 30. p. m.; Conf., Aug. 9, p. m.
DeRidder, Sept. 6, a. m.
Merryville, Sept. 6, p. m.
Acadia, at Church Point, Sept. 13, a.m.
Indian Bayou, Sept. 20, a. m.
Lake Arthur, Sept. 20, p. m.
Hornbeck Ct., Prospect Church, Sept. 27, a. m. and p. m.
Many and Zwolle, at Zwolle, Oct. 4, a. m. and p. m.
Gueydan Ct., at Gueydan, Oct. 11 a. m.
Lafayette, Oct. 11, p. m.
Vinton, at Edgerly, Oct. 18, a. m.
Sulphur, Oct. 18, p. m.
Lake Charles, Oct. 25, a. m.
Leesville, Nov. 1, a. m. and p. m.
Abbeville, Nov. 8, a. m. and p. m.
New Iberia, Nov. 15. a. m.

J. W. LEE, P. E.

Monroe District, Third Round

Monroe, First Church, Sept. 13, 11 a.m.
Bastrop, Sept. 13, 8 p. m.
Newellton, Sept. 20, 11 a. m.

ELMER C. GUNN, P. E.

New Orleans District—Third Round

Rayne Memorial, Aug. 16, a. m.; September 1.
Louisiana Ave., Aug. 23, p.m.
Second Church, Aug. 30, a.m.
McDonoghville, Aug. 30, p.m.

W. L. DOSS, JR., P. E.

MISSISSIPPI CONFERENCE

Jackson Dist.—Third Round

Yazoo Circuit, at Betheny, Aug. 23, 11 a. m. and 2 p. m.
Yazoo City, at ——— Aug. 23, 4 p. m. and 7:45 p. m.
Brandon and Pelahatchie, at Pelahatchie, Aug. 26, 4 p.m. and 8 p.m.
Harrisville, at Braxton, Aug. 30, 11 a. m. and 2 p. m.
Jackson, at Capitol Street, Aug. 30, 8 p. m.; Sept. 4, 8 p. m.
Vaughan, at Union, Sept. 6, 11 a. m. and 2 p. m.
Canton, at Canton, Sept. 6, 8 p. m.; Sept. 9, 8 p. m.

J. T. LEGGETT, P. E.

Meridian Dist.—Third Round

Cleveland, at Linville, Aug. 15, 11 a. m.
Porterville, at Mt. Hebron, August 16, 11 a. m.
Pachuta, at Adam's Chapel, Aug. 16, 4 p. m.
Vimville, at Oak Grove, Aug. 23, 11 a. m.

T. J. O'NEIL, P. E.

Newton Dist.—Fourth Round

Decatur and Hickory, at Hickory, Aug. 23, 11 a. m.; Oct. 28, 7 p. m.
Lake, at Lake. Aug. 23, 8 p. m.; Nov. 2, 7 p.m.
Rose Hill, at Rose Hill, Aug. 30, 11 a. m.; Oct. 29, 10 a. m.
Newton, Aug. 30, 8 p. m.; Nov. 5, 7 p. m.
Homewood, at High Hill, Sept. 6, 11 a. m.; Nov. 4, 11 a. m.
Forest and Morton, at Forest, Sept. 6, 7:30 p. m.; Nov. 4, 7 p. m.
Bay Springs, at Bay Springs, Sept. 13, 11 a. m.; Oct. 27, 7 p. m.
Montrose, at Montrose. Sept. 13, 7:30 p. m.; Oct. 27, 2:30 p. m.
Harperville and Lena, at Hillsboro, Sept. 20, 11 a. m.; 1:30 p. m.
Chunky, at Suqualena, Sept, 27, 11 a. m. and 2 p. m.
Shiloh, at Shiloh, Oct. 4, 11 a. m.
Carthage Station, Oct. 9, 7:30 p. m.; Oct. 11, 11 a. m.
Carthage Ct., at Singleton, Oct. 10, 11 a. m. and 1:30 p. m.
Walnut Grove, at Walnut Grove, Oct. 11, 2:30 p. m. and 7 p. m.
Philadelphia Sta., Oct. 23, 7 p. m.; Oct. 25, 11 a. m.
Philadelphia Ct., at North Bend, Oct. 24, 11 a.m.; 1:30 p.m.
Burnside, at Coldwater, Oct. 25, 2 p.m.
Trenton, at Pulaski, Nov. 1, 11 a. m. and 1:30 p. m
Raleigh, at Raleigh, Nov. 2, 7 p.m.; 10 a.m.
Laurel, First Church, Nov. 6, 7 p. m.; Nov. 8, 11 a. m.
Laurel, Kingston, Nov. 8, 2:30 p. m.
West Laurel, Nov 8, 7, p. m.

H. A. GATLIN, P. E.

Seashore District—Third Round

Columbia, Aug. 23, 7:30 p. m.

OTTO PORTER, P. E.

Vicksburg Dist.—Third Round

Oak Ridge, at Porter's Chapel, Aug. 23, 11 a. m.

L. E. ALFORD, P. E.

Hattiesburg Dist.—Third Round

Ellisville, at Mt. Zion, August 23, 11 a.m.; 2 p.m.
Richton and Plave, at Richton, August 23, 7:30 p.m.
Bonhomie, at Bonhomie, August 26, 7:30 p.m.
Silver Creek, at Oakvale, Aug. 26, 11 a.m., 2 p.m.

W. A. HAYS, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—Fourth Round

Houston, Aug. 23-24.
Buena Vista, at Pleasant Grove, Aug. 25.
Woodland, at Palestine, Aug. 26.
Prairie and Strongs, at Hamilton, Aug. 28.
Smithville, at Vanburen, Aug. 29.
Amory Circuit, at Greenbrier, Sept. 6-7.
Greenwood Springs, at Quincy, Sept. 9.
Shannon, at Shannon, Sept. 10.
Verona, at Union, Sept. 11.
Salem and Friendship, at Friendship, Sept. 12-13.
Tremont, at Mt. Olive, Sept. 26-27.
Fulton, at Friendship, Sept. 27-28.
Randolph, at Serepta, Oct. 2.
Pittsboro, at Pittsboro, Oct. 3-4.
Vardaman, at Thom, Sept. 5.
Derma, Oct. 6.
Calhoun City, Oct. 7.
Bellefontaine, Oct. 9.
Mathiston and Maben, Oct. 10-11.
Eupora, Oct. 11-12.

T. H. DORSEY, P. E.

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LIQUID OR TABLETS
Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.
666 Salve for Baby's Cold.

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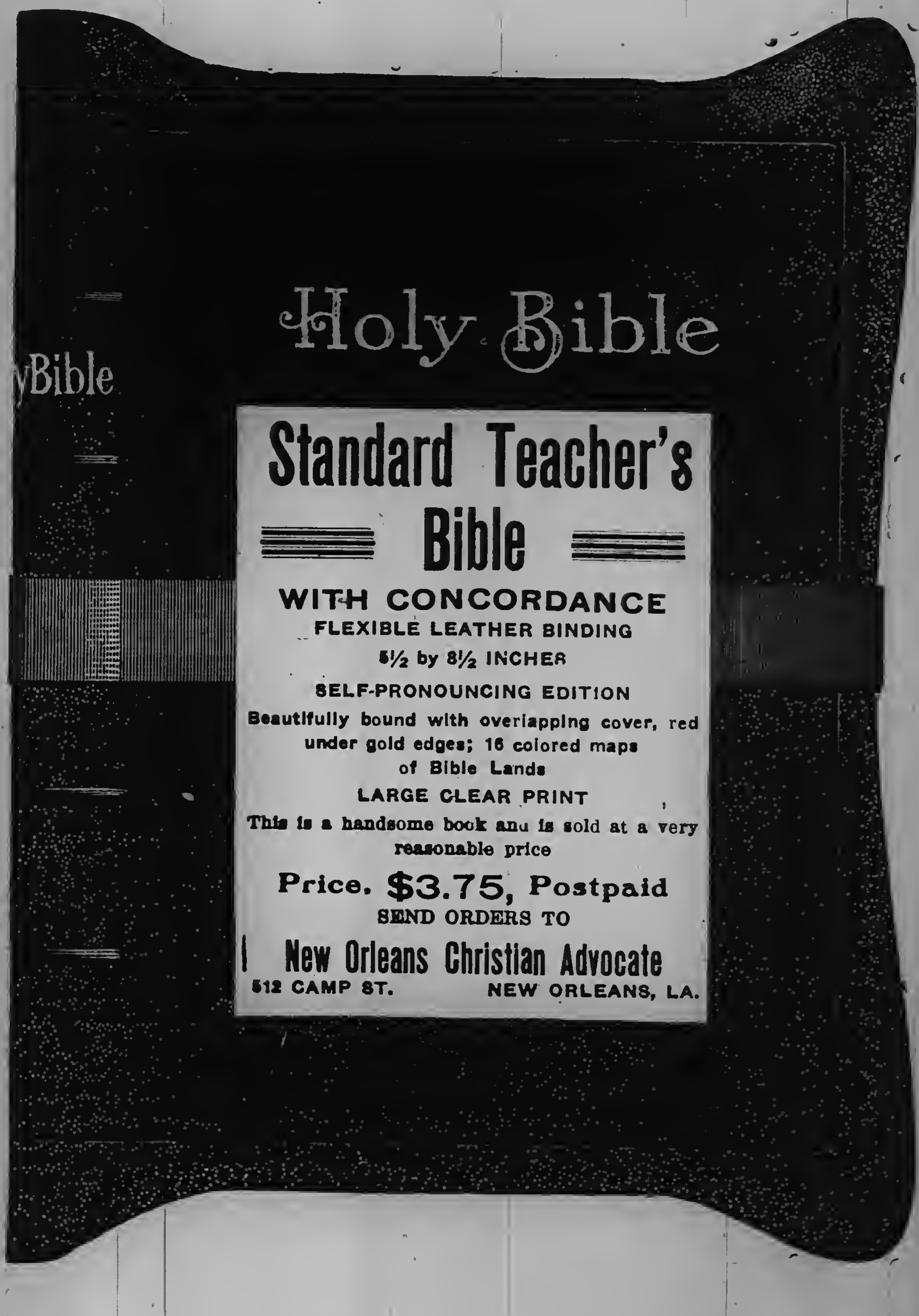

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MISSISSIPPI ORPHANAGE

By Rev. B. F. Lewis

A Committee Meeting of Far-Reaching Importance

At the annual meeting of the Southern Methodist Orphanage Conference, held in Richmond, Va., last June, a committee was appointed to confer with a like committee from the General Hospital Board, looking to some kind of coordination of hospital and orphanage work in our church. This committee was composed of Dr. C. C. Jarrell and Dr. Fred Barnett, of the General Hospital Board, and Rev. B. F. Lewis, of Jackson, Miss.; Rev. A. S. Barnes, of Ralcigh, N. C., and J. L. Harden, of Greenville, Tenn.

At the call of the chairman, Rev. A. S. Barnes, this committee met in Atlanta, Ga., Thursday, July 30. Sitting with us part time was Dr. E. F. Dempsey, editor of the Wesleyan Christian Advocate.

After a full, free, and unembarrassed discussion of every phase of the proposed federation, lasting nearly three hours, it was the unanimous vote of the joint committee that such a coordination as was under consideration was not only advisable, but necessary. A sub-committee was appointed to work out details, look into such legal changes as might be necessary in the law of the church, and report back to the full committee at a meeting to be held in Atlanta, Oct. 15, next. This sub-committee, composed of Dr. Jarrell, of the Hospital Board, and B. F. Lewis, from the Orphanage Conference, will meet in Biloxi, Miss., Tuesday, September 1.

The final findings of the joint committee will be reported to the several bodies represented at their regular annual meetings next year. Should these bodies acquiesce in these findings, the matter will go both to the several Annual Conferences for consideration by the orphanage workers, and direct to the General Conference from the Hospital Board. It will be recalled that the General Conference requested the Hospital Board to take some such action as is now under consideration.

After the meeting in Atlanta in October, we will have something further to say on the subject.

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Well, it is here. Our first five thousand dollars from Octagon coupons. Before this gets in print it will have retired five thousand dollars of notes.

Aren't you glad you had a part in this great work?

We are already well started on our second million. Aren't you glad you can help get together these little scraps of paper which mean so much to us?

Now let us all pull together for at least two million more before Conference.

Moving Pictures

At the beginning of the Octagon campaign, the Octagon company took moving pictures of the various activities of our Home. Some were good, some too bad to show. In a few days these pictures will be retaken and shown in various parts of the state, so our friends can see **just how we live and do things here.** To many, we are sure this will be a revelation. Too many people look upon the Orphan Home as a kind of prison, from which, when a child once enters there is no escape. A visit to a well organized home, will completely disabuse their minds. This we wish to do.

A Visit from Canton

We appreciated a visit a few Sundays ago from the intermediate class of the Canton Sunday school. The class came in a body, visited our Sunday school in session, attended church with us, and dined.

We hope they will come again. We welcome visitors who are our friends.

Thanks to Brother Fred Barnett

We extend thanks to Brother Fred Barnett for a splendid write-up of our Home in the Methodist Layman, a few weeks ago. Brother Barnett had been in our Home several times, toured the buildings, looked into the various departments and gave his information first hand.

Peaches

A few weeks ago a telephone message from Mr. Vic Trolio, owner of the famous "twenty-five thousand peach tree orchard" near Canton, invited us to come get "all the peaches we wanted." We went. After the truck was filled, he said, "Come again." We went. Again he said, "Come again." Altogether we received from him as a gift two hundred bushels of peaches. From Crystal Springs also came a gift of peaches, and a cordial invitation from Magee. How thoughtful! Thank each one.

Then came a wagon load of watermelons! What a sight to see every little boy and girl with juice dripping from their mouths and hands full of peaches. It was a sight.

Renew Your Health by Purification

Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs,—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs purify the blood by activating the liver, kidneys, stomach and bowels. Trial package, 10 cts. Family package, 35 cts. All dealers. (Adv.)

Work Day is not far off. Don't forget it in the press of other matters.

Octagon Coupons

About thirty-five years ago our fathers, exercising unto themselves the privilege of Christian Social Relations in an organized way for the Methodist Church of Mississippi, established in our state a plant for the care of under-privileged children and they called it the Methodist Orphanage.

In the busy walks of life one cannot be present always in person in times of need, so they built this "wayside service station to humanity" and delegated unto it the task of serving for them. Down through the ensuing years this plant has functioned in the name of the Church and I think we may truly say it has functioned acceptably. It has been one of the "cups of cold water given in the Master's name."

Has the thought occurred to us that this Home represents the only piece of organized social service work that our church of Mississippi has as its own (the Woman's Missionary Council has some)? Has the thought occurred to us that it represents, also, the only piece of organized child welfare in our Mississippi church? We are deeply interested, as Christian citizens, in these two lines of endeavor and we give liberally to them, and should, wherever they are found. But this, may I say, should we not, first, have our ears attuned for the call of that which is distinctly our own?

We know, on account of the paralysis of business, all welfare agencies have had thousands of extra calls for help and, at the same time, less money for doing. Our own Home, as much as we love and give to it our loyalty of support, has not been exempt from this paucity of funds this year. This has been a time of terrific stress on us. Hundreds of little children have been knocking at our doors for entrance, little children literally naked, and have we clothed them as far as lay in our power; little children hungry, and have we fed them as far as lay in our power? May we ask ourselves, each of us, have I? The Home has cared for numbers of them, as its records will speak, but it can carry on only as it has funds, and it has funds only as we, of the church, supply them.

The maintainance fund has come along fairly well, but the fund for the retirement of indebtedness on the administration building has not come so well. When this house was built several years ago all was fair weather in the financial world and this, too, would have come had we not become a victim of the depression. On this debt we have been owing one certain bank for some years and naturally we could not expect it to hold this indefinitely—especially when things became panicky. The situation became so dark that many were the prayers sent to a Heavenly Father that He might show a way out. God does not often give outright to us, but He shows us a way of doing things for ourselves. Verily I believe that He has shown a way, and I refer to the offer from Colgate-Palmolive-Peet Company.

This has been such a simple task that I am afraid some have been prone to overlook it. God walked along the simple paths of life and performed his miracles with simple measures. God has shown us the way. The next move is ours. We have prayed for light. It has been given us. What will be our answer? Shall it be repudiation?

This is a small task to be done in a big way. That big results are possible—with the help of all—has been shown by the $5,000 check which we have received. Interest has been spotted, heretofore, but I am happy to report that it is picking up all over the state and small packages by the dozens are pouring in on every mail. It will be these small packages which will turn the balance, for they bespeak a widespread interest. It is going to take organized co-operation to claim this prize because of this fact, every church is made of two classes of members, the lifters and the leaners. In this, as in every other effort, it is going to be up to the lifters to pull along the leaners until they, too, play their part. Surely, should any person find it in his heart to refuse to join in this, he cannot find it in his heart at the same moment to refuse cash as a substitute for coupons!

I am but one, but I am one;
I cannot do everything, but I can do
something,
And, God being my helper, I will do
that which I can.

MRS. ALMA G. RILEY,
Director Octagon Coupon Campaign.

To the New Orleans Christian Advocate.

Mr. Editor: Since Doctor Claudius Spencer has for several years been donating to the readers of his paper free seeds of the Hollyhock from Alhambra, Spain; and since we have had some splendid specimens of the Holly-Hock growing in our garden here in Galesburg, the thought has come to us that the readers of your paper might like to receive, for postage, free seeds of the Holly-Hock, hence the inclosed notice, which if you care to insert in the New Orleans Christian Advocate, free, we will be glad to furnish the seeds to those who care to send for them as long as the supply lasts. I am,

Cordially yours,
Wm. R. Van Valkenburgh and Wife.
P. O. Box 36, Galesburg, Kansas.

Send in your subscription to the New Orleans Christian Advocate now.

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NEW ORLEANS

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J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, AUGUST 27, 1931. C. MILTON CHALMERS, Manager

THE PROPOSED JUDICIAL COUNCIL

The annual conferences have the responsibility of approving or disapproving of a proposed amendment to the constitution of the Church which vests all appellate power in a Judicial Council of nine members. As it is now, appellate responsibility inheres in a Committee of Appeals which is composed of a bishop, four traveling elders and three laymen; and in the College of Bishops. The Committee of Appeals determines the appeal of a traveling preacher, reconciles conflicts within General Boards or between two or more of the General Boards; and "any other Church authority." A bishop may preside over a trial and the other judicial functions of the bishops are limited, and confined to deciding questions of law properly presented in annual or district conferences, and checking unconstitutional acts of the General Conference. No decision of law by a bishop becomes generally applicable until it is approved by the College of Bishops.

With the appellate needs of the Church being so provided for, it is apparent that there is no urgent necessity which requires the approval of the proposed Judicial Council.

A General Mixture

One of the strong reasons why the proposed Judicial Council should not be adopted by the annual conferences is that it gives constitutional security to statutory matter. If the experiment should be adopted and the slightest change appeared advisable it could not be made without the tedious and long-drawn-out method required in amending the constitution. If it must be done, why not take time to separate the constitutional from the statutory? Why place a mixture in the Discipline?

No Specific for Infantile Paralysis Needed

Why require that a person who reviews the judicial proceedings and legislative enactments of the Church be forty or more years of age? History is against it! The Constitution does not require a minimum age for judges of the United States Supreme Court, a representative in the Congress of the United States is required to be but twenty-five years of age, a senator thirty, and the president himself only thirty-five. Thomas Jefferson was but thirty-three when he wrote the Declaration of Independence; and James Madison was only thirty-six years old when he became the father of the constitution. Joshua Soule was but twenty-seven when he wrote the constitution of Methodism, and an early writer in the Church said, "We owe to Bishop Soule the constitution of the Methodist Episcopal Church, which exhibits a degree of wisdom and prudent foresight that characterizes men of the first mental powers." John J. Tigert had finished his "Constitutional History of American Episcopal Methodism" before he was thirty-eight. Many of us who have passed the age of forty will never know as much about ecclesiastical law as Soule, and constitutional enactments as Tigert did before they were forty. If there should be a man possessed of judicial temperament and especially proficient in ecclesiastical law before he reaches the age of forty, why should the Church be constitutionally prohibited from using his talent? Would not thirty or thirty-five be a wiser minimum? The history of Methodism reveals that she has not suffered from infantile paralysis.

Embalmed in Judicial Dignity

If the Church were like a civil state with its constant stream of cases and appeals by the thousands coming up for adjudication, then there would be some justification for the Church's taking nine of her servants and consigning them to exclusive judicial functions. But, the Church has comparatively few cases for "judicial review." The Judicial Council demands that its members "take the veil" for eight years, at least, and become ineligible for any other connectional position whatever—editor, secretary, bishop, or member of a General Conference, Board or Commission. If there should be a Soule or a Tigert, why constitutionally say if he can best serve in a judicial capacity he must be ineligible for any other connectional position? It would be fairer to the Church to say, "If a member of the Judicial Council shall be elected to another connectional position and accept, his place on the Council is thereby vacated." But to take a man at forty or more years and insulate him for a minimum of two quadrenniums, and constitutionally mark him with ineligibility for everything except occasional reviews may not prove to be the best for the welfare of the Church. If such were necessary to properly care for the interests involved the demand would not be unreasonable—since there is no such necessity, why embalm men in judicial dignity?

Twelve Thousand Dollars Per Veto

Economy in the administration of the Church's affairs is being demanded. If the proposed Judicial Council is adopted, the nine members who are to be clothed in the restricted and inhibited judicial ermine will be required to attend all sessions of the General Conferences; and if the General Conferences go as long without having an act declared unconstitutional as they did from 1870 to 1894 it will probably cost the Church around $12,000 for their first veto. When the Church is secure with the present status, it seems unnecessary to set up an expensive new Council. The appellate needs of the Church should be intelligently and efficiently met without so much additional cost.

Inquisitorial Powers of Episcopacy Multiplied

Obviously one purpose of the proposed Judicial Council is to relieve the bishops of responsibility in checking the General Conference when that body in their judgment passes an unconstitutional act. Yet, under the new proposal a majority of the College of Bishops can "complain" of an act of the General Conference thirty days after adjournment of the Conference and the Judicial Council may "arrest" that act of the General Conference. In the second paragraph of Section IV: "The Judicial Council shall have power to arrest any act of a connectional board or body of the Church, when such action is brought before it on appeal by one-third of the members of such board or body, or upon complaint of the majority of the College of Bishops present at a regular or called session." The General Conference is a "connectional body of the Church." Moreover, under the provisions of the proposed Judicial Council the College of Bishops is constituted a "Court of Inquiry" to search out all the acts of the Book Committee, General Boards, General Commissions and Committees, and if thought to violate the Discipline, to complain or appeal within thirty days after their adjournment to the Judicial Council. The bishops in addition to their many other responsibilities may not prefer to sit as a "Court of Inquiry" into the acts of all the general boards and bodies of the Church, but they would hardly refrain from undertaking to perform the duties imposed upon them by the constitution and in discharging their duty they couldn't wait to just happen upon some act of violation; therefore, to make an intelligent complaint they would have to make inquiry.

Appeal and Complaint

In section IV, first paragraph, "one-third of the College of Bishops," we take it, may base an appeal upon law or fact concerning any "Conference, board or body;" and in the second paragraph of the same section, "upon complaint of a majority of the College of Bishops any act of a connectional board or body of the Church" may be arrested, restrained, or obstructed by the Judicial Council. When one-third of the College of Bishops appeal, must a majority of them also complain concerning the facts of the appeal before the Judicial Council, in determining the appeal, could arrest the action of the board or body involved?

Ultimate Authority and Original Jurisdiction

Under the proposed Judicial Council as few as four or six persons will have the

(Continued on Page 8)

Prayer the Way of Triumph

Some Outstanding Prayers in the Old Testament

BY MRS. J. S. PURCELL

We can close our eyes and let fancy take us back to the first couple in the Garden of Eden, and we can imagine them asking forgiveness for their wrong, but it is only conjecture. Scripture is singularly silent concerning the habits and characteristics of this first family. Of course we have the great tragedies, the fall, and the murder of one brother by another—events terrible enough to wring prayer from the hearts of all this first family—but we come to the third generation before we find definitely that the people resorted to prayer. In Gen. 4:26 we read: "And to Seth, to him also there was born a son; and he called his name Enos; then began men to call upon the name of the Lord." And from that day to this mighty heroes, men and women from the highest to the lowest in the social scale, have called on the name of the Lord and have found in prayer an unfathomable source of strength. In this little sketch, amid varying circumstances and changing events, let us study briefly the occasion and authors of prayers that changed events and established without doubt the fact of communion with God.

Adam and Eve, through undue desire for knowledge, had started a train of sin and evil in this old world that was about to overwhelm the human race and presently we find Noah in a most distressing situation, surrounded by such wickedness as is beyond the imagination of man. The catastrophe of the flood came on and Noah and family through God's providence was saved, and we find Noah celebrating the first Thanksgiving, with the first mention of an altar: "Noah builded an altar unto the Lord; and took of every clean beast and of every clean fowl, and offered burnt offerings on the altar." This preceded the blessed covenant, sealed with the rainbow as a sign. About sixteen hundred and fifty years intervened between Adam and Noah, and we have no record of public prayer or offerings; but that individuals prayed we know for in this time we have the beautiful godly life of Enoch, crowned by his translation.

From out these dim and indistinct times, we see Abram, the most majestic figure of the Old Testament, emerging from Ur in the land of Chaldee, and beginning with him, was a new current, a redeeming element started in the human race. He was undoubtedly a man of marked culture for that age, and was of a meditative and prayerful spirit. Only the pure in heart can see God and such wonderful contacts as he made with Jehovah thrills our hearts to new wonder each time we read his marvelous history. "And the Lord appeared unto Abram and said, 'Unto thy seed will I give this land,' and there he builded an altar unto the Lord who appeared unto him," and at the same place, after his return from Egypt whither he had been driven by famine, we have this record, "Unto the place of the altar which he made at the first; and Abram called on the name of the Lord." Blessed times of thanksgiving and communion! He who went out not knowing whither he went leant mightily upon the staff of communion with God. That Abram's life was winsome and powerful, we have Abimelech's tribute, "God is with thee in all thou doest." This proves to us the winsomeness and power of Abram's life among his contemporaries.

The life of Jacob is always interesting, filled as it was with vacillating and treacherous elements, until its final purification by life's disappointments and the work of the Jehovah God. The picture of his home-leaving is so touching—the climax to a family brawl in which Jacob played the villain's part—the angry brother, the designing mother, the disappointed father, added their part to Jacob's heartbreaking flight. Jacob felt the sadness of it all; the anguish of his deceit was lashing him as the story given in Gen. 28 so graphically portrays. The first day's journey found him outside the city of Lus, his courage sinking with the sun. He finds a stone for a pillow, and then the awfulness of deep solitude settles down upon him. The mother's darling was all alone, only his staff for comfort, nothing to lean on as he turned his face towards the stars; but he found God, and had a vision of the reunion of heaven and earth. And how like our own experience—there comes an hour in our lives, when all non-essentials fall away as a worn-out garment, and we find that nothing matters—God is all we need. Blessed and precious moments are they for us! Then we have the memorial, and the pledge, and Jacob, heartened by this prayer-wrought experience, resumes his journey.

Then we meet Jacob again on his return back to Canaan twenty years later when he had just escaped an angry and treacherous father-in-law to meet his brother, Esau, whom he had so grievously wronged in other days. Almost everyone with fear and distress, we find the text of his prayer in Gen. 32:9-13. His memory was busy as he reminded God of past promises, and what wonderful humility is expressed in verse 10 of this same chapter. He did his best to make atonement with Esau by generous presents, but it was the all-night wrestling match with the angel that made a new Jacob, and the same spirit of God at work in the heart of Esau that made a peaceable meeting between the brothers. Oh, blessed results of prayer in the life of storm-tossed Jacob! Such a glorious change came to Jacob that the old was outgrown and Jacob, the supplanter, became Israel, one who prevails with God. Bethel, Mahaniam, Peniel! Bright and radiant stations along life's pilgrimage! Teach us, Holy Spirit, to yearn unceasingly for the blessing that our barren lives so much need in these arid days!

The life of Samuel was begun in prayer, so we are not surprised that his life is filled with interesting pleadings and none is more interesting than that found in I Sam. 7th chapter, in the fifth verse, how tenderly he speaks, "Gather all Israel to Mizpeh, and I will pray for you unto the Lord." They trusted Samuel's prayer to save them from the Phillistines, and God delivered them. "According to your faith, be it unto you." The Phillistines were completely routed, you remember, by a great thunder, perhaps a violent storm, and Samuel set up the memorial, Ebenezer, the place where the Lord helped them. How many secret Ebenezers have we in our own lives? How little do we use and magnify the unlimited sources of strength we have in the God of our fathers. It seems to me that Samuel, as an intercessor, was a type of the blessed Christ who is now at the Father's right hand, pleading for you and for me. May we take new courage and realize this precious truth.

Elijah on Mt. Carmel, in public combat with the prophets of Baal, is a striking example of spectacular faith and prayer. The forces of idolatry are tried with the power of the true and living in God, and just here I might add that there has never been such a sharp and decisive struggle between these forces as there is today. The setting is somewhat different, but contending forces are just the same and the result in the end will be equally as triumphant. In I Kings 18th chapter we have the story how fairly Elijah dealt with his enemies, giving them everything they asked; and in the 36th and 37th verses we have his prayer in which God is magnified and he concludes, "Hear me, O Lord, that this people may know that thou art the Lord, and that thou hast turned their heart back again." Then fire fell from heaven and Elijah's majestic question, "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him," was settled so completely that the most bigoted Baal worshiper fell on his face ready to crown him Lord of All.

Just at this time, Elijah was to score another great victory before he was to descend into the slough of despondency, where he prayed the prayer of the defeated, "It is enough; now O Lord, take away my life," and that was when he boldly told Ahab, his worst enemy, to rise up and drink, as there was an abundance of rain in sight after the three years' drought. This was another prayer of transcendent faith, for he laid hold on the invisible and held on in trust until vision gave away to reality. It is a disappointment that after wonderful evidence of God's reality and power that Elijah should ever yield to doubt and distrust, but he did, and thus proved to us that he was a man subject to all the vagaries of a human temperament.

And then we have the penitential prayer, so poetically expressed in the 51st Psalm, occasioned by the heart-breaking sin told about in II Sam. You know the story. David influenced by loose ideas of the times and not able to withstand the temptations of a luxurious and magnificent court, violates sacred ties, and uses his position to take the life of a brave man, Uriah, then wins the beautiful wife and then the sword he used himself—as it always does. Then comes Nathan's rebuke in pointed parable and David confesses, "I have sinned against the Lord," and the climax is reached in the death of his beautiful child. All this, with other and later disappointments, cleanses and softens David's heart and prepared him to write the greatest penitential poem that ever sprang from the heart of man: "Have mercy upon me, according to thy loving kindness—Wash me thoroughly from my iniquity and cleanse me from my sin." These tender pleadings could only come from a broken heart. All through this Psalm, David pours out his anguish so fervently that one can almost hear the drip, drip of the blood from the aching and suffering recesses in the kingly heart. Sin can come with such fierceness into the life of the highly gifted, as was David, and he suffered to the end, reaching the heights of sorrow and disappointment in the death of the beloved Absalom.

From the story of David, we turn to Hezekiah, that good king, who was so burdened over Israel's sin and was doing his best to rid his people of idolatry, and at the same time being so hard-pressed by Assyria; and when he was so viciously threatened by the Assyrian king he took the letter into the temple and spread it out before the altar and there sought the help of God. Then he sent messengers to Isaiah, the prophet, who had been such a help and comfort to him, and got the assurance that the city would be saved from the Assyrians, whose materialism and arrogance is so vividly portrayed in II Kings, 18th chapter. There is a present-day reliance on material things and a sort of intellectualism that finds a parallel in the boastful and haughty Assyrians of that ancient time. Oh, could we, like Hezekiah, find God the source of power to overcome the present-day Assyrians!

Just at the time when danger was everywhere, Hezekiah was stricken with a seemingly incurable disease, and received this fateful message from Isaiah, "Set thy house in order, for thou shalt die and not live." Hezekiah had tried out God before and knew what a source of power he had in prayer, so from the bed of suffering he prayed for God to heal him and raise him up that he might carry on his work, and others of God's servants have felt the same when it seemed that their work must end so prematurely. I, from my own experience, can say in other days when I was near the boundary of the two worlds and seemed likely to go over, that I was overwhelmed with the thought that I had accomplished so little, that mine was such an unfinished task.

God heard the servant of whom it is written in II Kings 18:5, "He trusted in the Lord God of Israel," and Isaiah was directed to return and tell him the glad news that fifteen years would be added to his life and the sign was given—the turning back of the dial ten degrees. After this gracious experience, we find Hezekiah worshiping God in the temple. Hezekiah's life was rich in mountain top experiences of answered prayer and when death came he was mourned as "the good king of Israel." He lived a full, abundant life, challenged by huge and frightening difficulties, and at one time suffered from an incurable disease. He overcame, not by might nor by power, but by the royal road of prayer, which blessed means is still for your use and for mine—with the same glorious results. Can't we find God and use his power and understanding to lift on high before a critical world the cross of Christ? The price must be paid.

Years ago a man, ungodly, profane, and full of hate, lost his way in the Rocky Mountains during a snow storm. The next day his companions found him all but dead from cold. Both feet were so badly frost-bitten that they had to be amputated. This changed his life; he turned to books, to study, to God. He became noted for his saintlike life. After his rebirth he said, "it cost me my feet, but it was worth the price." The world will be redeemed by the cross in each life, and by those who are willing to pay the price.

Tampa, Fla.

THE WITNESS OF THE SPIRIT

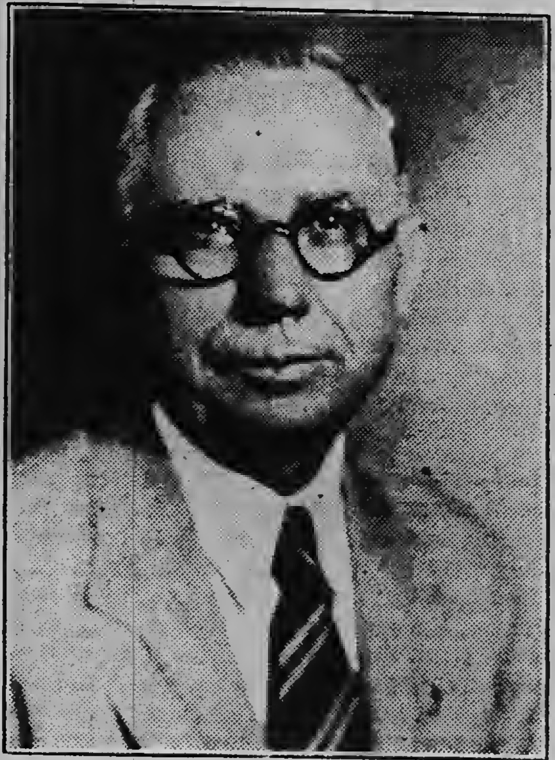
By Rev H. B. Hines

"The Spirit himself beareth witness with our spirit, that we are the children of God."—Rom. 8:16.

One who is born again is born of the Spirit. For whosoever is born of God is born of the Spirit. And he who is born of the Spirit can say, "I no longer live, but Christ liveth in me." Also: "My life is hid with Christ in God." The work of regeneration is one of the functions of the Holy Spirit. Perhaps we may not be able to explain the wonders of this transformation, but we feel the power of Him who wrought the change. We feel the change that has come into our lives. "We know that we have passed from death into life because we love the brethren." We feel the vigor and the sweetness of a new life. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth, so, is everyone that is born of the Spirit. We rejoice in the feeling that we have received new life, and a fullness of life that we did not possess before. We love the things of God, which we did not love before. We hate the thing of evil which we did love before. We are new creatures in a way that passeth all understanding, but we know that we have experienced the change, and, as we look up to God, we have a different feeling, a different confidence, we now feel that He is a loving Father. We know now that He is our Father, a loving Father; therefore, we can lovingly, devoutly say, "My Father." For the Spirit has wrought within us. He has taught us. He "beareth witness with our Spirit that we are the Children of God."

He is the Spirit of Truth, and when He is within us, and we listen to His voice, He guides us into all Truth. He who believes the Scriptures, and who has passed from death into life cannot doubt such a Truth, for the Scriptures are filled with the importance of that Truth, and the life that securely dwells in God is rich with the witness of that Truth.

This witness is both direct and indirect. In the first case He acts as a seal to stamp our conscience with the knowledge of our salvation. A seal gives evidence to a certain thing by certifying to that thing. The Holy Spirit bears witness with my spirit to the fact that I have been born of the Spirit, and am in possession of that New Life in Christ, because I have experienced the change and am in possession of the fruits of the Spirit.



REV. H. B. HINES
Pastor Methodist Church, Elizabeth, La.

The regenrated person has an impression in the soul that God, through Christ, has pardoned all his sins, and that God loves him, because he feels the warmth of that love, and realizes that his salvation came as a gift of love, and he, then, reciprocates that love because he has become conscious of the joy of that Divine Love. If he did not perceive God's love he could not love in return. Therefore, His spirit must bear witness with the Holy Spirit that he has become a child of the Father in Heaven.

If the power of the Holy Spirit is present we are certainly aware of the Presence, for the reciprocal flow of His Spirit and my Spirit bears an indisputable testimony of that fact. If He is not present, then the power is absent.

The electric system has been correctly wired, and every feature has been correctly arranged. The power house is in operation with an overflowing power just ready to vitalize that magnificent system that has been prepared, but the connection has not been made. Therefore, there is no light, there is no beauty, there is no life. But, now, the connection is made, and the whole system is changed into a thing of life, into a thing of beauty, into a state of life-giving power. So it is with the Christian life. And, just as the electrical current gives a living vitality of beauty and power, to the physical system, which bears witness to the fact of its existence, so, in like manner, the Holy Spirit transforms our lives into a vital spirituality that manifests itself through, not only that personal feeling, but through a beautiful, active power that bears witness to the world of that Divine Spirit within us.

A world is sick with sin. Where is the power to save it? A world is hungry for salvation. Where is the power to feed it? A world is waiting to be taught. Where is the power to teach it? The Holy Spirit is waiting with His power to serve us. Are we ready for His indwelling that He may bear witness to us and through us to a yearning and needy world? The Apostles were waiting on the day of Pentecost, of one accord, in prayer and supplication, with the faith of expectancy. He filled them. They knew it. Those about them knew it. That backsliding Peter preached a sermon, and three thousand souls were converted. The Apostles had the witness, personally, and the people saw the evidence in great power.

I was standing by the government locks at Plaquemine. Near by were large boats ready to enter. At my feet lay the empty locks—waiting. Waiting for what? Waiting to be filled. By the side was the great Mississippi River, with all of its fullness, with all of its power, with all of its majestic sweep stretching into the distance, but waiting for something to be done, as it swept on its course of might and service, so that it could pour of its bounty into the locks that the ships of food might go forward. That was done. The keeper of the locks stretched out his hand, and pulling a lever, a gate, beneath the surface, sprang open, at the magic touch. Immediately the water began to boil and seethe, and, as it boiled and seethed, you could see the lock filling, and filling, until the bosom was expanded to the top. Then the great gates swung open, and in floated the freight-laden ships to be adjusted to the currents leading away so that the blessings of food might satisfy the needs of those in the regions beyond. The soul that attunes itself to the great Infinite Spirit, and waits for the filling will be so filled with God's love and power that he may not only be able to say, "I know," but will carry such fruitage to those beyond that they will know too.

But the fruit of the Spirit is the evidence of the witness. And what are the fruits of the Spirit? They are: Gentleness, goodness, peace, long-suffering, love, joy.

Full of zeal, yet, gentle because with the power of Godliness there is much love and sympathy that there is bound to be gentleness.

Goodness, because God is good, and loving and gentle.

Peace, because we are in harmony with Him. And, with that harmony comes peace and happy satisfaction.

Long-suffering, because we are Godlike, and with Godliness there is love, sympathy, patience—patience that means forbearance one with another. Long-suffering like unto that of God.

Love, because, having realized that God loves us, we realize our love for Him. Then, as we get a vision of what that love means, we find ourselves in love with humanity with a love which was hitherto unknown to us. We not only love God and humanity, but we love his truth, His righteousness, His works, His service. Life has become so filled with love that it finds a beauty, a charm, a power and an eternity of richness that was never dreamed of until we received the witness, walked in the glory of the witness and worked under the power of the witness. Then, the glory of time and the joy of eternity fill our souls with a delight that sweeps us more and more into the presence of God. Come, Holy Spirit, Come! Come, as the dew of the morning, to refresh my soul. Come, as the light of Truth, to illumine my vision with the flame of God. Come, with a yearning hunger for the souls of my fellowmen, that I may lead them into the realm of God. Come, with the breath of Heaven, that I may find that peace in God.

THOUGHTS ON CHRISTIAN EDUCATION

By Dr. John F. Foster

Our people are not a Bible reading people as they should be, and inasmuch as our youth are not trained in the things of God and in the Christian viewpoint and in the Protestant viewpoint, family training having been turned over to the Sunday school just as secular education has been turned over to the public school, there should be in our college work some attempt to impart truth and the high ideals of life.

Jewish children receive three hundred and thirty-five hours of religious instruction per year, Catholic children two hundred per year, while Protestant children receive about one-half hour per week in the Sunday school, or twenty-six hours per year.

Only half of the fifty-three million children of America are not in religious schools of any kind, and between the years of 1916 and 1920 Sunday school attendance fell off six million.

In state institutions our children do not get this training, for statistics show that sixty per cent of the instructors do not even believe in the doctrine of immortality. Figures also show that among the freshmen only fifteen per cent of the student body did not believe in God, while in the older classes fifty per cent did not believe in God. Thus we see the tendency of college life and its results.

As Methodists we believe in education, for Methodism was born in a university, and the parents, grand and great-grand parents of Wesley were all college trained men, and Wesley was the first man to write a Greek grammer in the English language.

Thus, as a Church, we believe in advanced education and, as Wesley placed a church side by side with his schools, we believe in Church and Christian education, and in view of the above statements it is clear why we believe in the church school.

If our youth are to take position in the world and be among our leaders they must be trained, for the day of the uneducated man is fast passing, and figures show that only one per cent of our population are college graduates, yet that one per cent furnishes fifty-nine per cent in all departments of our national life, while fourteen per cent of the leaders are college trained, but not graduates. Thus seventy-three per cent of the leaders of America are college men, while of the other ninety-nine per cent of untrained men only twenty per cent attain unto leadership.

Mr. Babson quotes the President of Argentina as saying, in explanation of the superior progress of North America as contrasted with South America, that the Spaniard came to seek gold, while the pilgrims came to seek God. As a parable may this not show which education is the better and which brings the greater blessing?

Mr. Babson also said another thing which as a parable has weight and meaning, viz., that of the one hundred American industries he found that only five per cent of the millionaires heading the same were sons of bankers, ten per cent sons of merchants and manufacturers, twenty-five per cent sons of teachers, doctors and country lawyers, while over thirty per cent were sons of preachers on salaries of less than fifteen hundred dollars.

Men of large affairs come not from the homes of luxuries but from frugal, Godly homes of truth and religious training. If half of this be true, then simplicity, truth and religious training is the greatest integer in the growth of the boy and of the nation.

With these thoughts in mind we ask, from whence come the men who mould the youth of our land? And we answer that ninety per cent of all church and religious teachers and leaders come from the church schools. A survey made among graduates of forty-three Christian colleges shows that twenty and one-tenth per cent are educators, twenty-one and three-tenths per cent are religious leaders, ten and a half per cent are lawyers, eight and a half per cent are business men, and six and a half per cent are doctors.

More than half the students in America who attend higher institutions are in church schools, yet the expense of operating church and state schools are vastly different, for the state pays for maintaining its three hundred and fifty colleges, universities and normal schools for one hundred and fifty million dollars, while the church, with more than half the student body and its five hundred and fourteen colleges and universities, its six hundred and twenty academies and two hundred theological schools, pays only twenty-five million. With one thousand, three hundred and thirty-four institutions the church has an expense account of twenty-five million, while the state, with three hundred and fifty, a little more than one-fourth the number, has an expense account of one hundred and fifty million, or six times as much.

With these facts before us it is easy to see both the need of the Christian college, their superior results over the state school, the different type of youth turned out, the marked difference in the attainments of the two, and the striking difference in the expense.

AFTER TWELVE MONTHS

By Wm. F. Quillian, General Secretary General Board of Christian Education

September 1, 1931, will close the first year's work of the General Board of Christian Education. The history of this Board is well known to the Church. We have sought to reduce the overhead expense, to remove overlapping and duplication, and to promote the efficiency of this far-reaching program throughout the connection.

The General Board

Under the presidency of Bishop Mouzon the General Board has given careful consideration to the great interests for which it is responsible. The annual meeting, held in Nashville April 27-28, was most significant. The reports of the General Secretary, the three departmental secretaries, the treasurer, and the directors of the eight divisions appear in the Yearbook, which is available for all who may be interested. The three major committees of the Board—the Local Church, Editorial, Schools and Colleges—considered with great care the recommendations which had been made by the executive staff. At a later session these recommendations were adopted by the Board. Through inter-Board committees the General Board is co-operating with the Board of Missions, Board of Lay Activities, Board of Church Extension, and the Woman's Missionary Council in the enlarged program made possible by the Dallas legislation.

The New Legislation

It has been a source of great gratification to the members of the Board that the new program of Christian Education in our Church seems to be meeting the needs of our Conferences and of the local church. The Methodist Episcopal Church, South, has taken a step far in advance of that of other denominations in seeking to meet the needs of our people. The pastor is the preacher in charge and has full authority for the carrying out of the legislation as enacted by the General Conference. The local church is the unit, and therefore all of this work centers in the local congregation. By the organization of the entire Church into the Children's Division, the Young People's Division, and the Adult Division the whole program can be worked out without conflict and without confusion.

The first step in the local church is the organization of the **Local Church Board of Christian Education**. The pastor, the General Superintendent, and other members as provided in Section 459 of the Discipline, constitute this Local Church Board. The unified program makes it possible for the Editorial Department, Department of Schools and Colleges and the Department of the Local Church to co-relate their several interests and co-operate with the local congregation in the training and development of its entire membership. The Sunday school constitutes the study period, and in the evening the Epworth League affords an opportunity for the young people to carry forward their work as a department of the Young People's Division. Under the new legislation our schools and colleges have an open door to the local church, and their interests are kept constantly before our people. It is also true that the presidents and officials of our institutions of learning now have a finer opportunity to co-operate with the local church in its program of education. We would urge upon all our people the importance of making a careful study of the literature that has been sent out by the Local Church Department. In one of the pamphlets issued by the General Board of Christian Education we have this statement: "When the Board of Christian Education is selected in the local church it should make a careful study of the several lines of work under way before it undertakes radical changes. It has come not to destroy, but to fulfill. It inherits the on-going programs of the Sunday school and of the Epworth League. It sustains a supervisory and integrating relation to these organizations in the local church. Let it study these programs as they are and begin to integrate overlapping and duplicating elements in these programs as it can before it plunges into the creation of a new program." In other words, the Local Church Board of Christian Education is to survey the whole situation before introducing the unified plan.

The Annual Conference Boards

The Annual Conference Board has been organized in every Annual Conference and has been at work for approximately one year under this unified plan. A new enthusiasm is taking hold of the Church. Our pastors' schools and young people's conferences have in the main been more largely attended this year than they were last year, in some cases the attendance having doubled. The Psalmist has declared, "As a man thinketh in his heart, so is he." It is the purpose of this Board to encourage all of our people to think straight and then they will live according to the teachings of the Word of God.

The following resolution was adopted by the General Board of Christian Education at its meeting in April:

"Be it resolved; First, That the year 1932 be designated by the General Board of Christian Education as a period for special and definite emphasis upon reaching the unreached; and,

"Second, That the departments of the General Board give early attention to the formulation of such plans and the preparation of such literature as may be necessary for making effective this emphasis upon reaching the unreached; and,

"Third, That the executive staff be requested to prepare a statement upon this important matter for presentation to the Church, holding carefully in mind the fact that the departments of the Church exist for the whole Church program, and that the plan for increase should set as its goal the leading of every departmental member into active membership and service in the Church."

The world is desperately in need of the message of light and truth. It is our responsibility, our glorious privilege, to be the heralds of truth and the messengers of light, beginning in our own local community and going forth to the ends of the earth. We are deeply conscious of our limitations, and again we bespeak the prayers and co-operation and constructive criticism of our people. No man is sufficient for these things. If we are to achieve the desired results in the work of the General Board and the Annual Conference Boards, as well as in the local church, it will be because all of us recognize the fact that "our sufficiency is of God."

THE RELIGIOUS LIFE OF GENERAL J. E. B. STUART

By H. H. Smith

Jeb Stuart was a great soldier and a great Christian. General Lee said: "A more zealous, ardent, brave and devoted soldier than Stuart the Confederacy cannot have." Capt. Thomason, of the U. S. Marine Corps, who has written a splendid biography of Stuart, says that Lee said of Stuart, "the finest thing history records of any cavalry officer: 'He never sent me a piece of false information'." When we remember that the cavalry is supposed to be the eyes and ears of the army, we see what a great compliment is implied in these brief words. Recording some of his great feats as a cavalry officer, his biographer says of him: "I know of no equal exploit in the cavalry annals."

He loved his men and his men loved him. "He put on no airs, pretence or remoteness of superiority, but treated them as man to man." "He was popular with his officers and was constantly on the watch to do them kindnesses. . . . He would frolic with them—marbles, snowballs, quoits, what not?—like a boy with boys." And yet he was not lacking in discipline, even his favorites coming in for reproof when it was deserved.

General Stuart was devoted to his family. "His letters to his wife are beautiful, and tender and sad." When his little daughter was ill, and his wife urged him to try to arrange a visit home, he replied: "I must leave my daughter in the hands of God; my duty to the country requires me here."

He was a devoutly religious man. When a boy at Emory and Henry College, he joined the Methodist Church during a revival. Later, when there was no Methodist Church near him, he became a member of the Episcopal Church.

"His religion and his God were a part of his daily life," says his biographer. "Pray for me in the coming struggle," he wrote his brother in 1863; "with me, no moment of the battle has ever been too momentous for prayer." He gave active support to the chaplains, "encouraging them to ride with the cavalry, and giving them aid in the distribution of tracts, and the holding of meetings among the men. His letters, his remembered conversations, and even his official papers make it plain that his religion was an active force in everything he did, and he had a very simple, earnest faith in the wisdom and goodness of God."

He was as merry as a boy, and they had lively music at the cavalry headquarters, with the famous Sweeny and his banjo; but when Sunday came there was music still, but it was sacred music. The great hymns of the Church took the place of the light airs and songs.

He was strictly temperate in his habits—a teetotaler in fact. General Lee's camp servant said: "Gineral Stuart was de only one uv dem big generals whut never did tetch a drap." When he received his mortal wound at Yellow Tavern, they offered him brandy, but he recalled a promise made to his mother when a boy and refused it.

When death was a matter of but a few hours he said: "I am resigned if it be God's will; but I would like to see my wife . . . But God's will be done." He asked that they sing a hymn and they sang, "Rock of Ages." He spoke of the joy of his soon seeing his little Flora, who died while he was detained by the duties of the army. The end was rapidly approaching and he said: "I am going fast now . . . God's will be done—"

It has been said that Stuart's best epitaph has been written by a magnanimous opponent (Rodenbough): "Deep in the hearts of all true cavalrymen, North and South, will ever burn a sentiment of admiration mingled with regret for this knightly soldier and generous man."

Ashland, Va.

THE FOOD THAT OUR CHURCHES OFFER TODAY

By W. Y. Millican, M.D.

What kind of spiritual food do we find that is offered by our churches today? Have we not as a church developed an almost incurable case of formal indigestion? Could we as a church develop healthy religious bodies feasting off of the spiritual food that we are receiving? Could we develop strong men and women off of pie crust, and bread sandwiches without the ham, or any filling? I say not. We have regeneration preached to us continuously, and I think we have what you may term a regenerated church. We have growth emphasized Sunday after Sunday, and I believe we are growing as best we can upon the food that is given us. But we will all have to acknowledge that we have powerless churches. How can we have a powerful church when the people who constitute the church are not each a unit of power? We have well educated churches and leaders, and they preach well and lead well as far as they go. But they do not go far enough with the leadership. There are many of us laymen that are just hungering and thirsting for a diet that will give to us more power to work. We get out and collect the quarterage and other expenses of the church, and look after the many organizations of the church, and do such things gladly. But we have not the power nor the willingness to lead a brother to Christ. What is the matter? We haven't the proper diet to give us this strength. A man or woman that has been sanctified and blessed with the Holy Spirit can no more live on spiritual pie crust and legalism than can a hard working man exist on a plate of soup every day. What we need today is power in our churches. Power to preach, power to live, and power to work, clear down to the janitor. How are we going to get this power? Are we going to consult mathematicians, scientists and philosophers, or obtain it by organization? Let me say that there is but one way to get this power, and that is to get it from God. We must pray it down from heaven. It is not something that we can grow into. nor be educated into. It is a definite gift from God to man that prepares him to do the work here that he is commanded to do of the Lord. And no man can do His work without this God-given power, the power of the Holy Spirit. It seems that we have lost the art of obtaining this power. We note from the Bible that it was obtained only from those who had it. This may be the most embarrassing feature of our present day. However, we do know that the blessing is obtainable today, and it is given to all that will qualify. It is a blessing that the Holy Scripture says God is very anxious to bestow upon every one. More anxious than an earthly father is to give bread to a hungry child. There is a religious zeal that seems to be the natural product of a deeply spiritual man or woman.

It is discouraging to a man who is jealous of God's cause in this world to see how slowly our church is growing in membership. We are doing great things in a financial way. We have wonderful church buildings and good equipment of every sort, but what about the spiritual condition of the membership? In this day the church does not differ very much from any other organization.

When we begin to study God's laws carefully we can see that man's part in this world is very small. In the matter of maintenance here upon earth we have a very small part of the job. God gives us the earth in which to plant, the seed to plant, the rain, and the sunshine, and then germinates the seed, and gives to the plant the body as it pleases Him, and then gives the grain. So you can readily see that our part in the matter is very small. In the matter of the salvation of our immortal souls we will find that our part is very much smaller than in the material life. In our cultivation of the material things we must cut down and destroy the weeds and grass in order for the new plant to grow and fruit well. In this new spiritual life we must destroy every particle of the old growths in order to grow spiritually and produce fruitage. The Holy Spirit is the new seed, and in order to have the proper power in our churches we must preach the Holy Spirit, teach the Holy Spirit, and each member of the church have the Holy Spirit in order to have a live, active, powerful church.

AN IMPORTANT MONUMENT

At a meeting of the Mississippi Conference Historical Society held June 9, 1931, a committee consisting of the pastor of the Natchez Methodist church, the pastor of the Washington, Miss., Methodist church, and the presiding elder of the Vicksburg district, was appointed to raise the funds and erect a monument inside the campus of Jefferson Military Academy, in the village of Washington, Miss., where stood the little brick Methodist meeting house, in which the convention was held for forty days, in 1817, which organized the Mississippi territory into the state of Mississippi. The committee finds the movement a popular one, and already a number of voluntary contributions for the fund have been made. It is expected that a thousand dollars will be necessary for erecting a monument agreeable to the importance of the leading event which occurred in the building, the birth of one of the states of the Union. Added interest is given because two of the early sessions of the Mississippi Conference were held in this building, and because the lot was deeded by Lorenzo Dow and his wife, Peggy. Also the site is just a quarter of a mile from the spot where the first Methodist congregation of all the Southwest was organized by Tobias Gibson in 1799. It is expected that about half of the fund will be raised by gifts from individuals, and that the other half may be secured by an appropriation from the Mississippi legislature. Let loyal Mississippians and especially Methodist citizens send contributions to Britton and Koontz Bank, Natchez, Miss., which has been made depository of the fund. The committee wishes to finish the work of raising the private contributions now.

H. G. HAWKINS.

MISSISSIPPI CONFERENCE GROUP INSURANCE

In reply to my notice in the Advocate some weeks ago, quite a number of the members of the Mississippi Conference Group Insurance sent in their quarterly payment, for which I am very thankful; but there are still a few who have not remitted; this is very important, and I trust that this notice will remind you that you have not remitted, and cause you to do so NOW. Prompt remittance is a very essential part of the continuation of our group insurance.

W. D. HAWKINS, Treas.

REVIVAL AT BASTROP, LA.

Dear Advocate: Dr. George Wood Anderson, who is the principal speaker at the Religious Life Conference at Biloxi this week, and who is the most outstanding evangelist in the Methodist Episcopal Church, South, and has the endorsement of many of the leading preachers in America, will conduct an open air revival in Bastrop, beginning August 30, 7:30 p.m., all the Protestant churches supporting. The meeting will last two weeks, and all nearby preachers are hereby invited to hear this great preacher.

ELLIS SMITH.

LABOR SUNDAY MESSAGE, 1931

(Prepared by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America.)

Economic Security—A Demand of Brotherhood

During the past year we have seen millions of men and women tramping the streets looking for jobs, seeking help in churches and police stations, standing in bread lines, and waiting in the vestibules of relief societies. This army of unemployed has been composed not merely of the inefficients of our industrial system, although they are the first to suffer, but chiefly of the manual and clerical workers upon whose competent labor we have all depended for the necessities of life. Such conditions have constituted a serious indictment of our economic organization both as to its efficiency and its moral character.

Comprehensive and reliable figures of unemployment in the United States are lacking, yet we know that there was a decrease of 750,000 in the number of workers employed in the manufacturing plants reporting to the United States Department of Labor between October, 1929, and January, 1931. Employment on Class One railroads declined 17 per cent in the twelve months following October, 1929, with a total eviction from the industry during that period of nearly 300,000 men. The number of persons unemployed in the United States last winter, according to the United States Department of Commerce, exceeded six millions.

Permanent Preventives of Unemployment

The first need in the presence of such an emergency as that of 1929-31 is, of course, relief. However, an intelligent, self-reliant society will exercise forethought and take action to the end that the necessity for such relief may be abolished. It will frankly face the fact that twenty times since 1855 our country has passed through business depressions. Eight of these may be classed as major economic disturbances. Are we to continue indefinitely to drift into such situations through lack of any adequate social planning?

In order to make progress toward a society organized on the basis of justice and brotherhood, we need to raise vital questions with respect to the present economic order. When prosperity shall have returned, is it to be the same kind that we have known in the past? History indicates that a return to such prosperity will be only temporary and that another depression with its human suffering will follow unless fundamental changes are made.

It is not possible to treat and we shall not attempt even to enumerate here the many and complex reasons for business depressions. Many economists tell us, however, that one of these reasons lies in the present distribution of wealth and income. This phase of the matter is also peculiarly a problem of brotherhood and therefore of particular concern to religion. Five hundred and four persons in the United States, according to preliminary 1929 income tax returns, each had an income of one million dollars or over. Thirty-six of these each had an income of five millions or over. The average income of this group of thirty-six was over nine million seven hundred thousand dollars. A careful estimate made by Dr. Willford I. King, of the National Bureau of Economic Research, indicates the following approximate distribution of wealth in the United States in 1921: one per cent of property owners held thirty-three per cent of the wealth while ten per cent owned sixty-four per cent of the wealth. On the other hand, the Bureau reports that the average earnings of all wage earners attached to industries in 1927 amounted to $1,205, or $23.17 a week. It is to be remembered that even these average earnings do not indicate the income of the least privileged, since millions must fall below the average. Such a distribution of wealth and income concentrates wealth largely in the hands of the few, while it leaves the masses of workers with insufficient income to buy the goods which with the help of modern machinery they are now able to produce. Hence we have what is called "overproduction," but which, perhaps, should be called "underconsumption." Purchasing power has not been scientifically adjusted to production. Apparently it can be thus adjusted only as we move in the direction of a more equitable distribution of income which Jesus' principle of love and brotherhood also calls for.

A New Status for Industrial Workers

Unfortunately, business is so organized as to give greater security to investors than to wage earners, the greater emphasis still being upon security of property. Reserves are commonly set aside in good years for the payment of dividends while in most cases no similar reserves have been made to stabilize the workers' income. In 1930, when unemployment was severe, the total dividends paid by industrial traction and railroad corporations, according to the Standard Statistics Company, amounted to $318,600,000 more than those paid in the prosperous year of 1929, while at the same time the index of factory payrolls of the Federal Reserve Board showed that total wage payments decreased about 20 per cent from the total paid in 1929.

That there are grave imperfections in an economic order which make possible the stark contrasts of vast fortunes and bread lines is obvious. Society must turn its attention increasingly to the unsoundness of the present distribution of the national income, and to the control of the money-making spirit which lies behind it. Public sentiment must also turn against the amassing of property especially through stock speculation without regard for social consequences. New emphasis must rather be laid upon the Christian motive of service.

It is essential that we should have a new concept of the position and needs of all the workers and producers in the modern world. Society now treats millions of them, in times of depression as if they were dependents, hangers-on, social liabilities. As a matter of fact, they are the very foundation of our economic structure. Justice, not charity, is the basic demand of the situation. That the worker is in theory entitled to a living wage is readily granted. But a living wage is generally conceived of as a sum that will purchase the necessities of life during the time that the producer is at work. We must extend the concept to cover all of a worker's life, including the two periods at the beginning and at the end—childhood and old age—when one cannot earn. This suggests an ample wage during employment, stabilization of employment, and adequate protection against interruptions in the opportunity to earn by methods which will preserve the initiative and independence of the worker but at the same time safeguard the family income by such provisions as workmen's compensation, health insurance, unemployment insurance, maternity benefits, and old-age pensions.

Economic Planning

Before these great objectives can be fully attained we shall have to seek a new strategy in the organization of society itself. Our economic life now seems to be largely without a chart. The best minds of the nation are needed for the reconstruction of our social and economic life on sound religious principles. Our hit or miss economy is noteworthy for its lack of direction and social purpose. For this there must be substituted a system of national planning, adjusted to world-wide trends. The world is an economic unit. We do not live unto ourselves. Unless the dawning recognition of this fact is quickly incorporated into our national policy unendurable misery and chaos will result.

The facts of the situation themselves constitute a challenge to the churches to assume their rightful place of ethical leadership, to demand fundamental changes in present economic conditions, to protest against the selfish desire for wealth as the principal motive of industry; to insist upon the creation of an industrial society which shall have as its purpose economic security and freedom for the masses of mankind, "even these least, my brethren;" to seek the development of a social order which shall be based upon Jesus' principles of love and brotherhood.

CANADA'S DRINK BILL

By Ben H. Spence

While in Canada business generally is in the doldrums, the revived liquor traffic is sitting on the "top of the world."

Despite widespread business depression and unemployment, and notwithstanding the cutting of the prices of liquor in the government stores, the aggregate drink bill of Canada increased by over a million dollars in 1930 as compared with 1929. And, notwithstanding that the liquor systems have "control," the consumption of liquor increased by over two million gallons.

This increased outlay and consumption is having its effect. In the last year convictions for violation of liquor laws (bootlegging) increased by 27 per cent, drunkenness by 17 per cent, driving while drunk 60 per cent, crimes of other kinds by 17 per cent over the previous year.

The exact figures as given by the Dominion Bureau of Statistics are set out in the following table:

	1928	1929
Violation of liquor laws	15,263	19,327
Drunkenness	33,224	38,828
Driving while drunk	1,322	2,106
Other crimes of various kinds	217,674	253,861
Total convictions	267,483	314,160

The following table gives by provinces, as closely as can be estimated from the official reports, the amount of money spent for liquor in each province during 1930:

British Columbia, $19,533,617.52; Alberta, $14,049,210.55; Saskatchewan, $12,388,490.78; Manitoba, $10,632,392.24; Ontario, $55,341,799.71; Quebec, $76,279,366.18; New Brunswick, $4,809,734.11; Nova Scotia, $621,588.00; total, $193,656,199.09.

These figures take no account of the enormous sales by bootleggers. They do not include export trade, but only legal sales for consumption within the country. The staggering sum that the traffic in intoxicating beverages is now costing Canada is enormously more than ever before in the history of the Dominion.

This, in the face of the fact that bank clearings, which are an index as to the volume of business, particularly of domestic trade, decreased from $25,077,616,842 in 1929 to $20,092,343,629 in 1930, a shrinkage of $4,985,273,213.

Further, while the domestic expenditure for liquor has increased, a favorable balance in Canada's international trade of $123,216,984 in 1929 was changed to an unfavorable balance of $103,335,512 in 1930.

Now, as to the amount of liquor consumed, a statement just issued by the Dominion Bureau of Statistics gives the following figures as the estimated consumption for 1930. This is after deducting all exports: Spirits, 3,036,755 gallons; wines, 7,341,441 gallons; beer, 62,100,225 gallons; total, 72,478,421 gallons.

This amounts to 7,368 gallons per capita, which is by far the largest since pre-war days and has been exceeded only twice in the history of Canada.

The figures convey some idea of the magnitude and extent of these liquor selling systems that have been set up for marketing the products of Canadian brewers and distillers and satisfying the appetite of those who imbibe. They emphatically show that "sale," not "control," is the dominating characteristic of the Canadian liquor systems.

While Canadians have lamentably failed to drink themselves or their country into prosperity, they have splendidly succeeded in making the booze barons of their country immensely wealthy.

The Home Circle

TOMORROW

He was going to be all that a mortal should be
Tomorrow;
No one should be kinder or braver than he,
Tomorrow.
A friend who was troubled and weary he knew,
Who'd be glad of a lift and who needed it, too;
On him he would call and see what he could do,
Tomorrow.
Each morning he stacked up letters he'd write
Tomorrow;
And thought of the folks he would fill with delight,
It was too bad, indeed, he was busy today,
And hadn't a minute to stop on his way;
More time I would have to give others, he'd say,
Tomorrow.
The greatest of workers this man would have been
Tomorrow.
The world would have known him had he ever seen
Tomorrow;
But the fact is he died and he faded from view,
And all that he left here when living was through
Was a mountain of things he intended to do
Tomorrow.

—Edgar A. Guest.

A LITTLE BOY'S SERMON

One Monday a little boy, who had been to church the day before, thought he would have a church of his own. He arranged his four sisters in front of him, then stood up on a stool and spoke very loud.

"This is to be a 'mind mother' sermon. There are two ways in which to mind everything she says:

"Mind her the first time she speaks. When mother says, 'Mary, please bring some coal or water,' or 'Run to the shop,' don't answer: 'In just a minute, mother.' Little folks' minutes are a great deal longer than the one the clock ticks off. When you say, 'Yes' with your lips, say 'Yes' with your hands and feet. Don't say 'Yes' and act 'No.' Saying 'Yes, in a minute,' is not obeying; doing 'Yes' is.

THE DINING ROOM MIRROR

Mrs. Butler had been ill a long time, and Ruth and Herbert and John had been left to the care of a housekeeper, who was a good woman, but rather careless, and the three children—well, I don't like to tell it, but it may help some children —had dreadful table manners. Mr. Butler was much distressed about it, but he was a busy man who had to be away very often.

Finally Aunt Fanny came to stay with them for a while, and Mr. Butler talked very seriously to the children about being nice and showing Aunt Fanny what good children they could be. Of course they all promised, but the very first day they all forgot, and Aunt Fanny was shocked. But being a wise lady she said nothing.

"Why, Aunt Fanny, you've changed the furniture around in the dining room!" cried Ruth when dinner was served next day. "How odd it looks."

"Yes, I rather like to turn things about," said Aunt Fanny. "Ruth, you may sit next to me, though I'll not promise that you'll have the same place always, for it's nice to shift about."

Right in the midst of eating her soup Ruth laid down her spoon and stared. In the mirror opposite was a little girl cramming crackers in her mouth at a great rate, and both her elbows were on the table. At last the little girl in the mirror took one elbow off and then another, and though it was a cloudy day Ruth saw who the girl was. She turned as red as a poppy and kept looking back often to see if the girl was doing anything wrong.

"Well, how nice and clean your place is at the table, dear!" said Aunt Fanny. "I do love to see well-behaved little girls."

Next day John was allowed to sit by Aunt Fanny, and he saw a small boy with a bushy-looking head and a necktie all awry before Aunt Fanny came in from the kitchen, where she had been called by the housekeeper. "Will you please excuse me a minute?" asked the little boy, slipping down from his place.

When he came back the tie was straight and his hair was brushed. His hands were still wet on the backs and around the wrists, but nobody said anything about it. He kept looking at the boy in the mirror and for the whole meal his elbows were where they ought to be and his mouth was not stuffed that day.

"It's a pleasure to make good things for nice children," said Aunt Fanny, never looking at Herbert at all. "Now, some children get gravy on the cloth and spill things dreadfully, but John's place is tidy."

"So is mine!" said Ruth, who had twisted around for glimpses of the little girl several times. "I think if Herbert could have a mirror opposite him he'd soon do better, too, Auntie."

"Is that why you changed the buffet, Aunt Fanny?" asked Herbert with wide open eyes.

"Yes, one reason for it. I wanted you children to see yourselves as others see you. That is what mirrors are for, you know."

Yesterday I saw myself in the big mirror in the living room when I was angry," said Ruth, "and it was dreadful. But Aunt Fanny, we can't have a mirror before us all the time, can we?"

"Yes, dear; in a way we can," said Aunt Fanny. "The Bible is our mirror, and when we look into it we see the things that are wrong in our lives just as clearly as you see the table faults in the dining room mirror. What was your verse yesterday, dear?"

"'Little children, love one another,'" said Ruth, with downcast face. "And quarreled with Edith," she added in a low voice. "I guess I was looking away from the mirror when I got angry with Edith."

"Even grown folks are careless, dear," said Aunt Fanny. "And now, do you want the mirror moved back where you cannot see yourselves at the table?"

"No! no! no!" cried three small voices. "We want it to help us."

So the mirror is there to this very day, but it never shows any children with shocking table manners any more, only well-behaved, polite boys and a small girl, who are the delight of their father and the comfort of their mother who is back at her old place at the table well and happy.—Sunday School Times.

BETSY BONNER CHANGES HER WAYS

Betsy Bonner was a dear little girl—sometimes. She was good only when it suited her. But Betsy was not worried about her behavior. She let her mother sew for her and do all the house work alone. The girls in Betsy's crowd were out at play most of the time, and when in the house they did more sitting and talking than anything else.

Mrs. Bonner was a good, sweet mother, and regretted exceedingly that Betsy seemed inclined to follow her pals. She wanted Betsy to love her enough to want to help with the house work without being scolded into it. Mrs. Bonner was not strong enough to do all the work alone and, as she was a widow and very poor, she could not afford a servant.

One day some visitors came to see Mrs. Bonner, and Betsy overheard this conversation:

"Mrs. Bonner, have you heard about the prizes our Community Club is to give the children in our village?"

"No, I haven't heard anything about it; please tell me."

"Well, we decided at our last meeting to do something for the young girls to encourage them to help in the home—girls from nine to twelve being allowed to enter the contest."

The two women explained to Mrs. Bonner what would be required of the children. Each girl was to help her mother every day, and was to obey her cheerfully always. The prize would be a talking doll, with a trunkfull of doll clothes, even silk underwear, party caps, scarf, slippers and stockings of different colors. A beautiful doll carriage also would be given.

Betsy was called in and told of the wonderful plan. And, although she had heard much of the conversation, she was glad to hear it again. As she was eager to enter the contest, her name was written down in a pretty little white leather book.

Betsy worked hard for the much-coveted prize, and was happier than she had ever been in all her life. To think she had a chance to capture such treasures! For days she worked oh! so hard and was obedient to her mother always. Imagine her supreme happiness some weeks later when she was told that she had won the much longed-for doll and other things.

For a few days after winning the prize her conduct continued. But, finally, one hot day she went out in the back yard to rest under the large old oak, taking her precious prize doll and carriage with her. She lay stretched out, enjoying herself, never thinking of her patient mother who was working hard in the kitchen and who was being deprived of her much-needed afternoon rest. The mother looked out of the window, thinking she would call Betsy, but upon seeing her so happy, decided she would go on with the work alone.

The little girl fell off to sleep, but was soon awakened by a voice saying:

"I am going straight home where I came from, for I don't like to stay with a girl who treats her mother as you do yours."

Betsy jumped up, rubbing her eyes, and thought she must have been dreaming. Looking all oround and seeing no one, she lay down once more. Just as she was about to "float off" into dreamland again, she heard the same musical little voice. It was saying this time:

"I see you do not know who it is speaking to you. I am one of the "Fairy Spirits" who dwell in dolls. Now do you understand?"

Betsy still looked dazed, and cried out:

"No! no! who are you, and where did you come from?"

"I am sitting right here in this beautiful carriage, that's where I am."

"Mercy!" exclaimed Betsy. "Whoever heard of a really live, talking doll?"

"Listen to me, little girl. If you do not go in the house quickly to help your mother, I'll leave you and you won't see me again."

"Oh! beautiful blue-eyed child, please do not leave me, for I love you dearly," cried Betsy in despair.

"Very well," said the doll, "come on and let's go in at once. I'll sit in my lovely carriage and will talk with you while you work. You are not to tell your mother, nor anyone about this conversation, nor any other we may have. And, I tell you once more that if you fail to do your part, out I go, never to return."

"Oh! dear doll," pleaded Betsy, "please stay with me always, for you have meant so much to me. I see now that I have not kept my promise to the kind friends who gave you to me, but I make a solemn promise to you, right now, that you will never have cause to complain of me again."

Mrs. Bonner was delighted to find that Betsy's conduct improved as the days went by, and her much-needed and longed-for afternoon nap was always insisted upon. The child did many kind and unselfish things for her dear mother, thereby making both of them happy.

Betsy and the "Doll Fairy" had many pleasant conversations together, but she never told anyone about them.

Now, dear children, Betsy and the "Doll-Fairy" are far away, but you remember always to be kind and sweet, for you never know in what shape your "Fairy" may come.—Inez Cater Broach, in Baptist Record.

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Editorial

THE PROPOSED JUDICIAL COUNCIL

(Continued from First Page)

right to exercise final and far-reaching authority in crucial matters and important issues of the Church, not merely as a court of final review but as a court of original jurisdiction and final determination. The Judicial Council of nine members, a quorum of seven, not only reviews decisions and constructions of law brought before them on appeal; but, is a court of original jurisdiction and final decision in dealing with "any act" of the Book Committee, either of the General Boards or Commissions, when the act is brought before the Council on appeal of "one-third of the members of such board or body or upon the complaint of the majority of the College of Bishops."

A General Board of forty-two members by a majority vote "acts" favorably upon a certain issue, believing it to be within their lawful province; but fourteen members do not agree and they appeal to the Judicial Council and with but a quorum of the Council present, as few as four persons may arrest the act of the board. The decisions of the four would be final.

Suppose the College of Bishops, with twelve members, at a call meeting within thirty days after a General Board with sixty members had adjourned, seven of the bishops "complain" of an act that the board unanimously favored, being convinced they were within their disciplinary right; with a quorum of the Council present as few as four members of the Judicial Council could arrest the act of the board, and the decision of the four would be final. We do not believe it is necessary for the welfare of the Church to provide for any such possibility.

The Committee of Appeals and the College of Bishops are meeting appellate needs, and the Church is in no distress because of her judicial procedure. No rights of members or preachers are in jeopardy; and no board or other conflicts need go without correction since adequate and competent means are provided. The Judicial Council as written should not be adopted.

DEATH CLAIMS REV. W. FRED LONG

Brother Fred has gone home. Thirty-one years in the Sunday school work and twenty-one years as a telegraph operator and more than a half-century of Christian experience is to the credit of W. Fred Long, who died at Jackson, Miss., on Monday, August 17, at 11:45 a. m.

Six years were spent as state secretary of the International Sunday school association in Arkansas and twenty-five years as state secretary of the same work in Mississippi. In those early years before the denominational work became so well organized his was an essential service to every county and many of the communities throughout Mississippi. It is doubted that there was another Christian worker in Mississippi who was so intimately known and more beloved in all sections of the state than was Brother Long. To call the roll of his friends and co-workers in the Sunday school work throughout the state and nation would be to name many of the foremost ministers, laymen and women who have supported the cause of Christian education in the home and church during the last twenty-five years. Brother Fred, as he was known, had even an international fellowship in the work of Christ. He attended national and international Sunday school conventions and gatherings and was loved for his faith and works.

He was not only known to the leaders in the Sunday school work but was affectionately regarded by people of all walks of life. Many a boy and girl in remote sections and larger towns of Mississippi received inspiration from his ministry and example. He was big of body and soul. A master of the art of promoting conventions and mass movements and did not overlook the individual. He was an effective personal worker, taking advantage of opportunities on trains, in homes, and other places to claim souls and talents for his Master.

The messenger boys for the telegraph companies in Jackson were honored by him each year with a dinner. He looked upon them as his boys.

William Fred Long was ordained a local elder "in the Church of God" by Bishop Warren A. Candler, in Central Church, Meridian, Miss., on Sunday, December 10, 1911. He held his membership in the Galloway Memorial Church, Jackson, from around which altars his body was borne to the train to be carried to its last resting place in Rochester, Ky. Dr. J. A. Smith, pastor of the Capitol Street Church, conducted the last services. His pastor, Dr. L. L. Cowen, being in Texas at the time. H. V. Watkins, J. M. Stevens, T. B. Lampton, S. B. Hart, J. P. Clark, A. G. Villee and George B. Power were active pallbearers, and the ministers of the city were honorary pallbearers.

His wife, a son, Fred B. Long, Princeton, Ky., and two daughters, Mrs. Josephine Wills, Powderly, Ky., and Mrs. Margaret Neace, Rochester, Ky., survive.

To them we extend sympathy, and with them we share the sorrow of those who mourn, but rejoice in the rich reward that awaited William Fred Long in the Father's House.

WHY SOME THINGS DO NOT APPEAR IN THE ADVOCATE

Every week the Advocate carries direction to contributors as follows: 'All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. . . . No copy will be returned unless postage is enclosed for that purpose."

Frequently newspaper clippings are sent in, sometimes with the request that they be published. Always, we endeavor to give respectful mention in the personal column to the matter referred to in these news clippings. However, newspaper reporters give their preamble write-up, often quote from the main body of the article, which makes the article itself a repetition of what they have already written. This invariably requires a rewriting of the submitted material—and we have not the time to do it. If the direction to contributors is followed there will be no trouble in getting expression through the Advocate. Our friends will aid us if they do the work themselves of preparing their material before they send it in for publication.

PERSONAL AND OTHER NOTES

The Standard Training School for Natchez and surrounding communities begins Sunday afternoon, October 14, with the sessions after Sunday for five nights.

Rev. K. W. Dodson, genial pastor at Arcadia, La., honored the Advocate office with a call on Thursday, August 20. We regret our absense from the office at that time.

Mrs. J. L. Neill and her daughter, Miss Nellie, visited in the home of Mrs. A. E. Moreton, Sr., at Brookhaven, while Brother Neill was holding revival services at Pleasant Valley, near Brookhaven.

Dr. and Mrs. G. F. Winfield and their daughter, Miss Ruth, are enjoying a few days' vacation at the Seashore Methodist Assembly. Dr. Winfield will do work on the Coast in behalf of Whitworth College in connection with his vacation.

Rev. Chas. Assaf, home missionary, has been doing some splendid work during the past few months in assisting pastors in their revival meetings. He is earnest and consecrated and should be used wherever and whenever it is possible.

Rev. W. L. Pearson, our pastor at Artesia, Miss., has had an active schedule of revival meetings this summer. In addition to his own meetings he has helped a number of the brethren. Recently he has been in a meeting at Tommolen.

In sending in subscriptions, Rev. A. L. Davenport, pastor of the Tyro circuit of the North Mississippi Conference, said, "The people on this charge are kind to us and we are expecting to make a good report to the Conference at Greenwood."

Rev. L. M. Reeves, pastor Pearl River Avenue, McComb, Miss., is assisting Rev. F. L. Applewhite and his people in their revival services at Bolton and Raymond, Miss. We confidently expect to have reports of good revivals at each place.

Rev. J. L. Neill, the gifted pastor of the Crawford Street Church, at Vicksburg, Miss., has held a number of splendid revivals during the summer. He recently assisted Rev. J. H. Morrow, at Gloster, and Rev. D. W. Ulmer, at Pleasant Valley on the Bayou Pierre charge.

The young people's prayer meeting of Glen Allen, Miss., sends through their pastor, Rev. J. M. Guinn, eight subscriptions to be credited on the educational fund of Miss Eugenia Gray. Now is the time for all North Mississippi to rally to the help of this worthy young woman.

Mrs. R. G. Moore, wife of our pastor at Indianola, Miss., was operated on by Dr. J. A. Crisler, Jr., at the Methodist Hospital, Memphis, on August 10. We are delighted to learn that the operation was a success and hope that Mrs. Moore will make early and complete recovery.

Dr. C. W. Crisler, pastor at Brookhaven, Miss., being unable to find the editor at home often, kindly called at the Advocate office on Friday, August 14. He was in the city to visit his brother-in-law, Dr. Gill, who was sick at the Baptist Hospital. We regret we were not in the office at that time.

Miss Clara Chalmers, missionary to Cuba, who is home on a visit, and her sisters, Miss Ruth and Mrs. Arthur Herman, accompanied by Mr.

Herman and son, took an automobile trip to Ashville, N. C. They enjoyed a visit to Atlanta, Ga., and returned strengthened for their work in the autumn.

Rev. K. E. Clark, pastor at Ethel, Miss., has recently had Dr. H. F. Brooks and Rev. C. W. Avery to assist him in revival work. Those two brethren are splendid help in revivals. Brother Avery is a good singer as well as good preacher. He is now closing out four successful years on the Macon circuit.

A new Sunday school annex has been added to the church at Gloster, Miss., at the cost of $1,250. It is practically paid for and Rev. J. H. Morrow and his people are going forward in the work. Twenty-two additions to the church on profession of faith have been received during the revivals held on the charge.

Good reports have come in from a revival in which Rev. M. E. Scott preached on the Longview work where Rev. W. I. Henly is pastor. Brother Scott mixes his humor with his earnest preaching, making him an attractive pastor to help in revivals. He is in his third year at Pickens and Goodman charge.

Rev. J. A. George, pastor at Macon, Miss., has a unique equipment for taking a vacation. He has a little house on trucks which he fastens on behind his car and can easily enjoy a vacation trip with his family. Brother George spends a number of weeks each summer in revival work among the preachers of his Conference.

Miss Nutall, of Louisiana, will be in charge of Methodist student activity at Mississippi State College for Women at Columbus, Miss., this coming session. We have six hundred Methodist girls in that fine institution. Miss Pauline Wynn, who has been student secretary there for several years, resigned at the cloe of the past session.

Rev. R. G. Lord, Conference Secretary Christian Education, Rev. J. E. Stephens, President of Conference Board, Miss Bessie Spain, President of Young People's Conference, and Miss Ruth Boyd, District Secretary of Columbus District, are attending the Young People Workers' meeting at Junaluska the last two weeks of August.

The District group meeting for Adult Workers of the Columbus District will be held at West Point, Miss., September 7. Rev. C. A. Parks, Conference Superintendent, will be in charge, and Dr. W. L. Mumpower, from the Central Office, will assist. All adult Bible classes, Wesley Brotherhoods and other adult groups are urged to send representatives.

Mrs. Betty H. Summerlin, of the Noel Memorial Church, Shreveport, La., in sending in a subscription, included a subscription to be sent to the prisoners of the Louisiana state prison. Brother E. M. Mouser, chaplain, needs one Advocate for each of the eighteen camps on the prison farm and we trust that seventeen others will follow the good example of Mrs. Summerlin.

Rev. H. J. Oakley, pastor of the Carthage, Miss., circuit, in sending in subscriptions to be placed to the credit of the Millsaps-Kim student fund, wrote: "We have been having some good revivals on the charge. Thirty-five members have been received on profession of faith and there will be others." A good revival rejoices the pastor's heart and builds the Kingdom.

An evangelist holding a meeting in one of the cities of our territory announced for his subject, "A rooster that lays and refuses to cackle." Cheap sensationalism, fortunately, no longer catches the church-going public. It is the rooster that does cackle about novel things instead of emphasizing Scriptural truths that has brought a certain type of evangelistic appeal into disrepute.

Dr. E. O. Sellers, of the Baptist Bible Institute, New Orleans, was the preacher at the union services held at the Seashore Methodist Assembly, Biloxi, on Sunday evening, August 16. Mrs. J. A. Smith, wife of the pastor at Capitol Street, Jackson, an accomplished musician, rendered the special music of the evening. The Assembly is destined to become more and more a part of the religious life of the people on the beautiful Gulf Coast.

Rev. W. L. Duren, D.D., presiding elder of the Griffin district of the North Georgia Conference, visited recently in Greenwood, Miss. The Daily Commonwealth of that city says: "Dr. Duren is nationally known as an author and pastor. He has written the life of 'Francis Asbury' and 'Jesse Lee,' and has in preparation a life of Bishop Galloway." Dr. Duren, a former Mississippian and Louisianian, is always welcome in the Advocate territory.

Rev. H. G. Hawkins, pastor at Natchez, Miss., was called to Tuscaloosa, Ala., to participate in the funeral there, August 14, of his classmate, Luther H. Maxwell, who lost his life by falling into a canyon in Alberta Province, Canada, on August 8, while making a tour of the West. The funeral was held in the Presbyterian church, of which Mr. Maxwell was a life-long member and supporter, and was attended by about fifteen hundred people, though held at a busy hour of Friday afternoon.

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PROTECTION AGAINST OLD AGE

The Sixth Ecumenical Conference of Methodism is to meet in Atlanta, Ga., October 16-25, 1931. The program is built around "Personal Religion," "Church Life," "The Christian Social Order," and "Wider Human Relationship." This will be a meeting of world Methodists, and churches should encourage their pastors by supplying funds for them to visit this conference, which will probably never meet in the South again during the lifetime of any pastor now in the work.

J. C. Wilson, a devoted member of our church at Grenada, Miss., died on Monday, August 10. He served as Sunday school superintendent and was a useful and loyal member for years. Rev. E. H. Cunningham, presiding elder, conducted the last service. Rev. L. M. Lipscomb, his pastor, is recuperating after an operation in a Memphis hospital. Brother Wilson is survived by his wife and a daughter, Mrs. Fisher Oltenburg, of Grenada. Death leaves a vacant place in our homes, but for loved ones who are faithful, as was he, it becomes a door into the Father's house.

The Colored Methodist Episcopal Church in New Orleans, of which Rev. J. A. Johnson is pastor, is the only church of that denomination in the city. They have suffered a misfortune in being unable to meet payments on their property and are in financial distress. The work of this congregation and the pastor are endorsed by the preachers of our Church in New Orleans. Send contributions, however small, at once to C. Milton Chalmers, 512 Camp Street, City, and they will be applied toward saving the property of "our colored people" in New Orleans.

Dr. Chas. F. Smith, assistant pastor at St. Paul's, Houston, Texas, sends in his renewal ahead of time and writes, "Your Advocate is really a worthwhile conference organ. I do not belong to your fifty years and more club, I am only a 'forty-niner.'" Dr. Smith is a native Mississippian who has wrought well in the great Texas Methodism. He and Dr. J. R. N. Score, pastor of St. Paul's, are to entertain the next session of the Texas Conference. A great conference meeting in one of the finest church buildings in the country should make a memorable session.

The Osyka Methodist Church and community suffered a great loss in the death of Mrs. Sadie Elarton, who died at her home there on Thursday, August 13. She was faithful to Christ, loyal to her Church and devoted to her loved ones and friends. Rev. B. H. Williams, her pastor, assisted by Rev. S. A. Williams, the Baptist pastor, conducted the funeral services from the church. Her husband, Chas. E. Elarton, three daughters, Mrs. Howard Combe, Missouri; Misses Lucy and Mary, Osyka; and a son, D. W. Elarton, Beaumont, Texas, survive. Sympathy is extended the loved ones.

Dr. W. G. Gill, physician and surgeon of Newton, Miss., died at the Baptist Hospital, New Orleans, on Thursday, August 20. His wife, Mrs. Fannie Holstein Gill, and daughter, Frances Gill; a sister, Mrs. C. W. Crisler, Brookhaven; and a brother, Dr. A. M. Gill, Sidon, survive. Mrs. Crisler suffered painful injuries in an automobile accident early in the conference year, and her sister, Mrs. W. H. Saunders, died a few months ago and now a brother is called to his reward. She and the other loved ones have the sincere sympathy of the Advocate and a wide circle of friends.

Rev. Albert L. Brewster, pastor of the Winona, Miss., circuit, in a letter to the office, wrote: "Sunday, August 16, we open a revival meeting at Columbina, on the Winona circuit, with Rev. A. C. McCorkle, pastor the Winona church, doing the preaching. We are looking forward to a great meeting at that time and are making our plans accordingly. Sunday, August 23, we begin a meeting at New Hope on the same charge, with Rev. W. C. Galceran, Jr., of Strongs, doing the preaching. We are also looking forward to a great spiritual awakening at that time and we hope that the interest aroused during these two meetings may be kept up during the coming months by the constant reading of the Advocate in these churches."

Rev. George Boyles, pastor of the Methodist church at Dublin, North Mississippi Conference, who has been spending part of his vacation with his father and mother, who reside in Batesville, preached at the morning 11 o'clock hour Sunday, August 16, at the Methodist church, on the invitation of the pastor. Batesville is the boyhood home of Brother Broyles and a good congregation heard him gladly Sunday morning when he preached a splendid sermon in the "Old Home Church." Special emphasis was given to the idea of "Old Home Church Sunday" by the pastor, Rev. R. P. Neblett, in the songs, prayers and worship service. The congregation was fortunate in having one of the home church preachers present to bring the message.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS

Whereas our Heavenly Father has called from her labor to rest our friend, and co-worker in the Woman's Missionary Society, Mrs. Abner O. Clark, we deem it a privilege to express our appreciation of her life.

Mrs. Clarks life was spent mostly in the performance of her duties in her home, which gave to the world her best and most enduring monument—through the lives of her children.

Be it resolved that we express our love and sympathy to her loved ones.

That a copy of these resolutions be sent her family, a copy be kept in the records of the Missionary Society and a copy be sent to the New Orleans Christian Advocate.

Signed by Committee: Mrs. H. N. Brown, Mrs. P. D. Beraud, Mrs. H. de Manade, Mrs. L. W. McLaurin.

RESOLUTIONS

Whereas our merciful Father has called to "The City not made with hands, eternal in the sky," our friend and co-worker in the Woman's Missionary Society, Mrs. Torian, we appreciate this opportunity to express our love and admiration of her life.

Her courageous stand on all issues gave testimony of her strength of Christian character.

Her consecrated life will ever be a challenge to us to give of our best to her Master, and her devotion to His cause will cheer us in our tasks.

Be it resolved that we express our love and sympathy to her loved ones.

That a copy of these resolutions be sent the family.

That a copy be kept in the records of the Missionary Society, and that a copy be sent the New Orleans Christian Advocate.

Signed by Committee: Mrs. H. N. Brown, Mrs. P. D. Beraud, Mrs. H. de Manade, Mrs. L. W. McLaurin.

RESOLUTIONS

Whereas our Heavenly Father has called from a beautiful life of service, our friend and co-worker in the Woman's Missionary Society, Mrs. E. R. Kennedy, we consider it a privilege to express our love and appreciation of her character.

With her strong sense of responsibility as a Christian she sought to share her blessings with all who came into contact with her in the church and community. Not only was she an inspiration to us here, but her leadership and influence were felt throughout the whole state. For years she was State Corresponding Secretary and later State President of the Woman's Missionary Society. After her active service was over she was made honorary life president of the State society.

Be it resolved that we express our love and sympathy to her loved ones.

That a copy of these resolutions e sent the family, that a copy be kept in the records of the Missionary Society and that a copy be sent the New Orleans Christian Advocate.

Signed by Committee: Mrs. H. N. Brown, Mrs. P. D. Beraud, Mrs. H. de Manade, Mrs. L. W. McLaurin.

RESOLUTIONS

Whereas God has called to her Heavenly rest, our friend and co-worker in the Woman's Missionary Society, Mrs. Ophelia Pelham Parrish, we are grateful for this opportunity to express our love and appreciation of her life.

In our memory we cheerish her cheerful sun-shiny disposition which was a reflection of her abiding Christian faith.

Be it resolved that we express our love and sympathy to her family.

That a copy of these resolutions be sent her family and that a copy be kept in the records of the Missionary Society and a copy be sent to the New Orleans Christian Advocate.

Signed by Committee: Mrs. H. N. Brown, Mrs. P. D. Beraud, Mrs. H. de Manade, Mrs. L. W. McLaurin.

MRS. CELIA RACHEL AVERA DAWSON is no more on earth, for God took her unto himself March 3, 1931. She was born at Avera, Miss., January 18, 1855, being one of eight children born to John Powell and Mary Davis Avera. Her maternal grandfather was Judge William Davis, whose influence for good was conspicuous in the civic and social life of Southeast Mississippi. To the good name which she inherited from her noble ancestry, she added splendor, by cheerful obedience to her parents in childhood, faithfulness to every trust reposed in her by the home, the state, or the church, and by joining the Methodist church early in life, and giving herself unreservedly to its service till her course on earth was finished. January 17, 1895, she was happily married to Rev. W. J. Dawson, with whom she labored devotedly in whatever fields the church directed till she could labor no more. Her chiefest delight was to work in the Sunday school, the Woman's Missionary Society, and the prayer meeting. She never ignored an opportunity to help a fellow being, or testify for her Lord. To Rev. and Mrs. Dawson one child was born, Hendrix Avera Dawson, who now lives in Gulfport, Miss., and in his exemplary life reflects the beauty and strength of his Christian mother's life. During her latter years Mrs. Dawson's health gradually declined. At times she suffered excruciating pain, but she bore her afflictions with patience and fortitude which bespoke her intimate kinship with Jesus, who was much under the rod of affliction.

Funeral services were conducted in Hawkins Memorial church, of which her devoted husband was pastor, March 4, by the writer, who was assisted by all the Methodist pastors in the city of Meridian, and on March 5 the body was conveyed to Avera, her birthplace, where it was tenderly laid to rest beneath a bank of flowers bequeathed by loved ones and friends, where the hanging moss on the nearby trees seems to join with loved ones in weeping over the going away of this lovely Christian woman. But our loss is her gain, for she has gone to live with God.

T. J. O'NEIL.

MRS. MATTIE LUCY ADAMS died December 22, 1930, aged 48 years, 7 months and 27 days. She was the wife of Mr. J. Oscar Adams, formerly of Meadville, Miss., but now residing near Natchez, Miss. She was born near McNair, Miss., and was the daughter of Mr. and Mrs. B. F. Adair, who died when she was a child. She is survived by her children, Oscar, Jr., Mamie, Nellie, Ruby Emma, Augusta, John Adair and Bennie. Also by two brothers and two sisters, Mrs. E. A. Ennis, of McNair, Miss.; Frank Adair, of Houston, Texas; John Adair, of Port Lavaca, Texas, and Mrs. O'Quin Kelly, of Red Lick, Miss. Lucy joined the church in early childhood, and until she was married in 1908 held her membership at Old Ebenezer, in Jefferson County, Miss., afterwards moving to Meadville and later on to Natchez. Through financial reverses, during sickness, and having long roads to walk over, she always tried to go to church and never failed to send her children. We pray that the seven may remember to follow in her footsteps and serve the Lord.

She is thru with the pain of it,
The moil and the stain of it,
She is far from here!
But, oh, the cry of it,
We feel we shall die of it
When we look on her bier.

Like a wind-blown floweret,
In one short hour o' it
She weathered the blast.
Then her petals were shorn shere
And we're left to mourn here
While onward she's past.

If the glow of her spirit
Her loved ones inherit,
She's lived not in vain.
But, oh, our dear sister,
We've missed her, we've missed her!
Since she sleeps in the rain.

EMMA ADAIR ENNIS,
MAMIE KELLY.

OBITUARY OF DR. BAXTER LINCOLN THOMPSON

On Friday, May 1, 1931, at 1 o'clock, the death angel visited the Thompson home at Jena, La., taking the most beloved father, friend and doctor of LaSalle parish, DR. BAXTER LINCOLN THOMPSON, home to be with his God, whom he loved so dearly.

His greatest and highest ambition was to live a life for his Master that would have an impression and far-reaching influence upon all that come in contact with him. The result of this was a spiritual life that cannot be compared with on this earth at the present time, and it also made him a true, loyal and dependable member of the M. E. Church at Jena, which he joined in 1892, and was a steward and active worker for twenty-five years. Dr. Thompson will be greatly missed in his home, his church, and in the community and parish where he lived and has labored these many years. Dr. Thompson was one of the few real Christian characters and consecrated men that lived the life that they hear the name of. He was also an honored citizen; he was just and merciful; he guided his life by a code of ethics that cannot be surpassed. We praise the Lord that he is not dead, but he is only gone to his reward to await our coming; and until we meet again he shall surely live in the hearts of all his friends. In his profession, which he followed since his graduation in medicine in 1884, no attribute was neglected or permitted to die for lack of attention and prayer. He regarded his work as a holy calling from his Lord and Saviour, Jesus Christ; and therefore put his whole life into it in such a way as the Lord can truly say, "Well done, my good and faithful servant." Again we say that the skill and presence of this wonderful doctor and man of God will be greatly missed in this community, and we quote the following as expressing our loss, "Next to Christ himself there is no blessing to a community like a Christlike Christian." Dr. Thompson was as near "Christlike" as it is possible for man to attain unto the qualified character and moral standing; therefore we cannot help but weep as natural humans over this great loss for the present time of our dearly beloved one.

I have never known a kinder or more affectionate husband and father, and it was truly a pleasure to visit in Dr. Thompson's home. The three years of my pastorate in Jena I was never in want of anything that was in Dr. Thompson's power to provide for me and my family. He was a friend in every sense of the word. He never failed to share with me every experience which a friend could share with another. In time of bereavement and sorrow in our home, Dr. Thompson renounced all other duties in order to stick by his pastor and comfort and cheer him with words the Master hath spoken.

Dr. Thompson was born on March 3, 1863, near Jena, La. He was married in 1887 to Miss Katie Aber. To this union five children were born. The oldest a son, who died at the age of six years. Four daughters are left to mourn with their mother the passing of their father. They are, namely, Mrs. Glenn Morgan, Beaumont, Texas; Mrs. Hunter Huddle, Orange, Texas; Mrs. Warren Shankle, New Orleans, La.; Mrs. Alfred Cobb, Jena, La.

Funeral services were conducted May 2 from Nolley Memorial M. E. church, Jena, La., by the writer, assisted by the pastor, Rev. E. C. Dufresne, and Rev. J. J. Rasmussen, of the Good Pine-Trout M. E. church, in the presence of a throng of sorrowing relatives and friends. The services at the grave were in charge of the Masonic Lodge of which Dr. Thompson was a devout member.

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us,
Footprints on the sands of time."

A pastor that loved him,

L. P. MORELAND.

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Woman's Missionary Society

All Communications for this Department should be addressed to Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss

ZONE MEETING

The first zone meeting of 1931 for the zone composed of Osyka, Magnolia, Tylertown, Kokomo, and Foxworth, was held at Magnolia, Mississippi Conference, Mrs. Frank M. Lee, of Magnolia, presiding.

The morning session was given to informal discussion of the problems of each auxiliary and to the projects which all are working.

Each auxiliary in the zone was represented.

Mrs. Simpson, of Foxworth, and Mrs. Williams, of Osyka, stressed the necessity for more effort on our part to train our young people and help them with their problems.

A generous picnic lunch and a social hour was enjoyed at noon.

The afternoon session was devoted to the election of officers and a musical program rendered by the members of the Magnolia auxiliary.

Mrs. E. D. Simpson, of Foxworth, was elected zone leader and Mrs. D. E. Lampton, of Tylertown, secretary

The fellowship was delightful and the willingness to do to the utmost what our leaders ask of us was an inspiration.

MRS. D. E. LAMPTON,
Zone Secretary.

OAK GROVE ZONE MEETING

The quarterly meeting of Zone 2 of the Monroe district, Louisiana Conference, took place at Oak Grove, Tuesday, August 10, with an all-day session. Mrs. C. R. Abney, the president, presided and conducted the devotional at both morning and afternoon sessions. Mrs. Neely, of Oak Grove, gave the welcome address.

A reading, "Oh, I Don't Believe in Foreign Missions Much," by Mrs. Cotner, music by the young people's orchestra, of Oak Grove, and a business session constituted the morning program.

In the afternoon Mrs. Hatch, of Rayville, district secretary, gave a report of the district meeting. Mrs. C. R. Abney spoke on the first foreign missionary societies; Mrs. D. H. Allen, of Tallulah, on the mission stations in foreign fields, and Mrs. Kline, of Delhi, on the youngest mission field, Poland. Another selection by the young people's orchestra and a Chinese song by children of Delhi were enjoyed and appreciated.

The members of the Oak Grove society served a delicious chicken dinner at the noon hour.

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INTERESTING EVENT

The following clipping from the Baton Rouge State-Times will be of interest to Louisiana women.

"Among the very prominent visitors to Baton Rouge will be Miss Ione Clay, who will be a guest of Mrs. Martha H. Eskridge and Miss Lillie Hartwell on Tuesday of the coming week and in whose honor several delightful courtesies are being planned, including a reception at the ladies' parlors of the First Methodist church at which members of the Woman's Missionary society, and particularly members of the Ione Clay circle, named in her honor. An invitation to attend the reception will be extended members of other churches and interested friends. Miss Clay is a most charming woman and has been for nine years head of the splendid modern girls' college, Colegio Buena Vista, in Havana, which is owned by the Woman's Missionary Council. She is a graduate of Scarritt College and of Columbia University and has done work in languages at University of Havana. At the reception she will speak on her work and of conditions in Cuba. Miss Clay is returning to Cuba after a visit to Dublin, Texas, and will visit here before sailing from New Orleans."

HAYNESVILLE AUXILIARY HAS INTERESTING MEETING

The Haynesville auxiliary, Louisiana Conference, held an interesting meeting recently when the juniors met with the W. M. S. for a social. We were fortunate to have Miss Ava Morton, who will sail soon for China, as a missionary nurse. She expects to be in China for the next five years, working in a hospital, training Chinese girls to be nurses. She gave a most interesting talk on her school work at Scarritt, and what she expects to do while in China. The juniors were delighted to see a missionary, and one who is going to a country they have lately been studying. She told them they were helping with their contributions and prayers. Under the leadership of Mrs. Phillips and Mrs. Miller, the juniors rendered the following program: Readings, Elizabeth Green. "When We Have Not Said Our Prayers," and "Food for Thought." Mary Belle Nichols welcomed Miss Morton and presented her with a fever thermometer. Miss Morton, in her response, said she would often weave a story about the juniors when using the thermometer in training the Chinese girls. Miss Daye, a former friend of Miss Morton, welcomed her and presented to her a parting gift from the W. M. S.

Mrs. Dawson, as district secretary, expressed the thought that we were happy to he able to help Miss Morotn, not only with our finances, but our daily prayers would reach her and give her spiritual inspiration. Miss Winnie Camp, the poetess of the W. M. S., presented Miss Morton with a poem, using her name in acrostic.

As you sail the deep blue sea,
Vast in its mighty mystery,
Ohoy! Our wishes go with thee.

May you find the Orient kind,
O'er you ever the Master's mind
Richest grace your daily need,
Touching others in their need;
O, may there ever come to you
Nothing but joy in all you do.

MRS. J. A. WILLIAMS, Pub. Supt.

FROM CAMPTI, LA.

Dear Editor: Just a few words from my field at this time.

Things are moving on but not so fast as in former days.

There are lots of people that will make good crops, and are assured of bread for another year. And through this section of country the health of the people is very good, and this is a great blessing.

Not many days since, I closed a fine meeting at the Davis Spring church; all things considered, it was a great meeting. Brother H. C. Murphy rendered us some service, and the Baptist pastor preached for us one time, and your humble scribe tried to shoulder the rest.

Indeed it was a great meeting, for it reached beyond the bounds of just the individual church and, too, on the last night, just as I had announced my text, my presiding elder stepped up into the pulpit and of course he made the last call. Really, he preached a great sermon and the same was well received. We are very fond of our elder, and he seems to be leading us forward.

In all, there were six accessions, all by vows, except one by letter. I have only held two revivals this year, have others to hold later. I am leaving in the morning to assist Rev. Holladay, Jr., in a meeting. Kindly pray for us.

With best wishes and success to you and our paper.

C. B. POWELL.

FROM CLAY, LA., CHARGE

We closed last Friday night the last of four meetings on this charge. We began on the 9th of July, at Clay, with Rev. H. Wade Cudd doing the preaching, and as this was the fourth meeting he has held here it is needless to say that it was done to the satisfaction of all the people and we trust that they gained great benefit from it. There were two to unite with the church, coming from the Baptist church.

Then we began at Wesley Chapel on July 24, and were ably assisted by Rev. Louis Hoffpaulr, of West Monroe, this being the fourth meeting he has assisted us in. We had a splendid time together in visiting in the homes and preaching and praying together. Brother Hoffpanir is a splendid preacher, and a congenial companion. On the second of August our meeting began at Long Straw, with the third quarterly conference, and the elder, Rev. R. M. Brown, did the preaching and did it with his usual enthusiasm and earnestness, coupled with ability, and as a result there were fourteen to join the church, eight by profession of faith and six by certificate and otherwise. Our last meeting was on August 9, and he held on for two days, when Rev. J. F. Dring was sent this way on his vacation and he remained with us four days, preaching with great earnestness a clear strong gospel. We had a good meeting but none joined the church. We feel encouraged and are ready to start the home stretch for Conference. This is my fourth year on this charge, and I can say to the man that follows me that no more pleasant place to labor can be found in the Conference than Clay.

If the Governor's cotton plan goes through and good times come as quickly as he thinks, I will have a good report at Conference.

R. V. FULTON, P. C.

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D. M. KEY, PRESIDENT

MISSISSIPPI CONFERENCE NOTES

The Mississippi Conference was well represented at Lake Junaluska this summer. Most of those attending were from Galloway Memorial church. It is our hope that we can have an increasing attendance. This is the only place in our Methodist church where you can actually see the plans and policies of the Board of Christian Education tried out under professional guidance. To me this is always worth a trip to Lake Junaluska.

To see these children from the small country churches around the Lake who attend the Sunday school and especially the Vacation church school and how they develop from year to year and how their mothers become more and more interested and how they develop is worth more than any book could ever be. To see the plans and policies carried out with an average group of children and young people. To be able to criticize and to get answers on the spot is surely worth much to all.

The tide of spiritual life was high this summer. The Spirit and His work were emphasized more than any meeting of the sort I think I ever attended.

Two hundred and forty credits were issued. This did not show any drop from an average year. The Duke School of Religion actually showed a gain of ten tudents over last year. They had a wonderful faculty and we had the opportunity of hearing some of them at the Sunday services and at worship periods.

Bishop Muzon delivered a great sermon to us that was thought-provoking and challenging. He attended one session of our class which is the first time in my memory that a bishop ever did such a thing.

Bishop Ainsworth delivered a most dynamic message. It was a real great sermon. He preached better and more vigorously in thought that it had ever been my pleasure to hear him. I am glad that he is growing intellectually and spiritually.

The girls' camp run by the board was more largely attended than ever before. For the first time the church actually trained workers to go back to their respective churches to put on camps for others. This was a real, vital service. We had one girl from our Conference in this camp, Miss Dorothea Mitchell, daughter of Dr. Mitchell, of Millsaps. The camp for younger girls had ten more than were registered, which was the full capacity of the camp. Perhaps they could have cared for five or ten others.

The young people's conference is now in session. Rev. J. W. Leggett represents our Conference at this meeting. Brother Leggett is the president of the young people's conference and represents that organization at this meeting.

Rev. W. J. Dawson, of Meridian, was my traveling companion to and from the Lake. I surely did enjoy his company. It made the trip much more pleasant. We roomed next to Rev. R. G. Lord and Brother Clanton, of the North Mississippi Conference.

Our Conference is in vital need of funds. If every church would hold a service and take an offering and send it to the board for Sunday School Day offering it would surely come at a time of dire need. Our finances are way behind last year. We have cut to the bone our budget and have cut out every piece of work possible. We are actually producing more results with less to run upon. A boost now would enable us to come to Conference with a clean slate, and that would be desirable both to the board and to the annual conference.

The missionary offerings are coming in slowly. We desire that as many adult Bible classes as possible take shares in the Home and Foreign Mission Enterprise. If each Bible class in our Conference would take one share it would enable the Mississippi Conference to do a much finer piece of work than we have ever been able to do. These shares are $10 each. A certificate will be sent to individuals and classes who assume one or more shares.

Pray for the work and the workers.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

At the recent session of the staff of the general board of Christian education together with the field workers, held at Mt. Sequoyah and Lake Junaluska, the general situation of the whole program of Christian education for the entire church pointed directly to the need of three major points of emphasis for the next year.

First. The proper organization and functioning of the local church board of Christian education. This is the initial step in organizing the local church for its educational work. This board has very important duties to perform. It is charged with the supervision and development of the entire educational program of the local church as offered in the Sunday school, Epworth League, and local church activities. There should be no very great difficulties in getting this board to function. It is the legal delegation and constitution of the "faithful few" that the pastor has always had to use in getting certain work done in his church. This board is an important and as necessary as is the board of trustees or stewards. Its work is really more far-reaching. It deals with the development of the future life and leadership of the church. Steps should be taken in every church to get this board organized and at work.

Second. The promotion of the Home and Foreign Missionary Enterprise in every church. This was formerly called the Dual Special. This is an agreement with the board of missions for the taking of an offering once per month in all Sunday schools to be used in the promotion of missionary work in the home conferences and in foreign fields. Almost one-half of this offering returns to the conference where it is taken. Much of the work of our missions in foreign fields is absolutely dependent on this offering. The extension work of the conference board of Christian education is dependent on this offering. Aside from the matter of the offering this affords a definite opportunity for missionary education in the local church. We should support this cause by putting on a missionary program in every church on the fourth Sunday and taking an offering and sending it to our office.

Third. Increasing the membership. This is the most important of all our needs. In the face of a loss we should be humble and prayerful. But above all, in the face of thousands about our doors who are never touched by any church we should be set on fire with a holy zeal to hear the message to them. This is our greatest responsibility and most definite opportunity. The doing of this calls for a continuous program of evangelism and effort. It cannot be done by simply putting on a "contest" or a spasmodic campaign. If this is done this effort must be followed up with a continuous campaign or else the results of the special effort will be lost. To reach the unreached in any community will call for close study, hard work, faithful prayer, patient effort and consistent Christian living on the part of those who are leading.

Childhood and Youth Week

Plans are going forward for the promotion of Childhood and Youth Week the third week in October or as near thereto as possible. Call together your local church board of Christian education and have them plan for this week. Literature is ready to go out to those desiring to observe this week. Write us and ask for help.

Promotion Day

The last Sunday in September is promotion day in the Sunday school. We should make large use of this day. The local church board of Christian education is charged with the promotion of this day. It should meet and provide for the proper observance of promotion day in every school.

If we can help you in any way, write to us. Pray for us always.

R. G. LORD.

DISTRICT FEDERATION OF BIBLE CLASSES

As a means of doing something definite in the adult division of the local church relative to the plans as outlined by the last General Conference concerning the adult work and worker, federations of adult Bible classes have been arranged, one for each district in the North Mississippi Conference. The purpose of the federations is to bring together representatives from all the adult groups in each district for a one-day conference and discussion of the several phases of the adult work. Special attention will be given to those problems that are more or less common to all pastorates.

Programs for each district have been sent out to the pastors and presiding elders. It is intended that these programs be distributed to the teachers and presidents of all adult groups. The pastor, Sunday school superintendent, president of Wesley Brotherhood, president of Woman's Missionary Society, president of all adult Bible classes, the president of any other adult group. and the teachers of adult Bible classes should attend the federation.

We look upon this as a matter of extreme importance. These federations will touch the life of the church that furnishes more than ninety per cent of the present leadership. It is

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Mrs. H. Price, of Woodside, L. I., writes: "A year ago I weighed 190 lbs. I started to take Kruschen and now I weigh 126 and never felt better in my life and what's more, I look more like 20 yrs. old than the mother of 2 children, one 19 and the other 18. Every one of my friends say 'it's marvelous the way I reduced."

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a conservative estimate to say that 80 per cent of the problems of the church, not personal, arise in the adult division of the church. It is also a tremendous fact that the adults have under their care and influence the children and young people seven days in the week while the church at best under the present plan of meetings has them not more than an average of three hours per week. In view of these facts if facts they are, it is time and energy well spent to make the effort to call the adults of the church to a larger service in the kingdom of righteousness hy giving them a larger vision of their possibilities and responsibilities.

These federations will be held under the direction of the Conference Board of Christian Education. The principal speaker on the program will be Dr. D. L. Mumpower, associate director of the division of adult work, General Board of Christian Education. Others on the program will be Rev. R. G. Lord, executive secretary of conference board; Rev. E. G. Mohler, extension secretary, and Rev. C. A. Parks, conference superintendent of adult work. In each district the presiding elder is scheduled to preach at 11 o'clock as a part of the program of the day.

The dates and places of meeting are as follows: Friday, September 4, Sardis; Saturday, September 5, Amory; Monday, September 7, West Point; Tuesday, September 8, New Albany; Wednesday, September 9, Grenada; Thursday, September, 10, Greenwood; Friday, September 11, Cleveland.

C. A. PARKS,
Conference Supt. of Adult Work,
North Mississippi Conference.

REPORT OF COMMITTEE ON RESOLUTIONS

Lake Arthur Young People's Assembly
August 4-8, 1931

Inasmuch as the young people of the Lake Arthur assembly have each contributed to the success and week's camp and together have put on a high class and inspirational program, and enjoyed beautiful Christian fellowship with all, we the committee on resolutions, submit for approval the following:

Whereas, the management, not being professional, has been none the less efficient and satisfactory, be it resolved to express appreciation to and especially commend these designated:

To the district officials, who, during the preceding year, erected a comfortable new dormitory for girls;

To the several builders who have extended credit, courtesy and service;

To Mr. Don Jones, of the hardware company, for nails and paper furnished;

To Mr. Sweeny for paint; to the painters and carpenters for labor donated; and to the lumber company for credit extended through a trying year;

To the Camp Meeting Association for the rental of the grounds; to Mr. Vaughn and Mr. J. C. Mack, for special services rendered; to Mr. and Mrs. Pettipas as caretakers, who gave frequent assistance;

To Mr. J. C. Mack, who supplied the camp with groceries at wholesale prices, we would express our fullest appreciation; to Mildred Whitman and Alice Kelly, for efficient and regular service at the cold drink stand; to Elsie Whitman, who planned a menu which the young people liked, and who so satisfactorily and considerately ministered to the contentment, well-being and happiness of all in the dining hall; to the cooks who assisted her; to Allen Trotter, for voluntary service of tables;

To Merle Whitman, for providing comfort and convenience in all sleeping quarters; to Charles Carver, for accurate ringing of the bells denoting the schedule; to Mr. Arbaugh, for dishes loaned to the dining hall; to Mr. E. H. Andrus, for lumber donated for a ladder at the pier; to Mr. Arbaugh and Percy Lambert, for the building of the same;

To Mr. Abernathy, foreman of the Zigler Construction Company, of Jennings, contractors of Louisiana Highway Commission, for consideration in making the road passable to the camp during paving of the highway;

To the "Mayor" Mrs. Mae Lambert, for wise council and advice graciously given, we would express the appreciation and high esteem of the whole assembly.

Whereas, this camp has fulfilled its noble purpose and under God has achieved worthy results because of its leadership, we would offer sincere thanks to: the Dean of the Assembly, Miss Elizabeth Langford, efficient conference field secretary, for wise planning and administration;

To the faculty as follows:

Dr. A. M. Serex, teaching "Planning for Peace";

Dr. R. H. Harper, teaching "The Most Beautiful Book Ever Written";

James V. Reid, teacher of "Christian Patriotism";

Miss Elizabeth Langford, (1) "Worship," (2) "Administration";

Miss Flavia Spell, "Recreation";

To Miss Lorena Leithead, pianist; to the director of music and all those who contributed talent and inspiration in making the program successful and helpful.;

To Miss Ruth Lee, director of recreational hours;

To the special leaders of the vesper services;

To Rev. T. F. King, pastor of the Lake Arthur Methodist Church, we would express appreciation for his welcoming address and splendid cooperation throughout the camp.

We submit these resolutions for approval to the camp assembled and recommend that a copy be forwarded for publication to the New Orleans Christian Advocate and to the Lake Charles Press, and that one copy be filed with the records of this camp.

Respectfully,
(Signed) MRS. JAMES V. REID,
MISS PANSY LISBANY,
CHARLES CARVER,
Committee.

To the readers of the New Orleans Christian Advocate:

Do you wish a flaming red or a beautiful pink Holly-Hock growing in your back yard, on some stone pile, or to help ornament some ugly spot in the corner of your flower garden? If so you may receive seeds of the Holly-Hock free, as long as they last, hy sending a two-cent stamp, and stating your preference to Mrs Jennie Thomson Van Valkenburgh, P. O. Box 36, Galesburg, Kansas.

PROHIBITION

"Prohibition sentiment and hearty support of the Eighteenth Amendment is markedly in evidence throughout the West Coast and Rocky Mountain states," declared Alonzo E. Wilson, National Field Director of the American Business Men's Prohibition Foundation, Chicago, who has just returned from a seven weeks' tour through that section, in which he visited many of the important cities and made a personal investigation of conditions.

Mr. Wilson was cordially received by business leaders and, both in week-day luncheon and dinner conferences and in important pulpits on Sundays, he was accorded the privilege of repeatedly presenting the Foundation's message.

In Pasadena, Dr. Robert Freeman requested him to occupy his important pulpit Sunday morning, with the pastor present. There were 1,300 in the audience and the address was broadcast. Dr. Freeman declared the Foundation's message of vital importance not only for business men, but for all interested in the Prohibition cause.

In Spokane, seven leading churches united in one meeting to hear Mr. Wilson, and in another town three churches united in one service Sunday morning.

Outstanding groups of business men in many of the cities heard Mr. Wilson's economic statement of the success of the Prohibition law and arranged to have him speak on the radio in various cities. A flood of requets for return dates for the presentation of the Foundation's message by Mr. Wilson, before churches and service clubs, has been received. Other temperance organizations offered their heartiest co-operation with the Foundation in their program of mass education of the voters, to create public sentiment to retain the Prohibition law.

Based upon Mr. Wilson's first-hand study of conditions, only one state west of the Mississippi River (Nevada) would be in doubt if a vote were taken on continuation of the Prohibition policy. One prominent publisher of a big daily paper declared that in saloon days 55 per cent of all pay-checks were cashed in saloons, and many of his employees got drunk once a week. Now he has no trouble, and although he is on the streets of his large city every day and night, he has not seen a drunken man in five years in that city.—Foundation news.

ADVOCATE CAMPAIGN

I wish to call attention to the New Orleans Advocate-Millsaps College Student Benefit Campaign.

The Mississippi Conference, in co-operation with Millsaps College and the New Orleans Advocate, has selected Mr. Pong Hyuu Kim, a Korean student, for this student benefit and we need the hearty co-operation of every young people's department, pastor and presiding elder to help put this over. One thousand new or renewal subscriptions to the Advocate will pay Mr. Kim's expenses for one year.

I want to urge every member of the Mississippi Conference to begin work now in trying to secure as many subscriptions as possible so that we may have a part in helping the people in Korea, through Mr. Kim, find the Master.

ETHEL McNEIL, Pub. Supt.

Some folks would have very little to do—if you took away their dining-rooms and mirrors!

Send in your subscription to the New Orleans Christian Advocate now.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

FROM NATALBANY, LA.

Dear Dr. Decell: Large congregations attended the services yesterday (Sunday) at the beginning of our revival meeting at Pine Ridge, one of the appointments on the Natalbany charge. The pastor is preaching, assisted by Rev. A. J. Martin, conference evangelist and missionary gospel singer, of New Orleans. The outlook is fine for gracious revival, for which we ask au interest in your prayers, also of the readers of the Advocate.

Your sincerely,

A. R. HOFFPAUIR.

REVIVAL MEETING AT FLORA

Dear Brother Decell: We have just closed our revival in our church here in which the preaching was done by Rev. C. A. Schultz, of Grace church, Jackson, Miss.

Brother Schultz's preaching was clear, scriptural, and heart-searching, and the results of the meeting will be effective and far-reaching. Brother Schultz is a great preacher and uses no claptrap methods to tickle the fancies of the minds of men, but preaches the old-time gospel of Jesus Christ. He is a square shooter, and shoots straight to the hearts of men. Never has there been such a spiritual feeling manifested here as in this meeting. His sermons were an inspiration and uplift to all who heard him. He has endeared himself to the people of all denominations in our town.

Our services began on the 6th, closing on the 16th of August with a large crowd. The membership of the church took on new life, as well as resulting in quickened life in both churches. A fine spirit prevails among the two churches (Methodist and Baptist) of this community. We unite for our fifth Sunday services throughout the year. But at no time during the three years of my pastorate here has the spirit of co-operation among the Christian people of the community been more clearly seen than during the past two weeks. The Lord be praised.

L. M. SHARP, P.C.

LITERARY TREASURE SECURED BY LIBRARY OF DUKE UNIVERSITY

First Entire Greek New Testament is brought to an American University; Book Is 900 Years Old

The Duke University library announces the acquisition of one of the rarest and most valuable of all literary treasures—a magnificent manuscript of the entire Greek New Testament in a state of almost perfect preservation, dating from the twelfth century.

Such complete manuscripts of the Greek New Testament are extremely rare, there being only 46 known. These are for the most part in the permanent possession of the royal and university libraries of Europe. While America possesses portions of the New Testament text which are older than this manuscript, this is the first complete text of the New Testament to be brought to an American university or public library. Its acquisition is a valuable addition to the critical apparatus of Americal Biblical scholarship.

The manuscript was found by Professor Harvie Branscomb of the School of Religion in an antiquarian shop in South Germany some months ago, and has now found its permanent home in the treasure room of Duke University library. The manuscript is a large volume containing 199 folios of heavy vellum. The writing is in a fine and beautiful hand with black and red ink which stands out as vividly as when written, some eight or nine centuries ago.

The binding is monastic, apparently from South Italy, richly tooled and studded with heavy nails. The text is richly decorated with ornamental headings and initial letters in red, blue and gold, the margins being filled with mediaeval commentaries and alternate readings. Each book is preceded by a paragraph giving the currently accepted view as to author, occasion and contents. Preceding the text are tables enclosed in beautifully painted architectual columns showing parallel readings in the gopels.

Books of the New Testament appear in an unusual order. James comes before Romans, though the other General Epistles are in the position which they occupy in the English Bible. Such examination of the text as has been possible discloses that for the most part the manuscript reads as does the Received Text current in the middle ages, but a considerable number of deviations are to be found. These will be carefully studied and published by Professor Branscomb, who will spend the coming year in research in European libraries.

A. A. WILKINSON.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—Fourth Round

Prairie and Strongs, at Hamilton, Aug. 28.
Smithville, at Vanburen, Aug. 29.
Amory Circuit, at Greenbrier, Sept. 6-7.
Greenwood Springs, at Quincy, Sept. 9.
Shannon, at Shannon, Sept. 10.
Verona, at Union, Sept. 11.
Salem and Friendship, at Friendship, Sept. 12-13.
Tremont, at Mt. Olive, Sept. 26-27.
Fulton, at Friendship, Sept. 27-28.
Randolph, at Serepta, Oct. 2.
Pittsboro, at Pittsboro, Oct. 3-4.
Vardaman, at Thom, Sept. 5.
Derma, Oct. 6.
Calhoun City, Oct. 7.
Bellefontaine, Oct. 9.
Mathiston and Maben, Oct. 10-11.
Eupora, Oct. 11-12.

T. H. DORSEY, P. E.

Greenwood Dist.—Fourth Round.

Marks, at Marks, Sept. 6, 11 a. m.
Tutwiler, at Tutwiler, Sept. 6, 3 p. m. and night.
Black Hawk, at Enon, Sept. 12, 11 a.m.
Lambert, at Lambert, Sept. 13, 11 a. m. and 2:30 p. m.
Webb, at Webb, Sept. 13, night.
Drew Mission, at Wade, Sept. 18, 11 a. m.
Price Memorial, at Price Memorial, Sept. 14, night.
Carrollton, at Carrollton, Sept. 20, 11 a. m. and 2 p. m.
Acona, at Bowlingreen, Sept. 20, night and Sept. 21, 11 a. m.
Minter City at Glendora, Sept. 27, 11 a. m. and 2:30 p. m.
Schlater, Sept. 27, night.
Tchula, Sept. 28, night.
Greenwood, First Church, Sept. 29, night.
Cruger and Sidor, at Cruger, Sept. 30, night.
Swiftown, at Swiftown, Oct. 4, 11 a.m. and 2:30 p. m.
Inverness, Oct. 4, night.
Ruleville, at Ruleville, Oct. 11, 11 a. m. and 2:30 p. m.
Sunflower, at Sunflower, Oct. 11, night.
Dublin and Mattson, at Dublin, Oct. 18, 11 a. m.
Drew Station, Oct. 18, night.
Belzoni, Oct. 20, night.
itta Bena, Oct. 21, night.
Indianola, Oct. 25, 11 a. m. and 2:30 p. m.
Moorhead, Oct. 25, night.

Brethren, the time is short. The issues are vital. The test as by fire is upon us. Let us quit ourselves like men. The God that answers by fire is with us. Victory is ours.

L. P WASSON, P. E.

GRENADA COLLEGE
A CHRISTIAN COLLEGE FOR WOMEN
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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round

(In the Heart of Louisiana)

Pleasant Hill, at Marthaville, Aug. 30, a. m.
Natchitoches, Aug. 30, p. m.
Montgomery, Sept. 6.
Holloway, Sept. 20, a. m.
Provencal, at Oak Grove, Sept. 20, p.m.

Let the preacher in charge make a written report for the cause of education under question fourteen as required by the discipline.

ALBERT S. LUTZ, P. E.

Lake Charles Dist.—Fourth Round

DeRidder, Sept. 6, a. m.
Merryville, Sept. 6, p. m.
Acadia, at Church Point, Sept. 13, a.m.
Indian Bayou, Sept. 20, a. m.
Lake Arthur, Sept. 20, p. m.
Hornbeck Ct., Prospect Church, Sept. 27, a. m. and p. m.
Many and Zwolle, at Zwolle, Oct. 4, a. m. and p. m.
Gueydan Ct., at Gueydan, Oct. 11 a. m.
Lafayette, Oct. 11, p. m.
Vinton, at Edgerly, Oct. 18, a. m.
Sulphur, Oct. 18, p. m.
Lake Charles, Oct. 25, a. m.
Leesville, Nov. 1, a. m. and p. m.
Abbeville, Nov. 8, a. m. and p. m.
New Iberia, Nov. 15, a. m.

J. W. LEE, P. E.

Monroe Dist.—Third Round

Monroe, First Church, Sept. 13, 11 a.m.
Bastrop, Sept. 13, 8 p. m.
Newellton, Sept. 20, 11 a. m.

ELMER C. GUNN, P. E.

New Orleans Dist.—Fourth Round

First Church, Sept. 6; Nov. 11.
Algiers, Sept, 13, a. m.; Nov. 4.
Parker Memorial, Sept. 13, p. m.; Sept. 9, p. m.
Franklin, Sept. 20, a. m.
Houma and French Mission, at Houma, Sept. 27, a. m.
Morgan City, Sept. 27.
St. Martinville, at St. Martinville, Oct. 4, a.m.
Patterson, at Patterson, Oct. 4, p. m.
St. Mark's, Oct. 11, a. m.
Carrollton, Oct. 11, p. m.; Sept. 23.
Rayne Memorial, Oct. 18, a. m.; Nov. 3.
Epworth, Oct. 18, p. m.; Sept. 30.
Delta Ct. and Chalmette, at Reserve, Oct. 25, a. m.
Second Church, Oct. 25, p. m.; Oct. 28, p. m.
Slidell, Nov. 1, a. m.
Covington, at Covington, Nov. 1, p. m.
Louisiana Ave., Nov. 8, a. m.; Oct. 7.
McDonoghville, Nov. 8, p. m.; Nov. 2.
Felicity, Nov. 15, a. m.; Sept. 16.
Gentilly, ————.

Pastors will please consult the Discipline about questions to be answered and reports to be made at the fourth quarterly conference, and be prepared on all such as are required by the Discipline.

W. L. DOSS, JR., P. E.

MISSISSIPPI CONFERENCE

Jackson Dist.—Third Round

Harrisville, at Braxton, Aug. 30, 11 a. m. and 2 p. m.
Jackson, at Capitol Street, Aug. 30, 8 p. m.; Sept. 4, 8 p. m.
Vaughan, at Union, Sept. 6, 11 a. m. and 2 p. m.
Canton, at Canton, Sept. 6, 8 p. m.; Sept. 9, 8 p. m.

J. T. LEGGETT, P. E.

Meridian Dist.—Fourth Round

Meridian, East End, Aug. 30, 11 a. m.
Meridian, Central, Aug. 30, 7:30 p. m.
Scooba, at Scooba, Sept. 6, 11 a. m.
Meridian, Hawkins Mem., Sept. 6, 7:30 p. m.
Lauderdale, at Electrict Mills, Sept. 13, 11 a. m.
Meridian, Fifth Street, Sept. 13, 7:30 p. m.
Waynesboro Ct., at Hiwanee, Sept. 20, 11 a. m.
Waynesboro Station, Sept. 20, 7:30 p. m.
DeSoto, at Crandall, Sept. 27, 11 a. m.
Quitman, ———, Sept. 27, 7:30 p. m.
Buckatunna, at State Line, Oct. 4, 11 a. m.
Shubuta, at Shubuta, Oct. 4, 3:30 and 7:30 p. m.
Daleville, at Daleville, Oct. 11, 11 a.m.
Meridian, Poplar Springs, Oct. 11, 7:30 p. m.
DeKalb, at DeKalb, Oct. 16, 11 a. m.
Meridian, Seventh Ave., at Wesley, Oct. 16, 7:30 p. m.
Pachuta, at Pachuta, Oct. 25, 11 a. m.
Enterprise, at Enterprise, Oct. 25, 3:30 and 7:30 p. m.
Matherville, at Theadville, Nov. 1, 11 a. m.
Cleveland, at Mellen, Nov. 7 and 8, 11 a. m.
Porterville, at Porterville, Nov. 8, 3:30 and 7:30 p. m.
Vimville, at ———, Nov. 15, 11 a. m.

Let the trustees and Woman's Missionary societies be prepared to make full reports at these conferences. Let the pastors and stewards make special effort to report all finances in full.

T. J. O'NEIL, P. E.

Newton Dist.—Fourth Round

Decatur and Hickory, at Hickory, Aug. 23, 11 a. m.; Oct. 28, 7 p. m.
Lake, at Lake, Aug. 23, 8 p. m.; Nov. 2, 7 p.m.
Rose Hill, at Rose Hill, Aug. 30, 11 a. m.; Oct. 29, 10 a. m.
Newton, Aug. 30, 8 p. m.; Nov. 5, 7 p. m.
Homewood, at High Hill, Sept. 6, 11 a. m.; Nov. 4, 11 a. m.
Forest and Morton, at Forest, Sept. 6, 7:30 p. m.; Nov. 4, 7 p. m.
Bay Springs, at Bay Springs, Sept. 13, 11 a. m.; Oct. 27, 7 p. m.
Montrose, at Montrose, Sept. 13, 7:30 p. m.; Oct. 27, 2:30 p. m.
Harperville and Lena, at Hillsboro, Sept. 20, 11 a. m.; 1:30 p. m.
Chunky, at Suqualena, Sept, 27, 11 a. m. and 2 p. m.
Shiloh, at Shiloh, Oct. 4, 11 a. m.
Carthage Station, Oct. 9, 7:30 p. m.; Oct. 11, 11 a. m.
Carthage Ct., at Singleton, Oct. 10, 11 a. m. and 1:30 p. m.
Walnut Grove, at Walnut Grove, Oct. 11, 2:30 p. m. and 7 p. m.
Philadelphia Sta., Oct. 23, 7 p. m.; Oct. 25, 11 a. m.
Philadelphia Ct., at North Bend, Oct. 24, 11 a.m.; 1:30 p.m.
Burnside, at Coldwater, Oct. 25, 2 p.m.
Trenton, at Pulaski, Nov. 1, 11 a. m. and 1:30 p. m
Raleigh, at Raleigh, Nov. 2, 7 p.m.; 10 a.m.
Laurel, First Church, Nov. 6, 7 p. m.; Nov. 8, 11 a. m.
Laurel, Kingston, Nov. 8, 2:30 p. m.
West Laurel, Nov 8, 7, p. m.

H. A. GATLIN, P. E.

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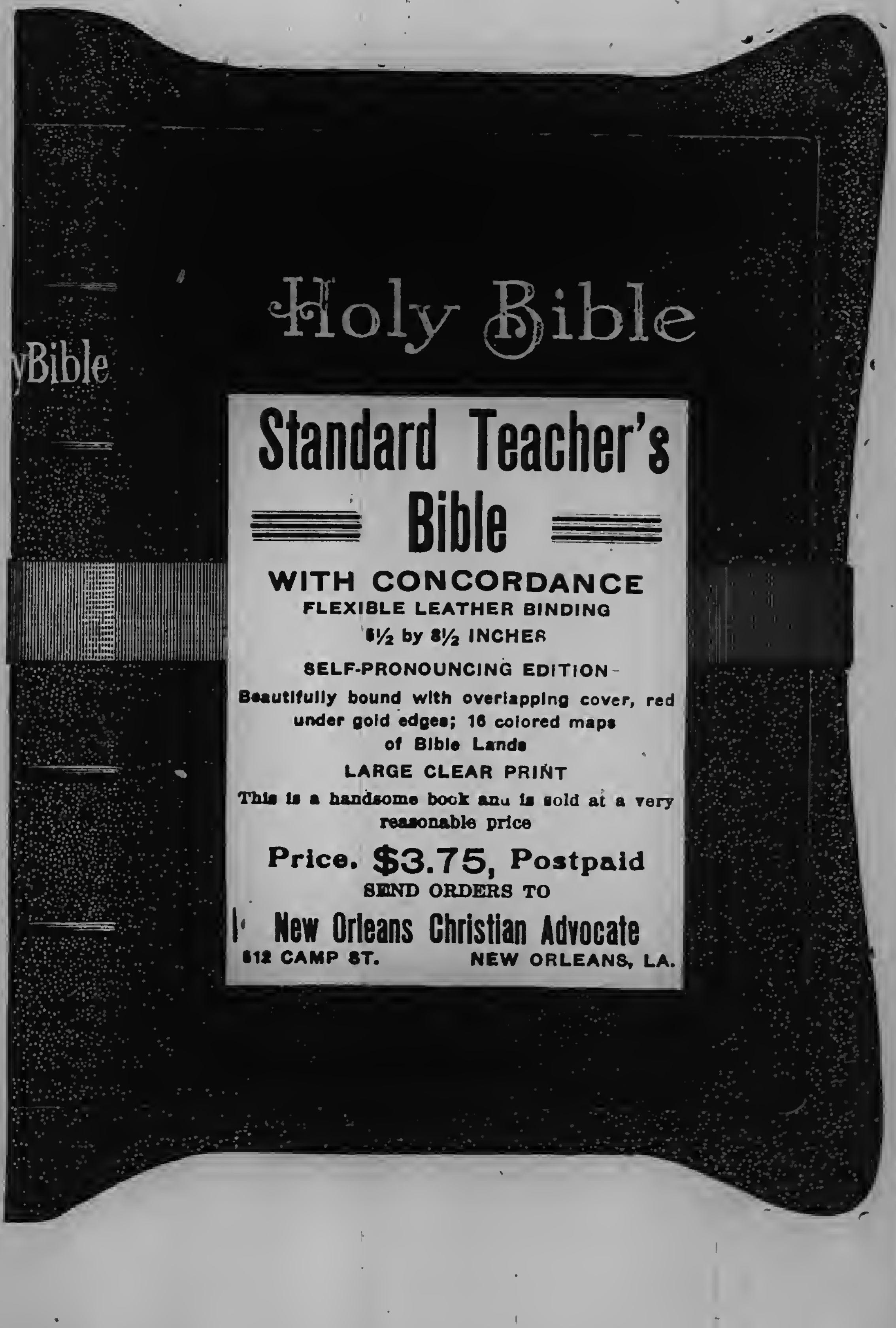

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PRACTICAL STEPS TOWARD POVERTY

(An Editorial from the Chicago Daily News, July 30, 1931)

Elimination of wasteful expense and extension of friendly help to the unemployed are recognized as outstanding needs in the present time of economic hardship. Yet, in Illinois and some other states, racetracks are running full blast to the detriment of the public, which needs its money for profitable uses, but to the substantial benefit of the racetrack operators, some of whom are impressively eminent citizens; others are neither impressive nor eminent.

Among the guaranteed helps to poverty for the person of small means, betting on the races ranks high, whether the precarious occupation is practiced in poolrooms, forbidden by the law, or in the sanctified precincts of licensed racetracks. It is strange that silver-tongued economists who are telling us how to get back to prosperous times have so little to say about those practical helps to poverty, the circular pathways of the ponies. Now, in Illinois, owners of dog tracks, pleading unjust discrimination, are trying to get the courts to let them operate.

George W. Wickersham, former United States attorney-general, thus expressed himself on May 5 last: "In my opinion legalized gambling, whether on racetracks or elsewhere, is subversive of the fundamental principles of sound organization. The vice of gambling is that it teaches men to rely upon chance rather than industry and thrift for their advancement in life, and it undermines all those homely virtues which lie at the roots of a sound social order. This is generally recognized, but under pressure of interests concerned, every now and again, states are led to sanction gambling in particular places, on racetracks or elsewhere. If the general attitude of our people toward gambling is sound—and I believe it to be—in regarding it as a great evil, the act of a legislature in licensing it in any particular place is highly immoral."

Governor Miller, of Alabama, in vetoing a racing bill on July 9, wrote: "Under the act the state of Alabama receives 2 per cent of all pools made up under the provision of the act and thereby the state benefits financially from gambling. I cannot conceive of a more vicious law than one which permits the state to take part of every pool formed for the purpose of gambling on horse races." The governor's veto was sustained.

Even if one disregards entirely the question of the moral effect of gambling on its devotees and the notorious fact that weak-minded clerks frequently are led to embezzle their employers' money to bet on the races—as the criminal records of Cook county show conclusively—the question of willful waste of money remains. It is an anomaly that in a time of widespread unemployment the racetracks run and tempt thousands to risk money which they cannot afford to lose and the loss of which may turn many of them in desperation to ways of crime.

Further, Illinois racetracks, some good lawyers hold, are operating under an unconstitutional law.

W. C. T. U.

450 Miles on a Gallon of Gas!

According to a recent article by the president of the world's largest motor research corporation, there is enough energy in a gallon of gasoline if converted 100% to mechanical energy to run a four cylinder car 450 miles.

NEW GAS SAVING INVENTION ASTONISHES CAR OWNERS

A marvelous device, already installed on thousands of cars, has accomplished wonders in utilizing a portion of this waste energy and is producing mileage tests that seem unbelievable. Not only does it save gasoline and reduce carbon formation, but it also creates more power, quicker starting, snappy pick up, and a smoother running motor.

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METHODIST ECUMENICAL CONFERENCE

By Rev. Thos. M. Elliott, D.D.

Southern church people of all denominations are manifesting deep interest in the world-wide Methodist conference to be held here (Atlanta) Oct 16 to 25. Accredited delegates numbering 550 are to attend, coming from every section of the world where Methodism is promoting religious endeavor. This conference meets once in ten years, and this session is the first ever to be held in the South, and the third to be held in the western hemisphere.

The ecumenical conference is not a legislative body, but is a mass meeting of representatives of all Methodist bodies throughout the world. Speakers will be heard from the United States, Great Britain, India, Japan, Maylaysia, New Zealand, Africa, Scandinavia, Hungary, South America, Mexico, and other distant lands. President Hoover is invited to deliver a great address. Gypsy Smith, internationally famous evangelist, is to speak each evening. Prime Minister Bennett, of the Canadian Methodist Church, will be heard, as will also Dr. Toyohiko Kagawa, Japanese evangelist.

The program's central theme is "Methodism's Service and Mission in the World Life Today," and four main topics will be used in discussion that are of interest to religionists everywhere, namely, personal religion, church life, Christian social service, and wider human relationship.

Co-operating with Bishop John M. Moore, chairman of local committee on arrangements, is a committee of one hundred leading ministers and laymen of Atlanta.

This proposed conference is expected to be of benefit not only to Methodists, but also to the cause of religion generally That its benefits may be most far-reaching announcement has been made that special concessions will be granted the thousands of visitors from adjoining southern states, and that railroads will grant reduced fares on certificate basis to all conference attendants.

Renew Your Health by Purification

Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs,—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs purify the blood by activating the liver, kidneys, stomach and bowels. Trial package, 10 cts. Family package, 35 cts. All dealers. (Adv.)

YOUNG PEOPLE'S REVIVAL, CANTON, MISS.

Dear Dr. Decell: The young people of Canton are planning a Young People's Revival. It will begin on Monday night, August 31, and continue through Sunday night, September 6. We have secured Rev. Sam E. Ashmore, of Webb, Miss., to do the preaching, while Mr. Scott Stafford, of Winona, Miss., is to be the song leader. All four of the Protestant churches of the city joined in endorsing the meeting. Recently the leaders of the young people in these four churches got together and formed a Young People's Christian Council. It is under the auspices of this Council that the revival is being conducted, and the idea came from the young people themselves.

The main object is to awaken the young people of the town into taking more active interest in church affairs and religious work and problems. We also hope to arouse in the elders their sense of responsibility toward the religious welfare of their children and young people of their community. All too few of them have any.

After the revival the Council plans to remain intact and continue work against the easy paths of sin laid open to the young people, such as the prevalent gambling, obscene literature, and the like.

Asking prayers for this work for Him, I am,

Yours sincerely,
ANN STEVENS LEWIS.

SOME FOLKS

If some folks had as much grace in their hearts as they have in their dancing feet—people would believe them when they sing, "O Happy Day."

* * *

Some folks think that pugilism—is one of the fruits of the Spirit!

W. F. GRAY'S GENUINE OINTMENT PRICE 25c NASHVILLE, TENN.

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707 Gray Bldg., Nashville, Tenn.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Seashore Dist.—Fourth Round

Long Beach and Pass Christian, Aug. 30, 11 a.m.
Bay St. Louis, Aug. 30, 7:30 p.m.
Pascagoula, Sept. 6, 11 a.m.
Biloxi, Main St., Sept. 6, 7:30 p.m.
Escatawpa, at Escatawpa, Sept. 1, 11 a.m.
Moss Point, Sept. 13, 7:30 p.m.
Saucier, at Saucier, Sept. 20, 11 a.m.
Coalville, at Coalville, Sept. 20, 7:30 p.m.
Logtown, at Logtown, Sept. 27, 11 a.m.
Picayune, Sept. 27, 7:30 p.m.
Carriere, at McNeill, Oct. 4, 11 a.m.
Poplarville, Oct. 4, 7:30 p.m.
Americus, at Salem Camp Ground, Oct. 10, 11 a.m.
Wiggins, at Wiggins, Oct. 11, 11 a.m.
Brooklyn and Bond, at Maxie, Oct. 11, 2:30 p.m.
Vancleave, at Camp Ground, Oct. 1, 11 a.m.
Handsboro and Nugent, at Nugent, Oct. 18, 11 a.m.
Gulfport, Second Church, Oct. 18, 7:30 p.m.
Biloxi, Wesley Memorial, at Epworth, Oct. 25, 11 a.m.
Gulfport, First Church, Oct. 25, 7:30 p.m.
Mentorum, at Alexander Memorial, Oct. 29, 11 a.m.
Kreole, at Kreole, Nov. 1, 11 a.m.
Ocean Springs, Nov. 1, 7:30 p.m.
Lumberton, Nov. 8, 11 a.m.
Columbia, Nov. 8, 7:30 p.m.

OTTO PORTER, P. E.

Vicksburg Dist.—Fourth Round

Woodville, Sept. 6, 11 a. m. and 2 p. m.
Rosetta, preaching, Sept. 6, 7 p. m.; Q. C., at Rosetta, Sat., Oct. 24.
Silver City, at Silver City, Sept. 11, 11 a. m.
Louise and Holly Bluff, at Louise, September 13, 3 p. m. and 7 p. m.
Roxie, at Roxie, Sept. 20, 11 a. m.
Lorman, at Lorman, Sept. 20, 3 p.m. and 7 p. m.
Hermanville, at Hermanville, Sept. 27, 11 a.m. and 1:30 p.m.
Fayette, Sept. 27, 7 p. m.
Rolling Fork and Cary at Cary, Oct. 4, 11 a.m. and 2 p.m.
Anguilla, at Anguilla, Oct. 4, 4 p. m. and 7 p. m.
Washington, at Stanton, Oct. 11, 11 a. m.; Q. C., Oct. 14, 3 p. m.
Natchez, Oct. 11, Q. C., 5 p. m.; Standard Teacher Training School.
Nebo, at Nebo, Oct. 17,18.
Centerville and Stephenson, at Stephenson, Oct. 18, 3 p.m. and 7 p.m.
Gloster, at Gloster, Oct. 25, 11 a. m. and 2 p. m.
Mayersville, at Fitler, Nov. 1, 11 a. m.
Oak Ridge, at Oak Ridge, Nov. 1, [illegible] p. m. and 7 p. m.
Gibson Memorial, Nov. 3. 7 p. m.
Port Gibson, Nov. 4, 7 p. m.
Utica, Nov. 8, 11 a. m. and 2 p. m.
Vicksburg, Crawford Street, Nov. [illegible] 7 p. m. and Nov. 9, 7 p. m.

We shall expect full reports from pastors, stewards, Sunday school superintendents, trustees, Woman's Missionary societies, Epworth Leagues and superannuate endowment committees.

L. E. ALFORD, P. E.

LADIES RAYON HOSE 10c A PAIR

Rayon hose, imperfect but [illegible] special machines. Splendid for [illegible] wear. Assorted colors, sizes [illegible] pair $1.20 postpaid. Guarantee with [illegible] order. Economy Hosiery Co., [illegible]

Christian Advocate
NEW ORLEANS

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J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, SEPTEMBER 3, 1931. C. MILTON CHALMERS, Manager

MILLSAPS COLLEGE AND THE JACKSON GAS FIELD

The gas field around Jackson, Miss., has developed into one of the largest fields in the country. It seems destined to equal, if not surpass, the Monroe, La., field. On August 13, one of the biggest producing wells in the field was brought in on property near the college campus. It is understood that this gas has already been sold and the well will be immediately connected with the collection mains.

This new well is only 150 feet from the Millsaps College property line. With producing gas wells already developed one-quarter of a mile west, and not over one-half mile north, and now one within 150 feet of the east property line it seems certain that producing wells can easily be developed on the campus. Indeed, the nearest well will most likely drain gas from the campus if there is not drilled an off-set well.

Estimating that the college now pays $3,000 a year for fuel, which is interest on $50,000—for a comparatively small sum one well, at least, could be put down that could supply the college and Orphan's Home with fuel. With the all but certainty established that gas is under the surface of the campus, and the probability that wells will be developed so near the property line as to drain the wealth underneath the campus, it appears that developments should be permitted to start at the earliest possible time.

One of the able attorneys of Jackson, an alumnus of the college, says: "I am quite well aware of the objections that are raised on the point of probable taxation of the college property, if it should be used for profit. There is a probability that under the special provisions of the charter the one hundred acres of campus would be held exempt from any general property tax. The matter of a severance tax is still speculative in Mississippi. But, I feel absolutely sure that the college can drill for gas, get its own well and use its own gas without any sort of complications with the tax laws; and that it can give part of its surplus gas to the orphanage besides.

"At current prices for gas at the well in the Jackson field a sale by the college of even two million feet per day would bring in an income of $80 or more every day of the year. $29,000 a year would go a long way toward paying any taxes that might be imposed.

"In all the circumstances of the case it would seem that if the trustees can safely provide the funds necessary to get gas production, it is their duty—on the ground that any other course would involve waste of the trust property controlled by them.

"Surely the college should receive for its mineral wealth more than the usual one-eighth royalty. Except as a last resort no one should be given a commercial lease on the college property on a royalty basis."

The board of trustees of Millsaps College

(Continued on Page 8)

CHOOSE CENTENARY OR MILLSAPS

The matter of choosing a college for the next session is an important concern of hundreds of parents and young people. We are fortunate in having within our patronizing Conferences two of the best colleges in the connection.

Centenary College, which Dr. Nelson calls, "A Burning Torch and a Flaming Fire," stands at Shreveport, La., with open doors beckoning to youth to "come, tarry, learn and go." Dr. Sexton, one of the strong school men of the Church, and his able faculty have dedicated their lives to helping young men and women to prepare for life. Any in Louisiana who have not yet selected their school would do well to register at Centenary.

Millsaps College stands within the capital city of Mississippi on a beautiful campus, with modern buildings, and a capable faculty ready to co-operate with young men and women in making the most out of the golden days of preparation, that they may serve their day and generation well. Dr. D. M. Key, the president, has won for himself a place of high rank in the educational life of the country and, as the advertisement in this Advocate says: "A college as good as the best for Mississippi young people in their own state," is exactly what Millsaps has grown to be. Our Methodist people and many others should not pass Millsaps this year when they are seeking a place for their sons and daughters.

THE TWO MISSISSIPPI CONFERENCES POSTPONED

Bishop Collins Denny, who presides over the two Conferences in Mississippi, makes official announcement postponing the two Conferences as follows: "Please announce that at the request of our brethren at Greenwood, the hosts of the coming session of the North Mississippi Conference, and with the concurrence of all the presiding elders of that Conference, the date of the opening session is changed from October 28 to November 4.

"Also, that with the concurrence of all the presiding elders of the Mississippi Conference the date of that Conference is changed from Nov. 12 to Nov. 19."

Greenwood will welcome the North Mississippi Conference on November 4; and Columbia, the Mississippi Conference, on November 19. There is much to be done in the meantime and every Methodist should be "busy about the Master's business."

UNLIGHTED CHURCHES IN SUMMERTIME

It has become an increasing custom to do away with Sunday evening services during the summertime. The unlighted church on Sunday evening and prayer-meeting night is a gloomy picture. The voice of the pulpit is stilled and the call for prayer is silenced. The very building itself seems draped in mourning.

Dr. Charles D. Matthews, of Birmingham Southern, who is finishing this summer his work for the Ph.D. degree, at Yale University, is quoted in the Alabama Advocate as writing, "Practically all the New England churches have given up Sunday night services when the theatres are going full blast. And I heard a pastor here say a few days ago that there has begun a demand for early Sunday morning services, leaving the entire day free for pleasure." The custom has not yet become so widely observed in the South, but too much of a tendency in that direction is developing.

Two summers ago we were in a Southern city and went out to one of the large Methodist churches and found it as dark as Egypt. We looked at the bulletin board and waited until the hour for service and darkness continued to prevail. We walked back a few blocks and saw the First Baptist Church all lighted up with a glow that transfigured the faces of the painted saints in its windows and we followed the crowd to worship. The fan-cooled auditorium was filled with worshipers and the entire presence impressed a stranger that the summer evening service was an integral part of the church's life. There must have been a thousand people present who enjoyed the soul-stirring music, and the message by the pastor. It was not a summer sensational theme nor tree-sitting endurance contest, but one of the strongest sermons the writer ever heard on "The Christian Home." Why this darkened Methodist church and the illuminated Baptist church? Why the silence of the one and the living voice of the other? To merely do as others do is not an adequate reason for continuing evening services throughout the year, but there is a higher motive which justifies the privilege.

Ministers and members should take a vacation when it can well be done, but there are many members and others whom the church may reach who cannot, and some one could supply the pulpit. Only one-hundred-four times a year is the voice of the prophet to be heard on the Sabbath day, and what destiny hours they may prove! If the work of the church is primarily to promote a program, then her doors may be closed for a season without much, if any, loss. But her mission being to nurture the Christian's faith and bring salvation to the lost makes every service of great importance.

Darkness is never as good as light.

The Proposed Judicial Council

Section I—How Composed

All appellate power shall be vested in a Judicial Council to be composed of nine members—five traveling elders and four lay members of the Methodist Episcopal Church, South—to be nominated and elected in the following manner:

The College of Bishops shall nominate by a majority vote of the effective bishops four times the number of traveling elders and lay members of the Church to be elected; and from such nominees or from such other nominees as may be named from the floor of the Conference, without discussion, the General Conference shall elect, by ballot and without discussion, five traveling elders and four lay members, and from the remaining nominees the General Conference shall elect by separate ballot five traveling elders and four lay members as alternate members of the Judicial Council. These alternates shall be eligible to fill vacancies occurring from any cause in the membership of the Council for the remainder of the term of the member whose place the alternate may have been called to fill, and in the event of a vacancy it shall be the duty of the president and secretary to notify the alternate of each class in order of their election.

Section II—Term of Office

The term of office shall be for eight years, and until their successors are elected and qualified. At the first election the three traveling elders and the two lay members receiving the highest majority of votes shall be elected for eight years, and the two from each class receiving the next highest majority vote shall be elected for four years. Thereafter all elections shall be for a term of eight years, and all elections shall be by majority vote. In the event of vacancies occurring after the exhaustion of the list of alternate members, the Council shall be authorized to fill such vacancies for the remainder of the quadrennium.

Section III—Membership

No member of the Council shall be under forty years of age, nor eligible to membership in the General Conference, nor to any connectional position, nor to membership on any General Conference Board or Commission during his term of office; and no member shall sit in any case in which he has any personal or official interest otherwise than as a member of the Church.

Section IV—Powers

The Judicial Council shall have appellate power to determine the constitutionality of any act of the General Conference or of an Annual Conference, whether or not any act of the General Conference or of an Annual Conference violates the constitution of the Church, to hear and determine the appeal of a traveling preacher; to determine an appeal taken by one-third of the Conference, Board, or body from which the appeal comes, or by one-third of the College of Bishops, all appeals from a bishop's decision on the question of law in an Annual or District Conference; to hear and determine all other questions involved in appeals from any connectional board or body of the Church; to have such other jurisdiction as may be conferred upon it by the General Conference; provided that it shall have no jurisdiction under an appeal by a bishop involving his character or the efficiency of his administration. In such cases the bishop shall be allowed an appeal directly to the General Conference.

The Council shall have power to arrest any act of a connectional board or body of the Church, when such action is brought before it on appeal by one-third of the members of such board or body (or upon complaint of a majority of the College of Bishops) present at a regular or called session; provided, that such an appeal shall be taken at the session of the board or body from the action of which the appeal is asked, or within thirty days after the adjournment of said session.

The decision of the Council shall be final; provided, that when the Council shall have declared any act of the General Conference unconstitutional it shall take the course provided for constitutional alterations.

The Council shall have free access to all papers and records of any Conference, board, or body, and may require the production of any papers, documents, or records which in its judgment may pertain to any matter pending before it.

Section V—Sessions

The Council shall meet at the same time and place as the General Conference and shall continue in session until the adjournment of that body. It may meet at such other times and at such places as it may deem necessary; provided, that it shall meet at least once each year on the call of the president, should there be any business demanding its attention.

Section VI—Quorum

Seven members of the Judicial Council shall constitute a quorum. A vote of as many as six members of the Council shall be necessary to suspend or inhibit any action of the General Conference or of an Annual Conference, as is provided in Section IV of this Article. A majority vote of the entire Council shall be sufficient to decide all other appeals, [illegible]ions, cases, and proceedings before it.

Section VII—Government

The Council shall provide all necessary rules and regulations for its government and procedure.

Section VIII—Removal of Members

The General Conference shall have power to remove members of the Judicial Council from office for cause.

Section IX—Transfer of Judicial Functions

The judicial functions of the bishops and the Committee on Appeals shall continue as at present until the Judicial Council shall have been elected and organized; whereupon such functions shall cease. All business remaining before the College of Bishops or the Committee of Appeals, pending or undetermined, shall be transferred to and decided by the Judicial Council.—Journal of the General Conference, 1930.

THE JUDICIAL COUNCIL

By Rev. T. D. Ellis, D.D.

The purpose of the General Conference in submitting to the Annual Conferences the Judicial Council is to constitute a unified appellate power in the Methodist Episcopal Church, South. It is necessary to keep in mind this purpose of constituting a unified appellate power in the Church in order to clearly understand the proposed legislation.

The article of Bishop Collins Denny in the issue of the Nashville Christian Advocate of July 31 is calculated to confuse the mind of the Church because he seems to lose sight of the fact that the Judicial Council deals with the matter of appeals. The Judicial Council makes no change in the law for the trial of a minister. Every safeguard in the trial of a minister to which Bishop Denny calls attention in his article will exist after the adoption of the Judicial Council just as in the law of the Church at present. The only change will be the transfer of the appellate power to the Judicial Council. Then why discuss at such length the question of the trial of a minister when the trial of a minister is not at issue?

You will notice, however, that Bishop Denny does not discuss, in all that he says in reference to safeguarding the rights of a minister, the question of appeal from the decisions on points of law of the bishop who may preside at a trial. He says that a minister has "an appeal not to the College of Bishops but to the Committee on Appeals, where he can appear in person or by representative." The Manual of Discipline states that appeals "may be taken on questions of law or of fact." Appeals taken on questions of law are "from the bishop to the College of Bishops" and on questions of fact "from the Annual Conference to the Committee of Appeals. If the Manual of Discipline gives a correct interpretation of the law we have a divided appellate power.

Bishop Denny states he "cannot even imagine a case where under the present law the right of an itinerant preacher can be invaded." If his imagination cannot produce a case I think I can aid his memory to produce one.

The Committee on Appeals at its meeting on May 14, 1913, heard the appeal of a minister of the Baltimore Conference. The evidence before the Committee on Appeals was as follows: The Bishop—not someone appointed by him—presided during the trial. When the evidence was before the committee of trial the Bishop instructed the committee that it was its duty to find the defendant "guilty" or "not guilty," but not to fix the penalty should it find him guilty. The committee found the defendant guilty and the Bishop expelled him from the ministry. This case is found in the report of the Committee on Appeals to the General Conference at Oklahoma City, pages 238-9 of the Journal. The Committee on Appeals sent the case back to the Annual Conference for a new trial and in dealing with the fact that the Bishop had expelled the minister from the Conference, stated: "We held that the duty of the trial committee was to hear the evidence, decide the case, and fix the punishment, if any, and that error was committed in this case by the jury in failing to fix the punishment and by the president of the court in doing so. A Methodist minister is in the hands of his Conference, and only his Conference or its representatives can punish him, and it is not in the power of a bishop or other president to determine the punishment, but only to declare the punishment assessed by the trial committee."

Bishop Denny evidently does not like the word "invade." Let him use any word he may choose, but the fact remains that the rights guaranteed to the Annual Conference and a minister were violated by the rulings of the Bishop in this trial.

The Committee of Appeals sent the case back for a new trial.

If the College of Bishops is the only body who can revise the decisions of law of a bishop presiding in an Annual Conference or acting as the president of a committee of trial, then the Committee on Appeals does not have the authority to review, modify or reverse episcopal decisions. If the Committee on Appeals has authority to review episcopal decisions, the result is confusion, embarrassment and hurt. The Judicial Council will give us a unified "appellate power" of such authority that all parties and institutions of the Church may reach it with an appeal.

Bishop Denny states that the modesty of at least "some of the bishops" would not embarrass them should they have to veto or arrest legislation affecting the constitutional powers of the episcopacy. He states: "No competent, worthy judge fails to decide a case affecting his jurisdiction, or of contempts of court, because he is the court." A judge presiding in the court and passing upon a case affecting his jurisdiction or of contempt of court is an entirely different question from a judge in court deciding a question which affects the judge in his private or other professional or business affairs. In the case of our bishops they are not only judges possessing large judicial functions, but they are also executive officers, which takes them into an entirely different province of government. I have never known a judge to preside in a case which affected him as a banker or farmer, or in any other line of work or professional duty. Should he attempt to decide any question affecting his rights or interests outside of his peculiar province as judge such action on his part would be ground for appeal.

The case is whether Judge Denny should pass upon the authority, power and prerogatives of Bishop Denny. This awkward situation arises from the fact that the executive and judicial departments of government are united in the bishops.

Bishop Denny states that he has studied "the United States Constitution and the 'Federalist'—the papers written by Madison, Hamilton, and Jay in explanation and defense of that Constitution—under teachers competent and distinguished." He also states that he has spent years in the study of Montesquieu's "Spirit of Laws" and that none of these great writers "make a 'distinct' division of the departments of government." Let it be conceded at once that there is of necessity in any government some overlapping of functions between the several departments, but let it also be as clearly and as definitely stated that those who made the Constitution of the United States did separate the government into three departments—the executive, the legislative, and the judicial. Did Mr. Madison, or Hamilton or Jay advocate the joining together in one authority the judicial and executive functions of the United States government? Does not the United States Constitution provide for three departments of government? If they did not believe in a separation of the departments of government they produced a constitution contrary to their beliefs. Evidently Bishop Denny needed a Philip to "come up and sit with him" while he read.

I am wondering why Bishop Denny, after his years spent in the study of Montesquieu's "Spirit of Laws," did not quote him where he states: "There is no liberty if the power to judge is not separated from the legislative and the executive power."

Bishop Denny discusses at length the veto power of the President of the United States. The Constitution of the United States gives to the President of the United States very large powers because the President comes up for election every four years. I am wondering if Bishop Denny is joining forces with those who would like to limit the election of bishops to four years as in the case of the President of the United States? You can give large powers if you retain the right to recall.

Bishop Denny states that the Judicial Council will have to be elected from the "remnant" after about "500" of "the best informed persons among us" have been eliminated because they are members of the General Conference, the episcopacy, etc. It so happens that some of our best equipped ministers and laymen are not bishops, connectional officers or members of the General Conference. If those who are competent to compose the Judicial Council must be limited to about "500" persons the Methodist Episcopal Church, South, is poor indeed.

Is it not more reasonable to suppose that the General Conference will select a competent Judicial Council when it starts out to secure men who are peculiarly adapted to its work and fitted for its functions, than we are to secure competent judges of law in the election of bishops when the General Conference in the election of bishops is securing executive officers? Our bishops are great and good men, but if some of them are good judges of law then some of them are poor judges of law, because it is a well understood fact that the College of Bishops has been sorely divided for a number of years in their interpretation of some fundamental legal questions.

He asked that "who can reasonably expect able and busy preachers, and especially laymen, to spend weeks at the General Conference with nothing to do?" It must be remembered that our Church is a greater institution than it was in 1871, that its organization is more complex and that there are more questions touching constitutional matters arising in General Conference today than in former years. The members of the Judicial Council will not have to sit holding their hands through the entire General Conference. The judicial department is as important as the executive or legislative. It will cost the Church less than the cost of either the executive or legislative.

It will aid us to a proper conclusion to look carefully at what the Judicial Council does and does not do:

1. The Judicial Council does not take from the bishops one prerogative or power which naturally belongs to the executive department of our government. Furthermore, it does not take from the bishop any prerogative or power he now possesses except it transfers from the College of Bishops to the Judicial Council the supreme appellate power of the Church. Why should the bishop retain this appellate power? Does it add to his dignity? Does he not have enough authority and power without this? Is it because he is tenacious or grasping after power? I am sure none of these things does or can make the majority of our bishops wish to retain this appellate power. Then why not transfer it to a competent and properly constituted Judicial Council?

2. The Judicial Council does not change the law governing trials in any of the Conferences of Methodism.

3. It does not deprive the bishops of the right and the duty to make decisions of law which are properly presented to him in the presidency of Annual Conferences.

4. One-third of the College of Bishops will have the right to appeal to the Judicial Council—not only in reference to matters touching the constitution of the Church, but concerning any matter they consider of vital importance and yet which is in danger.

5. Should the Annual Conferences adopt the Judicial Council the Methodist Episcopal Church, South, will have three departments—not absolutely separate and distinct, yet with their major functions separate and distinct, and the appellate power will be a unified whole to which any minister, however humble, any department of church work, even up to the College of Bishops, may come with an appeal and have a hearing.

In recent years the sentiment in our Church has been growing quite rapidly toward a limited episcopacy—limited as to its powers and also as to the term of years for which the bishops are elected. Some of us believe in a strong episcopacy—an episcopacy with sufficient authority and prestige to stand abreast of the episcopacy of any church in the world. An attitude such as that of Bishop Denny in this recent article serves to hasten the tendency towards modifying the episcopacy.

It is understood that the large majority of the College of Bishops desires the adoption of the Judicial Council. Let us transfer to the Judicial Council those functions which do not naturally belong to the episcopacy. The adoption of the Judicial Council will save both the bishops and the Church from much embarrassment.

THE JUDICIAL SYSTEM OF THE METHODIST EPISCOPAL CHURCH, SOUTH

By Judge J. T. Ellison

I

ITS HOSTORY

The General Conference of our Church, at Dallas, by an almost unanimous vote, adopted an amendment to the constitution providing for a Judicial Council, and sent it to the Annual Conferences for approval. The bishops announce that they will submit this amendment to the next session of the Annual Conferences. The members of the Annual Conferences should carefully consider the origin, history and present status of our judicial system so that they can vote intelligently on the Judicial Council amendment to our constitution.

John Wesley was the creator, father and sovereign of Methodism. He possessed unlimited, exclusive and absolute executive, legislative and judicial power over the Methodist societies. When the Christmas Conference organized the Methodist Episcopal Church in harmony with Mr. Wesley's plan, the right to govern was transferred from him to the Methodist preachers in conference assembled. The members of Mass Convention General Conferences were never regarded as delegates or representatives, "but always as principals or incorporators." They possessed unlimited, exclusive and absolute executive, legislative and judicial power. From the organization of the Methodist Episcopal Church, in December, 1784, until May 26, 1808, "all General Conferences were Mass Conventions of the entire ministry of the Church in full connection. There are no terms too broad or too high to express the unlimited powers which belonged to this body, and which continued to belong to it until May 26, 1808." The principle of the unlimited, exclusive and absolute supremacy of these Conferences "in the government of the Methodist Episcopal Church is undisputed and indisputable. The bishops were the foremost in the acknowledgment of this supremacy, in terms the most unqualified."

Constitutional History of American Episcopal Methodism (Tigert) pages 274-5.
Constitutional History of the Methodist Episcopal Church (Buckley) page 123.

The Mass Convention General Conference of 1808 had unlimited, exclusive and absolute power. "Having absolute control, it could arrange for the **perpetuation and regulation of General Conferences** and this it did" by the creation of the delegated General Conference. "At the time of this change, and, as a part of it, certain limitations were imposed upon the powers of the General Conference, called the Restrictive Articles. Subject to these restrictions the delegated Conferences possessed the same powers as when composed of the entire body of the preachers. In all other respects, and in everything else that concerns the welfare of the Church, the General Conference represents the sovereign power the same as before."

Smith vs. Swormstead, 16 Howard (United States Supreme Court), pages 307-8.
H. B. Bascom et al. vs. Lane et als (U. S. Circuit Court of N. Y.), reported in 1 Brunners Collected Cases, page 268.

The constitution of the Church "gives the General Conference **full powers** to make rules and regulations under well defined limitations—power to make all rules and regulations pertinent to church government, under specific restrictions. There is not here a delegation of enumerated powers as in the case of the Federal government, but a delegation of general and sweeping powers under enumerated and well defined restrictions. No limitations can be implied other than those assigned in the instrument."

The Governing Conference in Methodism (Neely), pages 379-380.
The Powers of the General Conference (Harris), pages 21-26.

(Continued on Page 6.)

LAYMEN'S WEEK ADDRESS

By Rev. T. J. O'Nell,
Presiding Elder, Meridian District

My theme for this hour is the motto which I am offering for your adoption, which is: Meridian District must make the mountain-peak of its mission to man.

When we read Christ's great Commission to the Church, I fear that we limit it to the one hundred twenty faithful followers of our Lord who, after His ascension, assembled in an upper room in Jerusalem to await the baptism of the Holy Ghost. If we do thus limit the Commission, we have an inadequate idea of its scope.

That commission was given, not only to the Church of the first Century of the Christian Era, but every member of the Methodist Church within the bounds of the Meridian District is included in the group to whom Jesus addressed himself when he gave the commission. We cannot escape the responsibility which it lays upon us, and we have not absolved ourselves from the responsibility until we have gone as far into the world as our human limitations will allow.

We read the commission which appoints us to "All the world," but what constitutes the world as some of us see it? I fear that with many of us it means "Me and my wife, my son John and his wife; us four and no more."

I fear also that many who are able to extend the boundaries of their world beyond the perimeter of the little circle of family ties, are not able to extend it beyond the boundaries of their own nation. We condemn the Jews because they are circumscribed in their ideas and efforts, but do not many of us act as if we are just as sure that the rites of the Church, and the benefits of Heaven are the exclusive possessions of the American people as the Jews were that only the seed of Abraham held title to mansions in the skies?

Then, I fear that some of us who are able to break the shell of provincialism, and get a general vision of a world-parish, fail to visualize an intention as deep as the extension is broad. When we pray, "Thy kingdom come," what do we mean?' Do we mean to invite Christ to take complete possession of the empire of our hearts, direct our thoughts, and control our lives? Do we mean to invite him to be the honored guest in our homes, the senior partner in our business, and our Royal Companion as we walk life's road? I fear that too often we make reservations in the intention of our Lord's kingdom as well as fix limitations to the extension of His kingdom. When we do that, our lives count for very little, for a human life is a very poor thing till it is fully surrendered to the Author of life.

Paul got a vision of a world-parish, and was not unmindful of the vision, but died for the cause he was persecuting before he got the vision.

John Wesley got a vision of a world-parish. He walked out of Aldersgate Street Church in London, a quarter before nine one night, with his heart strangely warmed. He mounted his horse and rode down across the years turning the world upside down. He aroused a sleeping Church from its lethargy, and transformed it from a lifeless form to a dynamic force which shook the foundations of the kingdom of darkness, and lighted gospel torches on the shores of Europe and America that still shine with an unearthly radiance.

From the Judean Hills, the crucified and risen Lord speaks to us of the Meridian District, not only with his own precious lips, but through Paul and Wesley, and others who have given of their best to help push the frontiers of the Lord's kingdom farther toward "earth's remotest bounds," saying, "Go ye into all the world." Shall we obey or shall we sit idly by the road and let another take our crown?

Jesus climbed from his manger cradle in Bethlehem, till he reached the crest of Calvary. There on a cruel Roman cross, he stretched out his nailed pierced hands to a sin-torn world, and said, "I will to draw all men."

Paul climbed from the scene of that wonderfully transforming vision which he saw on the Damascus Road till he reached the crest of Sunset Hill. There he looked back over the winding road which he had traveled. It was a happy retrospect and he exultantly exclaimed in the tones of the triumphant conqueror: "I have fought a good fight, I have kept the faith, I have finished my course, I am now ready to be offered."

He now speaks to us across the centuries, saying: "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Shall we exercise ourselves in the noble task of climbing till we reach the mountain peak of our mission to man, as it is designated in the Great Commission, or shall we be content to stand at the foot of the hill and look wistfully up into the sky, or with making only twenty-five, fifty, or seventy-five per cent of the ascent of Mount Missions?

In order to make the mountain peak of our mission to men, we must consecrate the three M's—Money, Mind, Morals.

When I say money, I mean not only the legal tender that we possess, but all that money represents. The Psalmist declares, "The earth is the Lord's, and the fullness thereof." All our material acquisitions belong to the Lord, and we are but trustees of our Father's estate. We have no right to squander, or misappropriate any of these trust funds. Too often, when the price of cotton advances, or any salary is increased, the first thing we think of is a new car, a pleasure trip, or more luxuries in the home, when we should think of larger gifts to the Lord.

Mind involves the will. We are certain not to go into the world until we are willing to go. A willingness to go, grows out of a conviction of a need and a responsibility—the world's need, and our responsibility. This conviction is the natural result of feeding on proper mental pabulum. Much time and thought is being given at this time to proper dieting. This is commendable. Too much attention cannot be given to the care of our bodies, for they are temples for the indwelling of God's Spirit, and we should keep them fit for him to dwell in. But it is just as necessary for us to be careful of our mental diet as it is for us to be careful of our physical diet. What we read, and think about determines very largely what we are.

If we feed the body only knickknacks, we are apt to become physical weaklings. If we feed the mind only light stuff, we are apt to become intellectual weaklings. We complain about the class of literature that is found on our news stands. Why is it there? Because the people buy and read it.

The National W. C. T. U. publishes a chart which announces: "It takes two to make a bootlegger." That announcement is true. If there were no booze-buyers, there would be no booze-venders: If there were no booze-drinkers, there would be no booze-makers. Just as it takes two to make a bootlegger, it takes two to make a news stand. If the people would cease buying and reading trashy literature, the news-dealers would quit selling trashy literature, and there would be fewer mental midgets, and anti-missionaries. Why not leave these swill troughs which contain only that which is fit for the swine, and feed on that which strengthens the mind, and builds character? The Church press supplies abundance of good mental pabulum. Buy and eat.

In the realm of morals is embraced the whole spiritual nature. Just as our bodies and our minds require proper diet, so our spirits require proper diet. And, not only is proper diet required, but proper exercise is requisite to life and growth. The exercise should not be only such as has a reflexive effect, but such as is helpful to others. One can exercise his muscles by digging holes and filling them up again, but the world will not be helped by his labor. God has not imparted to us spiritual power to be expended only on self, but he says: "I will bless thee, and thou shalt be a blessing." "Have you had a kindness shown, Pass it on. 'Twas not given for thee alone. Pass it on."

That the Lord has no place in his economy for loafers, is taught in the parable of the talents. In that parable, a man is represented as going on a long journey. Before leaving home he gave some money to his servants, with which to do business. When he returned home, he required the servants to give an account of their stewardship just as the Lord is going to require us to give an account of our stewardship. While making investigation, the man learned that some of his servants had been active in business, and collected large dividends on their money, and he commended them. But he found one servant who had let his money lie dormant. He said in substance: "if that is the best you can do, I don't need you in my business any longer." Then he took the lazy servant's capital from him, and gave it to a man who had sense, energy, and religion enough to make good use of it.

Now, if we are to make the mountain peak of our mission to man, we must invest some thought, some labor, some money. Then it is going to require some pulling, and some climbing. If we all climb, and pull together, and all pull strong, we are going to reach the peak, but if there are any loafers in the company they may block the way, and prevent our reaching the goal our Lord has fixed for us.

THE NORTHFIELD CONFERENCE

By Rev. Carroll Verner

For many years have I coveted the privilege of journeying away up to Northfield, Mass., to attend the Conference of Christian Workers, which was initiated fifty years ago by that remarkable man of God, Dwight L. Moody, but not until this summer did I ever see the way open to permit of my going. After arriving there and looking over this beautiful and enchanting spot and tasting some of the good things on the program I regretted much that I had not attended some of these conferences before. To begin with, the Northfield Seminary where they are held annually is a place of rare beauty and charm, situated in the foothills of the mountains and overlooking the beautiful Connecticut river and fertile valley, and an air of restfulness and inspiration is to be felt at once. The campus is large, beautifully kept, and dotted here and there with splendid buildings given—for the most part—by wealthy men and women who became interested in Mr. Moody and his work. Indeed, perhaps the most surprising thing about Northfield to me is the magnitude and beauty of the schools founded there, including Mt. Hermon across the river, by Mr. Moody around 1880. Both schools together must have something like 75 buildings with an enrollment last season of more than 1200 boys and girls. They were founded by the great evangelist solely for the purpose of enabling young men and women of very limited means to get an education under positive Christian influences. To know how well his ambition has been realized one has only to go there and visit the schools and learn a little something about their history.

Right after the founding of the Northfield schools Moody conceived the idea of gathering together there in the summer time ministers and other Christian workers for mutual help and inspiration. The idea proved to be a good one and the numbers attending them have grown through the years until now it is estimated that around

8000 people attend the various conferences held there during a summer. He had the good wisdom in the very beginning to bring there to address them some of the outstanding Christian leaders and Bible teachers from all over the Christian world. This high standard has been adherred to through the years, and this summer I found men on the program like Dr. John Hutton of London, G. Campbell Morgan, now of our own land, Dr. A. T. Robertson, the noted Greek scholar of Louisville, Dr. James Moffatt, Dr. Charles R. Erdman, of Princeton, and others of note. Homer Rodeheaver, the noted Gospel singer, conducted the singing the first week. They make much of singing at Northfield and it has been their policy from the very first to secure the services of the very best leaders. The names of Sankey and Alexander, and Stebbins come to mind when one thinks of the part song has played in the success of these great gatherings. Rodeheaver is a Southern man and a Methodist, likewise Vance and Robertson are from the South, and it was easily noted how much better their rich voices carried in that large auditorium than those of the other speakers.

The spirit of Dwight L. Moody permeates the whole place and his name is constantly on the lips of speakers and visitors. His old birthplace on the edge of the campus is well preserved and open to visitors every day; while just a short distance back of it and on the most beautiful knoll to be seen anywhere on the grounds, Round Top, lie the bodies of the great evangelist and his wife. A very simple stone marks his grave and on it is the most fitting epitaph I've ever read, "He that doeth the will of God abieth forever." Perhaps the most impressive services held at the conferences are those which are held each evening just about sunset here on Round Top by the grave of this great servant of the Lord. By the way, I doubt if we preachers can find anything in our reading which will be more helpful to us than the Life of Moody by his son. This is a new one and a finer volume than the one by the same author written many years ago. My mother gave me a copy of the first volume back in the days when I did not care particularly for such reading, but I read it two or three times and was so impressed by it that I was delighted when I learned that this new one had come from the press and I hastened to buy it. No one can read it without being a better person for it. It has been said that the four men who have most profoundly influenced the religious life of America were Jonathan Edwards, Horace Bushnell, Phillips Brooks, and D. L. Moody. I expect, however, many of us would not agree upon all four of them—Francis Asbury it seems to me ought to be included—but most of us will agree that Moody could easily be included in the four. He seemed to live solely for the glory of God and according to the promise of the Lord he abideth forever in the memory and the lives of men. Henry Drummond said of him that he was the greatest human he ever met. I had the pleasure while there of meeting his son, Will, the author of his "Life," and talking with him just a bit about his distinguished father.

I expect we are indebted to Moody for the great idea of summer conferences for ministers and other Christian workers. At any event the plan is a fine one and it is good to know that our own Church is not lagging in this particular, and now most all of our people are within easy reach of a conference on this order. It is an ideal way of spending a vacation, certainly none could be more profitable, and it is to be hoped that an ever increasing number of our preachers and laymen will avail themselves of this high privilege. I have noted with much pride that the beautiful Seashore Camp Ground is to be turned into an all-summer assembly. Bishop Candler has insisted on this for sometime and he is quite right about it. It is an ideal spot for such and we shall hope and pray that the effort will prove highly successful.

Sanford, Fla.

BROTHER L. M. LIPSCOMB BACK ON HIS FEET

Dear Advocate: This note is meant to be an acknowledgment and a genuine old-time expression of gratitude. For the many kindly letters, inquiries, visitations of friends, assurances of sympathy and prayers entirely too numerous for me to answer personally, I take this method of assuring all these dear friends of my deepest appreciation, my love and never failing interest. Oh, friendship, too deep for words, too heavenly for mere earthborn hearts to know!

My own townspeople, own flock, and friends scattered far and wide, met through the years of joy and tears, tied together by the pierced hands that broke the bread and the love that said: "Because I live ye shall live also." These ties and friendships formed and welded in affliction's fiercest blasts, sorrow's darkest nights, about the shekinal altars of repentance, vision, new creations of penetration, power and insight, yea, about the joyous marriage altar, the happy fireside of hospitality and family table of the Lord's bread.

Ah, stranger, these are the only real treasures of life, the only heart-warming, inspiring, abiding, sources of comfort and satisfaction ever known to men. The forming of these ties, the gathering of this wealth carries all the meaning of time and eternity. For all these dear ones I thank my Father in Heaven! Earth has no joy deeper than that which springs between two hearts when the "Days-man" touches both to rich and wholesome response. It made Job love even his enemies.

Poor Tom Paine, Voltaire, Rousseau, all great intellects and marvelously gifted, died of a broken heart because they knew not the "Days-man" and there was no love or friendship in their souls. They looked upon humanity as poor, despicable, incapable stuff. No sorrow was more pungent, no tragedy deeper than to have to suffer life. Pitiful and desolate is any life which has never known the meaning of friendship, sympathy and love. To all dear friends who thought of me, prayed for me and sent me blessed messages of cheer I respond in the sacred and lively words of the Master on that bright resurrection morn when the few faithful and sleepless ones were gathering at what they thought would be the sealed tomb and Jesus met them and exclaimed in a tone that can never die: "All Hail." (Good morning). For it is "good morning," the night has passed and the sun is rising!

Also, I am grateful to my kind and diligent presiding elder, Rev. E. H. Cunningham, and my charge lay leader, Dr. R. A. Clanton, energetic, devoted to his Master and his church; for faithfully looking after the services in the midst of my enforced absence. Yet, again, last, but not least, the kindness of those brethren who left their own pulpits and came and ministered so helpfully and satisfactorily to my own flock, Dr. J. R. Countiss, Rev. J. W. Dorman, Rev. G. C. Schwartz, Rev. J. D. Wroten, Dr. A. A. Caruthers. Blessing and peace from God the Father upon all these brethren! and Amen!

My doctor has given me permission to go back to my pulpit the first Sunday in September. "Bless the Lord, O my soul, and all that is within bless His Holy Name!" I have learned much more and of a different lore than I had learned hitherto. For it's the first real suffering and hospital experience in my life. I used to wonder just the fine depth and spiritual tinge St. Paul had in mind when he so joyously and triumphantly exclaimed in his old age, grizzled, worn, ready to depart: "All things work together for good to them who love the Lord." If he had said that when he was in his teens or thirties, when he was without pain, suffering, disappointment, in robust health, ambition vaulting, unchecked and unhindered, without experiences of loss, frailty, desertion of friends, betrayed on every hand, scourgings, beating, etc. It seems to me any young person could have readily understood him, but when all the losses, multiplying disappointments, aches and pains, a harrowing earthly horizon, receding material lights and hopes, joys are deserting the grand old hero, some must wonder, is the old man in his dotage, has he become so senile that he cannot reckon values? Oh, man, young and old, listen! That is where life comes in. That is where all its meaning overtakes the follies and dullness and brevity of time, the stupidities of youth, the infatuations of the material world and shows us the only substantial, final, basic and rational explanation that life or time or God or eternity or anything else, if there be else, can have.

With best wishes and kindest regards to you, Dr. Decell and Brother Chalmers. The Advocate is so tremendously better and every issue is an improvement.

Yours cordially,
L. M. LIPSCOMB.

TO THE PASTORS OF THE LOUISIANA CONFERENCE

The Board of Missions of the Louisiana Conference will furnish you with envelopes to be used in taking your Conference Benevolent Offering. On this envelope is printed the causes to which these benevolent offerings are directed. I found them very valuable when accompanied by a letter sent out to my people last year, and secured about 150, that would not otherwise have been secured. If you will write to me indicating that you will use them, I will have them printed at the Advocate office, and you can order them from Brother Chalmers there. But it will be necessary to have a sufficient number of promises to use them to make it worth while for the Board to provide for having them printed.

H. N. BROWN,
Missionary Secty., Louisiana Conference.

THE HISTORY OF NEW ORLEANS SOUTHERN METHODISM, BY REV. R. A. CROSS

A very interesting chapter in the history of Southern Methodism is now available to those who are interested in that history. Rev. Robt. A. Cross has written that chapter under the above title.

The volume is being published by Mr. C. M. Chalmers.

The price is 50 cents.

The booklet will come from the press about September 15.

Send orders to New Orleans Christian Advocate.

REV. ROBT. P. HOWELL DEAD

Just as we were closing the forms for this week's issue a message from Dr. R. H. Harper announced the death of Rev. R. P. Howell, which took place at his home in Lake Charles, La., Sunday afternoon, August 30. A fuller account will appear next week.

Dr. W. G. Cram, general secretary, Board of Missions, says: "The Methodist dollar does more good and is more far-reaching than any dollar in the world. The General and the Annual Conferences have estimated the needs for the work of Methodism for the coming year on a very economical basis. Nothing less than 100 per cent of the amount asked for will come anywhere near meeting the needs. We earnestly plead for our people everywhere to make the Methodist dollar worth 100 cents. The suffering in our mission fields will be widespread and the program of evangelism and support of our annual conferences will be terribly lacking in effect unless this year our contributions reach the high mark of payments in full.

THE JUDICIAL SYSTEM OF THE METHODIST EPISCOPAL CHURCH, SOUTH

(Continued From Page 3.)

As Mr. Wesley's General Assistant, Francis Asbury decided all legal questions in the Annual Conferences, and after his election as general superintendent he continued to decide such questions. The other bishops followed his example. The bishops' right to decide legal questions thus was denied in 1837, in Annual Conferences controlled by radical abolitionists, because they claimed this power belonged to the Annual Conferences. The bishops refused to allow the claim and submitted this question to the General Conference of 1840. "When any business comes up for action in an Annual or quarterly Conference involving a difficulty on a question of law, so as to produce the inquiry, 'What is the law in the case?' does the constitutional power to decide the question belong to the president or the Conference?"

Journal of the General Conference of 1840, pages 137-8.
Constitutional History of American Episcopal Methodism (Tigert), pages 423-5.

The General Conference answered the question by enacting a law making it the bishops' duty:

"To decide all legal questions in an Annual Conference, subject to an appeal to the General Conference, but in all cases the application of the law shall be with the Annual Conference."

Journal of the General Conference of 1840, pages 120-1.
Constitutional History of American Episcopal Methodism (Tigert), page 426.

This was the law when the Methodist Epicopal Church divided in 1844; it is now and always has been the law in the Methodist Episcopal Church. This continued to be the law in our Church for ten years.

The General Conference of the Methodist Episcopal Church, South, of 1854, radically changed the law as it had existed in the undivided Church and in our Church by the following enactment:

"He (the bishop) shall decide all questions of law coming before him in the regular session of an Annual Conference, and may require such questions to be in writing, and on order of the Conference such questions and the decisions of the bishop shall be recorded on the journal of the Conference. When the bishop shall have decided a question of law, the Conference shall have the right to determine how far the law thus decided or interpreted is applicable to the case then pending. An Annual Conference shall have the right to appeal from such decision to **the College of Bishops, whose decision in such cases shall be final.** And no episcopal decision shall be authoritative except in the case pending, nor shall any such be published, until it shall have been approved by the College of Bishops. And each bishop shall report, in writing, to the episcopal college, at an annual meeting, to be held by them, such decisions as he may have made, subsequently to the last preceding meeting; and all such decisions, when approved by the College of Bishops, shall be either recorded in a permanent form, or published in such manner as the bishops shall agree to adopt; and when so approved and recorded or published, they shall be authoritative interpretations or constructions of the law."

Answer Seven to Question Three of Section Five on pages 49-50. Discipline, 1854.

The right of appeal from a bishop's decisions on legal questions in an Annual Conference from the organization of the Methodist Episcopal Church was to the General Conference. In 1854 it was changed from the General Conference to the College of Bishops, whose decisions on such rulings "shall be final," and "are authoritative interpretations or constructions of the law.

A reading of paragraph 128 of the Discipline of 1930 shows that changes have been made in this law of 1854, but no change has been made that affects the power of the College of Bishops to render final and binding decisions on all rulings of a bishop appealed from and submitted to it.

In 1870, the General and Annual Conferences amended the constitution by conferring on the College of Bishops the power to veto all legislation it considered unconstitutional. The bishops of the Methodist Episcopal Church have no such power; its General Conference decides the constitutionality of its own acts.

11

THE DANGEROUS BLENDING OF EXECUTIVE AND JUDICIAL POWER

As administrative officers the bishops are subject to the laws of the General Conference, but as judicial officers they have power to decide as to whether the laws enacted by the General Conference are constitutional, and they also have the power of final interpretation of the laws they are required to administer.

"They are the executive and judiciary combined. The bishop presiding over an Annual Conference may make any ruling he desires, interpret the law in any way he sees fit, and if, when he submits his rulings to the College of Bishops, they approve them, they become authoritative interpretations of the law. If the preacher, in whose trial these rulings are made, takes an appeal on points of law to the General Conference, and in the interim the College of Bishops meets and approve the ruling from which appeal has been taken, when the case comes up in the Committee on Appeals the law has already been settled by the bishops without hearing him at all, and thus the right of appeal is virtually taken away." "The bishop from whose decisions he appealed was present, and stated the ground of his rulings to the rest of the bishops, but all the pleadings are exparte; the preacher appealing was not present to be heard."

When the appellant goes before the Committee on Appeals to reverse the ruling of a bishop, he is confronted by the affirmation of these rulings by the College of Bishops, so that he cannot argue these legal questions before the Committee, and, as he was not allowed to appear in person or by counsel before the College of Bishops he could not discuss them there—and he is not permitted to argue any question of law upon his appeal.

In all other courts it is a universal rule of law that all parties to a suit may be present in person or by attorney. The burden is upon the appellant and he has the right to open and close the argument. If either party to a suit is not allowed to be present, it renders void the proceedings so far as the debarred party is concerned. The Committee on Appeals meets annually, in May. The College of Bishops meets semi-annually, in May and December. Our Annual Conferences are held in the summer and fall. If the preacher in whose trial the rulings were made takes an appeal to the Committee on Appeals, and the rulings complained of on questions of law are confirmed by the College of Bishops at its December meeting, such decisions are authoritative constructions of law, "final" and binding upon appellant and on the Committee on Appeals.

If an Annual Conference appeals from a bishops' decisions on points of law when the appeal is considered by the College of Bishops, the bishop who made the ruling is present, and states to his brother bishops the reasons for his decisions. If the bishops confirm them they become "authoritative constructions of the law, 'final' decisions binding on the Annual Conference and the Church." (Par. 128. Discipline of 1930).

The Committees of the General Conference must work under the law as interpreted by the College of Bishops. For the General Conference is governed by the law as constructed by the College of Bishops.

"The College of Bishops is the supreme court of appeals in legal decisions. An appeal from the decisions of a President of an Annual Conference on a law point lies to the College of Bishops, whose decision is final.

Their interpretation of the law is authoritative, and governs the administration until the General Conference changes the statute. Moreover, the bishops are constitutionally the primary judges of the constitutionality of the acts of the General Conference. Their functions as law officers of the Church are never suspended, during the session of the General Conference which creates no judiciary committee, or at any other time." (Constitutional History of American Episcopal Methodism, Tigert. Pages 377-8).

The judicial and legislative powers exercised by the bishops over our Church are very great and dangerous. The veto power enables the bishops not only to decide what the constitution of our Church is, but also to shape, mould and determine what it will be in the future. "Not only do the bishops through the veto power succeed in protecting as the constitution whatever they decide it to be, but through the same channels they have large legislative powers. They are not members of the General Conference and they have no vote," but eight a majority of our fifteen bishops. "are equal through the veto power to two-thirds of the General Conference less one. Their legislative power in the Annual Conferences transcends this. They are equal to three-fourths of all the members of the Annual Conferences less one." (Conference Rights, Kerley. Page 192).

The bishops, after vetoing legislation, preside over the Annual Conferences when these Conferences consider the measures vetoed. The bishops possess very great power, make all appointments, direct and control the business of the Annual Conferences.

The greatest strain in the undivided Methodist Episcopal Church, South, and in our Church, has arisen over the powers and prerogatives of the Episcopacy. The Methodist Protestant Church was born as a protest against them. In 1820-24 the Methodist Episcopal Church came very near being divided over the rights and powers of the Episcopacy and the General Conference. These very questions caused the division of the Church in 1844. The most recent example of the dangers of our present judicial system occurred in 1924, when the College of Bishops was irreparably divided and our Church torn asunder over the question whether the College of Bishops had power to call a special session of the General Conference, when that Conference had requested and directed them to call such special session. Although more than seven years has passed the wounds caused by the failure of our judicial system to function properly at that time have not yet healed.

The Defects Inherent in Our Judicial System

Let us suppose that the General Conference passes any of the following laws:

1. Each bishop must reside in his Episcopal District.

2. The Committee on Episcopacy shall assign the bishops their fields of work.

3. The bishops shall nominate twice the number needed for presiding elders, and the Annual Conference shall elect such elders from these nominees.

4. Each Annual Conference shall nominate by ballot four times the number needed for presiding elders, and the bishop must select elders from such nominees.

5. The General Conference may limit the power of the bishops to appoint the preachers to their work.

5½. The bishop shall not appoint any preacher presiding for more than four years.

6. All appointments must be made by a majority vote of the bishops and cabinet.

7. The bishop shall not appoint a preacher

to a work when three-fourths of his cabinet oppose such appointment.

8. The bishop shall form the districts according to his judgment, after consultation with the presiding elders, and after the number of the same has been determined by the vote of the Annual Conference.

9. Repeals the laws investing the College of Bishops with judicial power and forbids it to exercise any judicial power.

10. Repeals the law giving the bishop power to decide legal questions in the Annual Conference, and invests such power in a Committee of Annual Conference.

11. Bishops shall be elected for four, years and shall be ineligible for re-election.

12. The General Conference shall fix the bishops' tenure of office.

13. Bishops must retire at the General Conference nearest their 64th birthday.

14. The General Conference may retire a bishop "at any age for any reason deemed sufficient by the General Conference."

15. The General Conference of the Methodist Episcopal Church adopt a plan for the unification of the two Churches. The General Conference of our Church adopts this plan, but refuses to send it to the Annual Conferences, claiming that the General Conferences have the power to unite the two Churches.

It would be the duty of the College of Bishops to psss upon the constitutionality of each of said laws. These laws vitally affect the rights, powers and prerogatives of the Episcopacy and the General Conference. Each of these bodies is a vitally interested party, is biased by its interest, and neither should have the power to decide the question of constitutionality. In 1844 our Church was divided because there was no judicial tribunal with authority to decide the relative powers and rights of the General Conference and the Episcopacy; and the General Conference, an interested party, primarily a legislative body, rendered a judgment limiting the rights, powers and prerogatives of the Episcopacy. It would be equally unfortunate for the College of Bishops, chiefly an executive body, to render judicial decisions on the relative rights, powers and prerogatives of the Episcopacy and the General Conference. The members of the General Conference would think that the College of Bishops were biased by their interest and were improperly infringing on the rights and powers of the General Conference, so that another division of the Church could easily take place. All of the above mentioned laws should be decided by an able, impartial and entirely disinterested tribunal.

For many years our Church tried to secure a definite, complete, written Constitution; only two of the five Commissions' reports were considered by the General Conference. The report of the last Commission on Constitution was very carefully considered by the General Conference of 1930, and was decisively defeated, the General Conference having determined that the Church did not need and should not have a definite written Constitution. Our present Constitution is fragmentary, indefinite and incomplete. It is imperative that the tribunal which is to construe such a Constitution and our laws should have its members selected with very great care and that they should all be able, impartial, and of marked judicial ability.

The immortal statesmen who wrote the Constitution of the United States created a new system of government which had separate and independent, legislative, executive, and judicial departments. The new feature was a distinct and independent judicial department. These wise statesmen were accustomed to the arbitrary rule of Kings and Parliament; the independent judicial department that they established was to guarantee that the United States should have "a government of laws and not men." This American system of government has been written into the constitutions of the forty eight states of the Union. The judges of all Federal Courts are nominated by the President and confirmed by the Senate, which has the power to reject any unfit nominee. For 132 years the Supreme Court of the United States has been the ablest, most impartial and powerful in Christendom.

The Methodist Episcopal Church was organized before the Constitution of the United States was written. For 24 years the Legislative department possessed absolute power. In 1808 this absolute power was limited by the Restrictive Rules, one of which protected the Executive Department. The judicial power was largely vested in the General Conference. The exercise of this power by the General Conference in 1844 divided the Church. The General Conference of the Methodist Episcopal Church still possesses Supreme Judicial power. For ten years our General Conference operated under the laws of the undivided Church. In 1854 Supreme Judicial power was by statute, invested in the College of Bishops. In 1870 the General and Annual Conferences conferred upon the College of Bishops its present veto power. Our Church has a separate legislative department, but the executive and judicial departments are centered in the Bishops. This is a very dangerous blending of executive and judicial power. Our fragmentary, indefinite and incomplete constitution and the critical conditions that our Church is facing makes this combination of executive and judicial power in one body exceptionally dangerous. This was the view of the General Conference of 1930, which by a vote of 293 yeas to 10 nays adopted an amendment to the Constitution providing for a Judicial Council, which was to be a separate and independent department, and sent the amendment to the Annual Conferences for their approval. In this and the preceding Article the dangers inherent in our judicial system have been pointed out, and the imperative need of a separate and independent judicial department shown.

Under the proposed amendment to the Constitution the members of the Judicial Council will be nominated by the College of Bishops. The Bishops know our leading clerical and lay members as no president can know the lawyers and judges of the United States. This will enable the bishops to select the very best possible material for membership on the Judicial Council. The General Conference has the power to reject any unfit nominee, a fact which will guarantee the election of the very best possible members. The terms of office of the members of the first Council will be four and eight years; thereafter the term being eight years. The decisions on all Constitutional questions must go to the Annual Conferences for their approval.

The Judicial Council will give the Church an able, wise and entirely disinterested tribunal of marked judicial ability. Under whose guidance the Church can safely ride through all kinds of weather and over the stormiest and most dangerous of seas.

Centreville, Alabama.

REV. ELIAS G. KILGORE

Rev. Elias Gaston Kilgore, age 74, and for fifty-seven years a southern Methodist preacher, died June 10, 1931, at the home of his son, Frank P. Kilgore, in New York City, where he had lived for the past three years.

Born at Big Creek, Miss., November 30, 1856, he was licensed to exhort at the age of 17, and entered the ministry when 20, joining the North Mississippi Conference. While serving as pastor at West Point in 1886, his health failed and he was compelled to retire from the active pastorate and assume the relation of a local preacher. Later, he entered the evangelistic field and became widely known throughout southern Methodism as an evangelist, particularly during the nineties. He conducted revival meetings in twenty-two states from coast to coast, and witnessed many thousands of conversions under his ministry.

He had been virtually retired for several years prior to his death, but since coming to New York, among other things he preached at noon every Saturday at the old John Street Church (the oldest Methodist church in the world, and where Wesley and Coke preached), taught a Bible class at Sunday school, conducted prayer meetings and preached frequently at various New York missions.

He was thrice married, and is survived by his widow, Mrs. Ella M. Kilgore, of New York City, a native of High Point, North Carolina; three daughters, Miss Ethel M. Kilgore, of Chattanooga, Tenn., and Misses Eloise and Mary Q. Kilgore, of New York City; also seven sons, A. K. and J. S. Kilgore, of Dallas, Texas; Dr. Allen M. Kilgore, of Hollywood, Calif.; Bingham H., Frank Page, Robt. M. and Elias G., Jr., of New York City.

The funeral was conducted from College Place Methodist Church, Greensboro, N. C., on Saturday afternoon, June 13, 1931, by Rev. Albea Godbold, and assisted by Rev. W. R. Ware and Dr. S. B. Turrentine. Interment was in Forest Lawn Cemetery, Greensboro, N. C.

Dr. Turrentine, with whom he worked for several years, says of him: "He had a passion for winning souls. His preaching was 'in demonstration of the spirit and of power. Endowed with a vigorous mind and a cheerful spirit, he expressed clear and entertaining thought as conversationalist, preacher and author. In the trials of life, 'he endured, as seeing Him who is invisible.'"

FROM THE PELICAN PINES

By Rev. S. A. Steel, D.D.

Hines' Chapel in Desoto County, in the extreme northwestern corner of Mississippi, was the church of my boyhood. I was licensed to preach there, and from time to time practised on the patient people. And I heard some of the strong preachers of the old time thunder in that pulpit. Sometimes we were taken in. On one occasion the pastor had been preaching but a few minutes when he observed another preacher enter the congregation and quietly take a seat near the door. He knew nothing about the visitor except that he was a preacher, and called on him to offer the closing prayer. Well, sir, you seldom, if ever, heard such a prayer. His eloquence thrilled the audience. The language, the rhythm of his sentences, the unction of his spirit, all the high thought of a prophet in communion with the living God, were in his prayer. The old brethren in the "amen corner" said "amen," and some of the pious sisters came near shouting. When he concluded the pastor asked him if he would preach for us at night, which he consented to do. Then the pastor told us to bring everybody to church that night that we could persuade to come; and he got some of the young men to ride around the neighborhood and drum up a crowd.

They did their work splendidly, told the folks that we had never had such a preacher before and they must not miss it; rode their ponies down getting a congregation. Everybody turned out and the church was jammed with people eager to hear the eloquent preacher. But he was an utter failure as a speaker, incoherent, rambling, and little short of dullness itself. He bored us for an hour, and the benediction was a blessing. The pastor was crest-fallen and everybody glad to get away. As the pastor went to get his buggy, he overheard some of the boys who had galloped around the neighborhoood to get the people out, talking as they got their horses in the bushes. One of them asked, "Well, Bill, what do you think of him?" Bill replied: "I think they ought to keep that darned wind-bag prayin' all the time. It is the last time I'll ride my horse to death to get people to church." "Same here," said Tom. And the preacher who got us into the mess probably felt the same way. He could pray, but he couldn't preach.

Mansfield, La.

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J. L. DECELL, D.D., Editor.

C. MILTON CHALMERS, Manager

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Editorial

MILLSAPS COLLEGE AND THE JACKSON GAS FIELD

(Continued from Page 1)

is composed of experienced and competent people and they will know what course to pursue in meeting their responsibility; but, it is now less than three months until the Annual Conferences meet and we mention this new development only for the purpose of calling it to the attention of the preachers and lay delegates of the controlling Annual Conferences, who have the responsibility of determining the means and methods of protecting and developing the mineral possibilities of the college property. We doubt not that serious study and sympathetic interest will be given the matter.

PERSONAL AND OTHER NOTES

The young people of the Forest, Miss., Epworth League favored us with a list of six cash subscriptions. They are interested in helping Mr. Kim complete his work at Millsaps College.

Rev. C. B. Powell, Campti, La., assisted Rev. S. S. Holliday in a successful revival at Harrisonburg. Rev. Otis Spinks directed the choir and worked with the young people. A good revival improves every condition connected with church work.

Mrs. S. H. Werlein, wife of Dr. Werlein, former pastor of First Church, New Orleans, fell and broke her hip at their home on the Seashore Methodist Assembly grounds, at Biloxi, Miss. She is recuperating nicely and we trust will soon be fully recovered.

We regret we did not get to see Dr. R. H. Harper, pastor at Lake Charles, La., during his visit to the Seashore Methodist Assembly last week. We heard splendid reports of his address at the Spiritual Life Conference on "The Pastor and the Devotional Life."

We are fortunate in being able to furnish our readers with "Twitterings of Timothy Twig: Antidote for Blues," which are written by Rev. R. H. Bennett, D.D., president of Lander College, S. C. Dr. Bennett is looked upon as the Will Rogers of the Southeast.

The Palmer Creek camp meeting was held this year by Rev. E. L. Ledbetter, pastor at Pascagoula. The meeting is held under the direction of pastors on the Saucier and Coalville circuits. Rev. S. N. Young and Rev. G. G. Yeager were the co-operating pastors.

R. D. Smith, for more than thirty years one of the publishing agents of the Church, died at his home in Nashville, Tenn. He was a member of McKendree Church and was held in high esteem by those who knew him through his years of service to the Church.

The League of Nations Armaments Year Book states that all the nations of the world spent on armaments last year the huge sum of $4,157,931,958. More than four billions of dollars to kill. How much better to spend to carry the gospel of love to the ends of the world.

Rev. A. R. Hoffpauir, Natalbany, La., assisted Rev. W. D. Milton in revival services on the Greensburg circuit at Pine Ridge church. Rev. A. R. Martin, former pastor, led the singing. A gracious revival is reported to have resulted from the labor of these three brethren.

Rev. J. W. Price, a superannuate member of the Mississippi Conference, is now living near Gloster, Miss., and requests that his correspondents address him Gloster, R. F. D., No. 3. Brother Price has lived for the past two years at Union Church. His health continues about the same.

A series of revival services has just been closed at Oak Grove Church on the Vimville charge, resulting in eight additions to the church, all on profession of faith with one exception. The services were attended by overflow crowds. The pastor, Rev. John W. Ramsey, did the preaching.

Rev. H. B. Hines, Elizabeth, La., favored us with a visit on Tuesday of last week. He has recently held a successful revival at Hopewell, and will begin his meeting at Elizabeth, on the first Sunday in October, with Rev. Harry S. Allen, general evangelist, of Dallas, Texas, doing the preaching.

Rev. D. F. Anders, pastor at Opelousas, La., in sending in subscriptions, writes: "We are having a good year and the people are loyal. Our finances are about up to date. The board of stewards have been enthusiastic and faithful." To know that the membership is co-operating makes a pastor's heart glad.

Dr. and Mrs. Henry T. Carley, Shreveport, La., spent several days at the Seashore Methodist Assembly last week during the Spiritual Life Conference. Dr. Carley delivered a most helpful address at the conference. They motored up to Laurel, Miss., and from there returned to their district parsonage home in Shreveport.

Rev. and Mrs. J. B. Shearer, Gueydan, La., are the happy parents of a fine baby boy whom they have named John Byars, Jr. He was born at the home of Mrs. Shearer's mother at Flora, Miss., on Sunday, August 23. The report is that the mother and son are both doing well. We pray that the little man will grow up to be a blessing to the world.

Rev. J. A. Alford, pastor, St. Marks, New Orleans, is now at home after spending sometime at the hospital as a result of an injury received while directing his young people in their recreation. He expresses appreciation of the many friends who have called or written to him since his accident. We trust he may soon be fully himself again.

Mrs. W. H. Brewster, of the Vimville community and a long-time active member of the Methodist church, was buried from Cokers Chapel, August 14. Her pastor, Rev. John W. Ramsey, assisted by Revs. T. J. O'Neil and R. E. Rutledge, officiated at the burial services. Being always a friend of her pastor and an active worker in her church she will be missed.

The Spiritual Life Conference at the Seashore Methodist Assembly closed out on Sunday night, August 30. It was a season of high fellowship and spiritual blessing. Rev. James W. Sells, executive secretary, who was responsible for the program, states that the conference and the entire program of the summer has been satisfactory under the circumstances.

Bishop Warren A. Candler, celebrated his seventy-fourth birthday on Sunday, August 23. Numerous telegrams from Methodist Conferences, ministers and friends throughout the country were received by the bishop. One of the great men of his age, a leader in Christendom, and a preacher of unsurpassed powers has passed the seventy-fourth milestone and we wish him many happy returns.

The membership of the Bonita Methodist congregation are rejoicing in the fact that a new Methodist church building is now in process of erection. This congregation has for several years worshiped in the school house and the Baptist church. Bonita is a suburb of the city of Meridian and is one of the preaching places on the Vimville charge, of which Rev. John W. Ramsey is the pastor.

Dr. and Mrs. J. A. Smith and family have been spending their vacation on the Seashore Methodist grounds, Biloxi. Rev. and Mrs. B. L. Sutherland, of Meridian, spent a week at the Anders cottage during the first week of the two-week stay of the Smiths. Dr. Smith delivered a series of addresses of a high order on "The Pastor and the Spiritual Life," during the conference at the assembly last week.

We learn from the Shenandoah Herald, of Woodstock, Va., that Bishop Arthur J. Moore, of San Francisco, California, delivered a great message in that city on Sunday, August 16, on "I am proud of the gospel of Christ, it is the power of God unto salvation." An immense audience heard the bishop on that occasion. Bishop Moore measures up to the noble tradition of our bishops. He knows Whom he believes and preaches the good news of the gospel with power sent down from heaven.

Mr. R. E. McInturf, a passenger conductor on the I. C. R. R., who is an official member of our church in McComb, Miss., has recently moved to New Orleans. He is a native of Virginia and has the unusual distinction of being the "first life subscriber to the same paper in all America," says his old home town paper. Brother McInturf has paid his subscription fives years in advance to the Shenandoah Herald for fifty-five years, and that paper has issued a "paid life subscription" in recognition of that fact. Mr. and Mrs. McInturf are at home at 2228 Cambronne Street, New Orleans.

Dr. J. M. Sullivan, dean of the science department at Millsaps College, and Conference lay leader of the Mississippi Conference, accompanied by Mrs. Sullivan, is taking an automobile trip through Colorado. They expect to make Boulder, Colorado Springs and other points of interest, returning home via Dallas, Texas. We feel sure Dr. Sullivan will bring back a "sack of rocks" for the classes in geology to visualize during the next session at Millsaps. He is a scientist of the first rank, who does not fail to find the footprints of the Son of Man in the rocks of the ages and the wonders of Divine wisdom in compounds of chemistry.

Five preacher-brothers held the Mt. Gilead, Ga., camp meeting this summer. The brothers were: Rev. John S. Jenkins, D.D., presiding elder of the South Atlantic district; Rev. Charles Rush Jenkins, D.D., pastor of the historic Wesley Monumental Church, of Savannah; Rev. Isaac Cheney Jenkins, D.D., pastor of the First Methodist Church, Lakeland, Fla.; Rev. Leonard Rush Jenkins, D.D., pastor of the Scruggs Memorial Methodist Church of St. Louis, Mo., and Rev Frank Ellison Jenkins, pastor of the Methodist Church at Hartwell, Ga. There was still one other preacher-brother in the family, Rev. Stephen Elliott Jenkins, whose death occurred in 1924. The House of Jenkins and the House of Morgan have no advantage over Mississippi Methodism with her House of Lewis, with its five useful preacher-brothers.

Dr. Henry Felgar Brooks, pastor at Starkville, Miss., is pastor in a college town, but is interested in helping Miss Eugenia Gray, a Christian life service student, finish her education at Grenada College and we thank him for 26 subscriptions to the Advocate. He writes: "Our church is moving along nicely. We observed the Missionary development week, took the Missionary Special, organized in part the new educational committee, will install it fully at the last quarterly conference, the Week of Prayer, the Season of Fasting and Prayer. Held a pre-easter revival, will organize and put into motion a Brotherhood next Sunday, conducted a drive for the liquidation of bonds and interest on bonds. Have large audiences at the Sunday morning services. From 150 to 250 people present at our vesper services, from 6 to 6:30 p. m.; this service is very much in favor here. Mid-week service averages about 50 people. Have received nearly 100 into the membership thus far this year. Have one of the largest and most interesting Epworth Leagues that we have had in years. Our Woman's Missionary Society, and Sunday school both doing fine work. Our most difficult problem is finance. Some little behind. Expect to meet our obligations."

MISSISSIPPI CONFERENCE COMMISSION ON BENEVOLENCES

Bishop Collins Denny, chairman, has called the Mississippi Conference Commission on Benevolences to meet in the First Methodist Church, Brookhaven, Miss., on Friday, September 18, at 9 a. m.

The chairman of the several conference boards, district lay leaders and presiding elders meeting with the bishop in charge to prayerfully lay out plans to promote the collection of the benevolences makes this one of the important meetings of the Conference year. Dr. C. C. Jarrell, secretary of the General Hospital Board, will represent the General Commission on Benevolences.

Major interests of the Church wait upon the collection of the sacred funds included in the items of general and conference work. Superannuate preachers are in distress, missionaries are waiting in anxiety, and underpaid preachers on conference mission charges look with hope to the results of this year's effort to bring up the benevolent askings. We cannot afford to do less than our best.

GOOD NEWS FROM SCARRITT

By Dr. John L. Ferguson

A recent estimate of our institution made by Stanley High in the August issue of the Christian Herald: After speaking of Nashville as the Athens of the South, by reason of its various educational institutions, Mr. High says:

"But unique in Nashville—in America for that matter—is Scarritt College for Christian Workers. Here under the auspices of the Methodist Episcopal Church, South, young women and young men (a select few of these) are trained for Christian work. Most of the students come to Scarritt after completing their full four years of college work. Two years of further study and Scarritt grants the Master's degree. At that point the Church steps in and guides these young people to fields of usefulness that extend from the Tennessee hills to the far ends of the world. No wonder that so many Southern Methodist dignitaries were on hand for the commencement. Scarritt produces the Church's future.

"Incidentally, for those who are depressed about the nation's religious vitality, I can think of no better tonic than a trip into this southern territory. It's refreshing to be—for even a short time—among folks who take their religion seriously."

In these days of uncertainty and depression, it is indeed encouraging to receive such a tribute from one of the foremost Religious Journalists of our day, and to learn what the rest of the world thinks of us.

Our Summer Quarter, after twelve weeks of successful work, will come to a close on August 27. Our student body seems to have been gathered from the "four quarters" representing—states in America, and the following countries: Japan, China, Korea, Mexico, and Cuba. The Summer Quarter has passed from the experimental stage and seems to have won for itself a permanent place in the yearly program of Scarritt College.

We are looking forward with high expectations to the opening of our Fall Quarter on September 25. Several important changes have been made in the personnel of our faculty. Professor Donald M. Maynard, head of the Department of Religious Education, at Southern College, comes to us as head of our Department of Religious Education. Mr. Maynard, who is a member of the Florida Conference, has had a rich experience in the pastorate and in the teaching field. We feel that we are fortunate in securing his services. Another addition to Scarritt is Professor D. M. Mann, from the University of Virginia, who will fill our chair of Sociology. Mr. Mann has had wide experience in his field, and is exceptionally qualified for research work.

Miss Mary Parker, a daughter of one of our missionaries, has been elected to the position of Instructor in Health, and College Nurse. Miss Parker has made an enviable record in her field, and comes to us with the highest of recommendations.

The prospects for our fall enrollment are unusually fine. The requests for scholarships for the Fall Quarter have far exceeded our supply. Our greatest embarrassment is our inability to help with scholarships the ever increasing number of college graduates who are looking to Scarritt College for further training in the field of Christian service.

THE NEED OF CHURCH EVANGELIZATION

By Dr. Henry G. Riser, Mus. D.
of Ruston, La.

V.

This is the conclusion of the series of articles that has been coming to you each week through the New Orleans Christian Advocate, dealing with the great subject of "The Need of Church Evangelization," and after all is said and done i have only touched upon the real thing as it should be brought out before our pastors and church members. But let us not stop here, but go into this subject and really study it and ask God to help us make it work in our own church and congregation. My prayer is, "the Lord will bless each one that has read these articles, and that through reading them there may be a kindled determination within you to evangelize your church by the grace of God and to do it for His honor and glory." May God set you all on fire for Him and keep you in the center of His will moment by moment through Jesus Christ our Lord and Saviour.

Conclusion

"The only way in which this great Evangelistic field will be properly worked is to make some well qualified person responsible for it." Dr. C. H. Benson, "The Church at Work." The Church always has a few members who they can always call on and who would willingly carry out the work that is assigned to them. So why can not our Churches get to work and carry out a real honest program of Evangelism. In so many of our Churches today the work of an Evangelist is wanted by the members, then they have an Evangelist they all will not work together. As Mr. F. A. Agar said in his book, "A manual of Church Methods," "It is obvious that this presentation cannot do more than generalize upon the great topic of Evangelism which is one of the large tasks of the Church," which we all plainly can see, and know that it is greatly neglected. And as Rev. Thomas Waugh said in his book, "Special Missions," "Instead of contradicting each other the work of the Pastor and the work of the Evangelist should complete and fulfill each other, and in the Church and its work both are needed." It is very necessary that our Pastors see their duties as an Evangelist as well as a plain minister, only doing the ministerial duties of the Church to hold down his job. We have too many Pastors looking upon the work as a Job, but as a duty which we owe to our Lord Jesus Christ for saving us from eternal loss.

I have tried to make myself fully understood as I brought out the importance and necessity of Evangelism in the Church, so that the public can not say that I believe that Evangelism alone will make a Church; because I fully realize and understand along with Mr. P. E. Burroughs as he stated in his book, "Growing a Church," "Evangelism, precious and sacred as is the winning of the lost, Evangelism alone is not sufficient for the building of a Church." But I believe if we get the right spirit of Evangelism within us these other things will come, and some quickly.

Of course the way in which we have our Church organized will depend largely upon ourself, as I have already referred to in the ones past. The organizations that were many years ago will not do for the modern Church, and it is a great task we have in trying to get the people to realize this. As Albert F. McGarrah says in his book, "Modern Church Managements," "Modern organizations must be more complex than primitive ones." There are a great many reasons for this, which I have not the space to write down. But with the rapid change in the other industries of the world and the increase in population, etc., and a wide awake person can suddenly realize and understand that organization that functioned properly in the Church many years ago canot function as well today, because they have not the same circumstances in which to work under. But there is one thing that will work the same and as well as it did when Christ was here, and that is he spirit of Evangelism within the Church. And I want to say again in closing, the Church will have to have this spirit of Evangelism, before they can claim to be out and out in doing the will of God; and carrying the great program which Christ started for us many, many years ago. And the great and wonderful part about it is that it is possible for every Church in the world to have this Evangelism; God has left it up to them to accept it or reject it, receive eternal happiness or have eternal damnation. Let it be our battle cry from morning until night, "Save Souls for Christ and His Kingdom."

Before I close there is one more book I would like to recommend to my readers and that is this, "Th Sunday School in Action," by Dr. Clarence H. Benson. This book will be off the press in a few weeks and will be worth every cent that you have to pay for it, because it contains very valuable material along the line I have been writing upon, and it is also up-to-date in every detail. There is no book upon the market that is so complete along these lines and I am sure it would be very helpful to all our church members as well as our pastors and Sunday School leaders. Dr. Benson is recognized as being our foremost author of religious text books of the day; he is also internationally known as an educator and advancer of Christian education.

May the Lord bless and be with you all.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS

Since it has pleased the Almighty to remove from our midst "MOTHER WILSON," as she was so affectionately called, we, the members of the Montrose and Cypress Missionary Society bow in humble submission to His divine will. We pray that the influence of her sweet Christian life may ever be a blessing to us; therefore, be it

Resolved, That we extend to the members of the bereaved family our heartfelt sympathy in their unutterable loss, and pray the Heavenly Father to let His comforting grace abide with them all.

That a copy of these resolutions be sent to the family and to the New Orleans Christian Advocate and spread upon our minutes.

(Signed) MRS. LUCAS, Pres.;
MRS. LIBSCOMB,
Cor. Sec.

Montrose, La., Aug. 18, 1931.

RESOLUTIONS IN MEMORY OF HON. JOHN S. DECELL

Whereas, the Copiah County Sunday School Association lost one of its most useful and valued members in the death of BROTHER JOHN S. DECELL, who died on July 10, 1931, at the home of his daughter, Mrs. Lena Fugate, in Hazlehurst; and deeming it mete and proper to place on record a permanent testimonial of our high esteem for this faithful church and Sunday school worker; therefore be it

RESOLVED by the Copiah County Sunday School Association in convention assembled, that in the death of John S. Decell, this association experiences a loss which cannot be filled.

Brother Decell was faithful in attendance, wise in counsel, and generous in the hospitality extended the association, which has met more frequently with his church, the Pleasant Valley Church, than with any other church in the county. Brother Decell was in every respect a strong man, a warm friend, a good neighbor, a patriotic citizen, a devoted husband and father and best of all he was an earnest, faithful Christian. A member of the Pleasant Valley Church, he was active in all its charities, and faithful to all obligations. Perhaps his most lovable trait, that which attracted his friends most warmly, was his generous feelings and his broad charity. It was in his home that he appeared to the best advantage and in the most favorable light. Rest assured that no one ever went from under his roof without feeling that his was a home of unusual hospitality and loveliness, the crowning glory of which was the beautiful life of the husband and wife who made it what it was. He was a man of fine judgment, always quickly discerning the right and never swerving from it, and under all circumstances met the highest expectations of the people on all occasions. In looking back over the years of our acquaintance and summing up its incidents, if called upon to single out the chief and controlling elements of his life, those which molded and dominated the whole and made it a marvelous success, we should have no hesitancy in declaring they were his wonderful self-reliance and superb courage to execute what his judgment approved. The community in which he lived considered him a benefactor in every sense of the word. We all remember the warm clasp of the hand and the heartiness of the greeting; and may it be a consolation to those who mourn, that although he has passed through the great change called death, yet he still lives in the fragrance which his helpful life shed, lives in the loving remembrance of those who best knew him, lives in that higher, nobler, unending life of which this is only the preparation and the threshold. Humbly at this time we pay this meager tribute to the memory of John S. Decell, Christian gentleman, patriotic citizen, true friend.

J. G. AINSWORTH,
E. W. TAYLOR,
J. H. LONG,
Committee.

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REV. J. H. SHUMAKER, Southern Church Dept.
M. E. S. C., 808 Broadway, Nashville, Tenn.

HENRY DIXON ROBERTS died suddenly at his home in Jena, La., Thursday, July 9, and was buried by his pastor, E. C. Dufresne, assisted by the writer, in the cemetery at the church where he had been a member many years. He was born in Amite County, Miss. Early in life he was converted and was licensed to preach and entered Millsaps College. He devoted several years to teaching, at one time he was professor of English in Johnston's College, at Greensburg, La. Brother Roberts was strong in his convictions and earnestly contended for what he believed to be right. He belonged to a Methodist family of the old type, which gave several of its number to the ministry. He was a brother of W. F. Roberts and a cousin to G. D. and Dan Anders, of the Louisiana Conference, and also to Luther and Howard Roberts of the Mississippi Conference. Having been associated with Brother Roberts in college and in other ways, I knew him to be pure in his purposes and in life. He is survived by his wife, Mrs. Davie Womack Roberts, and six children, four daughters and two sons. These with many other relatives will look forward to the time of a grand reuniting on the other shore.

J. M. ALFORD.

IN MEMORY OF D. B. BINFORD

On the bright and beautiful morning of May 21, the air fresh and laden with the perfume of lovely spring flowers and sweet music of many song birds everywhere, the pure, gentle spirit of our beloved BROTHER D. B. BINFORD took its flight to the Glory Land, with the Master Pilot to guide; bright angels came and bore him across the bar to the Haven of Rest where many loved ones awaited him. He had not been real well for quite a while, but on that morning he arose at his usual hour, sat before the fire, had his breakfast, feeling somewhat better apparently; then laid down to rest awhile. He asked for his Bible, read his daily lesson, placing the book-mark indicating the last chapter read and with prayers on his lips and heart aglow with love for Him whom he served, fell asleep in the arms of Jesus. A good man has gone from our midst, and left an aching void in the hearts of those who knew and loved him. He was well equipped for his journey, as he had remembered his Creator in his early youth, gave his life and heart to him and ever remained loyal till the end. His passion for leading souls to Christ was one of the characteristics of his life, which ever marked it as a true follower of Jesus Christ. His devotion to his class of boys in Sunday school was very beautiful—his life making a lasting impression on those he taught. Many little newsboys out in California will miss his annual visits and many kind ministrations to them in a spiritual way, with sound and sacred counsel, as he so gladly furnished them with copies of God's Word and endeavored to lead them to Christ in his earnest way. There will be many stars in his crown. Sincere devotion to the Lord's work was shown by his steadfast interest in all with whom he came in contact, regardless of race or color. Brother Binford was a consecrated Christian, quiet, retiring in his nature, a "gentleman of the old school," courteous, kind, hospitable and thoughtful of others. I knew him well, have spent many precious and sacred moments with him and his dear consecrated wife in their home, which was always sacred with prayer, oftentimes in visiting felt it was a benediction to have loitered there for a while.

Early in their married life the family altar was erected, and they ever kept it up faithfully. In the home he was patient, loving, thoughtful and kind always and the choicest fruits of his labors was the training and leading of his children to Christ. At his going he leaves to his sons a heritage more precious than the wealth of all the world.

At the last sad rites of this saintly man each of the little boys of his beloved Sunday school class attested his love for him by placing on his casket clusters of heartsease in memory of his love and devotion to him. Below are the lines from a friend, and expressions of love in emblems of flowers:

The "Silver Cord" is broken
Thy gentle spirit flown
Like the lily white in purity
Beneath the Father's throne.

The olive branch is emblem
Of the sweet peace thou hast won
Through the love and grace of Jesus
God's own beloved Son.

In realms of God's bright glory,
Victory's laurels crown thy brow,
And honeysuckle's bonds of love
Draw us to Thee now.

Arborvitae's emblem eternal life
We place it on thy bier
For in the realms where loved ones
dwell
Thou'lt rest forever there.

And now in meek submission
To the Father's will we bow
With a steadfast hope to meet again
Where partings are no more.

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THE MINIMUM NEED: All ministers and laymen should carry $5,000 insurance for benefit of widows and orphans and $500 for self-support annually in sickness and old age. Medical examination not required by questionnaire instead.

Write J. H. SHUMAKER, General Secretary
Home Office: Association Building, 808 Broadway, Nashville, Tenn.

Woman's Missionary Society

All Communications for this Department should be addressed to Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss

ZONE NO. 3 MEETS

Zone No. 3, Sardis district, North Mississippi Conference, met at See's Chapel, August 18.

Mrs. Minnie Rooks (Como Auxiliary) gave the devotionals.

Mrs. R. M. Short (zone chairman) presided. The attendance was, Sledge 3, Crenshaw 5, See's Chapel 19, Como 16, and Longtown 1. Several ministers and quite a number of visitors were in attendance. Time and space will forbid the mentioning of the many good numbers on the program. A demonstration on the Octagon soap products was given by the Crenshaw auxiliary, which, I think, Mrs. Riley herself would have very much appreciated. A young lady from the orphan home assisted in the singing, and then explained what the Octagon coupons would mean to the Home. Miss Harris recently graduated from high school and Galloway Memorial church, Jackson, Miss., will claim the privilege of defraying her expenses at Millsaps College the ensuing year.

At the noon hour a most delicious picnic lunch was served out under the beautiful shade trees near the church, long tables had already been provided, in fact, See's Chapel understands how to entertain.

We were most fortunate in having present Mrs. R. P. Neblett, who, with timely words of advice and exhortation, covered the different points, urging us to check up on the Standard of Excellence, and see that the requirements were met.

Mrs. Neblett gave the quiet hour and closed with all joining hands and singing "Blest be the Tie That Binds."

Next zone meeting will be held in the Como church one day during the week of prayer.

KEMPER COUNTY ZONE MEETING

One of the most helpful and interesting zone meetings ever held in Kemper county, Mississippi Conference was enjoyed by a goodly number of representatives from five auxiliaries in the Kemper county zone, on August 5, at Scooba. Only one auxiliary, Daleville, was not represented.

The splendid program was given by the Lauderdale society with Mrs. Kerr acting as chairman for the day, and was an intensely interesting presentation of the points to be attained in reaching the Standard of Excellence; Lauderdale being the only society in this zone to attain the standard last year.

The first five points were very effectively covered by Mrs. Abney, wife of the Lauderdale pastor, in a paper on "Attractive Program Meetings and How to Have Them."

The point on Mission Study was then taken up by Mrs. Ned Rush, who painted a pleasing mental picture of the pleasant and profitable all-day mission study which their society enjoyed, following which she presented the mission study books they had just finished to the Scooba auxiliary.

The points on Bible study were then capably handled in a paper given by Mrs. Ernest Brown, who also offered used books to other auxiliaries.

A plea was made by Mrs. Vandevender for a net increase in Missionary Voice subscriptions, followed by an interesting little story on "How the Diamond Was Won," by Mrs. Rush.

We were then favored by a sweet message in song by Mrs. John Scruggs, after which Mrs. Meachem, president of the hostess society, invited the guests to the community house, where a bountiful lunch was served.

The afternoon session was given over entirely to Mrs. Barnes, superintendent of children's work, who presented a playlet by four of her older juniors, called "How a Missionary Society Should Not Be Run," which was both amusing and reproving to every member present. She then presented her primary children in a very sweet little program on Korea, at the conclusion of which the hymn, "Jesus Loves Me," was sung by the children in Korean language. Mrs. Barnes is to be highly commended on her work with the little ones.

A brief business session was presided over by Mrs. A. C. Grantham, acting zone leader, who invited the next zone meeting to be held at Electric Mills, and asked the DeKalb auxiliary to present the program.

After giving Scooba a rising vote of thanks for their kind hospitality and expressing deep appreciation of the splendid program rendered by Lauderdale the meeting was dismissed by Brother Abney.

MRS. V. M. CREEKMORE,
Zone Secretary.

HEADACHES OR NERVES

FOR quick relief take Capudine. It soothes the nerves and eases the pain—Headaches, Women's pains, Back aches. Does not contain any narcotics. Being liquid it is assimilated at once and relieves quicker. 10c, 30c, and 60c bottles and by the dose at soda fountains.

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FOR HEADACHES

THE "GOSPEL HERALD"
An unsectarian weekly religious family paper
Advocating salvation through Jesus Christ
Address
UNION GOSPEL PRESS
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RESULTS OF TRAINING SCHOOL

That good results of the Training School for Colored Women, held in Jackson, Miss., this summer, are already being felt is proven by the following from the Magnolia auxiliary, Mississippi Conference.

Nora James Reese, daughter of the late Rev. Edmund James, a minister of the Methodist church, was sent by the Missionary society to attend the training school and returned full of inspiration and enthusiasm for greater service toward her people and her Master. While she was casting about for some practical means of accomplishment she was approached in regard to the Octagon soap campaign being carried on in the interest of the Methodist orphanage. Nora caught the vision of service that she had prayed for and immediately set about her task. Her work as a burial insurance collector took her in every nook and corner of the town and as she went she carried her plea for the orphanage.

Although she offered the money for coupons which had been promised by some of the members, she, at the same time, pointed out the many things the white people had done for her race and that in her recollection they had never called on the colored people for help before and requested that the coupons be given as a free-will offering. Almost without exception they responded and Nora has turned in 1,214 coupons to date. She has set as her goal 2,000 coupons and all who know Nora are sure that it will be reached.

FANNIE R. FORD.
Publicity Superintendent, Magnolia, Miss., Brookhaven District.

D'LO ZONE MEETING

Zone 3 of the Jackson district, Mississippi Conference, had its third all-day meeting for the year, with the D'Lo auxiliary as hostess, July 22, Mrs. Paul Gates, of D'Lo, presiding and Mrs. Carr, of Forest Hill, as secretary.

The privilege of being a steward for the Great King was stressed in the devotional by Mrs. Roy Roberts, of D'Lo. We reward the faithful servant who gives us service beyond his wage—the Lord is even more gracious. As the roll call of auxiliaries was made, each president gave helpful and encouraging reports of their work; Mrs. B. E. Walker, for Capitol Streets, Jackson; Mrs. Floyd Mahaffey for Braxton; Mrs. Matthews, for D'Lo, and Mrs. Middleton, for Mendenhall.

The efficient young chairman and her committee had chosen, "Tithing and Stewardship," as the theme for the day's program.

Mrs. Rolf Hunt, of Capitol Street, first gave a most able discussion of the day's subject, then the Mendenhall auxiliary very interestingly pre-

(Continued on Page 14)

FORK UNION MILITARY ACADEMY
Accredited. Upper and lower schools. Able faculty. Small classes. Supervised study. R. O. T. C. Honor School. All athletics. Swimming pool. Fireproof buildings. Running water, hot and cold every room. Best health. For Catalog 34th year, write Dr. J. J. Wicker, Pres., Box 57 Fork Union, Va.

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Mrs. W. B. Bell, 102 East Easton, Tulsa, Oklahoma tells her story.

"Kept me in good Condition"

"I TOOK Lydia E. Pinkham's Vegetable Compound before and after childbirth.

"It kept me in good condition and I held my strength better.

"I am now taking it for Change of Life. It quiets my nerves. I feel much stronger than I did. I am doing all my housework and taking care of the children.

"I think there is no better medicine for female weakness than the Vegetable Compound."

Don't you feel encouraged after reading this letter from Mrs. W. B. Bell, of 102 East Easton, Tulsa, Oklahoma?

You *want* to feel better . . and perhaps a few bottles of Lydia E. Pinkham's Vegetable Compound is just the thing you need.

98 out of 100 women report benefit.

Lydia E. Pinkham's VEGETABLE COMPOUND

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE........Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE NOTES

It has been the privilege of the workers of the board to reach quite a number of churches the past two months. Mr. O. C. Hull, the extension secretary of the Conference, has been actively engaged in rural sections of the Conference. He has taught Cokesbury classes, held revival meetings and institutes and meetings of general interest for the cause. He has been exceedingly successful in holding meetings. The brethren have been requesting his services in this line of work beyond his powers and abilities.

His Cokesbury classes have been well attended and the number of credits issued have been most gratifying. It has encouraged the entire work and put a hopeful feeling into the hearts of the local church workers.

Miss Tommye Hall, employed for nine weeks' service by the board in conducting daily vacation church schools, had remarkable success. Miss Hall began her work at Natchez, where the local church cared for all the expenses. Her work for the board was in the smaller churches who otherwise could not have enjoyed this privilege, if it had not been for the presence of Miss Hall. She had 318 pupils present, spent 110 hours at work which would be as if these 318 children had spent two entire years in Sunday school. She had 55 local people aiding her in the work. This was accomplished at an expenditure to the board of $175. I do not know of a finer and better way of using our resources.

Mr. Garnett Adair has been doing Cokesbury work for the board this summer. There were many things to interfere. Crop conditions, politics, and other matters. Mr. Adair aided in the vacation school at the Orphans' Home for one week. He visited nine communities and held seven classes with an enrollment of 124 and 78 credits. This work was done at the cost of $203. This was a most heroic undertaking by this young man and his work will abide and be a blessing for many days. The results of these schools have been very gratifying. Training classes have been organized, Sunday schools have been reorganized. Young people's divisions have been started and local church boards of Chrisitan education have been organized. It was a sad experience for us that we did not have sufficient funds to employ more workers to reach more people.

We have just had a fine class in Utica. These people have built a beautiful auditorium. It will be a challenge to their fatih and Christian activities from now on. Their plans call for a real educational annex and we feel sure that they will complete the enterprise in the near future. Brother King has accomplished a real service during his four years pastorate on this charge. It is hoped that the next few weeks will show greater returns than any other like time in this church.

The missionary offerings are coming in slowly. We must secure $4,000 from missions if we meet our responsibility to the rest of the church and world in this effort. Our Mission Board must have our support in this trying time. Many of our churches have heroically carried on. Many of them have for some reason failed to respond this entire year. This appeal is to those who have been unable to respond. We trust that a collection will be taken and sent in that the Conference will show to all our love and devotion to the cause of Christ not only in our own land but everywhere.

Two months and a half lie between us and Conference. The board expected to collect $2,400 from Sunday School Day offerings this year. Every dollar collected on this fund expands the work and every dollar we fail to collect retards the work. If every church held a service and took an offering we would not only reach our expectations, but go way beyond them. The cause is worth more to the church now than at any other time. We are not fearful of the final outcome. Let every church, no matter how small, hold a service in the interest of Christian education and send in an offering.

Pray for the work and the workers.

Yours in Him,
JOHN C. CHAMBERS.

GOOD LAXATIVE FOR ALL AGES

All people—young and old—need Thedford's Black-Draught when troubled with constipation, indigestion, biliousness. Contains no chemicals. Composed of pure medicinal roots and herbs, finely powdered, carefully combined. Easy to take—no disagreeable after-effects. In use since 1835.

Sold by druggists in 25-cent packages containing twenty-five or more doses. Get a package, today, and try it in your case. FRA-1

Thedford's BLACK-DRAUGHT for Constipation, Indigestion, Biliousness

Millsaps College

JACKSON, MISS..

"A college as good as the best for Mississippi young people in their own home state."

Fully accredited by the Southern Association of Colleges, the Association of American Universities, the American Association of University Women.

Total collegiate expenses less than $400.00.

To be sure of admission application should be made at once to

D. M. KEY, PRESIDENT

Epworth League

HIGH RAOD UNION FORMED

"To every man there openeth a higb
road and low,
And every man decideth the way his
soul shall go."—Motto.

At the close of a three-day Epworth League Union, held at Stonewall, La., the High Road Union Epworth League was formed. At present the leagues in the union are: Keithville, Stonewall, Grand Cane, Logansport, and Mansfield.

The officers elected are: Hazel Lee Nowell, president; Shirley Hendrix, vice-president; John Payne, secretary; Jimmy Price, treasurer; Julia Faye Nelson, publicity agent.

JULIA FAY NELSON,
Pub. Agt.

PARSONAGE BURNS AT DeRIDDER

Dear Dr. Deceil: I am writing simply to tell you that our parsonage burned, Friday afternoon, August 14, while the parsonage family was away from home. We had driven out to where our local Boy Scouts were having a three-day camp about sixteen miles west and north of town. The fire department force had been fighting the fire some time when we reached home. We have no one good theory as to how the house caught fire. The house was locked up, and there was a total loss of the house and all that was in it. The house and furnishings were not adequately, but fairly well, covered with insurance. About half of my library was in my office at the church, but the half in the parsonage was burned. I did not have enough insurance on our personal belongings to replace everything, but did have enough to replace the things we must have, and the books that I feel that I just must replace, without having to go in debt; so we are very thankful.

We will start at once to rebuild the parsonage back as it was, or better. We let the contract for the carpenter work this afternoon.

Fortunately the church found a house well furnished the next day, and we moved in that afternoon. It is the house of a young couple who expect to be away for about six months. The people of the church and community have been wonderfully kind.

What hurt me almost worse than our house and belongings burning was the fact that the next morning while Mr. and Mrs. Charles Sills, long-time members and faithful workers in our church here, were out looking out for us their beautiful home caught on fire and was partly destroyed. For the loss their house was adequately insured, but their clothing which wa almost totally destroyed, as Mr Sills' sister, Miss Emma McKennett, discovered the fire in a closet, wa not insured at all. Mr. Sills is a member of the board of stewards; also member of our board of trustees, and is chairman of our house committe Mrs. Sills is treasurer of our Woman's Missionary Society, and Miss Emm McKennett is a member of our choi and pianist for our Sunday school. They seldom miss a service of the church. Mr. Sills was a member of the building committee when the present church house was built, and a member of the committee for the rebuilding of the parsonage.

We had people of about every de nomination and of no denomination t offer to share their homes with our whole family and with a part of the family. We almost felt we had many many homes in this little city. W saved only the clothes we had on, bu folks began at once to shower Mr Pfost and the children with clothing, and good clothing too. "Uncle Jack"—Mr. J. F. Sugrue's coats just fit m and I did not even have to go in my pulpit without a coat, and I ha a funeral the following Tuesday morn ing. The funeral of Mrs. Eliza A toniette Morrison, a dear old wom of our church, who died early Monda morning, August 17. She organi the first Woman's Missionary Socie of this church. She has two daughte with their families who are also me bers of this church, Mrs. M. Thom

Fat Girls! Here's A Tip For Yo

All over the world Kruschen Sa is appealing to girls and women wh strive for an attractive, free from fa figure that cannot fail to win admira tion.

Here's the recipe that banishes fa and brings into blossom all the natur attractiveness that every woman p sesses.

Every morning take one half t spoon of Kruschen Salts in a glass hot water before breakfast.

Be sure and do this every morn for "It's the little daily dose that t off the fat" and brings "that Krus feeling" of energetic health and act ity that is reflected in bright eye clear skin, cheerful vivacity charming figure.

Get an 85 cent bottle of Kru Salts at any drug store (lasts weeks). You must be satisfied w results or money back.

LUZIANNE
Both for $1.00

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NEW
New Orleans Coffee-Maker Brews French Drip Coffee QUICK!
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You can now make, in your own home, genuine New Orleans Coffee as delicious as the coffee for which New Orleans is famous.

The Luzianne New Orleans Coffee-Maker brews 4 cups of perfect coffee in 4 minutes.

Ask your grocer. Or send $1.00 and your grocer's name to us.

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son and Mrs. Dr. J. D. Frazar. "Grandmother" Morrison was a beautiful Christian character. She seldom missed a service of the church. She even attended at night many times when she really did not feel like it. She loved her Lord and the church. She was seventy-nine years of age. She was young and sweet in spirit. Really her funeral was a beautiful one. She had fallen fifteen weeks before and broken a leg. She improved steadily and encouragingly for several weeks, then arthritis set in from which time she began to weaken rapidly until her death. Mrs. Thompson is chairman of our church missionary committee, and Mrs. Frazar is a member of our choir, and Dr. Frazar a member of our board of stewards. Mrs. Thompson is also a member of our choir and one of our assistant organists. The other pastors of the town assisted in the funeral service.

Back to the fire. The men did not neglect the preacher. They remembered him with good checks. "Uncle Jack," who is not a member of any church, but who, I think, was brought up in the Roman Catholic Church, and who is one of our grand old men here, and citizens, sent me on Sunday night, when I was wearing his coat in the pulpit a love letter (a check for twenty-five dollars) by his granddaughter, who is playing the pipe organ for our Sunday night services during this month, which we are calling special young people's month. Perhaps I am wrong in calling "Uncle Jack" an old man, for he is too good a swimmer for one to think of him as old, and loves the children too much, as he buys most of the playground equipment for our schools here. No, "Uncle Jack," you must be very young!

More in regard to the fire. And here I am caused to wonder about that subconscious mind. Better yet, it may be, the leadings of the Spirit. The Sunday morning before the fire on the following Friday and Saturday morning, I preached from the text "He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust." Matt. 5:45b. I used the subject, "Voting for a World," or "What Kind of a World Will You?"

Needless to say, these fires, for the way in which they have come, have made quite an impression on me. And "Grandmother" Morrison . . . she is a part of the "great cloud of witnesses."

I have been silent before when I really wanted to express my thanksgiving to our Heavenly Father, and my appreciation of the kindnesses extended from my fellow-men. Especially when I was sick in Shreveport, and when Dr. W. W. Holmes was my presiding elder, and at which time he and Mrs. Holmes were so wonderfully kind to us, and all of the preachers who were then pastors of Shreveport and Bossier City churches, and of the teachers who were then teachers at Centenary College. Dean Smith, bless his heart, is still a teacher there. And the laymen and laywomen were not wanting in kindnesses. And dear old Brother Henderson. I want them to see this paragraph in your paper and our paper. The strata of thanksgiving is still in the heart of this preacher. I would have you know we have a real human being for a presiding elder of the Lake Charles District at the present time, too. As a matter of fact I have known but a very few Methodist preachers that seemed to be any other than real human beings, including presiding elders, and I have been thrown with them quite a great deal ever since I can remember.

Yours fraternally,

HOWARD E. PFOST.

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PARTNERS OF GOD

By Rev. W. G. Evans

I was near the exit of a big factory the other day when the army of tired workers "knocked off" and crowded the banquette on their rush for the street car. Walking along in the throng I heard the talk of "shop" so common in such a crowd.

A big limousine passed, and a young woman in the crowd remarked, "The big duffer, he can ride in state and we must walk in the dust, and live on starvation wages." Others in the crowd endorsed the remark by their comments of "how little he cares how we get along. He does not give a flip for us."

I happened to know that "Big Boss" and to have had a look in on the bigness of his heart. How he had schemed and juggled his finances to keep that plant open and his labor satisfied through these times of financial depression. How he had stood heavy losses week after week because of incompetent labor and the "slowness of the market," and of his personal interest in the living conditions of the people in his factory and his efforts to improve them.

That night as I read my Bible my eyes were arrested by the passage, "Workers together with God," and I stopped and thought of the crowd and the outcry against a good and benevolent man. I, too, had thought God to be a hard taskmaster, an unsympathetic autocrat, careless of my needs and as withholding His bounty just when I needed it most until I knew more of Him and His love for fallen and sinful men, and read in His book the promise "My God shall supply all your needs according to his richness."

"We are co-workers together with the Boss."

"We are members of His family."

"He careth for us."

Go to church tomorrow and learn more about the sympathetic love of the Boss.

DRY DRIVE IN COLLEGES

"A drive to enlist the youth in our colleges in the study of the prohibition problem is being undertaken by the Intercollegiate Prohibition Association, which is planning a series of 'fifty-mile forums' inteded to cover the entire country," said Harry S. Warner, general secretary of the Intercollegiate Prohibition Association. "Students, professors and college workers within a radius of fifty miles will be gathered in each of these conferences which will be held at the rate of at least two a week, preceded or followed by forums, conferences and addresses by able speakers and student secretaries in the nearby colleges, reaching directly 500 colleges during the year.

"The preliminary conference for launching this ambitious program will be held in Washington, September 25, when secretaries of the Intercollegiate Prohibition Association will meet with professors and representative students from the various institutions. This session will be attended by Benjamin Ungerman, of Syracuse University, winner of the recent national essay contest of the I. P. A., who will have returned from his trip to Finland by that time.

"The first fifty-mile forum will be held at Columbus, Ohio, October 17 and 18. Among the subjects to be considered are: 'Alcohol in Modern Society,' 'The Social and Economic Aspects of Prohibition,' 'The Canadian Systems of Liquor Control,' 'The Swedish and Other Possible Alternatives to National Prohibition.' Representative undergraduates and professors will present various phases of the question, 'The Situation Among Students.' For six weeks before and after the Columbus conference forums will be conducted in thirty or more Ohio colleges with student secretaries of the I. P. A. working among student groups in these institutions, the whole program being connected with the Columbus conference as part of an educational project among the Ohio colleges on the present prohibition situation. Similar work will be undertaken in the other states of the Union throughout this year and 1932."

HARRY S. WARNER.

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Removes Dandruff-Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

Renew your subscription to the Advocate today.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Grenada Dist.—Fourth Round

Durant, Sept. 6, a. m. and p. m.
Grenada, Sept. 6, p. m.; Q. C., Sept. 23.
Coffeeville, at Coffeeville, Sept 13.
Vaiden and West, at Vaiden, Sept. 13, p. m.
Paris, at Paris, Sept. 15.
Waterford, at Harris Chapel, Sept. 19.
Holly Springs, Sept. 20, a. m and p.m.
Oxford, Sept. 20, p. m.
Holcomb, at Sparta, Sept. 22.
Abbeville, at Cambridge, Sept. 24.
Winona Station, Sept. 27, a. m. and p. m.
Lexington, Sept, 27, p. m.
Lamar, at Harris Chapel, Sept. 30.
Ashland, at Ashland, Oct. 1.
Sallis, at Salem, Oct. 4.
Water Valley, Main St., Oct. 5.
Winona Ct., at New Hope, Oct. 6.
Kilmichael, at Kilmichael, Oct. 7.
Duck Hill, at Mars Hill, Oct. 9.
Pickens and Goodman, at Goodman, Oct. 11.
Ebenezer, at Thornton, Oct. 14.
Poplar Creek, at North Union, Oct. 15.
Water Valley, First Church, Oct. 18.

E. H. CUNNINGHAM, P.E.

GOTTSCHALK'S METAL SPONGE

"The little sponge that does the big job"

Every church organization needs money. Last year 25,000 different bodies successfully used our liberal cooperative plan.

GOTTSCHALK'S METAL SPONGE is a meritorious household necessity which has been awarded the Good Housekeeping Institute's Star. It sells and repeats easily. It cleans and scours everything . . . keeps the hands dainty and white . . . does not rust, sliver or scratch.

Write today for complete information regarding our liberal money-making plan.

METAL SPONGE SALES CORPORATION
Lehigh Ave. & Mascher St., Phila., Pa.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

sented the four phases of stewardship. Mrs. Neil McNeil, portraying the Christian's use of talents; Miss Jennie Fergerson, time; Mrs. W. P. Howell, money, and Mrs. Alice Anderson, personality. The whole audience joined in singing prayerfully, "Take My Life and Let It Be."

The lunch hour having arrived, the tired house mothers who were privileged to attend, enjoyed the tempting plate luncheon and the social hour and felt refreshed for the afternoon program and appreciative of the courtesies of the hostesses.

Miss Louise Hunt, at this time, gave a piano solo that was enjoyed by all. Mrs. Tidwell, of D'Lo, read, "When Ma Goes to Conference." Many expressed themselves as having felt the stirrings of the Christ spirit during the day's program and we believe that the "Ma's" went home with a better report this time.

The soap coupon subject that should be such a strong issue with us all just now, was discussed and ways and means for securing more coupons was most interesting.

Mrs. Floyd Mahaffey, of Braxton, the district secretary, who is always on the alert in his vineyard, stressed once again our great joy and privilege in tithing and stewardship and gave an encouraging report of the district work.

The Braxton auxiliary closed this most helpful day with a playlet—and so cleverly did they portray all the many reasons for the lack of interest in many of our auxiliaries that surely we will all profit thereby. Each officer studying the duties of office, gets in touch with the superior officer at once, each studying to show themselves "a workman that needeth not to be ashamed"—when He comes. Florence was chosen for the next place of meeting.

This little poem was pinned on each guest:

"We are writing a gospel, a chapter
each day,
By the deeds that we do, and the
words that we say.
Men read what we write, whether
faithless or true.
Now what is their gospel, according
to you?"

MRS. H. O. MIDDLETON,
Pub. Supt.

BUILD UP TO
PREVENT PAINS

If you are run-down, nervous, or suffer every month, take Cardui, a medicine used by women for over fifty years. As your health improves, you will share the enthusiasm of thousands of others who have praised Cardui for the benefits they have felt after taking it. Experience of several generations testifies that FN-1

CARDUI
Helps Women to Health

ZONE 4 MEETS AT OAK RIDGE

Another interesting and inspiring meeting of Zone 4, of the Vicksburg district, Mississippi Conference, was held Thursday, August 20, at Oak Ridge, Miss., with a good number of Missionary Society ladies and pastors present, in spite of the inclement weather that morning. The meeting lasted until the middle of the afternoon, and a delicious picnic lunch was served on the grounds.

The morning session, presided over by the zone chairman, Mrs. Z. D. Clark, included a devotional service conducted by Rev. A. S. Byrd, of Oak Ridge, who stressed the importance of earnest prayer in the church, and stated that the much needed revival would naturally follow. At the conclusion of his remarks he requested Rev. B. F. Lewis, of the orphanage, to lead in prayer. Mrs. P. E. Cunningham, of the Crawford Street Church, Vicksburg, gave an interesting report of the district conference held at Natchez, advising that the next district conference would be held at Crawford Street Church. The chairman called attention to the fact that Vicksburg district had a motto, "Who Puts God First Never Falls Behind," and had it repeated in concert. She also stated that the district had a song of its own, written for it by Mrs. M. L. King, of Gibson Memorial Church, Vicksburg, and this song was enthusiastically sung.

Brother Lewis brought an encouraging message from Mrs. Riley, of the orphanage, in regard to the Octagon coupon campaign and demonstrated the fact that although the saving of coupons might seem childish to some, it was being a big help to the orphanage. It has already resulted, he stated, in securing $5,600 in cash to apply on the orphanage debt, and at a time when otherwise it would hardly have been possible to raise this amount to apply on the principal. He said part of this came from actual cash donations in lieu of coupons by friends who couldn't send or collect coupons, but wished to have a part in the campaign. Brother Lewis reported that the first million coupons had been sent in, that when he left the orphanage 300,000 were on hand toward the second million, but that they hoped to raise the third million also by Conference, which would mean that $15,000 would be paid on the orphanage debt. Brother Lewis also presented plans which are under way for the extension of child welfare work in the church, to establish more homes like Vashti, for girls, also homes for boys. A number of the orphanage girls were with him at the meeting and Mrs. W. T. Hegman, district secretary, requested that he present them, which he did, Mrs. Hegman also presenting her daughter, who was with them.

The afternoon session, also presided over by Mrs. Clark, was opened by singing "He Leadeth Me" and "Saviour, More Than Life to Me," after which Mrs. M. L. King gave a talk on, "Meditation," and the zone enjoyed the treat of hearing some spoken thoughts by the author of their song, sung in the morning session. A beautiful and fitting solo, "God's Tomorrow," was rendered by Mrs. Gilbert, one of the attractive daughters of Reverend and Mrs. Byrd.

After prayer, offered by Rev. L. E. Alford, the presiding elder, the roll was called and at the suggestion of Mrs. Hegman a short period of silent prayer was observed for each auxiliary represented. An interesting address was made by Mrs. Dowdell, of Port Gibson, on "Love Thoughts Around the World."

The remainder of the meeting was in charge of Mrs. Hegman, who first requested Brother Lewis to make another statement about the Octagon coupons for the benefit of those who had not heard him at the morning session. Brother Alford was also called on by Mrs. Hegman for a short talk and he made an encouraging report as to what is being accomplished by the Woman's Missionary Society, stating that the missionary work of the Church would be paralized were it not for the work of this great organization. Mrs. Hegman then delivered her message, in which she urged that the various auxiliaries continue to carry on; also urging the importance of not letting discouragement creep in. She concluded by saying that God's tomorrow is going to dawn, but that the thing of importance to each of us is, will we have a share in it. After a short period of silent prayer, closed by Rev. J. L. Smith, of Gibson Memorial, Vicksburg, "Take Time To Be Holy," was sung softly by those present, kneeling reverently around the altar in a consecration service, which was brought to a close with prayer by Brother Alford.

MRS. Z. D. CLARK,
Zone Chairman.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Greenwood Dist.—Fourth Round.

Marks, at Marks, Sept. 6, 11 a. m.
Tutwiler, at Tutwiler, Sept. 6, 3 p. m. and night.
Black Hawk, at Enon, Sept. 12, 11 a. m.
Lambert, at Lambert, Sept. 13, 11 a. m. and 2:30 p. m.
Webb, at Webb, Sept. 13, night.
Drew Mission, at Wade, Sept. 18, 11 a. m.
Price Memorial, at Price Memorial, Sept. 14, night.
Carrollton, at Carrollton, Sept. 20, 11 a. m. and 2 p. m.
Acona, at Bowlingreen, Sept. 20, night and Sept. 21, 11 a. m.
Minter City at Glendora, Sept. 27, 11 a. m. and 2:30 p. m.
Schlater, Sept. 27, night.
Tchula, Sept. 28, night.
Greenwood, First Church, Sept. night.
Cruger and Sidon, at Cruger, Sept. night.
Swiftown, at Swiftown, Oct. 4, 11 a. m. and 2:30 p. m.
Inverness, Oct. 4, night.
Ruleville, at Ruleville, Oct. 11, 11 a. m. and 2:30 p. m.
Sunflower, at Sunflower, Oct. 11, night.
Dublin and Mattson, at Dublin, Oct. 18, 11 a. m.
Drew Station, Oct. 18, night.
Belzoni, Oct. 20, night.
Itta Bena, Oct. 21, night.
Indianola, Oct. 25, 11 a. m. and 2:30 p. m.
Moorhead, Oct. 25, night.

Brethren, the time is short. The issues are vital. The test as by fire is upon us. Let us quit ourselves like men. The God that answers by fire is with us. Victory is ours.

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FROM THE TERRY CHARGE

It is very gratifying to report that response from our people to the various programs of the church has been exceedingly encouraging and indications are that the remaining period of the year will reveal creditable results from the present heroic and co-operative spirit manifested.

There has been received from personal evangelistic effort, eighty-four into the church thus far: Terry, 14; Forest Hill, 52; Byram, 4, and Spring Ridge, 14. The field is yet white unto the havest.

Brother F. B. Ormond, of Ellisville, assisted us in a very helpful series of revival services embracing fourth Sunday in July at Byram. Special evangelistic services are to be conducted the second week in September at Forest Hill.

A united charge special program in commemoration of Spring Ridge's centennial day will be observed on fifth Sunday in this historical church with Supreme Court Justice J. G. McGowan and Dr Julius Crisler as the principal speakers.

At our recent third quarterly conference held at Terry, Brother C. A. Schultz very acceptably presided, also preached to an appreciative congregation Sunday evening. Brother Leggett, our beloved presiding elder, was unable to reach us owing to a funeral engagement.

A special evening service has been inaugurated on each second Sunday for Forest Hill, conducted by Millsaps College ministerial students supplemented with our available ministers in Jackson. The earnest messages all of which have been greatly appreciated. C. E. DOWNER, P. C.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

New Orleans Dist.—Fourth Round

First Church, Sept. 6; Nov. 11.
Algiers, Sept, 13, a. m.; Nov. 4.
Parker Memorial, Sept. 13, p. m.; Sept. 9, p. m.
Franklin, Sept. 20, a. m.
Houma and French Mission, at Houma, Sept. 27, a. m.
Morgan City, Sept. 27.
St. Martinville, at St. Martinville, Oct. 4, a.m.
Patterson, at Patterson, Oct. 4, p. m.
St. Mark's, Oct. 11, a. m.
Carrollton, Oct. 11, p. m.; Sept. 23.
Rayne Memorial, Oct. 18, a. m.; Nov. 3.
Epworth, Oct. 18, p. m.; Sept. 30.
Delta Ct. and Chalmette, at Reserve, Oct. 25, a. m.
Second Church, Oct. 25, p. m.; Oct. 28, p. m.
Slidell, Nov. 1, a. m.
Covington, at Covington, Nov. 1, p. m.
Louisiana Ave., Nov. 8, a. m.; Oct. 7.
McDonoghville, Nov. 8, p. m.; Nov. 2.
Felicity, Nov. 15, a. m.; Sept. 16.
Gentilly, ———.

Pastors will please consult the Discipline about questions to be answered and reports to be made at the fourth quarterly conference, and be prepared on all such as are required by the Discipline.

W. L. DOSS, JR., P. E.

MISSISSIPPI CONFERENCE

Meridian Dist.—Fourth Round

Scooba, at Scooba, Sept. 6, 11 a. m.
Meridian, Hawkins Mem., Sept. 6, 7:30 p. m.
Lauderdale, at Electrict Mills, Sept. 13, 11 a. m.
Meridian, Fifth Street, Sept. 13, 7:30 p. m.
Waynesboro Ct., at Hiwanee, Sept. 20, 11 a. m.
Waynesboro Station, Sept. 20, 7:30 p. m.
DeSoto, at Crandall, Sept. 27, 11 a. m.
Quitman, ———, Sept. 27, 7:30 p. m.
Buckatunna, at State Line, Oct. 4, 11 a. m.
Shubuta, at Shubuta, Oct. 4, 3:30 and 7:30 p. m.
Daleville, at Daleville, Oct. 11, 11 a.m.
Meridian, Poplar Springs, Oct. 11, 7:30 p. m.
DeKalb, at DeKalb, Oct. 16, 11 a. m.
Meridian, Seventh Ave., at Wesley, Oct. 16, 7:30 p. m.
Pachuta, at Pachuta, Oct. 25, 11 a. m.
Enterprise, at Enterprise, Oct. 25, 3:30 and 7:30 p. m.
Matherville, at Theadville, Nov. 1, 11 a. m.
Cleveland, at Mellen, Nov. 7 and 8, 11 a. m.
Porterville, at Porterville, Nov. 8, 3:30 and 7:30 p. m.
Vimville, at ———, Nov. 15, 11 a. m.

Let the trustees and Woman's Missionary societies be prepared to make full reports at these conferences. Let the pastors and stewards make special effort to report all finances in full.

T. J. O'NEIL, P. E.

Newton Dist.—Fourth Round

Decatur and Hickory, at Hickory, Aug. 23, 11 a. m.; Oct. 28, 7 p. m.
Lake, at Lake, Aug. 23, 8 p. m.; Nov. 2, 7 p.m.
Rose Hill, at Rose Hill, Aug. 30, 11 a. m.; Oct. 29, 10 a. m.
Newton, Aug. 30, 8 p. m.; Nov. 5, 7 p. m.
Homewood, at High Hill, Sept. 6, 11 a. m.; Nov. 4, 11 a. m.
Forest and Morton, at Forest, Sept. 6, 7:30 p. m.; Nov. 4, 7 p. m.
Bay Springs, at Bay Springs, Sept. 13, 11 a. m.; Oct. 27, 7 p. m.
Montrose, at Montrose, Sept. 13, 7:30 p. m.; Oct. 27, 2:30 p. m.
Harperville and Lena, at Hillsboro, Sept. 20, 11 a. m.; 1:30 p. m.
Chunky, at Suqualena, Sept, 27, 11 a. m. and 2 p. m.
Shiloh, at Shiloh, Oct. 4, 11 a. m.
Carthage Station, Oct. 9, 7:30 p. m.; Oct. 11, 11 a. m.
Carthage Ct., at Singleton, Oct. 10, 11 a. m. and 1:30 p. m.
Walnut Grove, at Walnut Grove, Oct. 11, 2:30 p. m. and 7 p. m.
Philadelphia Sta., Oct. 23, 7 p. m.; Oct. 25, 11 a. m.
Philadelphia Ct., at North Bend, Oct. 24, 11 a.m.; 1:30 p.m.
Burnside, at Coldwater, Oct. 25, 2 p.m.
Trenton, at Pulaski, Nov. 1, 11 a. m. and 1:30 p. m
Raleigh, at Raleigh, Nov. 2, 7 p.m.; 10 a.m.
Laurel, First Church, Nov. 6, 7 p. m.; Nov. 8, 11 a. m.
Laurel, Kingston, Nov. 8, 2:30 p. m.
West Laurel, Nov 8, 7, p. m.

H. A. GATLIN, P. E.

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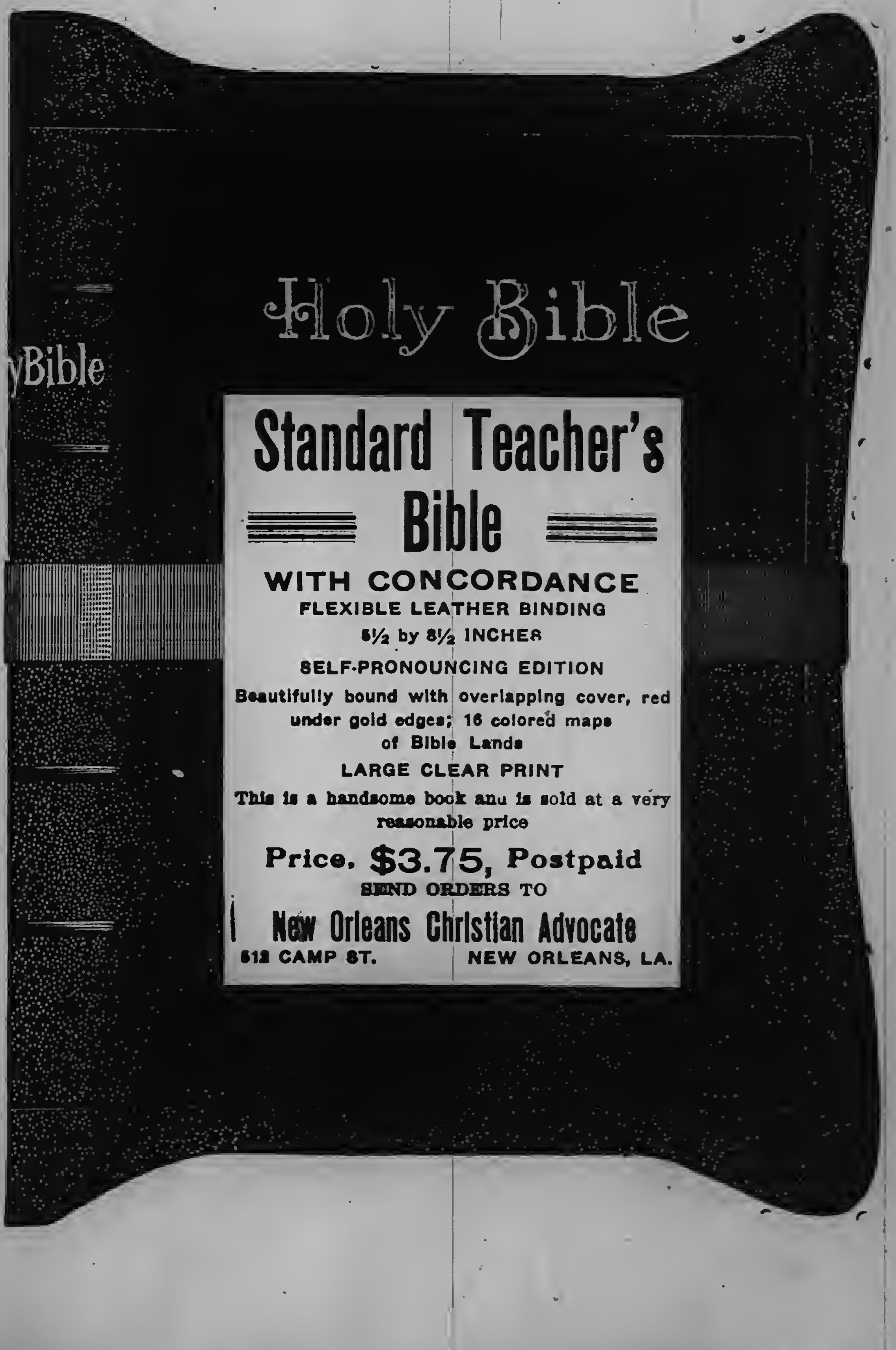

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QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round

Brookhaven, Aug. 16, 8 p. m.; Nov. 16, 7 p. m.
Wesson, Aug. 23, 11 a.m.; Nov. 11, 7 p. m.
La Branch St., Aug. 30, 7:30 p. m.; Nov. 15, 5 p. m.
Magnolia, Sept. 6, 11 a. m.; Nov. 12, 7 p. m.
Osyka, at Osyka, Sept. 13, 11 a. m. and 1:30 p. m.
Bogue Chitto, at Norfield, Sept. 13, 7 p. m.; Nov. 9, 7 p. m.
Hazlehurst, Sept. 20, 11 a.m.; Nov. 4, 4 p.m.
Crystal Springs, Sept. 20, 7:30 p. m.; Nov. 4, 7 p. m.
Scotland, at Bethel, Sept. 26-27, 11 a.m.
Monticello, at Monticello, Sept. 27, 3 p.m. and 7 p.m.
Adams, at McCall, Oct. 4, 11 a. m. and 1:30 p. m.
Pearl River Ave., Oct. 4, 7 p. m.; Nov. 15, 3:30 p. m.
Barlow, at Brandywine, Oct. 10, 11 a. m. and 1:30 p. m.; Oct. 11, 7 p. m.
Bayou Pierre, at Pleasant Valley, Oct. 11, 11 a. m. and 1:45 p. m.
Georgetown, at Georgetown, Oct. 25, 11 a. m. and 1:30 p. m.
Gallman, at Gallman, Oct. 25, 4 p. m. and 7 p. m.
Foxworth, at Foxworth, Nov. 1, 11 a. m. and 1:30 p. m.
Tylertown, Nov. 1, 7:30 p. m.; Nov. 2, 10 a. m.
Summit, at Topisaw, Nov. 8, 11 a. m. and 1:30 p. m.
Meadville, at Meadville, Nov. 8, 7 p.m.
Centenary, Nov. 15, 11 a. m. and 2 p.m.

J. L. DECELL, P. E.

Hattiesburg Dist.—Fourth Round

Leakesville, at Pine Grove, Sept. 6, 11 a. m.; 2 p. m.
Collins, at Collins, Sept. 13, 11 a. m.; 2 p. m.
Magee, at Magee, Sept. 20, 11 a. m.; 2 p. m.
Taylorsville, at Fairmount, Sept. 27, 11 a. m.; 2 p. m.
Purvis, at Purvis, Oct. 4, 11 a. m.; 2 p. m.
New Augusta, at Leaf, Oct. 4, 11 a. m.; 2 p. m.
Eucutta, at Goodwater, Oct. 14, 11 a. m.; 2 p. m.
Lucedale, at Lucedale, Oct. 18, 11 a. m.; 2 p. m.
Mt. Olive, Oct. 21, 7:30 p. m.
Heidelberg, at Vossburg, Oct. 25, 11 a. m.; 2 p. m.
Ellisville, at Ellisville, Oct. 25, 7:30 p. m.
Petal, at Petal, Oct. 26, 7:30 p.m.
Silver Creek, at New Hebron, Oct. 28, 11 a. m.; 2 p. m.
Hattiesburg, Broad St., Oct. 30, 7:30 p. m.
Richton and Piave, at Piave, Nov. 1, 11 a. m.; 2 p. m.
Hattiesburg, Main St., Nov. 2, 7:30 p. m.
Sumrall, at Sumrall, Nov. 4, 7:30 p. m.
Hattiesburg, Court St., Nov. 6, 7:30 p. m.
Williamsburg, at Santee, Nov. 8, 11 a. m.; 2 p. m.
Prentiss, at Carson, Nov. 8, 7:30 p. m.; Nov. 9, 9:30 a. m.

Bonhomie, at Bonhomie, Nov. 9, 7:30 p. m.

W. A. HAYS, P. E.

Jackson Dist.—Fourth Round

Benton, at Midway, Sept. 13, 11 a. m. and 2 p. m.
Jackson, at Millsaps Memorial, Sept. 13, 7:30 p. m.; Nov. 5, 7:30 p. m.
Jackson, at Glendale, Sept. 20, 11 a. m.; Nov. 13, 7:30 p. m.
Clinton, at Clinton, Sept. 20, 3:30 p. m. and 7:30 p. m.
Eden and Bentonia, at Eden, Sept. 27, 11 a. m. and 2 p. m.
Flora, at Flora, Sept. 27, 7:30 p. m.; Oct. 14, 7 p. m.
Edwards, at Edwards, Oct. 4, 11 a. m. and 2:30 p. m.
Jackson, at Grace, Oct. 4, 7:30 p. m.; Nov. 3, 7:30 p. m.
Madison and Pocahontas, at Madison, Oct. 11, 11 a. m.; Oct. 14, 10 a. m.
Jackson, at Galloway Memorial, Oct. 11, 7:30 p. m.; Nov. 16, 7:30 p. m.
Fannin, at Fannin, Oct. 18, 11 a. m. and 2 p. m.
Camden and Sharon, at Camden, Oct. 29, 11 a. m. and 2 p. m.
Terry, at Spring Ridge, Nov. 1, 11 a. m. and 2 p. m.
Bolton and Raymond, at Bolton, Nov. 1, 4 p.m. and 7:30 p.m.
Yazoo Circuit, at Betheny, Nov. 4, 11 a. m. and 2 p. m.
Yazoo City, at Yazoo City, Nov. 4, 7:30 p. m.
Canton, at Canton, Nov. 2, 7:30 p. m.
Jackson, at Capitol St., Nov. 6, 7:30 p.m.
Harrisville, at ———, Nov. 7, 11 a. m. and 2 p. m.
Mendenhall and D'Lo, at Mendenhall, Nov. 8, 11 a. m. and 2 p. m.
Vaughan, at ———, Nov. 10, 11 a. m. and 2 p. m.
Satartia, at Satartia, Nov. 11, 11 a. m. and 2 p. m.
Florence, at Florence, Nov. 12, 11 a. m. and 2 p. m.
Brandon and Pelahatchie, at Pelahatchie, Nov. 15, 11 a. m. and 2 p. m.

Trustees of church property will be expected to make reports to the fourth quarterly conference. The stewards are urged to do their best to bring up salaries of the pastors.

J. T. LEGGETT, P. E.

Seashore Dist.—Fourth Round

Long Beach and Pass Christian, Aug. 30, 11 a.m.
Bay St. Louis, Aug. 30, 7:30 p.m.
Pascagoula, Sept. 6, 11 a.m.
Biloxi, Main St., Sept. 6, 7:30 p.m.
Escatawpa, at Escatawpa, Sept. 13, 11 a.m.
Moss Point, Sept. 13, 7:30 p.m.
Saucier, at Saucier, Sept. 20, 11 a.m.
Coalville, at Coalville, Sept. 20, 7:30 p.m.
Logtown, at Logtown, Sept. 27, 11 a.m.
Picayune, Sept. 27, 7:30 p.m.
Carriere, at McNeill, Oct. 4, 11 a.m.
Poplarville, Oct. 4, 7:30 p.m.
Americus, at Salem Camp Ground, Oct. 10, 11 a.m.
Wiggins, at Wiggins, Oct. 11, 11 a.m.
Brooklyn and Bond, at Maxie, Oct. 11, 2:30 p.m.
Vancleave, at Camp Ground, Oct. 16, 11 a.m.
Handsboro and Nugent, at Nugent, Oct. 18, 11 a.m.
Gulfport, Second Church, Oct. 18, 7:30 p.m.
Biloxi, Wesley Memorial, at Epworth, Oct. 25, 11 a.m.
Gulfport, First Church, Oct. 25, 7:30 p.m.
Mentorum, at Alexander Memorial, Oct. 29, 11 a.m.
Kreole, at Kreole, Nov. 1, 11 a.m.
Ocean Springs, Nov. 1, 7:30 p.m.
Lumberton, Nov. 8, 11 a.m.
Columbia, Nov. 8, 7:30 p.m.

OTTO PORTER, P. E.

Vicksburg Dist.—Fourth Round

Woodville, Sept. 6, 11 a. m. and 2 p. m.
Rosetta, preaching, Sept. 6, 7 p. m.; Q. C., at Rosetta, Sat., Oct. 24.
Silver City, at Silver City, Sept. 13, 11 a. m.
Louise and Holly Bluff, at Louise, September 13, 3 p. m. and 7 p. m.
Roxie, at Roxie, Sept. 20, 11 a. m.
Lorman, at Lorman, Sept. 20, 3 p.m. and 7 p. m.
Hermanville, at Hermanville, Sept. 27, 11 a.m. and 1:30 p.m.
Fayette, Sept. 27, 7 p. m.
Rolling Fork and Cary at Cary, Oct. 4, 11 a.m. and 2 p.m.
Anguilla, at Anguilla, Oct. 4, 4 p. m. and 7 p. m.
Washington, at Stanton, Oct. 11, 11 a. m.; Q. C., Oct. 14, 3 p. m.
Natchez, Oct. 11, Q. C., 5 p. m.; Standard Teacher Training School.
Nebo, at Nebo, Oct. 17,18.
Centerville and Stephenson, at Stephenson, Oct. 18, 3 p.m. and 7 p.m.
Gloster, at Gloster, Oct. 25, 11 a. m. and 2 p. m.
Mayersville, at Fitler, Nov. 1, 11 a. m.
Oak Ridge, at Oak Ridge, Nov. 1, 3 p. m. and 7 p. m.
Gibson Memorial, Nov. 3. 7 p. m.
Port Gibson, Nov. 4, 7 p. m.
Utica, Nov. 8, 11 a. m. and 2 p. m.
Vicksburg, Crawford Street, Nov. 8, 7 p. m. and Nov. 9, 7 p. m.

We shall expect full reports from pastors, stewards, Sunday school superintendents, trustees, Woman's Missionary societies, Epworth Leagues, and superannuate endowment committees.

L. E. ALFORD, P. E.

LOUISIANA CONFERENCE

Baton Rouge Dist.—Fourth Round

Donaldsonville, at New River, Sept. 13, 11 a. m. and 2 p. m.
Denham Springs, at Live Oak, Sept. 20, 11 a. m. and 2 p. m.
Walker, at Walker, Sept. 27, 11 a. m. and 2 p. m.
Springfield, at Springfield, Oct. 4, 11 a. m. and 2 p. m.
Pearl River, at St. Tammany, Oct. 11, 11 a. m. and 2 p. m.
Baker, at Blackwater, Oct. 18, 11 a. m. and 2 p. m.
Zachary, at Zachary, Oct. 18, 7:30 p.m.
Piaquemine, Oct. 21, 11 a. m. and 3 p. m.
Pine Grove, at Pine Grove, Oct. 24, 11 a. m. and 2 p. m.
Natalbany, at Wesley Chapel, Oct. 25, 11 a. m. and 2 p. m.
Ponchatoula, Oct. 25, 7:30 p. m.
Kentwood, at Kentwood, Oct. 26, 7:30 p. m.
Amite, Oct. 27, 7:30 p. m.
Hammond, Oct. 28, 7:30 p. m.
Clinton, at Clinton, Oct. 31, 11 a.m. and 2 p. m.
St. Francisville, at St. Francisville, Nov. 1, 11 a. m. and 1:15 p. m.
Jackson, at Jackson, Nov. 1. 3:30 p. m.
First Church, Baton Rouge, Nov. 2, 7:45 p. m.
Istrouma, Nov. 3, 7:30 p. m.
Keener Memorial, Nov. 4, 7:30 p. m.
Washington, at Varnado, Nov. 8, 11 a. m. and 2 p. m.
Bogalusa, Nov. 8, 7:30 p.m.
Franklinton, Nov. 9, 11 a. m. and 7:30 p. m.
Greensburg, at Darlington, Nov. 15, 11 a. m. and 2 p. m.

L. W. CAIN, P. E.

Lake Charles Dist.—Fourth Round

DeRidder, Sept. 6, a. m.
Merryville, Sept. 6, p. m.
Acadia, at Church Point, Sept. 13, a.m.
Indian Bayou, Sept. 20, a. m.
Lake Arthur, Sept. 20, p. m.
Hornbeck Ct., Prospect Church, Sept. 27, a. m. and p. m.
Many and Zwolle, at Zwolle, Oct. 4, a. m. and p. m.
Gueydan Ct., at Gueydan, Oct. 11 a. m.
Lafayette, Oct. 11, p. m.
Vinton, at Edgerly, Oct. 18, a. m.
Sulphur, Oct. 18, p. m.
Lake Charles, Oct. 25, a. m.
Leesville, Nov. 1, a. m. and p. m.
Abbeville, Nov. 8, a. m. and p. m.
New Iberia, Nov. 15, a. m.

J. W. LEE, P. E.

Ruston Dist.—Fourth Round

Gibsland, at Gibsland, Sept. 7, a. m.; Q. C., 2 p. m.
Eros, at Brooklyn, Sept. 13; Q. C., 2 p. m.
Lapine, at Lapine, Sept. 13; Q. C., following night service.
Marion, at Marion, Sept. 20; Q. C., 2 p. m.
Farmerville, at Farmerville, Sept. 20; Q. C., following night service.
Athens, at Athens, Sept. 27, a.m.; Q. C., 2 p.m.
Calhoun, at Wilhite, Sept. 27; Q. C., following night service.
Simsboro, at Salem, Oct. 4, a. m.; Q. C., 2 p. m.
Jonesboro, Oct. 4, p. m.; Q. C., following night service.
Dubach, at Arizona, Oct. 11, a. m.; Q. C., 2 p. m.
Homer, Oct. 11, p. m.
Arcadia, at Mt. Moriah, Oct. 18, p. m.; Q. C., 2 p. m.
Choudrant, at Beulah, Oct. 18, following night service.
Bienville, at Bear Creek, Oct. 25, a. m; Q. C., 2 p. m.
Clay, at Wesley Chapel, Oct. 25, a. m.; Q. C., following night service.
Ruston, Nov. 1, a. m.; Q. C., Nov. 1, p. m.
Hodge, at Quitman, Nov. 1, p. m.
Bernice, Nov. 8, 11 a. m.
Haynesville, at Haynesville, Nov. 8, p. m.

ROBT. M. BROWN, P. E.

Shreveport Dist.—Fourth Round

Noel Memorial, Aug. 9, a. m.; Q. C., Oct. 27, 7:30 p. m.
Park Avenue, Aug. 9, p. m.; Q. C., Oct. 26, 7:30 p. m.
Cedar Grove, Aug. 16, a. m.; Q. C., Oct. 22, 7:30 p. m.
Bossier City, Sept. 13, a. m.; Q. C., Oct. 19, 7:30 p. m.
Mangum Memorial, Sept. 13, p. m.; Q. C., Oct. 20, 7:30 p. m.
Vivian, Sept. 20, a.m.; Q. C., 2 p.m.
Claiborne, Sept. 20, p. m.; Q. C., Oct. 21, 7:30 p. m.
Oil City, at Oil City, Sept. 27, a. m.; Q. C., 2 p. m.
Morringsport, Sept. 27, 7:30 p. m.; Q. C., after preaching service.
Mitchel, at Mitchel, Oct. 4, a. m.; Q. C., 2 p. m.
Belcher and Gilliam, at Belcher, Oct. 11 a.m.; Q. C., 2 p.m.
Pelican, at Pelican, Oct. 18, a. m.; Q. C., 2 p. m.
Mansfield, Oct. 18, p. m.; Q. C., after preaching service.
Logansport, at Logansport, Oct. 25, a. m.; Q. C., 2 p. m.
Greenwood and Bethany, at Greenwood, Nov. 1, a. m.; Q. C., 2 p. m.
First Church, Shreveport, Nov. 1, p. m.; Q. C., Nov. 4, 7:30 p. m.
Grand Cane, at Keithville, Nov. 8, a. m.; Q. C., 2 p. m.
Ida and Hosston, at Ida, Nov. 15, a. m.; Q. C., 2 p. m.

The above dates are subject to change, where practicable, to suit the convenience of those concerned.

Pastors are requested to note carefully all the items of business of the fourth quarterly conference and be prepared to answer all questions in full.

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Christian NEW ORLEANS Advocate

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J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, SEPTEMBER 10, 1931. C. MILTON CHALMERS, Manager

THE NORMAL CHRISTIAN EXPERIENCE

The Christian who is faithful, studies the Bible, practices self-denial, abstains from the appearance of evil, and rejoices always in the Lord is not abnormal but enjoying the normal Christian experience. Too often the subnormal is taken for the normal Christian life.

The witness of a gracious acceptance and great deliverance belongs to the average Christian experience. Not that it is necessary to wander into the depths of sin to have a great deliverance, for Christ's wondrous acceptance of the soul marks every experience as a great deliverance.

The indwelling presence of Christ is a mark of normal fellowship with God. "Christ in you the hope of glory" is not a mythical secret which can only be known by those who walk upon Parnassian heights, but is an enriching experience that belongs to those who walk in the common ways of life. The great things of the Kingdom belong to them of simple faith and humble walk, and are no more a mark of eccentricity than the shining of the sun in the morning.

Anxious concern for the salvation of others is not an exceptional experience that characterizes odd sort of believers, but is an evidence of the normal Christian life. Too many express their concern for others by proxy or leave it to organizational units to carry out. So much is this true, that personal soul-winning has almost become a lost art of the Christian life. Cheap harangue and constant twittering about the things of Christ will do harm, but the Holy Spirit can be trusted to provide an appropriate season when the right word will become as seed sown in good soil. Building each other up in the most holy faith—the communion of saints, is the highest form of social relationships and living so that words become vehicles which bear the living Christ to others is the finest possible investment of the individual life. Such is not the mark of a freakish person but of a normal Christian.

Radiant joy is normal Christianity. Not that there aren't unusual times when untroubled peace flows like a river from the throne of God and when no clouds darken the blue, but there is a depth of constant joy which the world cannot give nor take away. Happy people aren't erratic but normal disciples. Times of trial are a part of the lot of the heavenly Father's children, but the joy of the Lord is their portion. Witness of a great deliverance, consciousness of His indwelling presence, toiling for the salvation of others and boundless hope of the future will pierce the darkest gloom and make radiant the dawn of the eternal morning. Normal Christians will win the world.

A MOST SERIOUS DEFECT IN THE PROPOSED JUDICIAL COUNCIL

The principle of unifying the appellate power of the Church is not the issue for the Annual Conferences to determine; but approval or disapproval of a specific proposal that sets up a Judicial Council is the matter now at issue.

A most serious defect in the proposed Judicial Council is that it does not require the members of the Council to present their veto of an uncontitutional act to the session of the General Conference which passes the presumed unconstitutional act. The proposed Judicial Council amendment makes possible the Council's pronouncing an act of the General Conference to be unconstitutional after the adjournment of the General Conference. The proposal reads: "The Judicial Council shall have appellate power to determine the constitutionality of any act of the General Conference . . . whether or not any act of the General Conference violates the constitution of the Church," and "The decision of the Council shall be final; provided, that **when** the Council shall have declared any act of the General Conference unconstitutional it shall take the course provided for constitutional alterations."

The Discipline now reads: "When any rule or regulation is adopted by the General Conference which, in the opinion of the bishops, is unconstitutional, the bishops may present to the Conference which passed said rule or regulation their objections thereto, with their reasons, in writing." It is true that if the proposed Judicial Council is adopted the bishops are "to appoint a committee of three whose duty it shall be to make a careful digest of such parts of the Discipline as need thus to be altered" by reason of the adoption of the amendment. But, this Digest Committee cannot alter the document of the Council, or write anything into it that is not already in there now. "Shall take the course provided for constitutional alterations" demands a certain method, but neither requires nor implies a specified time-limit upon a veto. The word "when" is indefinite, and if the Judicial Council be adopted as it is written it takes precedence over what is now the law and no Digest Committee can write a specified limit of time into that "when"; even the General Conference itself would have to send any change in wording back down to the Annual Conferences before such a change could become effective. It isn't safe to assume that thus and so will never happen, but it is best to see what could happen according to the written provisions of the amendment itself. Therefore, when so few as six persons are given full and final authority, it ought to be plainly and unequivocally stated that: If the Judicial Council determines an act of the General Conference violates the constitution of the Church, the Council shall present to a session prior to the final adjournment of the General Conference which passes said act, their objections thereto, with their reasons, in writing.

Some brethren seem concerned that the government of the Church should be patterned after that of the national government. The President of the United States has but ten days (Sundays excepted) in which to veto an act of Congress; while the proposed Judicial Council makes possible that as few as six of its members may conclude after the adjournment of a General Conference that an act of that Conference was unconstitutional. In taking the "course provided for constitutional alterations" the members of the General Conference would have to be reconvened and two-thirds vote noted in order to override the belated veto of six members of the Judicial Council, and send it down to the Annual Conferences. However unreasonable such may seem, the proposed amendment makes it possible.

After reading the articles we carried last week by Dr. Ellis and Judge Ellison, we made further study and close analysis of the proposal and discovered the above mentioned defect which, to us, is grave enough to justify the defeat of the proposed Judicial Council.

It would be worse than futile to adopt as a part of the constitution of the Church an instrument carrying important sections with doubtful or double meaning. The proposed Judicial Council was extracted from the constitution which was defeated in the earlier days of the General Conference, rewritten in part and presented to the Conference next to the last morning's session, after the hour for final adjournment had been fixed; a motion to adopt item by item was voted down and the paper was adopted as a whole to be sent down to the Annual Conferences for determination. It was

(Continued on Page 8)

THE SIXTH ECUMENICAL CONFERENCE OF METHODISM AT ATLANTA, OCT. 16-25

The Ecumenical Conference of the Methodists of the world is to be held at Atlanta, Ga., in one of the buildings of the Methodist Episcopal Church, South. It will be a notable event and Southern Methodism is honored to be host to such a gathering.

President Hoover is to be one of the speakers, and other eminent men from around the world are to address the Conference. The program is replete with good things and will be heard by thousands. We trust that churches will count it a privilege to pay their pastor's expenses to Atlanta. It will benefit the church as well as the man.

Sixth Ecumenical Methodist Conference

The Ecumenical Methodist Conference which meets in Atlanta, Ga., October 16-26, 1931, represents the Methodist bodies of the world, and is held once in ten years. The last session occurred in London, England, in 1921. The Eastern section comprises churches in England, Ireland, Scotland, France, Italy, South Africa, Australia and New Zealand. The Western section comprises the Methodist bodies of America, North and South, including Canada and Mexico, the national churches of this communion of Japan and Korea, and missions in China, India, Malaysia, and elsewhere. The delegates to this conference represent the leaders of Methodist thought in all lands.

Wesley Church, Atlanta, a central city edifice, seating 3,000 persons, recently renovated at an expense of $30,000, will be the official headquarters, and delegates will get their credentials and directions there. Morning sessions will be held in this church, and the afternoon section, or group meetings, will be housed by First, St. Mark, Ponce de Leon and Trinity Methodist churches. Part at least of the night sessions will meet in the City Auditorium, seating 6,000. A strong local committee, of which Dr. Wallace Rogers is secretary and Mr. Addison Maupin, treasurer, is arranging all details of entertainment and convenience. Railroads have granted a rate of one and one-half fares on the certificate plan, and Atlanta's many hotels have made large discounts from regular rates. The Chamber of Commerce and the Atlanta Convention Bureau are extending courtesies and will be glad to answer questions. The average temperature in Atlanta in October is 62 degrees, promising delightful weather. The city is famous for hospitality to convention guests.

The Ecumenical Conference will have a number of unusual experiences aside from the regular program. Among these will be a trip through the beautiful suburbs of the Gate City of the South and to Stone Mountain, a natural marvel made more interesting by virtue of its historical monuments. Another feature is a trip on Monday, the 26th, to Savannah, Ga., a city made memorable to Methodist people because of the early work there of John Wesley and George Whitefield. On Friday night, Oct. 23, in the City Auditorium, 500 Atlanta Negro singers and musicians will present their remarkable and highly praised musical pageant, "Homeward Bound." This entertainment is being furnished without cost to the conference by the Methodist Negroes of the city.

The general theme of the conference will be "Methodism in the Life of Today." The official program of the conference will carry the names of one hundred and fifty participants representing various countries and more than twenty Methodist communions. A souvenir booklet containing the list of topics and speakers will be issued by the Atlanta people. One of the chief features of the program will be four daily afternoon group meetings. All delegates will be assigned to these sections and will discuss topics under the following heads: Study Group I, General Chairman, Professor A. L. Humphries; Primitive Methodist Church; theme, Personal Religion. Study Group II, General Chairman, John W. Barton, Ward-Belmont College, Nashville, Tenn.; theme, Church Life. Study Group III, General Chairman, the Rev. O. W. Fifer, D.D., Indianapolis, Ind.; theme, The Social Order. Study Group IV, General Chairman, the Rev. Robert Bond, Wesleyan Methodist, England; theme, Wider Human Relationships.

In all some sixty-four special papers will be given in the sixteen group meetings. Among the leaders who will present these papers, opening discussions, are President E. D. Soper, Ohio Wesleyan University; President C. C. Selecman, Southeern Methodist University, Dallas; Bishop Motozo Akazawa, Japan; Bishop C. H. Phillips Cleveland; President H. W. Cox, Emory University; President R. B. Von Kleinsmid, University of Southern California; President Paul W. Horn, Lubbock, Texas; Professor O. M. Buck, Madison, N. J. Among lay speakers are W. H. Fonse, Auderson, Ind.; the Hon. Geo. W. Dixon, Chicago; Orville A. Park, Macon; Mrs. W. A. Newell, Greensboro, N. C.; and from Great Britain, Mr. Henry ibberson and Mrs. Truscott Wood, representing the United Methodist Church; Mr. John Longstaff, Primitive Methodist. Leading pastors are Dr. Oscar T. Olson, Baltimore; Richard Raines, Minneapolis; J. M. M. Gray, Central Church, Detroit; Frank Kingdon, East Orange; J. S. Ladd Thomas, Philadelphia, and from Great Britain, the Revs. Wm. H. Heap, W. C. Bird, Thomas Naylor, C. E. Walters, Robinson Whittaker, Wesleyan Methodist; Henry Smith, United Methodist; Samuel Horton, H. T. Wigley, C. P. Groves, Primitive Methodist; George A. Metcalfe, Wesleyan Reformed. The Reverend Preston L. Peach, missionary to Malaya, will speak on "How Does the Christian in His Travels Affect the Work of Christ?" Dr. H. E. Woolever, Methodist Press Editor, Washington, on "Is Christianity an International Force?" Dr. John W. Langdale, Book Editor, New York, "Is Christian Experience Attaining High Levels?" W. W. Alexander, Atlanta, "What Is the Christian Principle in Race Relations?" Dr. W. F. Quillian, Nashvlile, Tenn., "How May Christ Be Brought to the Student World?"

The work of producing the final draft of the elaborate program of this gathering is being rapidly finished by a large committee whose executive officers are Bishop Frederick D. Leete, Omaha, and Dr. A. J. Weeks, Sherman, Texas. The committee announces that a musical director for the conference has been secured and that the opening session will occur on Friday evening, October 16, at 8 p. m., W. F. McDowell, of Washington, senior bishop of the Methodist Episcopal Church, presiding. At this time the opening sermon will be delivered by the Rev. C. Ryder Smith, D.D., president of the Wesleyan Methodist Church of Great Britain. Saturday, October 17, the theme will be Ecumenical Methodism. The Sacrament of the Lord's Supper will be administered to the delegates and their families and will be conducted by the senior bishop of the Methodist Episcopal Church, South, Warren A. Candler, assisted by others. At the morning session the Rev. F. Luke Wiseman, B.A., of the Wesleyan Methodist Church, will give a review of "A Decade of Methodism in the Eastern Section." He will be followed by supplementary addresses by the Rev. H. F. Chambers, United Methodist; the Rev. S. Palmer, Primitive Methodist, and the Rev. Dr. A. W. Harrison, Wesleyan Methodist. In the afternoon of Saturday, Bishop John M. Moore, of the Church, South, will review "A Decade of Methodism in the Western Section," followed by President H. J. Burgstahler, Cornell College, Iowa; the Rev. Chas. H. Wesley, Ph.D., African Methodist Episcopal, and the Rev. Dr. T. Albert Moore, Toronto, Canada. Saturday evening's meeting will be a unique "Around the World With Methodism" tour. Bishop W. N. Ainsworth, Methodist Episcopal Church, South, will give an address of welcome, followed by responses from various countries and branches of the church represented in the conference. Among these will be Dr. George H. McNeal, pastor City Road Chapel, London; the Rev. James M. Alley, Ireland; the Rev. Martin Funk, Hungary; the Rev. Luis Alonzo, Cuba.

The two Sundays of the Ecumenical period, October 18 and 25, will be field days in the churches of Georgia, Alabama, Tennessee, and perhaps South Carolina and Florida. Speakers from the conference will be engaged by pastors through the pulpit committee. There will be three mass meetings on the afternoon of October 18, one for men, addressed by the Rev. C. Ensor Walters, of England and Bishop E. H. Hughes, of Chicago; one for women, addressed by Mrs. J. H. McCoy, Athens, Ala., and the Rev. William Younger, of England, and one for young people, addressed by the Rev. Richard Pyke, of England, and Stanley High, of New York.

Each morning of the week, October 18-25, a session will be held in which stress will be laid on themes of high significance. Monday, October 19, Bishop E. D. Mouzon, Charlotte, N. C., speaks on "The Basis of Confidence in Christian Thinking," and among others the Rev. J. Rutherford, Primitive Methodist, England, discusses "The Ethical Implications of Christian Faith." Tuesday morning four addresses will be heard, among them one by H. B. Workman, D. Litt., principal of Westminster Training College, London, on "The Task of Christian Education," and one by Bishop F. J. McConnell, New York, on "The Church in the Modern World." Dr. Forney Hutchinson, Oklahoma City, speaks on "The Evangelistic Mission of Methodism." Wednesday morning, Mrs. W. H. C. Good, president of the Woman's Home Missionary Society of the Methodist Episcopal Church, will treat the theme, "Christianizing the Nation," and Helen Kim, Ph.D., president-elect of the Union Christian College for Women, Seoul, Korea, will speak of "Christ and the Uplift of Womanhood." Thursday morning, Dr. Ivan Lee Holt, St. Louis, discusses "Christ and Society." Mr. Justice Chas. Wass, of England, speaks of "The Church and Industrial Relations," and the Rev. Dr. J. C. Broomfield, Protestant Methodist Church, Pittsburg, takes the topic, "Marriage, Home and Family." Friday morning has on its impressive list the Hon. N. W. Rowell, former premier of Ontario, on "The Christian View of Race Relations," and Dr. E. C. Urwin, of England, United Methodist, on "The Attitude of the Church Toward War." The above topics are a partial list only. Saturday morning, October 24, will be the time for reports of work done in the study groups and for discussions of conclusions to be reached by the conference.

The program for the final Sunday afternoon and for the visit and events in Savannah will appear later. Evening sessions of exceeding interest which have not so far been mentioned comprise a science and religion program, a citizenship evening, evangelistic sessions, and one other besides the great Negro spectacle and concert, "Heaven Bound." Distinguished speakers for the science and religion night will be Professor Chas. F. Scott, of Yale University, who will give an address on "Religious Significance of Scientific Achievements," and Professor William McDougall, formerly of Oxford and Harvard, now of Duke, psychologist and philosopher, author of "Emergent Evolution and Modern Mind," who will give a notable address on "The Relation of Biology and Psychology to Religion."

One of the leading evening speakers will be Dr. John R. Mott, who addresses the citizenship service. Gipsy Smith, the noted British evangelist, will speak on Tuesday and Thursday nights on topics related to evangelism. Dr. Frederick H. Benson, Wesloyan Methodist, is another evening speaker.—Ecumenical News.

PROGRAM OF THE SIXTH ECUMENICAL METHODIST CONFERENCE

ATLANTA, GEORGIA

October 16-25, 1931

General Theme, "Methodism in the Life of Today"

DAILY PROGRAM

FRIDAY, OCTOBER 16

8:00 p. m.—Formal opening of the Conference. President: Bishop William F. McDowell, senior bishop of the Methodist Episcopal Church. Opening Sermon: Rev. C. Ryner Smith, D.D., president of the Wesleyan Methodist Church.

SATURDAY, OCTOBER 17

First Session

Topic—"Ecumenical Methodism"

President: Bishop Warren A. Candler, senior bishop of the Methodist Episcopal Church, South.

9:30 a. m.—Sacrament of the Lord's Supper. Business session.

11:30 a. m.—Reveiw: "A Decade of Methodism in the Eastern Section." First Address (30 minutes). Three supplementary addresses (10 minutes each). Adjournment.

Second Session

2:30 p. m.—Devotional service. Review, "A Decade of Methodism in the Western Section. First address (30 minutes). Three supplementary addresses (10 minutes each).

Third Session

Topic—"Around the World with Methodism"

8:00 p. m.—Devotional service. Address of welcome. Responses from various countries.

SUNDAY, OCTOBER 18

11:00 a. m. and 8:00 p. m.—Services in churches of Georgia, Alabama and Tennessee.

4:00 p. m.—Mass meetings: 1. For men. 2. For women. 3. For young people. Two speakers at each service—representing Eastern and Western sections.

MONDAY, OCTOBER 19

First Session

Topic—"Personal Religion"

9:30 a. m.—Business session.

10:00 a. m.—Devotional service.

10:25 a. m.—Address: "The Basis of Confidence in Christian Thinking."

10:50 a. m.—Address: "The Methodist Emphasis on Vital Religious Experience."

11:15 a. m.—Song service.

11:30 a. m.—Address: "The Ethical implications of Christian Faith."

11:55 a. m.—Address: "The Contributions of Worship to Christian Thought and Experience. Adjournment.

(The membership of the conference will be divided into four groups. In each group meeting four prepared papers will introduce selected subjects, followed by general discussion).

Second Session

2:30 p. m.—Group meetings. Group 1. Topic: "Personal Religion." 1. Paper: "What is the Value of Religious Experience?" 2. Paper: "What Are the Means of Spiritual Growth?" 3. Paper: "How May We Practice Christian Faith and Love?" 4. Paper: "What Are the Perils of the Christian's Inner Life?"

Group II. Topic: "Church Life" 1. Paper: "What Is the Present State of Church Life?" 2. Paper: "Is Modern Worship Real?" 3. Paper: "What Outward Forces Threaten the Church?" 4. Paper: "Woman's Work in the Church."

Group III. Topic: "The Christian Social Order." 1. Paper: "How Do Modern Amusements Affect Character?" 2. Paper: "How Can We Educate for Temperance?" 3. Paper: "The Church and Modern Theories of Marriage." 4. Paper: "What May We Do About Unemployment?"

Group IV. Topic: "Wider Human Relationships." 1. Paper: "What Is the Church Doing for World Peace?" 2. Paper: "What Is the True Function of Patriotism?" 3. Paper: "How Does the Christian in his Travels Affect the Work of Christ?" 4. Paper: "What Should Be the Relation of Church and State?"

8:00 P. M.—Third Session

Topic—"Reilgion and Science"

TUESDAY, OCTOBER 20

First Session

Topic—"Church Life"

9:30 a. m.—Business Session.

10:00 a. m.—Devotional service.

10:25 a. m.—Address: "The Church in the Modern World."

10:50 a. m.—Address: "The Evangelistic Mission of Methodism."

11:15 a. m.—Song service.

11:30 a. m.—Address: "The Task of Christian Education."

11:55 a. m.—Address: "Unity Movements Affecting Methodism."

12:20 p. m.—Adjournment.

Second Session

2:30 p. m.—Group meetings. Group 1. Topic: "Personal Religion." 1. Paper: "What is the Place of Prayer in Human Life?" 2. Paper: "How May the Individual Christian Make the Best Use of the Bible?" 3. Paper: "What is the Value of Communion With God?" 4. Paper: "What Should Be the Normal Christian Experience and How Can It Be Attained?"

Group II. Topic: "Church Life." 1. Paper: "Is the Church Receiving Adequate Financial Support?" 2. Paper: "The Christian and His Money." 3. Paper: "Economy in the Administration of Church Finance." 4. Paper: "A Plan for Methodist World Organization."

Group III. Topic. "The Christian Social Order." 1. Paper: "How is the Church to Get Hold of Youth?" 2. Paper: "How May Christ Be Brought to the Student World?" 3. Paper: "The Christian Ideal of Marriage and the Home." 4. Paper: "What New Social Problems Have Come to Our Age?"

Group IV. Topic: "Wider Human Relationships." 1. Paper: "Are We Passing Beyond the Missionary Epoch?" 2. Paper: "What Is the Appeal of Christian Missions Today?" 3. Paper: "Should Western Ideals Be Urged Upon the East and Vice Versa?" 4. Paper: "is Christianity an International Force?"

8:00 p. m.—Evening Meeting.

Third Session

Topic not yet announced

Speakers from the Eastern Section

WEDNESDAY OCTOBER 21

First Session

Topic—"Christian Activities"

9:30 a. m.—Devotional service.

10:00 a. m.—Address: "Making Education Christian."

10:25 a. m.—Address: "The Church and Human Needs."

10:50 a. m.—Song Service.

11:05 a. m.—Address: "Christianizing the Nation."

11:30 a. m.—Address: "Christ and the Uplift of Womanhood."

11:55 a. m.—Adjournment. Afternoon left free for trip to Stone mountain. Evening announcement later.

THURSDAY, OCTOBER 22

First Session

Topic—"The Christian Social Order"

9:30 a. m.—Business session.

10:00 a. m.—Devotional service.

10:25 a. m.—Address: "Christ and Society."

10:50 a. m.—Address: "The Church and Industrial Relations."

11:15 a. m.—Song service.

11:30 a. m.—Address: "Marriage, Home and Family."

11:55 a. m.—Address: "The Church and Public Affairs."

12:20 p. m.—Adjournment.

Second Session

2:30 p. m.—Group meetings. Group I. Topic: "Personal Religion." 1. Paper: "What Literature Will Help Develop Spiritual Power?" 2. Paper: "The Practice of the Presence of God." 3. Paper: "Is Christian Experience Attaining High Levels?" 4. Paper: "Personal Experience Every Believer May Attain."

Group II. Topic: "Church Life." 1. Paper: "How Can the Church Secure Time and Attention for Spiritual Culture?" 2. Paper: "Open Air Evangelism and Reaching the Unchurched." 3. Paper: "is Church Life Sufficiently Attractive?" 4. Paper: "What Factors in Church Life Will increase it in the World's Respect?"

Group III. Topic: "The Christian Social Order." 1. Paper: "What Should the Church Do to Remedy Injustice in the Industrial Order?" 2. Paper: "What Is a Just Return for Personal Service?" 3. Paper: "Is All Profit Motivation Unchristian?" 4. Paper: "The Ethics of Business Life."

Group IV. Topic: "Wider Human Relationships." 1. Paper: "What is the Christian Principle in Race Relations?" 2. Paper: "What Is Christian Brotherhood?" 3. Paper: "How May We Promote International Good Will?" 4. Paper: "What Attitude Should Christianity Assume Toward Ethnic Religions?"

8:00 P. M.—Third Session

Topic—"Citizenship"

FRIDAY, OCTOBER 23

First Session

"Topic—"Wider Human Relationships

9:30 a. m.—Business session.

10:00 a. m.—Devotional service.

10:25 a. m.—Address: "The Attitude of the Church Toward War."

10:50 a. m.—Address: "The Christian View of Race Relations."

11:15 a. m.—Song service.

11:30 a. m.—Address: "The Press and Motion Pictures as International and Ethical Factors."

11:55 a. m.—Address: "Methodism's Responsibility to the Non-Christian World."

12:20 p m.—Adjournment.

Second Session

2:30 p. m.—Group meetings. Hearing and discussing reports of group committees and maturing papers to be presented to the main body Saturday morning.

8:00 P. M.—Third Session

Speakers from Eastern Section

First Session

9:30 a. m.—Business session.

10:00 a. m.—Devotional service. Reports from Groups I and II.

11:15 a. m.—Song service.

11:30 a. m.—Reports from Groups III and IV.

12:20 p. m.—Adjournment. Afternoon left free.

8:00 p. m.—Entertainment under auspices of local Atlanta committee.

SUNDAY, OCTOBER 25

11:30 a. m.—Services in the churches.

3:00 p. m.—Closing session of the conference.

Topic—"The Outlook"

Final Events of the Sixth Ecumenical Conference

MONDAY, OCTOBER 26

Trip to Savannah, Ga., to visit the historic scenes connected with the early American labors of John Wesley and George Whitefield.

On Saturday evening, October 24 the musical and dramatic entertainment "Heaven Bound" will be given under the auspices of the local Ecumenical conference committee in Atlanta. This production is given by Negroes of Atlanta. They have a cast of five hundred or more and critics pronounce it one of the greatest achievements of its kind ever seen in this country. It is given without cost by the Negro Methodist of Atlanta, complimentary to the Ecumenical Methodist Conference, and will add a distinctive Southern touch to the conference program.

The railroads have granted a rate of one and a half fares for the round trip on the certificate plan. Certificate should be secured when ticket is bought.

Issued by the program committee,

BISHOP FREDERICK D. LEETE, Chmn.,
Omaha, Neb.;
REV. A. J. WEEKS, D.D., Secy.,
Sherman, Texas.

GETHSEMANE

By Dr. John F. Foster

Of all the incidents in the life of our Lord the one holding my attention most is the tragedy in the Garden of Gethsemane. What was the "cup" and what was the burden of this experience, and wnat was the crisis in our Lord's life from which He shrank?

The usual explanations do not satisfy me. They are not of sufficient weight and gravity to cause our Lord to use the words he did when speaking to the disciples of that into which He was entering.

The story of the supreme sensitiveness of the sinless man and the suffering of such a pure soul has its weight. His human instinct in the presence of death and the natural shrinking of mankind mean much to me, for He was of our flesh. These, however, do not rise to the weight and gravity of the tragedy.

The fear that He might die under the burden He was carrying and thus not be able to accomplish the work for which He left heaven to become man may have entered into this agony, and the loneliness of His soul, being misunderstood by man, and the act of betrayal on the part of Judas, with its consequent disappointment, do not to me explain the words, "My soul is exceeding sorrowful even unto death." All of the above explanations could not have caused the intense agony of which Luke spoke.

I am willing to admit that humanity, sinless humanity, would suffer in the presence of death, and the more highly organized the humanity, the more the capacity for suffering and the more intense the suffering would be.

But to the Master, with full knowledge of his resurrection, this would hardly have made the appeal which the statements of the Master would suggest.

The usual explanation of the suffering Jesus is that He entered into the sin of the world, and here in this experience became the scapegoat of humanity and the substitute who was to bear the sins of the world in His own body. This line of thought, if it means anything, means too much, for it implies a consciousness of our sin, and thus an agony, like that which a pure and sinless one would suffer as he entered into the conscious reality of sin, but to Him who knew no sin there could be no conscious reality of sin.

For years the writer accepted this explanation of the uffering in the Garden of Gethsemane, but it no longer satisfies, for it implies too much and is not based upon fact. The sinless could not experience sin as a consciousness, and consciousness of sin without consciousness of guilt would be no consciousness at all. The sinless could have no consciousness of guilt, for were he so to have, he would have been under the law and could not have been the daysman of humanity.

The waters are deep here, for though the Christ, who knew no sin, assumed the responsibility for the atonement of our sins, thus bearing the burden of the world upon His shoulders as the racial man, He did so as the representative or substitute man and not as an actual sinner. Therefore, the agony could not be the sorrow of the sinless as He entered into the experience of sin and shrank as His feet touched the waters.

Whatever the causes of the garden agony, they must have been of weight indeed to cause the Divine Son, whose strength is beyond the power of man to comprehend, to fall beneath the burden. His whole life from the beginning was full of the consciousness of the Divine Plan. He had gone forward to this day with full knowledge of all that it held for Him, therefore the causes must have been of unusual force, and weight for Him, the Divine Man, to succumb and fall full-faced on the ground and the pores of His skin to exude blood in the agony of His suffering.

Let us study the story in the Gospels and see if they give any light: Matthew: "My soul is exceeding sorrowful, even unto death." Exceeding sorrowful (perilupos), peri, around about, surrounding, and lupe, sorrow, encompassed by sorrow as with an atmosphere, or as with a besieging army closing in and crushing. "He began to be sorrowful, and very heavy," (ademoein), a not, and demos, at home. The sorrow of a stranger in a strange land, a homesick grief.

Mark: "And began to be sore amazed and to be very heavy." Sore amazed (ekthambeisthai), from ek, utterly, entirely, out and out, and thambos, amazement, utterly amazed, implying that the disclosure of the sorrow came upon Him if not literally as a surprise at least with new and unexpected force.

Luke: "Being in an agony, He prayed earnestly." Agony (agonia), an intense contest as in the games where the athletes strove even to death. The Greek tense, aorist, "suggests a growing intensity, in the struggle," so that His sweat became as it were great drops of blood falling down upon the ground. May not this have been the "strong crying and tears" of Heb. 5:7?

Luke: "He kneeled down." Mark: "He fell on the ground." Matthew: "Fell on His face. In view of these statements, we can hardly be content with the usual explanations, most of which are beneatht the dignity and gravity of the garden experience, for whatever the cup may have been its agony and pain rose above the pain of the physical crucifixion and was far more intense, crowding the pain of the body out, before this higher anguish, being the cause of death rather than the other. Only in a measure can we understand the Divine Life, living in the human, in His reaction before the situations of an earthly life. Jesus the man as He becomes sin for me, taking my place, must experience what I would have experienced, and as God has no part in sin and the smile of the Father's love cannot rest upon the sinner, Jesus, taking the sinner's place experiences what the sinner experiences, and as God is not with the sinner God withdraws Himself from Him and the Divine Son who was with the Father from the beginning ,enters into a new experience, a life without God.

Though we, mortals of earth, may not be able to grasp the deep thing of God's Providence, yet we would lift the veil and understand, so far as mortal can, the questions involved in man's redemption.

Thinking of the tragedy of the garden, I am led to the Cross for the explanation, and in the cry of Jesus, "My God, my God, why hast thou forsaken me," I think we find the explanation of the agony, for crying with a loud voice, "He yielded up the ghost."

The agony then, it would seem, was the isolation of the Christ, when He, who had been one with God from eternity, experienced the state of man as a sinner without God.

The Father was not angry with the Son. But the Divine Man being the representative man, the second Adam, the substitute, must be treated as a man, a sinner, and sin and God were not one. God and the sinner being apart by reason of sin, the Christ man must enter into the experience of the sinner, and as God was not manifest to the sinner, He counld not be one with Jesus, the second Adam, and thus the Son of God entered the experience of a soul without God.

May we not say then that the agony of the Garden, the meaning of the "Cup" is to be found in the separation from God which Jesus entered into as the Second Adam, when He was made Sin for us.

The loneliness of the Christ without God was too much for life to support, and under the weight of this severance of relation and communion, His sorrow was as a besieging army, closing in on Him to crush His life out, as He entered the homesickness of a soul not at home with God, but a stranger in a strange land.

PLAN TO KEEP YOUNG PEOPLE IN SCHOOL

The President's organization for unemployment relief is asking the churches of the nation to assist in the effort to induce young people eligible for work permits to return to school this fall rather than to compete for employment with persons who are obliged to earn their living. Census figures show that in the categories "out of work and looking for work" and "temporarily laid off without pay" there were at the time of enumeration 344,060 persons of ages 15 to 19. Obviously, every such person, if he could and would return to school would increase the chance that some bona fide wage earner with family responsibilities would obtain employment. The laws in most states are such that it is possible for children to leave school not merely in order to go to work, but in order to look for work. The National Child Labor Committee warns that increasing numbers of children "are now wasting their time in the no-man's land of unemployment."

The President's organization asks that the ministers in all our churches urge from their pulpits on Sunday, September 13, the importance of keeping boys and girls in schools this fall. It calls attention to the following objectives formulated by a group of educational leaders convened under government auspices:

"1. To take advantage of the present period of unemployment and part time employment by encouraging the greatest possible utilization of opportunities for preparation for future positions and for the enrichment of American life.

"2. To keep all children under 16 years of age in school in this time of surplus labor and increasing demands of industry for skill and judgment.

"3. To encourage undergraduates and members of 1931 high school and college graduating classes to remain in school.

"4. To urge that increasing effort be made by schools and institutions of learning for guidance programs that will direct young people not only into fields but into fields where their services will be in demand.

"5. To encourage school authorities and legislative bodies to maintain adequate school facilities in the face of the present emergency.

"6. To coordinate the efforts of organizations which have a contribution to make toward attaining these ends."

To these may be added the importance of using the depression period as a time for preparing youth to make their contribution later on in the days of social rebuilding in which, the churches hope, the causes of unemployment will be eradicated.

It is also pointed out that the ministers may render a valuable service by keeping this matter in mind in their pastoral visitation and interesting themselves in individual cases of boys and girls who are contemplating remaining out of school to seek work. In some cases a small amount of financial assistance may make it possible for families to keep such young people in school.

The President's organization will seek the support of the churches for other features of its program as they are matured. Just now, attention is focused on keeping boys and girls in school.

FEDERAL COUNCIL OF CHURCHES.

SAFETY SIGNALS

By Rev. S. J. Davies

I hold that much of this talking and writing about depression needs repression. Its psychological effect is bad, only adds to the gloomy aspect. Solomon, was it not, who said, "A cheerful heart maketh a glad countenance," or words to this effect? At least we all credited the authorship of the Book of Proverbs to the wise king.

until some of these modern dissectionists began to use their scalpels on the Bible, then lo and behold, and behold again! And while on this line, let me pause to remark, one can not be a real Methodist, believing in the doctrines of conversion, regeneration, justification and sanctification by any process and be a real modern, humanistic modernist. Pardon the hernely plowboy figure, the thing will neither gee nor haw, only run in circles. A cheerful heart, yes, beloved, a great asset not only beams in the countenance but infuses joy and gladness throughout the entire body, physical and spiritual, and so helps mightily to solve economic problems. Dr. De Sour Grumbles has a very extensive practice nowadays, for acidosis is epidemic, and he being a homeopathist goes on the principle similis similia curanter. There is one word we should bring to our American land from old England and use it often and right frequently—cheerio! It has a ring and quality about it that will drive back the clouds and bring out the stars. And, as Whittier has beautifully said,

"God pity him who sees
No stars shine through his cypress trees."

"Be of good cheer, I have overcome the world," says our Lord. Cheerio! burdened soul. See the Christ stand at the gateway of life. Cheerio!

* * *

For the last fortnight north Louisiana has been blessed with a refreshing breeze from our southern gulf and our fields gladdened with cooling rains. And this brings to my mind the wonderful ministry of the sea. Much has been written concerning the majesty, grandeur, illimitable vastness and boundless stretches of old ocean, but how few think of its service to the wants and welfare of our race. No desert lands are found on the sea coast. These barren tracts are far inland. Borne on the wings of its own winds the sea brings rain to the land, and the rain brings to life and bearing fruits and grain from the fertile soil so that man and beast may grow and live. Sea breeze! How we love it. What vigor, health and strength it imparts, coming from the vast ranges of tumultous waters and greeting the shelly beaches and singing lullabies of rest and renewal of wasted energy to wearied ones ashore. No wonder the ancients pictured the sea with Neptune and his trident ruling storm and wave, while tritons with mellow horns riding crested billows made music for listening spirits of the vast deep. For the sea has its voices—it moans and sobs with the moving tides, sounds its warning note at the coming of the approaching tempest and roars in unleashed fury at the smiting of the storm king. Then anon under the touch of the sun's glancing rays wreathing its ripples into a thousand dancing diamonds, smiles and laughs like children at play. Its moods and voices will teach lasting lessons of life and truth, if one will pause and think. For teaching by type and symbol is as old as the race and as lasting as creation. The sea will teach us of the greatness of God, a truth too often ignored or unheeded in the hurry of the age. Its ministries are many, its lessons manifold. Let us think of them.

DEBT

By D. W. Heidelberg

Mr. Charles H. Spurgeon, probably the greatest preacher of the eighteenth century, in his book entitled "John Ploughman's Talks," says that when he was a small boy he purchased a few pencils on a credit, and that so much opposed was his father to going in debt that he gave his son such a whipping that he never forgot the lesson that he was thereby taught. He says further that "to keep debt, dirt and the devil out of my cottage has been my greatest wish since I set up housekeeping; and although the last of the three has sometimes gotten into the door or window, for the old serpent will wiggle through the smallest crack, yet thanks to a good wife, hard work, honesty and scrubbing brushes, the two others have not crossed the threshhold." He also states that "Scripture says 'Owe no man anything,' which does not mean to pay your debts but to have none to pay;" and my opinion is that those who wilfully break this law ought to be turned out of the Christian Church."

One of the greatest evils of which the American people are guilty is the habit of going in debt and living beyond their incomes. If Mr. Spurgeon is right in his interpretation of this Scripture almost all of the American people are openly living in the commission of sin. Some of our preachers whose duty is to preach against sin, and to warn the people against its evil consequences are living in the sin of going in debt. They should either stop preaching or stop sinning. The lawyers are supposed to make more money than any of the professions, and, therefore, have the least excuse for going in debt are almost all of them in debt, and many of them fail topay the debt which they owe. They should repent of their sins, which means not only to feel sorry for them but to turn away from them; else how are they to enter the Kingdom of Heaven. Many churchmen are liberal supporters of church and charitable institutions, but are doing so with other people's money. By all means be pious but be honest as well.

Solomon says that the "borrower is servant to the lender," and it follows that he who contracts debts sells himself into voluntary servitude. The habit of going in debt, if once formed, will follow one to his grave, and often the propensity to do so is inflicted on one's posterity to the third and fourth generation.

Debtors are addicted to lying, because they promise with no reasonable expectation of fulfilling their promise. From nearly a half century as an attorney in the collection of debts my observation has been that this is true.

"You have debts and make debts till,
If you've not lied, lie you will."

Spurgeon further says, "of course there are exceptions, and I do not want to bear hard upon an honest man who is brought down by sickness and heavy losses; but take the rule as a rule and you will find debt to be a great dismal swamp, a huge mud-hole, a dirty ditch. Happy is the man who gets out of it after once tumbling in, but happiest of all is he who has been by God's goodness kept out of the mire altogether. If you ask the devil to dinner it will be hard to get him out of the house again; better have nothing to do with him. Where a hen has laid one egg, she will very likely lay another; when a man is once in debt, he is likely to get into it again; better keep clear of it from the first. He who gets in for a penny will soon be in for a pound, and when a man is over shoes, he is very likely to be over boots. Never owe a man a farthing, and you will never owe a guinea."

From long experience in loaning trust funds, my opinion is that not more than one person out of ten will pay a debt at the time he has agreed to pay it, or offer any reason why he has not done so. In other words, 90 per cent of the persons who borrow money do not fulfill their obligations. What is this but lieing? Yet they seem to think they are on their way to Heaven. How can they be when the Good Book tells us that no liar can enter the Kingdom of Heaven?

People go in debt not because they have to, but because they want to. As a rule, those who owe most are the ones who make most. I have known lawyers with incomes as much as $10,000.00 a year with deeds of trust on their homes unsatisfied at their death, forcing their wives to give up their homes with no shelter in their declining years.

I have known preachers receiving salaries as large as any in the Conference to move away without paying their debts, while other preachers with small salaries went up to Conference owing no one anything and with money in their pockets. Such preachers and lawyers who thus needlessly go in debt may think they are on their way to Heaven but they are likely to be disappointed. Thousands of the American people live extravagantly, go into bankruptcy and imagine they are on their way to a happier clime. I apprehend that they will be disappointed. Governors of States with good salaries have been known to go largely in debt, and be sued by their creditors, and never pay the judgments.

How much better if we would pay as we go. How much more soundly we would sleep at night. You say you cannot buy for cash because you have no money to pay for what you buy. The chances are that you have no money because you have been buying what you could have done without; because you were unwilling to wear cotton hose, cheap shoes and lawns, but must have silk hose and fine hats and eat costly dinners. It is cheaper to buy for cash than on a credit, because you have to pay more for what you buy on a credit.

Debt causes an honest man to lay awake at night. Debt places a deed of trust on the home, and causes many a widowed mother to lose a shelter for herself and children. Debt causes most men to lie. Debt causes many an administrator and executor and guardian to spend the money entrusted to their care resulting in a consequent loss to the heirs who are justly entitled to it. Debt often leads to embezzlement, and often to the penitentiary for those who have misappropriated the funds entrusted to their care, and disgrace to the embezzler, his wife and children.

Debt is responsible for many national and state officers, being disgraced and removed from office. Debt is responsible for many lawyers of great ability being disbarred from the practice of law.

If we would steer clear of debt, we would be able to buy cheaper, would rest better at night, would accumulate more, the heirs of estate would get what is comnig to them, wives and children would not be deprived of their homes for debts, clients would get all the money collected by their attorneys, the state of Mississippi would not be indebted in millions of dollars to meet the current expenses of the government, and many people would be on their way to Heaven who are on their way to hell.

Shubuta, Miss.

SUMMER COMMENCEMENT AT SOUTHERN METHODIST UNIVERSITY

By Dr. C. C. Selecman

A masterful address was delivered by Dr. Wm. F. Quillian, of the General Board of Christian Education, at the commencement exercises of Southern Methodist University on the evening of August 21, marking the closing of the largest summer school in the history of the University. Degrees conferred, totalling 109, were as follows: Bachelor of Arts, thirty-six; Bachelor of Science, seventeen; Bachelor of Science in Commerce, fourteen; Bachelor of Divinity, nine; Bachelor of Music, five; Master of Arts, twenty-six, and Master of Science, one.

The University conferred upon Dr. Quillian the degree of Doctor of Laws.

Special features of the summer school of Southern Methodist University this year were extension classes in art, government, English literature, and geology, conducted by professors of the University in England, Scotland, Holland, the Pacific Northwest, and West Texas.

The school for rural pastors, sponsored by the Board of Missions and the University, was also very successful.

SOME OBSERVATIONS ON THE NEW PROGRAM OF CHRISTIAN EDUCATION

By Bishop Paul B. Kern

Many interesting reports have been drifting in to me from the field regarding the new unified program in religious education. And they have been most encouraging. The pastor's schools almost without exception show a substantial increase in attendance and a new spirit of enthusiasm for the future. The conference assemblies of Young People have successfully made the transition from the old Epworth League assembly to the new unified program for all young people. The leadership schools at Mt. Sequoyah and Lake Junaluska have shown great vitality and promise. One interesting factor emerges. The number of young people between the ages of sixteen and twenty-three has increased and the falling off has been almost entirely among the adults over twenty-three. This is as it should be and more and more our young people's assemblies will be for young people. The new program for younger adults that is being developed opens up a new field of service for adults and lays a challenge down that they will be quick to accept.

I have been greatly interested also to hear continued and widespread acclaim for the advantages of the new arrangement. The staff at Nashville has labored long and hard to build a road through the "new ground" of our legislation. It is my personal conviction that they have done a good piece of work. It would have been much easier to lay down some plans and hand out a blue print of activities all ready made for any church. But they have not chosen to do the job in such a mechanical way. Rather they have looked upon this as a co-operative task in which the Central Office at Nashville and the actual people in the church must each have a share and responsibility. The result is the discovery of the principles underlying the program and the closest and most intimate understanding between these two groups. It is a slower way, but also the surer way and the church is realizing now the result of the patient, far-looking labors of our competent staff in the department of the local church.

And now all that is needed is continued confidence and co-operation upon the part of the pastors. Some have not yet appointed their local board of Christian education. A few have made little study of the new legislation. For all who are not fully posted on these matters literature is available at Nashville by addressing the Board of Christian Education, 810 Broadway.

Once again the chance comes to Southern Methodism to blaze a trail in the field of religious education. Leaders everywhere are watching with cordial interest and growing confidence our developing program. Our legislation does what others have long hoped for but failed to see accomplished. But I am even more interested in seeing the new legislation succeed, because, in my mind's eye, the hundreds of thousands, yea, even millions, of our people need a vital religious experience, a new fervor for righteousness, a new zeal for God. Any program is just so many words unless into it is breathed the passion and hot earnestness of men and women who use it as a means to the glorious end of making Christlike characters. Our line has been shortened by the new program but it shall avail us nothing unless it means a quicker and more direct approach to the multitudes who need Christ. A program is only a channel of power. Legislation does nothing. It merely gives us a chance to do something. As we all pull together for the alluring task ahead of us in the local church let us thank God and take courage. The best is yet to be.

REV. ROBERT P. HOWELL DEAD

Rev. Robert Patton Howell, who was for a number of years a member of the Louisiana Conference and who after his location lived the greater part of the time in Lake Charles, died at his home here at one o'clock Sunday afternoon, August 30. The funeral took place Monday afternoon at four o'clock, Rev. R. H. Harper, his pastor, officiating, assisted by Rev. Martin Hebert of New Orleans and Rev. Lastie Hoffpauir of Baton Rouge. Brother Howell had attended the Sunday school and taught the Bible class as usual. At the close of the Sunday school he and the pastor met and exchanged greetings. Soon afterward he felt very ill, and he asked someone to drive with him home, as he did not feel equal to the task of driving. He was put to bed and the doctor summoned, but the attack was fatal and by one o'clock he had gone to his eternal reward.

Brother Howell was born in Bonham, Texas, in 1862. Later the family resided in Tennessee and then in Kentucky. Grown to manhood, Mr. Howell worked for a time in a general mercantile establishment in Madrid, Mo. Having come to Louisiana and engaged in the furniture business with his father in Lafayette, he was converted in October, 1885, in a meeting held by the pastor, Rev. J. D. Jackson, assisted by Rev. Marcus C. Manly and Rev. H. O. White. Soon afterward he was called to preach, and he entered the Louisiana Conference, to serve Sulphur, Floyd, Haynesville, Zwolle, Lake Arthur, and other charges. While at Lake Arthur he organized the camp meeting association of which he was president at the time of his death.

After his location in 1902, Brother Howell engaged in the real estate business, first in Lake Arthur, and then in Lake Charles. Since 1920 he had been secretary-treasurer of the Calcasieu National Farm Association. When the "imperial" parish of Calcasieu was divided in 1912, and Jeff Davis parish was formed, Brother Howell was president of the provisional police jury of the new parish, and assisted in its organization and also received the title to the tract of land in Jennings on which the courthouse was afterward built. He was the first representative of the parish in the State Legislature.

Brother Howell was twice married. His first wife was Miss Mollie Mayo, who died in 1898; and the second wife, who survives him, was Miss Alice Virginia Shaddock. Five children, born to him of these two unions, survive him—Mrs. J. A. Stockwell, Mrs. E. P. Hawkins, and Dr. Robert Howell of Lake Charles; Mrs. J. Edgar Holt of Laurel, Miss., and Mr. Thad S. Howell of Farmerville, La.

Since his location, Brother Howell had been very active in all the work of the Church, serving as steward, as teacher of the men's Bible class, and in other capacities. He was very active in the work of building the splendid house of worship in which a host of his sorrowing friends assembled with his loved ones to pay their tribute of love and respect to a man of God, whose influence will live beyond the years. He served with the pastor every first Sunday in the administration of the Sacrament, and he preached as occasion offered. At the invitation of the pastor, he preached his last sermon on the Sunday evening preceding his death from the pulpit of the First Methodist Church in Lake Charles. He was a man of simple but sublime faith. He had strong convictions and the courage to maintain them. He loved his church and his Lord. We have not a doubt where he has gone.

R. H. HARPER.

Lake Charles, La.

"LOVE NEVER FAILETH"

By Rev. W. R. Lott

When we look back over our lives we see that failure has a decided place. These failures remind us of our weakness and often the thought of the circumstances brings a tinge of regret to our hearts. It is very difficult to meet every situation of life and know just what is the best way to turn—or the most helpful manner to decide upon.

Wisdom has its long line of failures just as any other quality of mind. There are many virtues in the attitude included in tact but who knows better than to say that even tact is helpless in many cases. Force will drive its way to victory; and flattery will often gain its own end; but here is the promise that Christian love will never fail.

It never fails with the children in the home. Fretful, selfish love fails every day. Our children know when there is genuine whole-hearted out-pouring love having its origin in Christian bases in the family circle. I think it can truthfully be relied upon that these noble sons and daughters will ever respect and ultimately heed the genuine examples of character in parents whose love manifested itself in an out-going interest for the welfare of the entire life. Those little minded, domineering, self-satisfied unsympathetic parents need not think they will receive any great thing of their children in the field of appreciation for they are doomed to disappointment.

It never fails in the business circle. Now that is certainly a new doctrine to some but it has never failed. Good men have failed in business to be sure, but circumstances have made wrecks of many who for lack of judgment took the wrong turn at the tide. That is not what I have in mind. Life among men has its own rewards. These rewards are not all in terms of dollars and cents but are in terms of esteem, and genuine trust. The man who drives his hard bargain and smiles at his victim will live to hear his name cursed. On the other hand that thoughtful man in business who loves men and sees their struggles as he knows of his own will succeed in life. He will have lived while he worked and his reward is in his own heart which becomes a treasure during all the days to come.

It never fails in the life of a preacher with his people. I heard one of our spiritual leaders remark that a preacher could do some good in a congregation without loving them, but if he stayed a few months and then did not love them the door of their hearts were closed. It is staggering to ministers to know that they must take into their hearts the lives and fortunes of a large number of people and yet that is the path to spiritual success. They will not remain long to have gospel messages thrown to them for they know when their fortunes are bound up in the life of a spiritual leader. One of the severest rebukes I have ever received came from the lips of a woman who was struggling with temptation. She said, "I thought you did not care what became of me?" The most indifferent member of the church responds in his or her heart to the thought that all during the year they are in the mind of their preacher and that he stands ready to help.

Christianity is a religion of love and understanding. It is not measured by money or members; expansion or depth but by the number of hearts who understand.

Irate employer: "Good heavens! Wherever did you learn to add?"

New Office Boy: "I was a caddy, sir."—Everybody's Weekly.

The Home Circle

THE ROAD OF LIFE

The road of life is dangerous.
Yet one way leads us home;
But we're apt to take the wrong way
If we try it all alone.

One way leads to Heaven,
Straight up to the big white throne,
Where Jesus sits there waiting
To receive and bless His own.

The other way is the wrong way—
The way we must never trod,
For it doesn't lead to Heaven
And it never leads to God.

The way is all before us;
No one can go around.
And we beg Thee, Blessed Jesus,
Keep our feet on solid ground.
—Bertram Jordan.

Brookhaven, Miss.

"The easy roads are crowded,
And the level roads are jammed;
The pleasant little rivers
With the drifting folks are crammed;
But off yonder where it's rocky,
Where you get a better view,
You will find the ranks are thinning
And the travelers are few.

"Where the going's smooth and pleasant,
You will always find the throng,
For the many (more's the pity)
Seem to like to drift along;
But the steeps that call for courage,
And the task that's hard to do,
In the end result in glory
For the never-failing few."

—Edgar A. Guest.

MOTHER WOODCHUCK'S WAY

By Martha Young

On an early morning on the second of February of a certain year, Mother Woodchuck called her brood about her.

"Now, Children Chuck," said Mother Woodchurch, "we have been safely housed through a long winter; we have been warm and, thanks to Farmer Green's good root-crops, well fed."

"Thanks to you, Farmer Green," said the little Woodchucks in chorus.

"Well," said Mother Woodchuck with a humorous twinkle in her eye, "I do not know whether Farmer Green would say 'You are welcome' or not, but it is never amiss to be grateful and polite." Mother Woodchuck did not tell her children that Farmer Green had given the family of Woodchucks the unflattering name of Ground Hog because of those very root-eating habits that made the little one so round and fat.

"Now," said Mother Woodchuck, "I have called you together to say that it is time one of you went out of the home-hole and looked at the weather."

"When you return to the home-hole tell me what you saw and how you felt when on the outside and I will tell you all about the weather," promised Mother Woodchuck. "Now, which of you four wishes to go out of the home-hole?"

Not one spoke. Each little Woodchuck nudged the next one. It was no small thing to venture, just one alone, from the tight little hole underground, which was the only home and the only world that the Children Chucks had ever known. The whispers among the little Woodchucks ran thus:

"You go, Rooter!"

"Go yourself, Scooter!"

"Let Grizzly go."

"Let Frizzly Chuck-Chuck go!"

"I shall decide which one of you to send," asserted Mother Woodchuck. "I will send the oldest one. I will send Chuck-Chuck."

So the oldest of the Children Chucks, in truth nothing loath, for he was of an adventurous spirit, went to be tidied up for the trip outside.

Mother Woodchuck herself went with him through the passages, even to the door of the home-hole.

Little Chuck-Chuck was a bit timid at first. His eyes had to accustom themselves to the light, for they knew only the soft darkness of his warm home. He had to grow accustomed to being alone, for he had been all his life curled and cuddled up with the Children Chucks.

While Chuck-Chuck was wondering if he could stand being alone a minute longer, he saw quite suddenly something just like himself.

For a moment he thought one of the Children Chucks had followed him out of the home-hole, so exactly like any one of the Chucks did this little creature beside him look. But, no! He could now put a paw on the little creature and, though he looked so like a Chuck, he did not feel like a Chuck.

Chuck-Chuck jumped to one side. The little creature jumped to one side. Chuck-Chuck leaped to the other side. The little unknown one leaped just as he did. Chuck-Chuck scurried forward, and the little creature scurried with him. Chuck-Chuck scrambled backward, and the funny one scrambled backward. It was no use trying to get away from that little comrade, so Chuck-Chuck just stood still and gazed at him. The other fellow stood still just as Chuck-Chuck did. Now, Chuck-Chuck noted the difference between this creature so like his little brother Chucks in the home-hole. The stranger was not grizzled gray; he was black all over. He lacked the sparkling eyes of the Woodchuck family. So like. So unlike. Chuck-Chuck thought it quite time to lose the close company of this small stranger, so he ran round and round in a circle as fast as he could. But the little fellow ran as fast. Chuck-Chuck darted in a straight line, whirled suddenly, only to find that the little follower was with him still!

Little Chuck-Chuck's dart and whirl had brought him close to the door of the home-hole, and joyfully he saw Mother Woodchuck and all the little Chucks gathered there to watch him.

Chuck-Chuck made a dash for the entrance of the home-hole. The little stranger was right beside him till he reached the familiar darkness of the hole, then he vanished as into thin air.

Little Chuck-Chuck, as soon as he could get his breath after all his capers, asked: "Mother, did you see him? Who was he? What was he?"

"I saw him."

"The little fellow who followed me everywhere," said Chuck-Chuck indignantly. "He did everything that I did. The little Copy-Chuck!"

"I saw him," declared Mother Woodchuck. "You need not tell me anything else that you saw outside. I know."

"Now cannot we go outside, too?" pleaded the Children Chucks.

"Hush—'sh-'sh-'sh! No, no, no!" forbade Mother Woodchuck.

"But," argued the most persistent Child Chuck, "you told us, when Chuck-Chuck was outside on his adventure, that last year on this very day, when Big Brother of the other brood was outside he found a day that was drear and dark and cold, and when he returned you opened the door of the home-hole and let all the Chuck Children of that other brood go out, any and every way they wanted to go. You told us that all went outside and found good rooting."

"I know," said Mother Woodchuck. "I know. It happens one way one year and another way another year. Come, now, get into your places and lie very still for a long six weeks' nap, and I will tell you how things are while I prepare a good meal that will last the family a long time."

The Children Chucks lay as still as they could after such a long waking spell, while Mother Woodchuck sat preparing what was left of the roots from Farmer Green's fields. As she worked, she asked: "Do you remember seeing that little black fellow so like and so unlike yourselves, who followed your Brother Chuck so closely?"

"Yes," answered the Chuck Children.

"That was not a real, living, rooting creature, such as we are. Only in shape and in motion is it like ourselves. It has no thickness, no fur; it knows no heat, no cold, no hunger, no filling up with good food. It is a shadow."

"A shadow?" asked the Chuck Children.

"Everything that lives has a shadow," continued Mother Woodchuck, "but no shadow can show itself without sunshine. I knew that if Son Chuck-Chuck, when he ventured forth today to the outside, should find sunshine and should see his shadow that would be a sure sign that spring was yet a long way off. Last year when Big Brother of the other brood went outside he found no sunshine and no shadow. So then I knew that was a sure sign that spring was near, was indeed here. Therefore I opened up the door of the home-hole for any and all Children Chucks of the other brood to go anywhere and everywhere they would. But now, to you, Children Chucks, I say, Sleep, sleep, sleep."

Almost before Mother Woodchuck had finished speaking, the eyes of all the Children Chucks had closed for another long nap, and Mother Woodchuck herself was nodding.—Zion's Herald.

ADVO-LAFS

And the Pulitzer prize for diplomatic journalism should go to the Arkansas editor who printed the following item:

"Miss Beulah Blank, a Batesville belle of twenty summers, is visiting her twin brother, aged thirty-two."—Ted Cook, in the New York American.

* * *

The wife of a man who had enlisted in the navy handed the pastor of the church the following note: "Peter Bowers, having gone to sea, his wife desires the prayers of the congregation for his safety."

The minister glanced over it hurriedly and announced: "Peter Bowers, having gone to see his wife, desires the prayers of the congregation for his safety."

* * *

Another serious thing about life is the fact that so many motorists drive as though there were approximately 26,500,000 fewer automobiles in the United States than there are.—Nashville Banner.

* * *

City Slicker: "What does your son do?"

Farmer: "He's a bootblack in the city."

City Slicker: "Oh, I see; you make hay while the son shines."—Purple Cow.

* * *

Judge tells of a sailor, being served soup in a restaurant, who said to the waiter: "So you call this soup? An' to think, I've been sailing on this stuff for ten years!"

* * *

An old Negro stood up at a revival and said: "Breddern and sisters, I knows dat I ain't nebber been what I oughter been. I'se robbed hen-roosts, an' stole hawgs, and told lies, an' got drunk, an' cussed an' swore, but t'ank heaven, dere's one t'ing I aint nebber done. I ain't nebber lost mah religion."

New Orleans Christian Advocate

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C. MILTON CHALMERS, Manager

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Editorial

A MOST SERIOUS DEFECT IN THE PROPOSED JUDICIAL COUNCIL

(Continued from Page 1)

easy in the rush of the closing days for the distinguished gentlemen who are mainly responsible for the amendment as written to overlook important details. Again we affirm that the Church is in no distress over its judicial procedure, and the Judicial Council as written should not be adopted.

DR. ELLIS AND JUDGE ELLISON ON THE PROPOSED JUDICIAL COUNCIL

The proposed Judicial Council is a radical departure in church government. We have given considerable space to this important issue and carried last week the text of the proposed Judicial Council and two articles by distinguished proponents of the measure. As was seen, both Dr. Ellis and Judge Ellison discuss the principle in a general way, but give very little attention to the specific proposal.

Dr. Ellis draws the conclusion that the reason the President of the United States has large powers is because he is limited to a term of four years. But the "large powers" and prerogatives inhere in the office and are continuous regardless of who may be President. If A is replaced by B as President, are not the powers the same? "You can give large powers if you retain the right of recall," he says. Is not a bishop under law? Every bishop is answerable to the General Conference for his official and personal conduct and the way a committee on episcopacy scrutinizes both is almost merciless at times. If the Church could tune in on the sessions of the committee on episcopacy, no one would ever think that when a bishop is elected that he is turned loose for life to move at random. The committee ought to be strict and no one need doubt that it is.

The suggestive argument that because a bishop differs with others over important issues before the Church that he is bringing on a "limited episcopacy" will not prove impressive. To bring such into a discussion of the merits or demerits of a specific proposal for a Judicial Council is at least irrelevant.

Judge Ellison, a Southern Methodist who needeth not to be ashamed, evinces remarkable familiarity with the judicial history and procedure of Methodism. He, however, goes Woodrow Wilson one better and raises fifteen points—though they are all imaginary. He senses "exceptional dangers" without giving a precedent. If he had shown one instance where the College of Bishops of the Methodist Episcopal Church, South, had rendered an unfair decision, one that the facts did not warrant, one that he himself as an experienced lawyer would question, or that they had ever failed to meet an issue, then he would have a right on that ground to wave the red lantern of danger! danger!! But he pleads theory without producing a single specification. It is a matter of common acceptance that the decisions of the College of Bishops of our Church comport with the best in the land in equity, constructive interpretation, and dignity of expression.

Judge Ellison deplores the fact that the bishops have not been united in their decisions. He refers to the division on the question of unification. We doubt that the Church wants or expects bishops to surrender their conscientious convictions. If bodies of judicial review are to be discounted because they do not always see facts the same way then the Supreme Court of the United States that divided into a five to four decision in the famous MacIntosh citizenship case recently, has committed a sin of dissolution. Would a Judicial Council likely be any more of a unity?

The good Judge was rushed for time, or his stenographer misunderstood him, for he would not have otherwise said, "The decisions on all constitutional questions must go to the Annual Conferences for their approval." The Judicial Council he is supporting, if adopted, would "have appellate power to determine the constitutionality of any act of an Annual Conference . . . . whether or not any act of an Annual Conference violates the constitution of the Church." The Judge, of course, is well aware that the proposal contains no provision whereby such decisions must be referred to the Annual Conferences for approval, but the decision of as few as six members of the Judicial Council would be final and irrevocable. Knowing him as we do we are certain that he is not performing an act of special pleading in behalf of a measure he wants to see adopted, but that he unintentionally "over spoke" himself.

We are not contending that the Church should not have a unified appellate power, but we do insist that the specifically proposed Judicial Council is defective and needs amendment before adoption, and therefore should not be adopted as written.

DR. COPELAND THE EVANGELIST

Dr. Theodore Copeland, former pastor at Rayne Memorial, New Orleans, and other important pastorates in the Church, several years ago entered the work of a pastor-evangelist. He has held successful revivals in many sections, but not until this summer was it our privilege to meet and hear him. He was the preacher at the Topisaw Camp Meeting, near Summit, Miss., and it was there we met and heard him. Old tenters at Topisaw acclaimed his work and say it was one of the best revivals ever held on those historic grounds.

The two sermons we heard: "Christ Crowded Out" and "Building Christian Character," were unique and powerful. The latter was a masterpiece, if we are any judge. A rich Christian experience a graduate of old Southern University (Alabama), wide pastoral service, genial in spirit and affable in disposition Dr. Copeland proves a different evangelist from what many have come to expect of evangelists. He substitutes love for lambasting, and fellowship for fussing. From observation and what the pastors whom he has assisted say, it is not too much to say that he is a master of the art of holding the attention of his audience while he preaches to them the gospel of Christ in its simplicity and power.

This year Dr. Copeland has held several church revivals in this section and the Bluff Creek, La., and Topsaw camp meetings. Conversion of young and old, reclamation of backsliders, accessions to the church, and building the people up in the faith and loyalty to the pastor and program of the church are the fruits of his ministry in these parts this year. Pastors and churches would make no mistake in engaging this unusual evangelist to hold their revivals.

BISHOP DOBBS CALLS MEETING OF PRESIDING ELDERS

The presiding elders of the Louisiana Conference will meet at the First Methodist Church in Shreveport, Tuesday morning, September 15, at 9 o'clock.

The members of the Conference Commission on Benevolences will also meet with the presiding elders to hear an important statement to be made by Dr. W. G. Cram.

HOYT M. DOBBS.

PERSONAL AND OTHER NOTES

Rev. Charles E. Downer, pastor on the Terry, Miss., charge, favors us with subscriptions and expressions of interest. His work moves forward and revivals have been unsuually good this year.

Grenada College opens on September 17. President Countiss has gathered a strong faculty and the reports are that many have already registered and notwithstanding conditions the outlook is for a splendid session. So mote it be.

Mrs. Stanley Wilson and son, Stanley, Jr., have been visiting relatives in Alabama and Shreveport, La., during August, but her work as editor of the Woman's Missionary Society page has gone forward and we thank her for splendid service.

Rev. Irl H. Sells, Carthage, Miss., assisted Rev. Eugie Kelly and his people at Harrisville in their revival at that place. Brother Sells was for five years pastor there and was the pastor of Brother Kelly when he was called to preach. Theirs must have been a happy fellowhip.

Rev. V. G. Clifford, we are happy to state, was able to resume his pulpit and pastoral duties at First Church, Columbia, Miss., last Sunday. His work is in excellent condition and he will soon conclude plans for the entertainment of the annual session of the Mississippi Conference.

Rev. Howard G. Roberts, Grenada, Miss., a superannuate member of the Mississippi Conference, is doing colportage work. He is offering a number of standard Methodist books for sale and we trust will meet with success. He who places a good book in a home renders a great service.

News from Deadwood, La., published in the Logansport, La., Interstate Progress, says that Rev. H. M. Johnson, Ruston, La., livened things up in that section in a revival he held at the Methodist church. "Everything liveth where the river cometh."

Rev. Elmer C. Gunn, presiding elder of the Monroe district, honored the Advocate office with a call last week. Brother Gunn reports that the work in North Louisiana is encouraging and the outlook for a better year than last year is promising. The work is likely to improve under such leadership as Brother Gunn gives his district.

Rev. V. D. Morris, who has been supplying the pulpit at Crowley, La., during the absence of the pastor, Dr. C. K. Smith, preached an inspiring mon at the close of the union services at Crowley last Sunday night on "The Christ Life Versus Materialism." Pastor Smith is expected home shortly from his trip abroad.

Rev. Porter M. Caraway, former pastor of Parker Memorial in this city, now pastor at East End, Meridian, Miss., and his people observed "Home Coming Day" last Sunday. Attractive invitations were issued and we doubt not that a large number were at home with Brother Caraway that day.

It is a source of great gratification to his many friends that Rev. L. M. Lipscomb, pastor, First Church, Grenada, Miss., has recovered from his operation and was able to assume the responsibilities of his work last Sunday. One of the strong preachers of his Conference, he has always made his ministry count for the high ends of the gospel.

Rev. Grover C. Schwartz and his people at Main Street, Water Valley, Miss., have remodeled their church building and made it into a beautiful place of worship. All this was done in this time of "repression," says a dignified correspondent from up in that direction. The Temple of Worship should be second to no building in a community in attractiveness and cleanliness.

Rev. D. B. Raulins, pastor at Algiers, New Orleans, is delivering the address today at the opening of Whitworth College, Brookhaven, Miss. Brother Raulins taught at Centenary College for several years and was president of Mansfield. Brookhaven is near his birthplace and we are sure that a royal welcome was extended and that his message was well received.

Mrs. R. M. Evans, Holly Springs, Miss., in renewing her subscription, wrote: "I feel that I cannot get along without the Advocate. It came to my mother's home and then into our own dear parsonage home for twenty years. I always look forward to its coming each week." Such lasting friends have made the continuance of the Advocate posible. May they multiply.

The twenty-fifth anniversary of the founding of the laymen's Missionary Movement, and the 125th anniversary of the famous Haystack Prayer Meeting at Williams College, will be observed throughout the world on November 15. Forty Protestant denominations have agreed to cooperate. The work of the Kingdom cannot be done without godly laymen.

Mr. John C. Crane, a member of the Pleasant Grove Church on the Monticello, Miss., charge, died in a New Orleans hospital on Monday, August 24. Funeral services were conducted at the church by his pastor, Rev. R. L. Walton, assisted by Rev. D. O. Horne, Baptist pastor. We extend sympathy to the bereaved.

Rev. John F. Foster, D.D., Bunkie, La., contributed an interesting article on "Masonry the Greatest of the Institutions of Man" to the September issue of "The Trestle Board," of which Mr. C. Milton Chalmers is editor. Dr. Foster says, "To me, there is but one institution which takes precedence over the Masonic order, viz., the Church of the ever-living God. This, however, is not of man but of God."

It is most gratifying news that Dr. Rolfe Hunt has so improved he will be able to resume active pastoral duties at the approaching session of the Mississippi Conference. Dr. Hunt was, at his own request, placed on the superannuate list at the last Conference, but with skilled treatment and a successfull operation he is ready to return to his loved employ. The Church is forunate.

We acknowledge with appreciation the receipt of a card from Rev. J. L. Sells, Port Gibson, Miss., who is visiting his daughter and son-in-law, Rev. and Mrs. Earl B. Emmerich, at Chulwon, Korea. Brother Sells says: "We had a safe and pleasant trip of about 8,000 miles. Hope to be home by October 20." We are delighted that Brother and Sister Sells have had this privilege, and pray that they may have journeying mercies on their return home.

Mrs. W. Y. Geuss, a faithful and devoted member of the First Methodist Church, Brookhaven, Miss., died Wednesday, August 26. She was in her 76th year and long had she let her light shine unto the glory of God. Rev. C. W. Crisler, D.D., her pastor, conducted the last rites, being assisted by Rev. H. E. Bush, of the Episcopal Church, and Rev. B. M. Hunt, Centenary, McComb. Sympathy is extended to those who sorrow.

Dr. W. R. May, a steward of the First Church at Brookhaven, Miss., has been awarded a scholarship by the Commonwealth Foundation and will spend a year in study of hygiene and public health at Johns Hopkins University, Baltimore, Md. Dr. and Mrs. May and their lovely little daughter, Anne, will have the best wishes of their friends, who hope their residence in Baltimore will prove pleasant and profitable.

A Good Month Yet to Help Miss Gray and Mr. Kim

Out of 1,000 Miss Gray for Grenada College has	171
Out of 1,000 Mr. Kim for Millsaps College has	50

All Together in Securing Advocate Subscriptions

$1.50

It Will Help Three Ways

Miss Ora Hooper, deaconess, rural worker for the Woman's Missionary Society of the Louisiana Conference, is now at Leesville, instead of Rosedale. She reports that her work is progressing nicely in that section. We thank Miss Hooper for expression concerning the Advocate.

Mrs. J. S. Pigott, Zachary, La., sends in her renewal and says, "I feel the need of the Advocate, have been taking it for twenty-five years and enjoy every copy." We trust that Mrs. Pigott and the Advocate may continue companions through many years.

It was a pleasure for the editor and family to enjoy dinner with Dr. and Mrs. W. D. Hooper, at McComb, a few weeks ago, and to see Mrs. R. F. Witt, of Meridian, Mrs. Hooper's mother. We were delighted to hear of the continued vigor of Rev. R. F. Witt, who has been for years a useful member of the Mississippi Conference. His superannuation has limited his range of activity but not his interest in the church's affairs. Brother Witt is to preach his semi-centennial sermon during the forthcoming Conference at Columbia.

Rev. E. H. Cunningham, the alert presiding elder of the Grenada district of the North Mississippi Conference, in sending in his fourth round, wrote, "Preachers and people throughout the district are busy and hopeful, many revivals of the old-time type have been held and the people have been revived and strengthened, scores have been converted and many united with the church. Several pastors conducted their own meetings and did it well."

A wedding of wde interest was that of Miss Emily White Stevens, daughter of Judge and Mrs. J. Morgan Stevens, to Mr. John M. MacLachlan, which occurred in the Millsaps College Chapel at Jackson, Miss., on Thursday evening, September 3. The ceremony was performed by Rev. H. W. F. Vaughan, A.B., B.D., who was assisted by his and the bride's grandfather, Dr. H. Walter Featherstun. Both the bride and groom and the officiating minister are graduates of Millsaps. The young people left in their automobile for the University of North Carolina, where they will pursue further studies. We extend heartiest congratulations.

STRONG RESOLUTION BACKING CENTENARY COLLEGE ADOPTED

At a district-wide meeting of the Alexandria district, La., Conference, in the interest of Christian education, held in Pineville, Tuesday, September 1, the following strong resolution was offered by Rev. H. B. Hines, of Elizabeth, and was adopted by a rising vote. The meeting was presided over by Rev. D. B. Boddie, educational secretary for the district. Dr. A. S. Lutz, presiding elder, conducted the devotion and struck the key note for the day. Dr. W. W. Holmes, Conference Executive Secretary for the board, gave in brief the financial status of the board, which was followed by President George S. Sexton, of Centenary College. Dr. Sexton brought very encouraging words from our beloved Centenary and made us all happy when he showed us how, during the last few years, the management had saved several hundred thousand dollars, which has increased our endowment fund. We were all made to rejoce when he told us of how Centenary classifies with other great colleges and universities. We are pleased to know that our credits are now accepted by large Eastern universities without question or reservation. We, in the Alexandria district are back of Centenary College and mean to give our support.

RESOLUTION

"Resolved, that we hereby express our appreciation of the great work being done by Centenary College and pledge our full support financially, morally and spiritually."

The above resolution was adopted by a rising vote by the Alexandria district of the Louisiana Conference in a meeting held in Pineville, La., September 1, 1931.

D. B. BODDIE, Dist. Sec.

TO THE PASTORS OF THE LOUISIANA CONFERENCE

The Louisiana Conference Board of Missions has had prepared a supply of envelopes suitable for use in securing the Conference Benevolences. You can secure them free of cost by writing to the publisher of the New Orleans Christian Advocate, 512 Camp Street, New Orleans, La., and tell him how many you can use. Plan to order about one for every three members of your congregations. All the Board asks is that you promise to send them to your members with a request that they be used to make offerings for the benevolences. The causes to which the benevolences go are names on the envelopes.

H. N. BROWN,
Missionary Secty., La. Conf.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS

Whereas, our Heavenly Father has called to the City not made with hands, eternal in the sky, our friend and president of our society. MRS. H. W. BREWSTER. we appreciate this opportunity to express our love and esteem of her life. Her Christian life will ever be a challenge to us to give of our best to her Master. and her devotion to His cause will cheer us in our task.

Be it resolved, that we express our love and sympathy to her loved ones.

That a copy be sent the family.

That a copy be kept in the record of the society, and that a copy be sent the New Orleans Christian Advocate.

Signed by committee.

MISS NETTIE COKER, Sec.;
MRS. HARMON COKER.

IN MEMORIAM

On the morning of August the 25th one year ago
A voice from the Great White Throne
Spoke that peace which passeth understanding
To the heart of our friend and co-worker,
Guy Dean Burt and called him to take his place with the
Saints who had gone on before.

'Twas the privilege of the writer to know Bro. Burt personally.
I have never known a more consecrated or devout minister of the gospel.

For him to live was indeed for Christ to live.
In all his work he acknowledged his Lord, and let Him come first in his life.
He was never known to compromise with evil.
He always took a stand for the right
Even when his personal interest was at stake.

We pause here to say, Praise God for the lives of such men, for they shall live on and on,
And their influence for good can never die.

Dear God, thy ways we do not understand.
In taking from us this beloved man,
Yet we bow in submission to thy divine will,
Realizing thy way is best,
And thou dost love us still.

We thank thee, for his life,
And know thou hast called him home
Where some day we shall all meet
Around the Great White Throne
To worship Thee, in the beauty of holiness,
To sing thy praises with the rest.
Dear Brother Burt rest in sweet peace,
For thy life on earth shall never cease.

A FRIEND.
Lamar, Miss.

TIRED EYES
After a hard day's work, refresh your eyes with
DICKEY'S OLD RELIABLE
EYE WASH
At All Druggists
Price 25c — Dickey Drug Co., Bristol, Va.

RESOLUTIONS OF RESPECT IN MEMORY OF REV. W. FRED LONG

(Adopted at the forty-fourth annual convention of the Copiah County Sunday School Association at New Providence, Aug. 20, 1931.)

Whereas, it has pleased our Heavenly Father in His infinite wisdom to call from earth to heaven our beloved Brother W. Fred Long, who for about twenty-five years has labored so faithfully and earnestly in our state and county in the Sunday school work; and

Whereas, by his exemplary character, his fidelity to the work of the church and Sunday school, and his devotion to his Lord and Master, he has endeared himself to our people, especially to those who are engaged in the Sunday school work; and

Whereas, the Copiah county Sunday school association has been receiving at his hands help and encouragement in all our conventions during all these years, and now in convention assembled, we wish to express our appreciation of the life and servics of Brother Fred Long in the Sunday school work in our county; therefore, be it resolved:

First, That in the death of Brother Long we recognize that we have lost a valued and beloved adviser and helper in our Sunday school work, as well as a personal friend to many of us.

Second, That we realize that our state has lost an efficient and consecrated leader in the Sunday school work, one that has been instrumental in building up the Sunday schools of our state in many of the counties, and our state has lost a fine Christian character who made it his daily business to go about doing good in the name of his Lord.

Third, That we extend our heartfelt sympathy to the bereaved family, with the prayer that God in His goodness will comfort and sustain them in this time of trial, and to solace them with the blessed thought of a happy reunion when they shall be called away from earth.

Fourth, That a copy of these resolutions be spread on the minutes of our association, and a copy be sent to the bereaved family of our deceased brother, and to the New Orleans Christian Advocate.

ELMA STARNES WADE, Sec.

ATTENTION, MISSISSIPPI SUNDAY SCHOOL ASSOCIATION

To the President, County Officers and Sustaining Members of the Mississippi Sunday School Association.

Greetings:

On the death of Brother W. F. Long, August 17, I was appointed secretary by Dr. B. G. Lowry, our president, to succeed him. I am taking this method of asking your prayers, continued support and aid in carrying on this great work. I trust I shall meet many of you just as quickly as possible.

Yours very truly,
J. C. CAVETT,
Sec., Miss. Sunday School Association.
Jackson, Miss.

FROM SISTER WIMBERLY

Dear Advocate: I read in the Christian Advocate, some time back, of the death of Frank Crook. He was one of my old schoolmates and I do wish that some who knew him well would write and publish a suitable obituary. We went to the same school in Smith county, Miss., until my father sold out his interests and moved to Louisiana. I was in my thirteenth year and he was about fifteen. The civil war broke out soon after and I lost sight of all my old schoolmates. In those days, our school teachers were hired, and his father, Louis Crook, and my father, Edmond Smith, selected the teachers and stood good for their salary. Our last teacher, before I left there, was Prof. Tom Fore. No better man ever lived, or better teacher. I went to school to him for five years. Our home was near Raleigh, Miss. This Frank Crook had a twin brother named Wallis and a sister named Melissa. She and I were near the same age, we bore the same name and loved each other just like own sisters. She died suddenly, at Pelahatchie, Miss., but I do not know the date of her death. I have many friends in Mississippi and Louisiana, and it is only through your excellent paper that I can keep in touch with any of them. They are all fast passing away. Many of the Louisiana preachers that I enjoyed entertaining as long as I had a home, but my home is all broken up now. My constant prayer is that we will all meet again with my dear loved ones safe in heaven where there is no parting. I thank you more than I can express for your excellent paper. It is soul food for me.

MRS. J. E. WIMBERLY,
(Nee Melissa Smith).
Aug. 31, 1931.

FROM JONESVILLE, LA.

Dear Dr. Decell: We have just closed a revival at Harrisonburg, La., the other point on this charge, in which Brother C. B. Powell, of Campti, did the preaching, with Rev. Otis Spinks leading the singing.

The preaching was forceful, evangelistic and spiritual and it had the desired effect in that we had great crowds and constant attendance on the part of our membership as well as from the Baptists of the town. I feel sure that the membership was revived, because they told me so and they give you that impression.

We received five into the church, with five more to come in the next preaching day.

Harrisonburg is one of the oldest towns in the state with a Methodist church built before the civil war. However, it has been repaired since then. It was the county seat of Catahoula parish before the war and it was for years a station in the Conference, but of late it has dropped to one preaching service a month. I wonder if our abandonment of the country is now to include the abandonment of county seats?

Fraternally,
SAM S. HOLLADAY, JR., P.C.

LADIES RAYON HOSE 10c A PAIR

Rayon hose, imperfect but repaired on special machines. Splendid for every day wear. Assorted colors, sizes 8 1-2 to 10, 12 pair $1.20 postpaid. Guarantee with every order. Economy Hosiery Co., Asheboro, N. C.

Are You Numbered Among The Following?

We have just completed billing over 2,000 subscribers who have allowed their subscriptions to expire. Through necessity, we will be forced to drop all delinquent subscribers from our mailing list during the next 30 days. Refer to the little yellow label on your paper and if your subscription has expired fill in the coupon below and forward same immediately to our office with $1.50 so as to insure against a break in the regular visits of your Conference Organ. No Methodist home should be without their Church paper.

RENEWAL COUPON

To the New Orleans Christian Advocate,
512 Camp Street, New Orleans, La.

Gentlemen:

Please find herewith remittance of $1.50 for my subscription.

Name ....
Post Office ....
Street or Route No. ....
Charge or Church..
Name of Pastor..

FROM GRAYSON, LA.

Dear Editor: You have better facilities than I, no doubt, to know how Satan is working to bring the demon liquor back to ruin our country, but I cannot refrain from sending you this clipping from the National Tribune, which seems so optimistic and so brazen. I am truly surprised at the number the organization claims already. Surely this is false. Their purpose, boldly announced, is to fight prohibition and to remove the Eighteenth Amendment from the Constitution, yet they profess to favor peace and prosperity. I cannot believe any sane man could hope for either peace or prosperity with liquor again installed as ruler. Personal liberty, liberty to get drunk myself and after I am crazy, liberty to dictate to every other man what he shall do. I have never seen this liberty bring peace or prosperity, neither has any other man and why they should long to see such a calamity is amazing to me. Still more amazing is the knowledge that some women would favor such a state of affairs and organize a society to make maniacs of their husbands and children. I can't help but feel anxious lest our young folks may be led so far astray that in later years the awful curse will be brought back on our beloved country. I think our prohis are resting too quietly on their oars. We ought to see to it that every candidate stands firm on a dry platform or not give him our support; party or no party. That clause at the bottom of the primary tickets that binds us to support the nominee ought by all means to be dropped. There are many men like myself that can't conscientiously violate it nor can we cast aside religion and vote for liquor; then, what can we do but stay at home on election day? I pray God to help our religious press to keep their eyes open and not let the people rest on their oars until this awful demon gets the reins of government. I am nearly 85 years old; I have seen some of John Barleycorn's work when loosed on the people, and "personal liberty" had its glorious reign over this nation. These young people have not, and let us pray and work to spare them that curse.

Sincerely your brother,
G. W. CHRISTIAN.

HEADACHES
OR NERVES

FOR quick relief take Capudine. It soothes the nerves and eases the pain—Headaches, Women's pains, Back aches. Does not contain any narcotics. Being liquid it is assimilated at once and relieves quicker. 10c, 30c, and 60c bottles and by the dose at soda fountains.

Capudine
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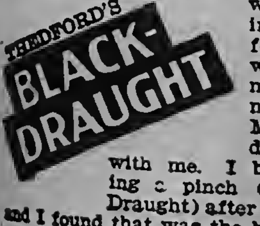
INDIGESTION
Take a Pinch of
Black-Draught After Meals

IF bothered with indigestion after meals, try taking a pinch of Black-Draught just after you leave the table. Many people do this to avoid indigestion. Mrs. H. A. Goff writes from Sherman, Texas, to say: "I suffered with bloating—a full feeling. I would almost lose my breath. My food disagreed with me. I began taking a pinch (of Black-Draught) after each meal, and I found that was the best way. I soon was relieved of so much gas, and the smothering spells did not come on as bad. I soon began to feel much better. Since then, my health is much improved."



FBA-19

Sold at drug stores.

REPORT OF REV. CHAS. ASSAF FOR THE MONTHS OF MAY, JUNE AND JULY, 1931

Hattiesburg District

May 1 to 11.—With Rev. H. C. Castle, Lucedale, Miss.—After Sunday services the pastor and his people voted me from night to night and kept me there for the week. The result of the labor and the services was thirty four people joined the church, twenty-five to our church, by profession of faith, baptism, and nine for the Baptist church. Three infants were baptized and the people came to the altar for prayer nearly every night and for reconsecration. They promised to do better for the church and pastor with the help of the Lord.

Jackson District

May 24.—With J. W. Leggett, Jr., at Ridgeland Church.—We had a good service with altar prayer and several people came to the altar for prayer. Clinton, Miss.

Hattiesburg District

May 30 to June 8.—With Reverends A. J. Boyles, P. C., and W. C. Ellis, Jr., P. C.—New Augusta, Miss, at Wingate Church.—We had a good meeting. During the services, several people came to the altar for prayer. One man joined the church by profession of faith. I preached several special services in different churches in the charge and we closed the services with altar prayer.

Meridian District

June 20 to 26.—With Rev. C. N. Herring, Matherville, Miss.—We had a good revival at Salem Church. During the services, several people came to the altar for prayer and reconsecration and two infants were baptized.

Jackson District

June 28.—I was visiting in the city of Jackson. I met a man and his wife. After we talked, I found that he was a Baptist and his wife a Methodist. I got after her and she gave me her membership and I delivered it to Brother J. A. Smith, pastor of Capitol Street Methodist Church, Jackson, Miss.

Meridian District

June 29.—We had a good service with the Missionary Federation in the city of Meridian. The subject was on Home Missions. I was called to speak by Mrs. B. J. Nelson. We closed the service with altar prayer and several women came to the altar.

Brookhaven District

July 4 to 11.—With Rev. R. L. Walton, Monticello, Miss. We had a good revival. Altar prayer in each service during the revival. People came to the altar for prayer and reconsecration. Four people joined the church by profession of faith. Two infants were baptized. At the close of the revival the people came to the altar and pledged themselves to the Lord and took the pastor by the hand and pledged themselves to help him in the work of Tilton Church. Also, they gave him a good pounding. The car was loaded.

Newton District

July 18 to 31.—With Rev. J. W Thompson, Bay Springs, Miss.—We had a good revival at Sylvarena Church. Ten people joined the church by profession of faith. One infant was baptized. We had altar prayer in every service and people came to the altar for prayer and reconsecration and promised to do the good work with the pastor.

Vicksburg District

July 25 to 31.—With Rev. W. W. Murray, Hamburg, Miss.—We had a good revival considering the weather, for we had rain every day with the exception of the last day. During the services we had altar prayer for the people and several of them consecrated their life to the Lord at the altar in prayer. Three people joined the church and one infant was baptized. Those joined the church by profession of faith. Most of the places where we held revivals this year asked for my return and voted me for the revival next year. The Lord has been so good to us this year in the work. Pray for me and my work.

I visited all the foreigners that I could find and worked with them and welcomed them to our Sunday school and church services, wherever I found them. I visited the sick in the homes and hospitals and several places.

Hattiesburg District

June 18.—With Rev. F. B. Ormond, Moselle, Miss., Church.—We had two good services with altar prayer in each service, and people came to the altar for prayer and promised to co-operate with the pastor in the Lord's work. The good Missionary Society women gave me a souvenir, a Bible mark, to remember them. It's a very cute little thing and I do appreciate it.

Services, 73; joined the church, 53; Infants baptized, 9.

Through the courtesy of the New Orleans Christian Advocate I will appreciate all the co-operation of the brethren in this work which is shown above in this report. May the Lord bless them in their work. All I have on hand open is from the third Sunday in September to the Friday following. If I can be of any help to anyone, I will be glad to come to you. May the Lord continue His blessings upon our beloved Church and our work may be more fruitful and many souls be led to His Kingdom. Pray for me and my work. I am,

Your Brother in the Lord,
REV. CHAS. ASSAF.
428 Lynch St., Jackson, Miss.

TWITTERINGS OF TIMOTHY TWIG

By Rev. R. H. Bennett

John Bull and His Ways

If you are properly authenticated and introduced to an English gentleman, you will find him a delightful companion. But if not, your efforts at acquaintance are nix.

Here's a story of the frigid atmosphere of a London club, The Athenaeum, and how an English gentleman insists on the punctilios. A new member had the audacity one day to make a remark to an old member to whom he had not been introduced. He said it was a fine day, or something equally harmless. The old member gasped at such an impertinence; but he preserved his presence of mind and managed to reach a bell. A club servant appeared. "This gentleman," said the old member—pointing to the new member—"wants to say something to somebody. Will you please attend to him?"

FORK UNION
MILITARY ACADEMY
Accredited. Upper and lower schools. Able faculty. Small classes. Supervised study. R. O. T. C. Honor School. All athletics. Swimming pool. Fireproof buildings. Running water, hot and cold every room. Best health. For Catalog 34th year, write Dr. J. J. Wicker, Pres., Box 57 Fork Union, Va.

A Liverpool lady, says my English friend, at dinner who sat next to Dr. John Watson, author of "The Bonnie Brier Bush," apoligized for her husband's absence on the ground that he was suffering from a "poly glot in his nose." Dr. Watson smilingly observed that he had often wished that he had a polyglot in his throat. "Oh, if you knew how painful a polyglot in the nose is, you would not want to have a polyglot in your throat, I'm sure."

Dr. Garice, a college president on a journey to Newcastle, got a train cinder in his eye. At York, with his

(Continued on Page 14)

Weak, Tired... Couldn't ork

"I feel much better Now"

"I WAS weak and run down and couldn't work much. Some days I was in bed all day ... on account of female weakness.

"My cousin recommended your Vegetable Compound to me and I began taking it right away.

"I sure feel like a new woman. Work all day and am stronger and feel fine now.

"I have only taken 3 bottles but I found relief in the first one I took. I recommend it to any woman who suffers as I did."—Mrs. C. E. Hawk, R. R. No. 2, Promise City, Iowa.

Lydia E. Pinkham's
VEGETABLE COMPOUND

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE..........Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE NOTES

The director of children's work, Miss Doris Alford, is in the midst of a series of child study conferences. She has already announced the dates of these conferences. It would be a most worthy and worthwhile activity for the local churches to make it possible for everyone of their children's workers to be present at these various conferences. One will be held in each district.

Another matter of vital interest to children's work is the selection in every church of some well equipped and interested person to represent the children's work on the local board of Christian education. This is far too important to take a negligent attitude towards it. Some voice must be on this board to speak for children's work in the local church.

Mr. Hull has been at work in the Vicksburg district this past week. Reports indicate a most interesting and profitable trip.

The Standard Training school at Port Gibson was most interesting and while it was the smallest attendance we have had in some time we feel that the net results will be almost as large. Last year Fayette had three cars attending the school and Hermanville had two car loads. This year we had no outside attendance.

The Port Gibson church shows progress. The attendance upon both the church services and the Sunday school have improved. This is a good sign. It is hoped that as fall comes on this improvement will continue.

A matter that has been called to my attention by a visit to Alcorn College, our state institution for colored boys and girls, was their lack of library facilities. They have a wonderful place for a good library. They have steel shelves and a fine filing cabinet and equipment to keep up with their books. The number of books is pitifully small. It was a delight to see that they had selected great books and many of them will be in use for some years because of this wise selection. Those in charge are to be congratulated. Their only source of aid at the present time for the extension of their library facilities is for individuals to make donations. Any small amount. Worthy and worthwhile books. Both will be of great aid. What a fine enterprise for some church or Sunday school, or department or class to undertake for these needy people. It is like asking a people to make brick without straw to ask a faculty to run a college without a library.

Our reports from various Sunday schools and young people's divisions continue to bring cheerful assurance that the folks are carrying on in spite of discouragements and misfortunes. It is hoped that courage will come to all and the final reports will be victorious, not so much in amounts as in sacrifice and work accomplished.

There is but one legal way of getting the workers to carry on Christian education in the local churches and that is through local church boards of Christian education. It would be a most wise thing for the boards to be raised and immediately set to work to organize their churches before the first Sunday in October.

The young people's work depends upon this board. May we push this matter. Be sure to select wisely those who are to become members. Remember every church is to have a board not for the circuit but for every church. Some church will not be able to operate the work of educating in religion, but someone in the church should be made responsible for keeping this important matter before the church constantly.

Pray for the young people who are our teachers and workers in these schools.

Pray for the work and the workers.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

During the last week we were engaged in holding a standard training school at New Albany. Three courses were offered in this school. The "Life of Christ," taught by Miss Virginia Thomas; "A Study of Middle Childhood," taught by Miss Lynda Ramey, and "Christian Education in the Local Church," taught by the writer. About forty people were touched by the school, with thirty-one taking credit. All but three of this number were from the New Albany church. There was a most excellent spirit throughout the school and very thorough work was done by all. Twelve people took credit for the first time, most of them being young people. Rev. J. H. Holder and his faithful workers are carrying on a very effective program in this fine church. They have a very adequate and modern building in which to work, and they are making excellent use of this good equipment.

In recent months the following have received awards in training work: Rev. W. R. Hammontree and Rev. W. S. Selman have received the incomplete diploma; Miss Mary Wright, of Ruleville, and Miss Mary Frances Word, of Aberdeen, have received their blue seal. These workers are to be congratulated in this progress in their training.

Here are a few things that the local church board of Christian education can and should be doing now:

1. Make a thorough study of the duties of this board. Leaflets that will help in this matter are the following: "Christian Education in the Large Church," "Christian Education in the Small Church," "The Local Church Board of Christian Education," "The Adult Division of the Local Church," "Program and Organization of the Young People's Division of the Local Church," "The Young People's Division in the Small Church," "The Children's Division in the local Church." Other helps may be found in the church papers, the Sunday School Magazine, The Workers' Council, the Adult Student, and the Adult Messenger.
2. Provide for the observance of Promotion and Rally Day in the Sunday school. This is the fourth Sunday in September.
3. Plan and supervise the observance of Childhood and Youth Week in the church the third week in October or some other suitable time.
4. Elect and confirm the election of the officers and teachers of the Sunday school. This should be done this month as the Sunday school year ends with this month.
5. Assist and direct the young people in organizing that division in the local church. Many of the young people are ready for this organization and waiting for the local board to take action.
6. See that the fourth Sunday in every month is observed as Missionary Day and the offering sent to our office. This is the law of the church and the needs are very great at this time.

Pray for us and the work.

R. G. LORD.

Epworth League

LOUISIANA CONFERENCE

Dear Young People: When we said our good-byes at Camp Windywood last week we closed our third and last camp in a happy way. For six days we enjoyed the fellowship of a fine group of young people. Our registration was smaller than we anticipated, but those who came had a great time. We had twelve churches represented, with thirty-two in the group and quite a few visitors each day. Camp Windywood is a delightful place for camping. We are already talking of going back next summer.

Reverend D. B. Boddie, camp manager, is to be thanked for his efforts to make the camp a success. We could not have had so happy a time had Mr. James V. Reid and his wife, of Fort Worth, Texas, not been in our midst. At both Lake Arthur and Windywood camps they proved a great inspiration to the groups attending. A big thank you goes to them for their services. On the last night of Windywood camp our conference president, Charles White, visited us and served the crowd to ice cream. Of course we invited him to come again.

While Mr. Reid was in Louisiana it was our pleasure to have him deliver his stereopticon lectures and several fine sermons in various churches in central Louisiana. Opelousas, Alexandria and Boyce were most hospitable in receiving him.

On August 21-22-23 I assisted in a pep rally at Stonewall and with the help of Miss Pauline Rodgers, Shreveport District Secretary, and Miss Merle Chitwood, both of Shreveport, we re-organized a union for that section of the district. It was named the Higbroad Union, and comprises all churches south of Shreveport. Those to assist in the organization were Grand Cane, Keithville, Mansfield, Logansport and Stonewall. Other neighboring churches will be invited to join the union. Miss Hazel Lea Nowell of Mansfield was elected President. The Grand Cane charge under the leadership of it's pastor and with the united co-operation of it's churches, made the week-end rally a delightful one.

I had the pleasure of seeing Reverend and Mrs. R. H. Wynn for a few moments as I passed through Minden

Millsaps College

JACKSON, MISS.

"A college as good as the best for Mississippi young people in their own home state."

Fully accredited by the Southern Association of Colleges, the Association of American Universities, the American Association of University Women.

Total collegiate expenses less than $400.00.

To be sure of admission application should be made at once to

D. M. KEY, PRESIDENT

Makes You Lose Unhealthy Fat

Mrs. Ethel Smith of Norwich, Conn., writes: "I lost 16 lbs. with my first bottle of Kruschen. Being on night duty it was hard to sleep days but now since I am taking Kruschen I sleep plenty, eat as usual and lose fat, too."

To take off fat—take one half teaspoonful of Kruschen in a glass of hot water every morning before breakfast—an 85 cent bottle lasts 4 weeks Get it at any drug store in America. If this first bottle fails to convince you this is the easiest, surest way to lost fat your money gladly returned.

W. F. GRAY'S GENUINE OINTMENT PRICE 25¢ NASHVILLE, TENN.

Gray's Ointment

With its soothing, healing antiseptic action, is a most effective remedy for cuts, bruises and skin troubles. At all drug stores. For free sample write

W. F. GRAY & COMPANY
707 Gray Bldg., Nashville, Tenn.

Both for $1.00

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GENUINE NEW ORLEANS COFFEE

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The Luzianne New Orleans Coffee-Maker brews 4 cups of perfect coffee in 4 minutes.

Ask your grocer. Or send $1.00 and your grocer's name to us

Wm. B. Reily & Co. Inc.

640 Magazine St., New Orleans, La.

it certainly seemed fine to see both of them and to know that Brother Wynn is improving right along.

Vacation time is about over. Are we ready to get down to real business with our young people and their work in our churches, unions, Districts and throughout the entire conference? There is much to be done.

Every church should take definite action in organizing its new board and its young people's division before Conference convenes in November. Information for reorganization can be had in pamphlet form. This step is not a difficult one. We should not neglect it. After reading, thoroughly, the pamphlets issued the leaders should talk it over with their young people and assist them in organizing.

If the Conference officers can be of any assistance, please call on us. Write to Box 742, Alexandria, for information.

ELIZABETH LANGFORD.

EPWORTH LEAGUE CAMP AT WINDYWOOD

The location of this camp is about one mile from Polock, La.

It is the property of the Y. M. C. A.

There is a crystal clear running creek through the grounds giving an ideal camping site.

Your committee on resolutions wishes to present the following resolutions regarding the camp:

We wish to express our gratitude to Mr. Durkee and Y. M. C. A. authorities for use of camp.

To Reverend D. B. Boddie, Mrs. D. B. Boddie and boys we are indebted for the possibility of the camp.

Rev. Mr. Boddie as business manager was untiring in his efforts for camp. Mrs. Boddie supervised the kitchen, and the boys helped with the whole program.

Miss Elizabeth Langford and "Vanilla" were with us and contributed much toward the success of camp. Miss Elizabeth was dean, and taught the course on organization.

To Mr. and Mrs. J. V. Reid we are indebted for the music, morning watch, vespers, and the entire worship program. Everyone learned to love them, and no one enjoyed the camp better than C. V., Jr.

Rev. D. F. Anders taught the course "Most Beautiful Book Ever Written," and assisted in the recreational program.

Rev. A. H. Baggett supervised the handicraft work, and many useful articles were made for camp.

Miss Dorothy Ellis was one of the instructors and won her way into the hearts of the girls and boys.

Mrs. Alice Ryder, acting as chaperon for girls, contributed much to the success of the camp and was an inspiration to all.

The captains of the two tribes inspired everyone in the recreational program.

We could not forget Harbin Boddie, our bugler, and the clear notes of the bugle calling the program of camp.

Charles Love performed his duties as lifeguard so well that there was hardly a person to even get strangled.

The helpers in the kitchen were kind, courteous and very patient.

Last, but not least, our young people were perfect ladies and gentlemen.

We were privileged to work as dean in one of the assemblies at Mansfield, and teach at this camp.

It affords us much pleasure to say that not one single case of anything that looked like misconduct was reported.

REV. D. F. ANDERS.

FROM REV. A. J. MARTIN

Dear Dr. Decell: We have had the pleasure of being in three good meetings with Brother A. R. Hoffpauir on the Natalbany charge this year. He is in high favor with his people; they love him and stand by him.

The Pine Ridge meeting, in which fifteen united with the church on profession of faith, was one of the best meetings we have assisted in for a long time. Brother Hoffpauir's sermons were forceful, convincing, and delivered with power. The people responded beautifully and a spirit of brotherliness and co-operation prevailed. It was easy to lead the singing. Our work with the children and young people was greatly enjoyed.

The splendid Methodist people of Natalbany charge unanimously requested their pastor to do his own preaching. Another meeting on the charge is to be held sometime in October, in which the pastor will preach and the writer will sing.

Our mission work is also progressing splendidly. Recently we opened up another new place where we now hold regular services. We hope to organize a church in the near future.

Yours in His service,

A. J. MARTIN.

FROM LAYMAN TO PREACHER

Rev. Jno. W. Robertson,
361 N. Waldran,
Memphis, Tenn.

My Dear Brother Robertson: I wish I could extract the two paragraphs—"The Soul Cry for Miracles" and "What We Need"—from your article in the New Orleans Christian Advocate, and mail them to every preacher in our land.

To my mind, there is no question but that you have diagnosed the situation in our churches exactly. As one who sits in the pew I long for the definite, spiriutal, old-time belief in the power of the Word. Until last Wednesday evening it has been years since I heard a testimony in our church. The souls of Christians are shrinking for the lack of these things you mention.

I trust you will write more on the same subject.

Sincerely yours in Christ Jesus,

M. F. WILSON, M.D.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—Fourth Round

Shannon, at Shannon, Sept. 10.
Verona, at Union, Sept. 11.
Salem and Friendship, at Friendship, Sept. 12-13.
Tremont, at Mt. Olive, Sept. 26-27.
Fulton, at Friendship, Sept. 27-28.
Randolph, at Serepta, Oct. 2.
Pittsboro, at Pittsboro, Oct. 3-4.
Vardaman, at Thom, Sept. 5.
Derma, Oct. 6.
Calhoun City, Oct. 7.
Bellefontaine, Oct. 9.
Mathiston and Maben, Oct. 10-11.
Eupora, Oct. 11-12.

T. H. DORSEY, P. E.

Columbus District—Fourth Round

Longview and S., at Bevel's Hill, preaching and Q. C., Sept. 13, a. m.
Chester Ct., at Salem, preaching and Q. C., Sept. 19, a. m.
Artesia and S., at Shaeffers, preaching and Q. C., Sept. 20, a. m.
Ackerman Station, preaching and Q. C., Sept. 20, p. m.
Macon Ct., at Salem, preaching and Q. C., Sept. 23, p. m.
Brooksville, preaching and Q. C., Sept. 27, p. m.
Columbus, Cent. Church, preaching and Q. C., Sept. 30, p. m.
Ethel Ct., at Liberty Chapel, preaching and Q. C., Oct. 3, a. m.
Noxapater Ct., at Pisgah, preaching and Q. C., Oct. 4, a. m.
Louisville Station, preaching and Q. C., Oct. 4, p. m.
Mashulaville Ct., at Mt. Hebron, preaching and Q. C., Oct. 7, a. m.
Macon Station, preaching and Q. C., Oct. 7, p. m.
Shuqualak Ct., at Shuqualak, preaching and Q. C., Oct. 9, p. m.
High Point Ct., at High Point, preaching and Q. C., Oct. 10, a. m.
Cedar Bluff Ct., at Cedar Bluff, preaching and Q. C., Oct. 11, a. m.
Crawford and M., at Crawford, preaching and Q. C., Oct. 11, p. m.
Starksville Sta., preaching and Q. C., Oct. 14, p. m.
Sturgis Ct., at Bethel, preaching and Q. C., Oct. 18, a. m.
Kosciusko Station, preaching and Q. C., Oct. 18, p. m.
Columbus, First Church, preaching and Q. C., Oct. 21, p. m.
Weir and McCool Ct., at Salem, preaching and Q. C., Oct. 25, a. m.

W. N. DUNCAN, P. E.

Greenwood Dist.—Fourth Round.

Marks, at Marks, Sept. 6, 11 a. m.
Tutwiler, at Tutwiler, Sept 6, 3 p. m. and night.
Black Hawk, at Enon, Sept. 12, 11 a.m.
Lambert, at Lambert, Sept. 13, 11 a. m. and 2.30 p. m.
Webb, at Webb, Sept. 13, night.
Drew Mission, at Wade, Sept. 18, 11 a. m.
Price Memorial, at Price Memorial, Sept. 14, night.
Carrollton, at Carrollton, Sept. 20, 11 a. m. and 2 p. m.
Acona, at Bowlingreen, Sept. 20, night and Sept. 21, 11 a. m.
Minter City at Glendora, Sept. 27, 11 a. m. and 2:30 p. m.
Schlater, Sept. 27, night.
Tehula, Sept. 28, night.
Greenwood, First Church, Sept. 29, night.
Cruger and Sidon, at Cruger, Sept. 30, night.
Swiftown, at Swiftown, Oct. 4, 11 a.m. and 2:30 p. m.
Inverness, Oct. 4, night.
Ruleville, at Ruleville, Oct. 11, 11 a. m. and 2:30 p. m.
Sunflower, at Sunflower, Oct. 11, night.
Dublin and Mattson, at Dublin, Oct. 18, 11 a. m.
Drew Station, Oct. 18, night.
Belzoni, Oct. 20, night.
Itta Bena, Oct. 21, night.
Indianola, Oct. 25, 11 a. m. and 2:30 p. m.
Moorhead, Oct. 25, night.

Brethren, the time is short. The issues are vital. The test as by fire is upon us. Let us quit ourselves like men. The God that answers by fire is with us. Victory is ours.

L. P. WASSON, P. E.

Grenada Dist.—Fourth Round

Coffeeville, at Coffeeville, Sept 13.
Vaiden and West, at Vaiden, Sept. 13, p. m.
Paris, at Paris, Sept. 15.
Waterford, at Harris Chapel, Sept. 19.
Holly Springs, Sept. 20, a. m and p.m.
Oxford, Sept. 20, p. m.
Holcomb, at Sparta, Sept. 22.
Abbeville, at Cambridge, Sept. 24.
Winona Station, Sept. 27, a. m. and p. m.
Lexington, Sept, 27, p. m.
Lamar, at Harris Chapel, Sept. 30.
Ashland, at Ashland, Oct. 1.
Sallis, at Salem, Oct. 4.
Water Valley, Main St., Oct. 5.
Winona Ct., at New Hope, Oct. 6.
Kilmichael, at Kilmichael, Oct. 7.
Duck Hill, at Mars Hill, Oct. 9.
Pickens and Goodman, at Goodman, Oct. 11.
Ebenezer, at Thornton, Oct. 14.
Poplar Creek, at North Union, Oct. 15.
Water Valley, First Church, Oct. 18.

E. H. CUNNINGHAM, P.E.

Renew your subscription to the Advocate today.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

TWITTERINGS OF TIMOTHY TWIG

(Continued from Page 11)

eye twitching with pain, he ran to the refreshment counter and ordered a glass of milk. When he had gulped it down, he thought the taste unfamiliar, and asked the waitress, "Was that milk?" "No, sir, rum and milk." "Oh, but I asked for milk!" "Yes, I know," she said, "but you tipped me the wink, so I made it rum and milk."

Dr. Charles A. Berry of Wolverhampton, England, who declined a call to succeed Henry Ward Beecher in Brooklyn, was a choice preacher with a breezy personality. One of his deacons burst into his study one morning very angry and waving a newspaper. "Dr. Berry, have you seen what The Star says this morning?" "No, what does it say?" The deacon read the opening sentence of the leader, "Dr. Charles Berry, who is paid eight hundred pounds a year by Queen Street Church for preaching what he does not practice, etc."

"What shall we do about it?" said the irate deacon. Dr. Berry paused as if thinking seriously and then said, "Well, I suppose you'll have to make it eight hundred."

Dr. Berry was traveling in Switzerland with Bishop Perowne of Worcester. The bisop noticed Dr. Berry's stout knickerbockered legs. "You have a good pair of calves, Dr. Berry," said the bishop. "You'd do well for a bishop."

"There," said Dr. Berry, "I've often wondered what were the qualifications for a bishop. I'm glad you told me." And then slyly, "But you know that puts another difficulty in the way of reunion, for in the Free Churches we make a point of selecting our leaders for their qualities at the other end."

CARDUI

CARDUI has been in use for more than fifty years, and many women report that when they have built up their strength by the use of this purely vegetable tonic, many of their ailments have wholly disappeared. Cardui does not take the place of specialist or surgical treatment; nothing does. But for tonic treatment, to assist the reconstructive work of nature, Cardui is suggested; and the good experience of thousands, running back through three generations of women, should give you confidence in its real, demonstrated value. Take Cardui when in need of a tonic medicine of this kind. FN-19

STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria Chills and Fever Dengue

It is a Reliable, General Invigorating Tonic.

His Best American Story

Our English friend thinks the best story he heard in America was of a man going hunting and boasting what a good time he was going to have. When he returned from the day's outing, a friend asked, "Have a good day?" "Naw," grumpily. "What, no sport?" "Naw!" "Didn't you shoot anything?" "I shot my dog!" "Shot your dog—was he mad?" "Well, you may bet he wasn't so darned pleased."

Caveat From the Corpse

Bob Burdette's pet story was of a lady, a leader of the Spiritualists, who came to his study at Tremont Temple, Boston, stating that her husband had died suddenly the day before and that his dying wish was that Dr. Burdette should conduct his funeral. "But your husband was a Spiritualist. Would it not be more in keeping with his beliefs for you to have a Spiritualist to officiate?" But she insisted and Dr. Burdette agreed. The funeral was in the lady's home, the coffin buried in flowers. Dr. Burdette referred in his remarks to the happy life of the dear departed in the world beyond the grave. When he sat down, the widow jumped up and said that while the Doctor was speaking she had been in communion with her husband, who told her that Dr. Burdette's picture of the future life was entirely incorrect. When the lady had done Dr. Burdette rose and said quietly that he had been a minister for forty years and had delivered some two thousand funeral addresses, "But," he added, "in all my long experience this is the first time I have ever had any back chat from the corpse."

A bishop, in speaking of the retirement by the church of bishops at a certain calendar age, irrespective of their vigor, tells me that when Dr. W. L. Watkinson was suggested as president (and later elected) of the world-wide Methodist Conference, Hugh Price Hughes, whose political camp was a different one from Dr. Watkinson's, said petulantly, "What's the use of electing a man with one foot in the grave?" when someone told Dr. Watkinson of it, he said, with his characteristic sniff, "Ah, it's the other foot he's afraid of."

The old doctor's wit spared no one. "My wife and I celebrated our thirty-ninth wedding day last week," he said in a speech, " and I told Mrs. Watkinson, 'My dear, if I had to preach today there is only one text I could take —Paul's words: 'Forty stripes have I save one.' "

During a severe illness the news reached a newspaper office that the doctor was dying. With his own savagery, a satirist remarked, "He'll greet the unseen with a jeer." But though a satirist, the old doctor was a great preacher.

Lander College, Greenwood, S. C.

CHINA FAMINE RELIEF

Upon receipt of a cable message from Finance Minister T. V. Soong, asking the continued co-operation of China Famine Relief, U. S. A., Chairman David A. Brown, to whom his board of directors delegated authority during the present disaster in the Yangtse Valley replied with an outline of the representations being made to the Federal Farm Board at Washington and the Grain Stabilization Corporation at Chicago. John Earl Baker, who is now making an aeroplane survey of the extent of the disaster, sends the following cable:

"The Chinese government has addressed an official inquiry to the American government and appreciates your assistance toward its favorable reception."

The Grain Stabilization Corporation related its offer of several weeks ago to sell the Chinese government wheat to be paid for in two years. In responding to the corporation Dr. Brown suggested the sale of all of the wheat the Chinese government will buy, to be paid for in ten or twenty years, with either no interest or with a rate so low that it will constitute a record.

Speaking from the office of China Famine Relief, U. S. A., Dr. Brown said: "I am sure the Federal Farm Board will take advantage of the humanitarian and economic opportunity that China's great disaster affords, and that there will be no quibbling about price or terms.

"China Famine Relief, U. S. A., may be impatient, but we can all remember the speed that has marked the relief of disasters in other countries. Ships might now well be on the way to our Pacific coast ports to begin loading the wheat.

"Public sentiment as it comes to us in editorials and in letters is unanimous in favoring the sending of a part of our surplus wheat to China, and we can find no inclination to wait while the time of payment or the price is being considered.

Wheat state Senators are apparently as one man in support of the plan to get a lot of wheat to China quickly. One of them suggests obtaining the advance approval of Congress if that is necessary.

"The Wheat Stabilization Corporation has the opportunity of performing the greatest act of international comity for this country since it helped Russia in the famine of 1920-21. Our concern is of course humanitarian. The economic phase is easily apparent." D. A. BROWN.

CURE FOR DEPRESSED CONDITIONS AND ALL HUMAN ILLS

(H. P. Gates, Mendenhall, Miss.)

Turn our faces toward Jerusalem and repent. It seems that the whole world has its face turned to the ground and cotton and the leaders of this great nation wasting time and perfectly good ink and paper discussing the foolishness of plowing up a row of cotton. Listening at such silly advice is one of the chief causes of our troubles. We do not need such advice—We NEED GOD—we need justice. If justice sends a man to the penitentiary, give him justice and the world will move on in its divine order.

The head of this nation can call every citizen at one call in time of war and here we are right in the midst of the greatest war the world has ever known—the war of injustice against justice; wrong against right; the devil against God. We have commercialized the whole human life and now find ourselves without a market for it. We cannot sell it. What will a man give in exchange for his own soul? We are practically selling our own souls for cotton and rich valleys, wealth and pleasure. We need to take an inventory of ourselves, stand still and see the glory of God. God made the world and all that is in it to move in a perfect divine order and everything is in this divine order except the human will.

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Where there is no vision the people perish. When the wicked rule the people mourn. When a horse balks the balk is not in his legs but in his head; when a nation balks and finds itself unable to move forward or backward, the balk is not in its legs, but in its head. A change of mind will change the devil of selfishness, greed and graft, to a standard of right living. Cotton is not the big problem of life. A burdensome taxation and an extravagant use of it is the big problem of today. We are clamoring for the government to help us and the only way a government can do us any good is to train us to help ourselves, and the government can show me better than it can tell me. Charity begins at home. Send about one-half of the officers of this county home to raise more corn and peas and stay at home and eat it; cut the salary of those we retain about one-half and reorganize the educational system of this country that will train men and women to have a knowledge of life instead of such credits and units, germs and vitamins. This will go a long way toward solving the problem—it will go a long way toward winning the battle of the great war that is ravishing the whole world of its peace, happiness and prosperity.

We holler peace when there is no peace. Legislation will never fix our troubles. We have too much legislation already. We need life, that more abundant life, a right-about-face, facing life as it is and marching on to victory.

If your subscription is in arrears, kindly forward $1.50 immediately, thereby insuring against a break in the regular visits of your Conference Organ.

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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—Fourth Round

Donaldsonville, at New River, Sept. 13, 11 a. m. and 2 p. m.
Denham Springs, at Live Oak, Sept. 20, 11 a. m. and 2 p. m.
Walker, at Walker, Sept. 27, 11 a. m. and 2 p. m.
Springfield, at Springfield, Oct. 4, 11 a. m. and 2 p. m.
Pearl River, at St. Tammany, Oct. 11, 11 a. m. and 2 p. m.
Baker, at Blackwater, Oct. 18, 11 a. m. and 2 p. m.
Zachary, at Zachary, Oct. 18, 7:30 p.m.
Plaquemine, Oct. 21, 11 a. m. and 3 p. m.
Pine Grove, at Pine Grove, Oct. 24, 11 a. m. and 2 p. m.
Natalbany, at Wesley Chapel, Oct. 25, 11 a. m. and 2 p. m.
Ponchatoula, Oct. 25, 7:30 p. m.
Kentwood, at Kentwood, Oct. 26, 7:30 p. m.
Amite, Oct. 27, 7:30 p. m.
Hammond, Oct. 28, 7:30 p. m.
Clinton, at Clinton, Oct. 31, 11 a.m. and 2 p. m.
St. Francisville, at St. Francisville, Nov. 1, 11 a. m. and 1:15 p. m.
Jackson, at Jackson, Nov. 1. 3:30 p. m.
First Church, Baton Rouge, Nov. 2, 7:45 p. m.
Istrouma, Nov. 3, 7:30 p. m.
Keener Memorial, Nov. 4, 7:30 p. m.
Washington, at Varnado, Nov. 8, 11 a. m. and 2 p. m.
Bogalusa, Nov. 8, 7:30 p.m.
Franklinton, Nov. 9, 11 a. m. and 7:30 p. m.
Greensburg, at Darlington, Nov. 15, 11 a. m. and 2 p. m.

L. W. CAIN, P. E.

Lake Charles Dist.—Fourth Round

Acadia, at Church Point, Sept. 13, a.m.
Indian Bayou, Sept. 20, a. m.
Lake Arthur, Sept. 20, p. m.
Hornbeck Ct., Prospect Church, Sept. 27, a. m. and p. m.
Many and Zwolle, at Zwolle, Oct. 4. a. m. and p. m.
Gueydan Ct., at Gueydan, Oct. 11 a. m.
Lafayette, Oct. 11, p. m.
Vinton, at Edgerly, Oct. 18, a. m.
Sulphur, Oct. 18, p. m.
Lake Charles, Oct. 25, a. m.
Leesville, Nov. 1, a. m. and p. m.
Abbeville, Nov. 8, a. m. and p. m.
New Iberia, Nov. 15, a. m.

J. W. LEE, P. E.

New Orleans Dist.—Fourth Round

First Church, Sept. 6; Nov. 11.
Algiers, Sept, 13, a. m.; Nov. 4.
Parker Memorial, Sept. 13, p. m.; Sept. 9, p. m.
Franklin, Sept. 20, a. m.
Houma and French Mission, at Houma, Sept. 27, a. m.
Morgan City, Sept. 27.
St. Martinville, at St. Martinville, Oct. 4, a.m.
Patterson, at Patterson, Oct. 4, p. m.
St. Mark's, Oct. 11, a. m.
Carrollton, Oct. 11, p. m.; Sept. 23.
Rayne Memorial, Oct. 18, a. m.; Nov. 3.
Epworth, Oct. 18, p. m.; Sept. 30.
Delta Ct. and Chalmette, at Reserve, Oct. 25, a. m.
Second Church, Oct. 25, p. m.; Oct. 28, p. m.
Slidell, Nov. 1, a. m.
Covington, at Covington, Nov. 1, p. m.
Louisiana Ave., Nov. 8, a. m.; Oct. 7.
McDonoghville, Nov. 8, p. m.; Nov. 2.
Felicity, Nov. 15, a. m.; Sept. 16.
Gentilly, ———.

Pastors will please consult the Discipline about questions to be answered and reports to be made at the fourth quarterly conference, and be prepared on all such as are required by the Discipline.

W. L. DOSS, JR., P. E.

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Ruston Dist,—Fourth Round

Eros, at Brooklyn, Sept. 13; Q. C., 2 p. m.
Lapine, at Lapine, Sept. 13; Q. C., folloying night service.
Marion, at Marion, Sept. 20; Q. C., 2 p. m.
Farmerville, at Farmerville, Sept. 20; Q. C., following night service.
Athens, at Athens, Sept. 27, a.m.; Q. C., 2 p.m.
Calhoun, at Wilhite, Sept. 27; Q. C., following night service.
Simsboro, at Salem, Oct. 4, a. m.; Q. C., 2 p. m.
Jonesboro, Oct. 4, p. m.; Q. C., following night service.
Dubach, at Arizona, Oct. 11, a. m.; Q. C., 2 p. m.
Homer, Oct. 11, p. m.
Arcadia, at Mt. Moriah, Oct. 18, p. m.; Q. C., 2 p. m.
Choudrant, at Beulah, Oct. 18, following night service.
Bienville, at Bear Creek, Oct. 25, a. m; Q. C., 2 p. m.
Clay, at Wesley Chapel, Oct. 25, a. m.; Q. C., following night service.
Ruston, Nov. 1, a. m.; Q. C., Nov. 2, p. m.
Hodge, at Quitman, Nov. 1, p. m.
Bernice, Nov. 8, 11 a. m.
Haynesville, at Haynesville, Nov. 8, p. m.

ROBT. M. BROWN, P. E.

Shreveport Dist.—Fourth Round

Cedar Grove, Aug. 16, a. m.; Q. C., Oct. 22, 7:30 p. m.
Bossier City, Sept. 13, a. m.; Q. C., Oct. 19, 7:30 p. m.
Mangum Memorial, Sept. 13, p. m.; Q. C., Oct. 20, 7:30 p. m.
Vivian, Sept. 20, a.m.; Q. C., 2 p.m.
Claiborne, Sept. 20, p. m.; Q. C., Oct. 21, 7:30 p. m.
Oil City, at Oil City, Sept. 27, a. m.; Q. C., 2 p. m.
Morringsport, Sept. 27, 7:30 p. m.; Q. C., after preaching service.
Mitchel, at Mitchel, Oct. 4, a. m.; Q. C., 2 p. m.
Belcher and Gilliam, at Belcher, Oct. 11 a.m.; Q. C., 2 p.m.
Pelican, at Pelican, Oct. 18, a. m.; Q. C., 2 p. m.
Mansfield, Oct. 18, p. m.; Q. C., after preaching service.
Logansport, at Logansport, Oct. 25, a. m.; Q. C., 2 p. m.
Greenwood and Bethany, at Greenwood, Nov. 1, a. m.; Q. C., 2 p. m.
First Church, Shreveport, Nov. 1, p. m.; Q. C., Nov. 4, 7:30 p. m.
Grand Cane, at Keithville, Nov. 8, a. m.; Q. C., 2 p. m.
Ida and Hosston, at Ida, Nov. 15, a. m.; Q. C., 2 p. m.

The above dates are subject to change, where practicable, to suit the convenience of those concerned.

Pastors are requested to note carefully all the items of business of the fourth quarterly conference and be prepared to answer all questions in full.

H. T. CARLEY, P. E.

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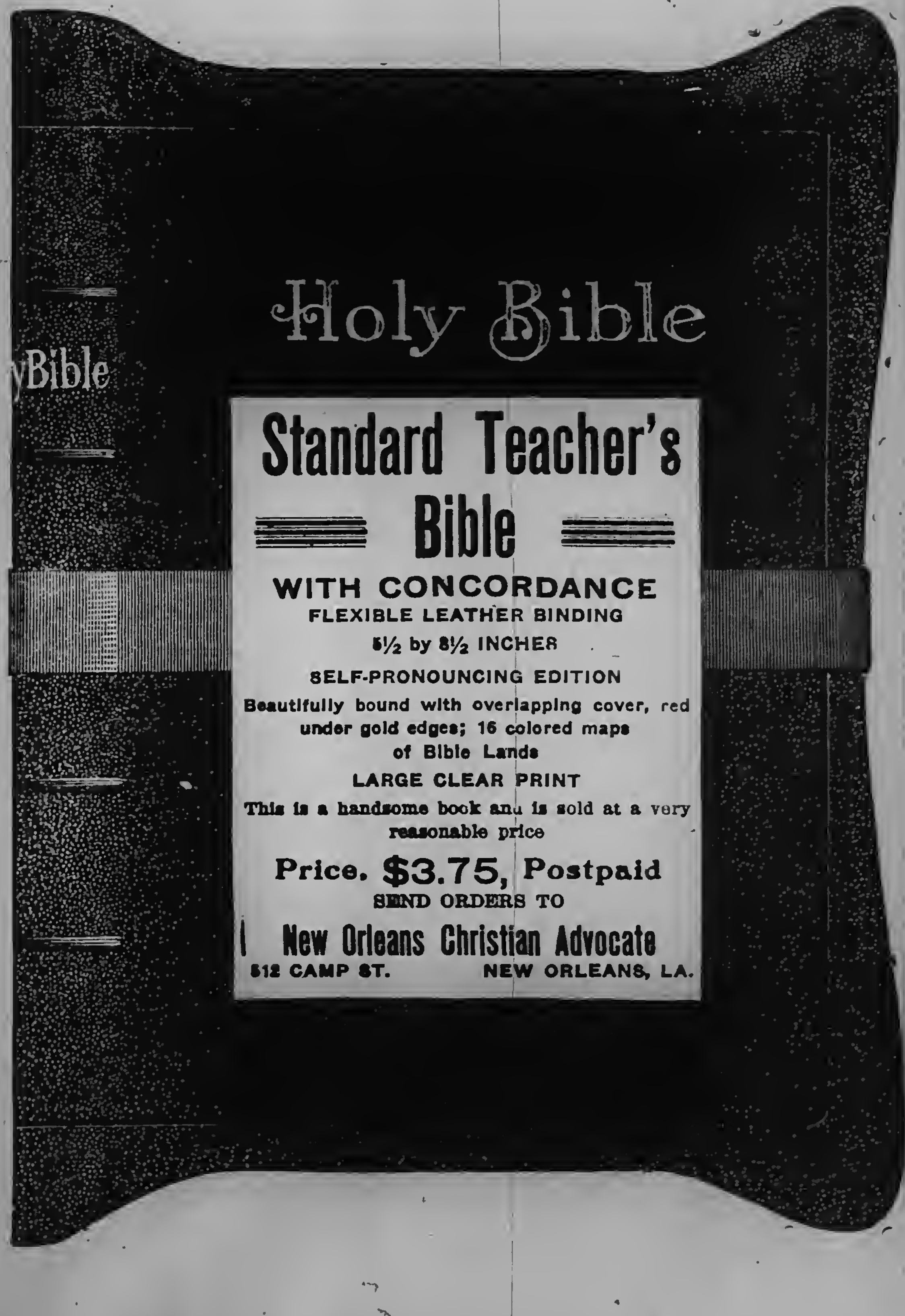

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FROM NATALBANY CHARGE, LA.

Dear Dr. Decell: We closed our revival at Pine Ridge, Sunday, August 23, and received fiften members into the church, all on profession of faith. This meeting was the best (so stated by the membership) that they had there, in attendance, interest and results.

Our meeting at Lee's Landing (one of our afternoon appointments) was a success; the membership being greatly revived. This meeting was the third held on the charge, the pastor doing the preaching at all three churches, upon the request of the officials and membership. The first of these meeings was held in May at Natalbany. In all of these meetings, we were very efficiently assisted by Rev. A. J. Martin, missionary gospel singer and evangelist, who was in charge of the evangelistic song services and young people's services.

We praise God, for what he has done for us this year, nineteen members have come into the church on profession of faith; and we have yet to hold our Wesley chapel meeting. I hope and pray we may have a good report at Conference in Monroe.

A. R. HOFFPAUIR.

LOUISIANA CONFERENCE

Minden District—Fourth Round

Springhill, Aug. 30, a. m.
Cotton Valley, Aug. 30, p. m.
Hall Summit, Sept. 6, dedication of church at East Point by Bishop Hoyt M. Dobbs, D.D.
Minden Ct., at Pleasant Valley, Sept. 13, a. m.; Q. C., 2 p. m.
Haughton and Doyline, at Doyline, Sept. 13, Q. C., 5 p. m.; preaching, 7:30 p. m.
Ringgold, at Grand Bayou, Sept. 20, a. m.; Q. C., 2 p. m.
Sibley, at Jamestown, Sept. 20, Q. C., 5 p. m.; Preaching, 7:30 p. m.
Rochelle, at Selma, Sept. 27, a. m.; Q. C., 2 p. m.
Standard and Olla, at Olla, Sept. 27, p. m.
Jena, at Jena, Oct. 4, a. m.; Q. C., 2 p. m.
Trout and Good Pine, at Trout, Oct. 4, p. m.
Campti, at Wesley, Oct. 11, a. m.; Q. C., 2 p. m.
Hall Summit, at Hall Summit, Oct. 11, p. m.
Ferriday, Oct. 18, a. m.; Q. C., 2 p. m.
Sicily Island, at Sicily Island, Oct. 25, a. m.; Q. C., 2 p. m.
Jonesville, at Jonesville, Oct. 25, p. m.
Winnfield, Nov. 1, a. m.; Q. C., 2 p. m.
Plain Dealing, at Plain Dealing, Nov. 8, a. m.; Q. C., 2 p. m.
Coushatta, Nov. 8, p. m.
Minden, Nov. 15.

Pastors will please be ready to answer all disciplinary questions, having all committees appointed and see that the heads of all departments are prepared to report according to the Discipline.

W. R. HARVELL, P. E.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round

Brookhaven, Aug. 16, 8 p. m.; Nov. 16, 7 p. m.
Wesson, Aug. 23, 11 a.m.; Nov. 11, p. m.
La Branch St., Aug. 30, 7:30 p. m.; Nov. 15, 5 p. m.
Magnolia, Sept. 6, 11 a. m.; Nov. 12, 7 p. m.
Osyka, at Osyka, Sept. 13, 11 a. m. and 1:30 p. m.
Bogue Chitto, at Norfield, Sept. 13, 7 p. m.; Nov. 9, 7 p. m.
Hazlehurst, Sept. 20, 11 a.m.; Nov. 4, 4 p.m.
Crystal Springs, Sept. 20, 7:30 p. m.; Nov. 4, 7 p. m.
Scotland, at Bethel, Sept. 26-27, 11 a.m.
Monticello, at Monticello, Sept. 27, 3 p.m. and 7 p.m.
Adams, at McCall, Oct. 4, 11 a. m. and 1:30 p. m.
Pearl River Ave., Oct. 4, 7 p. m.; Nov. 15, 3:30 p. m.
Barlow, at Brandywine, Oct. 10, 11 a. m. and 1:30 p. m.; Oct. 11, 7 p. m.
Bayou Pierre, at Pleasant Valley, Oct. 11, 11 a. m. and 1:45 p. m.
Georgetown, at Georgetown, Oct. 25, 11 a. m. and 1:30 p. m.
Gallman, at Gallman, Oct. 25, 4 p. m. and 7 p. m.
Foxworth, at Foxworth, Nov. 1, 11 a. m. and 1:30 p. m.
Tylertown, Nov. 1, 7:30 p. m.; Nov. 2, 10 a. m.
Summit, at Topisaw, Nov. 8, 11 a. m. and 1:30 p. m.
Meadville, at Meadville, Nov. 8, 7 p.m.
Centenary, Nov. 15, 11 a. m. and 2 p.m.

J. L. DECELL, P. E.

Hattiesburg Dist.—Fourth Round

Collins, at Collins, Sept. 13, 11 a. m.; 2 p. m.
Magee, at Magee, Sept. 20, 11 a. m.; 2 p. m.
Taylorsville, at Fairmount, Sept. 27, 7:30 p.m.; Sept. 28, 9:30 a.m.
Purvis, at Purvis, Oct. 4, 11 a. m.; 2 p. m.
New Augusta, at Leaf, Oct. 11, 11 a.m.; 2 p. m.
Eucutta, at Goodwater, Oct. 14, 11 a. m.; 2 p. m.
Lucedale, at Lucedale, Oct. 18, 11 a. m.; 2 p. m.
Mt. Olive, Oct. 21, 7:30 p. m.
Heidelberg, at Vossburg, Oct. 25, 11 a. m.; 2 p. m.
Ellisville, at Ellisville, Oct. 25, 7:30 p. m.
Petal, at Petal, Oct. 26, 7:30 p.m.
Silver Creek, at New Hebron, Oct. 28, 11 a. m.; 2 p. m.
Hattiesburg, Broad St., Oct. 30, 7:30 p. m.
Richton and Piave, at Piave, Nov. 1, 11 a. m.; 2 p. m.
Hattiesburg, Main St., Nov. 2, 7:30 p. m.
Sumrall, at Sumrall, Nov. 4, 7:30 p. m.
Hattiesburg, Court St., Nov. 6, 7:30 p. m.
Williamsburg, at Santee, Nov. 8, 11 a. m.; 2 p. m.
Prentiss, at Carson, Nov. 8, 7:30 p. m.; Nov. 9, 9:30 a. m.

Bonhomie, at Bonhomie, Nov. 9, 7:30 p. m.

W. A. HAYS, P. E.

Jackson Dist.—Fourth Round

Benton, at Midway, Sept. 13, 11 a. m. and 2 p. m.
Jackson, at Millsaps Memorial, Sept. 13, 7:30 p. m.; Nov. 5, 7:30 p. m.
Jackson, at Glendale, Sept. 20, 11 a. m.; Nov. 13, 7:30 p. m.
Clinton, at Clinton, Sept. 20, 3:30 p. m. and 7:30 p. m.
Eden and Bentonia, at Eden, Sept. 27, 11 a. m. and 2 p. m.
Flora, at Flora, Sept. 27, 7:30 p. m.; Oct. 14, 7 p. m.
Edwards, at Edwards, Oct. 4, 11 a. m. and 2:30 p. m.
Jackson, at Grace, Oct. 4, 7:30 p. m.; Nov. 3, 7:30 p. m.
Madison and Pocahontas, at Madison, Oct. 11, 11 a. m.; Oct. 14, 10 a. m.
Jackson, at Galloway Memorial, Oct. 11, 7:30 p. m.; Nov. 16, 7:30 p. m.
Fannin, at Fannin, Oct. 18, 11 a. m. and 2 p. m.
Camden and Sharon, at Camden, Oct. 29, 11 a. m. and 2 p. m.
Terry, at Spring Ridge, Nov. 1, 11 a. m. and 2 p. m.
Bolton and Raymond, at Bolton, Nov. 1, 4 p.m. and 7:30 p.m.
Yazoo Circuit, at Betheny, Nov. 4, 11 a. m. and 2 p. m.
Yazoo City, at Yazoo City, Nov. 4, 7:30 p. m.
Canton, at Canton, Nov. 2, 7:30 p. m.
Jackson, at Capitol St., Nov. 6, 7:30 p.m.
Harrisville, at ———, Nov. 7, 11 a. m. and 2 p. m.
Mendenhall and D'Lo, at Mendenhall, Nov. 8, 11 a. m. and 2 p. m.
Vaughan, at ———, Nov. 10, 11 a. m. and 2 p. m.
Satartia, at Satartia, Nov. 11, 11 a. m. and 2 p. m.
Florence, at Florence, Nov. 12, 11 a. m. and 2 p. m.
Brandon and Pelahatchie, at Pelahatchie, Nov. 15, 11 a. m. and 2 p. m.

Trustees of church property will be expected to make reports to the fourth quarterly conference. The stewards are urged to do their best to bring up salaries of the pastors.

J. T. LEGGETT, P. E.

Meridian Dist.—Fourth Round

Scooba, at Scooba, Sept. 6, 11 a. m.
Meridian, Hawkins Mem., Sept. 6, 7:30 p. m.
Lauderdale, at Electrict Mills, Sept. 13, 11 a. m.
Meridian, Fifth Street, Sept. 13, 7:30 p. m.
Waynesboro Ct., at Hiwanee, Sept. 20, 11 a. m.
Waynesboro Station, Sept. 20, 7:30 p. m.
DeSoto, at Crandall, Sept. 27, 11 a. m.
Quitman, ———, Sept. 27, 7:30 p. m.
Buckatunna, at State Line, Oct. 4, 11 a. m.
Shubuta, at Shubuta, Oct. 4, 3:30 and 7:30 p. m.
Daleville, at Daleville, Oct. 11, 11 a.m.
Meridian, Poplar Springs, Oct. 11, 7:30 p. m.
DeKalb, at DeKalb, Oct. 16, 11 a. m.
Meridian, Seventh Ave., at Wesley, Oct. 16, 7:30 p. m.
Pachuta, at Pachuta, Oct. 25, 11 a. m.
Enterprise, at Enterprise, Oct. 25, 3:30 and 7:30 p. m.
Matherville, at Theadville, Nov. 1, 11 a. m.
Cleveland, at Mellen, Nov. 7 and 8, 11 a. m.
Porterville, at Porterville, Nov. 8, 3:30 and 7:30 p. m.
Vimville, at ———, Nov. 15, 11 a. m.

Let the trustees and Woman's Missionary societies be prepared to make full reports at these conferences. Let the pastors and stewards make special effort to report all finances in full.

T. J. O'NEIL, P. E.

Newton Dist.—Fourth Round

Rose Hill, at Rose Hill, Aug. 30, 11 a. m.; Oct. 29, 10 a. m.
Newton, Aug. 30, 8 p. m.; Nov. 5, 7 p. m.
Homewood, at High Hill, Sept. 6, 11 a. m.; Nov. 4, 11 a. m.
Forest and Morton, at Forest, Sept. 6, 7:30 p. m.; Nov. 4, 7 p. m.
Bay Springs, at Bay Springs, Sept. 11, 11 a. m.; Oct. 27, 7 p. m.
Montrose, at Montross, Sept. 13, 7:30 p. m.; Oct. 27, 2:30 p. m.
Harperville and Lena, at Hillsboro, Sept. 20, 11 a. m.; 1:30 p. m.
Chunky, at Suqualena, Sept. 27, 11 a. m. and 2 p. m.
Shiloh, at Shiloh, Oct. 4, 11 a. m.
Carthage Station, Oct. 9, 7:30 p. m.; Oct. 11, 11 a. m.
Carthage Ct., at Singleton, Oct. 10, 11 a. m. and 1:30 p. m.
Walnut Grove, at Walnut Grove, Oct. 11, 2:30 p. m. and 7 p. m.
Philadelphia Sta., Oct. 23, 7 p. m.; Oct. 25, 11 a. m.
Philadelphia Ct., at North Bend, Oct. 24, 11 a.m.; 1:30 p.m.
Burnside, at Coldwatsr, Oct. 25, 2 p.m.
Trenton, at Pulaski, Nov. 1, 11 a. m. and 1:30 p. m
Raleigh, at Raleigh, Nov. 2, 7 p.m.; 10 a.m.
Laurel, First Church, Nov. 6, 7 p. m.; Nov. 8, 11 a. m.
Laurel, Kingston, Nov. 8, 2:30 p. m.
West Laurel, Nov 8, 7, p. m.

H. A. GATLIN, P. E.

Seashore Dist.—Fourth Round

Escatawpa, at Escatawpa, Sept. 11, 11 a.m.
Moss Point, Sept. 13, 7:30 p.m.
Saucier, at Saucier, Sspt. 20, 11 a.m.
Coalville, at Coalville, Sept. 20, 7:30 p.m.
Logtown, at Logtown, Sept. 27, 11 a.m.
Picayune, Sept. 27, 7:30 p.m.
Carriere, at McNeill, Oct. 4, 11 a.m.
Poplarville, Oct. 4, 7:30 p.m.
Americus, at Salem Camp Ground, Oct. 10, 11 a.m.
Wiggins, at Wiggins, Oct. 11, 11 a.m.
Brooklyn and Bond, at Maxie, Oct. 11, 2:30 p.m.
Vancleave, at Camp Ground, Oct. 16, 11 a.m.
Handsboro and Nugent, at Nugent, Oct. 18, 11 a.m.
Gulfport, Second Church, Oct. 18, 7:30 p.m.
Biloxi, Wesley Memorial, at Epworth, Oct. 25, 11 a.m.
Gulfport, First Church, Oct. 25, 7:30 p.m.
Mentorum, at Alexander Memorial, Oct. 29, 11 a.m.
Kreole, at Kreole, Nov. 1, 11 a.m.
Ocean Springs, Nov. 1, 7:30 p.m.
Lumberton, Nov. 8, 11 a.m.
Columbia, Nov. 8, 7:30 p.m.

OTTO PORTER, P. E.

Vicksburg Dist.—Fourth Round

Rosetta, preaching, Sspt. 6, 7 p. m.; Q. C., at Rosetta, Sat., Oct. 24
Silver City, at Silvsr City, Sept. 1 11 a. m.
Louise and Holly Bluff, at Louise, September 13, 3 p. m. and 7 p. m.
Roxie, at Roxie, Sept. 20, 11 a. m.
Lorman, at Lorman, Sept. 20, 3 p.m. and 7 p. m.
Hermanville, at Hermanville, Sept. 27, 11 a.m. and 1:30 p.m.
Fayette, Sept. 27, 7 p. m.
Rolling Fork and Cary at Cary, Oct. 4, 11 a.m. and 2 p.m.
Anguilla, at Anguilla, Oct. 4, 4 p. m. and 7 p. m.
Washington, at Stanton, Oct. 11, 11 a. m.; Q. C., Oct. 14, 3 p. m.
Natchez, Oct. 11, Q. C., 5 p. m.; Standard Teacher Training School.
Nebo, at Nebo, Oct. 17,18.
Centerville and Stephenson, at Stephenson, Oct. 18, 3 p.m. and 7 p.m.
Gloster, at Gloster, Oct. 25, 11 a. m. and 2 p. m.
Mayersville, at Fitler, Nov. 1, 11 a. m.
Oak Ridge, at Oak Ridge, Nov. 1, p. m. and 7 p. m.
Gibson Memorial, Nov. 3. 7 p. m.
Port Gibson, Nov. 4, 7 p. m.
Utica, Nov. 8, 11 a. m. and 2 p. m.
Vicksburg, Crawford Street, Nov. 7 p. m. and Nov. 9, 7 p. m.

We shall expect full reports from pastors, stewards, Sunday school superintendents, trustees, Woman's Missionary socistles, Epworth League and superannuate endowment committees.

L. E. ALFORD, P. E.

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Christian Advocate
NEW ORLEANS

Vol. 77—No. 38. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No 3990.

J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, SEPTEMBER 17, 1931. C. MILTON CHALMERS, Manager

EDITORIAL PARAGRAPHS

The divided Methodism of England is to be united in 1932. The Wesleyan, Primitive and United Churches have consummated plans to unify on September 20, 1932. These three churches have only around 500,000 members, and their altars are built against the altars of each other throughout the land. It will be a good day for the sons of Wesley in England.

* * *

It is estimated that the women of this country spend $750,000,000 annually in beauty shops and on cosmetics for home use. And an "authority" says that they cannot afford to do less, since they must hold their jobs, sweethearts, and husbands. We are reminded Abe Martin said a few years ago: that he had had four beauty doctors with his wife and none of them held out any hope. After all, genuine beauty cannot be purchased, or created by applications in a beauty shop for men or women. Beauty is from God and as life is lived in harmony with His will it is beautiful. "Let the beauty of the Lord our God be upon us."

* * *

Rev. R. P. Shuler, D.D., who is now in his twelfth year as pastor of Trinity, Los Angeles, may continue to broadcast his messages over his radio. After a prolonged and thorough investigation by the Federal Radio Commission his license was not revoked, but it appears that the commission discovered that Bob Shuler's station was the most popular one on the Pacific Coast. Thus "Fighting Bob" wins another victory. He continues to fight vice, corruption in politics, and wickedness in high places. He is true to the faith, fearless, and gifted, and we are happy to know that the voice of this modern prophet of God is not to be taken from the air.

* * *

Placing a Christian paper in the homes of the people may not be as conspicuous as some other forms of service, but it will very likely prove one of the most fruitful things pastors can do for the future welfare of the home and church. Rev. C. Pierce Harris, of St. Luke's Church, Columbus, Ga., sent in 369 subscriptions at one time to his Conference organ, the Wesleyan Christian Advocate, Atlanta, and says: "No man is a first-rate pastor who has failed to place in the homes of his parishioners the Christian Advocate. The pastor who has a hundred church papers in a hundred homes has increased his own usefulness a hundredfold and saved his people from ignorance and indifference in regard to the Church. Self-interest ought to make every pastor, steward and lay leader in our Methodism an active, zealous, persevering agent for our church papers."

COURAGE AND ACHIEVEMENT

These are the days for the heroic. The world must be moved heavenward and the task cannot be achieved by desultory performance of routine, or groping under the juniper shade of defeatism. This is no time for the sin of "the unlit lamp and ungirded loin," but in the words of Poe it is the hour to "Ride, boldy ride!"

Some have told us that in times of distress vicious principles come to the fore and destructive movements are born: anarchical flames are kindled and undermining powers destroy. There is a better side: Times of extremity burn faith into a white flame and make sacrifice the highroad to immortality. Against the dark background of the uneven periods of history there is written in letters of light the lives of heroes who dared to do and die. It was blood on the door posts that shut the death angel out: and it was the blood of the Lamb that washed garments of martyrs white.

It was in a land of Goshen in a time of desperation that Moses was made. It was not in sunny days of happy prosperity that Wyclif became the "Morning Star of the Reformation," nor was it a time of ease when Martin Luther cried and called a world to "Justification by faith." A tombstone was good enough for Wesley to mount and preach a gospel that restrained the floods of evil and unlocked gates to a world perish.

The president of the college was asked to select the class hymn for the class of 1908, and no selection could have been more appropriate, it was:

"Courage, brother! do not stumble,
Though thy path be dark as night;
There's a star to guide the humble,
Trust in God, and do the right.
Though the road be long and dreary,
And the end be out of sight,
Tread it bravely, strong or weary,
Trust in God, and do the right."

In some respects the path is now "dark as night," but are preachers and people to succumb to a season and forget the way to the morning? The heroic pioneers of former days are certificates of triumph. Even the Man of Galilee, wet with the blood of Gethsemane, calls, "Arise and let us be going." It isn't our part to pine and wait until some towering leader sweeps across the horizon like a meteor burnishing the darkened skyline to achieve victory for us; some one to solve our problems and make success easy. The Dayspring from on high and His wayshowers have marked the way, and it is "going time" now! The going isn't easy, but it is glorious. Consolidating the spiritual gains of the Conference year and bringing up a creditable report on the benevolences will require the consecrated courage of preachers and people. An achievement in these sacred tasks that will honor God and move the world heavenward will crown the efforts of courageous Christians.

WHITWORTH COLLEGE OPENING

On the morning of September 10, amid scenes sacred to many student generations, Whitworth College embarked upon its seventy-third session. Almost three-quarters of a century! My, what has transpired in that long stretch of time. During that period our country has engaged in three wars, and has passed through many degrees of progress and prosperity. Great strides of development have been hers as well as many blunders. What great men and women have come and gone. How the scenes have shifted and the currents of life changed. And yet, through it all, Whitworth College, has moved steadily along. Influenced by these changes? Yes. But dealing with matters deeper than these changes and more enduring than the men and issues that have come and gone, she has continued her ministry. Once more she opens her doors with a glad welcome to the young ladies of Mississippi and adjoining states, to the girls of our own and other churches, inviting them to the pursuit of those values that do not fail or fade with time. Who could be unmoved by it?

Dr. Key, president of the Millsaps-Whitworth System, accompanied by Dean Mitchell, was present giving his enthusiastic support to the launching of the new year. While state institutions have suffered temporarily on account of their rating in the Southern Association the Millsaps-Whitworth System, under the able leadership of Drs. Key and Winfield, opens its doors undisturbed by any such difficulty. Should not this serve to remind us that our church institutions enjoy a rating that makes it unnecessary for them to apologize in the least for what they have to offer?

On the rostrum were Drs. Decell, Crisler, Jones and Crittenden, speaking words of endorsement and encouragement to the faculty and students. It was good to see them there.

Have you looked in upon Whitworth? In addition to the very happy welcome extended the writer, and the inspiring touch with this ageless miracle of youth, he was deeply impressed with the intelligent and painstaking thoroughness with which Dr. Winfield and his staff go about acquainting themselves with the pecular qualities and possibilities of each individual student. They do not blindly attempt to make certain types of life out of the student until they have carefully inquired by the best

(Continued on Page 8)

The Proposed Judicial Council

BY BISHOP COLLINS DENNY, D.D., LL.D.

Intelligent consideration of any subject requires that it be kept clear of irrelevancies and other fallacies, and that the question under consideration be continually made prominent. Truly does Wesley say, "There is no arguing against matter of fact." The General Conference has submitted for the **consideration and determination** of the Annual Conferences, not whether there should be some kind of Judicial Council, but whether this specific amendment, expressed in these very words and no other, shall now be made law.

Those who think clearly and act intelligently must decide, (1) Has the present law been so damaging to the Church, or is so fraught with danger that a change is imperative? (2) Will the proposed amendment correct that damage, or prevent that danger? (3) Is it possible to draft a better plan than the one now proposed?

1. So far as I know—and I have seen practically all our Church papers, and have given them careful reading and thought—no such damage has been shown. Not a single episcopal decision has been referred to, much less shown to be illegal, unjust, or unkind. Some years ago one of the leading lawyers in the South, an outstanding layman, and for many years an active and influential member of every General Conference, was asked to give careful consideration to every such decision. He published the result of his study, and stated that without exception he found those decisions correct and unexceptionable.

Not often—possibly about half a dozen times—has the College of Bishops checked the action of the General Conference as unconstitutional, never within the last twenty odd years, and never to my knowledge, has the College discussed the question of its agreement or disagreement with that action. The only question discussed was, has the General Conference without the concurrence of the Annual Conferences the constitutional right to take that action? It is significant that except in one instance the Annual Conferences declined to give the requisite vote to pass the action the bishops checked. If anyone can show damage his complaint lies against the Annual Conferences.

But it is possible that under existing law damage to the Church may occur. There is no more frequent and fatal fallacy than to argue against a law, or anything, because it may be abused. It might be that our State and Federal judges might become corrupt, each a veritable George Jeffreys. Is that possibility a sound reason for abolishing those courts, or for change in our present judicial system? If that argument be sound, and it has been used in this discussion, it would be sound against every possible government. Cabinet officers have actually been, not simply may be corrupt. Is that good ground for abolishing the President's cabinet? But if the argument have any weight is it not also valid against the proposed amendment?

One of the advocates of the Judicial Council, though be it noted he said not a word to show that this **particular amendment** was wise, is reported to have said to the General Conference (Daily Advocate p. 125, column 3), "Let me give you an instance, although such a thing has never happened. But it might happen. The bishop might invade my rights;" i. e., he can do this in a matter affecting my character. Here is the fallacy of a possible, not an actual abuse. Again I say, not only has such an instance never happened, but under our law it cannot happen. A portion of p. 177, par. 10, Manual of the Discipline, 18th edition, has been quoted and misconstrued. Look at the whole short, clear statement which has been in every edition of the Manual from the first to the last. "Appeals (i. e., to the Committee of Appeals), may be from legal decisions of presiding officers, or from sentences of Church bodies; they may be taken on questions of law or of fact." In a trial—the only case in which there could possibly be "an invasion of rights"—that means not that the appellant must elect either facts or law, but that he may take **either or both**; and such has been the understanding and practice, certainly from the time I entered the ministry, and I infer that it has been the practice prior to 1808. "The appeal must be on the minutes and record of the body from whose decision the appeal is taken." (op. cit. p. 178). The context has from the first edition spoken of "trials;" and to make the matter perfectly clear, by the unanimous action of the College of Bishops in 1920 and since, an addition was made to the Manual (op. cit. pp. 182-184) in which addition occur the words "The appellate tribunal having **acquired entire jurisdiction of the case**, are competent to make a final disposition of it." As when a bishop gives a decision in a Conference "The Conference shall have the right to determine how far the law thus decided or interpreted is applicable to the case then pending" (Disc. 1930, Par. 128), so the Committee of Appeals can take any episcopal decision in a trial and "determine how far the law thus decided is applicable." So much misunderstanding has arisen over this point that I judged it necessary to make this rather detailed statement.

The speaker quoted above (Daily Advocate op. cit.) said, "If you read Tigert's Constitutional History, and his greater book "The Conferences of Methodism"—his memory failed him, as Tigert wrote no such book, nor does he discuss the question elsewhere than in his Constitutional History—"You will find that he states that there came a division in the College of Bishops as to the rights of the bishop, in 1820 and 1824." Here is another failure of memory. In 1820 no one of the three bishops said the "suspended resolutions" were constitutional (Paine-McKendree, vol. 1, pp. 422-424). The division was not among the bishops, but was a division in the General Conference. The official record states that the following resolution was "carried," "Whereas a difference has arisen in the General Conference about the constitutionality of a certain resolution passed concerning the appointment of presiding elders" (Journal 1820, p. 238). It is also an error to state that there was "a division in the College of Bishops" in 1824. Any one may have such failures of memory, and not too much should be made of it, though they should be corrected.

The same Brother states that "some of the bishops are poor judges of law, **because** it is a well understood fact that the College of Bishops has been sorely divided for a number of years." The minutes of the College of Bishops show such divisions from the beginning, and not always is the College now unanimous. What follows? Are the U. S. Supreme Court, and the State Courts always unanimous? Who can guarantee that the Judicial Council will be unanimous? If unanimity be essential the Church can have no competent body of any kind. Men, if they really be men, will always at times differ. Paul and Barnabas differed, as did Paul and Peter. Some of us continue to thank God for them. It is useless to attempt to attain the unattainable.

2 and 3. So far as I have seen the articles of the Brethren who advocate a Judicial Council, not one has discussed the very amendment to be submitted to the Annual Conference, the real question with which we are solely concerned. One Brother has very pertinently called attention to the fact that the proposed amendment is defective, and that a better should be and can be prepared.

Richmond, Va., Sept. 1, 1931.

HEARTENING A DISCOURAGED WORLD

By William T. Ellis

Things look dark for the world. What with revolutions all around the earth; with financial disaster threatening the oldest and steadiest nations; with unemployment and distress universal, and with discontent everywhere, the present seems to be a period of more general gloom than living men have ever before known.

Every day produces new discussions of the subject, and suggested remedies. This is one hopeful aspect of the case. More and better brains are dealing with the present depresion than ever before conidered a kindred calamity.

Strangely little is being said or done, however, in the realm of sustaining people's spirits through a hard time. All of our concern seems to be for their bodies.

Clearly, though, an earlier need, and a continuing need, is for putting heart into a fearful and discouraged generation. To make strong and hopeful the spirits of the people is the first of all steps toward a successful emergence from a perilous period. The state of public ideals is more important than the condition of the banks.

Here we come to the unique mission of the Christian Church, with her message of courage, comfort and peace. In this emergency, only the Church's Good News can lift up the hearts that are cast down.

If people are to be inspired by coniderations that outweigh material calamities, the Church must inspire them.

If society is to be held steadfast to the old integrities of character, the Church must hold them.

If men are to be kept from despair and destructiveness, the Church has the word that will keep them.

If the social order is to progress toward a more brotherly and more equitable operation, instead of plunging into accentuated class strife, the Church must enunciate the principles of brotherhood and justice.

Without entering at all into a discussion of the vast and pressing problems that squarely confront the whole world, I wish merely to suggest that this is obviously the opportunity of the Christian Church to speak, clearly and constantly, her Master's word of counsel and comfort. Week by week, every pulpit in the land should find place for some message that will put courage and confidence into hearers who are bearing unusual burdens.

All sorts of anti-Christian and anti-social agencies are showing themselves quick and resourceful in utilizing the world-wide depression for their propaganda purposes. Shall the Church be less efficient?

She may not cry "Peace! Peace! when there is no peace;" but she may, and should, bring to bear all her mighty resources to stabilize panicky thinking; to discover a Divine design in this upheaval; and to help men and women to stand fast by the qualities of character which should survive all changes of condition.

The Church has the word for the hour. If she speaks it, bruised and baffled hearts will throng to her temples, to learn life's deeper lessons in the light of eternity.

"Comfort ye! comfort ye My people."

WHAT HAPPENS WHEN WE COMPARE CHRISTIANITY WITH ANYTHING ELSE

There are 232,000 churches in the United States with an enrolled membership of 44,380,000. Has any other organization anything by comparison? There is a reason.

In addition, there are 16,000,000 children to fill the ranks. Is there any other society with a reserve force as mighty as that?

The church spends $851,000,000 annually to benefit mankind. Does anything else do as much for humanity?

The number of churches comes within one-tenth of equalling the public schools. Does the reader know of any other body with such an amazing background?

The Sunday school enrollment is but one-sixth smaller than the public school roster. Mull over that! At the same time, remembering the former is voluntary and the latter compulsory.

Twenty cents of every church dollar is devoted to benevolence during normal times, and the figure is much higher in periods of stress. Has any other organization such a record?

The church census shows Christianity is more than holding its own. That can not be said of any other organization—political, social or business.

No—emphatically no—the church is not dying and Christianity is not on the decline. Nothing with such a foundation can pass out of existence.

The Golden Rule is that foundation, and every church is a school in which it is more than taught—it is lived.

Call on Sunday and learn that Christianity is a going, growing, glowing concern and everything in it is voluntary.—Reading Eagle.

THE BIBLE AND THE SPADE

By Rev. J. F. Foster, D.D.

To me the study of Archaeology is most interesting, both in the general study thereof and in the specific, but especially as its findings bear on the Holy Scriptures.

It is remarkable what is being found, and the more remarkable part of it is that naught of all the findings of the last sixty years or more, or since the work began, which have any bearing on the Scriptures, in any way challenges the Book, but on the contrary each and every one accord with the Word of God.

To go into the discussion as the same should be presented, in order that the subject should be done justice would call for more time and space than is at my disposal, yet we may present a few facts for the consideration of the reader.

One hardly knows where to begin, so possibly the better plan will be to begin with the beginning, and start with the Creation.

Stories of the creation and the origin of man are found in the legends of nearly every race, save the black races (of whom we know but little), such as the Babylonian, Assyrian, Egyptian, Persian, Greek, East Indian and American Indian.

The oldest and most definite stories or legends are those found on the stone tablets found in the ruins of Nineveh.

In these varied stories there is marked dissimilarity of details, but yet a general agreement in fundamental facts with the story as given by Moses, which is the most clear and simpliest of them all.

An Assyrian monument has been found which shows the Tree of Life guarded by winged figures, and also the figures of a man and woman sitting under a tree with a serpent in the branches thereof.

Almost every nation, save the African have an early tradition of a Golden Age, an Edenic life of blessedness. Among them may be mentioned, the Chinese, Thebetan, Mongolian, Hindu, Zoroastrians, Egyptians, the legends of Ra, Greeks, Scandinavian and as above stated the Tree of Life as found on an Assyrian relief.

Stories of the Flood are found in the literature of Persia, Babylon, Assyria, Egypt, Greece, East India, Phenicia, Japan, China and Mexican Aztecs, the oldest and the best of these stories are those found on the stone tablets discovered in the ruins of Nineveh.

The stories of the Flood as found in China give the name of the hero of the Flood as Noe, and elsewhere coins have been found dating back some centuries before the Christian era, which show an Ark and a Bird flying back to the Ark with a twig in its mouth, a man and a woman looking out of a window in the roof and on the side the Greek letters N. O. E.

A book read lately on Ur of Chaldees speaks of an expedition which had dug through the deposite of earth deposited by the Flood and in detail had much to tell of the civilizations of that very early day, going into a description of the graves of the royalty of that day.

The stories of Sodom and Gomorrah and their destruction have been established by the finding of these cities under the water of the Dead Sea, and the bitumen oil and gas of the country explains the mode of their destruction, while the story of the salt is evidenced by the Sea itself.

The names of Abraham, Isaac, Jacob and Joseph have been found on stones unearthed in Ur and Babylon, showing that these names were well known in the land from which Abram went forth.

One of the Tel El Amarna tablets written by Ebed-Hepa, king of Salem, settles the fact of Melchezedek and his office as king of Salem, for he speaks of himself as not being a descendant of Melchezedek, and other tablets have been discovered which settle and confirm the story of Chedorlaomer, king of Elam, who with others captured Lot.

A leaf from an arithmetic of the days of Abraham has been found setting forth a part of the multiplication table, the said leaf being the one giving the table of eighteen.

Tablets have been found in Ur of Chaldees which speak of Jacob-El and Joseph-El, which El meaning God, indicates a monotheistic view of god, so that this land was not wholly polytheistic as was evidenced by the godly walk of Abraham.

The fact that the Babylonian had his Sabbath, calling it Shabatum is of interest and that he held services and sacrifices on the seventh, fourteenth, twenty-first and twenty-eighth of each month, that is on each seventh day is a matter of importance to us.

An inscription has been found of a certain Mesa, who led the armies of Egypt against the Ethiopian at the time that Moses lived and many think that the reference is to Moses.

Hammurabi and his Babylonian code of laws are of marked interest, especially one or two incidents, such as this. Always have an understanding with your lawyer regarding the amount of his fee before you give him your case, or this, viz., never hire a doctor to get you well but to keep you well and stop his pay when you get sick, or this, do not keep much money on your person, but take it to your banker who will give you a receipt, and if owing anyone, write an order on the banker, giving it to the man, who will then get his money from the banker.

A marked similarity exists between the code of Hammurabi, the code of the Hittite—the code of Assyria and that of Moses. The Mosaic code however is not a copy as its study will show, as evidenced by the marked dissimilarity and each code is as would naturally grow up under the conditions and these being largely the same the similarity is marked.

The Tel El Amarna tablets are of unusual interest, especially the letters of the Canaanitish kings against whom Joshua led Israel. The fact that the original letters are in existence is quite a remarkable fact. One of these letters was from Adonizedec, king of Salem, in which he wrote Pharoah asking for an army to be used against the Hebrews, saying that kings, mentioning four kings by name, also giving their towns, had taken to flight and gone to the cave of Makkedah and if not assisted he would have to go to the same cave. Turning to the book of Joshua find the same story in every particular.

Bunkie, La.

(To Be Continued)

OKLAHOMA FARMER TELLS WHY TIMES ARE HARD

(Tylertown, Miss., Times)

The following letter published in the Adair County Gleaner, Stillwell, Oklahoma, is so very pertinent to the present national depression that it is worth reproduction

Dear Editor—There seems to be so much talk about our so-called Republican prosperity, I believe 'tis my duty to write my views on same and help to analyze the situation as far as possible so's we can make up our minds that we had auto change our ways of living and so forth.

I have taken my own case for instance. I see my mistakes and many others have acted likewise. I bought a Ford instead of a farm, and it is worn out, but the farm is O. K. I invested in a radio instead of a cow, and the radio gives static instead of milk.

I am feeding five hounds which answer to the names of Ked, Red Wing, Slobber, Jake, and Byrum instead of five pigs. I had my piano tuned, instead of the well cleaned out. I spent all my cash in 1928, using my credit in 1929; traded my future wages in 1930, so hard times caught me in bad shape last fall.

If I had spent my last $10 for flour and meat instead of gas and oil I would have been O. K. I built a nice garage last year instead of covering my barn, and I loafed in a mountain two weeks instead of being in my pasture fixing fences so's my cow won't get out, but she is dry now and mortgaged to boot for two blankets my wife bought from an agent instead of paying the preacher.

I am on a cash basis now but ain't got no cash. I am tied to the end of my rope and the man I am working for is busted on account of nobody won't sell because nobody won't buy no cotton clothes, all the gals wear slick silky stockings and silk underclothes, right here in our cotton patches. I had $4 saved up for a rainy day, but it turned dry and I spent the $4 for two inner tubes.

I tried hard to make both ends meet with a turnip patch, but when I got ready to sell, everybody was giving them away and the market was glutted. I am worried plumb to the bone and my wife's kinfolks are coming over next Tuesday to spend two weeks.

Write or phone if you hear of any relief from the government coming down my way. I am willing to be Democrat or Republican for a few weeks if that will help out any.

Yours truly in pain,

EARLE BOSWORTH, R. F. D.

SOME ANCIENT INTERPRETATIONS

By Rev. John D. Ellis

Gen. 6:1-2. "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose."

An ancient interpretation is, that "the sons of God were angels:" Angels saw the beauty of the daughters of men, and consorted with them, until all flesh became corrupt except the family of Noah: The human family became mixed, and was no longer pure human beings; The old world was not a pure human development.

Josephus says: "Many angels of God accompanied with women, and begat sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own strength: Noah was uneasy at what they did . .

He was afraid they would kill him together with his wife and children, and those they had married: So he departed out of that land." Gen.6:4. "There were giants in the earth in those days; and also after that, when the sons of God came in into the daughters of men, and they bare children to them, the same being mighty men which were of old, men of renown." The ancient interpretation is, that the sons of God were angels, who accompanied with women: and the offspring were mighty men, physically strong, tyrannical giants.

Gen. 6:8-11. "But Noah found grace in the eyes of the Lord: These are the generations of Noah:

"Noah was a just man and perfect in his generations, and Noah walked with God: And Noah begat three sons, Shem, Ham, and Japhet.

"The earth also was corrupt before God, and the earth was filled with violence."

By the "generations of Noah," we are to understand his "family," "descent:"

Noah's offspring were pure human beings, undefiled, without blemish, and free from the mixture which had corrupted the world. The children which he begat, were human in structure, without crossing with any other stock.

Gen. 6:12. "And God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth."

The ancient interpretation is, that by "flesh" we are to understand the "body," "anatomy," "pudenda," "the parts of generation."

The corruption which God saw was interbreeding, the crossing of different stocks: The human race had intermixed with fallen angels until the human race had become hybrid: Noah's family was the exception; and God destroyed the old world because it was not a physically pure human development.

It cannot be said, that the ancient interpretation is correct, or that it represents modern thought. People today generally dissent from the ancient interpretation, and from the tradition that the old world became super-human.

"The sons of God," were probably men who were in moral and spiritual nearness to God, men who were identified with true religion.

These made the mistake of uniting with the idolatrous, and openly irreligious, until there was widespread wickedness, and general apostacy.

The women were called "daughters of men" to indicate their fallen nature. There is no revelation, that angels are procreative beings: No revelation that they marry or are given in marriage: No revelation, that there is physical distinction among them, as male and female. The righteous of the old world made the mistake of marrying people who had opposite principles, and they became polygamists. A close study of the record in Genesis reveals the fact, that after the birth of Enos, "men began to call themselves by the name of the Lord." (Gen. 4:26 margin).

These were "the sons of God," his spiritual children. Adam was two hundred and thirty-five years old when Enos (the son of Seth), was born.

Enos lived eight hundred and fifteen years, and begat sons and daughters.

The descendants of Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech and Noah, were probably pious people, who "called upon the name of the Lord."

But the descendents of Cain and others were probably irreligious: They had beautiful daughters with whom the spiritual children of God intermarried.

In course of time, the wickedness of man became great, and every imagination of the thoughts of his heart was only evil continually.

The earth became corrupt before God, and the earth was filled with violence. God destroyed the people of the old world, because of moral corruption, and wickedness, and not because the human family had degenerated into creatures distinct from mankind.

Gen. 6:2. "The sons of God saw the daughters of men:" This statement has its best interpretation in the light of Gen. 4:26. "And to Seth, to him also, there was born a son: and he called his name Enos: then began men to call upon the name of the Lord."

Those who recognized God, and worshiped him, were his spiritual children. But in course of time, there was wide spread apostacy.

The home was corrupted, soon the world. All flesh became corrupt, not because of change in physique, or anatomy, but because the people of earth followed their own "way:" The course of life, and mode of action was morally wrong, and incorrigibly wicked. "The earth was corrupt" in the sense, that its inhabitants were unsound morally, and tainted with wickedness.

FROM THE PELICAN PINES

By Rev. S. A. Steel, D.D.

Long public prayers are a bore to a congregation, and maybe to the Lord also. I believe Solomon's prayer at the dedication of the temple is the longest recorded in the Bible, and he was not noted for his piety. Yet in spite of what Jesus said, that we are not heard for our much speaking, men continue to violate good manners by long prayers. One long prayer, however, had an unexpected and happy result. Moody was holding a meeting somewhere in Scotland. There was a vast audience present and among them a number of medical students from a university. Moody called on a "clergyman" to pray, and he prayed. One of the medical students was bored and reached for his hat to leave. Just then Moody said: "While the brother is finishing his prayer, let us sing so and so." The student was amused and concluded to stay; and when Moody gave the invitaiton to surrender to Christ, he came forward and accepted Jesus as his Saviour. The student's name was Sir Wilfred Grenfell. "Through Moody's influence he volunteered for medical missionary work among the deep sea fishermen on the North Sea trawlers. . . . What he has done for Labrador is comparable with what Livingstone did for Central Africa." But don't you imitate the long-winded clergyman in your prayers in public unless you have a Moody at hand to retrieve the situation.

I once heard Bishop McTyeire begin a sermon with this sentence: "It seems that the Bible has put a premium on short prayers;" and he instanced the prayer of the Syrophenician woman, "Lord, help me;" and the prayer of the publican, "Lord, be merciful to me a sinner;" and the prayer of the thief on the cross, "Lord, when thou comest into thy kingdom, remember me;" and the "Lord's prayer," a model in all respects. Jesus said: "Beware of the scribes, which . . . for a shew make long prayers." Privately, long prayers are all right. More than once Jesus prayed all night; but in public his petitions were brief. Go thou and do likewise.

Mansfield, La.

HOW THE CHURCHES ARE HELPING IN UNEMPLOYMENT

After offering the entire facilities of the Federal Council's Social Service Commission for cooperation with Colonel Arthur Woods, Chairman of the President's Emergency Committee for Employment, the Council has issued a set of concrete suggestions to churches for immediate action. These suggestions, as formulated by James Myers, Industrial Secretary, on the basis of the best practice of churches and councils of churches during the present and previous depression periods, are as follows:

Immediate Relief

1. Every local church should have an Employment Committee, with the pastor or some other experienced leader as Chairman, to:

(a) Canvas all church members by telephone, letters and personal calls, asking them to find or create part-time or full-time jobs for more workers in their homes or businesses. Cleaning, repairs, painting, construction work may be suggested. Such jobs should be reported, as a rule, to some community free employment agency, the name of which should be published in the church calendar. Discover also among the congregation those who would give the use of a bedroom in their home to some person recommended by an established agency. Such shelter, together with personal friendship, would constitute an untold service. A blank form may be printed on the calendar to be filled in by those who have work or a room to offer or by those needing work, as the case may be. Announcement might be made each Sunday of work accomplished by the Committee during the week.

(b) Use the church plant to fullest capacity, throw open church parlors or club rooms and provide simple equipment so that people can find warmth, reading matter, games and a friendly atmosphere. Educational classes and vocational training of various types might also be conducted.

(c) The women's guild or missionary society may want to assume as its practical concern the care of older women who are finding it increasingly hard to hold jobs. Here there will be many cases for discrete relief of a personal nature. Food, shelter, friendship, will all be needed. Positions may be found for these older women in homes, looking after children, and other work.

(d) The men's association or Bible class might render similar service in caring for the older men.

(e) If the church can expand its service at this time, a "church nurse" might be added to the staff. She could help greatly in sickness and relief and advising on diet to forestall hazards of undernourishment and consequent illness.

(f) Provide special speakers for a church service, the Sunday School and Bible classes and young people's meetings. If one of the unemployed were to speak and tell what it means, it would dramatize the problem and bring home the realities of the situation. An open forum might be conducted for four weeks following Christmas, with employers, social workers, labor union representatives, economists and unemployed workers as speakers.

(g) Secure volunteers to help social and city agencies in meeting the emergency in the community.

(h) Secure increased gifts from all church people for the central relief agencies.

(i) Make financial arrangements with some reilable agencies such as the Salvation Army, the Y. M. C. A. and Y. W. C. A. for tickets which can be given to homeless men or women who ask aid on the streets or at the door. These tickets should entitle their recipients to shelter and meals.

(j) Urge a conscientious re-examination of personal standards of living that all luxury and display may give way to generous giving to those in need. Wise buying, however, is to be encouraged.

(k) Make frequent pastoral visits in the homes to encourage those out of work and to keep in touch with them.

(l) Inform the membership of the church with regard to any proposed social legislation with reference to unemployment. Write to the American Association of Labor Legislation, 131 East 23rd Street, New York, for information.

2. Correlate the efforts of all the religious forces of your community with the social agencies and city, town, county and state and federal government officials for a united program for the entire community.

3. Any payment of lower wage rates or the maintenance of longer working hours which would tend to break down present labor standards should be discouraged. The Government and leading business men have gone on record in favor of maintenance of present wage rates during the depression period. In the case of emergency jobs created for the purpose of relief, when only a given amount of money is available, it is better to employ men or women for part time than than to employ them full time at reduced rates. One of the worst possible results of the unemployment period would be a permanent impairment of present standards of wages and hours.

4. Child labor and home work should be discouraged.

5. Negroes and other racial groups should be accorded equitable treatment in the distribution of work and relief.

6. A real contribution to the situation is being made in a number of cities by undertaking a church building program during the unemployment period. This provides work for many and helps to stimulate industry in general. It is a further expression of Christian spirit where new properly equipped churches and parish houses are erected through the help of church boards in industrial neighborhoods where the need is greatest, rather than confining the building program to "residential" and suburban areas.

Permanent Solutions

1. Seek to bring about the organization of permanent city, county and state programs. Write to the Director of Public Welfare, Cincinnati, Ohio, and the New York Department of Labor, Albany, N. Y., for descriptive literature. Are there any public employment bureaus in your community? Have you investigated methods and fees charged by private agencies?

2. Remember that unemployment is a recurring problem. Plan now, while distress is all about us, to stir the **conscience** of your community and focus attention on the absolute necessity of discovering **permanent** solutions and adopting adequate measures for the **prevention of unemployment.**

(a) Set up a Conference for Permanent Solutions of the Employment Problem in every community during the winter with expert speakers and general discussion on the following subjects: long-range planning of public works; stabilizing industry; national, state and city free employment exchanges; adequate employment statistics; compulsory unemployment insurance; higher wages; shorter hours; shorter working week; technological aspects; higher child labor standards; abolition of night work for women; the effects of the profit motive in industry; economic planning, the possibility of measuring production for use; a more equitable distribution of wealth and consequent increase in purchsaing power of the masses; race discrimination in employment; international aspects of the problem; relation of industrial stability to international peace.—Federal Council of Churches.

POETICAL THOUGHTS

By Mrs. George S. Brown

Rejoice in the Lord always; and again I say rejoice. Phil. 4:4.

Just As You Make It

Life is just a constant grind,
If you wish to make it so;
All the breezes are unkind,
If you grumble while they blow.
Every hill is bleak and drear,
Not a songbird that you hear
Ever sounds a note of cheer,
If you wear the mask of woe.

Life is triumph, life is joy,
If you wish to make it so;
Why let the little ills annoy?
Toss them off and let them go.
All the woods with glee may ring;
Every season may be Spring,
If you have the heart to fling
Laughter in the teeth of woe.

—S. E. KAISER.

Did you ever see two people living at the same place, getting the same breezes, having the same sunshine, knowing the same people, eating the same food, disagree entirely about everything? One finds the breezes cool and delightful, drinking in new vigor and strength with every breath, the other, living side by side, did not feel any breeze at all or if he did or if she did, it was a hot breeze, it was too strong, it was chilly. One basks in the sunshine, the other feels only the glare. One finds the neighbors congenial and friendly, the other declares they are a nuisance, or they are snobbish. One finds everything imaginable that is nice to eat and every convenience, the other says there is nothing in the market or if there is, it is not fresh or is excessively high and there are no conveniences. The song birds are a joy to one, to the other a discordant note. Queer, isn't it, the different viewpoint? One notices this especially going to a sea-side resort. One finds friends, new and old, willing to share pleasures, generous with cars, ever ready to show kindness to strangers, the other meets nobody, spends a lonely summer, has no favors shown. One finds a few mosquitoes that mar the pleasure but is sure they are everywhere and there as so many things that compensate for a few ills. Life is full of joy everywhere if we make it so. It all depends upon ourselves. If we draw ourselves into a shell, if we think always of our own interests, if we are listening always for the discordant note; if we wear instead of a cheery smile a face of woe, we find annoyances and grievances on every hand. When we make light of inconveniences, see beyond the petty annoyances, overlook the short comings, see the good instead of the evil, we have the joy bells ringing in our hearts and we can communicate something of our happiness to those about us. Let us "rejoice evermore."

THE TALEBEARER

"Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth." (Prov. 26:20.

According to Webster, a talebearer is "one who officiously or maliciously spreads gossip, scandal, etc." It is important to note that the great lexicographer, in his definition, charges the talebearer with acting from sinister motives. He is moved to ply his detestable trade either as an officious meddler or as a malicious slanderer. In the first place, being the victim of an exaggerated estimate of the importance of himself and his services, he volunteers to intermeddle when he is neither invited, needed, nor wanted; or, in the second place, being filled with envy and hate, bereft of much that is good, and nettled with the thought of his own limitations, he maliciously slanders those whom he can never hope to equal in ability, influence, or position. He may act from a combination of these and other motives. For example, he may seek to ingratiate himself into the favor of one person, from whom he expects some favor, by slandering some other person whom he would be too cowardly to meet face to face. Someone has said that narrow-minded and ignorant persons talk about people and not things; hence, gossip is the bane of the age.

The talebearer is an incendiary who kindles the fires of strife; he is a sower of discord. He does nothing of value. He does not build; he tears down. He belongs to the wrecking crew. The cherished friendships of a lifetime, the happiness of homes, and the peace of congregations—all these are destroyed that he may go on his slanderous way. He is the willing and delighted echo of cheap gossip. If he fails to find something mean and ugly about the man or woman under discussion, he will invent it or else change the subject. Like the vulture, he is a scavenger; he looks for, and finds pleasure in, the unsightly, the corrupt, and the putrid. His tongue "outvenoms all the worms of Nile." Gossip is always a personal confession either of malice or imbecility, or both; yet the scadnal-monger seems not to realize it, or, realizing it, cares not. The talebearer engaged in the low and dirty business of slander is an assassin at heart, none the less redhanded because he seeks to butcher the reputations rather than the bodies of men. He is blinded to every sense of honor and fair play; he is a cowardly sneak who lurks in ambush under cover of an elusive "they say;" he is a stranger to the fact that "he that uttereth a slander is a fool." (Prov. 10:18.)

God will not hold him guiltless who plays the unenviable role of tablebearer, slanderer, or gossip. Early in their wilderness march to Canaan the Israelites were taught the folly and sin of slander in the punishment of those who brought back an evil report concerning the goodly land of promise. We read: "And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, even those men that did bring up the evil report upon the land, died by the plague before the Lord." (Num. 14:36, 37.) Again: "Thou shalt not raise a false report." (Ex. 23:1). "Thou shalt not go up and down as a tablebearer among thy people." (Lev. 19:16). And Paul said: "Speak evil of no man." (Tit. 3:2) "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12:37.) Fearful will be the plight of the tablebearer when he is called upon to give the final account of his gossip and the evil it has done. He cannot then take refuge behind his overworked and favorite "they say."

Finally, if listeners would refrain from evil hearing, talkers would likely refrain from evil talking. If the tablebearer should be hanged by his tongue, the tale hearer should be hanged by his ears.

"Slander meets no regard from noble minds;
Only the base believe what the base only utter."

B. C. GOODPASTURE,
In The Gospel Advocate.

At numbers of places on the Wonsan district of Korea the old church buildings have become too small for the congregations, and at one place, Puk Chang, the old church had to be torn down and rebuilt. Revivals were held in every circuit of this district during the past year and at every meeting great numbers of penitents came to the altar, while a number of seemingly dead churches were revived.

WORK FOR THE CHURCH PAPER TO DO

By David M. Sweets

If there is any real place of power and usefulness for the church paper it is in making men realize the truth of the words of Phillips Brooks:

"Sad will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking, and the deeds he is doing; when there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant to do, because he is a child of God."

The church paper ever holds to one ideal—the creating in the hearts of its readers a holy discontent with mediocrity and inspiring them to attempt nobler things.

Addressing the National Press Club several months ago, President Calvin Coolidge suggested that it is time for the daily newspaper to recapture the dominating position it formerly held as a molder of thoughtful public opinion. In commenting on President Coolidge's remarks, the business manager of The New York World, Mr. Don Seitz, said: "Where next is to be found the real force in America? I answer that it exists in the church membership and attendance, which is large, liberal and progressive, and this great body of worthy men and women is reached by the religious press." He mentioned several weekly denominational papers which he says are "edited with an ability beyond that of any secular weekly and reaching a class of people who really form the background of the country. . . . The religious press can do more to preserve liberty than any other factor now active in the land. There is plenty of work for the real editor with a real pen to do."

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: I am presenting for your consideration a report just secured from our Conference treasurer, Mr. W. D. Davis, showing the amounts secured from our benevolences up to August 19 of the current year.

You will note that fifty of the one hundred and fifty-nine charges are represented in this list. Among these are some that have not in recent years paid anything this early in the year, and yet we are now not three months from the Annual Conference of 1931. Is it not possible for many of the other charges to make some payment on these sacred funds before September 1? Our Conference Commission on Benevolences will be meeting early in September, and will no doubt consider ways and means for bringing up the vast end-of-the-year deficit just as nearly every board of stewards still does in accordance with the long-time Methodist habit, necessitated by unmethodical and unproportionate giving. Our allotment for 1931 is $153,390, of which $5,168.13 has been paid.

	Conf. Work	Gen. Work
Brookhaven District		
Adams	$ 16.40	$
Brookhaven	225.00	225.00
Foxworth	10.00	
Georgetown	37.00	
Magnolia	100.00	50.00
McComb-Centenary	300.00	
McComb-LaBranch St.	50.00	
Meadville and Bude	101.47	61.28
Monticello and Pl. Grove	13.00	
Wesson	36.00	4.00
Hattiesburg District		
	Conf. Work	Gen. Work
Bonhomie	16.00	
Heidelburg	40.00	20.00
Leakesville	41.25	12.55
Magee and Sanatorium	86.00	
Mount Olive	20.00	
Prentiss	32.00	5.00
Purvis	10.00	
Silver Creek	10.00	4.00
Williamsburg Ct.	6.00	
Jackson District		
Clinton	20.00	
Eden and Bentonia	10.50	5.00
Fannin	40.00	
Florence	125.00	37.00
Galloway Memorial	1,500.00	
Vaughan	39.00	11.00
Meridian District		
Enterprise	75.00	
Matherville	25.00	
Meridian-Central	250.00	
Meridian-Hawkins Mem.	133.00	18.00
Meridian-Poplar Springs.	50.00	
Meridian-Seventh Ave.	25.00	
Porterville	2.50	
Quitman	25.00	
Shubuta	83.00	41.78
Newton District		
Bay Springs	65.75	
Burnside	9.25	
Forest and Morton	60.00	40.00
Laurel-Kingston	40.00	
Philadelphia Ct.	40.00	
Seashore District		
Bay St. Louis	33.60	
Handsboro and Nugent	10.00	
L. Beach and Pass Chris.	10.50	3.50
Van Cleave	6.00	35.00
Wesley Memorial	35.00	8.00
Wiggins	17.30	11.50
Vicksburg District		
Fayette	50.00	
Gloster and Liberty	200.00	
Port Gibson	170.00	50.00
Rolling Fork and Cary	71.00	54.00
Vicksburg-Crawford St.	100.00	

Fraternally,

J. M. SULLIVAN.

FROM REV. J. L. SUTTON

Dear Dr. Decell: You all have been kind enough to give me a little space about once a year and I am writing these few lines hoping they will not all reach the waste basket.

I have had a very pleasant summer. Have preached in quite a number of pulpits and have been out on two or three occasions with our beloved presiding elder, Dr. Leggett, and preached for him and would like to say that any one having the pleasure of being with our presiding elder is fortunate indeed.

While I attended the conference of social work in Minneapolis I had the pleasure of preaching at Minnesota State Prison at Still Water.

The committee at Shilo camp ground rang me up on Saturday evening and I went out Sunday morning at 11 o'clock and preached to a large and attentive audience at that place. Also have had the pleasure of being with the members of Galloway Memorial Church, Millsaps Memorial Church, the First Baptist Church, Calvery Baptist Church, and Grace Memorial Methodist Church, all of Jackson, as these pastors were absent from their pulpits and were kind enough to ask me to supply for them.

While on the coast I was asked to be the principal speaker at the inter-city Rotary clubs at Bay St. Louis and Pass Christian. These boys on the coast certainly enjoyed the meeting.

Professor Lee Gainey kindly granted me a place on the program of the annual meeting of the Patrons' Union. Also had the honor of attending the northern division of the Jackson district preachers' monthly meeting, at which time we had dinner on the ground.

Enjoyed very much attending the meeting at the Southern Methodist Assembly and think Brother J. W. Sells is doing a wonderful work and was glad to know that everyone enjoyed the message brought by my friend, George Wood Anderson. Glad to know that Brother Anderson is in this part of the country.

I also had the pleasure of supplying for George Booth at the First Presbyterian Church at Natchez.

Really enjoy getting out and preaching and wish it was so that I could do more of it, but my time is given to welfare work and really I do not know of any greater work on earth than helping little children and getting them placed in good Christian homes, where they will be raised under good environment and given the chance to become good men and women.

With very best wishes for your success in the great work you are doing,

Yours truly,

JNO. L. SUTTON, Supt.

REPORT OF FINDINGS COMMITTEE, LAKE JUNALUSKA LAYMEN'S CONFERENCE TO GENERAL BOARD OF LAY ACTIVITIES, METHODIST EPISCOPAL CHURCH, SOUTH

We, your Findings Committee, beg leave to report as follows:

In the face of world conditions, out of which come a challenge and an opportunity to the Church, we recognize the need on the part of the laymen of a new consecration of their whole lives to Christian service, and we recommend:

First, that the laymen give themselves wholeheartedly to the task of carrying through the full program of the Church for the present year.

Second, that there should be here at Lake Junaluska next summer, from July 20 to 25 inclusive, a great gathering of the laymen, representatives from every district of every Conference in our territory, for a program of study and inspiration such as would vitally affect practically every local church in this territory. We suggest this program be formulated by the president and secretary of the General Board of Lay Activities in time for full information of the 1932 conference to be presented to the several Annual Conferences in the fall.

Third, that full and definite information relative to the work of the laymen as proposed through the new organization be prepared in pamphlet form and furnished to church or charge lay leaders.

Fourth, that the "unified church budget" be adopted in the local churches wherever practicable.

Fifth, that the pastor and the local board of Christian education work out at the beginning of the Conference year a complete program of activities of the church for the year. In planning this program, we recognize the need of bringing more laymen into the active work of the church and suggest that some plan for training laymen for these activities be included.

We suggest that a copy of these findings be furnished to every Conference organ with the request that they be published.

J. C. SMITH,
R. L. RAMSEY,
S. L. JOHNSON,
R. L. WIGGINS, Chm.,
Committee.

Schoolmaster—"Now, if your mother gave you a large apple and a small one, and told you to divide with your brother, which apple would you give him?"

Johnny—"D' you mean my big brother or my little brother?"

The Home Circle

MY HOUSE OF DREAMS

My house of dreams stands in an oldtime garden,
Where the lilies bloom and the night winds softly sigh,
Where the fountain trickles and the moonlight is golden;
The nestlings twitter sweet melodies 'neath the Summer sky.

My house of dreams is near my lone and empty cottage,
I go up its winding stair and by a window kneel to pray,
To thank God for his kindness and countless blessings;
And the goodness and mercy that follow me day by day.

In my house of dreams I seek until I find you,
Beloved, together we wander and watch the star light gleams,
Your presence fills my heart with hope and courage,
How could I go bravely on without seeing you in dreams?

WILLIE C. PAGE,

THE ROSE OF JERICHO

A LEGEND

The Rose of Jericho is also known as the Resurrection flower, for it is supposed to have the property of dying and coming to life again. Its origin is described in a very pretty legend.

When the infant Jesus fled from Bethlehem with His mother, Mary, and Mary's husband, Joseph, to avoid the massacre of all the young children by King Herod, the party are said to have crossed the plains of Jericho. When Mary alighted from the donkey she was riding, this little flower sprang up at her feet to greet the infant Saviour whom she carried in her arms.

Flowers are said to have thus sprung up at all the places where the Holy Child rested.

All through the Saviour's life on earth the little rose of Jericho continued to flourish but when He died upon the cross all these flowers withered and died at the same time. But three days later, our Lord rose again from the tomb, and at the same time the roses of Jericho came to life, and sprang up and blossomed all over the plain as an emblem of the joy of the earth because Christ was risen. Because of this the rose of Jericho has ever since borne also the name of the Resurrection flower.—Selected.

RUTH'S VISITORS

Effie Smith Ely

Ruth, propped up on sofa pillows, gazed somberly through the window to where, through the deepening afternoon shadows, a slow rain was falling. As Mrs. Ellison entered, she saw that the girl's pale face bore traces of tears.

"How is our invalid today?" the older woman asked tenderly. "Still improving, I hope."

"I suppose I am," Ruth answered slowly, "but I get discouraged sometimes. I'm so glad to see you, Aunt Mildred! You are like a blaze of sunshine. Hasn't this been a gloomy day?"

"Maybe so, for us humans," Mrs. Ellison smiled. "But the fields and flowers seem to be enjoying this weather wonderfully. Everything looks so fresh and green after all these showers."

She held out to the girl a perfect La France rose, its half-opened petals still wet with the rain.

"Oh, how beautiful!" Ruth cried delightedly. "It's from your own garden, isn't it?"

"No, Ruth, this rose didn't grow in my garden. But it was sent to you with a great deal of love. I wonder if you can guess where it came from?"

"I'm afraid not," the girl pondered. "But it gives me a lot of pleasure. You know how dreary and useless one feels when one has been sick a few weeks."

"You've been having plenty of company, haven't you? I met Mrs. Blakely on the stairs as I came up. She said she'd just been to see you, for she always liked to visit the sick on rainy days and keep them cheered up. Did she cheer you up?"

"About as much as a funeral would have done one," Ruth grinned with a hint of her old roguishness. "Mrs. Blakely is a kind-hearted old neighbor, but you know how dismal she can be. I was feeling lonesome when she came this afternoon and I was glad to see her; I told her I never knew before how pleasant it was to have people visit you when you were sick, and that when I got well I meant to visit every sick person around. She gazed at me with lusterless, mournful eye and said dolefully, 'Ah, yes, Ruth, you're like poor Polly Watson, a sick girl I used to know. She said she'd be good to visit the sick when she got well, but she never got well!"

"That's just like Mrs. Blakely," Mrs. Ellison laughed. "People like her ought never to be admitted to a sick room. She thinks that visiting the sick is a religious duty, and therefore the most solemn countenance and manner she can put on are the most fitting for it."

The girl sighed petulantly. "Maybe I'm wrong, Aunt Mildred, but I'm afraid I don't appreciate the visits that so evidently made for duty's sake. I wish people who visit me would come just because they liked me and wanted to come, and not to fulfill an obligation! That's one of the reasons I enjoy your visits so much, you seem to enjoy them too."

"Indeed I do, Ruth. It's always a delight to be with you and talk to you."

"Then you're not like Mrs. Gadsden, who called this morning. She came bustling in, as if she didn't have a minute to spare. You know she is president of the parent-teachers' association and she belongs to all the clubs and has a lot of company, so I guess she is kept pretty busy. She was very apologetic because she hadn't come to see me before; but she had been having so much to do, so many meetings to help entertain, so many papers to write, and so many invitations to accept, that she hadn't been able to get around to it. She seemed to feel ever so virtuous because she had squeezed in time for a little visit at last. But I almost wished she hadn't come."

"I understand, dear! You'd rather folks would stay away than come just because they feel they must. But some people really find pleasure in visiting the sick, don't they?"

"Yes, there's Mrs. Merrill, who was here yesterday. She visits all the sick people in town and gets a peculiar joy out of discussing symptoms and remedies. I suppose she doesn't realize that symptoms and remedies are just the things a person wants to forget. She told me about so many cases of illness she had known that when she got through I felt that the world was a weary waste of suffering. But she was really sympathetic, and I appreciated that."

Ruth's brows crinked in a pained frown. "The very worst visitor I have had was Mrs. Stone. She fluttered in the other day, like a harsh, chilly breeze. She seemed to regard my illness as mostly a matter of imagination, and to think that in order to recover immediately I had only to exert my will. She greeted me with an astonished stare. "Still staying in are you? It's queer you can't walk any yet. When my sister was sick like you, she got well in a few days, but she didn't lay up like you do, she kept going all the time. You'd get along better if you'd stir about."

"You mustn't let Mrs. Stone disturb you, Ruth. She doesn't intend to be cruel, but she is one of those persons who endure other people's afflictions with surpassing fortitude. She has never been ill herself and she has no imagination, so she can't realize anybody else's sufferings."

"I know my visitors all mean well," Ruth admitted, "and most of them are perfectly dear. The girls have all been lovely to drop in every day or so and tell me all that is going on; and people I've never thought about as caring for me have stopped to make inquiries or to show kindness, and I'm thankful for it all."

She lifted the rose from its vase to her lips. And now tell me, where did you get this beautiful blossom?"

"That rose," Mrs. Ellison answered softly, "bloomed in Mrs. Riley's yard. You know what poor Mrs. Riley's yard is like, with dust and clothes lines and tin cans everywhere. But somebody once gave her a La France rosebush, and it's an oasis in her desert, and Betty and Janie and Tommy say she loves it more than she loves them! As I passed Mrs. Riley's just now she called me, 'are you going to see Miss Ruth? Then take her this flower from me.' I told her you wouldn't want her to cut that lovely rose, but she broke it off eagerly and thrust it into my hand 'Oh,' she cried, 'there's nothing too fine for Miss Ruth! She's been to me like that rose, something pretty and sweet when everything around was bare!' "

Ruth laughed in joyful surprise. "I appreciate the rose doubly now. I knew how Mrs. Riley prized her rosebush, but I didn't dream she felt that way about me."

"Janie came in from school just then," Mrs. Ellison resumed, "and she said all the girls in Sunday school were wishing you would hurry and get well, for they missed you so."

Ruth's eyes were bright and moist, and a faint color glowed in her cheeks. "I really think I'm going to be well right away, Aunt Mildred. You and Mrs. Riley and Janie have done me so much good!"—Southern Christian Advocate.

ADVO-LAFS

TRY THIS ON YOUR PIANO

Deposit $50 in your bank and make the following withdrawals:

First:	$20, leaving balance of	$30
Second:	15, leaving balance of	15
Third:	9, leaving balance of	6
Fourth:	6, leaving balance of	0
Now add them up:		$51

Then go around and try to collect that extra dollar.

Lorraine J.—"Do you like conceited men best, or the other kind?"

Phillis Y.—"What other kind?"

"How did you find the weather while you were away?"

"Just went outside and there it was."

RIDDLES

What is a country seat? A milking stool.

What is most like a cat's tail? A kitten's tail.

What is taken from you before you get it? Your portrait.

Why is a dog's tail a curiosity? Because it was never seen before.

What is the least valuable thing a boy can have in his pocket? A hole.

Why is the letter T like an island? Because it is in the middle of water.

Why is a fly taller than most men? He stands over six feet without shoes or stockings.

When is the most dangerous time of the year to go into the country? When the trees are shooting.

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J. L. DECELL, D.D., Editor.
C. MILTON CHALMERS, Manager

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Editorial

ANNUAL MEETING OF THE PUBLISHING COMMITTEE

The annual meeting of the Publishing Committee of the New Orleans Christian Advocate will be held in the Advocate office, 512 Camp Street, New Orleans, on Thursday, September 24, beginning at 9:30 a. m.

J. B. PETERS,
Chairman Publishing Committee.

REV. B. D. RAULINS AT WHITWORTH COLLEGE

Rev. D. B. Raulins, former president of Mansfield College and now pastor at Algiers, New orleans, delivered the opening address at Whitworth College on Thursday, September 10.

The subject of the address was, "What doest thou here?" and the speaker developed it into an inspiring theme, impressing the students that they were at college on a serious mission. It is life to be in college and the purpose of college days is to grow in mind, body, and soul. The world within, around and beyond are related to life in the classroom.

President Winfield, the faculty, student body and friends of the college who attended the opening felt that they were indeed fortunate in having such an appropriate and inspiring address as Brother Raulins delivered. It was good to be there.

WHITWORTH COLLEGE OPENING

(Continued from Page 1)

possible methods as to what God intended her to be. Before starting the student on her way to a place in life they first seek to know if she will be able to make the trip and will be happy when she gets there. This is arrived at by carefully applied tests. Not content with intelligence and achievement tests the high school teacher and the pastor of the student are called upon to assist. The student herself is permitted to draw her own portrait, as it were. Few schools in our entire country, state or church, equal Whitworth in this matter. And this is real education.

The Methodists of Mississippi should acquaint themselves with what they have at Whitworth, and should not rest until the school is fully able to render its largest possible service. D. B. R.

PERSONAL AND OTHER NOTES

Rev. and Mrs. T. O. Prewitt, Millsaps Memorial, Jackson, Miss., attended the wedding of Mrs. Prewitt's sister, Miss Mary Miner, to Mr. L. R. Harbaugh, at Meridian last week.

Mrs. P. G. Triplett, Dossville, Miss., in renewing her subscription, said: "I have taken the Advocate for more than thirty years and like it fine." Time tests the usefulness of everything and by that test the Advocate has a place in the Church.

Dr. George S. Sexton, president of Centenary College, and Dr. W. L. Doss, Jr., presiding elder of the New Orleans district, honored our office with a visit and the editor was absent. We regret missing the brethren.

Miss Lama E. Bunous, in behalf of the Epworth League at West Point, Miss., sends us four subscriptions on Miss Eugenia Gray's scholarship. We are pleased to discover that the young people of North Mississippi believe in working together.

Evangelist Lovick Pierce Law, Dallas, Texas, has recently held a revival at Enterprise, Miss., for Rev. O. H. Scott and his people. The report is that a genuine revival came to the church and community.

In renewing her Advocate subscription, Mrs. S. E. Peairs, wrote, "This may be my last as I am 82 years old and my eyes are very dim. With all good wishes." We appreciate the cheering wish and are sure that there is light at eventide.

The licensing committee of the Columbus district, North Mississippi Conference, met and licensed John Dudley Perkins, age 17, of the Longview and Sessums charge, on September 3. The young man will enter Emory this fall.

Miss Eugenia Gray, Grenada College Advocate beneficiary student, has certainly done her part, and we trust that many throughout North Mississippi will help out in this worthy undertaking. You have until October 15. Get subscriptions today.

Bishop James Cannon, Jr., who has been attending various meetings in Europe, is expected to arrive home Saturday. His official connection with various international commissions require much travel, though he seems to stand well the strain.

Rev. and Mrs. O. H. Scott, Enterprise, Miss., are the fond parents of a fine little son whom they have named O. H., Jr. We congratulate the happy parents and pray that the little man will grow up to be a useful man in the church and fill a place of service in the world.

Rev. S. L. Pope, the capable pastor at Aberdeen, Miss., carried an urgent and intelligent appeal in his bulletin on behalf of the Advocate on the first Sunday in September. We will be disappointed if such an appeal does not get good results.

Childhood and Youth Week is to be observed during the third week in October, or as near thereto as practicable, and the theme for this year's study is, "Know Your Children." This is an important week and should be observed by every church where at all possible.

We were in error in stating that Pine Ridge Church was on the Greensburg charge. It is on the Natalbany charge, and Rev. A. R. Hoffpauir is the pastor and held his own revival. It is encouraging when a pastor can lead his people in a revival such as was held at Pine Ridge.

James N. Gamble, vice-president of the Proctor-Gamble Soap Products Co., Cincinnati, O., celebrated his ninety-fifth birthday on August 9. Mr. Gamble is a devoted member of the Methodist Episcopal Church and continues to take a keen interest in its progress.

Rev. C. A. Parks, pastor at Amory, Miss., began a revival in the church there September 12, with Rev. J. L. Neill, of Vicksburg, preaching and Mr. W. F. Munday, of West Point, leading the singing. The pastor is closing the fourth year of a very sucessful pastorate in that church.

The Building Commission for the Methodist Student Work at M. S. C. W., Columbus, Miss., has provided a separate building for headquarters of the student secretary for the coming session. This building is a residence located adjacent to campus from which Miss Nuttall, the new secretary, will direct her work.

We learn with sorrow of the death of Mrs. W. H. Vaughan, wife of Rev. W. H. Vaughan, a superannuate member of the Central Texas Conference, who made his home part of the time in Mississippi. Mrs. Vaughan was in her 84th year, and the end came at Magnolia, Ark. We extend deepest sympathy to Brother Vaughan and the other loved ones.

Since it has been impossible for the Conference Board of Christian Education to provide funds for workers with Methodist students at A. and M. College and University of Mississippi, the local pastors, Revs. H. F. Brooks and W. H. Mounger, are harnessing the interest of the local church to give the students all the welcome warm-hearted Methodist people can give.

Mr. A. F. Godat, now of New York City, but formerly of this city and chairman of the board of stewards of the Carrollton Avenue Church, read the note we carried about the needs of the Colored Methodist congregation in New Orleans and sent an appreciated contribution. It is generous for one so far away to remember a need in his former city.

Rev. Porter M. Caraway, pastor at East End, Meridian, Miss., has assisted in a number of good revival meetings during the summer. He recently helped Rev. A. J. Davis at Hickory, where they had seventeen accessions to the church, fourteen of these by profession of faith. We are not surprised that Brother Davis is having success in his work.

Mrs. L. A. Carnathan, Durant, Miss., has been a subscriber to the Advocate for a long time, and though now she is unable to read it herself, she feels that it must continue to come. We are sure those who read it to her count it a privilege and trust that its pages may continue to carry good cheer for her in its messages.

We thank Mrs. S. M. Carathers, Lisbon, La. and Rev. L. J. Snelgrove, Lake, Miss., for two subscriptions each. We trust that friends will not wait until they can get a large list before they send in their subscriptions, as a few all along will help us over a close place at this time. Of course the more the better, but if not more we will welcome the few.

Rev. A. T. McIlwain, pastor at Greenwood, Miss., whose church is to entertain the forthcoming session of the North Mississippi Conference, is preaching a series of sermons to his people during this month on the general themes, "The Church," and "Is the World Getting Better?" Gospel preaching will help the world to get better.

Brother W. J. Garland, Haynesville, La., sends his renewal and writes, "I have been taking the Advocate for fifty-five years and it gets better all the time." We are safe in saying that it is the reader getting better more than it is an improvement in the paper. He who reads his church paper for over a half-century acquires a capital that offsets shortcomings in an editorial administration.

Dr. W. W. Smithson, a member of the Galloway Memorial Chrch, Jackson, Miss., and widely known physician, died in that city on Wednesday, September 9. He was the great-great grandson of the founder of the Smithsonian Institute. His son preceded him in death a few years, and the mother and wife survive them. We knew and appreciated him and feel a personal loss in the death of a physician and friend.

Mr. H. S. Weston, Logtown, Miss., died at the home of his daughter, Mrs. J. O. Segura, in Jackson, Miss., on Tuesday, September 8. Rev. J. Cude Rousseau, Lake Providence, La., conducted the last rites. The Weston Lumber Co., at Logtown, meant much to the church through the years, and the death of its president brings sorrow and loss to that church and community. We extend sympathy to the bereaved ones.

A reader, in sending us her subscription, requests that writers for the Advocate discuss tithing as applied to farmers, merchants, and factories that have expense in producing their income. If there is a deficit must there be a tithe? Take pen in hand and make reply. We suggest a good book, "The Christian and His Money Problems," by Bert Wilson. Doran & Co., publishers, but may be secured from Lamar & Whitmore.

We are indebted to Dr. W. P. Burhman, pastor at Tupelo, Miss., and his secretary, Miss Georgia Butler, for favoring us with 28 subscriptions to the Advocate and a check for $42 to cover. Dr. Burhman is a transfer into the North Mississippi Conference and is loyal to all the interests of that Conference. Our great Methodism is one everywhere and we are happy to have such effective workers in our territory.

Mr. R. Lanier Hunt, associate editor of the General Board of Christian Education, Nashville, Tennessee, visited his brother, Rev. B. M. Hunt, pastor of the Centenary Church, McComb, Miss., the latter part of August and rendered the solo of the evening service on September 6. In addition to his editorial work, he is director of music at West End Church, Nashville, of which the inimitable Rev. George Stoves is pastor.

Captain Leonard Van Egmond, of the Salvation Army, has been transferred from Vicksburg to Gulfport, Miss. An appreciation service was held at the Crawford Street Church in Vicksburg on the Sunday night prior to his going away, and people of all faiths united in the service. Captain Van Egmond is a local preacher in our church and he and his wife often assist pastors in revival services. We congratulate Gulfport upon having these workers in their midst.

The whole church doing the whole task of the church is a pracitcal possibility. Several churches have followed Rev. J. L. Neill's plan of having the preaching service at 10 a. m. and the instruction period (Sunday school) at 11. Brother Neill, at the request of Dr. Crisler, presented the plan to the Brookhaven congregation last Wednesday evening. To hear him is to be "almost" if not altogether pursuaded to go and do likewise.

Rev. C. K. Smith, pastor at Crowley, La., arrived home on Saturday, September 5, from his trip to Vienna and other parts of Europe and the Holy Land. He was greeted with large audiences on Sunday and addrssed the Crowley Rotary Club on Tuesday. After hearing the messages the people of Crowley felt that they had been doubly repaid in sending Dr. Smith as their delegate to the Rotary convention. We congratulate him upon his opportunities and welcome him back home.

Mrs. M. E. Joyce, Jackson, Miss., in sending in a new subscription for her neighbor, writes: "Mrs. McAtee, my dear sister, whom I sent the Advocate for a birthday present, went home to heaven on Saturday night—her birthday. She was seventy years old. I enjoy the Advocate and have read it since early girlhood and couldn't get along without it." We sympathize in the parting of these sisters for awhile, and are thankful that the Advocate went to the departed one a few times before her going.

Rev. V. G. Clifford, who was closing his second year as pastor at First Church, Columbia, Miss., gave up his work last week upon advice of physicians to seek to regain his health, which has been impaired for the past several months. He was one of the stronger men of his Conference and will have the prayers of his brethren throughout the Church that he may be fully restored to his strength.

A wedding that claimed the interest of a wide circle of friends was that of Miss Mary Miner, daughter of Mr. and Mrs. J. H. Miner, Meridian, Miss., to Mr. L. R. Harbaugh, of Lancaster, Penn., which occurred in the Central Methodist Church at Meridian, on Tuesday, September 8. Dr. Benjamin L. Sutherland, pastor, was the officiating minister. Mr. and Mrs. Harbaugh came to New Orleans and left for New York by boat. After visiting in that city they will be at home at 318 North Duke Street, Lancaster, Pa. We extend happiest congratulations.

Unofficial information reaches us, which we are confident is authentic, that Rev. W. M. Sullivan has been appointed to finish out the Conference year as pastor at Columbia, Mississippi. Brother Clifford having been released on account of his health. Brother Sullivan has been commissioner of the orphanage for the past three years, but has spent most of his ministtry in the pastorate. He was formerly pastor at Columbia and will be able to complete plans for the entertainment of the Annual Conference without difficulty. We congratulate Columbia upon being able to secure their former pastor.

Mrs. Octavine Andrews, widow of the lamented Dr. C. G. Andrews of the Mississippi Conference, celebrated her ninetieth birthday on Monday, August 31, at her home in Memphis, Tenn. Those of her children who were present to enjoy the happy occasion were: Miss Mary and Miss Lucy Andrews, and Dr. J. L. Andrews, Memphis; and Dr. C. G. Andrews, Yuma, Arizona. The name of Charles Green Andrews abides in honor and is as ointment poured forth in Mississippi Methodism. We rejoice to learn that Mrs. Andrews is well, and join her loved ones and friends in wishing her many returns of the day.

In a business letter, Brother W. D. Hawkins, secretary of the Mississippi Conference Commission on Benevolences and district lay leader of the Meridian district, said: "Thank you for your editorial on 'Unlighted Churches in Summertime,' it was both timely and important. If Christian people, or even members of the church, do not maintain a higher standard of loyalty to our church we will lose the place we have as leaders of the Christian forces in the world. We not only need proclamation twice each Sunday of an evangelistic and spiritual message, but we need the membership to proclaim it every day of the week by the lives they live, faith they exercise, and sacrificial service rendered. This class of preaching exemplified by this kind of living will bring about a great and continuous revival, which is needed more than all else in this day. I am afraid our 'spiritual depression' is more pronounced than our material depression."

Rev. J. B. Bonnecarrere, of the Donaldsonville charge, called at the office Wednesday. He brought both his wife and daughter to the Touro Infirmary for medical treatment. His daughter, Sadie Ruth, 10 years of age, who was so seriously ill about a year ago following an operation, will again undergo an operation on Friday of this week. Mrs. Bonnecarrere, who is under the treatment of doctors, has been ill for some time, and her condition is undetermined. Brother Bonnecarrere asks the prayers of the readers on behalf of his loved ones. He reported having held two rural training schools under the direction of Brother A. K. McLellan, of the Louisiana Conference board of Christian education with great results. He also reports having held two good revival meetings, one at Carpenter's Chapel, with Rev. P. W. Sibley doing the preaching, with accessions to the church, and one at Vacherie, with Rev. B. H. Andrews, of Houma and French Mission charge, doing the preaching with very good results. He further reported that he recently reopened the work at White Castle, La, and that Rev. L. W. Cain, presiding elder of his district, will conduct a revival for him at that place the latter part of September. The work at this important point is bright and shows great prospects of development in the near future.

RESOLUTION OF BOARD OF STEWARDS, FIRST METHODIST CHURCH, COLUMBIA, MISS.

Whereas, our beloved pastor, Rev. V. G. Clifford, has found it necessary on the advice of physicians and because of the present condition of his health, to give up his pastoral work for the present and in order that he might regain his health.

Now, therefore, be it resolved by the Board of Stewards of First M. E. Church, Columbia, Mississippi,

That we are sincerely grateful to Brother Clifford for the great work he has done during the past two years in the building up of our church and the mission work connected with it.

That we commend his sacrificial attitude at this particular time in giving up his work, and giving his time and attention to the regaining of his health and strength, and to the end that he may be restored to the church and to the work for which he is so eminently fitted.

That we pray God's richest blessing upon him and his family, and that he may be speedily restored to his church and its great work.

The above resolutions adopted by unanimous rising vote of the Board of Stewards at a meeting of said Board held at First Methodist Church, this 8th day of September, 1931.

(Signed) C. V. HATHORN,
Chairman Board of Stewards;
N. H. RANKIN,
Secretary.

THE NEW DEAN OF WOMEN AT MILLSAPS COLLEGE

Millsaps College announces the assumption of the duties of dean of women at the coming session of Mrs. Mary B. Stone, formerly of M. S. C. W.

Mrs. Stone is an A. B. graduate of Randolph-Macon Women's College and an M. A. graduate of Peabody College for Teachers. She has also completed an additional year's work toward the Ph. D. degree at Peabody. Her special field is English literature.

Mrs. Stone, who is the wife of the late Lex Stone, of Bentonia, has had a wide experience as teacher and school executive. She succeeded her husband as superintendent of the Anding School, and has been on the faculty of Soule College and M. S. C. W.

As a graduate of Randolph-Macon College, Mrs Stone has been for a number of years prominent in the work of the A. A. U. W. in this state.

Missionary workers in the Congo have been hampered in certain sections because they have had so few hymns in the Swahili language. They are rejoiced to know that fifty hymns translated by various missionaries and taken from the Swahili hymnal of the Church of England are now ready for use among these people. This meets a real need.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. AMELIA MARTIN (nee Nesom), daughter of Mr. and Mrs. Abe Nesom, was born at Pine Grove, La., September 30, 1871. She was married to A. M. Martin, February 28, 1900. To them were born four children, viz., Mrs. W. N. Bankston, of Tickfaw; Mrs. G. F. Tycer, of Baton Rouge; Alford Nesom, of New Orleans, and Gordon Herman, of Tickfaw. Her husband died when her children were all quite young, but as a true Christian mother she made many sacrifices to raise and educate her children, and they truly "rise up and call her blessed." She had one brother, W. G. Nesom, who is one of our most faithful laymen, and Mrs. S. D. Stilley, an only sister. It was the privilege of this writer to be her pastor for four years while at Pine Grove. She gave her heart to God at the age of 12 years and has always been a true Christian woman. She was blessed with Christian parents and ever followed in their footsteps. The last time I met her was at the district conference at Ponchatoula last June. I expect to meet her again in heaven. She passed away at her home at Tickfaw, La., August 15, 1931, and was laid to rest in the Martin Cemetery. The funeral services were conducted by her pastor, Rev. G. P. White. May the good Lord comfort the bereaved ones is the prayer of her old pastor and friend.

F. N. SWEENEY.

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It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

BROTHER ROLFE HORTON was born at Conehatta, in Newton County, September 4, 1891, where he lived until death came. He was one of six children born to Brother L. M. Horton and wife, Mrs. Elizabeth Horton, who were among the first settlers of that community and helped to build the first Methodist church ever established at that place, of which Rolfe became a member at the age of fifteen and remained a faithful member until the end came. He was an obedient son, a kind and devoted husband, and a loving father. He suffered much the last year of his life, but he bore it without a murmur. He is gone, but the memory of his cheerful spirit will linger with those he has left behind to help them pass the hours of suffering with more patience and with triumphant victory. Rolfe was married to Miss Vada McDill, December, 1914, and to them were born three children, James Mack, 15; Marcus Owen, 3; Virginia Blargell, 2. Besides this aged father and mother and this devoted wife and three children there remains four brothers, John M., Ervin I., Marvin S., William M., and one sister, Miss Lucie K. Horton, to mourn his going. The end came on Sunday, July 5, 1931. The funeral was held in the Methodist church at Conehatta attended by a great concourse of friends. Interment was made in the Conehatta Cemetery.

L. J. SNELGROVE.

RESOLUTIONS

It pleasing the almighty God to remove from our midst one of our most useful and valuable members through the death of BROTHER WILLIAM E. BROWNING, we, the members of the Haynesville Men's Bible Class, humbly submit to the divine will. Brother Browning was in every respect a warm friend, a good neighbor, a patriotic citizen, a devoted husband and father, a candid business man and above all an earnest, faithful and charitable Christian. His life gleams before us as an ideal standard and his benevolent influences and assistances will be remembered long hence. Thus, we deem it decorous and deserving to place on record a testimonial of our high esteem for this faithful Christian gentleman. Therefore, be it

Resolved, That in the death of William E. Browning, the Haynesville Men's Bible Class experiences a loss which can never be filled.

That we extend to the members of the bereaved family our heartfelt sympathy in their unutterable loss, and pray to the Heavenly Father to let his comforting grace abide with them all.

That a copy of the resolutions be sent to the family, to the Haynesville News, and to the New Orleans Christian Advocate and be spread upon our minutes.

Meekly, at this time, we pay this meagre tribute to the beloved memory of William E. Browning loyal steward of this church, patriotic citizen, and true friend.

C. E. MILLER,
J. A. LOWE.
J. D. BAILEY.

REVIVAL AT BAYOUSCIE, LA.

At the request and invitation of Rev. J. E. Self, pastor of the Many circuit, and the wish of the people, I left Ruston, August 24, to assist in a revival at Bayouscie Church, about ten miles north of the town of Many, in Sabine parish. In 1885, forty-six years ago, I was pastor of the Sabine circuit, which is now called the Many circuit. Bayouscie was one of the churches that helped to constitute the circuit. During the year of 1885, the Bayouscie church was built forty-six years ago. The same building is still standing and in very good repairs. In 1890, five years later, I was invited by Rev. W. A. Clark, who was then pastor of the Sabine circuit, to assist him in a meeting, and the good Lord was with us in great power and we had a great revival which resulted in fifty-six accessions to the church and the church was greatly benefited spiritually. While there were not any gathered from the outside into the church from the meeting just held, I believe that the revival just recently held was more far-reaching and more beneficial to the church than the one that was held forty-one years ago, several were added to the church by certificate. I am much older now than I was forty-one years ago, and of course I naturally felt like it would be a much greater undertaking to preach and have a great meeting there now than it was forty-one years ago. The conditions are so different now to what they were then. But the good Lord is just the same as he has ever been, and is just as willing to pour out his Holy Spirit on the people as he was on the day of Pentecost. And I feel sure that the Holy Spirit was with us in this meeting as much so as he was in the meeting years ago, and I don't think that I would be making any mistake in saying that we had a great meeting and a good revival. The pastor and the people seem to think so. I found Brother Self to be a fine fellow to work with and I enjoyed my association with him ever so much. May the good Lord crown his labors with great success. The people expressed their joy and satisfaction concerning the meeting in more ways than one. It was a great pleasure to me to go back and be in a meeting where I had spent four years so pleasantly as pastor of that charge. Of course, most of the old people had passed away and gone to the next world, but I got to see their children and grandchildren. Since I have been superannuated, I have made my home in Ruston and the people have been very nice and kind to me. I preach in Ruston occasionally for our pastor and the people have expressed themselves as though they were well pleased with my services, which makes me feel rejoiced to know that the Lord can still use me to do some good for his great cause. I wish to express my appreciation and gratitude to the dear brethren for the kindness and courtesy extended to me which makes me feel like I am not a forgotten man, if I am superannuated. I have been quite busy for the last two months helping in meetings and preaching on Sundays for the brethren.

H. J. BOLTZ.

Ruston, La.

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Rayon hose, imperfect but repaired on special machines. Splendid for every day wear. Assorted colors, sizes 8 1-2 to 10, 12 pair $1.20 postpaid. Guarantee with every order. Economy Hosiery Co., Asheboro, N. C.

Are You Numbered Among The Following?

We have just completed billing over 2,000 subscribers who have allowed their subscriptions to expire. Through necessity, we will be forced to drop all delinquent subscribers from our mailing list during the next 30 days. Refer to the little yellow label on your paper and if your subscription has expired fill in the coupon below and forward same immediately to our office with $1.50 so as to insure against a break in the regular visits of your Conference Organ. No Methodist home should be without their Church paper.

RENEWAL COUPON

To the New Orleans Christian Advocate,
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Gentlemen:

Please find herewith remittance of $1.50 for my subscription.

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Name of Pastor..

Woman's Missionary Society

All Communications for this Department should be addressed to Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss

MISSIONARY ANNOUNCEMENT

The second eastern zone meeting of the Brookhaven district will be held at Kokomo, September 10, at 1:30 o'clock.

MRS. E. D. SIMPSON,
Zone Chairman.

NEWTON DISTRICT

The work of the Newton district, Mississippi Conference, has gone forward at such a rapid rate this year, I am anxious for the women to know something of the work they have done. Below is the district secretary's report for the first and second quarters of the year.

Members, first quarter, 324; second quarter, 530.

Voice subscriptions, first quarter, 98; second quarter, 110.

Societies presenting stewardship, first quarter, 11; second quarter, 14.

Mission study classes, first quarter, 18, with membership of 215; second quarter, 20, with membership of 252.

Bible study classes, first quarter, 15, with membership of 191; second quarter, 23, with membership of 234.

Reporting social service committee, first quarter, 16; second quarter, 23.

Dues, first quarter, $268.80; second quarter, $270.15.

Undirected pledge, first quarter, $111.25; second quarter, $210.84.

Total paid in, first quarter, $392.80; second quarter, $534.70.

These reports gladden my heart, for I am sure the increase of the material things is an evident fact of the increase in spirituality of the women. Not only this, but five new societies have been formed this year, without one bit of effort on the part of the district secretary.

Everywhere I have had the privilege of going and in letters to me the women, with one accord, have said: "We are doing our best."

We are proud of our district and the wonderful spirit of the women.

Cordially,
MRS. J. W. ABNEY, Dist. Sec.

AN EVENING WITH OUR HYMNS

The W. M. S. of Plain Dealing, Minden district, Louisiana Conference, gave a most interesting and instructive program recently, using our church hymns. A large crowd filled the church.

Preceding each hymn the story of its composition was given and Mrs. Ernest Gilliam presided at the piano for the evening.

Prelude—"Pass Me Not, Oh, Gentle Saviour," sung by Mrs. B. Turnley and Mrs. J. T. Adger.

Scripture Lesson—Mrs. A. L. Collins.

Hymn—"I Love to Tell the Story," sung by the congregation—story by Mrs. Roy Bolinger.

Hymn—"All Hail the Power of Jesus' Name," story by Mrs. E. S. Flujtt, sung by the congregation.

Hymn—"Jesus Lover of My Soul," story by Mrs. A. Taylor, sung by Mrs. J. H. Allen and Mrs. M. C. Wright.

Reading—"Rock of Ages," Mrs. W. H. Martin.

Hymn—"Sweet Hour of Prayer," Mesdames A. Kelly, J. H. Allen, B. Oglesby and M. C. Wright.

Freewill offering.

Hymn—"Guide Me, Oh, Thou Great Jehovah," story by Mrs. M. M. Ward; sung by Mrs. Ben Turnley.

Doxology—Story by Mrs. B. Oglesby; sung by the congregation.

Prayer—Mr. Dick Purcell.

MRS. M. M. WARD.

MANGHAM ZONE MEETING

On the 20th of August, the third meeting of Zone No. 3 was held at Mangham, Monroe district, Louisiana Conference, with about sixty members present. We regret that due to the condition of the roads Wisner, Gilbert and Boeuf Prairie members were unable to be with us, for they have been faithful in attending the previous meetings.

The subject chosen for the meeting was, "We the Sheep of His Pasture."

The meeting opened with the song, "Saviour, Like a Shepherd, Lead Us."

Mrs. Barmore, of Little Creek, gave the Scripture touching on the greatness of God, Christ as the Shepherd of the flock, and our duties as the sheep of the fold.

All present stood and repeated the Twenty-third Psalm in unison, after which we were led in prayer by Mrs. Preston, of Mangham.

We then enjoyed the story, "Knowing David Through the Twenty-third Psalm," given in a splendid manner by Mrs. Freilson, of Baskin.

James Emmitt McConnell, one of Mangham's men, favored us with a beautiful violin solo. This was followed by a special musical selection by three young men of Mangham.

Mrs. Richard Hatch, of Buckner, gave us some interesting thoughts from "The Shepherd Psalm," after which Mrs. Paul Chapman, of Little Creek, sang: "His Yoke Is Easy."

Miss Morris, of Mangham, in a very able manner gave a splendid reading of "The Ninety and Nine."

Spiritual thoughts on the subject were given by Mrs. McKay, of Little Creek, after which Mrs. Given, of Winnsboro, sang "The Beautiful Garden of Prayer."

Mrs. Frank Hatch, our district secretary, being present, gave a talk, stressing quite a number of things, the first being a plea for all to try deepening their spiritual lives by reading a portion of the Bible and praying to God daily. She read letters and passed around pictures of Miss Ava Morton, whom we are helping send as a nurse to China. The daily vacation Bible school was stressed, and handwork made by the children of Buckner was shown.

The song, "O Zion Haste," was sung by all, after which we were dismissed with prayer, by Mrs. Shipp, of Winnsboro.

The delicious refreshments served by the ladies of Mangham were enjoyed by all.

MRS. W. C. McKAY.

FROM VAUGHAN, MISS.

Dear Brother Decell: We have recently passed through our revivals with phenomenal results. We held our meeting at Ellison and Vaughan churches the last week in July. Brother H. E. Raley, of Harperville, Miss., did the preaching for us. The meeting at Union Church was held the third week in August, and Brother F. J. Jones, of Washington, Miss., did the preaching for us in this revival. The services from day to day were of a high spiritual order, and proved to be a blessing to those who attended. The preaching of these brethren was in demonstration of the spirit and of power. The lives of many were deepened spiritually, and they appeared to be much quickened and inspired, as they dispersed to their homes after the helpful services had been brought to a close. May He continue to bless and use these brethren and all of us in His blessed service as time rolls apace. Happy and pressing on.

Sincerely yours,
HILARY S. WESTBROOK.

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FOR quick relief take Capudine. It soothes the nerves and eases the pain—Headaches, Women's pains, Backaches. Does not contain any narcotics. Being liquid it is assimilated at once and relieves quicker. 10c, 30c, and 60c bottles and by the dose at soda fountains.

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FOR HEADACHES

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BY building up the general system to normal, or to an improved condition of health, women have overcome "painful times" in a wholesome manner, and in thousands of cases Cardui is given the credit. When they have found themselves in a debilitated condition after a severe illness, or from an ordinary run-down state of health, women who have taken Cardui have found it to be of great benefit. If you are weak, run-down, suffering monthly, take Cardui. Take it for a reasonable length of time—try it thoroughly. *Sold at drug stores.*

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"WHEN I got up in the morning I would be as tired as when I went to bed at night.

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"Now I would not be without a bottle on the shelf. Two of my girl friends have found great relief by taking it.

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Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE........Rev. W. W. Holmes, D.D., Alexandria, Louisiana
MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE NOTES

By Doris Alford
Director of Children's Division

There has been mailed to every pastor, and in instances where the pastor does not live in the community, to the superintendent of the Sunday School, one of the Childhood and Youth Week posters and a leaflet explaining the purposes and plans of this week. In addition to the materials there are avaliable, free on request, a program pamphlet containing further information and help in making the observance worthwhile, and a play that can be used in the adult meeting. The pastor, superintendent, or some other person who is interested in the observance should write for this other material right away so that plans can be made for the observance.

There is no reason why we should not have in the Mississippi Conference this year, the largest number of observances that we have ever had. Here is an opportunity to do a constructive piece of work with the expenditure of money. We cannot afford to allow the fact that we are in the grips of an economic depression slacken our interest in the religious development of boys and girls of the Church. No one will deny that there is need to understand better the needs of children. No one will deny that there is need for the home and Church to come together in realizing these needs and maping out a program that will in a more adequate way meet them. The observance of Childhood and Youth Week should help to do these two things. It will show the parent that the Church cannot assume full responsibility for the religious training of the child. Too many parents are saying today that they do not know how to pray themselves, neither do they know how to teach their children how to pray, therefore they will take their children to Sunday School and have them taught how to pray. Too many parents are depending on the Church entirely to give their children a knowledge of God, the Bible and the Christian way of living. The Church is willing to assume its full responsibility but it recognizes that in the limited time that it has the child under its care that without the help of the home its task it almost a hopeless one. Too many teachers in the Church are saying that their task is complete when they have taught the lesson on Sunday morning. They are content when the tlesson can be given back to them in words and are not trying to ascertain whether they are really helping the pupil to meet the temptations and problems that are arising in his daily life. Childhood and Youth Week, observed in the right way will help the teacher to realize his increasing responsibility for a consideration of the pupil's needs and interests above the mere teaching of facts and words.

Since the emphasis during Childhood and Youth Week is on Child Sutdy, the Conference Board has arranged to hold six Child Study Conferences. One of these has already been held in Vicksburg. The dates and places of the other five are as follows:

Norfield	September 22
Picayune	September 29
Montrose	September 30
Shubuta	October 2
Jackson-Galloway Memorial—	October 28.

Pastors, Sunday School superintendents, teachers and parents are urged to attend one of these conferences. They will differ in their nature from a Sunday School institute and will be of interest to any person who loves children and covets for them the best. Each person attending is asked to bring a lunch in order that the meeting will be a hardship on no one. The Conference will open at 9:30.

NEW HEALTH GUARANTEED

If you suffer from weakness, indigestion or run-down condition, you should learn about a remarkable new home treatment that is guaranteed to give you renewed energy, better digestion, a keener appetite, cleaner system and clearer head. Entire cost of treatment only $3.00. Every cent will be refunded if you are not entirely satisfied. For information write Dr. Leon Smith, Kannapolis, N. C.

NORTH MISSISSIPPI CONFERENCE

We have been busy the last week holding district adult meetings. Six such meetings have been held with one more to follow. There has been manifested a fine interset in this phase of the work. This work is under the supervision of the Confereuce superintendent of adult work, Rev. C. A. Parks, of Amory. We have had with us Dr. D. L. Mumpower, of the general board. More will be said about these meetings later.

On last Sunday it was the writer's good pleasure to be with the fine people of Okalona. Rev. T. E. Gregory, the pastor, and his fine force of workers are carrying on a most excellent program of work in that important church. The general superintendent, Mr. Fred J. McDonnell, is a live, wide-awake leader and is making things go effectively in his church. The great need of this church is adequate building and equipment. We held an institute in the afternoon, which was well attended and in which much interest in the unified program was manifested.

A letter is going out from our office to every pastor relative to the missionary offering in the Sunday school. This letter states the amount that your school has sent to our office according to the records. If there is an error we want you to write us and state the error. I am sure that many schools have taken this offering and have sent it to other places and given it to other causes. Many schools have not sent anything to this office for this cause. We are very anxious that every church may show a donation to this cause this year. We are not asking you for large sums, but we would like to have even a small offering from every church. This will sum up a nice amount in the total. We are having to turn down calls for help in many ways in our Conference because the whole Conference has not supported this cause. We are asking that every church make an offering the fourth Sunday of this month and send it to our office at once. Send it to the Board of Christian Education, Grenada, Miss.

If you are expecting to observe Childhood and Youth Week in October, send to our office for the program and other helps.

If you need literature of any kind, write to us and we will see that you get it. There is much free leaflet materials and other pamphlets for which a small charge is made that will help you in your work. You should have them.

To do the work of the Kingdom requires much praying, patience and hard work. Are we willing to pay the price? God will honor the effort.

R. G. LORD.

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D. M. KEY, PRESIDENT

Epworth League

LOUISIANA CONFERENCE

Dear Young People: Now that my traveling days over the state have ended I am having to depend on the news that comes to me through letters in order to keep you posted with the happenings among our young people. It depends on your response as to whether or not my letters will be 'newsy.' If every Union meeting was reported to me we'd have a lot to talk about.

I'll have to pat the North Caddo Union on the back. They always report their meetings, immediately after they meet monthly. I hear that the Willing Workers' Union of Monroe district is to have a great meeting at Oak Grove Sunday. The Service Union, of this section of the district is to meet at Gordon Avenue Church, Monroe, next Thursday. The Senior City Union of Shreveport had a peppy meeting last month. I hear that Merlin McKinnon is making a fine president for them. The James B. Grambling Union of Alexandria district was scheduled to meet last Friday night. I'm anxious to hear from these and other union meetings, so write me about them.

We are getting ready for a conference officers' meeting to be held in Alexandria on September 19-20. All district secretaries and other conference officers will be present. We will welcome any visitors who would like to sit in at our meetings and hear us mkae plans for the coming year. We especially wish we could have the presiding elders and district education secretaries of each district.

Letters have been sent to each pastor asking for names of young people's officials' addresses. It is very necessary that we have a correct mailing list, but it seems a hard task to securo one. Won't you send me the name, or names, of those responsible for the young people's work in your church? This would include league presidents, counselors, department presidents and counselors, or presidents of young people's divisions.

Easy Pleasant Way To Lose Fat

How would you like to lose 15 pounds of fat in a month and at the same time increase your energy and improve your health?

How would you like to lose your double chin and your too prominent abdomen and at the same time make your skin so clean and clear that it will compel admiration?

Get on the scales to-day and see how much you weigh—then get an 85 cent bottle of Kruschen Salts which will last you for 4 weeks. Take one half teaspoonful in a glass of hot water every morning and when you have finished the contents of this first bottle weigh yourself again.

After that you'll want to walk around and say to your friends,—"One 85 cent bottle of Kruschen Salts is worth one hundred dollars of any fat person's money."

Leading druggists America over sell Kruschen Salts.

Whether you have organized according to the new plan or not, we want these names. I'll appreciate your sending them to me.

Although I am retaining my Alexandria address for all young people's work (Box 742, Alexandria), my Monroe address is Bloch Bldg., Monroe, in case you want hurried information fro mme. Either address will reach from me. Either address will reach ever I can; so don't fail to call on me.

Sincerely, your secretary,
ELIZABETH LANGFORD.

REPORT FROM BROTHER W. E. AKIN

Dear Mr. Editor: I want to report some of my work in the Advocate. The first Sunday in July I began a meeting at Hill. Brother Johnson, of Ruston, did the preaching for us with one sermon by Brother Bolts. Brother Brown was with us on the second Sunday for our third quarterly conference. My next meeting was here at Simsboro, with Brother Thurman Spinks preaching for us, and it was good preaching, too.

Our next meeting was at Salem the first and second Sundays in August. Brother A. W. Townsend led us in this meeting, and he and his wife won the love of all the people. We had eleven accessions here. My last meeting was at Antioch, with Brother McCullen doing the preaching, and for eleven days he had us in what was truly a great meeting. We had forty-one accessions. In this number were eleven heads of families. The new members range from 5 1-2 to 84 years of age, and I am sure that others will come in later. This is my second year, and I have been praying that we might double the last year's increase, and I believe that we are going to reach that number. There is great perplexity and unrest among the people, but many are turning to the Lord and finding peace and rest in Him.

Fraternally,
W. E. AKIN, P. C.

FROM REV. W. F. BAGGETT

Dear Mr. Editor: If you will allow me space I will give you a short account of our revival work in the Lorman charge, more especially of the Cane Ridge church. The Cane Ridge church is one of the oldest churches in our Conference, being more than a hundred years old, as many of our preachers know who are more familiar with its history than I am and the work it has done in the past years.

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However, some of the oldest members and oldest people in this community have been very outspoken in expressing themselves by saying that our revival this year was the best that they had ever seen in the church. To say the least of it, we had a great revival and many of our people have resolved to live closer to the Lord.

The old people say that they never saw as large congregations as we had this time, our congregations were large both at the day and night services, the house being filled to its capacity almost every night, and I never saw better co-operation given by any people than was given by this people at all the services.

The last night of the meeting we received fifteen members on profession of faith, most of which were grown men and women. We also administered the sacrament of the Lord's Supper and 61 partook of the sacrament.

I am told by the oldest members of this church that we have the largest Sunday school that the church has ever had, our enrollment is 108, which is more than our church membership. All the women, except a few that live so far out of town, are members of our woman's missionary society. And all of the Lorman young people are members of the Epworth League.

All told, we feel like that we have done a good year's work so far, and you may be surprised when I tell you that the pastor did the preaching in our meeting and had the hearty co-operation of his people. And I am glad to state that the results of the meeting did not die with the close of the meeting.

Yours very respectfully,
W. F. BAGGETT, P. C.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—Fourth Round

Shannon, at Shannon, Sept. 10.
Verona, at Union, Sept. 11.
Salem and Friendship, at Friendship, Sept. 12-13.
Tremont, at Mt. Olive, Sept. 26-27.
Fulton, at Friendship, Sept. 27-28.
Randolph, at Serepta, Oct. 2.
Pittsboro, at Pittsboro, Oct. 3-4.
Vardaman, at Thom, Sept. 5.
Derma, Oct. 6.
Calhoun City, Oct. 7.
Bellefontaine, Oct. 9.
Mathiston and Maben, Oct. 10-11.
Eupora, Oct. 11-12.

T. H. DORSEY, P. E.

Columbus District—Fourth Round

Chester Ct., at Salem, preaching and Q. C., Sept. 19, a. m.
Artesia and S., at Shaeffers, preaching and Q. C., Sept. 20, a. m.
Ackerman Station, preaching and Q. C., Sept. 20, p. m.
Macon Ct., at Salem, preaching and Q. C., Sept. 23, p. m.
Brooksville, preaching and Q. C., Sept. 27, p. m.
Columbus, Cent. Church, preaching and Q. C., Sept. 30, p. m.
Ethel Ct., at Liberty Chapel, preaching and Q. C., Oct. 3, a. m.
Noxapater Ct., at Pisgah, preaching and Q. C., Oct. 4, a. m.
Louisville Station, preaching and Q. C., Oct. 4, p. m.
Mashulaville Ct., at Mt. Hebron, preaching and Q. C., Oct. 7, a. m.
Macon Station, preaching and Q. C., Oct. 7, p. m.
Shuqualak Ct., at Shuqualak, preaching and Q. C., Oct. 9, p. m.
High Point Ct., at High Point, preaching and Q. C., Oct. 10, a. m.
Cedar Bluff Ct., at Cedar Bluff, preaching and Q. C., Oct. 11, a. m.
Crawford and M., at Crawford, preaching and Q. C., Oct. 11, p. m.
Starksville Sta., preaching and Q. C., Oct. 14, p. m.
Sturgis Ct., at Bethel, preaching and Q. C., Oct. 18, a. m.
Kosciusko Station, preaching and Q. C., Oct. 18, p. m.
Columbus, First Church, preaching and Q. C., Oct. 21, p. m.
Weir and McCool Ct., at Salem, preaching and Q. C., Oct. 25, a. m.

W. N. DUNCAN, P. E.

Greenville Dist.—Fourth Round

Greenville, Sept. 6, a. m. and p. m.; Q. C., Sept. 16, p. m.
Leland, Sept. 13, a. m.; Q. C., Sept. 23, p. m.
Hollandale, Sept. 13, p. m.; Q. C., Sept. 30, p. m.
Glen Allen and Winterville, at Glen Allen, Sept. 20, a.m.; Q. C., afternoon.
Arcola and Murphy, at Arcola, Sept. 20, p. m.; Q. C., after service.
Boyle and Pace, at Boyle, Sept. 27 a. m.; Q. C., afternoon.
Merigold and Sherard, at Merigold, Sept. 27, p.m.; Q. C., after servcie.
Duncan and Alligator, at Alligator, Oct. 4, a. m.; Q. C., afternoon.
Coahoma and Jonestown, at Jonestown, Oct. 4, p. m.; Q. C., after service.
Clarksdale, prayer service and Q. C., Oct. 7, p. m.
Gunnison and Hillhouse, at Gunnison, Oct. 11, a.m.; Q. C., afternoon.
Rosedale, at Rosedale, Oct. 11, p. m.; Q. C., after service.
Cleveland, prayer service and Q. C., Oct. 14, p. m.
Friars Point and Lyons, at Friars Point, Oct. 18, a.m.; Q. C., afternoon.
Shaw and Litton, at Shaw, Oct. 18, p. m.; Q. C., after service.
Shelby, prayer service and Q. C., Oct. 21, p. m.
Lake Cormorant and Robinsonville, at Lake Cormorant, Oct. 25, a.m.; Q. C., afternoon.
Lula and Dundee, at Dundee, Oct. 25, p. m.; Q. C., after service.
Tunica, prayer service and Q. C., Oct. 28, p. m.
Dubbs and Evansville, at Evansville, prayer service and Q. C., Oct. 29, p. m.

E. NASH BROYLES, P. E.

Greenwood Dist.—Fourth Round.

Drew Mission, at Wade, Sept. 18, 11 a. m.
Price Memorial, at Price Memorial, Sept. 14, night.
Carrollton, at Carrollton, Sept. 20, 11 a. m. and 2 p. m.
Acona, at Bowlingreen, Sept. 20, night and Sept. 21, 11 a. m.
Minter City at Glendora, Sept. 27, 11 a. m. and 2:30 p. m.
Schlater, Sept. 27, night.
Tchula, Sept. 28, night.
Greenwood, First Church, Sept. 29, night.
Cruger and Sidor, at Cruger, Sept. 30, night.
Swiftown, at Swiftown, Oct. 4, 11 a.m. and 2:30 p. m.
Inverness, Oct. 4, night.
Ruleville, at Ruleville, Oct. 11, 11 a. m. and 2:30 p. m.
Sunflower, at Sunflower, Oct. 11, night.
Dublin and Mattson, at Dublin, Oct 18, 11 a. m.
Drew Station, Oct. 18, night.
Belzoni, Oct. 20, night.
Itta Bena, Oct. 21, night.
Indianola, Oct. 25, 11 a. m. and 2:30 p. m.
Moorhead, Oct. 25, night.

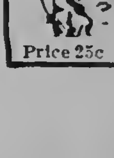
Brethren, the time is short. The issues are vital. The test as by fire is upon us. Let us quit ourselves like men. The God that answers by fire is with us. Victory is ours.

L. P. WASSON, P. E.

Grenada Dist.—Fourth Round

Coffeeville, at Coffeeville, Sept 13.
Valden and West, at Valden, Sept. 13, p. m.
Paris, at Paris, Sept. 15.
Waterford, at Harris Chapel, Sept. 19.
Holly Springs, Sept. 20, a. m and p.m.
Oxford, Sept. 20, p. m.
Holcomb, at Sparta, Sept. 22.
Abbeville, at Cambridge, Sept. 24.
Winona Station, Sept. 27, a. m. and p. m.
Lexington, Sept, 27, p. m.
Lamar, at Harris Chapel, Sept. 30.
Ashland, at Ashland, Oct. 1.
Sallis, at Salem, Oct. 4.
Water Valley, Main St., Oct. 5.
Winona Ct., at New Hope, Oct. 6.
Kilmichael, at Kilmichael, Oct. 7.
Duck Hill, at Mars Hill, Oct. 9.
Pickens and Goodman, at Goodman, Oct. 11.
Ebenezer, at Thornton, Oct. 14.
Poplar Creek, at North Union, Oct. 15.
Water Valley, First Church, Oct. 18.

E. H. CUNNINGHAM, P.E.



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OCTAGON SOAP CARNIVAL AT MINDEN, LA.

In the interest of the campaign to raise 3,000,000 coupons from Octagon soap products for the Methodist Orphanage, a lawn carnival was given by the Methodist church of Minden on August 28. It proved to be fruitful both in amusement and in coupons.

The day's festivities began at 10 o'clock with the street parade, composed of the truck with the band and twenty-three decorated cars. The spectators were amused by the alluring gypsies, the frolicsome donkeys, the speed and skill of Chief Batton astride his horse, and the gay costume of Mrs. Wynn. A certain car horn punctuated the atmosphere continually, and an abundance of noise attracted attention.

At five o'clock, the women of the church were distressed by the collapse of their side-show, but then they went ahead and built their house upon firmer foundations. When the winds blew and the floods came, it fell not.

The grounds were well illuminated with both bright and colored lights. At one end of the yard, the young men's class had their horseshoe and ball-tossing games; the prizes to the few lucky winners being lolly-pops. Nearby was the museum booth of Robert Byles, filled with clever little curios and Indian relics. Wilbert Council and Harmon Drew ran the chute with several spills of course, and the doll rack.

The Senior League found some stray gypsies who earned a steady stream of coupons by telling fortunes. Jack Howe found plenty of customers for his archery contest. The Spanish twins, Mary and Minnie, served steaming coffee, while the Missionary Society did a thriving business in sandwiches and punch. Everything sold for soap coupons, though money was not refused when coupons were lacking.

The young women's class operated a popular booth, "For Men Only," the pitching alley named "Ringing Sookie's Bell," and a palm reading booth. Many an open laugh and secret snicker was obtained from the weighing booth at the expense of those who were not only top heavy.

Mrs. Miller's class furnished the high spots of the evening. Their sideshow provided many curiosities. Among others were the Fat Lady, surprisingly agile considering her tonnage, the Human Pincushion, the Seven-foot rooster, the photography shop, and the woman with feet where hands belong on more ordinary people.

Larry Hunter served coca-cola while the Hi-League made folks take to drink, with their excellent candy. The Blake boys and girls band furnished music throughout the evening. The clever silhouettes drawn by Ruth Richardson ruffled many an ego and tickled many an onlooker.

Superintendent Vaughan, of the orphanage, was present, thoroughly enjoying the evening, and heartily approving the idea: About 5,000 coupons were realized during the evening. Probably many more would have been received had not a sudden and heavy shower brought the carnival to a hasty conclusion.

Another entertainment will be provided soon, so everyone is requested to use Octagon products and to save the coupons for this purpose. In these hard times, such relaxation is a genuine need, and we ought to have more community recreational activities. It was an effectual blow to Old Man Gloom, and there have been many requests for another evening like or similar to it.

REPORTER.

How to train BABY'S BOWELS

Babies, bottle-fed or breast-fed, with any tendency to be constipated, would thrive if they received daily, half a teaspoonful of this old family doctor's prescription for the bowels.

That is one sure way to train tiny bowels to healthy regularity. To avoid the fretfulness, vomiting, crying, failure to gain, and other ills of constipated babies.

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COME BACK TO CHURCH

By Rev. W. R. Crouch

The election in our section is over, the die is cast, and nothing is to be gained by nursing disappointments. It is to be regretted that many people fall out with their close neighbors because of political differences. These are the ones with whom they will continue to associate rather than the various political aspirants over whom these friendships were severed.

As a result of these differences, many people make themselves ineligible to call upon God for forgiveness. We read in Matt. 6:14-15 that only in that degree that we forgive those who trespass against us will He forgive us of our trespasses. How can one pray with hate in his heart? It is a needless expenditure of energy backed up by no less authority than Jesus himself.

Some even go so far as to refuse to go to church because of personal differences. It is a great mistake to try to take vengence on the church because of secular disappointments. A better course of procedure can be found in Rom. 12:21. All such disgruntled persons who plan to stay away from church as an expression of their disappointment will find only a greater disappointment confronting them later on. (Gal. 6:7).

I notice in Acts 1:23 that one Mr. Joseph Barsabas Justus got in the second primary with a certain gentleman by the name of Matthias. We find in Acts 1:26 that Mr. Matthias was the successful contestant in the run-off. But I fail to find any record of Mr. Justus having anything ugly to say about it or even intimating that he was not going back to church any more. He was a Christian gentleman, therefore a good loser. Would that we had more of his kinfolks among us now. I imagine that if the facts had been given in fuller detail we would find Justus slapping his friend on the back, with a smile shining clear through his dark whiskers, and saying, "Congratulations, Matt, I always thought there was something more than the ordinary in you." Yes, J. B. Justis was right on hand at his church the next Sunday ready to lead in singing or lead in prayer or do anything he had been in the habit of doing there.

Another distinguished gentleman by the name of Didymus Thomas became discouraged and missed a great opportunity by failing to be at his church service one day! Yes, Mr. Thomas thought he had lost his chief executive when they crucified the lowly Nazarene. He was so blue that he decided to quit. But, listen, news soon came to him of what he had missed. The risen Christ was present among the little congregation of ten that day! So Brother Thomas was present the next week when they came together. According to John 20:28 29, he really got religion that day, for we find that he BELIEVED. That is a necessary requirement for salvation. John 1:12, Acts 16:31, etc.

Many a person in this age is missing this same great opportunity by staying away from church. Jesus is present there many times when we are away. In fact, He may be there when practically all the whole community is absent. See Matt. 18:20.

Guntown, Miss.

LAYMEN'S ANNIVERSARY

By Rev. George H. Trull, D.D.
Secretary, The Presbyterian Board of Foreign Missions, New York, N. Y.

The details of the organization meeting of the Laymen's Missionary Movement have passed from my memory. Some impressions, however, indelibly abide throughout the twenty-five years since—the sacredness of the occasion commemorating the centennial of the Haystack prayer meeting at Williamstown, the interdenominational character of the gathering, the tense spirit of earnestness, the deep spiritual tone, the manifest presence of God's spirit, and the challenge of the hour, to laymen for a forward movement in world evangelization. I can still see clearly, in memory, Mr. J. Campbell White facing his audience, swayed by a great emotion, with tears upon his cheek, challenging the men present to their immediate foreign missions task. History was being made that night which perhaps few realized. It was the beginning of an epoch in which the Christian men of America were aroused to a new sense of their responsibility for foreign missions. Forces were set in motion that night that have extended to the uttermost parts of the earth. As I look back upon it now, it was the occasion of a lifetime. I am glad that my official connection at the time as assistant minister of the entertaining church gave me the privilege, in the absence from the city of the pastor-host, to be the one ordained man who was present, for it was a laymen's gathering.

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GREENWOOD DISTRICT MINISTERIAL ASSOCIATION

The Greenwood district Methodist Ministers' Association met at Inverness, Tuesday, September 1, 1931, Rev. W. S. Shipman, pastor-host. The following was the program:

Sermon—H. H. Wallace, substitute, J. W. York.

1. The importance of attending the ministerial meetings, S. H. Caffey, A. T. Clanton.

2. What preparation should be made for the quarterly conference, A. T. McIlwain, D. R. McDougal, G. H. Boyles.

3. The most effective way of presenting the benevolent cause to our people, Mr. Shipman, E. C. Driskell.

Every member is urged to be present.

A. T. McILWAIN, Pres.
E. C. DRISKELL, Supt.

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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—Fourth Round

Donaldsonville, at New River, Sept. 13, 11 a. m. and 2 p. m.
Denham Springs, at Live Oak, Sept. 20, 11 a. m. and 2 p. m.
Walker, at Walker, Sept. 27, 11 a. m. and 2 p. m.
Springfield, at Springfield, Oct. 4, 11 a. m. and 2 p. m.
Pearl River, at St. Tammany, Oct. 11, 11 a. m. and 2 p. m.
Baker, at Blackwater, Oct. 18, 11 a. m. and 2 p. m.
Zachary, at Zachary, Oct. 18, 7:30 p.m.
Plaquemine, Oct. 21, 11 a. m. and 3 p. m.
Pine Grove, at Pine Grove, Oct: 24, 11 a. m. and 2 p. m.
Natalbany, at Wesley Chapel, Oct. 25, 11 a. m. and 2 p. m.
Ponchatoula, Oct. 25, 7:30 p. m.
Kentwood, at Kentwood, Oct. 26, 7:30 p. m.
Amite, Oct. 27, 7:30 p. m.
Hammond, Oct. 28, 7:30 p. m.
Clinton, at Clinton, Oct. 31, 11 a.m. and 2 p. m.
St. Francisville, at St. Francisville, Nov. 1, 11 a. m. and 1:15 p. m.
Jackson, at Jackson, Nov. 1. 3:30 p. m.
First Church, Baton Rouge, Nov. 2, 7:45 p. m.
Istrouma, Nov. 3, 7:30 p. m.
Keener Memorial, Nov. 4, 7:30 p. m.
Washington, at Varnado, Nov. 8, 11 a. m. and 2 p. m.
Bogalusa, Nov. 8, 7:30 p.m.
Franklinton, Nov. 9, 11 a. m. and 7:30 p. m.
Greensburg, at Darlington, Nov. 15, 11 a. m. and 2 p. m.

L. W. CAIN, P. E.

Lake Charles Dist.—Fourth Round

Acadia, at Church Point, Sept. 13, a.m.
Indian Bayou, Sept. 20, a. m.
Lake Arthur, Sept. 20, p. m.
Hornbeck Ct., Prospect Church, Sept. 27, a. m. and p. m.
Many and Zwolle, at Zwolle, Oct. 4, a. m. and p. m.
Gueydan Ct., at Gueydan, Oct. 11 a. m.
Lafayette, Oct. 11, p. m.
Vinton, at Edgerly, Oct. 18, a. m.
Sulphur, Oct. 18, p. m.
Lake Charles, Oct. 25, a. m.
Leesville, Nov. 1, a. m. and p. m.
Abbeville, Nov. 8, a. m. and p. m.
New Iberia, Nov. 15, a. m.

J. W. LEE, P. E.

New Orleans Dist.—Fourth Round

First Church, Sept. 6; Nov. 11.
Algiers, Sept, 13, a. m.; Nov. 4.
Parker Memorial, Sept. 13, p. m.; Sept. 9, p. m.
Franklin, Sept. 20, a. m.
Houma and French Mission, at Houma, Sept. 27, a. m.
Morgan City, Sept. 27.
St. Martinville, at St. Martinville, Oct. 4, a.m.
Patterson, at Patterson, Oct. 4, p. m.
St. Mark's, Oct. 11, a. m.
Carrollton, Oct. 11, p. m.; Sept. 23.
Rayne Memorial, Oct. 18, a. m.; Nov. 3.
Epworth, Oct. 18, p. m.; Sept. 30.
Delta Ct. and Chalmette, at Reserve, Oct. 25, a. m.
Second Church, Oct. 25, p. m.; Oct. 28, p. m.
Slidell, Nov. 1, a. m.
Covington, at Covington, Nov. 1, p. m.
Louisiana Ave., Nov. 8, a. m.; Oct. 7.
McDonoghville, Nov. 8, p. m.; Nov. 2.
Felicity, Nov. 15, a. m.; Sept. 16.
Gentilly, ————.

Pastors will please consult the Discipline about questions to be answered and reports to be made at the fourth quarterly conference, and be prepared on all such as are required by the Discipline.

W. L. DOSS, JR., P. E.

Ruston Dist,—Fourth Round

Eros, at Brooklyn, Sept. 13; Q. C., 2 p. m.
Lapine, at Lapine, Sept. 13; Q. C., folloying night service.
Marion, at Marion, Sept. 20; Q. C., 2 p. m.
Farmerville, at Farmerville, Sept. 20; Q. C., following night service.
Athens, at Athens, Sept. 27, a.m.; Q. C., 2 p.m.
Calhoun, at Wilhite, Sept. 27; Q. C., following night service.
Simsboro, at Salem, Oct. 4, a. m.; Q. C., 2 p. m.
Jonesboro, Oct. 4, p. m.; Q. C., following night service.
Dubach, at Arizona, Oct. 11, a. m.; Q. C., 2 p. m.
Homer, Oct. 11, p. m.
Arcadia, at Mt. Moriah, Oct. 18, p. m.; Q. C., 2 p. m.
Choudrant, at Beulah, Oct. 18, following night service.
Bienville, at Bear Creek, Oct. 25, a. m; Q. C., 2 p. m.
Clay, at Wesley Chapel, Oct. 25, a. m.; Q. C., following night service.
Ruston, Nov. 1, a. m.; Q. C., Nov. 2, p. m.
Hodge, at Quitman, Nov. 1, p. m.
Bernice, Nov. 8, 11 a. m.
Haynesville, at Haynesville, Nov. 8, p. m.

ROBT. M. BROWN, P. E.

Shreveport Dist.—Fourth Round

Cedar Grove, Aug. 16, a. m.; Q. C., Oct. 22, 7:30 p. m.
Bossier City, Sept. 13, a. m.; Q. C., Oct. 19, 7:30 p. m.
Mangum Memorial, Sept. 13, p. m.; Q. C., Oct. 20, 7:30 p. m.
Vivian, Sept. 20, a.m.; Q. C., 2 p.m.
Claiborne, Sept. 20, p. m.; Q. C., Oct. 21, 7:30 p. m.
Oil City, at Oil City, Sept. 27, a. m.; Q. C., 2 p. m.
Morringsport, Sept. 27, 7:30 p. m.; Q. C., after preaching service.
Mitchel, at Mitchel, Oct. 4, a. m.; Q. C., 2 p. m.
Belcher and Gilliam, at Belcher, Oct. 11 a.m.; Q. C., 2 p.m.
Pelican, at Pelican, Oct. 18, a. m.; Q. C., 2 p. m.
Mansfield, Oct. 18, p. m.; Q. C., after preaching service.
Logansport, at Logansport, Oct. 25, a. m.; Q. C., 2 p. m.
Greenwood and Bethany, at Greenwood, Nov. 1, a. m.; Q. C., 2 p. m.
First Church, Shreveport, Nov. 1, p. m.; Q. C., Nov. 4, 7:30 p. m.
Grand Cane, at Keithville, Nov. 8, a. m.; Q. C., 2 p. m.
Ida and Hosston, at Ida, Nov. 15, a. m.; Q. C., 2 p. m.

The above dates are subject to change, where practicable, to suit the convenience of those concerned.

Pastors are requested to note carefully all the items of business of the fourth quarterly conference and be prepared to answer all questions in full.

H. T. CARLEY, P. E.

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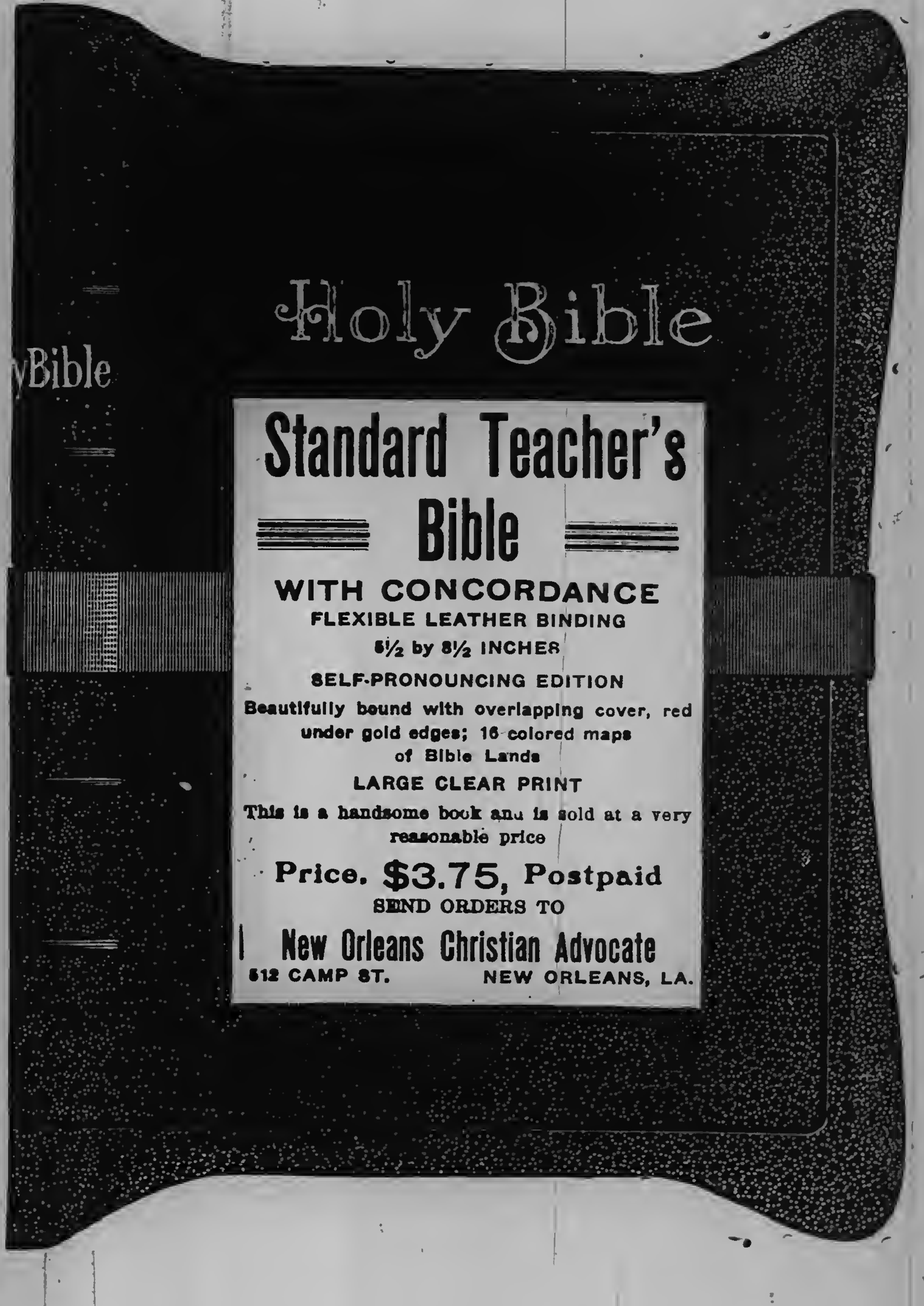

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FROM WALKER[illegible]A., CHARGE

On August 30, Rev. P. W. Sibley, a young local preacher of this charge, closed an eight-night meeting at Mangum Church. Large crowds of people attended every service. Great interest was manifested, the church revived, nineteen members were received, six infants baptized and a Sunday school organized. Faithful and forcible messages that were sound in doctrine were delivered each service by Brother Sibley. I wish someone who has part of his Lord's money would invest it in educating this consecrated and talented young man who is anxious to prepare himself for his Master's service.

On account of road construction and other hindrances we will not be able to hold a revival in each church on the charge this year. To date we have had three, received about fifty members and baptized fourteen infants.

G. D. PURCELL.

If your subscription is in arrears, kindly forward $1.50 immediately, thereby insuring against a break in the regular visits of your Conference Organ.

LOUISIANA CONFERENCE

Minden District—Fourth Round

Ringgold, at Grand Bayou, Sept. 20, a. m.; Q. C., 2 p. m..
Sibley, at Jamestown, Sept. 20, Q. C., 5 p. m.; Preaching, 7:30 p. m.
Rochelle, at Selma, Sept. 27, a. m.; Q. C., 2 p. m.
Standard and Olla, at Olla, Sept. 27, p. m.
Jena, at Jena, Oct. 4, a. m.; Q. C., 2 p. m.
Trout and Good Pine, at Trout, Oct. 4, p. m.
Campti, at Wesley, Oct. 11, a. m.; Q. C., 2 p. m.
Hall Summit, at Hall Summit, Oct. 11, p. m.
Ferriday, Oct. 18, a. m.; Q. C., 2 p. m.
Sicily Island, at Sicily Island, Oct. 25, a. m.; Q. C., 2 p. m.
Jonesville, at Jonesville, Oct. 25, p. m.
Winnfield, Nov. 1, a. m.; Q. C., 2 p. m.
Plain Dealing, at Plain Dealing, Nov. 8, a. m.; Q. C., 2 p. m.
Coushatta, Nov. 8, p. m.
Minden, Nov. 15.

Pastors will please be ready to answer all disciplinary questions, having all committees appointed and see that the heads of all departments are prepared to report according to the Discipline.

-W. R. HARVELL, P. E.

Monroe Dist.—Fourth Round

Delhi, Sept. 27, 11 a. m.
Mangham, at Mangham, Sept. 27, 4 p. m.
Columbia, Oct. 4, 4 p. m.
Gilbert, at Boeuf Prairie, Oct. 8, 3 p.m.
Tallulah, Oct. 11, 11 a. m.
Rayville, Oct. 11, 7:30 p. m.
Lake Providence, Oct. 18, 11 a. m.
Fairbanks, at Crew Lake, Oct. 18, 7:30 p.m.
Bonita, at Bonita, Oct. 25, 11 a. m.
Mer Rouge, at Collinston, Oct. 25, 7:30 p. m.
Wisner, Nov. 1, 11 a. m.
Waterproof, at St. Joseph, Nov. 1, 7:30 p. m.
West Monroe, Nov. 4, 7:30 p. m.
Sterlington, Nov. 5, 7:30 p.m.
Oak Ridge, at Little Creek, Nov. 6, 3 p. m.
Oak Grove, at Oak Grove, Nov. 8, 11 a. m.
Pioneer, at Forest, Nov. 8, 3. p. m.
Winnsboro, Nov. 8, 7:30 p. m.
Gordon Avenue, Nov. 9, 7:30 p. m.
Bastrop, Nov. 15, 11 a. m.
Newellton, Nov. 15, 7:30 p. m.
Monroe, First Church, Nov. 15, 7:30 p. m.

ELMER C. GUNN, P. E.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round

Hazlehurst, Sept. 20, 11 a.m.; Nov. 4, 4 p.m.
Crystal Springs, Sept. 20, 7:30 p. m.; Nov. 4, 7 p. m.
Scotland, at Bethel, Sept. 26-27, 11 a.m.
Monticello, at Monticello, Sept. 27, 3 p.m. and 7 p.m.
Adams, at McCall, Oct. 4, 11 a. m. and 1:30 p. m.
Pearl River Ave., Oct. 4, 7 p. m.; Nov. 15, 3:30 p. m.
Barlow, at Brandywine, Oct. 10, 11 a. m. and 1:30 p. m.; Oct. 11, 7 p. m.
Bayou Pierre, at Pleasant Valley, Oct. 11, 11 a. m. and 1:45 p. m.
Georgetown, at Georgetown, Oct. 25, 11 a. m. and 1:30 p. m.
Gallman, at Gallman, Oct. 25, 4 p. m. and 7 p. m.
Foxworth, at Foxworth, Nov. 1, 11 a. m. and 1:30 p. m.
Tylertown, Nov. 1, 7:30 p. m.; Nov. 2, 10 a. m.
Summit, at Topisaw, Nov. 8, 11 a. m. and 1:30 p. m.
Meadville, at Meadville, Nov. 8, 7 p.m.
Centenary, Nov. 15, 11 a. m. and 2 p.m.

J. L. DECELL, P. E.

Hattiesburg Dist.—Fourth Round

Magee, at Magee, Sept. 20, 11 a. m.; 2 p. m.
Taylorsville, at Fairmount, Sept. 27, 7:30 p.m.; Sept. 28, 9:30 a.m.
Purvis, at Purvis, Oct. 4, 11 a. m.; 2 p. m.
New Augusta, at Leaf, Oct. 11, 11 a.m.; 2 p. m.
Eucutta, at Goodwater, Oct. 14, 11 a. m.; 2 p. m.
Lucedale, at Lucedale, Oct. 18, 11 a. m.; 2 p. m.
Mt. Olive, Oct. 21, 7:30 p. m.
Heidelberg, at Vossburg, Oct. 25, 11 a. m.; 2 p. m.
Ellisville, at Ellisville, Oct. 25, 7:30 p. m.
Petal, at Petal, Oct. 26, 7:30 p.m.
Silver Creek, at New Hebron, Oct. 28, 11 a. m.; 2 p. m.

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Hattiesburg, Broad St., Oct. 30, 7:30 p. m.
Richton and Piave, at Piave, Nov. 1, 11 a. m.; 2 p. m.
Hattiesburg, Main St., Nov. 2, 7:30 p. m.
Sumrall, at Sumrall, Nov. 4, 7:30 p. m.
Hattiesburg, Court St., Nov. 6, 7:30 p. m.
Williamsburg, at Santee, Nov. 8, 11 a. m.; 2 p. m.
Prentiss, at Carson, Nov. 8, 7:30 p. m.; Nov. 9, 9:30 a. m.
Bonhomie, at Bonhomie, Nov. 9, 7:30 p. m.

W. A. HAYS, P. E.

Jackson Dist—Fourth Round

Jackson, at Glendale, Sept. 20, 11 a. m.; Nov. 13, 7:30 p. m.
Clinton, at Clinton, Sept. 20, 3:30 p. m. and 7:30 p. m.
Eden and Bentonia, at Eden, Sept. 27, 11 a. m. and 2 p. m.
Flora, at Flora, Sept. 27, 7:30 p. m.; Oct. 14, 7 p. m.
Edwards, at Edwards, Oct. 4, 11 a. m. and 2:30 p. m.
Jackson, at Grace, Oct. 4, 7:30 p. m.; Nov. 3, 7:30 p. m.
Madison and Pocahontas, at Madison, Oct. 11, 11 a. m.; Oct. 14, 10 a. m.
Jackson, at Galloway Memorial, Oct. 11, 7:30 p. m.; Nov. 16, 7:30 p. m.
Fannin, at Fannin, Oct. 18, 11 a. m. and 2 p. m.
Camden and Sharon, at Camden, Oct. 29, 11 a. m. and 2 p. m.
Terry, at Spring Ridge, Nov. 1, 11 a. m. and 2 p. m.
Bolton and Raymond, at Bolton, Nov. 1, 4 p.m. and 7:30 p.m.
Yazoo Circuit, at Betheny, Nov. 4, 11 a. m. and 2 p. m.
Yazoo City, at Yazoo City, Nov. 4, 7:30 p. m.
Canton, at Canton, Nov. 2, 7:30 p. m.
Jackson, at Capitol St., Nov. 6, 7:30 p.m.
Harrisville, at ——, Nov. 7, 11 a. m. and 2 p. m.
Mendenhall and D'Lo, at Mendenhall, Nov. 8, 11 a. m. and 2 p. m.
Vaughan, at ——, Nov. 10, 11 a. m. and 2 p. m.
Satartia, at Satartia, Nov. 11, 11 a. m. and 2 p. m.
Florence, at Florence, Nov. 12, 11 a. m. and 2 p. m.
Brandon and Pelahatchie, at Pelahatchie, Nov. 15, 11 a. m. and 2 p. m.

Trustees of church property will be expected to make reports to the fourth quarterly conference. The stewards are urged to do their best to bring up salaries of the pastors.

J. T. LEGGETT, P. E.

Meridian Dist.—Fourth Round

Waynesboro Ct., at Hiwanee, Sept. 20, 11 a. m.
Waynesboro Station, Sept. 20, 7:30 p. m.
DeSoto, at Crandall, Sept. 27, 11 a. m.
Quitman, ——, Sept. 27, 7:30 p. m.
Buckatunna, at State Line, Oct. 4, 11 a. m.
Shubuta, at Shubuta, Oct. 4, 3:30 and 7:30 p. m.
Daleville, at Daleville, Oct. 11, 11 a.m.
Meridian, Poplar Springs, Oct. 11, 7:30 p. m.
DeKalb, at DeKalb, Oct. 16, 11 a. m.
Meridian, Seventh Ave., at Wesley, Oct. 16, 7:30 p. m.
Pachuta, at Pachuta, Oct. 25, 11 a. m.
Enterprise, at Enterprise, Oct. 25, 3:30 and 7:30 p. m.
Matherville, at Theadville, Nov. 1, 11 a. m.
Cleveland, at Mellen, Nov. 7 and 8, 11 a. m.
Porterville, at Porterville, Nov. 8, 3:30 and 7:30 p. m.
Vimville, at ——, Nov. 15, 11 a. m.

Let the trustees and Woman's Missionary societies be prepared to make full reports at these conferences. Let the pastors and stewards make special effort to report all finances in full.

T. J. O'NEIL, P. E.

Newton Dist.—Fourth Round

Harperville and Lena, at Hillsboro, Sept. 20, 11 a. m.; 1:30 p. m.
Chunky, at Suqualena, Sept, 27, 11 a. m. and 2 p. m.
Shiloh, at Shiloh, Oct. 4, 11 a. m.
Carthage Station, Oct. 9, 7:30 p. m.; Oct. 11, 11 a. m.
Carthage Ct., at Singleton, Oct. 10, 11 a. m. and 1:30 p. m.
Walnut Grove, at Walnut Grove, Oct. 11, 2:30 p. m. and 7 p. m.
Philadelphia Sta., Oct., 23, 7 p. m.; Oct. 25, 11 a. m.
Philadelphia Ct., at North Bend, Oct. 24, 11 a.m.; 1:30 p.m.
Burnside, at Coldwater, Oct. 25, 2 p.m.
Trenton, at Pulaski, Nov. 1, 11 a. m. and 1:30 p. m
Raleigh, at Raleigh, Nov. 2, 7 p.m.; 10 a.m.
Laurel, First Church, Nov. 6, 7 p. m.; Nov. 8, 11 a. m.
Laurel, Kingston, Nov. 8, 2:30 p. m.
West Laurel, Nov 8, 7, p. m.

H. A. GATLIN, P. E.

Seashore Dist.—Fourth Round

Saucier, at Saucier, Sept. 20, 11 a.m.
Coalville, at Coalville, Sept. 20, 7:30 p.m.
Logtown, at Logtown, Sept. 27, 11 a.m.
Picayune, Sept. 27, 7:30 p.m.
Carriere, at McNeill, Oct. 4, 11 a.m.
Poplarville, Oct. 4, 7:30 p.m.
Americus, at Salem Camp Ground, Oct. 10, 11 a.m.
Wiggins, at Wiggins, Oct. 11, 11 a.m.
Brooklyn and Bond, at Maxie, Oct. 11, 2:30 p.m.
Vancleave, at Camp Ground, Oct. 16, 11 a.m.
Handsboro and Nugent, at Nugent, Oct. 18, 11 a.m.
Gulfport, Second Church, Oct. 18, 7:30 p.m.
Biloxi, Wesley Memorial, at Epworth, Oct. 25, 11 a.m.
Gulfport, First Church, Oct. 25, 7:30 p.m.
Mentorum, at Alexander Memorial, Oct. 29, 11 a.m.
Kreole, at Kreole, Nov. 1, 11 a.m.
Ocean Springs, Nov. 1, 7:30 p.m.
Lumberton, Nov. 8, 11 a.m.
Columbia, Nov. 8, 7:30 p.m.

OTTO PORTER, P. E.

Vicksburg Dist.—Fourth Round

Roxie, at Roxie, Sept. 20, 11 a. m.
Lorman, at Lorman, Sept. 20, 3 p.m. and 7 p. m.
Hermanville, at Hermanville, Sept. 27, 11 a.m. and 1:30 p.m.
Fayette, Sept. 27, 7 p. m.
Rolling Fork and Cary at Cary, Oct. 4, 11 a.m. and 2 p.m.
Anguilla, at Anguilla, Oct. 4, 4 p. m. and 7 p. m.
Washington, at Stanton, Oct. 11, 11 a. m.; Q. C., Oct. 14, 3 p. m.
Natchez, Oct. 11, Q. C., 5 p. m.; Standard Teacher Training School.
Nebo, at Nebo, Oct. 17,18.
Centerville and Stephenson, at Stephenson, Oct. 18, 3 p.m. and 7 p.m.
Gloster, at Gloster, Oct. 25, 11 a. m. and 2 p. m.
Mayersville, at Fitler, Nov. 1, 11 a. m.
Oak Ridge, at Oak Ridge, Nov. 1, 3 p. m. and 7 p. m.
Gibson Memorial, Nov. 3. 7 p. m.
Port Gibson, Nov. 4, 7 p. m.
Utica, Nov. 8, 11 a. m. and 2 p. m.
Vicksburg, Crawford Street, Nov. 1, 7 p. m. and Nov. 9, 7 p. m.

We shall expect full reports from pastors, stewards, Sunday school superintendents, trustees, Woman's Missionary societies, Epworth Leagues and superannuate endowment committees.

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Christian Advocate
NEW ORLEANS

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J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, SEPTEMBER 24, 1931. C. MILTON CHALMERS, Manager

EDITORIAL PARAGRAPHS

Keep climbing. The best life is an upgrade. Youth by the millions have entered school, they are on the way to tomorrow. The mountains are steep, but none of their peaks are forbidden. Dr. J. Stuart Holden tells the following: "Over the grave of a well-known Swiss guide, for years a magnificent man, there is a simple stone and on it an inscription about his birth and death, and these three words, 'He died climbing.'" The most daring do not climb for mere position and prestige but for the highlands of faith and usefulness. "Grow in grace and the knowledge of our Lord and Saviour, Jesus Christ."

* * *

Bread is the staff of life. Wheat is now said to be the cheapest article of food on earth. The National Farm Board has sold to Brazil 25,000,000 bushels of wheat in exchange for 1,050,000 bags of coffee. Also, China has been sold 15,000,000 bushels of wheat for relief for her flood sufferers. There is no quick panacea for the world's ills that were so long in the making, but men are steadily working at the problems and, in time, better conditions are to prevail. Least of all help would be to let passion and prejudice upset orderly improvement. The race has been in "close quarters" many times and the so-called capitalistic rule has not brought it on. China isn't capitalistic and she isn't flourishing; Russia is not over run with plenty, but shares the distress of mankind at this time. For the people of the nations to feed upon that "Bread of Life" that cometh down out of heaven will allay fears and build the hope of the world.

* * *

A Mississippi Junior College announces that a student may attend that institution a year for $130, but it costs the tax payers an additional $128 per student, making the educational cost per student $258 a year. We believe in public education, but think it unfair to force grade schools throughout the state to close months before the regular term is out and have the colleges which serve the fewer students to finish the full nine months. In fact, it is our conviction that every boy and girl should be offered a high school education free, but beyond that, if they enter college they should pay their own way. It isn't fair to tax the struggling land owner to pay for the higher education of the sons and daughters of those who are able to pay their way and at the same time deprive his children of a full term of school. State education is here to stay, but every student who attend its colleges ought to pay their own bills.

THE YORKTOWN CELEBRATION

The heritage which is ours as a nation is great and precious. Our possessions and liberties were bought at a price—blood and death. October 19, 1781, Cornwallis, "the ablest general opposed to the Americans in the whole war for American independence," surrendered at Yorktown, Virginia, to General Washington. This virtually ended the war. When Lord North, Prime Minister of England, learned of the surrender of Yorktown, he exclaimed, "O God, it is all over!" Certain things were over forever, but other important matters were just beginning. A new adventure was to be made in the liberties of mankind.

Bishop William McKendree, who was twenty years of age when the Revolutionary War began, answered the call for volunteers and took up arms in the cause of liberty. He attained the rank of adjutant and was at the battle of Yorktown when Cornwallis was taken. Bishop Paine says of him, "In him the soldier of civil liberty was merged into the nobler character of a true and valiant soldier of the cross. Having done his duty to his country in the capacity of a patriot soldier, he was contented, and never boasted of his feats, nor sought a pension for his services. Worldly honors and riches were far below his aim."

The sesqui-centennial of the victory at Yorktown is to be marked by a fitting celebration that becomes such an historical event. President Hoover is to speak and Bishop Collins Denny, a worthy successor to Bishop McKendree, is also to deliver an address. It is well, at this one-hundred-fiftieth anniversary of the time when, by the arbitrament of arms, the American colonies won the right to independence that we pause to give thanks to God and pay respect to the memory of the heroes of the Revolutionary War.

A century and a half is not so long from one view point, but mighty progress has been made on these shores since Cornwallis surrendered at Yorktown. One of the foundational hopes for the future is the mutual understanding and undivided friendship between the British Empire and the United States of America. Neither of these great countries wants another Yorktown, and side by side they would stand and contribute of their genius and means to the promotion of the welfare of all the world. There are minor differences and problems peculiar to each of these great English-speaking nations, but as an American son of Wesley we pray that another Yorktown will never mark the pages of their history. Long live England and the United States of America, and may they **prove an increasing blessing to all mankind.**

PERSONAL EDITORIAL

The Publishing Committee of the New Orleans Christian Advocate is to meet at the Advocate office in their annual session on the day that bears the date of this issue, September 24. One year ago, September 25, 1930, the committee honored the writer by electing him editor, to succeed Rev. R. H. Harper, D. D. It was evident that the Advocate required a muchly reduced budget. Editing the Advocate was to be in connection with pastoral duties as a member of the Mississippi Conference.

The editorial responsibilities were assumed on December 1, 1930, and have been carried on in connection with the duties of the presiding eldership of the Brookhaven (Miss.) district. The dual work was undertaken with but one purpose, that to serve in an emergency, as best we could, to help the Church and all its interests by sharing in the work of keeping one of the historic Advocates going into the homes of our people. The election was for only one year, and at this annual meeting of the committee that so highly honored us a year ago, we decline to allow our name considered for another editorial term. Frankly, we do not feel equal to the long hours of travel and work it requires in addition to the work of our regular ministerial task.

We do not in the least discount the value and necessity of an editor's work. It is no quick vocational complex to say that editors of Christian papers are rendering service equal to any toilers in the Church. There are few, if any, superior forms of service to the creation and circulation of Christian literature, and those who render that service will never have cause to apologize. However, it was never our purpose to give up the full time regular pastoral ministry, and enter the field of editorial ministry. Not feeling equal to carrying on the duties of both, we respectfully decline to have our name placed before the committee for re-election.

The work has been both a pleasure and a privilege. The members of the Publishing Committee, subscribers, preachers, presiding elders, Bishops Dobbs and Denny have been sympathetic, considerate and helpful. We acknowledge this kindness with deepest gratitude.

Our co-worker, Mr. C. Milton Chalmers, publisher and manager of the Advocate, has been courteous, loyal and co-operative. He has not spared himself to make the work as light as possible on the editor. His staff of employees could not have been more respectful and helpful. It will not be pleasant to, in due course, part with these

(Continued on Page 8)

The Problem of Divorce

BY BISHOP ARTHUR J. MOORE, D.D., LL.D.

In writing on the subject of "Divorce" I have no desire to discredit the sincerity of any whose marriage ties have been severed by causes other than death, or to fling any aspersion upon new vows which may have been taken in all integrity. I do feel, however, that the church must hold up plainly and unflinchingly the teaching of Jesus, which is, I believe, one man for one woman, one woman for one man "until death do them part."

It was once the boast of Paris that she had the finest sewers in the world. Her cathedrals might not be finer than those of Milan or Cologne; her art galleries might be challenged by Rome or London, but, one distinction, at least, remained to her: She had the finest sewers in the world. Her boast was in itself a confession of the existence of an unsavory and sometimes almost an unmanageable problem. So it is with divorce. Doubtless there is a better and a worse way of handling it, but the best method yet devised is a recognition of the unworthiness and instability of human affection. Divorce courts like persons and reformatories register our distance from the establishment of the Kingdom of God.

It might be interesting, if space permitted, to trace the beginning and development of the problem of divorce. Divorce, in modern law, as we all know, is the dissolution of marriage by public authority at the instance of one of the parties, for a reason which has arisen since the establishment of the marriage relation. In early society the husband usually had the right of repudiating, or "putting away" his wife at will. Among the Athenians the husband could dismiss his wife at will, and the wife could leave the husband with the consent of the magistrate. In ancient Rome the rules governing divorce depended upon the form of marriage. If the parties had entered into a religious marriage, another religious ceremony was required for divorce. If the marriage was in the form of a purchase, the wife could be reconveyed into her original family for any "grave misconduct." If, however, the marriage was "consensual"—and this type became general in the later Republic—either party could repudiate the other. Even when the Empire became Christian the right of divorce at will was not abolished; all that was done was to impose certain penalties upon the party who exercised the right of divorce without good cause, or upon the party whose conduct gave cause for divorce. In the view of the church, however, marriage was a sacrament, and could not be dissolved because of any subsequent misfortune or misconduct.

A careful study of the history of divorce reveals that when all has been said in favor of its necessity, we cannot have it without jeopardizing society. History most unequivocally teaches that, wherever the marriage altar has grown insecure, the nation has become weak. In the early Roman history, 520 years passed without a divorce, and it was during that time the republic reached the pinnacle of prosperity and power. When divorce became easy, Rome paid for it with a degenerate family life and national disintegration.

Seriousness of Present Situation

The alarming increase of divorce in our own day has not been brought home to the conscience of our nation.

It was not until 1876 that we had any authoritative information in regard to divorce in the United States. In that year, the official reports of the Bureau of Census showed 122,121 divorces for the ten preceding years. Subsequent reports show an increase for each decade alarming in its rapidity. In 1886, the divorces for ten years were 206,595. The next decade showed 352,363; the next 593,362; while the decade ending in 1916 showed 975,728—a total of over two and a quarter millions of divorces in a half-century, with four and one-half millions of divorced persons and nearly 1,700,000 minor children left fatherless, or motherless, as a result of the operation of our divorce laws.

The figures are still mounting. The latest census reports show an increase of divorce in one year of more than 11 per cent over the previous year. In 1922 the proportion of divorces to population was 136 for every 100,000 of population as against 112 six years before. There were two divorces for every fifteen marriages. The increase is indicated more clearly when we learn that just five times as many divorces in proportion to population were granted in 1922 as were granted in 1870. In Canada, among a people very similar to our own, there were in 1916 only 57 divorces as against 112,036 in the United States. Texas has a record of one divorce in less than four marriages. Maine one in less than six, Florida one in less than seven.

A variety of forces are at work which increase the seriousness of this problem. There seems to be a lessening sense of authority in the old familiar sanctions of custom and religion. There is growing disrespect expressed in fiction, movies, magazines, and declared from public platforms. Such are daring to advocate "trial marriages," "companionate marriage" and kindred nonsense.

We are suffering from an overdose of "selfish individualism." We have heard so much during recent years about the rights of the individual we seemingly have forgotten his duty to society. To listen to some modern prophets you would conclude that nothing, not even the conventions of civilizations, the sanctions of customs, no not even the plain word of God concerning marriage vows, must interfere with the selfish pleasure of the individual. Many are saying, "I must live my own life." But there is more treachery than failing to live one's own life. To live one's life as if it were solitary, as if mine were all the rights and others all the duties—this is worse than not living at all.

At the opposite pole from individualism, is atheistic communism, which hates marriage and declares it to be slavery. In the new state which they propose to create "husbands" and "wives" as such are to disappear. Children are to be educated by the state, etc. Such nonsense would either destroy the marriage altar or turn it into an auction block. At best they say it is only a civil contract and if it turns out to be a bad bargain it should be gotten out of as cheaply as possible.

To permit the marriage relationship to rest upon such cheap and unholy bases involves results more serious than some seem to realize. After all the arguments for divorce have been presented, the presence of a single child refutes them. For a child to be unfathered or unmothered through an act of a civil court is to sin against the child. Children not only presuppose the family, they compel the family. The state may conceivably repeal the marriage law, but it cannot repeal the rights of children.

What Does Jesus Say?

Into all this confusion, Jesus comes with a positive message. Whether men agree with and accept Him or not, it is a tonic to hear Him talk. Jesus knew all the instability of the human heart. He met its frailties with unbounded patience and tenderness, but He was inexorable in His moral demands, and He was never more positive and unequivocal than in His attitude towards marriage.

It is refreshing and helpful to remind ourselves of some things He said. First, He insisted that the marriage bond is sacred. The Pharisees asked Him, "Is it lawful for a man to put away his wife?" Then they proceeded to quote Moses in support of their position. Jesus answered by reminding them that God was interested in marriage before Moses was. "From the beginning God made them, male and female. For this cause shall a man leave his father and mother and cleave to his wife, and the twain shall be one flesh; so then they are no more twain but one flesh." Any relationship which would justify a child leaving the profoundly sacred relation to his or her father and mother must also be sacred. Marriage is essentially an altar and must always be approached with the gifts of a clean spirit. We must constantly strive to lift the meaning of marriage in the thinking of our people. The wedding ceremony must be surrounded with all the glamor and romance possible. Flowers are better at a wedding than a funeral. Every love story like the old-fashioned novel ought to end at the altar, with wedding bells and the lovers living happily ever afterward.

If marriage is sacred it is also permanent. "What God hath joined together let not man put asunder." They belong to each other for time and eternity. Jesus was not speaking simply of ideal marriage. He saw things as they were. The only exception Jesus made was in His qualifying phrase "except for fornication." The law of Christ is plain. There can be no debate as to His teachings. It only remains to be seen whether we will obey Him. If the institution of marriage is to result in happiness it must be entered into seriously and with the full understanding that it is a life-long relationship.

The difficulties of married life are to be met, not by permitting all who will to run away from them, but by insisting that all shall face them, and by facing them, overcome them. One does not put away his father or mother, or child because of domestic differences. One assumes these relationships to be permanent and adjusts himself to them. Professor Peabody says: "The family thus becomes not a temporary resort for the satisfaction of passion, or a form of restraint from which on the least provocation one may escape, but a school of character where the capacity for ripened affection is trained by the sense of continuity and permanence."

Modern life seems to be without purpose or plan. Its chief characteristic is its aimlessness and amazing emptiness. The minister must dare to take his stand with Jesus on this important subject. We must teach again the values of life, until our generation shall find its moral bearings by being delivered from its indulgent and selfish spirit.

THE GAMBLING CRAZE

By Bishop W. A. Candler, D.D., LL.D.

The newspapers reveal that a craze for gambling prevails in the United States.

Both sexes and people of all classes are addicted to the habit of gambling.

It is an ancient vice, and it has grown more pernicious with the passing of the centuries.

It was prohibited by the ancient Romans under both the Republic and the Empire, although they seem not to have perceived its essentially immoral nature.

The ground of their prohibition of it was that its tendency was to make men effeminate and womanly. The poet Horace laments the fact that Roman youths of high position, instead of riding and hunting for diversions, had betaken themselves to illegal games of change. He seems to have seen its immoral side also, and in one of his lines, freely translated, he says "Cursed is the wretch enslaved to such a vice, who ventures life and soul upon the dice."

But the gambling of the present times is far worse than that of ancient Rome, and far more widespread. There are devices and methods of gambling now of which the people of past eras never dreamed. From "crap-shooting," by negroes for small sums, to huge speculations by millionaires in the Cotton Exchanges and the Stock Market, the craze for gambling prevails throughout the land.

The craze for gambling speculation has become so great that the cotton and grain exchanges have degenerated into little better than "gambling hells." Five times as many bales of cotton are sold in the New York Cotton Exchange as are produced in all the cotton fields of the country. Of course, such wild speculations damage both the growers and manufacturers of cotton.

The enormous speculations in the Stock Exchange a few years ago finally led to the bursting of the bubble, contributing no little to the present period of depression with its defalcations and suicides, and disgrace of families by criminal prosecutions and convictions ending in imprisonments that place ineffaceable stigmas on names previously respected and honored. A trusted officer of the largest bank in Chicago stole from it several millions of dollars, and the explanation of his shocking crime, as given by the newspapers is, "Walter Wolff, manager of the coupon department of the Continental Illinois Bank and Trust Company, has confessed to officials of the bank that he has embezzled securities from the bank over a period of years, most of which have been taken in the last two or three years. These securities were used in speculations in the stock and grain market. An audit is now being made and, until the audit is completed, the amount of the defalcation will not be known." The worst feature of the case is that the owners and operators of the bank seem to be not much disturbed by the crime, but quite contented with the situation because insurance will save the institution from loss. Perhaps some of them indulge in gambling deals in the exchanges, or the wives of some bet habitually in games of cards.

The gambling evil infects social life, ball games, elections, and nearly every other department of society; and, once begun, it runs rapidly to the most excessive and shameless forms of its indulgence. A young woman, born and brought up by Christian parents, was heard to say, after she had cast to the winds their instructions and their influence, "Bridge interests me no longer, I prefer penny-poker." Wherein is her confessed gambling better than the "crap-shooting" of a negro gambler?

The essential gross immorality of gambling is not perceived by many men and women who claim to live perfectly moral and religious lives. But in truth, its moral character is about mid-way between covetousness and stealing, so that we might say, if nouns were, like adjectives, subject to degrees of comparison, "Positive, covetousness; comparative, gambling; superlative, stealing."

General Washington was accustomed to say, "Gambling is the child of avarice, the brother of iniquity, and the father of mischief," and his wise words apply to every sort of that wretched immorality. Henry Ward Beecher declared most truly that "gambling with cards, or dice, or stocks, is all one thing; it is getting money without giving an equivalent for it." Whatever one gets by gambling, whether money or anything else, is gotten by what nearly approaches theft. It differs from stealing, in moral quality, about as dueling differs from assassination. Each player consents to risk what he possesses for the chance to rob his opponent of what he wagers, as each duelist agrees to jeopardize his own life for the opportunity to take the life of his foe.

One of the most painful facts about any sin is that it hurts many innocent persons who have had no part in the wrong done by the sinner. If the way of the transgressor were hard to himself alone, it would not be so much to be deprecated; but it makes rough paths which other feet must tread; it often forces helpless women and innocent children to walk with bleeding feet over ways opened by branch roads issuing from the hard way of the transgressor from whom they cannot be separated.

During the last several years, what heavy burdens have gambling fathers laid upon faithful wives and their little children! The young man who stole millions from the great bank in Chicago in order to carry his gambling contracts in the stock and the grain exchanges has a wife and several children who must witness his fall into the grave of a suicide or watch him enter the gates of the state prison of Illinois. Who can measure their shame and anguish?

But there are not a few women in the United States who are contributing to the increase of such grief-laden cases. These are they who, gambling at "bridge" and "penny-poker," are running schools of vice by which their own sons and their own daughters are taking the first steps in gambling. They are conducting gaming kindergartens from which youths will come to replenish the number of gamesters in gambling houses.

The case of a mother might be cited, who became so infatuated with betting at games of bridge that she abandoned all her work for her church. A fellow member of the church, who for several years had been associated with her in religious activities, noted the change, and asked her what it meant; and she replied by saying that she had no interest in fanaticism, that she had ceased to be a Puritan, and was enjoying life as never before, by engaging in the games of cards which her newly-found friends played almost daily. A little more than two years elapsed before she met on the street her former associate in Christian work. Her face had become hardened by her gaming, and her eyes were filled with tears as she sobbed out the sad words, "I have found that my gaming has made gamblers of my two sons, and my heart is broken. How can I rescue them?" How can she?

THE JUDICIAL FUNCTIONS OF THE BISHOPS

By Bishop E. E. Hoss

For several months the papers of the Church have been loaded down with clamorous protests against the exercise of judicial powers by the Bishops. As far as I have been able to see, however, not only the Protestants have ventured to offer specific allegations as to the evils that either have resulted, or are likely to result, from our existing and immemorial usage in this respect. Let us get down to facts.

To begin with, let me say that the only legal questions on which our bishops are allowed and required to give opinions are such as arise naturally in the ongoing of Conference business, and must be decided by somebody on the spot. As in State, so in Church, it is a matter of grave importance that all decisions on law points should be made promptly. Delayed justice is often justice denied. This at least may be said of our system, that it reaches its conclusions on the spot. The individual bishop, who is sure, in spite of all his shortcomings, to be a man experienced in all affairs that pertain to the Church, and is likely to be a fair and impartial man, must be reviewed by the College of Bishops, which is pretty certain, in its capacity as an appeal court, to detect and correct whatever blunders may be made by its individual members.

Whether practical justice is secured by this arrangement is a question that is to be determined by an actual investigation of the facts of history. "The proof of the pudding is in the chewing of the bag." Our Book of Discipline, paragraphs 527 to 678, contains all the unrepealed Episcopal decisions that have been rendered during the past sixty years. Now, no man is entirely competent to have an opinion on this whole subject until he has first carefully read and pondered this section of the Discipline from beginning to end. I claim to have done that with conscientious thoroughness and might, therefore, insist upon the possession of some ability to speak, the ability, at least, that comes from a fair knowledge of what I am talking about.

Not wishing, however, to set up my own judgment as conclusive in the matter, I addressed a letter to that distinguished lawyer, Hon. H. H. White, of Louisiana, asking him to do me the favor to examine that part of the Discipline to which I have reference, and to tell me whether he could find it in a single paragraph or sentence that trespasses upon the rights of any preacher or layman. Here is his answer—it could not be more explicit than it is: "In accordance with your request, I have read the Episcopal rulings in the Discipline, and can truthfully say that I fail to find a single line in any decision which even remotely trespasses upon the rights of any layman or minister. To my mind the rulings are all sound, legal and broad-minded. They perfectly safeguard the rights of the laymen, the ministers and the Church."

If there is anybody who, on actual examination, can show anything to contradict this able and conscientious lawyer, he is invited to do so. Until somebody accepts this challenge, and brings a valid allegation against that portion of our Discipline, I respectfully submit.

(We are indebted to Dr. Chas. F. Smith, Houston, Texas, for the above article from Bishop Hoss, which was published a few years before the Bishop's death.—Editor.)

DOES GOD CARE?

By H. H. Smith

Has God made the world and withdrawn himself from it to let it run itself? Does he care when we suffer the ills of life? We know he cares, for Jesus Christ is the "express image" of the Father, and looking upon the toiling, careworn multitudes, "He had compassion on them." That answers it all. Never more ask if God cares when mankind suffers; just read the Gospels and see how Jesus regarded all affliction. He is still showing compassion to the world, but he does it through his followers. A little boy had seen the picture of a Hindu worshiper burn-

(Continued on Page 6)

THE TRIAL OF A TRAVELING PREACHER

By Judge J. T. Ellison

Bishop Denny says that he "cannot even imagine a case where under the present law the right of an itinerant preacher can be invaded." Dr. Ellis aids his memory with a case from the Baltimore Conference tried in 1913, in which the bishop presided over the trial committee, decided legal questions and fixed the punishment. This case was reversed by the Committee on Appeals.

See Nashville Christian Advocate, August 21, page 1084 (28).

Another case in which the rights of the itinerant preacher and the Annual Conference were flagrantly invaded occurred in the Tennessee Conference in 1890. The presiding bishop desired Dr. D. C. Kelley to locate; he refused and was railroaded to trial. The bishop held that Dr. Kelley was not entitled "to previous notice that his character would be arrested." The bishop refused to "let the accused have the privilege of replying" to the charge. The bishop ruled that there was no appeal from his decision to the Conference on a point of order." The bishop against the objection and over the protest of the Conference appointed the committee of trial and "placed on it a majority who had formed and expressed an opinion adverse to the accused." In trying to justify his action he said: "In the case of D. C. Kelley, no claim was ever confirmed by the Conference as such, as the minutes will show, of the right to appoint the committtee. The fact was this, that in a very bungling way two or three members were trying to get the point before me, but did not know how, and I was not their counsel, and did not tell them exactly how, and they never did find out until the whole matter was over. I am not responsible for their ignorance."

Conference Rights (Kerley, Page 261. See Pages 244-253-261-265.

The bishop claimed the right to appoint the committee of trial regardless of the wishes and objections of the Annual Conference. He said:

"The complaint is made that I appointed committees without an order of the Conference. . . . I maintain that it was never intended that the Conference should appoint the committee, on the ground that there is no mode prescribed by which to appoint such committtee. You can hardly conceive of a greater danger to the Church than to put it in the power of the Annual Conference to appoint its committees of trial . . ."

Conference Rights (Kerley), Pp. 266-8, quoting Sen. Report of Evidence.

Eighty-seven members of the Tennessee Conference vigorously protested, offered motions and resolutions and tried to appeal from the decision of the bishop, but were promptly ruled out of order. Through the bishop's rulings, influence and activities Dr. Kelley was convicted. He appealed, but before the committee on appeals could meet, the College of Bishops met and affirmed all the rulings of Bishop Hargrove. That bishop was vitally interested in having his rulings confirmed. He was present and could explain and defend his rulings and state favorably his side of the case. As the appellant was not allowed to be present, and could not be represented by counsel, it was impossible for him to get his side of the case before the bishops.

What was the effect of the confirmation of these rulings on the committee on appeal, and on the committee on episcopacy? The following is the bishop's view:

"I might complain that nearly all of the complaints claimed here are judicial errors, over which surely he (B. F. Haynes) is not so ignorant as to suppose that this committee (on episcopacy) has jurisdiction. . . . Referring to answer given to question herein propounded, all I have to say is that the College of Bishops confirmed my decision, and you have no further business with it. . . . It is the law of the Church."

"It would seem from this view that the General Conference of 1894 was compelled to work under and obey a law passed by the College of Bishops at Wilmington in May 1891, in the investigation of the official administration of Bishop Hargrove. It would seem that the committee on appeals was in danger of being hampered by similar laws."

Conference Rights (Kerley) Pp. 197-8.

"Their (the College of Bishops) interpretation of the law is authoritative, and governs the administration until the General Conference changes the statute."

Constitutional History of Amer, Episcopal Methodist (Tigert). Pp. 377-8.

The committee on appeals reversed the case of D. C. Kelley.

In an effort to prevent the College of Bishops from finally settling the law before the case could reach the committee on appeals, the General Conference amended paragraph 258 of the Discipline of 1890, by inserting after the words "try every case." the following, "They (the committee on appeals) shall be the sole judges of the law and facts." This amendment is embodied in paragraph 302 of the Discipline of 1894, and it appeared in all our Disciplines until that of 1910, when it was omitted. The effect of the omission of the provision making the committee on appeals "the sole judges of the law and facts" was to give to the College of Bishops full power to render final decisions on all rulings of a bishop submitted to and confirmed by it, and such final decisions are hinding on the committee on appeals, on the committee on episcopacy, on the General Conference, and on the Church.

Let us read the law under which committees of trial are appointed:

"Every case to be tried shall be referred to a committee of not less than nine nor more than thirteen, who, in the presence of the bishop or a chairman, whom the president of the Conference shall appoint, and one or more of the secretaries of the Conference, shall have full power to try the case; . . ."

See paragraph 274 of Discipline of 1930, page 134.

The chairman, the most influential member of the committee, is appointed by the bishop. If the bishop does not appoint a chairman, then the trial must take place in his presence, with the bishop presiding, determining challenges for cause and deciding all legal propositions. It would be utterly impossible to have a more influential chairman of a committee. The part of paragraph 274 quoted above is identical with the same part of paragraph 258 of Discipline of 1890. This latter paragraph was construed in 1891 by the College of Bishops, in deciding the rulings of Bishop Hargrove in the Kelley case supra.

"Committee of Investigation and Trial.—The statement in the Discipline and in the Manual of Discipline, that a traveling preacher is amenable for his conduct to the Annual Conference, does not necessarily imply that the Conference and not the chair, shall appoint the committee of investigation, a view confirmed by long practice. -891."

"Chairman of Committee of Trial.—The law stating that the chairman of a committee to try a travelling preacher shall be appointed by the president of the Conference does not exclude him from appointing the other members of the committee; but if the Conference claims the right of appoinment, it cannot be denied. 1891."

Paragraph 783-784 of Discipline of 1930, pp. 418-9.

The president of the Conference is a trained parliamentarian; the members of the Conference are not. In the Kelley case the presiding bishop prevented the Tennessee Conference from exercising its right to appoint the committe of trial, and if the president of the Conference was so inclined in other cases the same result would inevitably follow.

The College of Bishops rendered the following interesting decision:

"Relation of Chariman of Committee of Trial to Presiding Bishop.—As the committee represents the Conference, the chairman represents the president of the Conference, who is responsible for orderly proceedings. The chairman should consult the bishop and be in accord and be controlled by his directions in conducting the trial. This is necessary to secure uniformity of administration. Only the bishop is responsible to the General Conference and at times it may be expedient for him to preside in the committee of trial. 1871."

Paragraph 786 of Discipline of 1930, p. 419.

In the case mentioned by Dr. Eills, the bishop presided during the trial and fixed the punishment of the accused, thus invading the rights of the accused and the Conference. In the Kelley case the rights of the accused and of the Tennessee Conference were flagrantly invaded by the presiding bishop. Such invasions and violation under similar circumstances can easily occur. If they do and the rulings of the bishop are confirmed by the College of Bishops, before the case is heard by the committee on appeals, the defendant has no remedy as to errors of law. The only adequate remedy is a distinct and independent judicial department, with a Judicial Council possessing supreme appellate jurisdiction, before whom all parties can appear in person and by council, state and argue all questions of law and fact.

Centerville, Alabama.

ECUMENICAL CONFERENCE NEWS

Rev. Thos. M. Elliott, D.D., Secretary

Atlanta, Ga., September 1.—For ten days, October 16-25, a great mass meeting of Methodist leaders representing more than twenty Methodist bodies all over the world will be held here, when 150 speakers will discuss the general theme, "Methodism's Mission and Service in the World Life of Today." Of the 550 elected delegates 220 are to come from foreign countries, and be entertained by the Atlanta Hotel Men's Association.

Methodism's ecumenical conference meets once in ten years. For the first time a session comes to the South, and cannot come again for forty years. The world-wide conference is not a legislative body, but a mass gathering of the denomination's leaders studying the questions of personal religion, church life, Christian social service, and wider human relationships, all of which are of interest to religionists throughout the world. At least a thousand other visitors are expected to attend the assembly each day.

President Hoover is to speak as is also Bishop Motozo Akazawa, of the Japan Methodist Church. Gipsy Smith, noted English evangelist, speaks two times. Dr. John R. Mott, of New York, speaks citizenship night, while Dr. Charles F. Scott, of Yale, and Dr. William McDougall, of Duke, will be chief speakers science and religion night. One entire evening will be devoted to a rendition of "Heaven Bound," by 500 negroes of Big Bethel church. Bishops W. F. McDowell, senior bishop of M. E. church, and Warren A. Candler, senior bishop of M. E. Church, South, will preside at opening sessions.

Wesley Memorial Methodist Church will be the conference seat, where all forenoon sessions will be held. Evening sessions are to be at the city auditorium, while afternoon departmental study groups will use the Trinity, First, St. Mark, Ponce de Leon Avenue churches, where 64 speakers will be heard.

All railroads are granting reduced rates to conference visitors the certificate plan, and hotel accommodations can be secured from $1 a day up. Negro delegates will be entertained in homes of colored people of the denominations they represent, while colored visitors will be cared for at the colored Y. M. C. A. and the James hotel.

Entertainment features for the conference members include a motocade through the suburbs to Stone Mountain and Emory University. Also a special journey will be made to Savannah, of historic interest on account of the personal labors there of the Wesley brothers and Whitefield.

Preparatory arrangements are nearly complete, according to announcement coming from the committee of 100 ministers and laymen in charge of that work. Bishop John M. Moore is chief director of the 100 committee. Persons planning to attend the world-wide conference should make hotel reservations in advance, or communicate with Fred Houser, Atlanta, chairman of committee on hotels.

THE FLOODS IN CHINA

Representatives of nearly all the boards of foreign missions in this country recently met in New York to consider the situation in the great flood areas in China. The meeting review carefully all of the information that had been received from China through various sources. It was evident that these floods constituted one of the greatest disasters in any part of the world. Apart from local floods. there are four large areas that have been inundated.

The first area is that along the middle Yangtze River above and below Hankow. The American consul general reported on August 14 that it was estimated that in the provinces of Huuan, Hupen, and Kiangsi, the number of people seriously affected by the flood is 31,000,000, of which possibly 10,000 have been driven from their homes and are destitute in widely scattered areas. The damage to the cotton crop alone in the flooded areas may exceed silver dollars 70,000,000. The present great emergency arises because some millions of people have lost all they possess and are without means of food or shelter.

The second large area is the whole lower basin of the Hwai River. The latest news from China brings the information that the most recent and possibly the most severe disaster occurred when the flood waters of the Hwai River emptying into the Grand Canal caused the dykes to burst in a number of places, resulting in large loss of life and property. Whereas in other areas the rise of the water had been gradual and therefore afforded warning and time for escape, the canal disaster brought death and terror because of the nature of the floods. The area around the canal is low without any hills or very high ground to which the people can escape. Although this area is subject to frequent floods the cablegrams from China state that the disaster this year is equal to that of the great flood in 1910.

Because of lack of communications in China, the Hwai River floods in 1910 were not known to the outside world until the late autumn, when Mr. E. C. Lobenstine. a Presbyterian missionary, made a journey into that region. Relief work was begun at once to help the three million people who were starving in Kiangus and Anhui. The American Red Cross sent $5,000 on December 31 as the first contribution from America towards the relief. Throughout the following spring they continued to help, giving a total of $61,000 at that time. Moreover, the United States government sent the American transport "Buford" with 3,600 tons of food, chiefly flour, which was the united gifts of the American Red Cross, the leaders of the "Christian Herald," and the commercial clubs of America. The "Christian Herald" also sent a generous financial contribution. The complete total of gifts to China was silver dollars 1,526,012. However, because of the delay in beginning relief measures the people were in desperate condition before the new year. Medical contingencies were sent into the various areas, the Red Cross leading in this work. Although the present flood at least equals in size that of the 1910 flood. It is hoped that much suffering can be saved by prompt action.

The third flood area is along the Tientsin-Pukow Railway from Nanking north to Hsuchufu, about 100 miles where the railway crosses the old Yellow River bed. Letters received from Nanking state that passengers from Nanking northbound are required to go six miles by motor boat to reach the terminus of the railroad.

The fourth flooded area has been along the Shanghai-Nanking Railway, where the areas surrounding practically all the large cities between Shanghai and Nanking are under water, resulting in large property damage.

The meeting was strongly in favor of united action by all the organizations in America that are interested in giving aid to the Chinese people at this time of extreme distress with a view to obtaining the largest measure possible of effective relief. The unanimous opinion of the meeting was that the assistance needed was both immediate emergency aid to provide food and shelter and medical assistance to ward off disease for the people who have lost everything, and also continued assistance throughout the winter to prevent starvation of large numbers whose food supplies have been lost.

GENERAL BOARD OF MISSIONS.

"YOUTH"

(We are indebted to Dr. W. W. Holmes, First Methodist Church, Alexandria, La., for turning in this excellent commentary on "Youth.")

Youth is not a time of life—it is a state of mind. It is not a matter of ripe cheeks, red lips, and supple knees; it is a temper of the will, a quality of the imagination, a vigor of the emotions; it is a freshness of the deep springs of life.

Youth means a temperamental predominance of courage over timidity, of the appetite of adventure over love of ease. This often exists in a man of fifty, more than in a boy of twenty. Nobody grows old by merely living a number of years; people grow old by deserting their ideals.

Years rinkle the skin, but to give up enthusiasm wrinkles the soul.

Worry, doubt, self-distrust, fear and despair—these are the long, long years that bow the head and turn the growing spirit back to dust.

Whether seventy or sixteen, there is in every being's heart the love of wonder, the sweet amazement at the stars and the starlike things and thoughts, the undaunted challenge of events, the unfailing child-like appetite for what next, and the joy and the game of life.

You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

In the central place of your heart there is a wireless station; so long as it receives messages of beauty, hope, cheer, grandeur, courage and power for the earth, from men and from the Infinite, so long you are young. When the wires are all down and the central place of your heart is covered with the snows of pessimism and the ice of cynicism, then are you grown old indeed and my God have mercy on your soul. Anon.—Reprinted from "Commerce and Finance."

MISSISSIPPI CONFERENCE PRESIDING ELDERS

The presiding elders of the Mississippi Conference met in the district parsonage at Brookhaven, Miss., at 7:30 p. m., September 17, 1931, with Rev. J. T. Leggett, president, in the chair.

The following standing committees were nominated and will be submitted to the Annual Conference at the opening session at Columbia, Miss., Nov. 19, for election: Public Worship, Memoirs, Conference Relations, State of the Church, Sabbath Observance, and District Conference Records. Nominations were also made to fill vacancies that have occurred in the Commission on Budget and the Board of Church Extension.

The following dates and places were recommended for holding the District Stewards' meeting:

Vicksburg District, at Crawford Street, December 7.

Jackson District, at Capitol Street, December 8.

Brookhaven District, at Brookhaven, December 9.

Hattiesburg District, at Main Street, December 10.

Seashore District, at Wiggins, December 11.

Meridian District, at Fifth Street, December 14.

Newton District, at Newton, December 15.

Missionary Institutes

Vicksburg District, at Port Gibson, January 5.

Jackson District, at Galloway Memorial, January 6.

Brookhaven District, at Hazlehurst, January 7.

Hattiesburg District, at Court Street, January 8.

Seashore District, at Gulfport, First Church, January 12.

Meridian District, at Central Church, January 13.

Newton District, at Montrose, January 14.

Of course these schedules are subject to amendment.

The matter of the forms to be used by the pastors in reporting statistics to Annual Conference was discussed, the law consulted, and it was unanimously agreed that the law is specific and mandatory and we have no option as to the forms to be used, but must use the new forms of statistical blanks in reporting to Annual Conference. The pastors are authorized to take due notice of this law, and use only the new form of statistical blanks in making their reports.

Dr. J. L. Decell, presiding elder of the Brookhaven District, proved himself a most gracious host, not only in providing ample convenience for the meeting referred to above, but for the entertainment of the visiting brethren during the night which they were required to spend in Brookhaven in order to attend the meeting of the Commission on Benevolences, September 18. All present were brought under obilgation to Dr. C. W. Crisler, pastor of First Methodist Church, Brookhaven, Dr. G. F. Winfield, President of Whitworth College, and his faculty and student body, for graciously helping in the entertainment of these visitors.

T. J. O'NEIL,
Secretary.

GEORGE WASHINGTON : THE SECOND-MILE AMERICAN

By Charles Dehaven Bulia

A Washington monograph, a biographical compendium, a convenient volume, authentic, illustrated, for speakers on Washington's birthday, Inauguration Day, Memorial Day, Flag Day, Independence Day, Constitution Day, Armistice Day and Thanksgiving Day programs, and for students in declamation contests, during the Washington Bicentennial Celebration, February 22 to November 24, 1932.

Lamar and Whitmore. Price 50 cents.

DOES GOD CARE?

(Continued from Page 3)

ing a human victim to death, and, looking up to his mother, said: "Mother, is this true? Do they burn people in India?" "Yes." "Does God care?" "Oh, yes, my child, God cares." "Well, then, why doesn't God put a stop to it?"

That last question is a searching one. The physical and moral sufferings of mankind are a matter of great concern to God. He does care, but he cares through us. For centuries, God was pained to see widows burned on the funeral pyres of their husbands, and infants cast into the Ganges, and little girls tortured by foot-binding—to say nothing of the moral sufferings a thousand-fold worse—but it took a long time to arouse His followers to care enough to put a stop to it. God was grieved to see millions of his children groping in darkness and superstition, "without hope and without God," but it took a long time to arouse his Church to do something about it. African slavery, and every other form of human slavery——including that most diabolical of all slavery—white slavery, or the slavery of poor unfortunate girls, is an abomination in the sight of God, but it took a long time to abolish African slavery, and the white slavery referred to above is not yet abolished from some of our largest cities.

As we view the manifold ills of mankind today—for there is really much distress in the world—let us bear in mind that God cares, and he is striving to move his children to relieve the distresses of their fellow-men. But he can work only through his children.

"Thou hast no hands, O Christ, as once of old,
To feed the multitudes with bread divine;
Thou hast the living Bread, enough for all,
But there's no hand to give it out but mine.

"Thou hast no feet, O Christ, as once to go
Where thy lost sheep in sin and sorrow pine;
Thy love is still the same, as deep, as true,
But Thou hast no feet to go but mine.

"And shall I use these ransomed powers of mine
For things that only minister to me?
Lord, take my tongue, my hands, my heart, my all,
And let me live, and love, and give, for Thee."

Ashland, Va.

WARREN B. TRIMBLE, PRINCE OF NATCHEZ METHODISM, DEAD

Warren B. Trimble, age 40, died Sunday, Sept. 6, following an appendicitis operation undergone eight days before. Unassuming, yet competent and utterly dependable, he was the Prince of Natchez Methodism. From childhood he loved the church and all its interests; and at the time of his death he was steward, trustee, Sunday school treasurer, and delegate to the Annual Conference.

His wife and little daughter joined with him in love for the Church. His happy home was set up several years ago just two blocks from that of his parents, whose influence he cherished. He succeeded his father in a successful shoe business, and rejoiced in his father's advice. Sons like that make a nation great.

The funeral was the largest held in Natchez under the writer's observation, the congregation filling the church and the procession of automobiles reaching through many city blocks. Friends and relatives from distant cities had come. It made one feel that, after all, goodness counts. Everybody, white and black, knew that a good and pure friend had passed away.

We laid his earthly form away in the Natchez Cemetery, where it is said 75,000 other bodies lie, waiting the Resurrection; but he himself went on to where his elder brother in the flesh, Elliott, preceded him several years ago, and where that other elder brother is, Jesus, who tasted death for every man, but conquered the grave.

HENRY G. HAWKINS.

REV. EDGAR SIMS BLIZZARD

By Rev. J. H. Holder

No man has lived among us that has left a better impress for good on the community life than Edgar Sims Blizzard. Known throughout the county and country around, no man had aught but words of kindness for him.

He was born near Moulton, Lawrence County, Ala., May 9, 1872, of sturdy, rugged Anglo-Saxon stock, the best folk of this Southland. His parents were Obediah D. and Francis De Van Blizzard. He was the oldest of seven children—three brothers and three sisters. His parents died when he was yet in his young manhood. He became a father to his younger brother and sisters. He worked to educate them and then himself. No finer spirit of loyalty and devotion could have been manifested.

When he was seven years old his family moved to Baldwyn, Miss. When he was eighteen years old he began teaching, working in a country store, and continued his farm work. He had a hard struggle, but he never faltered at his task. He lived to help and encourage his own and hundreds of others whose lives he touched.

At seventeen years of age, in old Pleasant Valley Church, he was soundly converted, and joined the Methodist Church. Of this great work of grace he never had any doubt. He loved to recall the place and the time when he witnessed for his Lord.

He early felt the call to preach, and yielded himself to this call. He was licensed to preach at the quarterly conference at Guntown on July 1, 1897, Rev. Heslep Tucker, presiding elder, and J. W. Treaswell, secretary. On Dec. 1, 1902, at Tupelo, Miss., he was ordained deacon by Bishop Joseph Key. He was ordained elder at Amory, Nov. 20, 1921, Bishop W. F. McMurry presiding.

Brother Blizzard did not ask for the relation of an itinerant, preferring to remain in the local ranks and live in his own home. He did not refuse the call of the Church to active service as a pastor. He served the Red Banks charge for four years. He served the Hickory Flat and the Woodland charges. He did much evangelistic work and helped the pastors in many ways. He was a strong gospel preacher, and the people heard him gladly. He preached with positiveness and with power. Those who knew him best loved him most. Often they spoke of the mellowing of his life and the spirit of his messages. Many were converted under his ministry and many rise up to call him blessed.

Brother Blizzard served almost the whole of his life as a teacher, and a wonderful teacher he was. He encouraged and helped in many ways many a boy and girl to noble and useful living. On the day of his funeral the church was crowded with men and women who in grateful appreciation came to honor his memory as one of their best friends. He served the county two terms as county superintendent of education. The Union county schools enjoyed their period of healthiest growth and greatest development under his administration. He was held in highest esteem by the State Department of Education.

Brother Blizzard's home life was sweet and affectionate. He was devoted to his wife and children. September 5, 1912, he was married to Miss Emma Simmons of Blue Mountain—a most happy union. Their home was blessed with one fine son—Devan, and three lovely daughters—Edwina, Mary Ruth and Gean. He craved to see them through college. Why it was not permitted only Divine wisdom can explain.

While still in his most active years and without warning he was stricken while in the post office and died in his home in about half an hour, May 22, 1931. A great assemblage of people from a wide area assembled at the church the next day to bow in sorrow and respect and express their love for the man they honored. A good man was taken to his reward. The world will always be the richer and better because he lived. "Servant of God, well done."

ECUMENICAL CONFERENCE RAILROAD RATES

We desire to remind the delegates and those attending the Ecumenical Conference in Atlanta, Ga., October 16-25, that the railroads of the United States and Canada have authorized the sale of round-trip railroad tickets on the regular certificate plan from their starting points to Atlanta and return. The basis for this round-trip fare is one and one-half fares for the round trip. Under this arrangement passengers will pay one-way fare going and secure a certificate from their ticket agent at time of purchase of ticket. This certificate, when properly validated at Atlanta will be honored for the return trip at one-half fare.

In connection with the above arrangement, we have been able to secure from the railroads a special limit of thirty days, in addition to the date of sale of each round-trip railroad ticket. This will give the purchaser the option of accepting the usual regulation by returning immediately after the Conference adjourns, or take advantage of the additional thirty days provided.

These special tickets will be validated by Rev. W. M. Cassetty, Jr., Executive Secretary of the Transportation Bureau of the Methodist Episcopal Church, South, at the seat of the Ecumenical Conference at Atlanta. The present plan designates Wesley Memorial Church building as the place of validation. Announcements will give final specific directions to special ticket holders from the platform and in the Bulletin of the Conference.

W. M. CASSETTY, JR.,
Executive Secretary.

TO THE PASTORS OF THE LOUISIANA CONFERENCE

The Louisiana Conference Board of Missions has had prepared a supply of envelopes suitable for use in securing the Conference Benevolences. You can secure them free of cost by writing to the publisher of the New Orleans Christian Advocate, 512 Camp Street, New Orleans, La., and tell him how many you can use. Plan to order about one for every three members of your congregation. All the Board asks is that you promise to send them to your members with a request that they be used to make offerings for the benevolences. The causes to which the benevolences go are named on the envelopes.

H. N. BROWN,
Missionary Secty., La. Conf.

Young man: "So Miss Ethel is your oldest sister. Who comes after her?"

Small Brother: "Nobody ain't come yet, but pa says the first fellow that comes can have her."

The Home Circle

COMMITTEES SELECTED IN OVER 6,000 CITIES

Despite the summer heat and vacations, the work of formulating plans for the coming George Washington Bicentennial Celebration by the various state commissions, and the appointment of town and city committees, has been going forward at an amazing pace, according to reports received by the United States George Washington Bicentennial Commission.

To date more than 6,000 cities and towns, both large and small, have already named local committees, who are busy preparing programs for the nine months' celebration of the Two Hundredth Anniversary of the Birth of the First President.

In addition, patriotic, civic and fraternal organizations throughout the country are making preparations to pay homage to George Washington. More than 6,000 such organizations have reported to the United States George Washington Bicentennial Commission that their plans to take part in the celebration are rapidly nearing completion.

The churches of America and affiliated religious bodies, such as young people's societies, women's organizations, and the Sunday schools will also take a conspicuous part in the Bicentennial Celebration. At this time 5,600 churches have appointed special committees to plan commemorative services during the nine-month period of the Celebration.

In this connection the United States George Washington Bicentennial Commission has available a number of specially prepared sermons, dealing with the greatness and character of Washington, which were written for the Commission by some of the country's leading ministers.

These sermons are now available to anyone desiring them. Copies may be obtained, without charge, upon request to the United States George Washington Bicentennial Commission, Washington Building, Washington, D. C.

CAN YOU GUESS IT?

Mr. A. M. Mayo, superintendent of the Methodist Sunday school for the past thirty-nine years, has several times given the following riddle to the members of the Sunday school, asking them to give the answer.

We publish it at the request of the members who desire the pupils of other Sunday schools to have a chance at guessing it.

An ANCIENT RIDDLE

A prominent merchant in Taunton, Mass., promised to an eccentric old woman named Lucy King, living in the neighboring town of Berkley, a desirable prize if, taking her subject from the Bible, she would compose a riddle he could not guess. She won it with the following:

Adam God made out of dust,
But thought it best to make me first,
So I was made before the man,
To answer God's most holy plan.

My body God did make complete,
But without arms or legs or feet;
My ways and acts he did control,
But to my body gave no soul.

A living being I became,
And Adam gave to me my name.
I from his presence then withdrew.
And more of Adam never knew.

I did my Maker's law obey,
Nor from it ever went astray.
Thousands of miles I go in fear,
But seldom on the land appear.

For purpose wise which God did see,
He put a living soul in me;
A soul from me my God did claim.
And took from me that soul again.

But when from me that soul had fled,
I was the same as when first made;
And without hands or feet or soul,
I travel on from pole to pole.

I labor hard by day and night,
To fallen man I give great delight;
Thousands of people, young and old,
Will by my death great light behold.

No right or wrong can I conceive,
The Scriptures I can not believe;
Although therein my name is found,
They are to me an empty sound.

No fear of death doth trouble me,
Real happiness I ne'er shall see;
To heaven I shall never go,
Or to the grave or hell below.

Now when these lines you slowly read,
Go search your Bible with all speed,
For that my name's recorded there,
I honestly to you declare.

ARIGAIL, THE PEACE-MAKER

By Mrs. J. S. Purcell

Nabal must have been a pretty rough sort to have won the title, "Son of Belial," to the extent that his servants referred to him with that epithet and the explanation that "his name is as he is.", To my mind he is the sort of man from whom dogs scamper, and when he is about the servants walk on tip-toe and the children speak in subdued whispers. You have met some of his ilk, though they seem to be less in number now than in a former generation. Nabal means fool and in the event I am describing he acted the part perfectly and his conduct was in striking contrast to the wisdom and sagacity of his gifted and beautiful wife. Like many men of our day, he was great in possessions but not in those qualities that go to make up a fine character. Josephus called him a "doggish, cynical man." He was of the tribe of Caleb, the same as David, thereby making his lack of hospitality to David and his men more reprehensible.

He lived at Emmaus, on southern Carmel, and pastured his flocks on the downs of Maon. His wealth was in sheep and goats, three thousand of the former and one thousand of the latter. It was sheep-shearing time and David from his hiding place in the wilderness heard about it.

Now, in those days the sheep-shearing time was a great occasion—a family festival when kinsmen got together and feasted and invited the neighbors and often the stranger to come eat and be merry. Large supplies of food were laid in and many animals were slaughtered for the purpose of hospitality. So on this festive occasion on the downs of Carmel David ran across this man, Nabal, and gave him a place in biblical history. Ten youths from David's army came and saluted Nabal properly, with courtesy seasoned with a bit of defiance, "Give, I pray thee, whatsoever cometh into thy hands for thy son, David."

David's outlaw army had camped around the Carmel Downs for some time, and instead of the usual depredations committed by armies they had formed a protecting guard for the flocks. This kindness, opposite to the customs of the times, made David's suggestion that his men be included in the festivities, not out of place, but rather, a natural sequence, an obligation. But politeness and courtesy were left out of the make-up of Nabal, as his reply indicates, "Who is David? And who is the son of Jesse?" The young men reported the insolent answer and David said, "Gird on every man his sword," setting the example himself, a fitting reply to "my bread, my shearers, my meat," of Nabal.

Nabal's servants knew that there was no time to be lost if they were to avoid bloodshed, so in haste they told Abigail, the good angel of the household, that David's messengers had been insulted and all customs of hospitality violated towards the anointed king of Israel, Jesse's son. We see the servants were sure that she would save the day for them, and their manner made her realize immediately the gravity of the situation. Perhaps, too, Samuel or one of his pupils had told Abigail of the secret anointing of David, and she feared even more than the servants the insult that had been given, and what it would mean to her family to feel the ire of a newly anointed king.

Nabal was beyond the bounds of reason, as the servant's opinion of him indicates, "He is such a son of Belial that a man cannot speak to him," even when many lives are at stake.

Then Abigail made haste, got ready a peace offering of two hundred loaves, two bottles of wine, five sheep ready dressed (perhaps some were fixed for the shearers), five measures of corn, one hundred clusters of raisins, two hundred cakes of figs, and sent her servants on ahead. She made no effort to win Nabal's approval; she acted on her own initiative. She soon met David and his four hundred men, enough of an army to take the courage out of any woman. And maybe her courage faltered just a bit as she remembered the bitter threat of extermination, sealed with an oath, for all her household. But her outward demeanor was calm as she alighted from the ass and made the courtesies due a monarch of the highest rank. She asked that the iniquity of Nabal's insult be upon her though she had not seen the young men of the army "thou didst send." The gifts were presented with a most earnest prayer, "I pray thee, forgive the trespass of thine handmaid," a most beautiful poetic plea for pardon, indicating deep spiritual understanding for those bloody and war-like times. (Samuel 25:24-32 you will want to read for yourself). The burden of her plea was to save bloodshed and David pronounced her advice "blessed," while his threats melted away like the morning dew before the warm, vibrant plea for mercy and pardon.

He dismissed her, "Go in peace to thy house; see, I have hearkened to thy voice and have accepted thy person."

Grievous words had stirred up anger but her soft and generous answer had turned away an avalanche of slaughter and bloodshed. Perhaps how much better it would have been for David if he had followed her plea for peace, without bloodshed, in the years that were to follow.

On her return home she found Nabal in the midst of a drunken and disorderly celebration, utterly unconscious of what his wife had done for him. So drunk was he that she did not tell him until the next morning of the great danger occasioned by his arrogance that they had escaped. The sacred writer says that his heart died within him, and he became as a stone—a sort of apoplexy perhaps, and ten days later he passed away.

Abigail's role of peacemaker saved the lives of many and made one less tragic memory for David's old age, and won a place in his affections to the extent that he soon asked her to become one of his wives.

Many women since that day have followed in the train of Abigail as peacemaker—pacifying and harmonizing among servants, among friends in the church, and oh, so often in their own households, trying to bring into harmony clashing temperaments and different ages with conflicting opinions. And in the years to come may many more women sow the seeds of everlasting peace in the hearts of all mankind, beginning in the home around the fireside, among the neighbors and friends, then on into the highways and byways of a troubled world.

May David's prayer in I Sam. 25:33, "And blessed be thy advice and blessed be thou, which has kept me this day from coming to shed blood, and from avenging myself with my own hand," be a tribute fitting for the mothers of the present day.

New Orleans Christian Advocate

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C. MILTON CHALMERS, Manager

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All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

PERSONAL EDITORIAL

(Continued from Page 1)

faithful workers whom we have known as partners in the work of the Lord. We have known no more splendid layman in the Church than the manager of the New Orleans Christian Advocate. High-souled and sacrificial, he well takes the place of his father, who toiled nobly before him and continues his interest in the welfare of the Church and Advocate.

ANNUAL CONFERENCE STATISTICAL BLANKS

There has been some hesitation about just which blanks would be used at the approaching session of the Mississippi Annual Conference. Rev. W. B. Jones, secretary of the Mississippi Conference, authorizes us to say that the Publishing Agents have no supply of the old forms, therefore the new forms will be used.

Some thought that it was optional as to whether an Annual Conference used the form (new) requiring each church of every charge reported, or the old form in which only the charge as a whole was reported.

The action of the General Conference was as follows: "Your Committee (on Revisals) considered a memorial from the Southwest Missouri Conference asking the General Conference to make provision in Annual Conference report blanks, which will enable each church on circuits to be made separately, so that their work and record may be fully known.

"Your Committee recommends concurrence. We further recommend that the Quadrennial Commission on Statistical Blanks, to be appointed at this Conference, make provision for this matter." 1930 Journal, p. 126.

In compliance with the above legislation the Committee did provide for reports from each church, and those blanks are the only ones available now. It is a wise piece of legislation and we trust that it will be carefully and accurately followed.

PERSONAL AND OTHER NOTES

Rev. L. W. Cain, who is closing a successful quadrennium on the Baton Rouge district, favored us by calling at the office a few days ago, and we regret that we were absent at that time.

Let pastors take notice: Statistical blanks should be secured early as they will require more than usual care in making an accurate report of each church to the annual conference. Order from Lamar and Whitmore.

Rev. J. H. Jolly, pastor of LaBranch Street Church, McComb, Miss., was elected secretary of the Ministerial Association of that city. Rev. J. W. Mayfield of the First Baptist Church, was made chairman.

Miss Annie Alford, head resident deaconess of our Kingdom House, St. Louis, Mo., is visiting her brother, Rev. J. A. Alford, and family at St. Marks, New Orleans. She will enter Scarritt this fall for a year's post graduate study.

Rev. E. F. Atherholt, Cromanton, Fla., while attending the reunion of the Spanish War Veterans in New Orleans, favored the Advocate office with a call. He is a member of the Methodist Episcopal Church. We appreciated his call.

Rev. C. C. Wier, pastor, Winnfield, La., issues an interesting bulletin under the title, "The Silent Preacher." He is using the Conference Benevolences envelopes and otherwise promoting a successful closing out of the conference year.

The Young Men's Christian Association is fostering a World's Week of Prayer for young men, November 8-14. For use the Council has prepared a helpful folder on "The Urgent Needs of the World."

Rev. James E. Selfe, Many, La., and his people have been in a good revival meeting, which was conducted by General Evangelist Harry S. Allen, of Dallas, Texas. Brother Selfe directed the music.

Rev. W. H. Saunders, pastor, of Picayune, Miss., recently visited friends in Jackson, Hazlehurst, and Brookhaven, Miss. He reports his work closing out well with the prospects good for having a practically new parsonage by conference time.

Rev. J. W. Thompson, pastor at Bay Springs, Miss., underwent an operation at the Baptist hospital, Jackson, Miss., last week. We regret to learn of his illness, but are glad that he is now improving and we join his brethren and other friends in wishing him a speedy recovery.

Louisiana Avenue, New Orleans, will observe Home Coming Day on October 18, at which time the pastor, Rev. John L. Williams, will begin the revival meeting. He will do his own preaching and with the co-operation of his people expects gracious results.

The Ecumenical Conference to be held in Atlanta, Ga., October 16-25, is to conclude with a trip to Savannah, "The Cradle of American Methodism." The soil of Savannah was made historic by the tread of the Wesleys, Whitefield and other pioneer saints of the household of faith.

Mr. A. H. Jones, associate lay leader of the Brookhaven district and member of the board of stewards of Centenary Church, McComb, Miss., after serving as president of the city school board for twelve years, resigned on account of the pressure of other duties. He does well whatever he undertakes.

Mrs. F. A. Grimes, widow of the late Rev. F. A. Grimes, of the West Texas Conference, spent part of the summer in Fort Worth, Texas, and Lockwood, Missouri, but has returned to her home at Hazlehurst, Miss. She spent a few days last week with her niece, Mrs. J. L. Decell, at Brookhaven.

Dr. C. C. Jarrell, general secretary of the hospital board, delighted the members of the Mississippi Conference Commission on Benevolences with his addresses at their meeting in Brookhaven on September 18. He is employed by the Hospital Board, but belongs to the whole Church and has a world vision.

Rev. A. M. Broadfoot and his people at First Church, Gulfport, Miss., are being assisted in a revival meeting by Dr. L. D. Patterson, Birmingham, Ala. Captain Van Egmond, of the Salvation Army, is directing the music. We trust that a great revival has resulted from these services.

Notwithstanding the low price of cotton, the chief product in the Mississippi delta, Rev. E. Nash Broyles, presiding elder of the Greenville district, North Mississippi Conference, is being supported by his faithful preachers and loyal laymen in his efforts to close out the conference year with success. It will be no new experience for a district under his leadership.

Brother W. H. Beasley, Sr., in renewing his subscription, writes: "I am now most 83 years old. My father took the Advocate and so have I. I find it is good for me to read as it helps me to make the heavenly landing. My prayers go out for the paper and its readers." That is the mission of a Christian paper—to help its readers to "make the heavenly landing."

Rev. R. A. Cross, Marksville, La., was in New Orleans, on September 15, looking after the publication of his book, "The History of Southern Methodism in New Orleans," which is now off the press and may be ordered from the Advocate for the price of fifty cents. Many will be interested in this history and Brother Cross has rendered the Church a service in preparing it.

Rev. J. T. Weems, pastor at Gallman, Miss., is in deep sorrow over the death of his father, W. L. Weems, who died on August 25. He was 83 years old and stood for the sturdy virtues of life and the high things of the Kingdom. Also, the little son of W. M. Weems died an untimely death at Hazlehurst on August 13. The death of father and grandson leaves his heart bereft. We extend our sincere sympathy.

Dr. L. L. Cowen, Galloway Memorial, Jackson, Miss., and his family returned from their vacation spent in Houston, Texas, and entered upon their work the first Sunday in September. Dr. Cowen has been elected chairman of the Jackson Ministerial Association and delivered the opening address at Millsaps College since his return. If he were to take another visit no telling what would happen to him upon his return.

Rev. N. E. Alford, a local preacher of the Baton Rouge district, has been sick at the home of his son, B. P. Alford, of Holmesville, Miss., but is now able to be about his usual activities. Brother Alford is the father of Revs. J. M., and J. A. Alford, of the Louisiana Conference, and Revs. L. F. and C. W. Alford, of the Mississippi Conference, and Mrs. (Rev.) R. T. Hollingsworth, of the North Mississippi Conference; and Miss Annie Alford, deaconess of St. Louis, Mo.

Rev. L. L. Roberts, pastor, Court Street, Hattiesburg, Miss., writes: "We are in the midst of a real revival in our church. Rev. George Tucker, general evangelist, Memphis, Tenn., is doing the preaching and John U. Robinson is directing the music. These men are real evangelists and are doing a great work here, we are having fine crowds, and interest is growing daily. We hope to make a good report at conference." A good report at conference is no new experience from the churches where Brother Roberts serves.

Rev. L. P. Wasson, presiding elder of the Greenwood district, North Mississippi Conference, writes: "Brother and Sister B. F. Bullard are in the Baptist Hospital in Memphis, where Sister Bullard has undergone a serious spinal operation.

Let earnest prayer be made for her recovery. She has spent a good part of the summer in the hospital and has been a great sufferer for several years." We sympathize with these faithful workers and pray that healing may come to the sick one.

President Clarence M. Dannelly, of Kentucky Wesleyan College, is touring central Europe this summer, having been appointed a delegate to the International Rotary convention. President Dannelly has recently received honorary degrees from Birmingham-Southern and Southwestern Universities and was re-elected president of the association for the promotion of Christian education in Kentucky. His college has taken an advanced position in substituting the program of physical training in place of football as an intercollegiate sport.

Dr. C. C. Miller, pastor at Kentwood, La., delivered a stirring sermon one afternoon during a revival which Rev. W. D. Milton was holding at Day's Church on the Greensburg charge. Dr. Miller prefaced his sermon with a brief address on optimism as follows: "All the leaves have green backs, the ducks have bills and the creeks have banks. The maid washes the windows with gold dust, and the clouds are lined with silver; golden rods grow in our back yards and we ride on diamond tires. You can take a dollar bill and double it and put it in your pocket and it increases when you take it out." Cheer up and look up.

Charles William Boggs, a devoted member of the Topisaw, Miss., church, went to his eternal reward from his home near Summit on September 11. At the age of 16, he was soundly converted and united with the Methodist church, in which he remained a faithful member. For fifty years he was an official member and many years attended district and annual conference sessions. A good, true man waits in the city of God. The funeral services were conducted by his pastor, Rev. M. K. Miller, who was assisted by several other ministers. The bereaved ones are extended sympathy.

Mrs. Ethel Denton Cochran, formerly of Meridian, Miss., but now of Blytheville, Ark., in renewing her subscription, wrote: "Mr. Cochran subscribed to the Advocate for fully fifty years or longer, and was proud of the record, and of the fact that he never accepted a cut-rate price on same. We looked forward to the copies of our church paper. Since he has passed away about a year ago, in the month of September, I have changed my home from the town of Meridian and the Mississippi Conference, to that of Blytheville, Arkansas. Since that time, I believe that I have appreciated the Advocate even more as it enables me to know the happenings of the conference in which I have spent my life, and which will always be very dear to me. Then to realize that the Advocate is enabling young people to secure higher education, makes me take a still greater joy in renewing my subscription." Mrs. Cochran was a faithful member of our Central Church, Meridian, and we are sure she is going forward with the Christian activities in her new home.

RESOLUTION OF CONFIDENCE IN DR. C. C. SELECMAN

The Pacific Annual Conference of the Methodist Episcopal Church, South, assembled at San Francisco, California, desires to go on record:—

First, as loyally supporting Dr. C. C. Selecman, President of Southern Methodist University, in his splendid administration of the affairs of our educational program, as represented in that institution.

Second, as commending Dr. Selecman for his loyalty to the faith of the Church, to the doctrinal standards of Methodism and to the highest in Christian idealism as entering into the scheme and program of Christian education as promoted by our denomination.

Third, as approving most heartily the bold and strong stand taken by Dr. Selecman, as one of our Church leaders, on behalf of sobriety, decency and good government within our Republic, believing that Christian education can never function to the fullest measure in the land where liquor and lawlessness are not combatted constantly by Christian men.

Fourth, as believing that Dr. Selecman's splendid services as President of Southern Methodist University justify the hope on the part of this Conference that he may continue through many years to hold the position which he now so splendidly fills and to continue the work which he has so well and effectively begun.

This Conference instructs its secretary to send a copy of this action to Dr. Selecman, also a copy to the Board of Trustees of Southern Methodist University and a copy to the Texas Christian Advocate, at Dallas, Texas, and to publish same in The Pacific Methodist Advocate.

(Signed): J. A. B. Fry, A. T. O'Rear, R. P. Shuler.

The above resolution was drafted by a special committee appointed at a regular meeting of the Pacific Conference meeting in annual session in Glide Memorial Church, San Francisco, California, July 22-23, 1931, and was adopted by the unanimous vote of the Conference at the closing meeting on Sunday night, July 26, 1931.

G. C. EMMONS, Secretary.

—Pacific Advocate.

RESTLESSNESS AMONG PASTORS

By Bishop H. A. Boaz

Among many of our pastors there is at present a restless spirit that doeos not speak well for the churches nor promise good for the pastors. A few settle down for long pastorates and remain happy and well contented but the great majority are seeking new fields frequently and looking for better days. In what is now the Twelfth Episcopal District two hundred and ninety-six pastors changed fields last fall and two hundred and ninety-seven remained where they were. In two presiding elders' districts all the pastors except three were removed. This appears to be moving on the wholesale.

I have recently received more than fifty letters from pastors asking for transfers or to be moved in this district to more desirable fields. It is yet two months before my first Conference convenes. Just how many more will come I do not know. Doubtless another fifty or more.

Why are so many good men asking for a change of fields? I remember that in the early days of Methodism preachers moved every three months and later to every six months and then every year and later a limit was set at four years. But times have changed and so have conditions. Our people are more settled and they seek good men for longer pastorates. In the early days the preachers were unmarried and could move easily. Now most of them have families and a move is not so easily accomplished. Some good men, no doubt, are seeking larger and wider fields of usefulness. This is legitimate and praiseworthy. I am sorry for the man who has no desire to be more useful. It may be that some are seeking easier tasks and better compensation. Some are trying to get away from a difficult situation and hoping to find things easier at some new place. They ought to remember that there are problems everywhere and they must be solved if possible.

Doubtless the general financial depression that has seized and held the country for some time has had something to do with this desire to seek other fields. Our pastors see the difficult situation their people are facing and are hoping that times will be easier at some other place. Let it be remembered that our depression is nation-wide and we as pastors ought to aid our people in facing these difficulties. As shepherds of the flock we ought to remain true in times of stress and strain, remembering what our Savior said about the good shepherd.

The pastor who enters heart and soul into the work of his pastorate, putting on the program of the Church as it ought to be done, visiting in the homes of his people and learning to love them and to sympathize with them in their distresses is not eager to move at the end of one, or even two, years. He desires to remain with them in order that he may serve. He learns to love them and is loathe to leave them. "The hireling fleeth because he is an hireling and careth not for the sheep."

Longer pastorates are desirable. I wish our pastors would become so interested in their fields of labor that they would want to remain not less than four years. It may be easier to move in one week than to prepare sermons during fifty-two weeks for the longer pastorates, but the preparation of new sermons would be a good mental and spiritual exercise for the preacher.

It is true that sometimes the people are the ones who seek the change and not the pastor. A few pastors must move every year because the people demand a change. To me this is a distressing fact. I often wonder what sort of men some of us are that we cannot remain in a community more than one year without trouble. Merchants, doctors, lawyers and others remain an entire lifetime in the same community; why not the pastor remain four years anyway?

I am venturing to suggest that this year is not a good time to move. It is a good time to stay put, a good time to remain right where we are. It is an expense that ought not to be unnecessarily incurred while the present situation continues. Our people are hard pressed with low prices and the general stagnation of business. No unnecessary expense ought to be undertaken at this time. The pastor and people who decide to work together for another year are acting wisely. Of course there are exceptions to all cases. Let us make the exceptions as few as possible this fall.

EXAMPLE

By Edgar A. Guest

A father wished his son to be
A man of high integrity,
  Industrious and sober;
And so he said: "Ere harm's begun
Work hard, be studious and shun
  The brown ale of October."

He talked high morals day by day;
Preached manhood in a father's way;
  And prated long on virtue,
But from a bottle on a shelf
Oft made a highball for himself,
  Exclaiming: "This will hurt you!"

When things went wrong the father wailed:
"It's not my fault the boy has failed.
  I tried my best to hold him,
But he would have his fling, and he
Now brings his sorrow unto me
  In spite of all I've told him."

Too often in this world we find
Instructors of the youthful mind
  Think lofty talk is ample,
But wiser is that father, who
Of all he tells his son to do,
  Sets him a good example.

—The Methodist Herald.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

REV. W. FRED LONG, "Big Brother Fred," as he was generally known. passed to his eternal reward from his home in Jackson, Miss., August 17. He was a native of Kentucky and before going into Sunday school work he was a telegraph operator. He had been engaged in International Sunday school work for thirty-one years, twenty-five of which were in the state of Mississippi. He was a local preacher and the writer signed his license as secretary of the district conference where he was licensed. Of all men the writer has ever known personally, and he has known a multitude, Fred Long won more souls to Christ in a personal way than any one. He won them on the train, in the barber shop, on the highway, in the home. in Sunday school conventions and in every conceivable way. The last time the writer saw him he came more than one hundred miles from Jackson to a camp meeting at Oxford, Miss. When the altar service opened he had three at the altar in five minutes. His like will not be seen soon. God only knows the good that Fred Long did down here in the world. He is no doubt shouting the praises of Christ in glory.

W. A. SWIFT.

The beautiful life of MRS. SARAH WINNIFRED HUTCHISON BRIDGES, in the presence of physician, husband, children, relatives and friends came to a sweet end smiling close on the clear morning of June 5, 1931, near the age of 74 years. Her spirit left its earthly tabernacle to take up its abode in that house not made with hands, eternal in the Heavens. Her life needs no eulogy, because her works will follow her; however, let us think of her in this writing as wife, mother, and Christian.

Wife. Therefore shall a man leave his father and mother, and shall cleave to his wife and they shall be one flesh. What, therefore, God hath joined together, let not man put asunder. A good wife is one of God's best gifts to man. It has been well said, "true marriage rests on common admiration and sympathy; it is the union of hearts in the bond of holiest love. If religion which concerns the deepest emotions and noblest thoughts of man, is predominent over their lives. Marriage is heaven begun here on earth and it will prove to be heaven all the way."

Sister Bridges was indeed a faithful and good wife. She shared the whole responsibility of life with her husband. Always attentive to every interest that pertained to his happiness and well-being. There emanated from this union beautiful cords of love, sympathy, and companionship. In the providence of God he has called home a good and faithful wife.

Mother.

What is home without a mother?
  Nobody knows the work it makes,
To keep the home together;
  Nobody knows the steps it takes,
Nobody knows but mother.
  Nobody listens to childish woes,
Which kisses only smother,
  Nobody is able to tell the whole story,
  Nobody but mother.

Her beautiful wings of motherhood covered her home, like the pillar of cloud which covered the children of Israel by day, and the pillar of fire which led the way by night. Again, a Christian mother has entered into the haven of rest.

The mother's love—there's none so pure,
  So constant, and so kind;
No human passion doth endure
  Like this within the mind.

One mother

Hundreds of stars in the beautiful sky,
  Hundreds of shells on the shore together,
Hundreds of birds that go singing by,
  Hundreds of clouds in the sunny weather,
Hundreds of dewdrops to greet the dawn,
  Hundreds of bees in the purple clover,
Hundreds of butterflies on the lawn,
  But only one mother the wide world over.

Christian. She joined the church when she was ten years old as a charter member of the Pine Ridge Methodist Episcopal Church, South.

She was always a faithful and active member of her church. Next to the reading of her Bible was the Book of Discipline and the New Orleans Christian Advocate, which she enjoyed reading for more than a period of forty years. Some of the happiest days of her life were when the minister visited the home, where she could do for them and converse on the Bible, the Book of Discipline, and the general work of the church. Her home was known as the "Preachers' Home."

She was a mother of ten children, nine of which are living. N. B., J. F., and C. W. Bridges, Kentwood, La., R. F. D. 1; N. S. Bridges, Greensburg, La.; Mrs. Annie Newland, Clinton, La.; Mrs. D. B. Watson, Slidell, La., and Misses Winnie, Lula, and Ruth Bridges, Kentwood, La., R. F. D. 1, and James Bridges, who preceded her many years to the beautiful home above. She bore her suffering with great patience, singing some of her favorite hymns, and, when the end came she met it with a sweet and beautiful smile. Funeral service was conducted in the home, by Rev. J. A. McCormack, of Franklin, La., assisted by A. R. Hoffpauir, her pastor, Natalbany, La.; R. S. Walton, Amite, La.; J. W. Newson, Tangipahoa, La., and B. D. Watson, Slidell, La., in the presence of a beautiful floral offering and weeping loved ones and a large assembly of sorrowing relatives and sympathizing friends.

She was laid to rest in the Hutchinson Cemetery beneath a beautiful floral covered grave of which the family deeply appreciated. In truth, a saint in Israel has gone to rest from her labors. She was a faithful wife, a devoted mother and a devout Christian.

"I heard a voice from heaven saying unto me, write, blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors."

REV. C. C. MILLER.
Kentwood, La.

JOHN H. TUCKER was born December 16, 1855, and died July 23, 1931, at Deerford, La. The writer was his pastor for almost four years. It took more than a casual acquaintance with Brother Tucker to know his worth. He was a man of strong character, not hasty in his decisions, nor quick to express his convictions, but having made his decision he was not easily moved. Brother Tucker was converted early in life and joined the Methodist church, and lived a consistent Christian gentleman. He served the church as steward, district steward, trustee and in other ways for many years, always faithful in attendance and in the performance of his duties and eager to encourage by word or deed. He was a brother of the late Rev. R. W. Tucker, and uncle of Rev. Ollie Tucker, Rayville, La. His friends were many. Brother Tucker was twice married, first to Miss Peairs, by whom three daughters were born. His second wife was Miss Jadie Millican; to this union two sons and a daughter were born. His good wife, four children, eight grandchildren, many relatives and a host of friends are left to mourn their loss. The funeral services were held in Deerford Church, by his pastor and nephew, Rev. Ollie Tucker, and from there the body was laid to rest in the Tucker Cemetery. Truly we have lost a great friend, a faithful member, a devoted husband, a kind and affectionate father and a loving brother.

B. W. WALTMAN, Pastor.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—Fourth Round

Walker, at Walker, Sept. 27, 11 a. m. and 2 p. m.
Springfield, at Springfield, Oct. 4, 11 a. m. and 2 p. m.
Pearl River, at St. Tammany, Oct. 11, 11 a. m. and 2 p. m.
Baker, at Blackwater, Oct. 18, 11 a. m. and 2 p. m.
Zachary, at Zachary, Oct. 18, 7:30 p.m.
Plaquemine, Oct. 21, 11 a. m. and 3 p. m.
Pine Grove, at Pine Grove, Oct. 24, 11 a. m. and 2 p. m.
Natalbany, at Wesley Chapel, Oct. 25, 11 a. m. and 2 p. m.
Ponchatoula, Oct. 25, 7:30 p. m.
Kentwood, at Kentwood, Oct. 26, 7:30 p. m.
Amite, Oct. 27, 7:30 p. m.
Hammond, Oct. 28, 7:30 p. m.
Clinton, at Clinton, Oct. 31, 11 a.m. and 2 p. m.
St. Francisville, at St. Francisville, Nov. 1, 11 a. m. and 1:15 p. m.
Jackson, at Jackson, Nov. 1. 3:30 p. m.
First Church, Baton Rouge, Nov. 2, 7:45 p. m.
Istrouma, Nov. 3, 7:30 p. m.
Keener Memorial, Nov. 4, 7:30 p. m.
Washington, at Varnado, Nov. 8, 11 a. m. and 2 p. m.
Bogalusa, Nov. 8, 7:30 p.m.
Franklinton, Nov. 9, 11 a. m. and 7:30 p. m.
Greensburg, at Darlington, Nov. 15, 11 a. m. and 2 p. m.

L. W. CAIN, P. E.

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To the New Orleans Christian Advocate,
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Please find herewith remittance of $1.50 for my subscription.

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Woman's Missionary Society

All Communications for this Department should be addressed to Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss

1931 LIFE MEMBERSHIPS

MISSISSIPPI CONFERENCE

Meridian District

Mrs. Herman Prince, DeKalb, Miss.

Seashore District

Mrs. A. J. Ramsey, Gulfport, Miss.

NORTH MISSISSIPPI CONFERENCE

Columbus District

Mrs. Mary Walker Dukeminier, West Point, Miss.

LOUISIANA CONFERENCE

Alexandria District

Adult

Mrs. W. T. Cunningham, Natchitoches,

Children

Doris Overton Carre, Alexandria, La.

Baton Rouge District

Mrs. Emma Jolly, Baton Rouge, La.
Mrs. Em. Abbott, Baton Rouge, La.

Lake Charles District

Children

Howard Phillips Pfost, Jr., DeRidder,
Mary Avis Brink, Leesville, La.

Monroe District

Adult

Miss Mollie Higginbotham, Mer Rouge

Minden District

Children

Ruth Law, Cotton Valley, La.

New Orleans District

Children

Arthur W. Luehrman, Jr., New Orleans

Ruston District

Adult

Mrs. V. H. Spinks, Ruston, La.

Children

Thomas Edward Camp, Haynesville

Shreveport District

Mrs. J. M. Collins, Shreveport, La.

MOVES FORWARD

The Rolling Fork auxiliary of the Vicksburg district, Mississippi Conference, moves forward.

It was the writer's privilege to attend recently a business meeting of the Rolling Fork auxiliary, the best one that she has ever attended. The reason for saying the best is that every officer and committee had something to report, and reported so enthusiastically that it was a genuine joy to hear these fine reports.

It was gratifying to know that this auxiliary will likely pay all of its pledge during this quarter, having already paid the Scarritt and Wesley Houses pledge and recently enjoyed giving a wonderful shower for one of our Wesley houses.

The children's work is well taken care of by Mrs. Clements. She has many unique and clever ways of keeping the children interested even through the summer months.

While these good women are following Council's program and plan for them, they are very much alive to local needs such as securing funds in various ways toward a new church building and looking after the needy and underprivileged around them.

Blessings on these loyal women as they "carry on" in these times of depression.

MRS. G. P. McKEOWN.

How Young Lady's Health Improved

THOUSANDS of cases, like described below, have been reported in which better health followed the use of Cardui by women:

"When I was a young girl," writes Mrs. W. H. Guinn, of Milroy, Ind., "I was run-down and in bad health. I was delicate, thin and pale. I was nervous, at times. My mother knew of Cardui and thought it would be a good tonic for me to take. I took three bottles and my health improved a great deal. My mother was pleased. I kept on taking it for a while. I have been in good health ever since."

CARDUI

Many a young lady has been spared useless suffering because her mother knew about Cardui. FB-21

NOTICE TO AUXILIARY SUPERINTENDENTS OF SUPPLIES

We call special attention to the very great needs of our three Home Mission Institutions, to-wit: Meridian Wesley House, Meridian, Miss.; Biloxi Wesley House, at Biloxi, Miss., and Moore Community House, at Biloxi, Miss.

Will you please study carefully lists of needs of each found on back cover of Conference minutes?

Make up your contribution from this list, and if you can send only one box, even though it be a small one, it will do much to cheer and encourage our deaconnesses in their labor of love.

Send me your report of boxes sent and value of same that due credit may be given.

It is important that each auxiliary meet its Scarritt and Wesley House pledge during this quarter.

MRS. G. P. McKEOWN,
Mississippi Conference Superintendent of Supplies, Woodville, Miss.

ZONE MEETING

The regular meeting of Zone 3, Alexandria district, Louisiana Conference, was held at Bunkie, La., August 14. Lecompte auxiliary had charge of the program.

Several of the participants being unavoidably absent, their places were kindly substituted with good thoughts and articles.

After several songs and an earnest opening prayer by Mrs. A. C. McKinney, the uplifting devotional from Luke 7:2-10, by Mrs. C. D. Atkinson, stressing the faith of the centurion and urging us to similar faith to do the Master's work, a very interesting paper on "Jesus' Kingdom Ideal," was given by Mrs. J. D. Pickford, of Lecompte.

We appreciated the very fervent prayers of the visiting ministers, Rev. Rasmussen, of Trout and Good Pine, and Rev. Mr. Cross, of Marksville circuit. We were also delighted to have with us Mrs. W. D. Hass., Sr., of Alexandria, the first president of the Bunkie auxiliary, who seems to always have special interest in our work and lends her assistance in many ways.

The roll was called and the delegates brought favorable reports of their work. There were 33 members and 9 visitors present.

Mrs. Grant, district secretary, spoke of the co-operation of the auxiliaries in making the district meeting in Opelousas a success. Mrs. McKinney spoke of her work as Gibson superintendent, and Dr. J. F. Foster, of Bunkie, talked on "National Disarmament."

The beautiful flowers, contributed by Mesdames Henning and Haas, were afterward sent to the sick.

Our next meeting will be with White Chapel in November.

Delicious refreshments were served and a social hour enjoyed.

MRS. P. S. GARDNER, Zone Sec.

FOREST, MISS., OCTAGON SOAP PARTY

On Thursday afternoon, August 13, a unique entertainment was held at the Forest Methodist Church annex, sponsored by the Woman's Missionary Society and under the immediate direction of Mrs. J. B. Collins. The price of admission was Octagon coupons, and refreshments were sold for the same, more than sixteen hundred coupons being collected for the Orphans' Home. Visitors included Rev. B. F. Lewis, Mrs. S. F. Riley, Mr. J. H. Bowman, and Misses Gladys Morris, Mayola Brooks, Pearl Wren, Kathleen Harris, Alma Crittenden, Lydia Brown, and Martha Richards, all of the Home, the girls constituting part of the Glee Club and giving several much appreciated numbers. Brief addresses were made by Brother Lewis, Mrs. Riley and Mr. Bowman, and a playlet was given by members of the Forest auxiliary. Lunch was served to the visitors at the church after the program, following which the entire group went to Harperville for a program at night.

REPORTER.

HOUSTON SOCIETY HOSTESS TO ZONE MEETING

The first meeting of the Woman's Missionary societies of this zone was held Monday afternoon, at the Methodist Church here, with Mrs. Joe L. Davis, the zone president, presiding.

The splendid program was under the direction of the Houston society and opened with the song, "Help Somebody Today." The devotional was led by Mrs. Chas. Alexander, whose theme was, 'Co-operation," based on I Corinthians, 12:4-27. Many strong thoughts were driven home in Mrs. Alexander's discussion. The topics of the program, each filled with interest, were, "Christianity Facing Other Religions," Mrs. J. R. Priest.

"Your Work in the Zone," Mrs. Wilburn Davis.

It was indeed a treat to each zone member to have present Mrs. Jack Condrey, of Tupelo, president of the Aberdeen district. She gave a very inspiring talk on work each could do for her society, touching on the topics of pledges, tithing and co-operation. Each society was urged to put forth an effort toward making a pledge each month to apply on the salary of Miss Cunningham, the rural worker.

The societies included in this zone are Woodland, Van Vleet, Houlka, Pyland, and Houston. All, except one, were represented, giving splendid reports.

Mrs. Carey Dodds was made secretary for the meeting, and also collector for this zone.

Plans were made for the next zone meeting, which will be held at Woodland on Monday afternoon, the third Sunday in September. Each member is urged to attend these meetings for the exchange of ideas and different talks made are most inspiring.

Song, "Blest Be the Tie," was sung at the close by the assemblage, followed by a prayer of dismissal by Mrs. Baine. Mrs. James Dulaney was pianist for the afternoon.

MRS. CAREY P. DODDS,
Zone Secty.

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Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE........Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE NOTES

Sunday, September 6, it was our great pleasure to spend the day with Brother Nelson on the Georgetown charge. Our first appointment was at Providence, a church full of people were present. More than the house could seat. Dinner on the ground and an all-day singing was the occasion. A good Sunday school was conducted and afterwards it was our privilege to hold a workers' conference and to speak to the people. We enjoyed the services very much indeed and was rejoiced to find an atmosphere of progress.

In the afternoon we were at Thompson's Chapel. A good congregation met us. After preaching we remained for the Sunday school and found a very active school and it seemed to me a larger attendance than usual.

We returned to Georgetown for a workers' meeting and had a most enjoyable hour talking with the workers of the Georgetown church. Brother Nelson is doing a fine work on this charge.

Tuesday we were in a group meeting at Knoxville. We had the great pleasure of taking supper with Brother and Sister Morrow. Gloster is doing a great work this year and God will surely bless all who have had a part in it.

Wednesday a group meeting at Stringer. This was a great occasion and we all enjoyed it very much indeed.

Thursday at Gibson Memorial where another group meeting was held. Those of us privileged to be present enjoyed the day.

Friday at Florence for a group meeting, which was very impressive and did much to aid in a more satisfactory closing of the year's work. It has impressed me the courageous faith of my brethren as they have come to these group meetings. They are assured and confident that God was on his throne and that though seemingly defeated that God still rules and would triumph. It cheered our hearts.

October 26, 28 and 30, the Conference Board of Christian Education will be on the air over WJDX in the interest of Childhood and Youth Week. Miss Alford will have charge of this program and we are all anxious for those who are interested to get as many listeners as possible to these programs. We do not know at this time just what hours we will have, but will try to give notice.

Miss Alford is now conducting a series of child study conferences and these are bearing desirable fruit.

Mr. Hull is hard at it. He has taken definitely under his supervision the Brooklyn circuit for this year. It is hoped that this work will mean the improvement of this charge in all its departments, and that its report will exceed any yet made.

Mr. Hull has been actively at work this summer and shows some remarkable accomplishments.

Your board is facing a real crisis, and those of you who read these notes are urged to send in your Missionary offerings and to send in offerings for Sunday School Day.

If your church does not have a Sunday school please take an offering for this work and send it in. We are in great need and every penny will meet a real need.

Pray for the work and the workers.

JOHN C. CHAMBERS.

NEW HEALTH
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If you suffer from weakness, indigestion or run-down condition, you should learn about a remarkable new home treatment that is guaranteed to give you renewed energy, better digestion, a keener appetite, cleaner system and clearer head. Entire cost of treatment only $3.00. Every cent will be refunded if you are not entirely satisfied. For information write **Dr. Leon Smith, Kannapolis, N. C.**

NORTH MISSISSIPPI CONFERENCE

It was the good pleasure of the writer to worship with the good people of Iuka last Sunday. At the afternoon hour we held a workers' meeting with the workers of this church. Rev. E. M. Shaw is a safe and consecrated leader and is putting on a fine program in this old and prominent church.

On last Saturday, I attended the meeting of the Corinth district young people's organization. This meeting was attended by more than 100 young people, and they put on a very inspirational program. Miss Dorothy Smith is the able and popular district secretary, and no one is more in earnest and more effective as a leader than she. Plans are being made for the organization of young people's unions in the Corinth district. Every phase of the young people's work is receiving attention by Miss Smith and her co-laborers in the district.

In the recent adult meetings that were held in all the districts of the conference we made a fine beginning in this work. There were 72 pastors in attendance on these meetings and about 250 other people representing over fifty adult classes. Every presiding elder was present for the meeting in his district and took an active part in the program. In every district definite things were set before the adult groups of the district as goals to be accomplished. Among these were the organization of a district federation of adult Bible classes. Officers for the organization were elected in all the districts. We appreciate the fine work and help rendered by Rev. C. A. Parks, the conference superintendent of adult work, who planned the meetings and did the work in preparation for the programs. The presence and effective help of Dr. D. L. Mumpower, of the General Board, was a joy to all. In all, we feel that a very fine beginning has been made in the most needy yet difficult field.

If you have had a Daily Vacation Bible School in your church, or in connection with other churches, we want your report of this school at once if you have not sent it to us. We will soon be making up our report of this work for the year. If you need a blank, write us a card and we will send it to you.

Be sure and remember the missionary cause in your church or Sunday school on the fourth Sunday. We are making an effort to get an offering from everey school in the Conference. We do not want any school to be blank on this important work.

Let us all pray and work together that the cause of the Kingdom of God may not fail.

R. G. LORD.

Epworth League

NORTH MISSISSIPPI

Dear Young People: It has been some time since I wrote you through the columns of the New Orleans Christian Advocate. I have been too busy in my summer meetings to write you regularly. But the summer meetings are over now and we are beginning to think about Annual Conference. There are many things that should be done before the meeting of Annual Conference.

Did you read the statement in the Advocate a few days ago concerning the Advocate campaign which is being conducted by Miss Eugenia Gray? Only 171 subscriptions have been secured in this campaign. One thousand is the number we want. We have a long way to go before we reach our goal. What are we going to do about it? Will we sit down and say it can't be done or will we keep working at the task until we know that we have done "our best." Then, if we fail we will fail trying. This is a worthy cause and we ought not to be satisfied until we have done our very best.

May we offer this suggestion to you young people. Your pastor will be a busy man from now until he goes away to Conference. He will have a lot of work to do. Maybe you can do some of that work for him and make his task more pleasant. You could see some of his members and ask them for some money on the benevolences. You may not be able to collect very much money, but small amounts will mean a lot to us this time. Then, it is just as important so far as the individual is concerned, for the man with the small amount to make his contribution as it is for the man who makes a large contribution. We ought to give all our people an opportunity to make an offering.

As young people we can be loyal to our church in a time of great need. This is no time to become discouraged. It is a time for faith and optimism. The work of the church will go on. We are not going out of business. We may have to get along on less money than we have been accustomed to do, but the work of the church must go on. Let us stand by our church and prove our faith by our works. This is a mighty good time to show our appreciation of the church.

Yours sincerely,

WM. L. ROBINSON.

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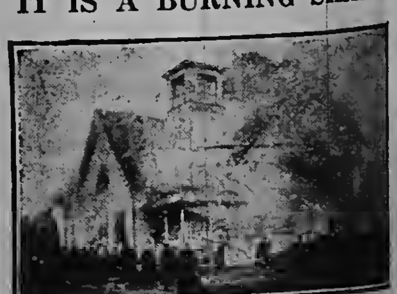

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RANKIN-SCOTT EPWORTH LEAGUE UNION

By Rev. J. B. Cain

The regular quarterly meeting was held at the Morton Methodist Church on Sunday afternoon, August 30, at 3:30. Dr. Lamar Russell, of Morton, union president, presided, and the program was given by members of the Pelahatchie Epworth League under the direction of Mrs. Munsterman. Herbert Miller, union vice president, had charge of the devotional. The principal feature of the meeting was an address by Mrs. A. F. Watkins, of Jackson, state lecturer for the Woman's Christian Temperance Union. Clear and convincing were her statements, and at the close all the young people within the proper age limits signed the pledge and signified their intention not only of personal abstinence but of moral support of the prohibition law.

The union president was authorized to fill out the blank asking for a charter from the Board of Christian Education. The next meeting was announced for Pelahatchie on the fifth Sunday in November, the Morton young people to have charge of the program.

ETHEL McNEIL,
Pub. Superintendent.

LEAGUE UNION

On Sunday, September 6, 1931, the High Road Union held its second meeting at the Grand Cane Church, Grand Cane, La. Many churches in the union were represented and the attendance was good.

The Grand Cane League had charge of the program and rendered it in a most pleasing and interesting manner. The meeting closed with the League benediction. After the program, refreshments were served by the hosts. We wish to thank the Grand Cane League for such an inspiring meeting. Our next meeting place and date is Logansport, La., on the first Sunday in October. Let's all be there!

JULIA FAYE NELSON,
Pub. Agt.

THE NUMBER OF DISTRICTS

Troughout the Conference there seems to be some who are clamoring to do away with several of our districts, and have fewer presiding elders. This contention is based on the claim of curtailing expenses. If this should be done, and we started our next Conference year with the idea that it would not need as much money to pay the preachers as it did last year, it would mean the pastor's salary would be cut. There can be no other interpretation put on this matter. This is obvious to all. The district stewards fix the salary of presiding elders. Therefore the pastor's salary would be the only thing reduced. I do not claim that our districts should not be rearranged. I think they should. This should be with reference to the highway and should be as compact as possible. I see no reason why our district parsonages should always be in our larger towns. Sometimes our smaller towns have better road facilities for reaching all parts of the country. Here the district parsonage should be located.

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I feel that, if anything, we should have more districts.

By having our districts more compact, each district could put on a program that would reach every part of our church, especially the country churches, which are so badly neglected. Perhaps we should say our "forgotten churches."

What I mean is this, each district could find some place for a district Methodist encampment. And there, in the summer, put on a program something similar to the ones that are held at Lake Junaluska and Mt. Sequoyah. Of course, not so large. There are hundreds of country preachers and thousands of country Methodist people who cannot, and never will be able to, attend these far-off places. They are just out of our reach, that is all there is to it.

With a district Methodist encampment where our people came in an hour or two we could reach thousands of our country people that are now forgotten, and while the more fortunate were away we could be having a great time at home. Let these encampments be under the direction of the presiding elder. He could use the fifth Sunday as a get-together meeting at these encampments. I am quite sure we could arrange our districts in such a way, and find a place in each district where an encampment could be permanently located. Where the people could build themselves cottages. Where the people would come from our larger churches and spend a delightful fortnight or longer. These encampments could be used as a district camp meeting. Where we could get together, sing and pray and preach and shout the praises of God as of yore. Brethren, let's do something for the forgotten country Methodist.

R. H. BAMBURG.
Standard, La.

If your subscription is in arrears, kindly forward $1.50 immediately, thereby insuring against a break in the regular visits of your Conference Organ.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—Fourth Round

Tremont, at Mt. Olive, Sept. 26-27.
Fulton, at Friendship, Sept. 27-28.
Randolph, at Serepta, Oct. 2.
Pittsboro, at Pittsboro, Oct. 3-4.
Vardaman, at Thom, Sept. 5.
Derma, Oct. 6.
Calhoun City, Oct. 7.
Bellefontaine, Oct. 9.
Mathiston and Maben, Oct. 10-11.
Eupora, Oct. 11-12.

T. H. DORSEY, P. E.

Columbus District—Fourth Round

Brooksville, preaching and Q. C., Sept. 27, p. m.
Columbus, Cent. Church, preaching and Q. C., Sept. 30, p. m.
Ethel Ct., at Liberty Chapel, preaching and Q. C., Oct. 3, a. m.
Noxapater Ct., at Pisgah, preaching and Q. C., Oct. 4, a. m.
Louisville Station, preaching and Q. C., Oct. 4, p. m.
Mashulaville Ct., at Mt. Hebron, preaching and Q. C., Oct. 7, a. m.
Macon Station, preaching and Q. C., Oct. 7, p. m.
Shuqualak Ct., at Shuqualak, preaching and Q. C., Oct. 9, p. m.
High Point Ct., at High Point, preaching and Q. C., Oct. 10, a. m.
Cedar Bluff Ct., at Cedar Bluff, preaching and Q. C., Oct. 11, a. m.
Crawford and M., at Crawford, preaching and Q. C., Oct. 11, p. m.
Starksville Sta., preaching and Q. C., Oct. 14, p. m.
Sturgis Ct., at Bethel, preaching and Q. C., Oct. 18, a. m.
Kosciusko Station, preaching and Q. C., Oct. 18, p. m.
Columbus, First Church, preaching and Q. C., Oct. 21, p. m.
Weir and McCool Ct., at Salem, preaching and Q. C., Oct. 25, a. m.

W. N. DUNCAN, P. E.

Greenville Dist.—Fourth Round

Hollandale, Sept. 13, p. m.; Q. C., Sept. 30, p. m.
Glen Allen and Winterville, at Glen Allen, Sept. 20, a.m.; Q. C., afternoon.
Arcola and Murphy, at Arcola, Sept. 20, p. m.; Q. C., after service.
Boyle and Pace, at Boyle, Sept. 27 a. m.; Q. C., afternoon.
Merigold and Sherard, at Merigold, Sept. 27, p.m.; Q. C., after servcle.
Duncan and Alligator, at Alligator, Oct. 4, a. m.; Q. C., afternoon.
Coahoma and Jonestown, at Jonestown, Oct. 4, p. m.; Q. C., after service.
Clarksdale, prayer service and Q. C., Oct. 7, p. m.
Gunnison and Hillhouse, at Gunnison, Oct. 11, a.m.; Q. C., afternoon.
Rosedale, at Rosedale, Oct. 11, p. m.; Q. C., after service.
Cleveland, prayer service and Q. C., Oct. 14, p. m.
Friars Point and Lyons, at Friars Point, Oct. 18, a.m.; Q. C., afternoon.
Shaw and Litton, at Shaw, Oct. 18, p. m.; Q. C., after service.
Shelby, prayer service and Q. C., Oct. 21, p. m.
Lake Cormorant and Robinsonville, at Lake Cormorant, Oct. 25, a.m.; Q. C., afternoon.
Lula and Dundee, at Dundee, Oct. 25, p. m.; Q. C., after service.
Tunica, prayer service and Q. C., Oct. 28, p. m.
Dubbs and Evansville, at Evansville, prayer service and Q. C., Oct. 29, p. m.

E. NASH BROYLES, P. E.

Greenwood Dist.—Fourth Round.

Minter City at Glendora, Sept. 27, 11 a. m. and 2:30 p. m.
Schlater, Sept. 27, night.
Tchula, Sept. 28, night.
Greenwood, First Church, Sept. 29, night.
Cruger and Sidor, at Cruger, Sept. 30, night.
Swiftown, at Swiftown, Oct. 4, 11 a.m. and 2:30 p. m.
Inverness, Oct. 4, night.
Ruleville, at Ruleville, Oct. 11, 11 a. m. and 2:30 p. m.
Sunflower, at Sunflower, Oct. 11, night.
Dublin and Mattson, at Dublin, Oct. 18, 11 a. m.
Drew Station, Oct. 18, night.
Belzoni, Oct. 20, night.
Itta Bena, Oct. 21, night.
Indianola, Oct. 25, 11 a. m. and 2:30 p. m.
Moorhead, Oct. 25, night.

Brethren, the time is short. The issues are vital. The test as by fire is upon us. Let us quit ourselves like men. The God that answers by fire is with us. Victory is ours.

L. P WASSON, P. E.

Grenada Dist.—Fourth Round

Abbeville, at Cambridge, Sept. 24.
Winona Station, Sept. 27, a. m. and p. m.
Lexington, Sept, 27, p. m.
Lamar, at Harris Chapel, Sept. 30.
Ashland, at Ashland, Oct. 1.
Sallis, at Salem, Oct. 4.
Water Valley, Main St., Oct. 5.
Winona Ct., at New Hope, Oct. 6.
Kilmichael, at Kilmichael, Oct. 7.
Duck Hill, at Mars Hill, Oct. 9.
Pickens and Goodman, at Goodman, Oct. 11.
Ebenezer, at Thornton, Oct. 14.
Poplar Creek, at North Union, Oct. 15.
Water Valley, First Church, Oct. 18.

E. H. CUNNINGHAM, P.E.

FROM BROTHER BAMBURG

Dear Dr. Decell: Thinking perhaps that a few lines from the Standard and Olla charge would be of interest to our readers.

We have just closed one of the best revivals at Olla that has been held in these parts in many days.

The pastor began the meeting the fourth Sunday in August, and preached twice a day till Thursday. Rev. J. E. Hearn, pastor of Minden circuit, came to us Thursday night and preached till next Thursday night, when we closed with twenty-two accessions, 14 by baptism, 2 by certificate, 6 by vows. Most of these were grown people. Some of the most substantial business people of the town were included in this number. We also baptized four children.

Olla is the former home of Brother Hearn. He spent ten years here where he worked in Olla State Bank, giving up this good position to enter the ministry. The people here had the utmost confidence in his religion, and were very anxious to hear him preach. He excelled by far our fondest hopes. People of all denominations flocked to his preaching. The Baptist mixed with us and helped to support the meeting, in fact a stranger could not tell who was Methodist or Baptist. I do not think Olla can be the same any more. A new day has come to the town.

Brother Hearn did some great preaching, and can be used by our brethren to great advantage in revival work. I recommend him.

The Minden district conference is to be held at Olla in 1932. I would like to say for the benefit of those who are not acquainted with Olla and its location, it is located about half way between Alexandria and Monroe, on the main line of map R. R. One of the largest towns, if not the largest, between these two points. It is the second largest town in La Salle parish. Highway 165 passes through Olla. A hard surfaced road from Alexandria to Monroe; also a good gravel highway from Winnfield to Jena passes through Olla. The Olla Standard Agricultural High School is one of the best in the state. The La Salle parish fair is located here, which is quite an attraction each year. The Northeast Louisiana Baptist encampment is also located here.

We have a weekly paper, The Olla Signal; the Olla State Bank, the Olla Bottling Works, the Olla Ice Plant, the Shuman Hatchery (5,500 egg capacity), all hatched by electricity; natural gas, water and lights, two hotels, two or more boarding houses, two or more cafes, Western Union station, three drug stores, some six or seven stores, and a number of filling stations and garages.

As a whole, Ollo is a good, live little town. Of course, the Methodists and Baptists both have churches here, having half-time each. Brother Bridges is the pastor of the Baptist church, and co-operated with us in the revival.

R. H. BAMBURG, Pastor.

She Had Nervous Prostration

"It helped to Save My Life"

"I REALLY believe that Lydia E. Pinkham's Vegetable Compound helped to save my life.
"Owing to bereavement I was reduced to nervous prostration.
"I could hardly bear anyone to speak to me and I had to lie down most of the time.
"Nothing seemed to help me until I read about your Vegetable Compound. From the very first it helped my nerves and I slept better.
"Your medicine is all you claim for it."—Dora Holstadt, 220 North Main Street, Memphis, Missouri.

Lydia E. Pinkham's
VEGETABLE COMPOUND

SOUTHERN GROUP OF NEWTON DISTRICT MEET

On Wedenesday, September 9, the southern group of Methodists of Newton district, met at Stringer, on the Bay Springs charge. Rev. J. W. Thompson, the chairman, was sick and unable to be present, and Rev. H. A. Gatlin, presiding elder of the Newton district, presided.

All the talk and papers were good, the interest was fine, and despite the present situation, optimism was prevalent.

The main talk of the day was by Rev. John Chambers, chairman of our Conference board of Christian education, on the work of the board of Christian education in the local church. This board worked out in detail, carefully and prayerfully, will undoubtedly come nearer covering all the work of the church than any organization the church has ever had.

The group enjoyed the refreshments the ladies of Stringer had for them at the noon hour.

The following members of the group were present: H. A. Gatlin, H. A. Wood, W. J. Ferguson, W. L. Blackwell, P. L. Blackwell (district lay leader), G. H. Jones, and J. A. Wells. The following visitors were present: J. C. Chambers, G. H. Thompson, O. C. Hull, Brother Rowell, Geo. Carley, and Derward Blackwell, son of W. L. Blackwell.

There was a vein of unusual seriousness all through the meeting caused by the present untoward general conditions and our elder exhorted us all to betake ourselves to prayer as never before, that God will lead us out into light and victory. Oh! that men would pray everywhere, lifting up holy hands without wrath and without doubting!

The next meeting is to be at Montrose, Wednesday, October 7, beginning at 9:30 a. m.

J. A. WELLS, Sec.

FROM ST. FRANCISVILLE, LA.

On Sunday night we concluded what folks in West Feliciana parish voted had been the best revival campaign ever held in the bounds of this historic place. The preaching was done by Rev. Jimmie Smith, Ph.D., of Dallas, Texas, and to say that it was forceful and effective would be putting it mildly. Many who had their sins rebuked came back night after night, and at the conclusion we found an entire church reconsecrated to the Kingdom of God and quite a number of additions to the church. All of this was brought about by merely preaching the Word of God, pointing out to men the error of their ways, and urging them to "flee from the wrath to come." It well illustrated that folks are interested in the Gospel and not in flowery flight of oratory.

This campaign has put the St. Francisville charge in a fine condition for successfully winding up the Conference year, thus well climaxing a year of great development and progress. We have put on here the whole program of the church, and have watched as a result a renewal of interest on the part of the young people until we are to have a great gathering of young people in this section early in October. The women of the church have caught a new vision and have gone about organizing and helping the women of other places to get going, and part of this has been accomplished on our charge. The Sunday school has increased in efficiency and attendance approximately 400 per cent, the services of the church have been attended by more than ever came before, two Daily Vacation Bible schools have been held, which were outstanding successes, and altogether the outlook for St. Francisville is that in a few years it will be one of the most sought after appointments in the Baton Rouge district.

R. L. CLAYTON, P C.

A SOAP WRAPPER SOCIAL

The Forest Methodist Church, Mississippi Conference, enjoyed a soap wrapper social sponsored by the Woman's Missionary Society, recently.

It not only proved a good get-together party, but served as a means of getting two thousand Octagon soap coupons, and stimulating the interest in sending them in in the future.

Several days before the social two cars each carrying two little girls, with posters, went to every house in town. Committees such as program, arrangement and refreshment were busily planning the party.

The social was in the form of an excursion to Octagonland. At the ticket window each bought his or her ticket, ten coupons for adults and five for children. Either a state or capital was pinned on each passenger's back. In this way partners for seats were found. Two rows of chairs were arranged as nearly as possible to resemble a coach. The conductor took up the tickets of course, and the butcher sold peanuts, popcorn, chewing gum and candy for coupons. These things were donated by the merchants. About twelve peanuts were in each bag and sold for five coupons. One piece of chewing gum sold for one coupon.

The guide came through with a telegram saying there had been a wreck. While the wreck was being cleared, those twelve were allowed to get off and play games. The others were given pencil and paper and told to write telegrams using Octagon not necessarily about the wreck. The person with the best was given two bars of soap.

When Octagonland was reached, the Glee Club from our Orphanage rendered an excellent program. This was followed by an Octagon playlet.

Everyone seemed happy indeed, but when the big tall glasses of Octagon soap suds appeared the smiles broadened even more. This was delicious, but inexpensive, punch.

MRS. C. H. WILLIAMS.

HEADACHES OR NERVES

FOR quick relief take Capudine. It soothes the nerves and eases the pain—Headaches, Women's pains, Back aches. Does not contain any narcotics. Being liquid it is assimilated at once and relieves quicker. 10c, 30c, and 60c bottles and by the dose at soda fountains.

Capudine
FOR HEADACHES

DIZZY HEADACHE RELIEVED

A DIZZY, sickening headache often is a warning sign of constipation. Poisons which constipation dams up in the intestines are beginning to get in their dangerous work.

There's refreshing relief in a dose or two of Thedford's Black-Draught.

"I first began taking Black-Draught for biliousness and constipation," writes Mrs. Alonzo Rothrock, of Ilmo, Mo. "I would have sick headache and dizziness so I could not stoop over. I did not get any better until I began taking Black-Draught. After using it for some time, I quit having sick headache."

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For over 50 years it has been the household remedy for all forms of
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It is a Reliable, General Invigorating Tonic.

SHIPS THAT TRAVEL THE SEA

By W. M. Cassety, Jr.

Bishop and Mrs. Paul B. Kern and their two daughters, Misses Catherine and Virginia Kern, along with Misses Sallie Carroll, Mary Finch, Olive Smith, Bertha Smith, and Miss Carrie Una Jackson, will sail on the Empress of Canada, from Vancouver, on September 12, sailing arrangements being made by the Board of Missions, through our transportation bureau.

In August, by the same arrangement, four of our missionaries sailed on the Empress of Japan, for the Orient. This steamer was commissioned in 1930 for Trans-Pacific service. Our executive secretary of the transportation bureau, had the privilege of inspecting it while in Quebec on its maiden voyage. It is one of the largest steamers in the Trans-Pacific service and one of the most modern vessels afloat.

In June, our executive secretary of our transportation bureau, inspected the new "Empress of Britain," trans-Atlantic steamer, while in harbor, in Quebec. Mr. Cassety says that it is one of the most modern and up-to-date ocean-going vessels. Every first-class room is an outside room. No second-class rooms are available. Tourist accommodations are as comfortable and commodious as one would expect to find on many cabin ships. The cabins in the three classes of services are larger than some of, and compare favorably to, the smaller single rooms in the most modern hotels in this country. The third class accommodations are as elegant when compared with third class service on some of the older ships.

We believe that the Empress of Britain will be one of the most popular trans-Atlantic steamers for sometime. The size of this steamer is 42,500 gross tons; length, 785 feet; breadth, 97.6 feet; largest ship built in England since the war; speed, over 25 knots. It carries 4,000 tons of fuel oil and has crossed from Quebec to England in five days.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Lake Charles Dist.—Fourth Round

Hornbeck Ct., Prospect Church, Sept. 27, a. m. and p. m.
Many and Zwolle, at Zwolle, Oct. 4, a. m. and p. m.
Gueydan Ct., at Gueydan, Oct. 11 a. m.
Lafayette, Oct. 11, p. m.
Vinton, at Edgerly, Oct. 18, a. m.
Sulphur, Oct. 18, p. m.
Lake Charles, Oct. 25, a. m.
Leesville, Nov. 1, a. m. and p. m.
Abbeville, Nov. 8, a. m. and p. m.
New Iberia, Nov. 15, a. m.

J. W. LEE, P. E.

New Orleans Dist.—Fourth Round

Houma and French Mission, at Houma, Sept. 27, a. m.
Morgan City, Sept. 27.
St. Martinville, at St. Martinville, Oct. 4, a.m.
Patterson, at Patterson, Oct. 4, p. m.
St. Mark's, Oct. 11, a. m.
Carrollton, Oct. 11, p. m.; Sept. 23.
Rayne Memorial, Oct. 18, a. m.; Nov. 3.
Epworth, Oct. 18, p. m.; Sept. 30.
Delta Ct. and Chalmette, at Reserve, Oct. 25, a. m.
Second Church, Oct. 25, p. m.; Oct. 28, p. m.
Slidell, Nov. 1, a. m.
Covington, at Covington, Nov. 1, p. m.
Louisiana Ave., Nov. 8, a. m.; Oct. 7.
McDonoghville, Nov. 8, p. m.; Nov. 2.
Feilcity, Nov. 15, a. m.; Sept. 16.
Gentilly, ————.

Pastors will please consult the Discipline about questions to be answered and reports to be made at the fourth quarterly conference, and be prepared on all such as are required by the Discipline.

W. L. DOSS, JR., P. E.

Ruston Dist.—Fourth Round

Athens, at Athens, Sept. 27, a.m.; Q. C., 2 p.m.
Calhoun, at Wilhite, Sept. 27; Q. C., following night service.
Simsboro, at Salem, Oct. 4, a. m.; Q. C., 2 p. m.
Jonesboro, Oct. 4, p. m.; Q. C., following night service.
Dubach, at Arizona, Oct. 11, a. m.; Q. C., 2 p. m.
Homer, Oct. 11, p. m.
Arcadia, at Mt. Moriah, Oct. 18, p. m.; Q. C., 2 p. m.
Choudrant, at Beulah, Oct. 18, following night service.
Bienville, at Bear Creek, Oct. 25, a. m; Q. C., 2 p. m.
Clay, at Wesley Chapel, Oct. 25, a. m.; Q. C., following night service.
Ruston, Nov. 1, a. m.; Q. C., Nov. 2, p. m.
Hodge, at Quitman, Nov. 1, p. m.
Bernice, Nov. 8, 11 a. m.
Haynesville, at Haynesville, Nov. 8, p. m.

ROBT. M. BROWN, P. E.

Shreveport Dist.—Fourth Round

Oil City, at Oil City, Sept. 27, a. m.; Q. C., 2 p. m.
Morringsport, Sept. 27, 7:30 p. m.; Q. C., after preaching service.
Mitchel, at Mitchel, Oct. 4, a. m.; Q. C., 2 p. m.
Belcher and Gilliam, at Belcher, Oct. 11 a.m.; Q. C., 2 p.m.
Pelican, at Pelican, Oct. 18, a. m.; Q. C., 2 p. m.
Mansfield, Oct. 18, p. m.; Q. C., after preaching service.
Logansport, at Logansport, Oct. 25, a. m.; Q. C., 2 p. m.
Greenwood and Bethany, at Greenwood, Nov. 1, a. m.; Q. C., 2 p. m.
First Church, Shreveport, Nov. 1, p. m.; Q. C., Nov. 4, 7:30 p. m.
Grand Cane, at Keithville, Nov. 8, a. m.; Q. C., 2 p. m.
Ida and Hosston, at Ida, Nov. 15, a. m.; Q. C., 2 p. m.

The above dates are subject to change, where practicable, to suit the convenience of those concerned.

Pastors are requested to note carefully all the items of business of the fourth quarterly conference and be prepared to answer all questions in full.

H. T. CARLEY, P. E.

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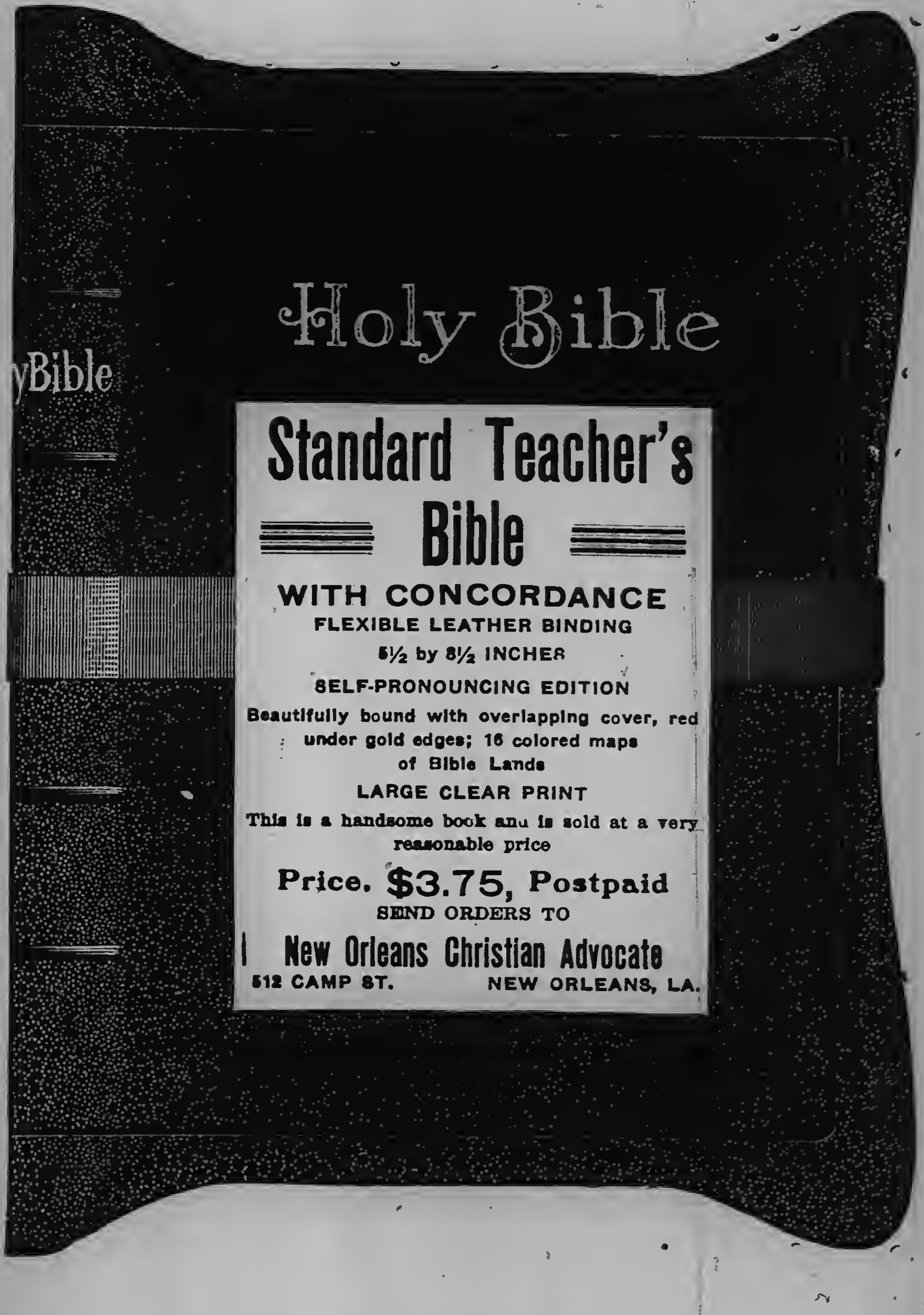

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FROM THE DERMA CHARGE, NORTH MISSISSIPPI CONFERENCE

Dear Dr. Decell: The Derma charge consists of five churches, all in Calhoun county, Miss. I was appointed to serve this charge by Bishop Denny, at the last session of the North Mississippi Conference, for the current year. We have recently closed our revival campaign. I have held three of my meetings with good success at one appointment. But was hindered by rain at the other two places with poor success. Brother S. M. Butts, our Conference evangelist, assisted us in our meeting here at Derma, with such soul-stirring messages that interest was manifested and faith was deepened, with one accession on profession of faith. Then, on the fourth Sunday in August, Brother J. A. George, from Macon, Miss., station, came to assist us in our meeting at Big Creek, Miss., where he brought the old-time message of gospel truth to our people twice each day for eight days. Closing out at the evaning service on the fifth Sunday in August. And as a result of the Big Creek meeting, we had twenty-two accessions on profession of faith, and four by certificate. With all denominations working together in perfect harmony. The entire community was uplifted and drawn closer together in the bonds of Christian love. We do not know what the final outcome will be at Conference at Greenwood, but we are very hopefull of a good financial report.

I am your brother most cordially,

T. L. OAKES, P. C.

LOUISIANA CONFERENCE

Alexandria Dist.—Fourth Round

(In the Heart of Louisiana)

Montrose, revival, Sept. 27-30.
District day of prayer and fasting, Sept. 30.
October is our month of self-denial.
Oakdale, Oct. 4, p.m.
Glenmora, Oct. 4, p.m.
District-wide barbevue at Washington, La., Oct. 7.
Lecompte, Oct. 11, p.m.
Marksville, at Evergreen, Oct. 11, p.m.
Local Church Institutes, Oct. 11-18.
Lottie, at Port Barre, Oct. 18, a.m.
Melville, Oct. 18, p.m.
District-wide Training Week, Oct. 18-25.
Eunice, Oct. 25, a.m.
Opelousas, Oct. 25, p.m.
Elizabeth, at Hopewell, Nov. 1.
Alexandria, Nov. 2, p.m.
Colfax, Nov. 3, p.m.
Boyce, Nov. 4, p.m.
Lecompte, Nov. 5, p.m.
Pleasant Hill, Nov. 8, p.m.
Natchitoches, Nov. 9, p.m.
Provencal, Nov. 9, p.m.
Bunkie, Nov. 11, p.m.
Melder, at Forest Hill, Nov. 12, p.m.
Pineville, Q. C., Nov. 13.
Holloway, Nov. 15, a.m.
Alexandria, Nov. 15, p.m.

Let all reports be in full. Have all nominations in hand that are required. Bring everything up as laid down in the program of the church.

ALBERT S. LUTZ, P. E.

Monroe Dist.—Fourth Round

Delhi, Sept. 27, 11 a. m.
Mangham, at Mangham, Sept. 27, 4 p. m.
Columbia, Oct. 4, 4 p. m.
Gilbert, at Boeuf Prairie, Oct. 8, 3 p.m.
Tallulah, Oct. 11, 11 a. m.
Rayville, Oct. 11, 7:30 p. m.
Lake Providence, Oct. 18, 11 a. m.
Fairbanks, at Crew Lake, Oct. 18, 7:30 p.m.
Bonita, at Bonita, Oct. 25, 11 a. m.
Mer Rouge, at Collinston, Oct. 25, 7:30 p. m.
Wisner, Nov. 1, 11 a. m.
Waterproof, at St. Joseph, Nov. 1, 7:30 p. m.
West Monroe, Nov. 4, 7:30 p. m.
Sterlington, Nov. 5, 7:30 p.m.
Oak Ridge, at Little Creek, Nov. 6, 3 p. m.
Oak Grove, at Oak Grove, Nov. 8, 11 a. m.
Pioneer, at Forest, Nov. 8, 3. p. m.
Winnsboro, Nov. 8, 7:30 p. m.
Gordon Avenue, Nov. 9, 7:30 p. m.
Bastrop, Nov. 15, 11 a. m.
Newellton, Nov. 15, 7:30 p. m.
Monroe, First Church, Nov. 15, 7:30 p. m.

ELMER C. GUNN, P. E.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round

Scotland, at Bethel, Sept. 26-27, 11 a.m.
Monticello, at Monticello, Sept. 27, 3 p.m. and 7 p.m.
Adams, at McCall, Oct. 4, 11 a. m. and 1:30 p. m.
Pearl River Ave., Oct. 4, 7 p. m.; Nov. 15, 3:30 p. m.
Barlow, at Brandywine, Oct. 10, 11 a. m. and 1:30 p. m.; Oct. 11, 7 p. m.
Bayou Pierre, at Pleasant Valley, Oct. 11, 11 a. m. and 1:45 p. m.
Georgetown, at Georgetown, Oct. 25, 11 a. m. and 1:30 p. m.
Gallman, at Gallman, Oct. 25, 4 p. m. and 7 p. m.
Foxworth, at Foxworth, Nov. 1, 11 a. m. and 1:30 p. m.
Tylertown, Nov. 1, 7:30 p. m.; Nov. 2, 10 a. m.
Summit, at Topisaw, Nov. 8, 11 a. m. and 1:30 p. m.
Meadville, at Meadville, Nov. 8, 7 p.m.
Centenary, Nov. 15, 11 a. m. and 2 p.m.

J. L. DECELL, P. E.

Hattiesburg Dist.—Fourth Round

Taylorsville, at Fairmount, Sept. 27, 7:30 p.m.; Sept. 28, 9:30 a.m.
Purvis, at Purvis, Oct. 4, 11 a. m.; 2 p. m.
New Augusta, at Leaf, Oct. 11, 11 a.m.; 2 p. m.
Eucutta, at Goodwater, Oct. 14, 11 a. m.; 2 p. m.
Lucedale, at Lucedale, Oct. 18, 11 a. m.; 2 p. m.
Mt. Olive, Oct. 21, 7:30 p. m.
Heidelberg, at Vossburg, Oct. 25, 11 a. m.; 2 p. m.
Ellisville, at Ellisville, Oct. 25, 7:30 p. m.
Petal, at Petal, Oct. 26, 7:30 p.m.
Silver Creek, at New Hebron, Oct. 28, 11 a. m.; 2 p. m.
Hattiesburg, Broad St., Oct. 30, 7:30 p. m.
Richton and Piave, at Piave, Nov. 1, 11 a. m.; 2 p. m.
Hattiesburg, Main St., Nov. 2, 7:30 p. m.
Sumrall, at Sumrall, Nov. 4, 7:30 p. m.
Hattiesburg, Court St., Nov. 6, 7:30 p. m.
Williamsburg, at Santee, Nov. 8, 11 a. m.; 2 p. m.
Prentiss, at Carson, Nov. 8, 7:30 p. m.; Nov. 9, 9:30 a. m.
Bonhomie, at Bonhomie, Nov. 9, 7:30 p. m.

W. A. HAYS, P. E.

Jackson Dist.—Fourth Round

Eden and Bentonia, at Eden, Sept. 27, 11 a. m. and 2 p. m.
Flora, at Flora, Sept. 27, 7:30 p. m.; Oct. 14, 7 p. m.
Edwards, at Edwards, Oct. 4, 11 a. m. and 2:30 p. m.
Jackson, at Grace, Oct. 4, 7:30 p. m.; Nov. 3, 7:30 p. m.
Madison and Pocahontas, at Madison, Oct. 11, 11 a. m.; Oct. 14, 10 a. m.
Jackson, at Galloway Memorial, Oct. 11, 7:30 p. m.; Nov. 16, 7:30 p. m.
Fannin, at Fannin, Oct. 18, 11 a. m. and 2 p. m.
Camden and Sharon, at Camden, Oct. 29, 11 a. m. and 2 p. m.
Terry, at Spring Ridge, Nov. 1, 11 a. m. and 2 p. m.
Bolton and Raymond, at Bolton, Nov. 1, 4 p.m. and 7:30 p.m.
Yazoo Circuit, at Betheny, Nov. 4, 11 a. m. and 2 p. m.
Yazoo City, at Yazoo City, Nov. 4, 7:30 p. m.
Canton, at Canton, Nov. 2, 7:30 p. m.
Jackson, at Capitol St., Nov. 6, 7:30 p.m.
Harrisville, at ———, Nov. 7, 11 a. m. and 2 p. m.
Mendenhall and D'Lo, at Mendenhall, Nov. 8, 11 a. m. and 2 p. m.
Vaughan, at ———, Nov. 10, 11 a. m. and 2 p. m.
Satartia, at Satartia, Nov. 11, 11 a. m. and 2 p. m.
Florence, at Florence, Nov. 12, 11 a. m. and 2 p. m.
Brandon and Pelabatchie, at Pelahatchie, Nov. 15, 11 a. m. and 2 p. m.

Trustees of church property will be expected to make reports to the fourth quarterly conference. The stewards are urged to do their best to bring up salaries of the pastors.

J. T. LEGGETT, P. E.

Meridian Dist.—Fourth Round

DeSoto, at Crandall, Sept. 27, 11 a. m.
Quitman, ———, Sept. 27, 7:30 p. m.
Buckatunna, at State Line, Oct. 4, 11 a. m.
Shubuta, at Shubuta, Oct. 4, 3:30 and 7:30 p. m.
Daleville, at Daleville, Oct. 11, 11 a.m.
Meridian, Poplar Springs, Oct. 11, 7:30 p. m.
DeKalb, at DeKalb, Oct. 16, 11 a. m.
Meridian, Seventh Ave., at Wesley, Oct. 16, 7:30 p. m.
Pachuta, at Pachuta, Oct. 25, 11 a. m.
Enterprise, at Enterprise, Oct. 25, 3:30 and 7:30 p. m.
Matherville, at Theadville, Nov. 1, 11 a. m.
Cleveland, at Mellen, Nov. 7 and 8, 11 a. m.
Porterville, at Porterville, Nov. 8, 3:30 and 7:30 p. m.
Vimville, at ———, Nov. 15, 11 a. m.

Let the trustees and Woman's Missionary societies be prepared to make full reports at these conferences. Let the pastors and stewards make special effort to report all finances in full.

T. J. O'NEIL, P. E.

Newton Dist.—Fourth Round

Shiloh, at Shiloh, Oct. 4, 11 a. m.
Carthage Station, Oct. 9, 7:30 p. m.; Oct. 11, 11 a. m.
Carthage Ct., at Singleton, Oct. 10, 11 a. m. and 1:30 p. m.
Walnut Grove, at Walnut Grove, Oct. 11, 2:30 p. m. and 7 p. m.
Philadelphia Sta., Oct. 23, 7 p. m.; Oct. 25, 11 a. m.
Philadelphia Ct., at North Bend, Oct. 24, 11 a.m.; 1:30 p.m.
Burnside, at Coldwater, Oct. 25, 2 p.m.
Trenton, at Pulaski, Nov. 1, 11 a. m. and 1:30 p. m
Raleigh, at Raleigh, Nov. 2, 7 p.m.; 10 a.m.
Laurel, First Church, Nov. 6, 7 p. m.; Nov. 8, 11 a. m.
Laurel, Kingston, Nov. 8, 2:30 p. m.
West Laurel, Nov 8, 7, p. m.

H. A. GATLIN, P. E.

Seashore Dist.—Fourth Round

Logtown, at Logtown, Sept. 27, 11 a.m.
Picayune, Sept. 27, 7:30 p.m.
Carriere, at McNeill, Oct. 4, 11 a.m.
Poplarville, Oct. 4, 7:30 p.m.
Americus, at Salem Camp Ground, Oct. 10, 11 a.m.
Wiggins, at Wiggins, Oct. 11, 11 a.m.
Brooklyn and Bond, at Maxie, Oct. 11, 2:30 p.m.
Vancleave, at Camp Ground, Oct. 16, 11 a.m.
Handsboro and Nugent, at Nugent, Oct. 18, 11 a.m.
Gulfport, Second Church, Oct. 18, 7:30 p.m.
Biloxi, Wesley Memorial, at Epworth, Oct. 25, 11 a.m.
Gulfport, First Church, Oct. 25, 7:30 p.m.
Mentorum, at Alexander Memorial, Oct. 29, 11 a.m.
Kreole, at Kreole, Nov. 1, 11 a.m.
Ocean Springs, Nov. 1, 7:30 p.m.
Lumberton, Nov. 8, 11 a.m.
Columbia, Nov. 8, 7:30 p.m.

OTTO PORTER, P. E.

Vicksburg Dist.—Fourth Round

Hermanville, at Hermanville, Sept. 27, 11 a.m. and 1:30 p.m.
Fayette, Sept. 27, 7 p. m.
Rolling Fork and Cary at Cary, Oct. 4, 11 a.m. and 2 p.m.
Anguilla, at Anguilla, Oct. 4, 4 p. m. and 7 p. m.
Washington, at Stanton, Oct. 11, 11 a. m.; Q. C., Oct. 14, 3 p. m.
Natchez, Oct. 11, Q. C., 5 p. m.; Standard Teacher Training School.
Nebo, at Nebo, Oct. 17,18.
Centerville and Stephenson, at Stephenson, Oct. 18, 3 p.m. and 7 p.m.
Gloster, at Gloster, Oct. 25, 11 a. m. and 2 p. m.
Mayersville, at Fitler, Nov. 1, 11 a. m.
Oak Ridge, at Oak Ridge, Nov. 1, 3 p. m. and 7 p. m.
Gibson Memorial, Nov. 3. 7 p. m.
Port Gibson, Nov. 4, 7 p. m.
Utica, Nov. 8, 11 a. m. and 2 p. m.
Vicksburg, Crawford Street, Nov. 8, 7 p. m. and Nov. 9, 7 p. m.

We shall expect full reports from pastors, stewards, Sunday school superintendents, trustees, Woman's Missionary societies, Epworth Leagues, and superannuate endowment committees.

L. E. ALFORD, P. E.

Renew Your Health by Purification

Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs,—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs purify the blood by activating the liver, kidneys, stomach and bowels. Trial package, 10 cts. Family package, 35 cts. All dealers. (Adv.)

Lost 20 Lbs. of Fat In Just 4 Weeks

Mrs. Mae West of St. Louis, Mo., writes: "I'm only 28 years old and weighed 170 lbs. until taking one box of your Kruschen Salts just 4 weeks ago. I now weigh 150 lbs. I also have more energy and furthermore I've never had a hungry moment."

Fat folks should take one half teaspoonful of Kruschen Salts in a glass of hot water every morning before breakfast—an 85 cents bottle lasts 4 weeks—you can get Kruschen at any drug store in America. If not joyfully satisfied after the first bottle—money back.

Christian Advocate
NEW ORLEANS

Vol. 77—No. 40. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3992.

J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, OCTOBER 1, 1931. C. MILTON CHALMERS, Manager

THE ALPINE HEIGHT OF THE CHRISTIAN FAITH

The soul has an affinity for the heights. This is a dangerous world, where seducers infest dark corners and sirens haunt the seas, but God has provided security for him "that dwelleth in the secret place of the most High." Too many mortals tread a dim and perilous path when they might go upon the highway where ravenous beasts do not prey, but the redeemed of the Lord walk with joy.

Often man seeks a way out when he should desire a way up. The highest is none too high. Low standards and little lights bar the trail to triumph. Life should be built on the highlands. An elderly woman standing by her window watching a bird build its nest in a cluster of shrubs, said "little bird, you are building too low." When the eggs became birdlings, a snake coiled its way up the shrub and devoured the little ones. Many a nest is built too low.

Like the eagle that mounts up to the peaks and builds its nest in the cleft of the rock, the soul would dwell in the heights with Christ. It is dangerous to stay too close to the world. The Greenwich Observatory is surrounded by chimneys which reach above its dome and the smoke interferes with the accurate observation of certain stars; but the Lick Observatory stands on Mt. Hamilton, 4,000 feet above all the factory stacks and for the most accurate observation the astronomer prefers the dome in the heights.

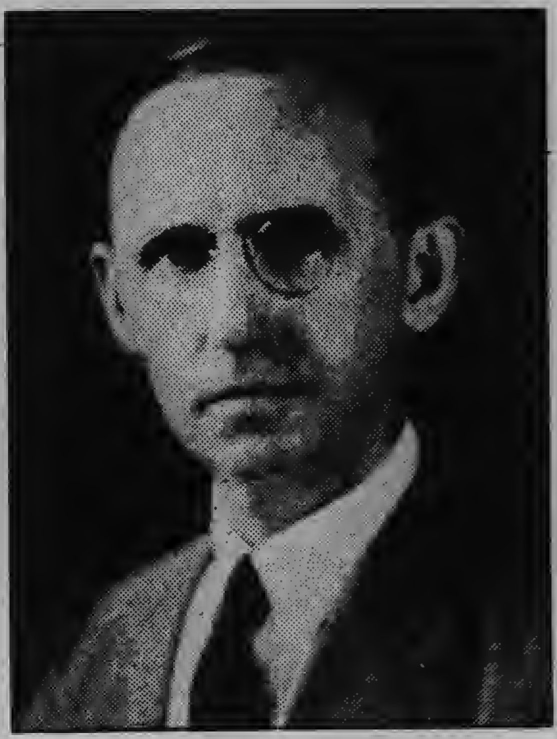
The high places not only give sweep to the vision, but give fragrance to the life. Hugh McMillan speaks of the Alpine forget-me-nots blooming in sweetness among the mists and clouds, and of other flowers transplanted from the valley becoming luxuriant and fragrant. Peasants take their bees up into the mountains and they revel on the nectar of the flowers, and no honey equals that of the heights.

We need a mounting of soul more than a counting of coin. Perfect love is the Alpine grace of the Christian faith. The possession of the grace that gives supreme affection to God and unselfish service to man would cast out fear and let faith rebuild hope and widen fellowship. Mr. Wesley and his followers demonstrated that perfect love was a practical experience, and by their lives and testimony set flowing a gulf stream that warmed the Church on all continents. It isn't unanswerable argument, but unquestioned love that will light the fires of revival and bring full assurance in the midst of the years. The affections of the soul set on things high and holy will cause the imagination to delight in pure and exalted vision, illuminate the understanding with large and confident views, and invest the will with imperial authority. "Love never faileth."

REV. D. B. RAULINS ELECTED EDITOR

On December 1, 1931 Rev. D. B. Raulins will assume the editorship of the New Orleans Christian Advocate. The Publishing Committee, without a dissenting vote, elected him the fourteenth editor of the Advocate at their meeting on last Thursday, September 24.

The new editor will come to his duties with a sound religious experience, well trained mind and with devotion to the Church. He was born in Franklin County Mississippi near McCall, attended the neighborhood school, in front of which, during a brush arbor revival, he was converted at the age of thirteen years. He began holding public religious services from the time of his conversion and uniting with the church at Ebenezer.



REV. D. B. RAULINS, M.A.
Newly Elected Editor

He went to the Auburn high school at Adams camp ground which was one of the meeting places of pioneer Methodists. His preparatory and college work was done at Ruskin Cave College, Ruskin, Tennessee. His graduate work was done at Vanderbilt and Southern Methodist University, receiving his M.A. degree from the latter university.

The ad interim licensing committee of the Brookhaven district of the Mississippi Conference licensed him to preach in 1908. Rev. G. H. Thompson was presiding elder, and T. W. Adams, M. L. White, and H. B. Watkins were the other members of the committee. He taught in Ruskin Cave College 1913-18; ordained deacon in 1914; admitted on trial into the Tennessee Conference in 1916; transferred to the Memphis Conference and served the pastorate at Huntington, Tennessee, 1918-1920; transferred to the Louisiana Conference in 1920, becoming a member of the faculty of Centenary College where he taught six years. Having majored in Religious Education at S. M. U., he served as associate professor of Religious Education during the latter part of his term at Centenary. During his first year at Centenary he was ordained elder. 1926-1930 he was president of Mansfield College at Mansfield, La. From Mansfield he went to Lake Charles as pastor; and at the last session of the Louisiana Conference he was assigned to Algiers, New Orleans.

While at Ruskin Cave College he met Miss Emma Hammack of Springerton, Illinois, whom he later married and their home has been blessed with three daughters: Rebecca 15, Edith 13, and Elizabeth 11.

It is understood that Brother Raulins' work as editor will be done in connection with his pastorate at Algiers. This is fortunate, since he will be always accessible to the office and traveling to and fro will be unnecessary.

The three patronizing Conferences may be assured that the Advocate is to be in competent and consecrated hands; and we are confident he will have the loyal support of the preachers and members. We congratulate the Church upon his election and wish for him and the Advocate the greatest success.

PUBLISHING COMMITTEE MEETING

By Rev. J. E. Gray, Secretary

The annual meeting of the Publishing Committee of the New Orleans Christian Advocate was held in the Advocate office September 24, with the following present: Rev. Jno. B. Peters, Rev. W. W. Drake, of the Louisiana Conference; Revs. J. H. Felts and V. C. Curtis, of the North Mississippi Conference; Revs. J. T. Leggett, W. H. Saunders and J. E. Gray, of the Mississippi Conference.

Rev. R. H. Wynn, of the Louisiana Conference, and Rev. L. M. Lipscomb, of the North Mississippi Conference, were unable to be present on account of illness.

The editor, Dr. J. L. Decell, and the manager, Mr. C. M. Chalmers, were present and presented splendid reports.

During the ten months that Dr. Decell has edited the paper, there have been added an increase of nearly fifteen hundred new, paid-up subscriptions in the face of the fact that the whole country has been beset with the most stunning depression for many years.

Every phase of the business side of the Advocate was given most careful consideration and operating expenses reduced at

(Continued on Page 8)

THE BIBLE AND PUBLIC LIFE

By Hon. Henry J. Allen, LL.D.
Former U. S. Senator from Kansas, and a Vice-President of the American Bible Society

Any attempt to make a rational estimate of the Bible influence upon a particular sphere of life is affected, of course, by the devotional attitude of a lifetime touching the Bible. Men do not easily appraise its worth in practical terms. There have grown up out of our habits of thought and our education certain convictions. These have become so thoroughly established that they are unshakable. They need only to be mentioned to be recognized as a part of the established truths which provide the background of our lives. They, therefore, become a part of our character as a Christian people, and provide a religious attitude that is instinctive.

No one will quarrel, therefore, with the statement that the Bible has been the best guide to wisdom and justice the public official has been privileged to possess. He may have been unconscious of many of its benefits. He may have accepted as a matter of course its moral foundations and profited by what it has taught the generations. But he has responded to its influences; he has been conscious that the man and woman at home have responded to the same source of inspiration.

In a period when smart writers have sometimes sneered at the "Bible belt," there is as strong a consciousness as ever of the safety factor added to the civilization by the moral restraints which go back to Bible teachings. At a time when post-war materialism has witnessed some astonishing reactions, the subconscious strength of Bible faith is still the sheet anchor of the majority. The Bible has influenced public men in a very definite degree, in addition to its traditional character as the book of their faith.

There is not a great statesman, a great lawyer, or a useful legislator, who has not been influenced by the majestic strength of diction employed by the Hebrew prophets. There is not a student of human legislation who has not been moved to better dreams by the warmth he has caught from the luxury of human feeling that inspires its pages. The Ten Commandments are today the best known laws in all the world. Because of their intrinsic excellence and universal appeal, they won their way into the heart of civilization as the voice of God.

And so those who have studied it in relationship to what it has meant to the ages realize that the Bible is a greater miracle than any that has been recorded in its pages. Saved to us from the remains of a vast literature, rescued from folklore, from the Greek and Hebrew and the ancient polyglots, it comes down to us unbroken in its teachings, undisturbed by the tragic interruptions of the changing ages, strengthened by the tests of the years in which men have given their lives in the human controversies that have raged about it. Its underlying unity today, after the ages have wrought with it, would alone be proof of the divine purpose of its presence—if proof were needed.

It is only when we try to contemplate a world without the Bible, that we get a poignant sense of the void that would ensue without it. Take away from the judges on the bench the cumulative philosophies which go back to the Decalogue, the Golden Rule, and the Sermon on the Mount, and you would rob jurisprudence of its spiritual precedents and leave it hopelessly confused upon the subject of common justice. Take away from the people the Bible's definition of righteousness and brotherhood, and chaos would engulf the Christian civilization that has been founded upon its precepts.

In an age of wise books, it is impossible to find a useful one today whose author has not been to some extent conscious of the Bible. It is the moral guide to which we go back for final judgments.

For five hundred years, since the art of printing was invented, the Bible has been the world's best seller. It yet remains, independent of its spiritual precedence, the marvelous literary treasure of all time.

I have read the official primer of a nation that has recently sought to stamp out the teachings of the Bible. Not a sentiment in that primer rises above the material facts of food and clothes to make animal life endurable. The richness that is in hope is absent; the hardness of materialism is the only residuum left a people who once possessed a faith triumphant over their fears.

No one who reads the history of modern Western nations can believe that the Bible may be permanently displaced from the life of a self-governing people, any more than there may be safely dismissed from individual life its spiritual obligations or barred from the human soul its higher longings.—The Bible Record.

SPIRITUAL LIFE SKETCHES

From The Moody Bible Institute of Chicago
William M. Runyan, Associate Editor

A GOLD COAST INVESTMENT

The investor was an elevator operator in one of the towering apartment buildings of the Gold Coast district in Chicago. When leisure permitted he gave attention to the reading of a book which seemed to hold his interest in an unusual way. He was a student of the Moody Bible Institute, Chicago. The book was the Bible.

One evening a young man drifted into the corridor, seeming in no hurry to leave after visiting a friend in the building. A cozy corridor is to be preferred to a storm-swept pavement.

A conversation was soon thriving between the young men. However it started, it led soon to the question of the student operator, "Friend, are you a Christian?"

"No, I never went in for that business," was the response. "Dad says Christians are narrow-minded, and for me to be decent without becoming a fanatic."

"Don't your parents ever go to church, or read the Bible?"

"No, dad says all church folks are hypocrites, and that the Bible is mostly fables and legends."

The student then drew from his pocket a small Testament, and asked the young man to read II Timothy 3:16 ("All scripture is given by inspiration of God"), and I Corinthians 2:14 ("The natural man receiveth not the things of the spirit"). He became interested and began turning the pages, reading portions here and there.

Happily, when he left a few minutes later, he had accepted the gift of a Testament, and had signed his name to a Pocket Testament League pledge, promising to carry the Testament with him and to read at least one chapter each day.

Weeks passed; the incident had been quite forgotten. One evening, in walked the young man again, smiling and affable. Greetings were exchanged, and the operator, eager to know if the pledge had been regarded, asked:

"Well, have you been reading the Testament?"

"Indeed, I have, and I have read it through five times!" was the surprising answer.

With a prayer in his heart the student then advanced a vital inquiry.

"That's fine! Have you signed your name over there within the back cover, declaring your acceptance of the Lord Jesus as your personal Saviour?"

"Not yet, but I am ready to do so, and I came over here tonight so you could see me do it."

Not all Gold Coast investments have turned out so well!

WHAT WOULD YOU DO?

His wife and two children were sick; one of the children was in the hospital.

And yet this is not a "hard-luck story." But for the facts stated certain valuable lessons might have been learned.

A married student at the Moody Bible Institute, Chicago, was confessing that he had not known how to "rest in the Lord, and wait patiently for him." He did not know the meaning of praying with assurance.

"We had been fortunate in our family for a number of years," he said, "in escaping sickness and other disabilities requiring the service of a physician. For this reason, and because of our limited income, we budgeted but a small sum to our health account.

"Living as carefully as possible, there yet was barely enough to meet necessary expenses from month to month. How could a formidable medical and hospital bill be met?

"Satan made capital of our concern," he testifies, "and before long we were in the slough of despond. No extra work was available, and no source of added income appeared. Praying continued for several days, but these prayers were too sadly faltering and lacking in confidence. Nevertheless victory was ahead.

"One morning, God gave us a spirit of assurance that all needs would be met. From that hour we had perfect rest and confidence."

Four days later a letter came to hand, bearing the date of the day of blessed assurance, written by a young man whom the student had some years before influenced in a Sunday school class of which he was teacher. This distant friend indicated that he seemed led of the Lord to forward a check to his former teacher, though he knew nothing of the great need. The enclosed check was for a sum sufficient to cover all the expenses chargeable to sickness.

Philippians 4:19 glows with a new radiance for this family.

UNNECESSARY AND DANGEROUS

By Bishop Warren A. Candler, D.D., LL.D

A famous English statesman said during the course of a debate in the House of Lords: "Where it is not necessary to change, it is necessary not to change."

This wise saying is particularly applicable to the proposal to establish a Judicial Council in place of the previous judicial system of our Church which has operated for sixty years with no evil results, and with no justification for its change.

This proposed change is unnecessary and liable to result in much harm to the Church.

This I say from no personal or official interest in the matter; for under the present law I shall be on the retired list in 1934, at which time the proposed Judicial Council would begin to operate. I cannot ennumerate in one brief article all the objections to the proposed Judicial Council, but I can give some.

(1) It would be an expensive body, bringing to the Church no benefits justifying the expenditure for its election and maintenance.

For its election in the first instance the bishops are required to nominate by a majority vote of the effective bishops four times the number of travelling elders and lay members of the Church to be elected; and from such nominees or from such other nominees as may be named from the floor of the Conference, without discussion, the General Conference shall elect, by ballot and without discussion, five traveling elders and four lay members, and from the remaining nominees the General Conference shall elect by separate ballot five traveling elders and four lay members as alternate members of the Judicial Council.

The expense of the General Conference for a day is about $1,500, and the election of nine men by ballot for principal members of the Judicial Council and nine men by ballot for alternate members would require a good many ballots, how many nobody can say. In the election of bishops at the General Conference in 1926 eight ballots were required to elect five men, and in the General Conference of 1930 nine ballots were required to elect three men to the episcopal office. The taking and announcing of these nine ballots consumed a good part of two or three days.

What would be the time required to elect nine principal delegates of the Judicial Council and nine alternate members, all to be elected by ballot?

And then the nine members of the Judicial Council are required to remain at the session of the General Conference to its end, and the hotel expenses alone of these members would be about $45.00 a day. If the Conference sat twenty days, which is the average length of a General Conference, their hotel expenses would be not less than $900.00, and might be more. As it is at present, the cost of the judicial work of our Church is nothing except the railway and traveling expenses of the Committee of Appeals, if it should have a meeting in a year.

(2) Section III of the Bill proposing the establishment of the Judicial Council reads as follows:

"No member of the Council shall be under forty years of age, nor eligible to membership in the General Conference, nor to any connectional position, nor to membership on any General Conference Board or Commission during his term of office; and no member shall sit in any case in which he has any personal or official interest otherwise than as a member of the Church."

Excluding so many strong men from membership in the General Conference or any connectional Board would mean the exclusion of not less than 150 members of the several Boards to say nothing of how many members of the General Conference would be thus excluded.

Such being the case, the General Conference would be deprived of a good many strong men or the Judicial Council would be deprived of strong men in its number.

Can the Church afford to disqualify so many of its stronger men from membership in its General Conference or from membership in the several Boards to get a Judicial Council that would be both expensive and of doubtful use?

It is quite certain that many men would decline to serve on the Judicial Council, when by serving on it they would be disqualified for membership in the General Conference, or from membership in any one of the several Boards. And in this connection it should be observed that if any man nominated for membership in the Judicial Council should decline his nomination, no provision is made in the bill for the bishops substituting another nominee for the man who declined or for the General Conference substituting another.

Let us suppose that several good men were prominently considered for the office of bishop, with the probability of their election to that office. These men would in all likelihood be among the strongest men of the Church. Would such men be willing to accept a place on the Judicial Council for eight years and thereby forestall any possibility of their election to the episcopal office? Again, a number of the Boards of the Church are conducted by secretaries who are paid salaries. Would any man having prospect of election to any one of these secretaryships be willing to forego his election in order to sit unsalaried as a member of the Judicial Council?

Some say that the Judicial Council is proposed in order to prevent the executive and judicial functions of the Church from being mingled in the office of bishop. That theory is little more than a theory; for the exact division of legislative, judicial, and executive functions in the civil government of the United States, and the several States composing the Federal Union is impossible and has never been done. The President of the United States nominates the Judiciary in the highest courts of the country. He also can veto any measure, and with the assistance of the minority of the Congress can prevent its adoption after his veto has been sent to the Congress and fails to be over-ridden.

Moreover, the bishops are left judicial functions to be exercised in the Annual Conferences, and thus it appears that most of the important judicial functions remain in the executive officials of the Church.

As I have said, after the meeting of the General Conference of 1934 I will be retired, and I can, therefore, have no personal or official interest in this matter. But if I knew that these were the last words of counsel I should give to our beloved Church, I would entreat my brethren to beware of this revolutionary change in our present judicial system. It is not necessary to change it, and, therefore, it is necessary not to change it. The system which we have has worked well for more than a half century, and the system proposed can by no manner or means do better; but it would, if adopted, work much harm to the Church. This unnecessary and unwise proposal was adopted by the General Conference near the close of the session of 1930 without the deliberate and careful consideration which so serious a matter should have received.

If put into the Constitution, it cannot be easily gotten out; and embedded in the ill conceived measure is a number of things which are of a statutory nature and therefore ought not to be inserted as constitutional matter.

I cannot believe it will be approved by the constitutional vote in the Annual Conferences; for I doubt not wise men who voted for it in the General Conference will, in their Annual Conferences, after more mature consideration, without their approval of the measure.

NORTH MISSISSIPPI CONFERENCE COMMISSION ON BENEVOLENCES

On September 17, at the call of Bishop Denny, the Commission on Benevolences of the North Mississippi Conference met in First Church, Greenwood, Miss., with the following members present: J. G. Houston, J. E. Stephens, R. G. Moore, W. R. Lott, H. W. Boswell, E. N. Broyles, J. H. Felts, T. E. Gregory, E. H. Cunningham, L. P. Wasson, J. M. Bradley, J. D. Wroten, V. C. Curtis, W. N. Duncan, T. H. Dorsey, and the following visiting brethren: J. H. McKinnon, A. T. McIlwain, E. G. Mohler, S. A. Brown, A. Y. Brown, R. G. Lord, G. H. Boyles, Melville Johnson, S. V. Wall, J. H. Holder, A. C. McCorkle, and J. C. Wasson.

Dr. Wm. F. Quillian, of Nashville, represented the General Commission on Benevolences. Dr. Quillian led in a most helpful discussion of the joint task of the General and the Conference Commissions, briefly outlining the program for the whole Church. Several matters of vital importance were considered and acted upon, among which was the unanimous adoption of the following Resolutions offered by Dr. E. Nash Broyles:

"WHEREAS Dr. W. F. Quillian has appeared before us a representative of the General Commission on Benevolences, and presented communications from said commissions, and

"WHEREAS the Conference Commission on Benevolences desires very deeply that collections for ministerial support and for the benevolences be made in full, and

"WHEREAS the financial difficulties seem very great, and the need of the church grave, and

"WHEREAS unusual means must be employed; be it therefore

"RESOLVED, That we urge upon the several boards of stewards the necessity of complete and careful canvasses for the support of the ministry, and

"That the Disciplinary plan be followed whereby the several church boards of lay activities promote, under the leadership of the pastor and lay leaders, 'full payment of benevolences,' and

"That under this leadership a cultural campaign be entered upon, literature be distributed, sermons be preached, committees of interested enthusiastic workers be organized, and a thorough canvass be made of every congregation, approaching every single member, and

"That every proper effort be used to collect the benevolences one hundred per cent."

R. G. MOORE, Secretary.

FROM THE PELICAN PINES

By Rev. S. A. Steel, D. D.

Some years ago I received a letter from Bishop John H. Vincent inviting me to come to Chautauqua as his guest, saying, "I want to talk." I accepted the invitation. I was entertained in the Atheneum hotel and sat at Bishop Vincent's table. He conducted the morning devotional service in the great auditorium and usually had a large attendance. His brief talks at these meetings were too good to be missed by the eager students who thronged to Chautauqua in those days. One morning as he was starting to the auditorium, he said to me, "I want to introduce you to the audience this morning. We won't have time for a speech, but make a few remarks." It was a great audience, 4,000 or more. Bishop Vincent and I were the only persons on the spacious rostrum. After a song and prayer, he told the audience that he had a friend from the South whom he wished to introduce, and said some very nice things about me. Just before he rose to speak he asked me what was my native state. I told him Mississippi. When he finished his introduction he said, "He is a native of Mississippi," and then in an aside remark which only I heard, he said, "that is not his fault."

As I stepped forward the audience rose and gave the Chautauqua salute, and thousands of white handkerchiefs suddenly fluttering above the heads of the vast throng made a pretty sight. I told them I was glad to be there, and grateful to Bishop Vincent for the very flattering words he had spoken of me, then I said: "He told you that I am a native of Mississippi, and in an aside remark which you did not hear, he said that was not my fault. I know that it is not in good form to take issue with Bishop Vincent in this place on any subject, and I do not intend to violate the proprieties; but I will say that when he says it was not my fault that I was born in Mississippi he ought to know what he is talking about, for he was born in Tuscaloosa, Alabama, just across the Mississippi line." If a bomb had burst over the auditorium it would hardly have created a greater sensation. I saw hundreds of heads grouped together, and I knew they were saying: "Can that be true, our great Bishop Vincent a Southerner?" You may bet your last penny I enjoyed that. That afternoon, I met the Bishop and he said: "I don't intend to introduce you again to an audience up here." "Why so?" "Because I can hardly get across these grounds for people stopping me to ask if what you said about my being born in Alabama is true." "Well," I replied, "if you don't behave yourself while I'm up here, I am going to tell them something else on you." "What will you tell?" "I will tell them that when you left Alabama to come North, your father sold Bishop Hargrove's father a lot of slaves." He threw up his hands and said: "I surrender. For pity's sake, Steel, have mercy on me." "Well," I said, "you quit daring me while I'm up here." But he didn't, and I floored him worse than ever the next morning at breakfast. But I musn't take up your time. Raulins needs the space to give you something serious, which I doubt if you read, unless he makes it "snappy." But you keep your eye open and I'll tell you some other time about that breakfast and how I landed the Bishop like Decell lands a tarpon that dares his hook.

Mansfield, La.

OXFORD KINDLES REVIVAL FIRES

Frank Buchman and Sherwood Day, American leaders of an intense religious movement which in America has been called Buchmanism and in England is known as the Oxford Group Movement, met several hundred of their followers in early summer for two weeks at Lady Margaret Hall, Oxford University. The British Weekly, July 9, 16, devotes much space to sympathetic reports of the meetings, which have some phases in common with old-time Methodism. A few extracts will indicate the trend of the comment:

"We begin with the leaders. Sherry Day and Frank Buchman have the 'pep,' imagination, energy and adventurousness one is led to expect from their nation, but they have other qualities which make for really successful leadership.

"Mr. Day is a mixture of the mystical and the practical, combining personal piety with business acumen in a manner that would have made Henry Drummond gasp. He is a happy crusader, and against the infection of his laughter there is no protection.

"Doctor Buchman's power is difficult to analyze at first. That he is a capable organizer is evident. He speaks well without having any distinctive gifts as an orator, and it was some time before I stumbled on his secret. 'If speech be as silver, silence is as gold," and Doctor Buchman is a wonderful listener, as patient, sympathetic, and understanding as any Father Confessor, suffering fools gladly that in the end they may find wisdom and grace. He is a specialist in soul surgery. One can understand why university men all over the world regard him as a spiritual consultant, for, although he hurts now and then, he hurts only to heal.

Theology of the Group

"The movement is based on personal experience and there is the minimum of theology.

"At Lady Margaret Hall there were Fundamentalists and Liberals, Anglo-Catholics and Low Church men, and men and women whose views would not admit them to any of the known categories of Christian people. Except in the period for Bible study there is the insistence on experience, with its testimony to the value of guidance, confession and witnessing, and any tendency to obscurantism was slight enough to be almost negligible. The danger is there. If theological differences are allowed to intrude it will soon be a spent force, pointing a moral and adorning a tale, but the leaders are fully aware of this possibility, and can be depended upon to guard against it.

"When confessions merge into witnessing they may be not only forgivable, but valuable, and on several occasions we were profoundly moved by unvarnished statements of men who had become new creatures in Christ Jesus.

"A surgeon who had lost position and friends through intemperance told of his redemption and complete deliverance from the desire to drink; a student who had been a leader in the frolics of Oxford, for forfeiting the friendship of many by his indiscretions, had become a soul-winner at the college from which he was nearly sent down; a Glasgow communist is now an evangelist; and a lecturer in philosophy at a Scottish university related in simple and most moving language the story of his emergence from agnosticism to a faith so tremendous that he had entered a theological college to prepare for the ministry. When such experiences are shared, with the emphasis on God's part in the victory, they have more power to impress a non-Christian than the most eloquent sermon or the most logical lecture.

"In presence of these and similar miracles of transformed lives onlookers are impressed by the reality of religion. People may remain unmoved by the stock arguments for the Being of God or our historical, philosophical and metaphysical apologia for Christianity, but 'living epistles, known and read of all men' cannot fail to impress.

The Quiet Time

"Each member of a group is expected to spend the first hour of the morning in quietness, creating in the silence an atmosphere where one can be susceptible to Divine guidance and sensitive to the call of the Spirit. At the beginning of the day before one has come into contact with others it is possible to have the mind illumined by unhurried study of Scripture, to pray in the sense of stating our needs to God, and to wait upon Him for guidance in the deeds of the day. It means more. Not only shall we speak to God, but in the solitary place He may speak to us.

"Revelations of things to do, visits to pay, letters to write, and thoughts to share are said to come in the silence, and even one who has not 'come through' was impressed by the evidence submitted by others.

Conversion

"The quiet hour, the patient waiting for guidance, the sharing of experiences at group meetings, the dealing with individuals by individuals—these are preparations for the supreme task of leading men to conversion and of restoring the joy of salvation to such as have become cold and careless.

"Many evangelistic campaigns and revival movements have failed because the leaders insisted on a stereotyped experience in conversion. They could not understand, and refused to believe in, any person found in Christ and holding fellowship with Him who had not suffered an emotional upheaval. Men whose infant feet had been placed on the road to holiness, whose whole life had been a nurturing in faith and growth in grace, were frequently denounced as Pharisees and their righteousness was 'as filthy rags.'

"The Groupers know better. The important thing is that a man shall be in Christ. The method of his coming there is not a subject for discussion or dissension, and the test of his relationship to Jesus is willingness to seek and to save others.

"Mass evangelism is neither despised nor criticized, but the particular contribution of the Groupers is the personal contact with sinners. Where the remembrance of an early adventure of faith has become dim and shadowy, there is a call for complete surrender, and the second task of these new apostles is to induce complacent Christians to live 'surrendered lives.'

"What a transformation this would make in each place of worship! This surrender is of the whole nature, and it involves a sense of stewardship which has been more honored in the breach than in the observance.

"Many who were once aflame for God sometimes turn over, in sentimental mood, the dead ashes, but for the most part they are bored by services, unmoved by pulpit appeals to reach the nonchurchgoer, and the Bible has become so uninteresting that on six days of the week it is unread. If the Oxford Group Movement can startle the sleepy saints into wakefulness and send the sloppy ones out to serve, if it can impress upon all preachers the need for preaching conversion and complete surrender to the will of God, we shall gladly risk the 'dangers and defects of which so many warnings have been written.

"As Hugh Black has said, 'There is always danger in life; there is none in death.'"—New York Advocate.

MY IMPRESSIONS OF LAKE JUNALUSKA

By Lydia Mickal

Have you ever been to Lake Junaluska? Just imagine yourself in a little country, in the center of which is a beautiful lake. Surrounding the lake are high hills, behind which are very large mountains. On the tops and sides of the hills houses are standing. Because of the elevation of the place, cool, and sometimes cold, weather prevails practically all summer. It is there we can say, without difficulty, "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

Besides the beautiful scenery, one is thrown into contact with some of the loveliest people on this earth. Most of the people who go there do so with a desire in their hearts to receive greater spiritual uplift. Since they are all there for the same purpose, the bond of love which a Christian should have, binds them closer together. Go to Lake Junaluska, and I can assure you the formation of more real friendships, within a shorter period of time than you could ever find elsewhere other than, perhaps, Mount Sequoyah.

It has been my blessed privilege this summer, for the first time, to attend the Young People's Conference at Lake Junaluska. While there I was brought to a closer knowledge of Jesus Christ through the fellowship of about two hundred and fifteen young people from all the South (only four from Louisiana) and through the inspiration that resulted form their friendship.

The entire atmosphere at Junaluska is a spiritual one. It is impossible for one to go there and stay, at least for a while, without feeling the presence of Jesus Christ. We often wonder how far Christ is from us. Go to Lake Junaluska and there you will find, not how far, but how near He is to you. You will soon come to the conclusion that the Great Spirit is to the soul what air is to the birds, water to the fish, and the great calm of restfulness to those who do "live and move and have their being in Him."

It is at Lake Junaluska that one may be greatly developed physically, mentally, and spiritually. There are many opportunities for physical development, such as boat-riding on the beautiful lake, swimming, tennis and golf playing, mountain climbing, hiking, etc.; for mental development in the classes, and for spiritual development in the services.

During the Young People's Conference, which lasted from August 14-26, the afternoons and evenings were devoted to recreational activities under the leadership of Mr. E. O. Harbin, from Nashville, Tenn. Those were enjoyable hours. One evening we went on a "lantern hike" to Camp Cheonda, a distance of about one mile from the educational building. It was the most beautiful hike I had ever taken. Two evenings at about 9 o'clock we went boat-riding. Because of the large number of young people at the conference, two separate groups went on the boat each evening. We had a very nice stunt night. Each "tribe" (as we were divided into groups, each having an Indian name) gave a stunt. Ball games, folk-dances and other activities kept us busy in the afternoons. Several of us hiked up Mount Eagle's Nest on the afternoon immediately after the close of the conference. That was my first experience in mountain climbing, and it was indeed a great one.

Never before, in all my life, have I come in contact with so many scholars, professors, and other people of such high intellectual standing as I did at Lake Junaluska. One cannot help but undergo a mental and spiritual development by associating with such people. At the conference were such well-known young people's workers as Mr. Walker Towner (head of the young people's division), Mr. E. O. Harbin, Miss Ina C. Brown, and Miss Aleen Moon. We were indeed blessed by having the best faculty that any conference could ever have. A great deal of helpful knowledge was derived through the teachings of these men and women, which will enable us to be more in accord with the Jesus way of living and to lead others to that life. I was fortunate in having been able to take and receive credits in the courses on "Science of Leadership" under Dr. M. L. Smith, from Birmingham-Southern College; "The Christian and His Community," under Dr. Alva Taylor, from Vanderbilt University. I also audited a course in "Program and Organization of the Young People's Division." Mr. Towner and the other members in charge of the young people's work in Nashville are anxious to see the unified program of work installed in the local churches. Let us do our part in helping them to carry out this new program of work. May we remember them and their work in our prayers so that it may be successful.

One of the biggest attractions in Lake Junaluska is the beautiful cross which rests on a hill facing the lake. This cross, especially when lighted, is very inspiring. As long as I live, I shall never forget the beautiful, inspirational vesper services which were held each evening at 7 o'clock in the light of that cross. Dr. Workman, from Vanderbilt University, brought us a wonderful message each evening. Our services were held on the front steps of the Educational building, from which place we could view he entire panorama of Lake Junaluska, and directly across the lake see the lighted cross. We could never look at the cross but that our heart were singing,

"On a hill far away stood an old rugged cross,
The emblem of suffering and shame;
And I love that old Cross, where the dearest and best
For a world of lost sinners was slain.
So I'll cherish the old rugged Cross
Till my trophies at last I lay down;
I will cling to the old rugged Cross,
And exchange it some day for a crown."

The reflection of the cross can be easily seen in the water. As I sat there one evening, gazing at its reflection, the thought came to me of how much it would please Jesus if we could live such beautiful lives that would so shine, as does this cross, that others would be able to see Jesus reflected in us. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." (Math. 5:16). It was the redeeming love of Christ that led Him to the cross. He was not driven but went forth to meet death that He knew surely awaited Him. Since Jesus loved us so much as to die on the cross for our sins, can we not in turn show how much we love Him and how much we appreciate all He has done and is doing for us by living for Him.

I am so thankful for the inspirations and mountain-top experiences which it was my blessed privilege to receive at Lake Junaluska. My sincerest desire is to be able to pass them onto others and to share it with them.

"Have you found the heavenly light?
Pass it on.
Souls are groping in the night.
Daylight gone.
Hold thy lighted lamp on high,
Be a star in someone's sky;
He may live who else would die.
Pass it on.

St. Mark's Community Center, New Orleans, La.

MRS. CHAS. M. MORRIS

IN MEMORIAM

Mrs. Myrtle Johns Morris was born in Kentucky, March 2, 1885, and passed from this earthly life May 22, 1931, at Methodist Hospital in Memphis. Had she lived one more week, she would have been married twenty-seven years.

Mrs. Morris was ideal as a mother and as a preacher's wife. "Her ways were ways of pleasantness and all her paths were peace." In addition to beauty of face she possessed beauty of soul, and a most winsome personality.

It was in New Orleans at Epworth Church that her health began to fail. Her friends were not surprised, for she was not only caring for a large family, but carrying many burdens of the church as well. After her husband transferred to the Upper South Carolina Conference, she taught school a while and seemed stronger in body. In Greenville, she was president of a missionary society of one hundred and twenty members. If she had only had physical strength she would doubtless have been a great leader, for she possessed tact as well as talent.

Mrs. Morris spent the last five months of her life in the hospital, suffering much but not complaining. She trusted implicitly in her Heavenly Father.

She leaves, besides a devoted husband, six children, Hilton, Margaret, Sarah, Billy, Frances, and Elizabeth. They need not be urged to follow their mother's teachings, for they always held her opinions in high regard.

We mingle our tears with theirs. May we meet her where "God shall wipe away all tears."

A loving friend,

MRS. ROBT. M. BROWN.

Ruston, La.

SALEM CAMP MEETING

Beginning Tuesday after the first Sunday in October, the Salem camp meeting will be held.

We are very fortunate in having Dr. Otto Porter, the presiding elder of the Seashore district, to do the preaching. Mr. Eugene Havens will lead the singing.

We extend an invitation to everyone to come and worship with us.

Very truly yours,

REV. W. B. HOLLINGSWORTH, P. C.

DEDICATION OF KENTUCKY HOSPITAL

One of the happiest events in the history of Kentucky Methodism took place September 9, at Lexington, Ky. This was the dedication of the beautiful Mary A. Ott Memorial at Good Samaritan Hospital.

This memorial building becomes the main building of the hospital. The large lawn in front, and the handsome entrance arch, and the recently widened street combine to enhance the architectural beauty and the engineering skill represented in this imposing edifice. It is easily the most beautiful building among our Southern Methodist hospitals.

It was erected by Mr. Henry L. Ott, chairman of the board of trustees of Good Samaritan Hospital, as a memorial to his mother, who had given just previous to her death $100,000 for the erection of a new building.

The dedication excercises were presided over by Dr. Charles C. Jarrell, general secretary of the General Hospital Board, Methodist Episcopal Church, South, Atlanta, Ga. Distinguished churchmen of several denominations from Central Kentucky, Bishop U. V. W. Darlington, from Huntington, W. Va.; Hon. F. D. Sampson, governor of the state of Kentucky, and various members of the board of trustees of Good Samaritan Hospital, and a great company of interested listeners and spectators combined to make this a notable occasion.

The building was presented to the board of trustees by Rev. W. P. Fryman, D.D., long-time friend of Mr. Ott. The building was accepted on behalf of the trustees by the aged and venerable Mr. Alfred Combs, president emeritus of the board, who has been identified with the hospital since its beginning.

This building was erected at a cost of $350,000, and contains the best building materials and furnishings that money can buy.

The church generally will be gratified to learn that there is no debt on this magnificent structure.

GENERAL HOSPITAL BOARD.

DONALDSONVILLE CHARGE EXPRESSES APPRECIATION FOR REV. L. W. CAIN, PRESIDING ELDER

Be it Resolved, That we, in conference on this date, extend to Rev. L. W. Cain, our presiding elder, who has so faithfully served this charge of his district, our heartfelt thanks for his unselfish and untiring efforts extended us during his four years of service, and, as he will leave us and the district by virtue of the law of the Church, our prayers to God go with him, that he will continue to be a power and influence for God and His cause, and again we say, may God richly bless him and his family.

Signed:
H. J. WOODS,
A. D. CARPENTER,
W. W. WALLACE,
E. B. CANNON,
J. J. LIPSCOMB,
Committee;
J. P. BONNECARRERE, Pastor.

PAGEANT

THE SPIRIT OF PEACE ABROAD IN THE WORLD

Arranged by Mrs. R. H. Harper from the book, "The Turn Toward Peace," by Florence Brewer Boeckel, and presented at the First Methodist Church, Lake Charles, La., on July 14, 1931, in connection with a fine address by Dr. Charles W. Pipkin, dean of the graduate school of the Louisiana State University.

In Two Parts

A large Christian flag should be placed on one side of the rostrum and a large American flag on the other, while a group of small flags of the different nations can well be set in the center of rostrum to the rear. Preceding the pageant the people should be led in a salute to the Christian flag, by a young lady, and then in a salute to the American flag by Boy Scouts. The musical program should include a medley of national airs and Southern Fantasy or medley of Southern airs. At the close of the pageant, while all remain in their positions on the rostrum, girls, dressed in long white evening dresses and with sashes of red, white and blue, stand in front and sing the Anvil Chorus.

Characters

The Spirit of Peace, dressed in long white Grecian robe, with veil on head, and carrying an open Bible.

Organizations at work for peace—those representing the organizations—are dressed as the Spirit of Peace is dressed, and each carries a placard bearing in large letters, that may be easily read from all parts of the building, the name of the organization she represents.They are as follows:

1. National Council for Prevention of War.
2. The World Federation of Education Association.
3. The World Alliance for International Friendship.
4. International Council of Women.
5. World Youth Peace Congress.
6. The International Chamber of Commerce.
7. Pacifists.
8. The Church Peace Union.

PART II

Characters

Little girls, each dressed to represent a certain country, and carrying the flag of that country. They are as follows: America, England, Germany, France, Japan, Italy, Russia.

Directions

A good reader, hidden in rear of rostrum, should read—as she calls the name of the organization which a young woman represents the latter should appear and so time her movements that she will reach her place on the rostrum as the reading concerning herself is finished. The young women, as they severally appear, will take their places in the order of their appearance in a semicircle across the rostrum. Then in Part II, as the little girls come in, they will range themselves in the rear of the young women. The little girls should be elevated above the young women. This can be done easily in a church by using the chancel for the young women and the pulpit for the little girls. If not given in a church, some arrangement should be made for elevating the little girls.

The Spirit of Peace Abroad in the World

Read from rear:

The complete suppression or quiescence of the peace movement during the World War led to doubts as to the sincerity of peace sentiment, but with the conclusion of the war new societies were quickly organized and those which had survived resumed their activities—and today a spirit of peace is abroad in the world.

(Enter Spirit of Peace)

Lo, in the volume of the book it is written: "They shall beat their spears into pruning hooks, nation shall not lift up a sword against nation. Neither shall they learn war any more—for the mouth of the Lord of Hosts hath spoken it." The angel of the Lord and a multitude of the heavenly host have proclaimed that there shall be "Peace on earth, good will toward men." And thus God hath called us to peace. The Holy Ghost still whispers, "The kingdom of God is peace"—we pray "Thy kingdom come." Let us therefore follow after the things which make for peace.

(Enter in succession organizations at work for peace)

1. National Council for Prevention of War

Senator Borah's suggestion in 1920 that this government call a conference for the limitation of armaments gave sentiment for peace something tangible and concrete around which to organize; after some little delay, when the conference had been called by the United States the various peace organizations met in Washington to support the government's effort and in every possible way to insure success. Seventeen national organizations united in the National Council for the Limitation of Armaments, since become the National Council for the Prevention of War, which opened headquarters within a block of the headquarters of the conference and held meetings throughout its sessions. This greatly encouraged the peace movement.

2. The World Federation of Education Association

Formed in 1923, brings together educators from Europe, America, and the Orient—over 6,000 delegates attended its biennial meeting held in Geneva in 1929, where the major emphasis was on Promotion of World Peace.

3. The World Alliance for International Friendship

With branches in 29 countries. Through the churches, is arranging a world conference for International Peace through, Religion, to be held in Washington late in 1932. At this conference, for the first time in history, representatives of all the great religions of the world will meet to discuss ways and means of making their influence effective for world peace.

4. International Council of Women

And other organizations, such as International Alliance for Suffrage, International League for Peace, International Association of University Women, The World Woman's Christian Temperance Union, The International Council of Nurses, bring together women from all counrtles and all their organizations have the promotion of peace as part of their program and are potent forces in creating better international understanding.

5. World Youth Peace Congress

Four hundred and forty young people delegates, from thirty-two countries, in 1928 held their own conferences "to stimulate and promote a study of the basic causes of war and their elimination." Young people's organizations, both religious and academic, that supply these important international links are the World Y. M. C. A., and Y. W. C. A., The International Society of Christian Endeavor, The Epworth League, The International Student Federation, and, for the younger boys and girls, Knighthood of Youth, Scouts, Campfire, and similar organizations. The largest of all gatherings of this nature was the Boy Scout Jamboree in 1929, when 50,000 Scouts from forty-two nations met in England.

6. The International Chamber of Commerce

Rotary International, International Kiwanis, and other such organizations are convinced that the world of business must devote itself zealously to promoting the conception of peace, summed up in the words, Security, Arbitration, Disarmament, and must exert an influence to prevent causes of economic friction which may result in war.

7. Pacifists

Are stronger in other countries, as in England, where political parties base their campaigns on peace issues, than in America, yet the right of the individual to refuse, on conscientious grounds, to bear arms is growing in favor. "The Pacifist Action Committee" is composed of representative bodies of Quakers, Dunkards and Mennonites that take the absolute position against war.

8. The Church Peace Union

Because the Church of Jesus Christ is committed to those ideals and values which are fundamental to the peace pact, and because war denies, violates and outrages them, the Church, to be true to its Lord and to itself, must grapple with war, the most insidious evil that menaces mankind. In this struggle the task of the Church is to educate the people, to enlighten their minds, to deepen their convictions, to strengthen their wills, and to develop a collective conscience in dealing with the problem of war and peace.

PART II

The Nation and Peace

(America comes in—all stand and sing one verse of "America")

Read from the rear:

Organized effort for peace in America is over one hundred years old—the father of our country wrote the secretary of the first commission sent to Europe that it was his "first wish" to see war abolished. So today if peace is desirable, if it is an advantage to us as well as the rest of the world, we are honorably bound to play our part, for the indisputable fact of the present world movement is that the United States is the dominant nation, and that as goes the United States, so goes the world.

England Comes In

Read from the rear:

The peace movement in England is represented in politics, women's organizations, the churches and the schools. A very elaborate program is carried out in the schools, designed to encourage a spirit of world co-operation and understanding and a convinced support of the League of Nations.

France Comes In

Read from the rear:

In France forty-one organizations are engaged in peace work, including women's, church, commercial, college, and political groups. One of the most striking among them is the organization of young people, known as the Volunteers of Peace, which each year brings about a friendly gathering of hundreds of the young people of France and Germany.

Germany Comes In

Read from the rear:

In Germany there are forty-six organized peace groups, many of which are united in a central organization. The German constitution calls for education of the children "in the spirit of German national culture and international conciliation." The teachers of the country, 150,000 in number, take part in the work of the "International Federation of Associations of Teachers."

Japan Comes In

Read from the rear:

In Japan there are over 50 international organizations—18 directly concerned with the promotion of peace, and all indirectly contribute to international understanding. The department of Education has introduced into all textbooks a chapter on International Co-operation and the League of Nations, and has undertaken not only to eliminate unfriendly references to other countries, but to include an account of their great men.

Italy Comes In

Read from the rear:

According to the Peace Yearbook, published by the British National Council for Prevention of War, there are listed in Italy five organizations interested in the promotion of peace, and the present effort of the government to militarize the youth of Italy reflects immediate policies, rather than the traditional attitude of the Italian people.

Russia Comes In

Read from the rear:

While it is true that Russia at present is carrying out an extensive program of military training, it was this same Russia which was the only one to propose the adoption of a policy of complete disarmament at one of the recent meetings of the League of Nations Disarmament Commissions. The question is frequently raised as to how much responsibility, for the militarism of Russia rests upon those nations which refuse to recognize its government, and have created in Russia a feeling of distrust, antagonism and fear toward the rest of the world.

The Home Circle

A HYMN OF PRAISE

We thank Thee for the gifts that we possess,
To changing gloom to joy and happiness;
For hope, for life—the glad surprise,
The white clouds that drift across the skies,
For each melody that by the breeze is wrought,
Song on the air with music fraught,
White-winged dreams by fancies brought.

For the warm hand-clasp, words of cheer,
Love, that makes glad our pilgrimage here,
For the joy of a smile, a kindly deed,
A helping hand to those in need;
The radiant hopes that pierce the night,
For the courage to always do the right.
And to keep the path that leads to eternal light.

—Willie C. Page.

WHY CAN'T I?

By A. A. R.

Years before the airplane was anything more than a poet's dream, a man wrote a poem which was very popular. It was about a boy who wanted to fly, and it was called "Darius Green and His Flying Machine." In that poem the argument which that boy put up for flying was this, "Birds can fly, why can't I?"

His attempts to fly proved disastrous, but the question he asked was a good one. When the Wright Brothers were first thinking about flying, they spent hours in their back yard in Ohio watching the birds. They were asking themselves the same question, "Birds can fly, why can't I?" They could, and in time they did.

Have you ever considered some man who has become great and whose boyhood was a very ordinary one, then asked yourself, "He did it, why can't I?" This very question has made more than one youth famous. The great majority of men who have become great and have achieved great things in the world have started life with less equipment than is possessed by most of the boys who read this.

Francis Parkman, after he became blind, wrote some of our best histories. Beethoven, after he became deaf, created wonderful harmonies for other ears to enjoy. Joseph Pulitzer, an immigrant boy, was so poor that he used to sleep on the benches in a park in New York City. Across from that park was a vacant lot. On that lot is now the great building of the New York World which that immigrant boy built. Marshall P. Wilder had a deformed body, yet he made the world laugh and was one of America's leading humorists.

There is some reason why such men as these, and many others, have climbed to success over such obstacles. Have you ever wondered what that reason was? Have you ever looked at one of the world's great men and asked that question about him? If you do try to find that reason, you will learn that in practically every case those men have succeeded because they possessed some quality that any boy possesses or can acquire. And when you ask yourself the question, "Why can't I?" you will be forced to answer, "I can. There's no reason why I can't."

If you want a motto to inspirit you to do your best, hang this one up where it will be before you at all times, "Why Can't I?"—Texas Advocate.

MR. CRAB'S CLOTHES

By Emma Florence Busb

Richard was sitting on a large stone on the beach one hot day, digging his bare toes into the sand and making it fly in all directions while he waited for his chum, Edwin, to join him.

It was hot and Richard was tired, for he had been playing hard all the morning. He knew he would be more comfortable under the shade o the big rocks not far away, but still he sat on the big rock and dug his toes into the sand.

All at once he heard a little complaining voice that seemed to come from beneath him.

"I wish you would stop throwing sand in my eyes. It is hard enough to get off these clothes without having anything else to try my patience," it said.

Richard could not believe his ears. Looking closer, he found the voice came from a crab who was wriggling and twisting in a hollow under the stone on which he had been sitting.

"What are you doing?" asked Richard.

"Taking off my old clothes, of course," answered the crab crossly. "I have split them down the back and I am trying to crawl out of them, but my left front boot sticks and pinches so. O dear! Do give a fellow a lift, can't you?"

Richard was very much afraid he would hurt the crab, but he gently took hold of the old coat and pulled. He did not succeed in getting the crab out of trouble, however.

"Thank you just the same," said the crab. "I see there is no help for it. I shall have to part with that leg." He gave two or three violent kicks and his leg, still covered with the offending shell, fell off in the sand.

"Oh, you poor thing, you will be lame!" cried Richard.

"Don't worry," said the crab. "It will grow again, but as I am a little lame at present, and my new clothes are rather soft and thin, I shall have to hide under the stone for a while until my new leg grows and my clothes get harder and thicker."

He scrambled into the hole under the stone.

"Just pack a little sand around me," he said, "then my enemies will not find me. You might sit on the stone again if you wish. You will not hurt me and it will be safer for me."

Richard carefully tucked and patted the sand around his new friend, then he sat down once more on the stone. All at once he heard Edwin calling and ran to join him.

"I will not tell him about the crab," he said, "for he might want to look at him and the poor fellow is so upset now it would be a shame to disturb him."

A few days later, Richard looked carefully under the stone. There was no crab there. "I must have fallen asleep and dreamed it," he said, "for of course crabs don't talk. I know, though, that what he told me is so, for I looked it up in father's big encyclopedia."

But after that all summer whenever Richard saw a crab scuttling along the beach, he always wondered if it was his friend with his new leg and his new suit of clothes.—Zion's Herald.

JIMMY'S RIDE

Jimmy and John Jacob were making castles in the sand. At least John Jacob thought he was helping, but since he was only a dog he was a bit in the way.

"There now, John Jacob," cried Jimmy, "you've knocked down that perfectly splendid tower. I do wish you wouldn't be so frisky."

But John Jacob wagged his tail and ran around in a circle. He was really inviting Jimmy to come and play down near the waves.

Jimmy paid no attention, so John Jacob came and sat beside him with his head on one side, and one ear cocked high, as if to say, "Well, what do you want me to do?"

"Sit there like a good dog, John Jacob, until I get this tower fixed. There! Now I must have a draw-bridge and a wall around it so the enemy can not get inside." So he patted and patted and patched and carried wet sand until at last it was finished, a beautiful big castle.

Suddenly John Jacob began running after a large shadow on the sand, and Jimmy looked up. He knew from the whirring noise that the shadow was made by an aeroplane. He sat back on his heels and watched. John Jacob was barking furiously.

"Why, I do believe he is going to land," cried Jimmy excitedly as he watched the aeroplane circling around. "My, I hope he doesn't go in the water. Oh, he is coming this way."

The aeroplane made a wide swoop and came to land on the beach some distance from Jimmy. Then it sped rapidly towards him on its wheels, for it could not stop all at once.

"Run! John Jacob, run!" cried Jimmy, and he ran as hard as he could to get out of the path of the aeroplane.

"There! He's gone right over our castle, and he's made it look worse than you did, John Jacob." But John Jacob wasn't caring much about the sand castle; he was busy barking at that mysterious bird that had swooped down so suddenly.

Then a man jumped out, pulled off his big goggles and leather helmet and looked first at John Jacob and then at Jimmy.

"Sorry, young man," he said to Jimmy. "I guess I knocked your building flat. I could see it was a fine one, even if I was coming fast, but I couldn't help hitting it. Suppose I help you build another?"

Jimmy came closer. "Oh, that's all right," he said. "John Jacob smashed it a while ago, too. But I was through, anyway."

Jimmy began asking questions about the aeroplane so fast that the man couldn't answer them all.

"Wait a minute," he said. "Let's get acquainted. First, what's your name?"

"Jimmy."

"Fine, and mine's Peter.

"Now, how would you like to climb inside my boat and see how it feels to sit on the driver's seat?"

Jimmy felt so excited he could hardly breathe. To be sitting inside a real aeroplane! Why, he'd never dreamed it was so big.

"Makes a lot of noise when it starts, doesn't it?" he asked.

"So loud you can't think."

"Will it go very high?"

"Yes, indeed it will. Say, Jimmy, how would you like a ride to pay damages for the building I destroyed? I have a few minutes to spare, and if you would like it we could take a short ride before I leave."

Jimmy's eyes grew most too big for their sockets.

"I surely would like it," he said. "But I'll have to ask mother. I think she'll let me go. Mother's awfully nice, you know."

I don't doubt that. All mothers are. I'll go along when you ask her and tell her I'll take good care of you."

So that is how Jimmy got his aeroplane ride, though he never dreamed when he began to build a sand castle that it would bring about such a wonderful thing.—Mary R. Clemens, in Our Little Ones.

ADVO-LAFS

"Tommy, can you tell me one of the uses of cowhide?"

"Er, yessir. It keeps the cow together.—Dettroit News.

* * *

Professor—"Give an example of a collective noun."

Third Row from Rear—"Vacuum Cleaner."—Pennsylvania Punch Bowl.

* * *

They were discussing the education of their children. "What's your boy going to be when he finishes at Yale?" asked one.

"An octogenarian, I fear," the other repleid.—The Pathfinder.

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. J. E. Gray.
North Mississippi Conference—Rev. J. H. Felts, Rev. L. M. Lipscomb, Rev. V. C. Curtis, D.D.

TERMS:
Subscription Rates: One year, $1.50; six months, $0.75. To superannuates and widows of preachers, $1.00

TO CONTRIBUTORS:
All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is inclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

Editorial

CHRISTIAN PAPERS NEEDED

In times of distress, real or imaginary, the service of Christian papers is more needed than at any other period. The faith they inspire, hope they build, and patience they promote justify every reasonable sacrifice being made for their maintenance and progress. The Christian Advocates of our church undergird its evangelistic, missionary, educational, healing and extension mission with a support, which to remove would prove calamitous. The day of testing is upon the Church, and now of all times, her agencies should have the prayerful and financial assistance of her members.

Some of our Advocates have been merged with others, one has been suspended, and others are finding it difficult to carry on. It is a credit to the faith and devotion of the members of the publishing committee of the New Orleans Christian Advocate that they faced conditions with courage and devised a way whereby this historic Advocate will continue its high mission and make its weekly visits into the homes of our people.

PUBLISHING COMMITTEE MEETING

(Continued from Page 1)

every point where possible. We found every employee willing to co-operate along this line and everyone willing to do his full share in every way. We believe the paper is being gotten out as cheaply as it is possible.

The continued loyalty and active co-operation of all the preachers and people will insure the life and vital ministry of this sacred agency in the Kingdom's program.

Dr. Decell, whose tenure as editor will terminate December 1, has found that the burden of the work, added to the volume of labors which are already incumbent upon him, is more than his strength will be able to bear, and to the profound regret of us all respectfully declined to be considered for re-election.

Several worthy and capable men were considered for the editorship and, after prayerful consideration the committee unanimously elected Rev. D. B. Raulins, of the Louisiana Conference, as the worthy successor of Dr. Decell as editor of the New Orleans Christian Advocate. Dr. Raulin's has graciously accepted this sacred responsibility with the assurance that in it he shall have the hearty co-operation and active support of all the committee, the manager and the outgoing editor.

Provisions were made for contributing editors in each of the patronizing Conferences, who will be of great assistance to Dr. Raulins from time to time.

The following officers of the committee were elected for the ensuing year: Rev. J. B. Peters, chairman; Rev. J. T. Leggett, vice-chairman; Rev. J. E. Gray, secretary-treasurer. Executive committee, Rev. J. B. Peters, Rev. V. C. Curtis, and Rev. J. E. Gray.

Suitable resolutions were adopted relative to Dr. Decell and Mr. Chalmers.

RESOLUTIONS OF PUBLISHING COMMITTEE

The publishing committee of the New Orleans Christian Advocate, in annual session in New Orleans September 24, unanimously adopted the following resolutions, to-wit:

Resolved, that the publishing committee of the New Orleans Christian Advocate hereby express our deep and sincere appreciation of the faithful and self-sacrificing service of Dr. J. L. Decell as editor of the New Orleans Christian Advocate for the past year.

Under very difficult conditions and limited by the fact that he could only give part time to the work of the Advocate, he has made a vigorous and aggressive editor and succeeded in making substantial gains in its circulation.

We would express to him in his voluntary retirement from the editorship our continued love and good will and our best wishes for increasing success in whatever field of service he may engage.

Signed for the committee,
J. E. GRAY, Secretary.

The publishing committee of the New Orleans Christian Advocate, in annual session in New Orleans, September 24, unanimously adopted the following resolution, to-wit:

Resolved, that we express our hearty appreciation of the faithful and efficient work of our manager, Mr. C. Milton Chalmers, and of the generous and brotherly spirit displayed by him in his dealings with the committee and with the editor in the conduct of the paper.

Signed for the committee,
J. E. GRAY, Secretary.

PERSONAL AND OTHER NOTES

Rev. J. L. Neill, pastor at Crawford Street, Vicksburg, has recently assisted in good revival meetings at Amory and Belzoni, Miss.

Mr. A. F. Godat honored us by calling at the office on September 21, and we regret that we were out of the city at the time. He and Mrs. Godat are down from New York for a brief visit to relatives and friends in the city.

Rev. J. D. Fomby began a revival at Logansport, La., last Sunday. Earnest preparation for the meeting had been made by the members holding cottage prayer meetings and the pastor is having the full co-operation of his people.

Prof. J. T. Calhoun, a trustee of Millsaps College and a steward in the Galloway Memorial Church, at Jackson, Miss., underwent a major operation last week. We trust that he will soon be about his task and enjoy the best of health.

Mrs. E. L. Calhoun, a faithful worker in our Fondren church, at Jackson, Miss., writes that a gracious revival is in progress in that section of the city with Rev. L. M. Reeves and Rev. R. L. Walton assisting the pastor, Rev. T. O. Prewitt.

Mr. and Mrs. Glenn C. Rutledge, of Gulfport, Miss., announce the birth of a son, William Saunders Rutledge. Glenn is the son of Rev. and Mrs. J. S. Rutledge, of Walker, La. Brother Rutledge is a superannuate minister of the Louisiana Conference.

News comes to us of the illness of Rev. J. E. Cunningham, our pastor at Hollandale, Miss. Brother Cunningham is one of the most beloved of pastors in that Conference and certainly all the brethren will remember him in their prayers for a speedy recovery.

We have no more effective pastor in North Mississippi Conference than Rev. J. H. Holder, pastor of New Albany, Miss. He is in the midst of a union revival where all the churches are co-operating in a simultaneous way. Such a united effort will bring results.

Dr. C. B. Alford, Columbia, Miss., in renewing his subscription, wrote, "I enjoy the Advocate very much." Dr. Alford is a young dentist of ability and promise. He is a son of Rev. and Mrs. L. E. Alford, Vicksburg, Miss., and we are not surprised at his enjoying a Christian Advocate.

The new educational building being erected by our church at Greenville, Miss., is now under roof and bids fair to be one of the adequate buildings of its type in the conference. Rev. T. M. Bradley and his people deserve genuine commendation to have gone forward during these times to erect such a building.

Mrs. P. W. Shell, a loyal friend of the Advocate, sends us a new subscription and writes: "I am 81 years old, but love to work for the Advocate, which gets better all the time. One reason more people do not take the Advocate is the pastors seldom mention it. I enjoy it and read everything in each issue."

It was an unexpected pleasure to see Rev. and Mrs. W. H. Lewis and their daughter, Miss Josephine, at the Union Station upon our arrival last Tuesday morning. Miss Josephine left for Houston, Texas, to visit relatives, and Brother and Mrs. Lewis returned in the afternoon to their home in Hattiesburg, Miss.

Rev. J. A. George, pastor at Macon, Miss., is engaged in preaching in a revival at Pheba, Miss., where the Clay County Agricultural High School is located. These agricultural high school centers are strategic places to touch numbers of young people for God and the church. Rev. R. G. A. Carlisle is the pastor.

Who is it that does not believe in our young people? Miss Ruth Boyd, young people's secretary of the Columbus district, is an active worker in her local church at West Point and throughout the district. We thank her for 26 cash subscriptions and a check for $39. That helps four ways and we thank Miss Boyd.

Miss Nellie Neill, the accomplished daughter of Rev. and Mrs. J. L. Neill, Vicksburg, Miss., won the Atwater-Kent audition prize in her district. She is a vocalist of great promise and is now completing her course at the Cincinnati Conservatory. The Advocate joins her many other friends in wishing her every success.

Miss Doris Ball, daughter of Mr. and Mrs. S. H. Ball, members of our Bethesda church, on the Gallman, Miss., charge, was married to Mr. Ernest Green, Hazlehurst, Miss., last week. Mrs. Green is a graduate of Whitworth College, and Mr. Green is a promising young business man of Hazlehurst. The Advocate extends congratulations.

Mrs. Mabelle Martin, widow of the late Rev. C. M. Martin, of the Mississippi Conference, is active in Christian work in Meridian, Miss. She recently served as head resident worker at the Wesley House during the vacation of Miss Trawick. She reports that an interesting group meeting was held at DeKalb on September 15.

Mr. W. H. Patton, Shubuta, Miss., celebrated his 84th birthday on September 7. Many friends gathered to congratulate him and wish happy returns. Brother Patton is a member of the Baptist church, an honorable citizen, a valiant crusader for temperance and a Christian worker in his community. May his useful life be spared many more years.

Mrs. Lillian Williams Beanland, who, with her husband, is a missionary in Africa, is in the homeland for a while. She visited her father, Rev. W. W. Williams, at Magee, and addressed the patients at Sanatorium. While visiting Mr. Beanland's relatives in Grenada, Miss., she addressed the men's Bible Class of the Methodist Church on Christian work in Africa.

Dr. L. L. Cowen, pastor of the Galloway Memorial Church, Jackson, Miss., eats no idle bread. He recently received 38 members into the church, which makes 314 for the conference year, and a total of 959 for the first 22 months of his pastorate. We congratulate him and the church and trust that the total will reach a thousand or more by conference on November 19.

Rev. L. W. Smart and his people at Harmon, La., have been in a gracious revival in which Rev. Guy M. Hicks, of Mansfield, did the preaching; Mr. W. C. McDonald directed the music, and Miss Josie Sherwin served as pianist. We have not forgotten that early in the year the Advocate was placed in every home of that church, and we rejoice in the blessings that have come to them.

Rev. Melville Johnson, pastor at Cleveland, Miss., where the Delta State Teachers' College is located, is trying to meet the needs of that growing church. He sent to the prospective students an urgent invitation to worship at the Methodist church and the report is that congregations are increasing. Methodism in Cleveland will have to reckon with the demands made by that growing college.

Rev. E. H. Cunningham, the alert presiding elder of the Grenada Miss., district, has devised a unique card to notify the members of the quarterly conferences of the place and date of meeting. The folder bears the likeness of a handsome man who is in the pose of announcing to the members "Your church is calling on you for your best." The invitation announcement is doubtless getting good results, which is not unusual for his district.

Rev. Roy Grisham has returned from his work at Duke University, having completed his courses required for the Bachelor of Divinity degree during the Duke University school of religion at Lake Junaluska this summer. Brother Grisham has done some work with the North Mississippi board of Christian education and has served one year as pastor on the Waterford charge. He is now ready for an assignment to a pastorate at the meeting of the conference at Greenwood.

Rev. A. C. McCorkle is enjoying the pastorate at Winona Church. The prayer meeting is well attended and preaching congregations are better than in some time. The Moore Memorial Church at Winona was one of the first modern church buildings in the state and it is said that every dollar was ready for the builders when it was finished. How some of our more recent enterprises must cause us pain when we think of the staggering debts so many are trying to carry.

Mr. R. A. Clark, Mize, Miss., in renewing his subscription, wrote: "I have been reading the Advocate for about fifty years. My father took it when I was a small boy, and the longer I live the more I enjoy the Advocate. I think every Methodist should take and read the Advocate, and I am sure they would be better members of the church and more devout Christians." We appreciate the continued friendship of Brother Clark and he thinks mighty straight about reading the Advocate.

An impressive service was held in the home of Dr. and Mrs. B. F. Jones, Brookhaven, Miss., on Sunday, September 20, when Dr. Jones baptized two of his great grandchildren, Ida Nora Lieb, daughter of Mr. and Mrs. A. T. Lieb, McComb, and Larkin B. Baggett., Jr., son of Mr. and Mrs. L. B. Baggett, Brookhaven. The water used in this sacred service was out of the Jordan River, Palestine. It was the gift of Miss Hallie Buie, of Korea, to Dr. Jones. We wish for the little ones the best things in life.

The editor, upon the invitation of the pastors and presiding elder of the Meridian churches, preached at the opening of their city-wide revival on Sunday night, September 20. The services are being held out on the city hall lawn and a large audience was present for the first night. Dr. Wood Anderson, evangelist, is doing the preaching in the revival. On Monday it was a privilege to attend the preachers' meeting, and later enjoy lunch with the following brethren: Revs. T. J. O'Neill, P. M. Caraway, J. F. McClellan, T. B. Winstead, H. J. Moore, J. F. Campbell, W. J. Dawson, and B. L. Sutherland.

The president of Centenary, Dr. George S. Sexton, and the board of trustees of the college, fore-seeing in the post-depression period a greater demand than ever before for trained minds, have added cotton to the list of farm commodities which are being accepted by Centenary College this year in lieu of cash. This is being done in order that many students may continue in school and others may not be compelled to defer beginning their college careers. These substitutions, Dr. Sexton said, would be made only in cases where it was clearly apparent that this was the only means whereby students could enter college.

Rev. G. D. Anders, a superannuate member of the Louisiana Conference, has been desperately ill at the home of his daughter, Mrs. B. L. Sutherland, in Meridian, Miss. We are happy to report that he is better and pray that he will soon be fully himself again. Brother Anders is full of faith and rejoices in the triumph of the gospel.

Dr. O. E. Goddard, foreign mission secretary, Methodist Episcopal Church, South, Nashville, Tenn., has been elected Fondren lecturer at Southern Methodist University, Dallas, Texas, for 1932. The date of the lectures will be April 12-16. Dr. Goddard's wide acquaintance with all the mission fields of the Southern Methodist Church, both home and foreign, constitutes a very unusual equipment for this distinctive service.

A wedding of unusual interest in social and religious circles was solemnized in the home of the bride's son, Warren Taylor, a prominent business man of Louisville, Miss., Tuesday evening at 8 o'clock, September 15, 1931. The contracting parties were Rev. E. P. Craddock, and Mrs. Willie Wilson Taylor, Rev. W. L. Storment, of First Methodist Church, performing the ceremony. Dr. Craddock is a prominent minister in the North Mississippi Conference, having been pastor in Meridian, Miss., Mobile, Ala., and New Orleans, La. Mrs. Craddock is much beloved in the social and religious circles in which she moves and will be quite a helpmate to this devoted minister of the gospel of Christ. We extend heartiest congratulations to Dr. and Mrs. Craddock, and wish for them all happiness.

Miss Lydia Mickal, whose article on Junaluska appears in this issue, is a Syrian young woman who was reared in the Greek Catholic faith, yet has received all her spiritual training through the Sunday school, Eqworth League, church and other devotional activities which are carried on at St. Mark's Church and community center. She is a consecrated Christian and a faithful leader in the elementary department of St. Mark's Sunday school. The training she has recieved in the Standard Training Courses of the Sunday school and the Epworth League efficiency institutes, helped to prepare her for the mountain top experience at Lake Junaluska. She feels keenly her responsibility as a Christian worker, and her consecrated life and services in the church and community here continually reflect credit on St. Mark's.

In publishing Bishop H. A. Boaz's article on "Restlessness among Preachers" in our last issue we failed to credit it to the Texas Advocate. It was an excellent article and we are glad to make this acknowledgement.

We were happy to receive the following telegram from Rev. L. W. Cain, presiding elder of the Baton Rouge District of the Louisiana Conference: "Dr. Theodore Copeland, Dallas, Tex., General Evangelist, conducting perhaps most wonderful revival at Springfield, La., witnessed there in years. Forty-seven joined Methodist Church up to Thursday night. This week his fifth successful revival in Baton Rouge District this year. He is great, recommend him anywhere."

WORLD'S SUNDAY SCHOOL ASSOCIATION

THE CONVENTION CALL

On behalf of the children of the world and in the interest of Christian Education, we issue this call to the Eleventh Convention of the World's Sunday School Association, to assemble in the city of Rio de Janeiro, Brazil, from the twenty-fifth to the thirty-first day of July, in the year of our Lord nineteen hundred and thirty-two.

Conventions since 1889 in London, St. Louis, Jerusalem, Rome, Washington, Zurich, Tokyo, Glasgow, Los Angeles, have led the way to a rich world fellowship in Christian Education.

This eleventh convention is the first to be held south of the Equator. It is, moreover, the first representative gathering of a Christian nature from around the world ever called to meet in South America. Coming as it does at a time of marked transition in the thought life of a hundred million Latin Americans this convention has a unique opportunity to make a vital contribution to the ongoing of Evangelical Christianity.

The theme chosen for the convention is O Christo Vivo—The living Christ. It is stated in Portuguese, the language of Brazil. It challenges all Christians throughout the world.

Never has it been more needful than now to stress in every land the Christian education of childhood and youth. Here is to be found the Christian answer to the secularism of our time. The quiet, simple processes of Christian education are the most potent which the Church of Christ has at its disposal to insure a redeemed world.

Only inasmuch as we seek through the processes of Christian Education to lead young people to faith in the Living Christ can we ever hope to win the world for Christ and the Kingdom of God.

HAROLD MACKINTOSH, President,
L. A. WEIGLE, Chairman,
JAMES KELLY, Gen. Secretary,
ROBT. M. HOPKINS, Gen. Secretary.

London, July 22, 1931.

For information concerning this convention, including routes and rates of travel, address the World's Sunday School Association, 216 Metropolitan Tower, New York City.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

BROTHER THOS. ROBT. BROCK was born in Clark county, Miss., November 12, 1858, and died August 30, 1931. He was married to Miss Kate Britton, November 13, 1879. To this union God gave five boys and one girl. He was converted and united with the Methodist church in early manhood. He was of the old type, maintaining the family altar till death. It was a real joy to my soul to pray in his home and hear his hearty amens. Loved ones weep not as those that have no hope. Funeral service was conducted by the writer from the Methodist church in Bassfield, Miss. We laid his body to rest September 1 in Bassfield Cemetery, there to await the resurrection morning.

His Pastor,

ALGIE S. OLIVER.

THEY WERE MARRIED in "Eighty-one"

YOU wouldn't recognize Granny and Grandad in this old tintype. But it is they—as they looked on the day they began their 50 years of sweetheart days. Now she is the sweet, gray-haired little woman... nearing seventy years... whom you so often see. *His* work here was finished just a year ago.

Many times, when the winds howl and the rain lashes down—she silently thanks the one who suggested the CLARK Vault at the time her life-long sweetheart went home. She knows that within its protecting influence is a safe, serene sanctuary—into which outside elements may not intrude.

☆ ☆ ☆

We make CLARK Metal Vaults of specially processed, rustproofed metals because this is the only material that is absolutely non-porous—proof against water, and against *c-r-u-m-b-l-i-n-g!*

We fuse each joint and seam by double welding until the entire vault is one continuous, seamless, jointless piece.

We test each vault, submerged under 5000 pounds of water—for leaks. Then we guarantee it *for 50 years.* CLARK *special* Vaults of solid copper are guaranteed *for 150 years.* Our *De Luxe* models of extra heavy solid copper are guaranteed *forever.*

Leading funeral directors everywhere can furnish the CLARK Vault in a choice of nine appropriate finishes. Cadmium plating by the Udylite process is included. Prices are very reasonable—within the means of all.

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This trade-mark is on the end of every genuine waterproof Clark Grave Vault

MRS. MARY HOVIS STANSELL

A beautiful life was extinguished on September 2, when the subject of this sketch passed to be with those dear ones who had preceded her to the heavenly home. Mary was born in Ripley, Miss., in 1879, the daughter of the late Mr. and Mrs. Joe Hovis. A sweet, precious child, greatly beloved by all with whom she came in contact, budded into a girl of rare tenderness, beauty and strength of character. She united with the Methodist church in 1894 and greatly loved her church. She proved her Christianity by her example of meekness, gentleness and true kindness. On December 30, 1902, she was married to Mr. Will Stansell, of Ripley, and they have lived in Memphis, Tenn., for the past fifteen years. One of her greatest pleasures was to come back to the home of her childhood and youth and to give sunshine, cheer and comfort to her dear ones, especially to the mother and brother who were afflicted and bed-ridden for years.

Mary had an unusually sweet speaking voice, and a very strong desire to refrain from speaking ill of any one. The world is a happier and a better place, because she lived in it.

MISS ETTA MURRY.

It has pleased God to call home BROTHER J. H. MAXEY from our midst to spend eternity with the redeemed, on September 17, 1929. Brother Maxey was born near Sibley, Webster parish, La., June 13, 1870. His father, Nathaniel Maxey, was a native of Mississippi. His mother, Mary Tharpe, was a native of Georgia. They came to Louisiana before J. H. Maxey was born. Brother Maxey married Miss Eva Tilman; to this union were born five children, Mrs. Lillian Lary, of Minden, La.; Mrs. Burkett Perritt, of Bostonia, Cal.; Mrs. Hellen Day, of Orange, Cal.; Johnie H. Maxie, of Minden, La.; Miss Myrtle Maxie, of Minden, La., and his wife, Eva Maxie, of Minden, La. In 1900 Brother Maxie engaged in the mercantile business at Sibley, and was a successful merchant until his health failed about four years ago; since, he has been living in Minden. Brother Maxey joined the Methodist Episcopal Church, South, forty-six years ago, and was a faithful supporter of his church until his death. He leaves a host of friends and relatives to mourn his going, yet, it has pleased God to take him. So we can only trust God and wait, and some day we will see why it was best for him to go.

D. O. CHRISTIAN.

TINY TOTS ASSIST WITH EAST END MERIDIAN BUILDING FUND

One of the most entertaining features of the Sunday school service at East End Methodist Church, Sunday, was that presented by the Nursery Department, of which Mrs. C. M. Martin is superintendent. Another note being due on the church fund, this department was asked to raise its quota of $40. They not only did this, but went "over the top"; $65 was the amount given through the generosity of friends and mothers of the children of this department. Two posters carried by two tiny tots read: "We are the Church of Tomorrow" and "We Are Little but We Are Loud."

Another little one bore the amount received in a plate that was 80 years old, being one of a set bought by John S. Beesley, father of Mrs. Martin, when he went to housekeeping with his first wife, Martha Millsaps.

The children were especially proud that they could thus help in this important matter.

Mrs. C. M. Martin expressed thanks to all who contributed.—Meridian Star.

METHODIST ORPHANAGE, JACKSON, MISS.

Work Day

Don't forget that Work Day is October 11.

If ever there was a time when there was need for every pastor and every Sunday school superintendent to observe Work Day this is the year and this is the time.

This orphanage having cared for an average of 200 children for the entire year, the large majority of them hungry and almost destitute of clothing and some of them homeless when they came to us, are dependent upon your consideration on Work Day.

In the home we have cut our expenses to the minimum. We have attempted to conserve fruit and vegetables in cans for winter use, feeling that we owed that to our church. But, of course, you cannot pay for lights, water, clothing and incidentals that way. We hope, therefore, that every church in the Conference will observe this day, take an offering as large as possible and make remittance promptly to our office. If we can have at least as large a response this year as last, we ought to be in easier circumstances than for several years. This will be due, however, largely to our curtailed expenses.

Don't forget Work Day, Sunday, October 11.

Another Check

At the request of the Octagon-Palmolive-Peet Company in New Jersey, on Thursday, September 17, we shipped five hundred thousand coupons to New Jersey.

This will bring us, by the time this paper reaches its subscribers $2,500, and we had nearly fifty thousand additional coupons in the house within forty-eight hours after the shipment was placed in the depot.

Now, listen, friends! Many thought at the beginning this was a plaything and went into it somewhat in that spirit. Others thought it so small and insignificant they were not impressed, but when we get this check for $2,500 it will mean with Octagon coupons we have wiped out over $8,000 worth of notes. This is not to be considered lightly. Now, if we can secure from you your hearty co-operation there is no reason why we should not wipe out at least $8,000 worth of notes, and possibly more, before the first of January.

Why should we not have 500,000 coupons to ship before the opening of our Annual Conference?

Let's put our shoulders to the wheel and bring about this result.

Time Extended

We have received many letters, telephone inquiries and had many personal interviews asking if the coupon period closed October 1. We have been glad to say "the company has extended the time indefinitely."

We were to get a truck if we could secure our eight million coupons by October 1, but as long as we can send in coupons at the rate we have been sending them in we can extend the time as long as we wish. But there are others who are coming into the field and what we do should be done promptly and our program might not be interfered with by others.

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
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WHEN EYES ARE RED
and inflamed from sun, wind and dust, you can allay the irritation with Dickey's Old Reliable Eye Wash
At All Druggists
Price 25c Dickey Drug Co., Bristol, Va.

How One Man Lost 22 Pounds

Mr. Herman Runkle of Detroit, writes: "A few lines of thanks from a rheumatism sufferer—My first bottle of Kruschen Salts took all of the aches and swellings out of my joints—with my first bottle I went on a diet and lost 22 pounds and now feel like a new man."

To lose fat safely and quickly take one half teaspoonful of Kruschen Salts in a glass of hot water before breakfast every morning—an 85 cent bottle lasts 4 weeks—Get it at any drug store in America.

If not joyfully satisfied after the first bottle—money back.

LADIES RAYON HOSE 10c A PAIR

Rayon hose, imperfect but repaired on special machines. Splendid for every day wear. Assorted colors, sizes 8 1-2 to 10, [illegible] pair $1.20 postpaid. Guarantee with every order. Economy Hosiery Co., Asheboro, N. C.

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Woman's Missionary Society

All Communications for this Department should be addressed to Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

OCTAGON SOAP COUPON CARNIVAL

For the past eight months the women of the two Mississippi Conferences have been collecting coupons from Octagon soap products for their orphanage. Now, the women of the Louisiana Conference are beginning the same project in the interest of their orphanage.

In the interest of the campaign to raise 3,000,000 coupons from Octagon soap products for the Methodist Orphanage, a lawn carnival was given under the auspices of the auxiliary at Minden, La., on August 28.

The day's festivities began at 10 o'clock with a street parade composed of a truck with the band, and twenty-three decorated cars. The spectators were amused by the alluring Gypsies, the frolicsome donkeys, the speed and skill of Chief Bolton astride his horse, and the gay costume of Mrs. Wynn. A certain car horn punctuated the atmosphere continually and an abundance of noise attracted attention.

The grounds were well illuminated with bright colored lights. At one end of the yard the young men's class had horse-shoe and ball-tossing games, the prizes to the winners being lolly-pops. Nearby was the museum booth of Robert Byles, filled with curios and Indian relics. Wilbert Council and Harmon Drew ran a chute and a doll rack.

The young women's class operated a popular booth, "For Men Only," the pitching alley called "Ringing Sookie's Bell," and a palm reading booth. Many laughs were obtained from the weighing booth.

Mrs. Miller's class furnished the high spots for the evening. Among the side shows were the "Fat Lady," the "Human Pincushion," the "Seven-foot Rooster," the photography shop and the "Woman With Feet Where Hands Belong."

The Senior League found some stray Gypsies, who told fortunes; Jack Howe, with his archery contest and the Spanish turns, Mary and Minnie served steaming coffee.

The Hi League sold excellent candy and Larry Hunter served Coca-Cola, the clever silhouettes drawn by Ruth Richardson tickled many an onlooker.

The Missionary Society did a thriving business in sandwiches and punch.

The Blake boys and girls furnished music throughout the evening.

Everything sold for soap coupons, though money was not refused when coupons were lacking. About five thousand coupons were realized and more would have been had not a sudden heavy shower of rain brought the carnival to an end.

Another entertainment will be given soon, so everyone is requested to use Octagon soap products and save the coupons for this purpose.

Superintendent Vaughan was present and enjoyed the evening.

MRS. DWIGHT BLAKE.

MISSIONARY NEWS

We really have a brand new auxiliary organized at Sandy Hook Methodist Episcopal Church, South, Brookhaven district, Mississippi Conference.

The following officers were elected: Mrs. J. L. Warren, president; Mrs. L. E. Warren, vice-president; Miss Alma Hart, corresponding secretary; Mrs. J. W. Hart, treasurer and Voice agent; Mrs. Ruffus Forbes, Mission and Bible study; Miss Mattie Boon, publicity; Mrs. W. E. Warren, Christian Social Relations.

We may just "listen-in" for Sandy Hook; they are folks that really accomplish things in their church work. This church is sacred to the hearts of Methodism of Mississippi, for it stands near the old Ford home, where the second annual conference was held November 14, 1814.

Another achievement of much interest is the Children's World Club, at Foxworth, whose leader is Miss Hilda Foxworth. These children were scattered as sheep without a shepherd. Miss Hilda reorganized them, and through her sweet Christian and efficient leadership they are doing a splendid work.

MRS. E. D. SIMPSON, Reporter.

LUCEDALE ZONE MEETING

Fifty representatives were present at the zone meeting held September 1, at Lucedale, Hattiesburg district, Mississippi Conference.

Mrs. G. S. Heiveston presided and Mrs. Wilson, of Richton, was elected secretary.

The devotional was conducted by Rev. Boyles, after which Mrs. S. E. Shannon, distrcit secretary, gave a most inspirational talk, urging each auxiliary to do its best.

The New Augusta auxiliary presented a pageant which was greatly enjoyed.

Lunch was served cafeteria style, and a social hour enjoyed.

The afternoon session was devoted to business and a fine spirit of Christian co-operation was manifested and a willingness to do more for the Master's work was the desire of everyone present.

MRS. HUGH L. HOPPER,
Reporter.

NEW AUXILIARY ORGANIZED

Mrs. O. W. Chapman, president of the Waynesboro auxiliary, assisted by Mrs. W. P. Gray, on August 21, organized an auxiliary at Boyle's chapel, on the Encutta charge, Meridian district, Mississippi Conference.

Eight members were enrolled and Rev. A. J. Beasley, pastor, was a visitor.

The following officers were elected: Mrs. M. E. Davis, president; Mrs. Walter Gatlin, vice-president; Mrs. Lettie Clark, recording sercretary; Mrs. W. O. Eidson, corresponding secretary; Mrs. E. G. Hawkins, treasurer.

MRS. W. O. EIDSON, Cor. Sec.

QUILTING PARTY AND SURPRISE

On August 13, the women of Millsaps Memorial Church, of Jackson, Jackson district, Mississippi Conference, met at the home of Mrs. W. A. Freeman, on the Tripp's Crossing Road, for an old-fashioned "quilting."

Each one brought a picnic lunch and the hostess furnished the ice tea and the melons.

About twenty-seven women were present, and as all could not quilt at once, some sewed for a needy family in the community. Some nice remnants had been donated and a number of useful garments were made.

On August 17, the two circles met together in the home of Mrs. H. T. Holland. After the devotional, led by Mrs. Elmore Greaves, and a discussion of the mission work among the Indians, by Mesdames E. L. Calhoun and power Hearn, a social hour was enjoyed.

The president, Mrs. C. M. Porter then presented to Mrs. T. O. Prewitt, as a love gift from the society, the quilt which the women had quilted only a few days before. Mrs. Prewitt had helped with the quilting, and it was quite a surprise to her to receive it as a gift. She expressed her sincere appreciation for the pretty, useful token.

The following poem accompanied the remembrance:

The Missionary Women
Of Millsaps church, you know,
Their love for one dear member
Decided to try to show.

They said that dear Mrs. Prewitt,
According to church law,
Will more than likely have to leave
Our little hand this fall.

We wanted her to have something
Real pretty and useful as well,
So we hope the little "Dutch Girls"
Our love to her will tell.

We hope the real value
To her will always stay
The same as she placed upon it
That happy quiliting day.

When several of our number,
For the first time in their lives,
Really did some quilting
And nearly took the prize.

Here's to dear Mrs. Prewitt,
Our beloved pastor's wife,
May the Father's richest blessings
Go with her through life.

MRS. W. H. PARHAM.

ZONE MEETING AT LIVINGSTON PARK

Zone No. 1, Jackson district, Mississippi Conference, composed of Brandon, Pelahatchie, Fannin, Pearl Chapel, Holly Brush, Ridgeland, and tho Jackson churches (Galloway Memorial, Grace, Glendale, Capitol Street, and Millsaps Memorial), held its third meeting on August 27, at Livingston Park, in Jackson.

The leaders decided a little recreation was needed, so this meeting turned into a panic, and after a short devotional and a few announcements, each auxiliary contributed a stunt to the program. Pelahatchie entertained with a pillow race; Glendale sang a song backwards; Millsaps Memorial had on an Octagon soap parade and chorus; Brandon had the four members who knew by name the greatest number of those present; Galloway Memorial gave short dramatizations of several of Shakespeare's plays and had the audience guess the titles.

The program was most enjoyable, but was eclipsed by the bountiful lunch which was spread in the pavilion.

MRS. W. H. PARMAN, Sec.

"LEAST EFFORT TIRED ME"

WOMEN who find themselves in a weak, run-down state of health, or who suffer monthly, should take Cardui—a medicine which has helped thousands of of women. Read below what Mrs. G. C. Burns, of Kirbyville, Texas, says about Cardui:

"My health was poor and it seemed as if I had no strength. The least effort tired me. I struggled along, but I never felt well. One day my mother suggested that I take Cardui. So I did. I was soon feeling much better. My improvement was a surprise to my family and a delight to myself."

CARDUI FOR WOMEN

Druggists sell Cardui. FN-22

WOMEN: watch your BOWELS

What should women do to keep their bowels moving freely? A doctor should know the answer. That is why pure Syrup Pepsin is so good for women. It just suits their delicate organism. It is the prescription of an old family doctor who has treated thousands of women patients, and who made a special study of bowel troubles.

It is fine for children, too. They love its taste. Let them have it every time their tongues are coated or their skin is sallow. Dr. Caldwell's Syrup Pepsin is made from fresh laxative herbs, pure pepsin and other harmless ingredients.

When you've a sick headache, can't eat, are bilious or sluggish; and at the times when you are most apt to be constipated, take a little of this famous prescription (all drug stores keep it ready in big bottles), and you'll know why Dr. Caldwell's Syrup Pepsin is the favorite laxative of over a million women!

DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Conference Boards of Christian Education

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"A college as good as the best for Mississippi young people in their own home state."

Fully accredited by the Southern Association of Colleges, the Association of American Universities, the American Association of University Women.

Total collegiate expenses less than $400.00.

To be sure of admission application should be made at once to

D. M. KEY, PRESIDENT

NORTH MISSISSIPPI CONFERENCE

The work being done on the Verona charge deserves special mention. There are four churches on that charge. A daily vacation Bible school has been held in all of them. At one place fourteen children and youths joined the church as a result of the vacation school, which was held in connection with a revival. The matter of training has not been overlooked. Eleven standard units have been issued to people on this charge this year and thirty Cokesbury units. Rev. W. S. Selman is the faithful and effective pastor of this fine charge and says that the best part of it all is the fine enthusiastic spirit that the work has created among the people.

Recently the writer had the pleasure and privilege of visiting the good people of the Pickens and Goodman charge. During the day we visited all three churches on this charge and held an institute in the afternoon at Pickens. Rev. M. E. Scott is the pastor of this fine flock and is leading them in a fine constructive program of work. It is always a joy to be with Brother Scott and his good people.

Rev. E. G. Mohler is teaching a Cokesbury class this week at Paris. Rev. J. W. Raper is the pastor and a fine class has been enrolled there.

Childhood and Youth Week materials has gone out to many places and we would like to send it to others. This is a very important occasion in a church, and will mean much to those churches observing the week. When you have observed the week be sure and send your report to me.

As we near the time for Conference we have the multiplicity of things to pile upon us. God has been unusually good to us this year. One year ago all the people were saying that if they only had a crop of feed stuff that they could get along. This year has proven to be the most bountiful year of harvest of many years. Fruit has grown on every fruit tree. Hay, corn, and all other food crops have grown in abundance. We should be grateful. There is a fine spirit among our people; a strong determination to not let the cause of the Kingdom suffer. There are always those who do a great deal of talking and very little paying. They are more vocal this year than usual and will pay less than usual. But the Kingdom of God does not depend on them. The victory is to the faithful. Let us all pray and work together that the cause of God may not suffer.

R. G. LORD.

Nerves Bad After Baby Came

"I just had to do Something"

"MY nerves were so bad I just had to do something. I am taking Lydia E. Pinkham's medicine again and am going to take it till I get good and strong.

"I sure recommend it to all of my friends and relations."

This hopeful letter came to us from Mrs. James H. Davis, Jr., of 913½ East Indianola Avenue, Youngstown, Ohio.

98 out of a 100 women report benefit. If you are sick and want to be well—why don't you try taking this medicine for a few weeks?

Lydia E. Pinkham's VEGETABLE COMPOUND

NEW HEALTH GUARANTEED

If you suffer from weakness, indigestion or run-down condition, you should learn about a remarkable new home treatment that is guaranteed to give you renewed energy, better digestion, a keener appetite, cleaner system and clearer head. Entire cost of treatment only $3.00. Every cent will be refunded if you are not entirely satisfied. For information write Dr. Leon Smith, Kannapolis, N. C.

Epworth League

Possibly a great many of you have been electing new officers recently. Have you sent the names of these officers to your district secretary? This is very important. Will you please send the names of your officers to your district secretary? Your district secretary may have to waste a lot of postage if you don't attend to this matter. We want to keep the records straight.

Here is a list of the names of our district secretaries: Aberdeen district, Miss Eugenia Gray, Buena Vista, Miss.; Corinth district, Miss Dorothy Smith, Iuka, Miss.; Columbus district, Miss Ruth Boyd, West Point, Miss.; Greenwood district, Miss Rosa L. Price, Itta Bena, Miss.; Greenville district, Miss Mathilde Killingsworth, Clarksdale, Miss.; Grenada district, Mrs. Morris Wells, Grenada, Miss.; Sardis district, Miss James Caruthers, Batesville, Miss. These young ladies will be glad to assist you in any way they can to promote the work of your young people's division. Call upon them for their services.

If you need some literature which will give you information concerning the young people's division you might write Rev. R. G. Lord, Grenada, Miss., and he will be glad to send you some pamphlets which will explain the work to you. Brother Lord is deeply interested in the young people's work and he is anxious to see it go forword.

Miss Helen Evans of Artesia, Miss., is treasurer of the young people's organization of the North Mississippi Conference. She will be glad to receive the money which you raise on your pledges. Your fourth Sunday offering should be sent to her.

Yours sincerely,
WM. L. ROBINSON.

FROM MILLSAPS MEMORIAL

A large congregation at Millsaps Memorial Church enjoyed a wonderful feast on Sunday night, September 13, when our presiding elder, Brother J. T. Leggett, who has served us so faithfully for the last three years, broke the bread of life. Everyone was inspired and uplifted by this forceful message.

After the preaching service everyone was invited to the basement where sandwiches and tea were served to all and a shower of groceries, arranged by our beloved pastor, Rev. T. O. Prewitt, and some of his members, was presented to Brother and Mrs. Leggett by Mrs. Parman, who made the following presentation address:

"Dear Brother Leggett
So kind and so true,
We have a little secret
We'd like to tell you.
You have served us faithfully
For the past three years.
You have made us laugh,

GALLSTONES KILL MILLIONS ANNUALLY

According to eminent medical thorities, Gallstones exact even greater toll of lives than modern fare. It is estimated that every millions of people die directly or directly from Gallstones or ailments. An old German doctor, Hildebrand, devoted years in an fort to find a Gallstone cure. efforts were spurred on by the fact he was a sufferer himself. numerous experiments he at found a treatment that cured him his Gallstones. The old doctor prescribed this treatment to sufferers. The amazing results report is convincing evidence of merit of his treatment. For a time through the Dr. Hilde Laboratories, Dept. J-3, 155 N. Ave., Chicago, Ill., sufferers where may obtain a test of this velous treatment free. Anyone velous treatment free. Anyone with Gallstones, Liver or Stomach ments should send their name once.—Adv.

Methodist Benevolent Association

ORGANIZED 1903

PURPOSE: To care for the widows, orphans, disabled and aged members of our household of faith as beneficiaries. All Southern Methodists from ages 1 to 60 years may be insured on safe at cost rates.

RESULTS IN 27 YEARS: Paid to beneficiaries about $400,000, making possible 400 homes; saved to members in lower premiums $200,000; $2,000,000 insurance now carried.

PROGRAM FOR 1931: Our Goal is 1,000 new members, by members taking additional policies on themselves and placing insurance on all the members of their families and friends from 1 to 60. Credit to applicants, paying for first 3 months and being insured for 6 months.

POLICY PLANS: Whole Life, 20 Premium Life, 20 Premium Endowment, Endowment at 60, 65, or 70, Disability-Annuity and Juvenile, all with liberal options; and Group Insurance.

THE MINIMUM NEED: All ministers and laymen should carry $5,000 insurance for benefit of widows and orphans and $500 for self-support annually in sickness and old age. Medical examination not required by questionnaire instead.

Write J. H. SHUMAKER, General Secretary

Home Office: Association Building, 808 Broadway, Nashville, Tenn.

Both for $1.00

4
CUPS
4
MINUTES

NEW

New Orleans Coffee-Maker Brews French Drip Coffee QUICK!

LUZIANNE
GENUINE NEW ORLEANS COFFEE

You can now make, in your own home, genuine New Orleans Coffee as delicious as the coffee for which New Orleans is famous.

The Luzianne New Orleans Coffee-Maker brews 4 cups of perfect coffee in 4 minutes.

Ask your grocer. Or send $1.00 and your grocer's name to us.

Wm. B. Reily & Co. Inc

640 Magazine St., New Orleans, La.

You have brought the tears,
As we have listened
To your warning voice
Trying to make
Our hearts rejoice;
We've nothing done
In a special way,
To show our love
For you each day;
So we the people
Of Millsaps church
Began to hustle
Around and search
To find a way
That best would show
Our love for you
That continues to grow.
Something to eat
Is always in order
With layman, preacher,
Or presiding elder.
Then, what better thing
Could we members do
Than bring rice and lard
And other things too,
Your pantry shelves
To help to fill,
And to be used
At your own will.
So here they are—
The things we've brought,
Each laden with
A loving thought
And wishes kind,
That you and yours
May have rich blessings
Through the years.

MRS. E. L. CALHOUN,
Reporter.

NORTHERN GROUP OF NEWTON DISTRICT

The pastors of the nothern group of the Newton district met at Hillsboro on the Harperville and Lena circuit, Tuesday, September 8, at 10 o'clock, with all pastors of the group present. Rev. H. A. Gatlin, P. E., and P. L. Blackwell, district lay leader, were with us to fill their respective places. We also had with us several of the preachers' wives, Rev. L. J. Snellgrove, of the southern group; Rev. J. H. Foreman, superannuate from Pelahatchie; Brothers Loper and Collins, local preachers, and several laymen, most of whom were from the local community.

After singing of two or three songs, Rev. J. H. Foreman led in prayer, and Rev. J. L. Carter, chairman, made a few remarks in regard to the program and asked Rev. H. A. Gatlin to speak. Brother Gatlin spoke briefly on the urgent need of the benevolences and urged all to do their very best on these claims.

The suggested plan as explained by the chairman and discussed by several of the pastors, was as follows: Work through the three main divisions of the church, namely: Children, young people, and adult divisions; instructing the children largely through the teachers, the young people through classes, departments, leagues, etc., and the adults through classes, W. M. S., brotherhoods, etc., also general instruction to be given from all group meetings of the church, such as preaching service, Sunday school, league, etc. It was also suggested that each church have church night meetings in which the benevolences can be discussed by laymen of the church or visitors from other churches.

This is to be followed by distributing printed envelopes to all members and let them bring their offerings to the church services at least every two weeks until Conference. Each class or division to be responsible for a certain portion of the benevolences.

P. L. Blackwell spoke for a few minutes and gave some helpful thoughts. He too urged all to do their best and pledged himself to do all that he could to help any church that needed lay speakers.

We were adjourned for noon and the ladies of Hillsboro served a splendid dinner, and I am sure that all enjoyed both the eats and the social hour together.

The afternoon session was very helpful, consisting mainly of talks by the Revs. H. A. Gatlin, J. B. Cain and I. H. Sells, on the subject of self-denial, in which they showed the effect of the kingdom of God. The principle of self-denial and the effect of self-denial on the local church.

We will have our next meeting on October 1, place to be selected later. Let us have another one hundred per cent meeting.

T. E. NICHOLSON, Sec.

GENERAL SMEDLEY D. BUTLER'S DRY PRESCRIPTION

Prohibition is a necessary measure for America's economic supremacy; the prohibition law can be enforced; and the methods which he used in Philadelphia, if rigorously carried out everywhere, will make the law ninety per cent effective, asserts General Butler in an article in the October Christian Herald. What is needed is less silent praying for the success of prohibition, and more noisy demonstrations; less emphasis on the moral issue and more on the economic; less patience with political bosses and office-holders, and more activity at the polls and in the offices of those charged with law enforcement, according to General Butler.

"I am unalterably in favor of prohibition because it is the only way to secure temperance in the use of liquor," he continues. "If we were to reverse or modify our stand on prohibition, I believe we would have a flood of drinking in this country that would swamp it.

"We must not change horses in midstream—besides there is no other horse. No really practicable substitute for prohibition has been proposed.

"The problem of enforcement is not so much one for the authorities as it is for the drys. At present the drys seem content with the fact that the law is on our statute books, and as a result have folded their hands, and permit its champions to fight it out alone. They may secretly pray for the success of the law, but those poor devils who are attacked don't know about those prayers.

"The drys, if they wish to see a successful program, must give up their dependence on prayer and hope alone. They must put on their brass hats and shout loudly and continually. They must denounce with heat and persistence those who are lax or dishonest in their sworn task of enforcing the laws. Those who are doing their jobs well must be made to realize that the drys are with them and will fight for them. Those who are not performing their jobs must be made to understand that the drys will shout their dishonesty from the roof-tops. When a dry official, a prosecutor, a magistrate or other officer refuses to do his duty, then it is up to the drys to camp at his office door and insist upon action. A campaign for defeat at the next election should be started if he refuses to heed. A well-planned campaign along these lines will bring an improvement in enforcement efforts. That is my 'Dry Prescription.'

"Prohibition can be enforced. The Federal government has recently adopted a vigorous and sensible policy which is sure to bring results. Instead of wasting ammunition on sparrows, it has turned its sixteen inch guns on worth targets. A few more clean-ups like the government staged in Chicago against Capone and his henchmen will do more to aid enforcement than all the small, politically staged raids of past years did to discredit enforcement and hinder it."

ACID STOMACH

GENUINE
PHILLIPS
MILK OF MAGNESIA
For Troubles due to Acid
INDIGESTION
ACID STOMACH
HEARTBURN
HEADACHE
GASES-NAUSEA

EXCESS acid is the common cause of indigestion. It results in pain and sourness about two hours after eating. The quick corrective is an alkali which neutralizes acid. The best corrective is Phillips' Milk of Magnesia. It has remained standard with physicians in the 50 years since its invention.

One spoonful of Phillips' Milk of Magnesia neutralizes instantly many times its volume in acid. Harmless, and tasteless, and yet its action is quick. You will never rely on crude methods, once you learn how quickly this method acts. Be sure to get the genuine.

The ideal dentifrice for clean teeth and healthy gums is Phillips' Dental Magnesia, a superior toothpaste that safeguards against acid-mouth.

HEADACHES OR NERVES

FOR quick relief take Capudine. It soothes the nerves and eases the pain—Headaches, Women's pains, Back aches. Does not contain any narcotics. Being liquid it is assimilated at once and relieves quicker. 10c, 30c, and 60c bottles and by the dose at soda fountains.

Capudine FOR HEADACHES

W. F. GRAY'S GENUINE OINTMENT PRICE 25¢ NASHVILLE, TENN.

Gray's Ointment

for 110 years has been a dependable household remedy for burns, cuts and sores. At all drug stores. For free sample write

W. F. GRAY & C[illegible]PANY
707 Gray Bldg., [illegible]shville, Tenn.

666
LIQUID OR TABLETS
Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.
666 Salve for Baby's Cold.

PARKER'S HAIR BALSAM
Removes Dandruff-Stops Hair Falling
Imparts Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

OCTAGON COUPONS

Mrs. Alma G. Riley, Campaign Director

We bring good news. Last week we shipped a half-million coupons and hope by the close of September to receive a check for same, $2,500. The company is allowing us to ship now in half-million lots, enabling us more rapidly to stop the clicking of interest!

When this check is received that will total $8,100 applied to our house indebtedness through the channel of Octagon coupons. This money has been picked up—from nowhere—costing no one an extra penny and only a small amount of effort. Has not this been worthwhile? Certainly the amount could have been much more if everybody had joined hands in the beginning, but always it takes a certain length of time for any idea to percolate down and we are just now beginning to reap the reward of our efforts.

Interest in the campaign is far more widespread than at any previous time. This being true the company has extended the time limit on us graciously. The extension is indefinite, which means that, as long as we move along as we are now doing, they will be lenient, but, should we begin lagging, they will be compelled to remove the concession from us and give it into the hands of others who might do better. I assure you there are several others bidding for it.

There are two additional coupons of high value that we are allowed now to count. These are coupons that come on pound packages of shaving products. One is Colgate's shaving bar, and that coupon is worth 10; the other is Colgate's shaving powder and its coupon is worth 20. These two products are used mainly in barber shops, but could be used in private homes. They are available at all barber supply houses. Some of our women are securing a number of these, and they stack up rapidly.

We recommend the Octagon tea idea as being one of especial benefit in getting everybody to talking and working. Plan for one and throw it open to the entire town. We have some suggestions that will help with your program. Write us if you need them. We urge the house to house canvass—every month—as a measure for not overlooking one coupon. One president of an auxiliary writes that she had a contest which ran several months; she has had an Octagon open house, given in the town Community House with the entire population invited; and she is next having, for the month of September, each member of her auxiliary to pledge herself to produce 100 coupons from somewhere. She suggests to them that they each shall go out and ask ten women to use these products and gave to her the coupons therefrom. That is the beauty of a quota. If a woman has a quota to produce, and that woman has pride, she will go out after people. This president tells me that she expects to produce for this month 5,000 coupons. This auxiliary is Louisville, Miss.

After Meals, a Pinch of Black-Draught For Indigestion

"I had a son who had indigestion—he would spit up his food and looked so weak and bad," writes Mrs. Mary Pearson, of 247 Berean St., Atlanta, Ga. "I tried different remedies, but he did not get better. I thought maybe Black-Draught would help him. I gave him a very small dose after meals. Soon I could see an improvement. He quit spitting up his food and complaining of the bad taste in his mouth. He was soon well as anybody."

THEDFORD'S BLACK-DRAUGHT

FEA.22

FROM MATHERVILLE, MISS.

Dear Dr. Decell: I wish to make a brief report of my revivals held during the year on the Matherville circuit.

We began our first meeting at Salem, the third Sunday in June, with Rev. Charles Assaf to do the preaching. Brother Assaf brought us some real heart-searching messages, and the Lord wonderfully blessed our efforts. The whole membership of the church was revived and one or two persons converted and three children baptized at the close of the meeting.

My next meeting began at Theadville the first Sunday in July, with Rev. N. S. Loftus doing the preaching. The church members were greatly revived and several members of the church led in prayer who had never prayed in public before, but owing to the fact that nearly everybody there already belong to the church no one joined this time.

Our next meeting began at Poplar Springs on the second Sunday in July with our efficient Sunday school secretary, Olin C. Hull, to do the preaching.

Brother Hull brought us some great messages and the church members were greatly revived, but owing to the rainy weather we had to close before the time we had set to close.

Our next meeting was held at Langsdale with our efficient and beloved presiding elder, Rev. T. J. O'Neil, doing the preaching, and it was well done. We began this meeting on Sunday morning and closed on Friday night with the results that the whole membership and the community was greatly revived and four or five children joined by profession of faith and were received in fellowship at the close of the meeting.

Our last meeting was held at State Line, with Brother Haynes Mood, our local preacher, helping me. The result of the meeting was one conversion, and the community revived, and the Sunday school that had been allowed to die was reorganized.

C. H. HERRING, Pastor.

HARMON, LA., REVIVAL

On August 27 we began our annual revival campaign in Harmon, with the pastor, Rev. L. W. Smart, as leader, assisted by Rev. Guy M. Hicks, of Mansfield First Church, as evangelist.

Rev. Smart had prepared the entire church organization and community for a revival by an intensive "spiritual cultivation period prior to this date.

Services were held twice daily. Rev. Mr. Smart conducted the "Children's Hour," at 9:30 a. m.

Rev Guy M. Hicks preached forceful sermons each morning on "The Life and Teachings of Jesus."

Group prayer meetings were held each evening at 7:15.

Rev. Guy M. Hicks preached evenings on, "Spiritual Values," "The Circle Unbroken," "The Unashamed Workman," "Jesus, Precious Son of God," "Soldiers of the Cross," "Taking a Chance," "The Great Physician," "Staying With God," "A Friend of Sinners," "The Old Rugged Cross," and "Lest We Forget."

Great crowds filled the seating capacity and many parked outside to hear.

The local church choir, led by W. C. McDonald, of the Board of Stewards, with Miss Josie Sherwin, pianist, rendered beautiful service. The orchestra from Naborton, Ladies' Quartet, from Pelican, and Mrs. Orie Allums, soloist, added much to the congregational singing.

It was a spiritual revival from the first service and soneone took a definite stand for Christ and the church at almost every service.

Rev. Mr. Smart is a great pastor, leading his people to greater consecration in the work of the church. Rev. Mr. Hicks is a young, efficient, spiritual preacher, who was loved and admired by all Christians in our community.

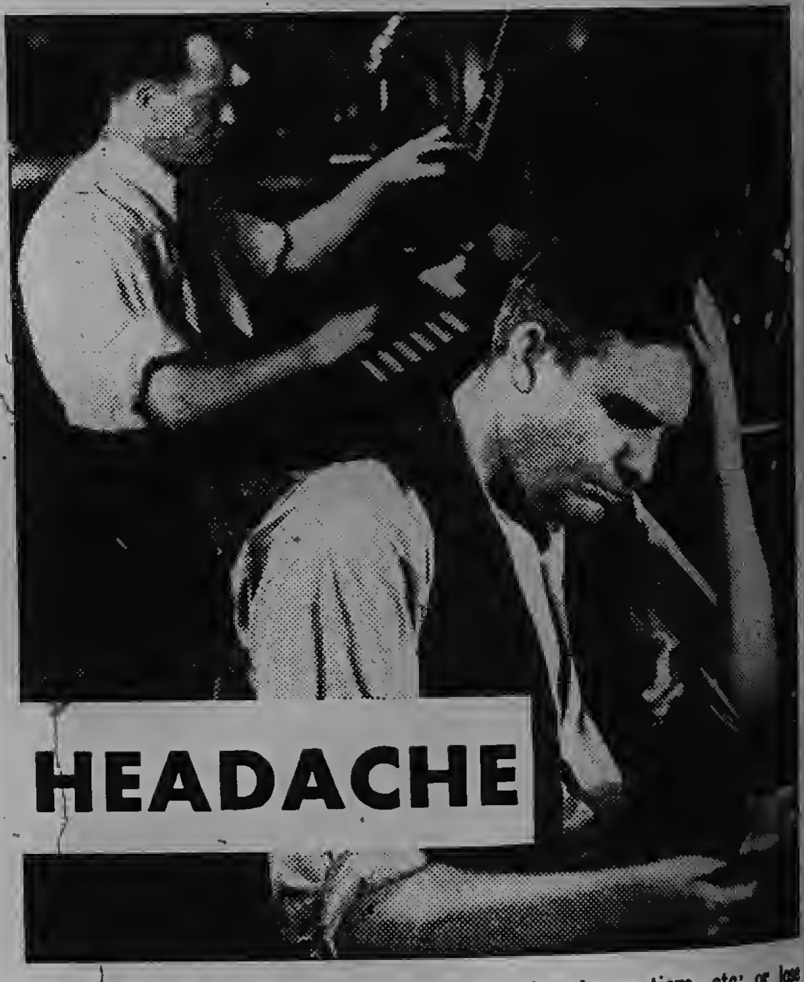
We were happy to have our beloved presiding elder, Dr. Henry T. Carley, of Shreveport, with us the last Sunday together with his lovely family, Mrs. Carley and Miss Kling Carley.

Dr. Carley brought us a wonderful message at the morning hour.

The revival closed September with twenty-one additions to the local church, the church greatly revived and the entire community greatly blessed by our All-wise Heavenly Father.

ONE WHO ATTENDED.

You'll Find a Complete Line of
"KEN - WEL"
GOLF-TENNIS-BASEBALL
Equipment at
D. H. HOLMES CO.
LIMITED



Nerves on edge. A head that throbs. You can't stop work, but you *can* stop the pain—in a hurry. Bayer Aspirin will do it every time. Take two or three tablets, a swallow of water, and you're soon comfortable. There's nothing half-way about the action of genuine aspirin. If the box says Bayer, you will get complete relief.

These tablets should be in every shop, office, and home. Ready to relieve any sudden ache or pain, from a grumbling tooth to lumbago. Don't suffer with that neuralgia, neuritis, rheumatism, etc; or lose any time because of colds or sore throat. Get some Bayer Aspirin and just follow those *proven* directions for instant relief.

Get the genuine tablets, stamped with the Bayer cross. They cost very little, especially if you buy them by the bottle. Any doctor will tell you they are harmless. They don't hurt the heart. They don't upset the stomach. So take them as often as you have the least need of their quick comfort. Take enough for complete results.

BAYER ASPIRIN

MERIDIAN DISTRICT SOUTHERN GROUP MEETING

The meeting was opened with the use of the hymn, "A Charge to Keep I Have." Brother T. J. O'Neil, after reading a section of the 119th Psalm (beginning with the 113th verse), showed us how important and necessary it is for us to be completely and unreservedly resigned to God and the leadership of Christ if we are to be worthy laborers in God's earthly vineyard.

Using the text, "And they continued steadfastly in the Apostles' teaching and fellowship," (Acts 2:42), Brother C. W. Wesley gave us a splendid talk on "Conserving the Results of the Revival." He pointed out that a revival was a meeting where people were changed. There is only one way to conserve the results, and that is to continue. When you had a revival you prayed—continue to pray. When you had a revival you sacrificed—continue to sacrifice.

H. W. F. Vaughan gave a talk on "The Relation of the Sunday School to the Church." The Sunday school should be a workshop for character building through Bible study, and a training ground for church membership.

Brother John Chambers, in his inimitable and pleasing way, combined entertainment with instruction in showing us the practical ways in which the local church board of Christian education should function. After outlining the work of the board he led in a very helpful discussion of the particular problems of each pastor present.

At noon, we were served with a splendid chicken dinner by the ladies of the Waynesboro church. The Waynesboro ladies have always been exceedingly kind and generous in this respect to all the visitors for all-day meetings.

Brother H. Millard emphasized the value of the church papers in carrying on the work of the churches as a whole. He suggested that, although our conference organ is a splendid paper, and necessary to every pastor, it is not finding its place in the homes of the people. Very few subscribe and too many out of a pure sense of duty, never reading it. He suggested that we further popularize it. The paper is better than ever and our editor has secured editorial writers of ability, but something further should be done.

We all joined Brother O'Neil in saying that our present editor has made it the best paper in its history and that we must give him all our support.

We were honored with the presence of our own Brother W. J. Dawson, of Meridian, who, at this time, spoke on how the adult class may help the church and also the working out of the new plan of worship in his church. Brother O. S. Scott came in during the afternoon. The day was a day of joyous Christian fellowship and inspiration. This was the last meeting of the year.

H. W. F. VAUGHAN, Sec.

ADAMS (MISS.) CHARGE REVIVAL

The revival season on the Adams charge, Brookhaven district, comes to a close with gratifying results calculated to give impetus to all phases of church activities. The pastor, the Reverend Linus P. Anders, was fortunate—evidently Spirit led—in procuring ministerial assistance making possible the marked advance in the kingdom in these parts.

At Adams tabernacle—a revival center for one hundred twenty years—the large attendance was pleased and profited with forceful messages twice daily by the Reverend B. M. Hunt, pastor, Centenary, McComb, Miss. Two inspiring services were conducted by our pastor at LaBranch St., McComb, the Reverend J. H. Jolly. Especially fruitful were the daily exercises for the children, led by the Reverend Eunice Carraway, Kenton, now of Oklahoma, who chanced to be visiting in the community at this opportune time.

A part of the visible results of this series was the addition of thirty-two to the enrollment of the local church.

The McCall's Creek meeting signified a deepening of spiritual life of the membership, the pledges to establish family prayer in six homes and the taking of church vows by two. Brother T. A. Ferguson, our minister at Meadville, Miss., acquitted himself creditably with helpful sermons at all the services.

The Ebenezer congregation was favored with the ministry of the Reverend W. M. Sullivan, financial agent of our orphanage. In addition to the quickening of the spiritual life of the community, overflowing denominational boundaries, nine persons applied for church membership. Brother Sullivan further evidenced his deep interest in the cause for which he earnestly labors by passing on his remuneration for use of the Home.

The Smithdale church is depleted numerically through removal of its splendid people to other localities. But those remaining continue loyal to the kingdom's interests. Brother Jolly again responded and rendered service at this point resulting in eight additions to church membership.

The revival at "old" Bethel was outstanding. Pastor Anders acquiesced in the wishes of the congregation in serving as his own "evangelist." Among the goodly number of seventeen desiring church privileges were two men who had passed the ripe age of sixty without hitherto responding to proffered grace.

Throughout the charge there was evidenced a beautiful spirit of co-operation not only by the membership, but also by congenial persons of other faiths.

The visiting ministers recognized the value of Pastor Ander's wise leadership and fervent acltivities that proved indispensable factors in the success achieved. S. E. CARRUTH.

Summit, Miss.

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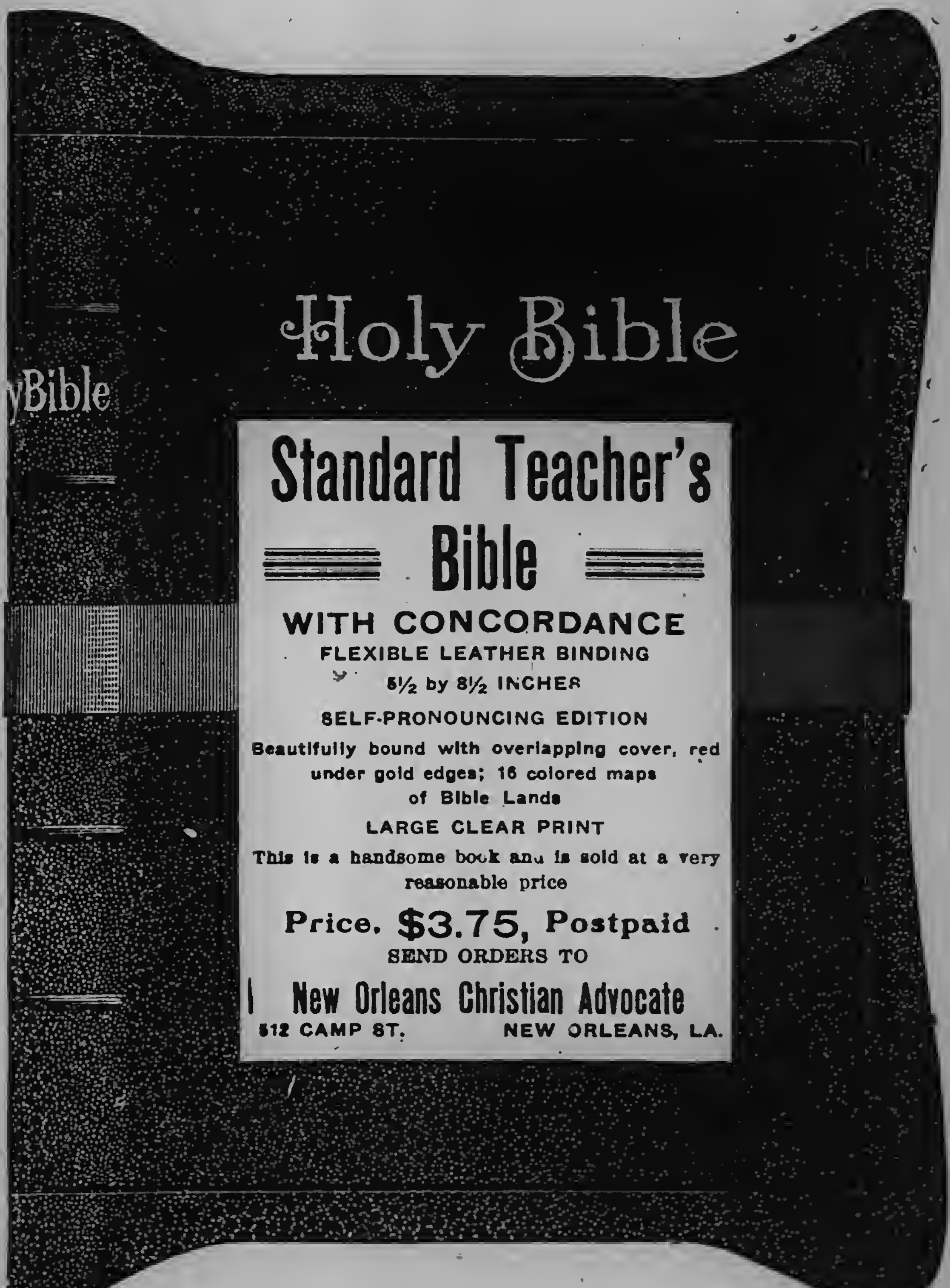

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The distribution from the New Orleans Depository of the American Bible Society, located at 716 St. Charles Street, for the months of July and August has been 253 Bibles, 489 Testaments, 9,723 parts of the Bible. Total, 10,465 volumes.

The state prison at Baton Rouge, the penal farm at Angola, parish prisons, hospitals and jails have been furnished with God's Word. We have traveled more than 1,000 miles. Don't you want a part in this work!

We have visited fourteen cities and towns. Mrs. E. M. Lewis was with me at eleven of them and was a great help in the distribution of the written and unwritteen Word.

We have met with kindness on every hand. The officials of the Louisiana and Arkansas Railroad have been especially kind to us. The depot agent at Reserve, La., took us in his car to the postoffice, and then to the great sugar refinery. This is a refinery and a raw sugar factory combined, with a grinding capacity of 2,000 tons and a daily melting capacity of over two million pounds of raw sugar. They work about six hundred people.

After sowing some seed here the plant manager kindly took us in his car to the little Protestant chapel. "Kindness is the very link that connects heaven and earth. It is like lighting another man's candle with your own, which loses none of its brilliancy by what the other gains."

During our special mission campaign through the state, the most fascinating incident of all was when we visited a little French mission about ten miles out from Morgan City, along the Bayou Shaffer. This little Mission can be reached only by boat. Although going to a mission in a boat was new to us, we enjoyed it immensely.

If the people that are living in houseboats on Bayou Terrebonne at Houma, La., received as great a blessing in receiving the Word as we did in giving it to them, surely there must have been rejoicing among the angels of heaven.

"Beautiful is the land, with its prairies and forest of fruit trees:
Under the feet, a garden of flowers and the bluest of heavens
Bending above, and resting its dome on the walls of the forest,
They who dwell there have named it the Eden of Louisiana."

—Longfellow.

Yours in His service,

G. A. PERKINS.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Columbus District—Fourth Round

Ethel Ct., at Liberty Chapel, preaching and Q. C., Oct. 3, a. m.
Noxapater Ct., at Pisgah, preaching and Q. C., Oct. 4, a. m.
Louisville Station, preaching and Q. C., Oct. 4, p. m.
Mashulaville Ct., at Mt. Hebron, preaching and Q. C., Oct. 7, a. m.
Macon Station, preaching and Q. C., Oct. 7, p. m.
Shuqualak Ct., at Shuqualak, preaching and Q. C., Oct. 9, p. m.
High Point Ct., at High Point, preaching and Q. C., Oct. 10, a. m.
Cedar Bluff Ct., at Cedar Bluff, preaching and Q. C., Oct. 11, a. m.
Crawford and M., at Crawford, preaching and Q. C., Oct. 11, p. m.
Starksville Sta., preaching and Q. C., Oct. 14, p. m.
Sturgis Ct., at Bethel, preaching and Q. C., Oct. 18, a. m.
Kosciusko Station, preaching and Q. C., Oct. 18, p. m.
Columbus, First Church, preaching and Q. C., Oct. 21, p. m.
Weir and McCool Ct., at Salem, preaching and Q. C., Oct. 25, a. m.

W. N. DUNCAN, P. E.

Greenville Dist.—Fourth Round

Duncan and Alligator, at Alligator, Oct. 4, a. m.; Q. C., afternoon.
Coahoma and Jonestown, at Jonestown, Oct. 4, p. m.; Q. C., after service.
Clarksdale, prayer service and Q. C., Oct. 7, p. m.
Gunnison and Hillhouse, at Gunnison, Oct. 11, a.m.; Q. C., afternoon.
Rosedale, at Rosedale, Oct. 11, p. m.; Q. C., after service.
Cleveland, prayer service and Q. C., Oct. 14, p. m.
Friars Point and Lyons, at Friars Point, Oct. 18, a.m.; Q. C., afternoon.
Shaw and Litton, at Shaw, Oct. 18, p. m.; Q. C., after service.
Shelby, prayer service and Q. C., Oct. 21, p. m.
Lake Cormorant and Robinsonville, at Lake Cormorant, Oct. 25, a.m.; Q. C., afternoon.
Lula and Dundee, at Dundee, Oct. 25, p. m.; Q. C., after service.
Tunica, prayer service and Q. C., Oct. 28, p. m.
Dubbs and Evansville, at Evansville, prayer service and Q. C., Oct. 29, p. m.

E. NASH BROYLES, P. E.

Greenwood Dist.—Fourth Round.

Swiftown, at Swiftown, Oct. 4, 11 a.m. and 2:30 p. m.
Inverness, Oct. 4, night.
Ruleville, at Ruleville, Oct. 11, 11 a. m. and 2:30 p. m.
Sunflower, at Sunflower, Oct. 11, night.
Dublin and Mattson, at Dublin, Oct. 18, 11 a. m.
Drew Station, Oct. 18, night.
Belzoni, Oct. 20, night.
Itta Bena, Oct. 21, night.
Indianola, Oct. 25, 11 a. m. and 2:30 p. m.
Moorhead, Oct. 25, night.

Brethren, the time is short. The issues are vital. The test as by fire is upon us. Let us quit ourselves like men. The God that answers by fire is with us. Victory is ours.

L. P. WASSON, P. E.

Grenada Dist.—Fourth Round

Ashland, at Ashland, Oct. 1.
Sallis, at Salem, Oct. 4.
Water Valley, Main St., Oct. 5.
Winona Ct., at New Hope, Oct. 6.
Kilmichael, at Kilmichael, Oct. 7.
Duck Hill, at Mars Hill, Oct. 9.
Pickens and Goodman, at Goodman, Oct. 11.
Ebenezer, at Thornton, Oct. 14.
Poplar Creek, at North Union, Oct. 15.
Water Valley, First Church, Oct. 18.

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Pittsboro, at Pittsboro, Oct. 3-4.
Vardaman, at Thom, Sept. 5.
Derma, Oct. 6.
Calhoun City, Oct. 7.
Bellefontaine, Oct. 9.
Mathiston and Maben, Oct. 10-11.
Eupora, Oct. 11-12.

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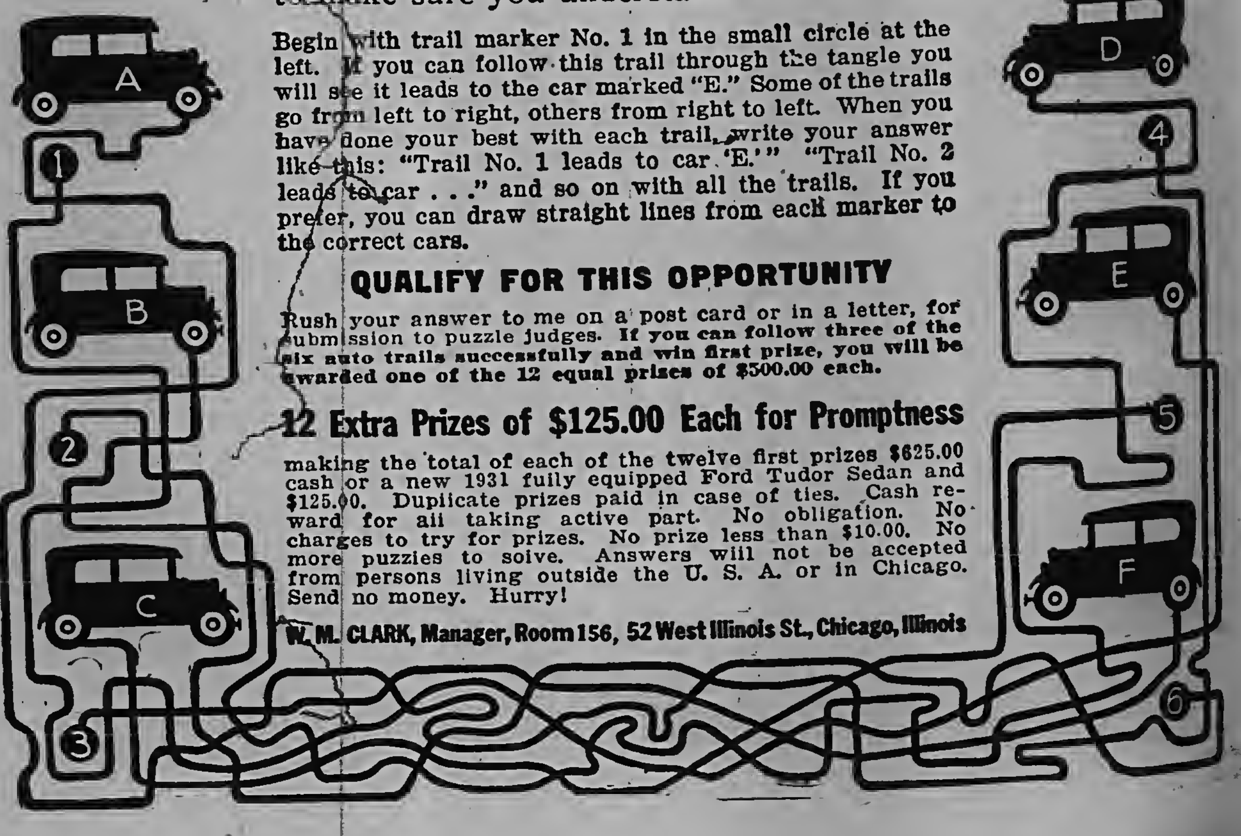

Begin with trail marker No. 1 in the small circle at the left. If you can follow this trail through the tangle you will see it leads to the car marked "E." Some of the trails go from left to right, others from right to left. When you have done your best with each trail, write your answer like this: "Trail No. 1 leads to car 'E.'" "Trail No. 2 leads to car . . ." and so on with all the trails. If you prefer, you can draw straight lines from each marker to the correct cars.

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making the total of each of the twelve first prizes $625.00 cash or a new 1931 fully equipped Ford Tudor Sedan and $125.00. Duplicate prizes paid in case of ties. Cash reward for all taking active part. No obligation. No charges to try for prizes. No prize less than $10.00. No more puzzles to solve. Answers will not be accepted from persons living outside the U. S. A. or in Chicago. Send no money. Hurry!

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Christian Advocate
NEW ORLEANS

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J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, OCTOBER 8, 1931. C. MILTON CHALMERS, Manager

Mansions of the Christian Faith

BY BISHOP HOYT M. DOBBS, D.D., LL.D.

One of the noblest and most valued treasures of our American people is the library at Washington. It is rapidly attracting the attention of the nations of the world, not only because of its dignity and beauty, but also because of the precious values which it houses and perpetuates.

The building itself is of the Italian Renaissance order of architecture, covers more than three acres of grounds, receives the light through two thousand windows, has at the present time book-shelves measuring a total distance of forty-four miles, and will have an ultimate capacity for four million five hundred thousand volumes. Marble, granite, silver, gold, and precious stones, flash their message upon the eye of the beholder even at a great distance. When completed, this will be one of the richest possessions of the human race.

Under its massive dome overlooking the spacious floors, there stand grouped sixteen bronze statues of characters distinguished for their services to God and humanity. Here may be seen Moses the great law-giver, and the apostolic figure of Saint Paul, the scholar, the preacher, the author and the administrator. Others are to be seen in the same circle—Columbus and Fulton, Herodotus and Gibbon, Michael Angelo and Beethoven, Plato and Bacon, Homer and Shakespeare, Solon and Kent, and Newton and Henry, reminding us of the imperishable deposits which the human mind has made in the building of civilization.

It was St. Jerome, who, in the fourth century, first gave the name of the "Divine Library" to the Holy Scriptures, which, during twenty years of his laborious life, he translated into the Latin tongue and which will continue to abide as one of the monumental achievements of the early church.

Since that time the Bible has been translated and re-translated, revised and re-revised again and again. Among those who have wrought with distinction in this field of endeavor are Wycliff, Tyndale, Coverdale, Cranmer, Luther, Weymouth, Goodspeed and Moffatt. The King James Version of the Bible is the golden product of the combined scholarship and labor of forty-seven of the ablest men of the English-speaking world, who, in response to the request of the King, toiled from 1604 to 1611 upon the stupendous task of diligently studying and revising all the available manuscripts and tests and reducing them to the form and content of that which we still call the "Authorized Version" of the Holy Scriptures. His was the world's first **printed** book and it has surpassed all other books in the world in the number sold during the past three hundred years.

Of course, as our modes of thought continue to change and as our habits of speech continue to change with them, other and newer translations will doubtless become necessary—but the facts and the truths which constitute the unique content of divine revelation from God to man will continue to be sacred values which doubt can never dim and which controversy can never soil.

If all the Bibles and all the books about the Bible which have thus far been produced among men could be brought into one place, it would require a building much larger than that of the Washington library to contain them.

The scholars of the race have concentrated their minds upon the "Divine Library" as they have done upon no other subject or object of thought and life. They have discerned within its pages certain values which they have been pleased to call "the way of life" for men and for nations—values without which no man or nation ever has been or ever can be great in the truest and noblest sense of that word. We enjoy hearing Thomas Carlyle, even at this late date, still saying from his writings in Scotland that no nation which did not contemplate this universe with awe-stricken and reverential belief that there was a great omnipotent, all-wise, and all-just Being superintending all men in it, ever came to much—nor did any man either, who forgot that. If a man did forget that, he forgot the most important part of his mission in this world.

Dr. Philip Snowden, in his book, the 'Making and Meaning of the New Testament," pleases us with the statement that compressed and distilled within the pages of this Holy Book through a thousand years where crossed the crowded highways of Palestine, Babylon, Egypt, Greece and Rome, are the visions, hopes, dreams, ideals, sorrows, joys, tragedies, triumphs, defeats and victories, of those most richly endowed children of God. "It is not probable that this Book can or will ever pass out of human interest any more than can the majesty of the mountains, the mystery of the seas, the beauty of the Parthenon, or the genius of Shakespeare. This book is rooted in the religious nature of mankind, and will endure as one of the permanent values of the human race. To know this book is in itself an education. It broadens the brain, kindles the imagination, purifies the heart, and transforms the life."

Even the mechanical part of the work of the scholars has been done with microscopic care and painstaking fidelity. From them many of the minute details become of interest. They tell us that the sixty-six books of the Bible have in them 1,189 chapters, which are composed of 31,173 verses, in which there are 773,693 words, which are made up of approximately 3,536.489 letters, and they further add that they have examined again and again every vowel, every consonant, and every punctuation point, in order that "more light" might be allowed to stream from the written word itself.

The work of these scholarly and faithful men has made it possible for the Bible to appear in more than seven hundred and seventy-four languages and dialects, on every continent, every peninsula, and every island of the known world. It rides the ships which go down to the seas and which do business in great waters; the radio around the world at certain hours is vibrant with quotations from its pages, and it is to be hoped that the aeroplanes and the dirigibles will also be provided with copies of this Book of books.

Since its establishment more than sixty years ago, the American Bible Society has printed and bound eight copies of the Bible every minute of every hour of every working day. The whole Bible may be bought for the sum of ten cents, and there are some copies in the world at this writing which money cannot buy at any price. We do not wonder that Sir Walter Scott told his son-in-law, Mr. Lockhart, that "there was but one book," nor are we surprised to learn that Dr. William Rainey Harper night after night until past the midnight hour raced with death itself poring over the pages of the Hebrew Prophets in his successful effort to keep faith with his publishers in furnishing the manuscript for his last book and last message to the scholars of the world.

But these facts, though they be interesting, are yet not at the heart of the matter. There is something else which must be noted. I have set them down here only

(Continued on Page 4)

Church and Nation Co-operate

Economics, Lawlessness and Disarmament

BY HARRY EARL WOOLEVER
Editor of The National Methodist Press

President Hoover, as he exerts the power of his office to bring every function of the Government to grapple with the present economic and social problems, is finding great encouragement in the assurances of cooperation which come from the Christian forces of the Nation. One of the strongest manifestations of the Church's concern was the recent conference which John R. Mott and others associated with him felt moved by the Spirit to call for consideration of the Christian responsibility in this hour. As a result of this call some three score men and women, representatives of the various Protestant Communions, gathered at Buck Hill Falls, Pennsylvania, to give themselves to an earnest study of the Church's relationship to the solution of such pressing problems as the economic depression, lawlessness, and disarmament. Recognized authorities and government relief leaders were invited to bring factual data before this interdenominational gathering to the end that the Christian ideals might be applied in the most practical and effectual manner.

The conference was opened by J. Rufus Jones' gripping presentation of the Christian religion as affording the only permanent solution to these staggering economic and social calamities. This speaker called for the discarding of superficiality in religion and for the acceptance and living of the truths enunciated by Jesus Christ.

The most intense moment of the conference occurred on the second day when, after a thoroughly searching presentation of the Christian relationship to the economic depression and its cure, those present seemed driven to prayer and this was followed by a period of personal renunciation of selfishness and a pleading for a larger expression of the spirit of the Cross in individual and organized Church life.

The Government cannot meet the immediate exigencies or provide for the abiding solution of these problems without the co-operation and leadership of the Christian forces. Because of this fact, it was hoped not only that the findings which grew out of the deliberations of this conference would be read by millions of Christians, but also that every Christian pastor would present them to his assembled congregation. The crucial nature of this present day seems to justify such a request for co-operation in an effort to hasten the application of the principles of Christ in meeting humanity's varied needs.

The gist of the expressions growing out of the labors and prayers of this council of Christians follows:

The Economic Situation

The present economic crisis comes as both a spur and a rebuke to the Christian Church operating within, and supported by, the present social order. Current conditions themselves constitute an inescapable criticism of the industrial system, as now functioning in America. Labor is an indispensable partner in the creation of wealth, yet today we face the fact that society provides no adequate economic security for those who help produce its wealth. Meanwhile, the money of the world is tending to be concentrated in the hands of a few, who thereby are able both to enjoy luxuries while others are in want and to exercise undue power over their less favored fellows. Such a state of society is not merely economically unsatisfactory; it also falls far short of the fulfillment of the Christian standard of life.

It is basic in the religion of Jesus that mankind is one great family, organically bound together, sharing the Father's love, its members finding their greatest joy in mutual service for the common good. Whatever be our social pattern, the people who call themselves Christians are bound by their profession to live by this vision, and to kindle its flame in all whom they touch. In its light we see clearly that human values must take precedence over all others. The human fact outweighs the property fact, the ecclesiastical fact, the traditional fact, and the institutional fact. The community exists to provide the free and abundant life for all its members. We cannot be complacent members of any society that is less than Christian, and no society is Christian which does not open up freely and equally to all its members the opportunity to live the completely healthy life, physically, emotionally, mentally, and spiritually. Such a society some men call the Beloved Community. It is that Kingdom of God in which the prayers of Jesus shall find their answer in the Brotherhood of Men.

Toward such an ideal we would see our present social order move. Therefore, we suggest as immediate steps in that direction:

(1) The replacement of our present policy of unplanned, competitive individualism by a planned social economy definitely aiming at the conservation of human values. We hail with gratitude such courageous proposals as the recent one that the electrical industry plan its entire work so as to assure regularity of employment, with the consequent casting out of economic uncertainty from the minds of its employees. Such pieces of industrial adventure would be pioneering the road toward a more Christian organization of life. We, therefore, favor such revision of present legislation as will make this, and similar experiments, possible.

(2) The offsetting of technological and general unemployment by shortening the hours of labor, thus providing that men shall not lose employment through the advancing excellence of machinery, and providing also that labor shall share with capital in the advantages accruing from the advent of machinery throughout industry.

(3) The introduction of unemployment insurance, sickness insurance, and old age pensions, planned and administered on the sound basis of actuarial experience.

(4) The abolition of child labor, which, in addition to its general value for child welfare, will release work, now done by children, to adult workers.

(5) A program of public works planned over a sufficiently long time to take up the slack in employment as such slack may periodically occur.

(6) The turning of public income from the economic waste of the building of armament to productive employment enriching the common life.

Methods of Helping

The conference emphasized the inescapable obligation resting upon each other as the leader in his congregation to help the members of his church recognize their Christian responsibility for correcting present conditions, and, as an immediate step, their privilege to share generously with those who may temporarily need help. No effort should be spared to develop a Christian conscience on this point. Church members not only should do their generous share in the financial drives for this end, but also should furnish the volunteer workers to aid social agencies in meeting the emergency conditions.

We most earnestly urge the pastors to co-operate to the fullest extent with the local committee set up to meet the immediate needs of the unemployed: first of all, work; and, when necessary, relief.

If the local committees have not made similar suggestions we recommend the following types of service either for the individual church or for a group of churches:

(a) Create a local church unemployment committee to canvass all members of the congregation and secure part or full time jobs in homes or businesses for those whom they know to be out of work. We call particular attention to the needs of older men and women who are unemployed.

(b) Every church should make the largest use of its plant for the community or neighborhood service. In industrial sections churches may greatly enlarge their programs of entertainments and social activities.

We suggest as a practical method of helping the homeless men and women who apply for aid at the door or on the street that financial arrangements be made with some reliable agencies such as the Salvation Army, the Y. M. C. A., and the Y. W. C. A. for the purchase of tickets which shall entitle their recipients to shelter and meals, tickets to be given instead of cash.

Lawlessness

The lawlessness manifested in our American life, while not a new phenomenon and not to be attributed to any single factor, is so widespread and so varied in form—ranging from the disregard of a traffic light to the use of a machine gun—that it reveals plainly a general lack of self-control for the sake of one's fellow men. Thus the problem appears as essentially a spiritual problem, the profound concern of all religious groups.

As churchmen, we may well confess that the present situation is in part due to the failure to cultivate right attitudes as well as to the frequent success of anti-social forces which encourage lawlessness for selfish ends. The one and only adequate cure for lawlessness lies in the education of the people to a higher sense of citizenship. The solution of the problem calls for the very thing which lies at the heart of the Christian religion—an unselfish concern for others and a readiness to place the larger good of the community above one's private advantage or desire.

Among the most aggressive of the forces which develop the lawless spirit are certain types of moving pictures in their effect upon children and youth; sensational and subversive literature; self-seeking political organizations, involving collusion with crime; organized bands which exploit and take advantage of the willingness of so many people to disobey the law; and the always lawless and now illegal liquor traffic.

Lawlessness manifests itself in conduct, but the conduct arises from the absence of accepted ethical standards and from the lack of respect for law as an expression of the social will and a means of advancing the common good. We call upon professing Christians and all other loyal citizens to cultivate understanding of and respect for law, both by example and by faithful teaching, and to discountenance illegal methods of law enforcement, always with the high purpose of promoting the social welfare.

Prohibition

One of the most claimant challenges to the Church today to foster the cause of social and economic welfare is that presented by prohibition. The most obvious opportunity before the Church to develop respect for law and an immediate responsibility is to be found in connection with the liquor problem. Comparing present conditions, unsatisfactory as they may be, with those which existed in the days of the open saloon we are convinced that the Eighteenth Amendment, even though inadequately enforced, has already yielded economic, social, and moral values which cannot be gainsaid. Therefore, we call upon all Christians:

(1) To give hearty support and encouragement to the nation-wide campaign of the allied forces for prohibition, supplementing the essential and continuing service of the veteran organizations of men and women who pioneered the movement which outlawed the saloon, and to all other agencies carrying on effective educational work;

(2) To further in their local churches all types of educational activity by means of which young and old may be fully informed concerning the conditions which prevailed when the liquor traffic was legalized, the baneful effects of alcohol and narcotic drugs upon mankind, and the great gains which have already resulted from national prohibition. We especially urge co-operation with the educational program to be conducted this fall and winter among the young people of the churches:

(3) Not only to observe the law, but also to rise above a mere grudging compliance with its requirements to the high Christian plane of generous concern for the welfare of their fellowmen, "so fulfilling the law of Christ," which is the law of love and also "the perfect law of liberty."

Disarmament

World affairs are moving toward one of those moments of decision when the fate of generations may be determined by the acts of a few days. Such moments often come unawares. In this case we can foresee and prepare. Now is the time to think greatly that we may be able to act greatly when the United States discusses disarmament at Geneva beginning next February.

Little by little we are discovering that what is true of men in a community is true of nations, too—"if one member suffer all the members suffer with it." Our nation is manifestly sharing in the losses entailed by the World War. Realizing this, we must make our membership in the family of nations a healing factor.

In the Peace Pact, by drawing toward membership in the World Court, and through the international moratorium proposed by President Hoover, American policy is gradually giving expression to this idea. At the same time the Churches are putting their strength, as never before, behind the cause of universal peace. As the moment of decision draws near we gladly note these signs of hope.

The issue, however, still hangs in the balance. The very causes that led to the catastrophe of 1914 are still operative. They must be studied and combatted by all the intelligence, vigor, and spiritual power we can command. The Christian Church must see the roots of war end, in a sacrificial spirit, give herself to cutting them out in her own life and in the nation's. She must substitute faith for suspicion. Her campaign must grow out of the conviction that God is in the world's affairs, and that man has no chance of creating peace if he neglects the principles of righteousness.

The United States is one among fifty-nine nations which have agreed to renounce war and to seek only the method of peace in the settlement of international disputes. The Pact constitutes an obligation to reduce armaments. We have repudiated war as an instrument of national policy. It now remains for us to put away the implements of war. We believe that the forthcoming conference should move resolutely toward this end.

The strengthening of the institutions of peace is an essential factor in disarmament. We, therefore, urge that the United States promptly enter the World Court. To do this would greatly enhance the prospects of success at the Disarmament Conference.

As Christians interested in the attainment of permanent peace among nations, we stand for the drastic reduction of all armaments, land, sea and air. In order to effect such reduction we urge that the policies of the United States should include support of the principle of budgetary limitation and advocacy of an initial cut of 25 per cent in the military expenditures of the nations.

The world is given today the chance to apply the principles of Jesus on a scale hitherto impossible. It is for the Church to see that the opportunity is not lost.

Washington, D. C.

PLEA FOR SABBATH OBSERVANCE BY OUR RAILROADS

Made by Noah W. Cooper, Nashville, Tenn., at the Rate Hearing before Interstate Commerce Commission, Washington, D. C. September 25, 1931.

Gentlemen of the Commission: The railroads say they face ruin, and must have 15 per cent more out of the shippers. The shippers show they are in as bad a fix as the railroads. So it would be unjust to the shippers. Besides, the railroads come into court with the blood of God's Sabbath on their hands. They are murdering the Sabbath. They are fighting against God. They must quit that or perish, like Israel. You have the power and it is your duty to help them quit this deadly, bankrupting habit.

Gold they Ask, God they Need.

Their lawyers in their arguments left out God and His laws. Money is their cry. We must recall that "In God We Trust" is America's motto. Congress excepted every "Act of God" from our railroad law; and said no man should work over 16 hours out of 24. It is a commandment and "Act of God" that no man and no business and no railroad work for profit on the Sabbath. Six days work, and one day rest for all is His law.

With God Guiding We Can Win

President Hoover told the American Legion at Detroit "With God Almighty's guidance we shall win." Our presidents, governors, Judges, and you commissioners, take oath on the Bible to do your duty, praying "So help me God." And in the name of God, and His law, and for the good of the railroads and of us all, I most earnestly beg you as a matter of law, right and duty to advise and prescribe Sabbath keeping for the railroads and all carriers. Here is the order I beg you make:

Sabbath-Breaking Vampire on Throat of Railroads

If the railroads were here guilty of treason, or perjury, or murder, you'd tell them to quit that first. God says Sabbath-breaking is just as bad as treason, murder, or perjury. Their schedules and Sunday excursion hand-bills show they are specializing in Sabbath breaking; a habit as vicious and ruinous as ever cursed man or nation. It dulls the mind, blackens the soul, loosens all moral anchorage, and leads to ruin. It breeds and feeds every vice. This bad habit is the vampire on the throat of the railroads, sucking their lifeblood. God's laws are supreme. He commands us to keep the Sabbath holy, and not to work. He tells us that Sabbath keeping brings boundless blessings, and that Sabbath breaking leads to the Babylon of ruin.

Slapping God in the Face

If we maim a child or assault a woman, we incur fearful penalties for polluting sacred things. And those who pollute God's Sabbath are slapping God in the face, defying His command, and inviting God to destroy them. All God's prophets in the Bible tell us this truth. Christ was a Sabbath keeper. He illuminated, illustrated and re-established Sabbath keeping as a physical, moral and financial necessity for all men. The Sabbath was made for man, not for mammon, nor for lust and money-making.

Sabbath Breaking Breeds War and All Vices

The Hebrews would never have lost their most wonderful nation and gone in shame to slavery and Babylon, had they kept God's Sabbath. So says Nehemiah, Isaiah, Jeremiah, Ezekiel and Daniel. The wails of the Jews at the Wailing Wall at Jerusalem are weekly reminders to the world that Sabbath breaking brings ruin to men or nations. If Europe had honored God's Sabbath more than the sword, we'd never had the World War with its countless evils, costs and vices. If the railroads and their allies had honored and kept the Sabbath all these years, and thus kept up the spiritual vision of our people, America today would not be deluged with crime and menaced by anarchy. America will never recover from her present ungodliness unless Sabbath keeping is restored to the business world.

Naaman's Leprosy Washed Away in Jordan.
Railroads Exemplars of Many Virtues

Naaman, the great Syrian, had many virtues, "but he was a leper"; and he was cured by obeying God's prophet, and bathing in Jordan seven times. Our railroads are mighty exemplars of many virtues, but they have the horrible leprosy of Sabbath breaking. They need to bathe in the Jordan of God's holy, cleansing Sabbath; else they will perish, and America with them.

Give the Railroads Better Than They Ask

The crippled beggar at the Temple gate asked money of Peter and John. But Peter said, "Silver and gold have I none, but such as I have give I thee. In the name of Jesus, rise and walk." And he was cured. In the name of God and for the good of all, I beg this commission imitate Peter and say to the begging railroads, "Silver and gold have we none; have the shippers none; but better than that we now give thee; put your hand in the hand of God, go into closer partnership with God; keep his Sabbath and help all men to keep it, and keep all of his commandments, and He will cure and save you and your employees, friends and country. You will find acres of diamonds in keeping God's Sabbath. If you don't; if you keep fighting against God, he will overthrow you, as he did Pharaoh, Sisera and Sennacherib."

Is Sabbath Observance a Just Rule?
God and Our Supreme Courts Say So; And All Wise Men

Yes; the law gives you full power to make any just regulations for the railroads. Who denies that Sabbath keeping is a just rule for the roads? No one. I challenge everyone to deny it. God says it is and He knows best. History proves it. Henry Ford ran the D. T. and I. R. R. for years without any Sunday work and made wonderful dividends. So have others.

U. S. Supreme Court Decisions

In the suit of Hennington vs. State of Georgia (163 U. S., 304), our U. S. Supreme Court held that rules and laws to stop trains and railroad work on Sunday were constitutional and good for the physical, moral and financial safety and progress of all. And most of our state Supreme Courts and other courts have often held the same; as cited in my brief. Blackstone, Cooley, Kent and a thousand of the world's wisest and best men tell us that Sabbath keeping is most profitable; and Sabbath breaking most vicious and ruinous.

Let Us Overthrow the Sabbath Dragon

Because the Sabbath dragon has captured the railroads and other enterprises, let us not in despair stick our heads in the sand, and wait, like the ostrich, for death; but let us, like St. George, pray God's help, and overthrow this dragon. You gentlemen, guardians of the public welfare, and friends of the railroads can render no higher service to the railroads and to our country than to help them get out of this ruinous habit. It will take prayer, courage and hard paddling upstream to do it. But it must be done, or to Babylon we will go. God will bless you and the people and the railroads will some day praise you for your service to help rid them of this fearful curse.

Like Nebuchadnezzar the Railroads May Have To Be Purged by Poverty

Nebuchadnezzar for his ungodly pride was sent by God to the wilderness for seven years, to live like the beasts, till his nails grew to be like birds' claws. But he learned in his humiliation to honor and obey God who rules all; and then God restored them to his kingdom, as Daniel well tells us. And I pray that though our railroads may suffer, that this suffering may help to cleanse them from this deadly Sabbath breaking, God-defying habit, and restore them to greater power under God's guidance.

Imitate Jonah and Nineveh: Fast and Pray

Jonah thought God's command to go to Nineveh was foolish: so he turned his back on God; was cast into the sea of troubles; swallowed by the big fish; but he turned to God in prayer, and God saved him; and then he obeyed God and went and preached to Nineveh, and converted and saved the whole city of 5,000,000 souls in 40 days. No greater miracle ever happened, than that which came from Jonah's obedience to God. The king of Nineveh led the way for the people in fasting and prayer. And if our railroads and our allied industries will turn like Jonah to God, and fast and pray like the king and the people of Nineveh, they will be saved from this vampire of Sabbath breaking that is ruining them and our country, and they will help the newspapers, bus, boat and aviation lines, and all our people out of the perdition of Sabbath breaking. After all, gentlemen, the conclusion of the whole matter at last is like Solomon said, "Fear God and keep His commandments, for this is the whole duty (and safety) of man."

CONFIDENCE SOLD CHURCH BONDS; CHARACTER MUST PAY THEM

By John Oliver Emmerich

Church people should ask themselves, "What will be the credit standing of our churches after this depression?"

Credit is based not on our regard for obligations part of the time, but on our conception of responsibility under all circumstances and at all times. After all, a tweny-year bond issue is predicated on periods of prosperity and depression alike. Bond buyers rightfully assume that church people have indisputable integrity and not a mere shell of virtues that will be crushed under the pressure of the first adversity.

Churches throughout the nation are facing this situation. During the past decade a wave of church construction has swept our country. Beautiful edifices with modern equipment have been erected everywhere. The latest thoughts in ventilation, lighting, comfort, and beautification have been applied to our church structures, and wisely so. Almost invariably these progressive advancements have been financed through the issuance of bonds.

Incidentally, the Church is no exception in this movement. Business has evidenced the same trend toward modernization. Industry has sought both to modernize as well as beautify its structures. And today, while the world is suffering from what should have been expected after a war of mass destruction, business and industry, and the Church as well, are caught within the throes of an immense and immeasurable reaction.

It is a credit-testing time. The basis of credit, after all, is character. All banking is founded on confidence, and confidence is nothing more than the co-efficient of integrity. Bonds that go by default reflect misplaced confidence; and while in some instances this statement when applied may seem a bit harsh, the truth remains that no Church bonds would ever have been sold had it not been for the confidence of the buyers in the unswerving character of the sellers.

The writer has just emerged from participation in a campaign to raise sixty-eight hundred dollars for the payment of a church bond. Frankly, conditions argued against those few who said the money could be raised. An industrial shut-down and a wholesale lay-off of hundreds of workers in the community preceded the drive by but a few days. Business leaders within the church were discouraged because upon their books were unprecedented amounts of uncollected accounts. And this church, Centenary Methodist of McComb, Miss., has its share of unemployed. Frankly, the general conception seemed to be that the funds could not be raised.

But the money was raised because the character of this church refused to let those bonds go by default. The integrity of the personnel was at stake. Faith in the task ahead was aroused by virtue of the bigness of the task and the colossal disaster of possible failure.

People during a disaster act like passengers at sea during a storm. If the order was sent down from the watchtower that the ship had too much cargo, that every one must throw something overboard, it would be interesting to observe the things cast away. Naturally the least-cared-for things would go first; the most precious things would go last.

When the angry and treacherous waves of this depression began to lash against the average family budget, we found that some things had to be relinquished. We began to look about for the things we least wanted. And overboard they went. We have held to the things we have regarded as most precious.

Too many people have thrown overboard their church contributions. "Hard times," church members cry. "If I had the money, I would pay the whole debt myself," some say. A rather empty sentiment, to be sure, but founded on a lack of true appreciation of church fidelity. Yet, notwithstanding this fact, many of our church people have clung firmly to things of far lesser import. Thus the burden of the few is augmented because of the failure of many to rally at a crucial hour.

The test of the financial credit of our church, therefore, is a test of the character of the church individuals. Though money is involved, the problem is more spiritual than material. Of course, there are exceptions. It would be unkind, possibly cruel, not to say so by way of parenthesis. But for our church people as a whole an awakening is needed. The church is facing the same test as business. Failure in the commercial world means bankruptcy; in the church it is moral degeneracy.

Some church individuals look upon bonds as if they were in the hands of some far-distant Wall Street monarch or in the vault of some gloating magnate, and that bond payments to them is a matter of little consequence. But the list of church bond purchasers resembles a cross-section from our society—widows with their husband's insurance, aged couples with their life's savings invested. Thus expressed is their confidence in church people in meeting church obligations.

This is the testing hour. If courageously met, it will be the forerunner of an abundant harvest time, an era of moral victory. Gipsy Smith once said in a sermon: "Any old dead fish can swim downstream, but it takes a live one to swim against the rapids." A more timely utterance could not be applied to our present-day situation. —Christian Advocate (Nashville).

MANSIONS OF THE CHRISTIAN FAITH

(Continued from Page 1)

to show that there must have been some compelling reason for such things behind and back of the quantity of labor and the quality of heroism which performed these tasks.

We must not fall into the fallacy of thinking that because we have complimented the authors and the scholars, and have praised the Bible as literature, we have discharged a duty or even gotten at the meaning of the Book itself. These principles must be lived, and these truths must be embodied and translated into the terms of righteous conduct before they can be deeply and fully understood. More than once we have been warned against the error of mistaking a religious vocabulary for a religious experience. Christ Himself has reminded us that obedience is the organ of spiritual knowledge and that the central principle of his ethics is the principle of filial obedience to a righteous Father expressed in terms of brotherly conduct and service in the world in which we live. He stated very explicitly that if a man really desired to know the deep things of God, he should prove himself to be willing to do the will of God. This is indeed the laboratory method—the only true method because we learn best only when we properly combine study and work and work and study.

The artists tell us that every great picture must have some central feature. The musicians tell us that in all great music there must be the "motif.' The city builders insist that every great boulevard or thoroughfare must lead toward some worthy terminus—a statue, a building, or a park. This is pre-eminently true of the Holy Scriptures. Every great line in it points unmistakably to the reason for all which I have herein set down in this article—the character and the personality of Jesus Christ. Palestine itself seems a pedestal upon which stands the masterful figure of the Man of Galilee, and the Holy Scriptures are but the framework about His portrait. "The advance in science and in philosophy and in historical methods of research has come to a focus in the study of Jesus Christ, the supreme Character in history, the chief Force in modern life, the greatest Teacher of all the ages, the Founder of Christianity, the object of Faith and Worship by one-third of the human race, as the Son of God and the Saviour of the world.

"His character, as drawn in the four Gospels, the Acts of the Apostles, the twenty-one Epistles, and the book of Revelations, is a fact—whatever may be the explanation. His power today as the chief regenerating force of mankind and the mainspring of all our progress in the uplift of the race is indisputable." Indeed, the only explanation which appears at all adequate is that the Holy Scriptures contain a Revelation from Almighty God Himself to the sons of men, and that Jesus Christ is at the very center of this revelation.

The laws by which we test influence are well known and are used by all. Influence is measured by the length of time in which it has made itself felt, by the number of persons whom it sways, and by the character of the men and women who acknowledge it and let it enter into thought and conduct. This is true of men, institutions, and books. "A whole generation cannot nourish itself upon a delusion." A nation may survive the decay of faith in a few individuals—but in the masses of the people, never. Sixty-six generations cover the years between us and the Man of Sorrows, and thus far not one of them as a whole have turned their backs upon Him. Belief in Him and in the teachings of the "Book" is a very persistent fact and one from which there flow marvelously beneficent results for the whole area in which this belief has operated as an agent. The total demands of our natures find satisfaction in these truths, and the highest life of the whole man and of the whole group is found to be a realization in all times and in all places.

There are, to be sure, many groups who have not yet heard of Him, but there are no people on the planet who have not directly or indirectly profited by His ministry. There can be no doubt that even the material benefits of our life, the science of medicine, the relief of the poor, the improved conditions of labor, the spread of knowledge, the growth of freedom, and the higher standards of our civilization, generally, are enjoyed by so many today because so many men and women have dared to embody the truths of the Bible and of Christ in their lives and in their great public enterprises. As we shall learn to trust Him more and more deeply and in larger and larger measure, He will doubtless unlock other doors, reveal other mysteries, and point out new springs of action. The Holy Scriptures contain the Charter of Human Rights, the Magna Charta of human liberty, and directions toward the path of self-realization for every man who will walk in it. The appraisal of the permanent values found in the Scriptures is an accurate appraisal. We believe the Bible to be inspired because it inspires us. Obedience to its principles will surpass the power of any commentary to make clear the meaning of dark and hidden sayings.

It will be thoroughly understood by all, of course, that only those who sympathize with its spirit anad with the spirit of Him whose portrait is at the center of the 'Divine Library" can be qualified to interpret its contents. In this realm as in all others the real seeker after truth must come with an open mind and believing heart. Biography cannot be written by the hand of Hate. Only Love can write real biography.

Jesus, Himself, showed always the tenderest and most reverential attitude towards the Scriptures. The text of one of His early sermons was taken from the very heart of one of the noblest of all the prophets. The Old Testament was the only Bible He ever had. Yet He appears to have committed large portions of it to memory—indeed at all times He seems to have had quotations from Deuteronomy, the Psalms, and the Prophets, upon His lips with greatest ease in dealing with those who attempted to entangle Him.

It is not without significance that the greatest preachers of all times have been faithful and laborious students of God's Holy Word. The new Psychology may have this at least said in its behalf—it recognizes the power of meditating upon the great affirmations and declarations of the Bible. Some of the psychologists have been pleased to call it "Suggestion and Auto-suggestion." The great hospitals, many of them, now enlist the aid of the psychiatrist in dealing with disease. One of them has gone so far as to say recently that no more healing influence can be brought to bear upon the troubled mind and heart than the influence of the Word of God. Through this we hear the ancient word of the Psalmist—'the law of the Lord is perfect, converting the soul." The great pulpits of the globe today are the pulpits from which are coming the great messages of the Bible—and they are to be the pulpits which will command the future.

Let us magnify more and more the teachings of the Bible in our pulpits and in our ministry and in our lives, and we shall continue to see men and women turn aside to enter these "Mansions of the Christian Faith." Thales, Pythagoras, Socrates, Plato, Aristotle, Francis Bacon, and Immanuel Kant have won forever our love and admiration, and we rejoice even in the imperfect but noble manner in which they matched their minds with the mysteries of God, of Man, and of the World; but their voices are not so strong as once they were, before our high-powered day and time. But deeper and deeper come the tones from the "Divine Library." "The greatest fact of the Bible is God; the greatest fact of God is Christ; and the greatest fact of Christ is the Cross." Surely Renan was right when he said that whatever surprises may yet be in store for the world, Jesus will not be surpassed. For one is our Lord and Master, even Christ—"The Master of all who know."—Alabama Christian Advocate.

POINTED PARAGRAPHS

By Rev. John W. Ramsey

"If the writer's Ford speedometer registers correctly, he has traveled to-date more than 5,000 miles in serving the Vimville charge which is composed of six churches, Coker's Chapel, Toomsuba, Bonita, Bethel, Pleasant Hill, and Oak Grove, extending from the northern end of Lauderdale county to the Clark county line on the south, a distance of approximately forty miles. All these churches are situated in the eastern half of Lauderdale county, and I am the only Methodist preacher in this section. If you happen to have a real good state map, you will be able to find Vimville, the location of the parsonage, about eight and a half miles east of Meridian, on Highway 19. It has two stores, post office, auto repair shop, consolidated high school, church and about eight residences, with well-populated surrounding communities.

* * *

The Methodist people of this charge are as fine as can be found anywhere in the State, if the degree of kindness shown their pastor and family is an accurate indication of fineness.

* * *

The first round I made on the work I told the membership of each church that for forty years I had not gone in debt for anything and did not intend to begin now; that we would starve before we would go in debt, and that if we starved to death, I would request the doctor to give out the report that we had died of typhoid fever; that it was now up to the churches to enable me to keep out of debt. So far they have done so, each church paying something every month.

* * *

Unfortunately, Methodist preachers have been so much in the habit of employing other pastors or evangelists to assist them in their revival campaigns that our people apparently have come to believe that their own pastor does not know how to hold a successful revival. So, as a rule, when the pastor announces the date for a meeting the first question asked him is, "Who is going to help you?" My reply this summer has been, "The Lord and the people." Accordingly, I have held all my own meetings, doing my own preaching without outside help of any sort. The results have been remarkable, as the following paragraphs will indicate, and satisfactory to myself and to my people, so far as I have been able to ascertain.

The first revival undertaken was in June at Bonita, a suburb of the city of Meridian. Although the pastors of this charge have been preaching at Bonita for a number of years, no revival meeting had ever been previously held at this point. Neither has there ever been a church building here, so we have always worshiped either in the school house or the Baptist church. This meeting was held in the Baptist church. Results: Unusual attendance upon all services, and seven additions on profession of faith. Since at the beginning of the meeting the pastor of the Baptist church had said to me, "Make yourself at home; do and say what you please," at the last service I proceeded to baptize all applicants for membership by sprinkling, which resulted in the pastor's imposing a condition of a continuance in the Baptist church which I could not accept. The reaction was the development in our own people a building spirit, and we now have a splendid new church building at Bonita in which we held our first service the third Sunday in September with a large congregation present.

* * *

The next meeting was begun at Pleasant Hill, a church with a small membership. We started off well, had a few good services, and all indications were for a good meeting; but incessant rains began and we were forced to discontinue.

* * *

The third effort was at Vimville, the official name of the church being Coker's Chapel. This is the home church, where the parsonage is located. Last year a new front had been built to this church, and previous to the meeting this year the ladies, at a cost of $160, had remodeled the inside of the building. A few days before the meeting was to begin, I expressed to some of the members a wish for chairs to place in the aisles. The reply was that chairs would not be needed as the church had not been more than two-thirds full in years; but large congregations were present at the day services and at night the house was filled. At some of the services the people were melted to tears, the Holy Spirit being manifestly present. The revival closed with fifteen additions to the church, all on profession of faith, with one exception.

* * *

The next revival was at Oak Grove, with large congregations attending all the services. At times the church was full, with people standing on the outside. The meeting closed with seven additions on profession of faith and one by certificate.

* * *

The meeting at Toomsuba was planned for a union meeting between the Presbyterians and Methodists, the Presbyterian preacher and myself to do the preaching. The date was fixed for the second Sunday in August, but something went wrong with the schedule and the meeting was called off. The following week, however, a committee called on me, stating that the town had been canvassed and every one had expressed a desire for the meeting and that prayer meetings were already being held; but other engagements necessitated postponement to the fifth Sunday in August, when the meeting began, but without the Presbyterian pastor, who was engaged elsewhere. I had splendid co-operation from both the Presbyterian and Methodist congregations. The Holy Spirit was present in power, at times the whole congregation weeping. While there were no additions, practically every one being a member of some church, many said it was the best meeting held in Toomsuba in years, and that it had beeen a long time since such large congregations had attended church in that community. All places of business closed for the 11 a. m. service each day.

(Continued on Page 9)

THE BIBLE AND THE SPADE

By Rev. Jno. F. Foster, D.D.

II

The story of the spade as it bears on the Bible is to me a most illuminating subject, and hoping that my former article proved of interest to the readers of the Advocate, I venture upon another with the prayer that good may be done. There has been found on the walls of the Temple of Karnak a now celebrated list of 119 places in Palestine which are named as conquered by Thothmes III about 1600, some years before the birth of Moses and about 35 years after the death of Joseph. The 78th place is named Joseph-El and the 102nd is named Jacob-El. Joseph-El is placed in Mt. Ephraim and Jacob-El further south. Let us note that one of the mountains was called Ephraim, the name of one of Joseph's sons, long before Israel left Egypt.

The dream of the butler, as interpreted by Joseph was to the effect that he should be returned to his former office and that he should press the grapes into the king's cup as aforetime. This was declared by the learned to be out of the question, for it was contended that no butler would press the grapes with his hands into the king's cup. Later years, from Egyptian writings, this has been found to be the fact, for on a certain festival, when Pharaoh was worshiped as a god, a special cup with the grapes so pressed was handed to him by the butler and this act would mean to him that he would function in this office.

It has also been claimed that the story was wide of the fact because of the fact that the Egyptians did not at that time know of wine making, but writings on the walls of Egypt show that wine was made some 200 years earlier and pictures of the primitive presses are shown.

The story of the affliction of the Israelites while in Egypt, and the withholding from them of straw in the making of bricks is proven and illustrated as evidenced by the ruins of Pithon and Rameses for, "The lower courses of their walls and some distance up are of well made bricks with chopped straw in them, but higher up the courses of bricks are not so good, for the straw is long and scanty and the last courses have no straw at all but have sedges, rushes and water plants in the mud."

It has been claimed that Moses could not have written the Pentateuch by reason of the fact that Egypt was not versed in writing at so early a date, but we find that the University of On, at even an earlier date had twenty thousand volumes in its library and that writing had been known for two hundred years and longer.

A remarkable colossal statue upon which Menephtah commemorates his son is now in Berlin, on which the father says, "He is the son whom Menephtah loves, who draws toward him his father's heart: the royal scribe: the singer: the chief of the archers: the Prince Menephtah, the blessed." Blessed so used means departed with the Egyptians. It is further stated that he died, "a very melancholy and sudden death." Was his the death of the first born? for Menephtah is thought to be the Pharaoh of the Exodus.

Again, Menephtah leaves us something of interest on a tablet in a victorious hymn in which there is a reference to Israel as a people whom he had conquered, when warring against Canaan, and this is the first appearance of the name in history. We learn from the spade that Jericho is not a large city, in fact little more than a citadel with dwellings for only a few crowded folk. Its walls were rudely quarried limestone of irregular shape and size and the higher walls, both of houses and defense walls, were of mud bricks and lime agglomerate. The frailty of these walls can well be imagined.

On Egyptian monuments the names of Jacob-ta and Joseph-ta are found, showing that such named towns existed in Palestine and also the name of Israel is testified to as having existed in Palestine two hundred years before the Exodus.

El-berith, the heathen temple at Shechem, was appropriated by Joshua and used by him as a sanctuary and he set up before it the memorial stone described in Joshua, 24th and 26th verses.

In 1926-28 this was excavated and a stone found which is thought by Sellers to be Joshua's stone and on the other side an altar was found which Sellers thinks is the altar erected by Jacob.

The temples of Babylon used the cedar wood of Lebanon long years before Solomon, so that its use for the temple on Mt. Moriah was nothing new.

On the south wall of the Temple of Karnak erected by Shishak, the king speaks of his invasion of Israel during the time of Rehoboam, giving the names of the towns he had subdued, some of which were in the northern and some in the southern kingdoms. The names are those known and mentioned as among the cities of that day.

On the south wall of the Temple of Karnak other victories over Rehoboam are written up and a picture is shown of the invasion wonderfully well preserved, showing in a corner of the picture the golden shield which were a part of the booty.

Also on the walls is sculptured a giant figure of the conqueror standing erect among the thirty-eight kings he had subdued, and among them stands a Jewish figure distinguished by his beard, with a rope around his neck indicating that he had been conquered. The Egyptian king is represented as striking down the Hebrew with a club and the name of Judah appears in the writings.

Before getting too far away from early days, though it bears not on Scripture, yet, because it may be of interest, I give it, viz., the fact that as far back as the days of Moses a royal banquet always had finger bowls on the table to be used at the close of the meal and the further fact that each guest had a napkin and a napkin was carried by each waiter on the bent elbow of his left arm.

A seal has been found near Megiddo which establishes the story of Jereboam and his reign, being the seal of Shema.

The fact that Jehu and others lived is proven by the Black Obelisk of Shalmaneser, as the Assyrian king states his subjugation of Jehu and the compelling of tribute at his hands. No account of this is found in the Bible, but as it speaks of Jehu and his kingship it has interest for us.

The Obelisk refers to Jehu as Omri's son, which he was not, Ahab so being, but Jehu overthrew Ahab and this may be explained by the fact that the Assyrian genitive means only that Jehu was a successor of Omri. Samaria is referred to as the land of Omri.

(To Be Continued)

Bunkie, La.

CHRISTIAN EDUCATION IN THE LOCAL CHURCH

By Rev. James M. Lewis

THE DISCIPLINE

Chapter 3, Section 4

Some are saying that it is too complicated, that they cannot see through it and will not be able to put it over. Now, that is too bad. I have never been considered a brilliant preacher, but have always been classed by the "powers that be" among the other kind; yet I have never had any trouble understanding what my Church wants me to do. From the very beginning, I have always studied my Discipline, and just as soon as the new one came out, I would get one and examine it for the changes that are made and the new legislation.

In the Discipline of 1930, we have the most wonderful constructive legislation that our Church ever made. As the great "Unified Program" begins to permeate throughout the church, and people begin to understand the meaning of it all, there will come the greatest progress of development and advancement our Church has ever known. I have been feeling for years the need of just such a "Unified Program." There was too much overlapping; too much duplication, and too many different organizations in the old "Program" of our Church.

In the present policy, all the education of the Church is under the direction of the General Board of Christian Education. All the educational work of the local church is under the direction of the local board of Christian education. It is the duty of every Methodist preacher to organize his church or churches NOW under the direction of the General Board of Christian Education, as outlined by the 1930 Discipline.

There are something like twenty-two offices to be filled by the quarterly conference, most of which are on nomination of the preacher in charge. The preacher cannot make an intelligent nomination without knowing his Discipline. And when the work of having all those officers elected at the last quarterly conference is over, the preacher's work is just begun.

The Local Board of Christian Education

It is the duty of the pastor to call a meeting of the ex-officio members of the local board, who are the general superintendent, the president of the Woman's Missionary Society, the president of the Young People's Division, the president of the Brotherhood (if any), and the superintendent of the Adult Division (if organized), and if there are none of these members, except the general superintendent, call him to a meeting, and consult together about organizing the local board. Select from one to five members of the church, who are regular church attendants, and members of the Sunday school, to be elected at the next quarterly conference as members of the board. No officer or teacher of the Sunday school can be legally elected without first organizing this local board. There is no way, or, I might say, no right way for a superintendent to get his officers and teachers without this board, and if he attempts to run a Methodist Sunday school any other way, in order, forsooth, just to have his own way, he becomes a stumbling block in the progress of that church, and is advocating lawlessness. He is setting a dangerous example for the youth of the land.

As soon as the one-to-five members are elected by the quarterly conference, the pastor is to call a meeting for organization and study into the duties of the board. If it's in September, they are to elect and confirm all the officers and teachers of the church school. This should be done this year—NOW.

I will write more later if it is necessary. I believe in short articles.

Louise, Miss.

TO THE MEMBERS AND DELEGATES OF THE MISSISSIPPI ANNUAL CONFERENCE

Please notify me at once whether or not you will come in your cars. We are getting ready to place the delegates and it is important that we have this information.

Yours faithfully,
W. M. SULLIVAN.

Columbia, Miss.

The Home Circle

EACH DAY'S EVENTS

By all we think and do and say,
In every hour of every day,
Some stone of destiny we lay.

By all with which our hours are filled,
By all that we have hoped or willed,
Our house of character we build.

By all the things by which we muse,
By all we seek and all we choose,
By all we challenge or refuse,

By all we love and all we hate—
Ay, whether these seem small or great—
We daily make and seal our fate.

—Alex. Small.

A DOG'S-EYE VIEW

The people whom I take to walk
  I love and yet deplore,
Such things of real importance
  They persistently ignore.
The sights and smells that thrill me
  They solidly pass by,
Then stop and stare in rapture
  At nothing but the sky.
They waste such time in stopping
  To look at things like flowers.
They pick the dullest places
  To settle down for hours.
Sometimes I really wonder
  If they can hear and smell;
Such vital things escape them—
  And yet they mean so well.

—Amelia Josephine Burr, in St. Nicholas Magazine for July.

HANS, THE SHEPHERD BOY

Hans was a little shepherd boy who lived in Germany. One day he was keeping his sheep near a great wood when a hunter rode up to him.

"How far is it to the nearest village, my boy?" asked the hunter.

"It is six miles, sir," said Hans. "But the road is only a sheep track. You might easily miss your way."

"My boy," said the hunter, "if you will show me the way, I will pay you well."

Hans shook his head. "I cannot leave the sheep, sir," he said. "They would stray into the wood and the wolves would kill them."

"But if one or two sheep are eaten by the wolves, I will pay you for them. I will give you more than you earn in a year."

"Sir, I cannot go," said Hans. "These sheep are my master's. If they were lost, I should be to blame."

"If you cannot show me the way, will you get me a guide? I will take care of your sheep while you are gone."

"No," said Hans. "I cannot do that. The sheep do not know your voice, and—" Then he stopped.

"Can't you trust me?" asked the hunter.

"No," said Hans. "You have tried to make me break my word to my master. How do I know that you would keep your word?"

The hunter laughed. "You are right," said he. "I wish I could trust my servants as your master can trust you. Show me the path. I will try to get to the village alone."

Just then several men rode out of the wood. They shouted for joy.

"Oh, sir!" cried one, "we thought you were lost."

Then Hans learned to his great surprise that the hunter was a prince. He was afraid that the great man would be angry with him. But the prince smiled and spoke in praise of him.

A few days later a servant came from the prince and took Hans to the palace.

"Hans," said the prince, "I want you to leave your sheep to come and serve me. I know you are a boy whom I can trust."

Hans was very happy over his good fortune. "If my master can find another boy to take my place, then I will come and serve you."

So Hans went back and tended the sheep until his master found another boy. After that he served the prince many years.—(Translated from the German, in "Ethics for Children," by Ella Lyman Cabot.)

THE RAINBOW POOL

Twinkletoes was worried. He sat on his toadstool, his hands clasped round his knees. He thought and he thought and he thought, but it was no good. The acorn cup by his side was quite empty and the paint brush was drying in the sun.

He looked round at his brothers and sisters busily at work and decided to ask their help. He slid off the toadstool, and danced towards Fairy Thistledown. Fairy Thistledown was putting the last touches to a large prickly thistle, singing happily to himself as he did so. He looked down as Twinkletoes approached and stopped singing.

"Why so glum?" he asked.

Twinkletoes said sadly: "I've lost all my paint, Thistledown. I wondered if perhaps you had a little left."

"I'm sorry, but I've just finished," Thistledown told him, holding his acorn upside down to show how empty it was. "How did you come to lose it?"

Twinkletoes hung his head. "I went to sleep," he said, "and while I slept I must have kicked over my acorn cup, for when I awoke it was quite empty."

"Asleep!" Thistledown's voice was very serious. "Work first and sleep after," he said. "You know what happens to lazy fairies."

Yes, Twinkletoes knew. His gauzy wings would be taken from him and he would live in disgrace. But that wasn't all. The Midsummer Night's ball was only a few days away and without his wings how could he attend?

Poor little Twinkletoes crept back to his toadstool and wept bitterly. In a few hours the Fairy Queen would pass by and admire the work of the busy fairies, who had turned the wood into a riot of color.

Twinkletoes looked down at the pool of dried paint at the foot of the toadsool and sobbed louder than ever. His eyes were so blinded with tears that he didn't notice the sudden dark cloud which crept into the sky. And the cloud fairy was such a sympathetic little fellow that when he caught sight of Twinkletoes he couldn't help crying, too. Twinkletoes would have known nothing about it if a little voice hadn't suddenly spoken in his ear: "What a lovely pool of color!"

He looked up and saw Fairy Sunbeam gazing into his acorn cup of paint, which had been moistened by the tears of the Cloud Fairy.

"I was looking around for some fresh paint for my rainbow," she said. "May I help myself?"

"Please do," said Twinkletoes.

So Fairy Sunbeam started her rainbow; and it lit up the dull corner until it dazzled the eyes.

The Fairy Queen said it was the loveliest spot in the whole wood.—My Magazine.

THE LAST POLISH

"Come on, Midge!" exlaimed Peggy Johnson. "You've studied long enough. We'll just have time to walk around the lake before suppertime."

"Give me five minutes in which to polish off my theme and I'll be with you. I can copy it this evening. Go out into the garden and wait. I can work faster alone."

When Marjorie joined her friend, Peggy said: "You've probably spent all the afternoon on that old theme, why must you have given it five more minutes?"

"One rainy day, when I was a little girl," answered Marjorie, "my mother left me with the Irish girl who came each week to wash and iron. Norah was ironing and I sat on a high stool watching her. When I thought she had spent long enough on one garment, I said to her, 'What's the use of going over that any more? It is perfect now.' Norah looked at me with her broad smile, and with twinkling eyes said:

"'Sure, Miss Marjorie, 'tis the last two minutes that makes or mars a bit of ironing. The last polish makes it a success, but the lack of it makes a failure.'

"Someway, I never could forget that saying of Norah's, and I like to give the final polish, hoping it will make a success of life."—Ruth M. Brown, in Southern Churchman.

ADVO-LAFS

While auntie arranged the pantry shelves, her little niece handled the spice boxes and called each spice by name. Presently she said, "Auntie, I can read."

"Can you, dear!" answered auntie.

"Yes, auntie," came the reply, "but I don't read like you do. I read by the smell."—Delineator.

* * *

Training is everything. Cauliflower is nothing but cabbage with a college education.—Mark Twain.

* * *

"Did you visit the art galleries when you were in Dresden?"

"We didn't need to. Our daughter paints."—Der Brummer.

* * *

Dean—"When do the leaves begin to turn?"

Johnny—"The night before exams."—The Baptist.

* * *

"I don't care," said the little girl who had not been invited to the party, "I'll be even with them."

"Why, what will you do?" asked her mother.

"When I grow up I'll give a great, big party, and I won't invite any one"—Tit-Bits.

* * *

John, who is three years old, scratched himself by the thorns on the rosebush. He cried for a while and then came into the house asking for scissors. Asked what he was going to do with them, he replied:

"I want to cut the finger nails off that rose bush."—Baltimore Sun.

* * *

Betty was taken to the museum by auntie. They went into the Egyptian room, and there saw a mummy. Betty asked what it was.

"That is some one's mummy, dear," answered auntie.

"Auntie," she confided, "I'm glad my mummy's not like that!"—Churchman.

* * *

Bingo—"I'm surprised that Podsnap should marry that homely old heiress after saying that marrying for money would be the last thing he'd do."

Stingo—"Well, he hasn't done anything since."

* * *

"I'm very despondent over my literary outlook."

"Why so?"

"I sent my best poem to the editor of the O. and B., entitled, 'Why Do I Live?' and he wrote back, 'Because you didn't bring this in person!'"

* * *

"It takes a lot of vanity to fear that the 'kid' won't turn out as well as you did."—Vancouver Sun.

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Editorial

PROCEEDINGS AGAINST BISHOP CANNON APPARENTLY NEARING LAST STAGES

A Federal grand jury has had placed before it the matter of Bishop Cannon's handling of funds in connection with the 1928 presidential campaign. We sincerely hope that this will prove the last stages of a long drawn-out wrangle that has persisted for many months.

Bishop Cannon has repeatedly stated that he welcomed an investigation by a grand jury; but denied the right of a Senate committee to investigate the issues involved. He further claimed that the previous investigation was prompted by political motives; and stated that he would never divulge the names of those to whom he paid money which was used in connection with the presidential campaign, as it would subject them to political intimidation.

If there is a body where facts may be dispassionately weighed and conclusions reached without prejudice or favor, that body ought to be a grand jury made up of citizens of the republic. The result of the findings of the grand jury should quiet rumors and establish justice.

FRED LEWIS APPLEWHITE ACCIDENTALLY KILLED

Fred Lewis Applewhite, son of Rev. and Mrs. F. L. Applewhite, Bolton, Miss., was killed in an aeroplane accident at Maxwell Aviation Field, near Montgomery, Ala., late Monday afternoon, October 5. He had enlisted in the army air corps about two months ago. Lieut. Adams, Long Island, N. Y., who was at the controls when the accident occurred was also killed.

Fred Lewis was a bright and promising young man of but twenty-two years of age. During his father's pastorate at Bolton, he had completed his high school course, and graduated at the Hinds County Junior College at Raymond.

The funeral services were announced to be from the church at Bolton, of which Fred Lewis was a faithful member, on Wednesday afternoon, the 7th. Brother and Mrs. Applewhite will have the deepest sympathy of their friends in this sorrow that has so unexpectedly come to them. The hope of the gospel is their support and will sustain them through this sore trial.

"MANSIONS OF THE CHRISTIAN FAITH"

On September 12, 1929, the Alabama Advocate carried the article "Mansions of the Christian Faith," by Bishop Hoyt M. Dobbs, D.D., LL.D. We placed it in our "treasure file," and are happy to share it with the readers of the Advocate.

Bishop Dobbs has been giving himself freely to the work in his episcopal district, which we are delighted to have comprise a part of the Advocate's territory. His affable and courteous disposition, his strong pulpit ability, and unselfish devotion to his task has won for him a place of high appreciation. We doubt not that many readers will place this most excellent article in their permanent files.

REMEMBER THE ORPHANS

Rev. R. W. Vaughan, manager of the Louisiana Orphanage, and Rev. B. F. Lewis, of the Mississippi Orphanage, are anxious that all our people make the most liberal response possible to the needs of the Homes on October 11. The second Sunday in October is "Harvest Day" for the Louisiana and "Work Day" for the Mississippi orphanages. In these homes are many precious boys and girls. They are potential blessings for the church and world in the future and their needs should not be overlooked on Harvest-Work Day.

NEW ORLEANS STANDARD TRAINING SCHOOL

The Standard Training School for the city of New Orleans will convene in its eleventh session Sunday, October 11, in the Rayne Memorial Church and continue through Friday night, the 16th. Mr. J. H. Carter, superintendent of the Carrollton Avenue School is educational director, and he is supported by a representative board of directors.

A strong faculty has been secured. Dean R. E. Smith, Dr. Walter Towner, Dr. J. Fisher Simpson, Miss Sadie Mai Wilson, and Mrs. C. W. Kent will offer courses which will prove of much benefit to individuals taking them and to the churches of the city. 118 credits were taken last year and it is hoped that the number will reach at least 150 for this year.

PERSONAL AND OTHER NOTES

Bishop Arthur J. Moore, is holding a revival in the Johnson Memorial Church, at Huntington, West Va. This is the home church of Bishop U. V. W. Darlington, who was its former pastor.

Dr. J. A. Smith, pastor at Capitol Street, Jackson, has recently assisted Rev. A. J. Davis in a revival at Decatur, Miss., and will assist Rev. J. E. Gray, at Crystal Springs during October.

Rev. C. A. Schultz, pastor at Grace Church, Jackson, Miss., is conducting his own revival, with Mathis Armstrong, a Millsaps student, directing the music.

We thank Rev. H. B. Hines, Elizabeth, La., for six cash subscriptions to the Advocate. He and his people have recently enjoyed a gracious revival and the closing of the year's work is meeting with success.

Rev. James E. Selfe and his people at Many, La., are in the midst of their revival services. Rev. Harry S. Allen, general evangelist of Dallas, Texas, is doing the preaching, and Pastor Selfe is directing the large chorus choir.

Henry G. Riser, evangelistic worker, pianist, organist, children's worker, soloist, composer, and song leader, has issued a "New 1932 Song Pamphlet," which is just off the press and may be secured by addressing him at Ruston, La.

Rev. E. C. Driskell, pastor at Lambert, Miss., was elected chaplain of the Mississippi division of the national Exchange Club. He is a member of the Marks Club and in connection with his pastoral work is taking advantage of community service.

Rev. A. T. McIlwain, Greenwood, Miss., has a fine way of interesting his people in prayer meetings. He takes time to give others some part in the service. Too often preachers deliver sermons and miss the fine chance to develop the members of their congregation in prayer and testimony.

Rev. R. H. Clegg, Broad Street, Hattiesburg, Miss., has the assistance of three local preachers: Revs. Stokes, Gilmore, and Norsworthy. A correspondent says, 'they make themselves useful in the Master's work, and their preaching is of a high order."

Dr. John R. Countiss, president of Grenada College, addressed the Rotary Club of Grenada, Miss., last week on his recent trip to New York. There are things to be seen away from home, but Mississippi offers many advantages, of which President Countiss is justly proud.

Rev. E. D. Phillips, Carriere, Miss., a superannuate member of the Mississippi Conference, is much improved after a siege of illness, but his wife has been sick for some time. We hope that Mrs. Phillips will soon join her husband in good health.

Rev. R. P. Shuler, D.D., pastor of Trinity, Los Angeles, is doing the preaching in a revival at Nashville, Tenn., and Jeff Wall is leading the singing. Nashville is the "Capital of the Church," and it is not doubted that she will hear the gospel preached in its simplicity and power by "Fighting Bob."

Rev. and Mrs. D. E. Vickers were visitors at the fourth quarterly conference held for the Williamsburg charge at Williamsburg, Miss, on Wednesday, September 23. Rev. W. A. Hays, presiding elder, delivered an inspiring sermon and Rev. J. C. Jackson, pastor, had matters well in hand for the closing of the year.

Rev. W. H. Giles, Tallulah, La., has been indisposed for several weeks. due to removal of his tonsils. During his illness, Rev. R. R. Branton and Dr. W. W. Drake supplied his pulpit. We are pleased to learn that this energetic and successful pastor has recovered and is now busy in closing up a splendid year's work.

Rev. R. W. Vaughan, manager of the Louisiana Orphanage, was in the city on business and favored the Advocate with a call on Tuesday, September 29. He reports that the outlook for "Harvest Day," on October 11, is encouraging. Louisiana has a splendid record in providing for the orphanage and there is no reason to doubt they will maintain their record.

Rev. W. T. Griffin, pastor, Bonhomie charge, Mississippi Conference, recently made a trip with his son-in-law, Mr. F. A. Skellie, and family to visit loved ones in Florida. While in Florida, he made acquaintance with a new grand-daughter, daughter of Mr. and Mrs. H. A. Watson. Mrs. Griffin continues her visit in Florida for the time being.

The Belmont Tri-County News, Belmont, Miss., reported that Brother W. J. Wood, pastor at Belmont, was critically ill at the parsonage. His children had been called to his bedside and grave fear was entertained as to his recovery. Not having heard later, we assume that Brother Wood has passed the crisis. We join his brethren in prayers for his recovery.

One hundred years ago Methodism began its service in the city of Chicago in the cabin of Jesse Walker. Celebration of their centennial of history was begun on last Sunday. The church has not found it easy to meet the demands in metropolitan centers, but that she is there and has been for one hundred years in Chicago means more than statistics can reveal.

Rev. Carroll Varner, Sanford, Fla., in an appreciated letter to the editor concerning his giving up the editorship, writes: "My work is progressing nicely. Having fine congregations and large prayer meetings, had ninety last Wednesday evening." Dr. Varner was formerly pastor at Tupelo, Miss., and his many Mississippi friends are not surprised at his success in Florida.

The death of Mrs. Nicholas Greener, Sr., which occurred at her home in Bude, Miss., on Sunday, September 27, brought deep sorrow to her loved ones and a large number of friends. She was a member of the Methodist church at Bude, and the last services were conducted by her pastor, Rev. T. A. Ferguson. Interment was at Brookhaven. The Advocate extends sympathy.

Dr. E. V. Cole, the versatile editor of the Texas Christian Advocate, is to be succeeded by Dr. A. J. Weeks, who was for a time editor of the Missionary Voice. Dr. Cole has proven a strong editor and we wish for him much joy in his new field of labor, to which he will be assigned at the approaching session of the North Texas Conference.

As Rev. W. N. Duncan, presiding elder of the Columbus District is making the closing fourth round of quarterly conferences this year he is receiving at many places resolutions and words of appreciation of his faithful service. This being his fourth year on that district. The people every where appreciate his fervent Scriptural sermons and the kindness which has characterized his administrations at all times.

We acknowledge with appreciation the following invitation: "The trustees, president and faculty of LaGrange College invite you to be present at the celebration of the Centennial Anniversary of the founding of the college, October 9, Nineteen Hundred Thirty-one, LaGrange, Georgia." A hundred years of Christian service for a college is an achievement of no little value to the Church and nation.

Rev. A. P. Stephens, North Mississippi Conference evangelist, Kosciusko, Miss., has several weeks open between now and conference time at Greenwood. He has had a splendid year and would appreciate opportunity of helping in revivals during October. Brother Stephens is gifted as an evangelist, soloist and young people's worker. His consecration and success justifies his being used all of his spare time.

Rev. E. M. Mouser, chaplain of the Louisiana State Penitentiary, was in the office on Wednesday of last week and asks that we request that friends throughout the state send him good books for the prison library. He hopes to secure 3000 volumes by Christmas. Send them to him at Baton Rouge, La. Also, send us $1.50 to send the Advocate to the remaining seventeen camps which do not now receive it.

Rev. W. H. Nelson, D.D., the widely traveled editor of the Pacific Methodist, has returned from a trip to Europe. He has delighted his readers with notes of his travels, which we hope he will put into permanent form. For ability to express, in an interesting manner, what he sees, we know of no editor that surpasses, if equals, Dr. Nelson. His book on Centenary College should be in the home of every Louisiana Methodist and many others.

On September 19, Birmingham-Southern College dedicated the new $75,000 Stockham Woman's Building. This building is designed to provide for the physical, social and religious life of all women students on the campus. The ground floor will be used entirely by the physical education department. On the third floor are seven sorority suites and on the main floor in addition to reception rooms, provisions for the Y. W. C. A. cabinet and co-educational council.

Bishop W. A. Candler, D.D., LL.D., the widely beloved and highly respected senior bishop of the Church, preached for the first times in several months at Shiloh Church, on the Salem circuit, North Georgia Conference, on Sunday morning, September 20. It was in this church that he preached his first sermon, May 16, 1875. The Church rejoices in his improvement in health and prays that he will abide in strength for years to come.

Our Central Church at Columbus, Miss., has shown phenominal growth in recent years. Soon after it was built it became necessary to erect an annex and now it is practically free from debt; has a membership of around 550 and continues to grow. Rev. C. L. Rogers is the pastor there now in his first year. The people take a pride in the building and are making every effort to interest many of the Methodist girls who attend M. S. C. W.

Dr. and Mrs. Charles C. Jarrell left Wednesday afternoon, September 23, for Toronto, to attend the Protestant Hospital Association and the American Hospital Association. Dr. Jarrell will address the Protestant Hospital Association, September 26, on the subject: "The Proper Employment of Humanitarian Service in the Conduct of a Hospital." Dr. Jarrell will study hospitals in several large cities, returning from Boston by boat on October 5 by way of New York. They expect to return to Atlanta, October 10.

We regret that it was not our day in the office when Dr. Theodore Copeland, general evangelist of Dallas, Texas, called on Wednesday of last week. He had just closed a great revival with Rev. A. A. McKnight on the Springfield, La., charge, where they had 71 accessions to the church. The labors of this unique and able evangelist within the Advocate's territory this year has resulted in the conversion of hundreds and several hundred uniting with the church. We rejoice in his success and pray that his labors may abound more and more.

The following interesting letter was received from Rev. James M. Lewis, our faithful pastor at Louise, Miss.: "We closed our revival here at Louise last night. I did my own preaching at the request of my people; Prof. Fred McEwen, who is principal of the Consolidated High School here, led the singing, and he did it well. We had a wonderful meeting with one real bright conversion and several renewing their vows to live more consistent lives for the glory of God. The church was strengthened spiritually, and we feel that we are stronger to face the problems which lie just before us. Pray for us."

Letters from Rev. J. W. Lee, presiding elder of the Lake Charles District, and Rev. E. L. Cargill, pastor, Shreveport, La., bring us the sad information of the great sorrow and personal illness that has come to Rev. L. E. Crooks, pastor of the Hornbeck, La., charge. Brother Crooks has been seriously ill at the Highland Sanatorium, Shreveport, for the past two weeks, and on Friday night, September 25, his good wife was taken suddenly ill with heart trouble and died within a few hours. Brother Crooks and their four children have the deepest sympathy of his brethren and prayers will go up to the heavenly Father for their comfort in their bereavement and for his early recovery.

At the invitation of a delegation from the Liberal Arts College Movement, headed by Dr. R. E. Tulloss, president of Wittenberg College, President Hoover agreed to participate in a national broadcast which will go out over 56 stations. The program will cover a half-hour, beginning at 8:30 p. m., eastern standard time, and be followed by a half-hour of regional broadcasts by college presidents in various sections of the country. Other speakers on the national hook-up in addition to President Hoover are: Dr. John H. Finley, of the New York Times; Dr. Robert L. Kelly, executive secretary of the Association of American Colleges; Mrs. Thomas J. Preston, Jr. (the widow of Grover Cleveland), and Dr. A. N. Ward, chairman of the committee of fifteen of the Liberal Arts College Movement.

RESOLUTIONS OF APPRECIATION

We come to the fourth quarterly conference of the fourth year of Rev. E. C. Gunn's administration as presiding elder of the Monroe District.

The past quadrennium has been a blessed time, many pleasant things and many difficult things have come during that time.

Therefore, we the members of the Gilbert quarterly conference resolve that we:

1. Thank God for his many blessings given to us during the past;
2. We express to our beloved presiding elder, Rev. E. C. Gunn, our high appreciation of his kind, capable and pains-taking efforts in our behalf and hope that some time in the future we may have the benefit of his leadership;
3. We assure him of our sincere interest and prayers into his new field of service and affectionately commend him to the good people where ever he may go.

Signed by: C. B. Sherrouse, H. B. Rountree,
Oscar McLendon, and twelve others.

POINTED PARAGRAPHS

(Continued from Page 5)

The number received during the revival season plus those received previously gives a total of fifty-eight additions to date. The results of these meetings are, as my presiding elder, Rev. T. J. O'Neil, wrote me, "forceful illustrations of the pastor being his own evangelist."

* * *

These are "hard times;" but if the preachers and people would only exalt Jesus in their lives, put him in their business, in the community life, in the life of the nation, in all social, commercial, and governmental affairs, prosperity would not be "just around the corner," but at our doors. When Jesus is enthroned "Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him, and shall set us in the way of his steps." Psalms 85:11-13.

* * *

At all revivals, whenever possible, I held special services for the old people, preaching to them on the subject of heaven; special services for the young people on character building, and another special service for the children. These special services proved that in revival work it is profitable to hold special services for different classes of people. The services for the old people were always closed with an old-fashioned "experience" meeting, and were sweet and mellow. At these special services certain tiers of pews were reserved for the class for which the service was being held. I recommend this plan to other pastors who hold their own revivals.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. NETTIE RHODES, wife of Brother Ed. Rhodes, of Shiloh Church, departed this life March 19, 1931. The daughter of Mr. Geo. L. and Mrs. Ina Burnham Collier, of Johns, Miss., she was reared in a good Christian home, where the influences were conducive to the development of character. To the good name she inherited from her ancestors, both paternal and maternal, she added splendor by obedience to her parents in childhood, by perseverance in her preparation for life's duties and by consecrating her life to God in the church of her parents, the Baptist Church. On February 5, 1922, she married Brother Rhodes, and soon thereafter joined the Methodist Church with her husband, and labored faithfully until the end. To this union was born one son, now three years old, who, with his father and several half brothers and sisters, is left to mourn her going. Her illness was of short duration, and she left no testimony from her deathbed, but she left a living testimony in the loyalty and devotion of her heart and the service of her life to her family and her God. Her husband's heart trusted in her. Her step-children were devoted to her. Her neighbors and all who knew her feel a deep sense of loss at her going. Funeral services and interment at Gulde, Miss.

Her pastor,

J. H. GRICE.

Phone, Main 2838

Rose McCaffrey

SUPERIOR MULTIGRAPHING

409-410 New Masonic Temple

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

IS IT INSURED?

Nobody knows when Fire or Lightning or Wind will rage and destroy. Somewhere every day church property is burning.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY of CHICAGO

—The Methodist Mutual—has been furnishing protection AT COST upon easy annual payments since 1898. No assessments; legal reserve for protection of policy-holders same as stock company. No agents. Deal direct. The oldest fire insurance company in the United States is a Mutual organized by Benjamin Franklin. Get the facts.

Write to HENRY. P. MAGILL, Sect'y. & Mgr.
1509 Insurance Exchange, Chicago, Ill.
REV. J. H. SHUMAKER, Southern Church Dept.
M. E. S. C., 808 Broadway, Nashville, Tenn.

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WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria
Chills
and
Fever
Dengue

It is a Reliable, General Invigorating Tonic.

LOUISIANA CONFERENCE

Alexandria Dist.—Fourth Round

(In the Heart of Louisiana)

Lecompte, Oct. 11, p.m.
Marksville, at Evergreen, Oct. 11, p.m.
Local Church Institutes, Oct. 11-18.
Lottie, at Port Barre, Oct. 18, a.m.
Melville, Oct. 18, p.m.
District-wide Training Week, Oct. 18-25.
Eunice, Oct. 25, a.m.
Opelousas, Oct. 25, p.m.
Elizabeth, at Hopewell, Nov. 1.
Alexandria, Nov. 2, p.m.
Colfax, Nov. 3, p.m.
Boyce, Nov. 4, p.m.
Lecompte, Nov. 5, p.m.
Pleasant Hill, Nov. 8, p.m.
Natchitoches, Nov. 9, p.m.
Provencal, Nov. 9, p.m.
Bunkie, Nov. 11, p.m.
Melder, at Forest Hill, Nov. 12, p.m.
Pineville, Q. C., Nov. 13.
Holloway, Nov. 15, a.m.
Alexandria, Nov. 15, p.m.

Let all reports be in full. Have all nominations in hand that are required. Bring everything up as laid down in the program of the church.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Fourth Round

Pearl River, at St. Tammany, Oct. 11, 11 a. m. and 2 p. m.
Baker, at Blackwater, Oct. 18, 11 a. m. and 2 p. m.
Zachary, at Zachary, Oct. 18, 7:30 p.m.
Plaquemine, Oct. 21, 11 a. m. and 3 p. m.
Pine Grove, at Pine Grove, Oct. 24, 11 a. m. and 2 p. m.
Natalbany, at Wesley Chapel, Oct. 25, 11 a. m. and 2 p. m.
Ponchatoula, Oct. 25, 7:30 p. m.
Kentwood, at Kentwood, Oct. 26, 7:30 p. m.
Amite, Oct. 27, 7:30 p. m.
Hammond, Oct. 28, 7:30 p. m.
Clinton, at Clinton, Oct. 31, 11 a.m. and 2 p. m.
St. Francisville, at St. Francisville, Nov. 1, 11 a. m. and 1:15 p. m.
Jackson, at Jackson, Nov. 1. 3:30 p. m.
First Church, Baton Rouge, Nov. 2, 7:45 p. m.
Istrouma, Nov. 3, 7:30 p. m.
Keener Memorial, Nov. 4, 7:30 p. m.
Washington, at Varnado, Nov. 8, 11 a. m. and 2 p. m.
Bogalusa, Nov. 8, 7:30 p.m.
Franklinton, Nov. 9, 11 a. m. and 7:30 p. m.
Greensburg, at Darlington, Nov. 15, 11 a. m. and 2 p. m.

L. W. CAIN, P. E.

Lake Charles Dist.—Fourth Round

Gueydan Ct., at Gueydan, Oct. 11 a. m.
Lafayette, Oct. 11, p. m.
Vinton, at Edgerly, Oct. 18, a. m.
Sulphur, Oct. 18, p. m.
Lake Charles, Oct. 25, a. m.
Leesville, Nov. 1, a. m. and p. m.
Abbeville, Nov. 8, a. m. and p. m.
New Iberla, Nov. 15, a. m.

J. W. LEE, P. E.

Monroe Dist.—Fourth Round

Gilbert, at Boeuf Prairie, Oct. 8, 3 p.m.
Tallulah, Oct. 11, 11 a. m.
Rayville, Oct. 11, 7:30 p. m.
Lake Providence, Oct. 18, 11 a. m.
Fairbanks, at Crew Lake, Oct. 18, 7:30 p.m.
Bonita, at Bonita, Oct. 25, 11 a. m.
Mer Rouge, at Collinston, Oct. 25, 7:30 p. m.
Wisner, Nov. 1, 11 a. m.
Waterproof, at St. Joseph, Nov. 1, 7:30 p. m.
West Monroe, Nov. 4, 7:30 p. m.
Sterlington, Nov. 5, 7:30 p.m.
Oak Ridge, at Little Creek, Nov. 6, 3 p. m.
Oak Grove, at Oak Grove, Nov. 8, 11 a. m.
Pioneer, at Forest, Nov. 8, 3. p. m.
Winnsboro, Nov. 8, 7:30 p. m.
Gordon Avenue, Nov. 9, 7:30 p. m.
Bastrop, Nov. 15, 11 a. m.
Newellton, Nov. 15, 7:30 p. m.
Monroe, First Church, Nov. 15, 7:30 p. m.

ELMER C. GUNN, P. E.

Minden District—Fourth Round

Campti, at Wesley, Oct. 11, a. m.; Q. C., 2 p. m.
Hall Summit, at Hall Summit, Oct. 11, p. m.
Ferriday, Oct. 18, a. m.; Q. C., 2 p. m.
Sicily Island, at Sicily Island, Oct. 25, a. m.; Q. C., 2 p. m.
Jonesville, at Jonesville, Oct. 25, p. m.
Winnfield, Nov. 1, a. m.; Q. C., 2 p. m.
Plain Dealing, at Plain Dealing, Nov. 8, a. m.; Q. C., 2 p. m.
Coushatta, Nov. 8, p. m.
Minden, Nov. 15.

Pastors will please be ready to answer all disciplinary questions, having all committees appointed and see that the heads of all departments are prepared to report according to the Discipline.

W. R. HARVELL, P. E.

New Orleans Dist.—Fourth Round

St. Mark's, Oct. 11, a. m.
Carrollton, Oct. 11, p. m.; Sept. 23.
Rayne Memorial, Oct. 18, a. m.; Nov. 3.
Epworth, Oct. 18, p. m.; Sept. 30.
Delta Ct. and Chalmette, at Reserve, Oct. 25, a. m.
Second Church, Oct. 25, p. m.; Oct. 28, p. m.
Slidell, Nov. 1, a. m.
Covington, at Covington, Nov. 1, p. m.
Louisiana Ave., Nov. 8, a. m.; Oct. 7.
McDonoghville, Nov. 8, p. m.; Nov. 2.
Felicity, Nov. 15, a. m.; Sept. 16.
Gentilly, ——————.

Pastors will please consult the Discipline about questions to be answered and reports to be made at the fourth quarterly conference, and be prepared on all such as are required by the Discipline.

W. L. DOSS, JR., P. E.

Ruston Dist.—Fourth Round

Dubach, at Arizona, Oct. 11, a. m.; Q. C., 2 p. m.
Homer, Oct. 11, p. m.
Arcadia, at Mt. Moriah, Oct. 18, p. m.; Q. C., 2 p. m.
Choudrant, at Beulah, Oct. 18, following night service.
Bienville, at Bear Creek, Oct. 25, a. m; Q. C., 2 p. m.
Clay, at Wesley Chapel, Oct. 25, a. m.; Q. C., following night service.
Ruston, Nov. 1, a. m.; Q. C., Nov. 2, p. m.
Hodge, at Quitman, Nov. 1, p. m.
Bernice, Nov. 8, 11 a. m.
Haynesville, at Haynesville, Nov. 8, p. m.

ROBT. M. BROWN, P. E.

Shreveport Dist.—Fourth Round

Belcher and Gilliam, at Belcher, Oct. 11 a.m.; Q. C., 2 p.m.
Pelican, at Pelican, Oct. 18, a. m.; Q. C., 2 p. m.
Mansfield, Oct. 18, p. m.; Q. C., after preaching service.
Logansport, at Logansport, Oct. 25, a. m.; Q. C., 2 p. m.
Greenwood and Bethany, at Greenwood, Nov. 1, a. m.; Q. C., 2 p. m.
First Church, Shreveport, Nov. 1, p. m.; Q. C., Nov. 4, 7:30 p. m.
Grand Cane, at Keithville, Nov. 8, a. m.; Q. C., 2 p. m.
Ida and Hosston, at Ida, Nov. 15, a. m.; Q. C., 2 p. m.

The above dates are subject to change, where practicable, to suit the convenience of those concerned.

Pastors are requested to note carefully all the items of business of the fourth quarterly conference and be prepared to answer all questions in full.

H. T. CARLEY, P. E.

GENUINE
PHILLIPS
MILK OF MAGNESIA
For Troubles due to Acid
INDIGESTION
ACID STOMACH
HEARTBURN
HEADACHE
GASES-NAUSEA

WHEN FOOD SOURS

ABOUT two hours after eating many people suffer from sour stomachs. They call it indigestion. It means that the stomach nerves have been over-stimulated. There is excess acid. The way to correct it is with an alkali, which neutralizes many times its volume in acid.

The right way is Phillips' Milk of Magnesia—just a tasteless dose in water. It is pleasant, efficient and harmless. Results come almost instantly. It is the approved method. You will never use another when you know.

Be sure to get the genuine Phillips' Milk of Magnesia prescribed by physicians for correcting excess acids. 25c and 50c a bottle—any drug store.

The ideal dentifrice for clean teeth and healthy gums is Phillips' Dental Magnesia, a superior toothpaste that safeguards against acid-mouth.

How One Woman Lost 20 Pounds of Fat

Lost Her Prominent Hips—Double Chin—Sluggishness

Gained Physical Vigor—A Shapely Figure

If you're fat—first remove the cause!

Take one-half teaspoonful of KRUSCHEN SALTS in a glass of hot water every morning—in 3 weeks get on the scales and note how many pounds of fat have vanished.

Notice also that you have gained in energy—your skin is clearer—you feel younger in body—KRUSCHEN will give any fat person a joyous surprise.

Get an 85c bottle of KRUSCHEN SALTS from any leading druggist anywhere in America (lasts 4 weeks). If this bottle doesn't convince you this is the easiest, safest and surest way to lose fat—your money gladly returned.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss

1931 LIFE MEMBERSHIPS

MISSISSIPPI CONFERENCE

Meridian District

Mrs. Herman Prince, DeKalb, Miss.

Seashore District

Mrs. A. J. Ramsey, Gulfport, Miss.

NORTH MISSISSIPPI CONFERENCE

Columbus District

Mrs. Mary Walker Dukeminier, West Point, Miss.

LOUISIANA CONFERENCE

Alexandria District

Adult

Mrs. W. T. Cunningham, Natchitoches,

Children

Doris Overton Carre, Alexandria, La.

Baton Rouge District

Mrs. Emma Jolly, Baton Rouge, La.
Mrs. Em. Abbott, Baton Rouge, La.

Lake Charles District

Children

Howard Phillips Pfost, Jr., DeRidder,
Mary Avis Brink, Leesville, La.

TIRED EYES
After a hard day's work, refresh your eyes with
DICKEY'S OLD RELIABLE EYE WASH
At All Druggists
Price 25c — Dickey Drug Co., Bristol, Va.

Had Awful Bearing Down Pains

"Better after First Bottle"

"AFTER my little girl was born, I was in an awful condition. I had bearing down pains and had to lie down a great deal. I read what other women had to say about Lydia E. Pinkham's Vegetable Compound.

"After taking the first bottle of your wonderful medicine I felt better right away. My pain is gone and the color is coming back.

"Every day I am getting stronger. I will answer all letters asking about this medicine"—Mrs. Gerald A. Ritchey, 1200 Johnson Ave., Portage, Pennsylvania.

Lydia E. Pinkham's
VEGETABLE COMPOUND

Monroe District

Adult

Miss Mollie Higginbotham, Mer Rouge.

Minden District

Children

Ruth Law, Cotton Valley, La.

New Orleans District

Children

Arthur W. Luehrman, Jr., New Orleans

Ruston District

Adult

Mrs. V. H. Spinks, Ruston, La.

Children

Thomas Edward Camp, Haynesville

Shreveport District

Mrs. J. M. Collins, Shreveport, La.

RULEVILLE METHODIST MISSIONARY SOCIETY

The Missionary Society of the Ruleville Methodist Church met in the church Monday, September 21, at 10 a. m. in an all day meeting for Home Mission Study, taking the book, "The Challenge of Change," which proved to be one of the very best mission study books we have had. The author, John Milton Moore, a noted Baptist minister, treats of the problems in our own local churches and communities.

The Doddsville Missionary Society met with us for this study, and rendered valuable assistance in giving the book. They are always an inspiration to us, and we appreciate their interest and enthusiasm.

The program was rendered as follows: Opening Hymn, O, Zion, Haste; prayer by Mrs. J. E. Coleman, of Doddsville; Scripture verse, 2nd chapter of 2nd Timothy, 15th verse, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

1st Chapter—"What Happened to America?" was given by Mesdames E. C. Stansel and W. G. Barner, Jr.

2nd Chapter—"What is happening to Home Missions?" given hy Mesdames E. W. Brandon and H. G. Davisson.

3rd Chapter—"Home Missions are ...." was to have been given by the Blaine auxiliary, but in their absence, a round table discussion of the chapter was entered into by all present.

4th Chapter—"Home Missions is ....," was given by Mesdames C. G. Boyet and William Curry.

5th Chapter—"What Could Happen to the Church?" given by Mesdames Woods Eastland and J. H. Worthy, of Doddsville.

6th Chapter—"What May Happen to Christianity in America?" was given by Mrs. J. E. Coleman, of Doddsville. Closing prayer by Mrs. John Holloman.

This program was very ably and interestingly given by each one taking part.

Mrs. Horace Stansel, our Mission Study Leader, has been quite ill and was unable to attend this meeting. The prayers of the society are that she may soon be restored to health.

Mrs. E. C. Stansel was the efficient leader for the day and presided in her usual charming manner. The program showed that she had given much thought and study to its preparation, and was not only interesting and entertaining, but most instructive, and every one present went away feeling they had spent a very profitable day, and that the problems confronting the church had been brought to them in such a forceful way as to give them much food for thought in the days to come.

It is because of the vision and consecration of such leadership, as this that our women are becoming more interested in the study of Missions.

The social meeting will be held next Monday afternoon in the home of Mrs. H. E. Walton.

FROM MERRYVILLE, LA.

The Methodist Missionary Society held their regular meeting at the church on Monday. Twelve members were present. Opening song, "Jesus Calls Us." Mrs. C. E. Roberts led the devotional. Prayer by Mrs. I. J. Smith. Mrs. C. E. Roberts and Mrs. A. O. Gunter are the visiting committee to sick and strangers for September. Mrs. W. H. Yown taught the Bible lesson, 5th and 6th chapters of Romans, and also closed the meeting with prayer.

SOUTHERN ZONE MEETS

A zone meeting of the Southern Zone Group of the Brookhaven district, was held August 31, at Adams Church, Auburn, Miss. The meeting was opened by singing "Rescue the Perishing." The devotional was conducted by Rev. J. H. Jolly, of McComb. His lesson was taken from the first fifteen verses of the 12th chapter of Hebrews. He stressed the need at this time of our presenting our bodies living sacrifices, wholly acceptable unto God. After a most devout offering in prayer, "Jesus Calls Us," was sung by the assembly.

The welcome address was then heard, same being voiced by Mrs. S. Louis Bufkin of the Adams auxiliary. A response came from Pearl River Avenue auxiliary.

In response to roll call the following members represented the various auxiliaries. Adams, 14; Summit, 22; Centenary, 9; LaBranch St., 6; Pearl River Ave., 5. Minutes of last meeting were read and approved. "Work, for the Night Is Coming" was sung by all.

A playlet, "A Missionary Clinic," was most impressively staged by the Summit auxiliary. In a striking and characteristic manner, the excuses we missionary women give for our negligence in the discharge of our duties was brought home to us.

Mrs. A. H. Jones, of Summit, introduced to the audience Mrs. R. G. Long, of Skene, Miss. Mrs. Long spoke to us of her brother's work in China, he being a missionary sent out under the auspices of the Presbyterian Mission Board. At the conclusion of her remarks Mrs. L. W. Alford voiced the appreciation of the assembly at having been privileged to hear her.

FREE 5-DAY HERB TREATMENT
WORLD'S FOREMOST HERBALIST HELPS THOUSANDS WITH HERBS
A wonderful new combination of life giving herbs is the outstanding discovery of modern times. Thousands of sufferers who were terribly afflicted are now well. No matter what your troubles, no matter how many doctors or medicines you have tried without success, here is hope for you.
Mother Helen, the Great Herbal Healer 1869 N. Damen Ave., Dept. J R Chicago, Illinois, is offering to give you a 5-day Home Treatment with Herbs free. Describe your troubles and you will get a $1.00 bottle of Blood Tonic or a $1.50 bottle of Special Herb Remedy Free. Enclose 25c to pay postage, packing, handling. Write today.

Pearl River Ave. Church was designated as the next meeting place. LaBranch St. to prepare the program.

Mrs. Alford further spoke of the pleasure derived from being present in the meeting out at Adams for the afternoon.

Dismissal was by Mr. S. E. Carruth, of Auburn.

MRS. S. L. BUFKIN, Rec. Sec.

MAGEE ZONE MEETING

Zone No. 1, Hattiesburg district, Mississsippi Conference, held the best meeting of the year at Magee, September 1. Other auxiliaries represented were, Mt. Olive, Collins, Mize, Williamsburg and Taylorville.

In the absence of the zone chairman, Mrs. J. T. Burnham, vice-chairman, presided.

Mrs. E. L. Calhoun, of Mt. Olive, led the devotional, her subject being, "Answering the Call."

Mrs. P. R. Arrington introduced the speaker of the evening, Mrs. Gayle C. Beanland, recently returned

(Continued on Page 15)

BOWELS
need watching

Let Dr. Caldwell help whenever your child is feverish or upset; or has caught cold.

His simple prescription will make that bilious, headachy, cross boy or girl comfortable, happy, well in just a few hours. It soon restores the bowels to healthy regularity. It helps "break-up" a cold by keeping the bowels free from all that sickening mucus waste.

You have a famous doctor's word for this laxative. Dr. Caldwell's record of having attended over 3500 births without the loss of one mother or baby is believed unique in American medical history.

Get a bottle of Dr. Caldwell's Syrup Pepsin from your drugstore and have it ready. Then you won't have to worry when any member of your family is headachy, bilious, gassy or constipated. Syrup Pepsin is good for all ages. It sweetens the bowels; increases appetite—makes digestion more complete.

DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE........Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE NOTES

Mr. Hull has been giving his time to the out-of-the-way places and while this does not add up in figures to make glowing reports we pray that it will bring the opportunity of the church to many who otherwise would not be reached. The joy of our conference work this year has been finding these neglected communities and getting an opportunity to serve them.

There are thousands of boys and girls in our territory who do not have the opportunity of attending the services of the church, and some way we must reach and serve them. Our church can only serve so far as our abilities will extend. One may reach just so many. The field is indeed white to harvest.

Miss Alford has been organizing local church boards of Christian Education and aiding them to begin to function. She has had great success in this field and has been of much benefit to local churches. She is now in a series of child study conferences and the promotion of Childhood and Youth Week. She is giving herself unreservedly to the task and is obtaining fine response.

Group meetings have been arranged for in every district but the Brookhaven. We have reached forty charges with the materials and explanation in regards to the local church board of Christian education. We are hopeful that the rest of the group meetings will be as well attended as the first ones.

The work moves along. It has not stagnated. It has not gone backward. Doors are open which we are helpless to enter. God will open a way and we trust to His leadership and guidance.

The Sunday School Day funds are shorter than they have ever been. We still feel that if the churches will take an offering we will have all the funds we need for our work. We are trusting that every superintendent will take an offering and send in the money that your Conference board will be able to carry on.

The cause of missions is in our hands. The office is attempting to urge upon every church the necessity of supporting the cause and are asking that the fourth Sunday in October that every church and every Bible class and every young people's division will take the biggest offering they can and send it in promptly.

No missionaries have been recalled by our church as yet. This is our opportunity to say to the Board of Missions we do not want a single one recalled.

This will also help in the local Conference work. There is no allotment made. There is no assessment. Take whatever you can get and send it in. If every church in the Mississippi Conference will respond to this appeal we will have more funds than we have had at any time this Conference year.

The Wesley Foundation Work at Mississippi State College for Women is starting well for this college session. We have approximately 300 Methodist students there and Miss Nutall, who is the director, is making a fine start. We own a cottage across from the college, and it is a most useful and serviceable building. It is hoped that by January 1 we will have the privilege of offering Bible courses for credit.

We must be in prayer as never before. God's great task must continue. It can only come about through prayer and faith.

Pray for the work and workers.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Miss Anna Ruth Nuttall has assumed her duties as student worker at Mississippi State College for Women at Columbus. She is making a fine start in this important work. A nice cottage adjacent to the campus has been secured and furnished to be used for student activities. It has a large committee room, library, office, kitchen, bath and bedroom for the worker. The students are very much delighted to have a place that they can call their own. The greatest need of the cottage is a piano. If you have one or know of someone who has one that they do not need and will donate it for this worthy cause notify the writer or Miss Anna Ruth Nuttall, College Station, Columbus, Miss. It will be a great help in the work there.

Childhood and Youth Week

Are you making plans to observe Childhood and Youth Week in your church? This is a week when we do things FOR the children and WITH them. It is a period of child study on the part of the adults and a time when better means of giving the children and youth of the church and community better religious advantages.

Suggestions

1. Appoint the following committees. A committee of arrangements, which selects all the activities of the week, such as the groups for special study, parent or adult program, pageant, arranging with the pastor for a special sermon, etc.

A committee on publicity, which advertises the activities of the week in every way possible.

A committee on forward step, which decides just what forward step should be taken by the church for the next year and recommends this for the consideration and adoption of the adult meeting.

2. Have all teachers of children up to intermediate to visit in the homes of the pupils during this week, seeking closer understanding and co-operation between the church and the home.

3. Hold special study groups where possible, dealing with the problems of children and youth.

4. Hold an adult meeting during the week, possibly the Sunday evening closing the week, putting on the suggested program for that meeting. Or a pageant may be put on. These programs or the pageant may be had by writing the writer.

5. Adopt a forward step for the church for the next year and have a committee to see that this matter is kept before the church during the next year. Let this be the meeting of some real need of the church, such as additional equipment, proper literature, workers' library, adequate training program, etc.

6. Make out the report on the blank and send it to our office.

This week is to be observed the third week in October, 18-24. If we can be of any help to you in any way call on us.

We are very grateful for the faithfulness of the many schools of the Conference in sending in the fourth Sunday missionary offering. Many have not missed a month. We only wish that all were that faithful. We are calling on every school in the Conference to send us an offering between now and Conference. If all will do this it will enable us to do much more and effective work. Be sure to give the church the advantage of the educational value of the missionary programs by putting them on every month. You will find help for such programs in the Workers' Council and the Here and There.

Pray for us and for the work.

R. G. LORD.

Epworth League

NORTH MISSISSIPPI CONFERENCE

A very helpful and instructive institute for the young people of Corinth district, North Mississippi Conference, was held in Iuka on Saturday, September 12.

There were about a hundred young people present, representing thirteen departments of the district.

Rev. C. A. Northington, of Ripley, explained most carefully the organization and work of the young people's division of the local church.

Mrs. N. N. Maxey, of Corinth, explained the young people's pledge, after which each department was given an opportunity to make a pledge for the present year.

The organization of district unions was discussed by Rev. R. G. Lord, of Grenada.

At the conclusion of the day's program, a beautiful inspirational pageant, "The Challenge of the Cross," was presented by seven young ladies under the direction of Miss Bess Norman.

Special music for the program was rendered by Miss Williard George and Mr. Howard Cockren.

NEW HEALTH GUARANTEED

If you suffer from weakness, indigestion or run-down condition, you should learn about a remarkable new home treatment that is guaranteed to give you renewed energy, better digestion, a keener appetite, cleaner system and clearer head. Entire cost of treatment only $3.00. Every cent will be refunded if you are not entirely satisfied. For information write **Dr. Leon Smith, Kannapolis, N. C.**

Are You Numbered Among The Following?

We have just completed billing over 2,000 subscribers who have allowed their subscriptions to expire. Through necessity, we will be forced to drop all delinquent subscribers from our mailing list during the next 30 days. Refer to the little yellow label on your paper and if your subscription has expired fill in the coupon below and forward same immediately to our office with $1.50 so as to insure against a break in the regular visits of your Conference Organ. No Methodist home should be without their Church paper.

RENEWAL COUPON

To the New Orleans Christian Advocate,
512 Camp Street, New Orleans, La.

Gentlemen:

Please find herewith remittance of $1.50 for my subscription.

Name ....

Post Office ....

Street or Route No. ....

Charge or Church..

Name of Pastor..

The young people were served a buffet luncheon in the Iuka Mineral Springs Park.

A number of young people's unions are expected to be organized in the district right away.

DOROTHY SMITH, Dist. Sec.

FROM MELDER, LA.

Dear Dr. Decell: While I am not a member of any Sunday school class, may I offer a guess or solution to the interesting and rather amusing riddle composed by "The eccentric old lady" of Berkley, Mass.?

The lines

"For purpose wise which God did see,
He put a living soul in me;
A soul from me my God did claim.
And took from me that soul again.

But when from me that soul had fled,
I was the same as when first made—"

I think must surely refer to the WHALE or great fish in whose interior the prophet Jonah sojourned for a while. Am I right?

Yours truly,
(REV.) H. B. THOMASON.

FROM LAKE PROVIDENCE, LA.

Mr. Editor: I have been a shut-in since March on account of rheumatism, have not been able to go to church or Sunday school, which I have missed. I hear sermons and religious services over the radio, which I enjoy very much. I heard a delightful communion service over the radio from Crawford Street M. E. Church, Vicksburg, Miss., the first Sunday in this month, which I enjoyed very much. While shut-in I have missed the communion services; have had one in the home. You known, Mr. Editor, that does not satisfy an old-timer hungering for the sanctuary.

My brother, William R. Millsaps, joined the conference at Livingston, Miss., in December, 1854. He was sent to Jackson, La., his first work. In 1855 they had the yellow fever so had it almost depopulated the town, and my brother, William, took the fever and died. In 1859, my father had his remains brought home and reinterred in the graveyard near Pleasant Valley Church. The conference had a monument erected to his memory, which still marks his grave. My mother died in May, 1855. I was very sick at the time of her death and was carried to her bedside and she said, "Ruben, we will soon be there." Whether she thought I would not get well, I don't know. It is said by those present at her death that it seemed a halo of glory pervaded the room, her death was so triumphant. When a small boy I was converted kneeling at mother's knees, she placed her hands on my head and said something to me and, O, how I wish I'd remember what she said. I was strolling out in a near-by grove one day. I heard somebody talking. On nearer approach I discovered it was my father in secret prayer. God had met him there in the grove and he was rejoicing and praising God.

Do we pray much, now? How many read their Bible through on their knees now? How many preachers make their sermon on their knees? It is said of old pioneer preachers that they prayed so much they wore corns on their knees. If preachers would spend more time in prayer over their sermons, asking God's help to deliver them, the result would be better and more satisfactory; the congregation can help the preacher by entering their closet before going to church and asking God's presence at church and strict and prayerful attention to the sermon, you will help the preacher and be blessed yourself.

Brother Chambers, when he was president of Whitworth College, came up to Hazlehurst and preached for us. I was especially interested in his sermon and enjoyed it very much. After preaching, I told him how much I enjoyed the sermon. Looking me in the face, he said, "Yes, and you helped me to preach that sermon."

We don't live close enough to God and depend upon God's help for our spiritual needs in everyday living.

A preacher had an appointment in a certain town. Saturday evening he put up at the hotel. The next morning time for preaching the congregation gathered at the church, but no preacher. They sent a man to the hotel to know what was the matter. The man heard the preacher in his room talking to another man, saying if you don't go with me I will not go. Not wanting to disturb him in his talk with the other man he went back and reported what he heard. The preacher in charge said he is alright; he will be here directly. He came, his face all aglow with Jehovah's presence, and such a sermon as he preached they had never heard before.

Do preachers always take God into the pulpit with them?

If people would take front seats and not have the preacher preaching over many empty benches to reach his congregation, would be helpful. A drawing together would look and feel more like a church service and at the close of the service go and shake hands with the preacher and tell him you were glad to have him preach and not have him jumping over the altar and rushing out to head you off at the front door to shake hands with you. I will not be here much longer. I feel that my time to go is drawing near, but two or three of my old pastors that I worked with and so much loved are now living and if I die first I want them to attend my funeral and see me put away. They know.

If it is God's will that I should be a shut-in to the end, I want the prayers of God's people that God will be with me. God is good company and I do love to have him with me, and I try to live close to Him.

I was attending Conference once when a visitor preached a sermon that fired the conference. Everybody was going up shaking hands with him. I was too full for utterance; gave my hand, he looked me in the face and shouted, "Amen. Glory" I was at Crystal Springs camp meeting in an experience meeting. Sitting just in front of me was a lady. I saw that she was getting full. I said in undertone, "What is the matter with you?" She looked back and said, "What's the matter with you," and commenced shouting.

There seems to be a spirit of communication in some way, but one has to be in tune to understand it.

Oh, for more of the old-time religion. Such religion and power as came down on the day of Pentecost, when Peter preached and three thousand souls were converted and received into the church. Our presiding elder says we don't pray enough. He is a good preacher.

We need a great revival of religion. A coming together. Getting on our knees and praying 'till God sends the promised blessing.

R. W. MILLSAPS.

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RISER AND WELLS WRITE ANOTHER RADIO SONG HIT

Dr. Henry G. Riser, Mus. D., Evangelistic pianist, organist, song leader, soloist and composer of Ruston, La., and James Wells, an internationally known poet of Dalton, Ga., have become well known among the music loving people of the South here recently for the excellent songs they have been giving to the public. Mr. Wells has been highly complimented for his wonderful easy singing poetry, and Dr. Riser's musical compositions have stood the test of the most exacting critics through out the South. Dr. Edgar Jackson, a musician of Dalton, Ga., and, by the way, a great nephew of the late Dr. Lowell Mason, who was called the father of sacred song in America, gives his criticism of Dr. Riser as follows, "I like Dr. Riser's compositions; they always contain the most excellent and substantial harmony which gives him very beautiful and winning harmonic effects." This same phrase is the testimony of many more acknowledged musicians who have the right to judge and criticize the most noted composers of the day.

The new song just off the press is entitled, "The Wonderful Gift," this one has proven to be the most popular one written by Riser and Wells. It gained the love [illegible] admiration of radio fans when sung by Dr. Riser over the radio; and now is being requested to be sung [illegible] wherever he goes. There has been thousands of copies of this song sold and it has only been off the press a few weeks; therefore, we say if in song-world parlance it is a "natural hit," we can truthfully acknowledge that "The Wonderful Gift" is an overwhelming success. The first hit Riser and Wells made with the public was with "The Lost Sheep," but their new song, "The Wonderful Gift," has proven to be a much more poplar and greater success than they ever expected "The Lost Sheep" to be. The sacred song world owes these two young men a great debt for giving something in the sacred song line that will catch the eye and ear of the public over this present-day jazz and popular music that is on the market.—Special Report

666
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666 Salve for Baby's Cold.

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A TRULY GREAT LITTLE BOOK

Such can be said of Dr. Samuel M. Zwemer's latest book, "The Glory of the Cross." It consists of ten chapters, no one of which is long, each centering around some striking statement from the New Testament relative to the Crucifixion of our Lord. The author proceeds to show in the beginning that "we have not followed cunningly devised fables" in accepting the fact of the Crucifixion, and he arrays such a collection of historical facts in proof of it that one would think the most sceptical would be convinced. And from then on he brings one to realize the truth of the assertion he makes in the preface, "That literally all the wealth and glory of the gospel centers here. The Cross is the pivot as well as the center of New Testament thought." Furthermore, he portrays the suffering and shame of the Cross so vividly that one enters into it with a depth and sympathy of feeling that causes it to have a new and fuller meaning for him thereafter. I have never read anything on the subject which gave me such a sense of the agony of the Cross and the depth of the love back of it as this little book has.

The writer stresses the vicarious side of the Crucifixion. He gives us to understand once and for all that it is far more than exemplary; far deeper than that, it is and had to be vicarious though it may still remain somewhat of a mystery to us. The reading of the book gives you a new appreciation of the doctrine of the Atonement. I wish every preacher at least might read it.

Dr. Zwemer was for many years a missionary to the Moslems, is still the editor of the Moslem World, and is now professor of Missions at Princeton University. After years of one of the hardest—if not the hardest—of the mission fields, many years of travel and study, he is more than ever convinced that the old Gospel is the only adequate need of the world.

CARROLL VARNER.

Sanford, Fla.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round

Barlow, at Brandywine, Oct. 10, 11 a. m. and 1:30 p. m.; Oct. 11, 7 p. m.

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For indigestion, distress after meals, try taking a pinch of Thedford's Black-Draught immediately on leaving the table.

THEDFORD'S BLACK-DRAUGHT

"After meals, I felt so tight in my chest — there seemed to be a lot of gas," writes Mrs. C. L. Lance, of Jefferson, Ga. "This made me feel dull and stupid. I did not have an appetite. My mother advised me to try Black-Draught, which I did, — a small pinch after meals. I certainly did get relief."

Get a 25¢ package and try it.

Sold At Drug Stores FNA-23

Bayou Pierre, at Pleasant Valley, Oct. 11, 11 a. m. and 1:45 p. m.
Georgetown, at Georgetown, Oct. 25, 11 a. m. and 1:30 p. m.
Gallman, at Gallman, Oct. 25, 4 p. m. and 7 p. m.
Foxworth, at Foxworth, Nov. 1, 11 a. m. and 1:30 p. m.
Tylertown, Nov. 1, 7:30 p. m.; Nov. 2, 10 a. m.
Summit, at Topisaw, Nov. 8, 11 a. m. and 1:30 p. m.
Meadville, at Meadville, Nov. 8, 7 p.m.
Centenary, Nov. 15, 11 a. m. and 2 p.m.

J. L. DECELL, P. E.

Hattiesburg Dist.—Fourth Round

New Augusta, at Leaf, Oct. 11, 11 a.m.; 2 p. m.
Eucutta, at Goodwater, Oct. 14, 11 a. m.; 2 p. m.
Lucedale, at Lucedale, Oct. 18, 11 a. m.; 2 p. m.
Mt. Olive, Oct. 21, 7:30 p. m.
Heidelberg, at Vossburg, Oct. 25, 11 a. m.; 2 p. m.
Ellisville, at Ellisville, Oct. 25, 7:30 p. m.
Petal, at Petal, Oct. 26, 7:30 p.m.
Silver Creek, at New Hebron, Oct. 28, 11 a. m.; 2 p. m.
Hattiesburg, Broad St., Oct. 30, 7:30 p. m.
Richton and Piave, at Piave, Nov. 1, 11 a. m.; 2 p. m.
Hattiesburg, Main St., Nov. 2, 7:30 p. m.
Sumrall, at Sumrall, Nov. 4, 7:30 p. m.
Hattiesburg, Court St., Nov. 6, 7:30 p. m.
Williamsburg, at Santee, Nov. 8, 11 a. m.; 2 p. m.
Prentiss, at Carson, Nov. 8, 7:30 p. m.; Nov. 9, 9:30 a. m.
Bonhomie, at Bonhomie, Nov. 9, 7:30 p. m.

W. A. HAYS, P. E.

Jackson Dist.—Fourth Round

Madison and Pocahontas, at Madison, Oct. 11, 11 a. m.; Oct. 14, 10 a. m.
Jackson, at Galloway Memorial, Oct. 11, 7:30 p. m.; Nov. 16, 7:30 p. m.
Fannin, at Fannin, Oct. 18, 11 a. m. and 2 p. m.
Camden and Sharon, at Camden, Oct. 29, 11 a. m. and 2 p. m.
Terry, at Spring Ridge, Nov. 1, 11 a. m. and 2 p. m.
Bolton and Raymond, at Bolton, Nov. 1, 4 p.m. and 7:30 p.m.
Yazoo Circuit, at Betheny, Nov. 4, 11 a. m. and 2 p. m.
Yazoo City, at Yazoo City, Nov. 4, 7:30 p. m.
Canton, at Canton, Nov. 2, 7:30 p. m.
Jackson, at Capitol St., Nov. 6, 7:30 p.m.
Harrisville, at ———, Nov. 7, 11 a. m. and 2 p. m.
Mendenhall and D'Lo, at Mendenhall, Nov. 8, 11 a. m. and 2 p. m.
Vaughan, at ———, Nov. 10, 11 a. m. and 2 p. m.
Satartia, at Satartia, Nov. 11, 11 a. m. and 2 p. m.
Florence, at Florence, Nov. 12, 11 a. m. and 2 p. m.
Brandon and Pelahatchie, at Pelahatchie, Nov. 15, 11 a. m. and 2 p. m.

Trustees of church property will be expected to make reports to the fourth quarterly conference. The stewards are urged to do their best to bring up salaries of the pastors.

J. T. LEGGETT, P. E.

Meridian Dist.—Fourth Round

Daleville, at Daleville, Oct. 11, 11 a.m.
Meridian, Poplar Springs, Oct. 11, 7:30 p. m.
DeKalb, at DeKalb, Oct. 16, 11 a. m.
Meridian, Seventh Ave., at Wesley, Oct. 16, 7:30 p. m.
Pachuta, at Pachuta, Oct. 25, 11 a. m.
Enterprise, at Enterprise, Oct. 25, 3:30 and 7:30 p. m.
Matherville, at Theadville, Nov. 1, 11 a. m.
Cleveland, at Mellen, Nov. 7 and 8, 11 a. m.
Porterville, at Porterville, Nov. 8, 3:30 and 7:30 p. m.
Vimville, at ———, Nov. 15, 11 a. m.

Let the trustees and Woman's Missionary societies be prepared to make full reports at these conferences. Let the pastors and stewards make special effort to report all finances in full.

T. J. O'NEIL, P. E.

Newton Dist.—Fourth Round

Carthage Station, Oct. 9, 7:30 p. m.; Oct. 11, 11 a. m.
Carthage Ct., at Singleton, Oct. 10, 11 a. m. and 1:30 p. m.
Walnut Grove, at Walnut Grove, Oct. 11, 2:30 p. m. and 7 p. m.
Philadelphia Sta., Oct. 23, 7 p. m.; Oct. 25, 11 a. m.
Philadelphia Ct., at North Bend, Oct. 24, 11 a.m.; 1:30 p.m.
Burnside, at Coldwater, Oct. 25, 2 p.m.
Trenton, at Pulaski, Nov. 1, 11 a. m. and 1:30 p. m
Raleigh, at Raleigh, Nov. 2, 7 p.m.; 10 a.m.
Laurel, First Church, Nov. 6, 7 p. m.; Nov. 8, 11 a. m.
Laurel, Kingston, Nov. 8, 2:30 p. m.
West Laurel, Nov 8, 7, p. m.

H. A. GATLIN, P. E.

Seashore Dist.—Fourth Round

Americus, at Salem Camp Ground, Oct. 10, 11 a.m.
Wiggins, at Wiggins, Oct. 11, 11 a.m.
Brooklyn and Bond, at Maxie, Oct. 11, 2:30 p.m.
Vancleave, at Camp Ground, Oct. 16, 11 a.m.
Handsboro and Nugent, at Nugent, Oct. 18, 11 a.m.
Gulfport, Second Church, Oct. 18, 7:30 p.m.
Biloxi, Wesley Memorial, at Epworth. Oct. 25, 11 a.m.
Gulfport, First Church, Oct. 25, 7:30 p.m.
Mentorum, at Alexander Memorial, Oct. 29, 11 a.m.
Kreole, at Kreole, Nov. 1, 11 a.m.
Ocean Springs, Nov. 1, 7:30 p.m.
Lumberton, Nov. 8, 11 a.m.

You'll Find a Complete Line of "KEN - WEL" GOLF-TENNIS-BASEBALL Equipment at D. H. HOLMES CO. LIMITED

Columbia, Nov. 8, 7:30 p.m.

OTTO PORTER, P. E.

Vicksburg Dist.—Fourth Round

Washington, at Stanton, Oct. 11, 11 a. m.; Q. C., Oct. 14, 3 p. m.
Natchez, Oct. 11, Q. C., 5 p. m.; Standard Teacher Training School.
Nebo, at Nebo, Oct. 17,18.
Centerville and Stephenson, at Stephenson, Oct. 18, 3 p.m. and 7 p.m.
Gloster, at Gloster, Oct. 25, 11 a. m. and 2 p. m.
Mayersville, at Fitler, Nov. 1, 11 a. m.
Oak Ridge, at Oak Ridge, Nov. 1, 3 p. m. and 7 p. m.
Gibson Memorial, Nov. 3. 7 p. m.
Port Gibson, Nov. 4, 7 p. m.
Utica, Nov. 8, 11 a. m. and 2 p. m.
Vicksburg, Crawford Street, Nov. 8, 7 p. m. and Nov. 9, 7 p. m.

We shall expect full reports from pastors, stewards, Sunday school superintendents, trustees, Woman's Missionary societies, Epworth Leagues, and superannuate endowment committees.

L. E. ALFORD, P. E.

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FROM FRANKLIN, LA.

Bishop Hoyt M. Dobbs preached at the Methodist church in Franklin, Sunday morning, September 20, to a large and appreciative audience.

The bishop was at his best and brought us a great message, which was highly appreciated by all our people. The bishop is doing a great work for Louisiana Methodism, and we are exceedingly fortunate in having him as our presiding bishop.

Dr. W. L. Doss accompanied him from New Orleans and held our fourth quarterly conference.

Dr. Doss is one of the most capable presiding elders in all our connection. The people of Franklin are very fond of him and are hoping that he will be their presiding elder another year.

I am closing my eighth year at Franklin, and they have been very pleasant years. These people have been very kind to me and to my family, for which I am very grateful. There are no finer people in the state than the people of Franklin.

J. A. McCORMACK, P. C.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

missionary from Africa. Mrs. Beanland, in a most impressive manner, presented her work in Africa. For an hour she held her audience spellbound with her message in which she presented the joys, sorrows and results of the work she and her distinguished husband have accomplished in a spiritual, educational and physical way. Special mention was made of one, Zurr, son of an African chief, who first became her trusted servant and from there one of the outstanding local missionaries.

Special prayer for Zurr was voiced by Rev. Caughman, after which an offering was taken to aid Zurr in this noble work.

Song, "Greenland's Icy Mountains," by all.

Dismissal prayer, Rev. Mr. Corley, of Collins.

Delicious refreshments, consisting of fruit punch and angel food cake, was enjoyed during the social hour, in which Mrs. D. C. Ware and Miss Birdie Burnham rendered several musical selections.

At the close of the meeting, Mrs. P. R. Arrington in a most charming manner, presented the following ladies, Mesdames Calhoun, Beanland, Ware and Miss Burnham with a lovely basket of flowers, showing our appreciation and love for their untiring efforts in making this program a success.

Collins will be hostess to the next zone meeting.

MRS. J. B. LOGAN, Pub. Supt.

WEAKNESS

and pains

WOMEN who get in a painful condition, due to weakness, should take Cardui, for the assistance so many women have described.

"I was very weak—nothing I ate seemed to give me strength," says Mrs. R. B. Douglas, of Jackson, Miss. "I suffered pain in my head and back. My mother told me that I should take Cardui. After taking two bottles, I felt stronger, but I kept on taking it until my head and back quit hurting."

This purely vegetable tonic, used by women for more than 50 years, is sold by leading druggists. FM-23

CARDUI FOR WOMEN

AVERA AUXILIARY REORGANIZED

Under the direction of Mrs. E. S. Shannon, district secretary, the Woman's Missionary Society of Avera, Hattiesburg, district, Mississippi Conference, has been reorganized. A few years ago this was one of the best auxiliaries in the conference, carrying on all departments of the work, but because of radical business changes in the town, was disbanded. Under the leadership of Mrs. Ed. West the new auxiliary expects to attain its former standard.

MRS. I. K. AVERA, Pub. Supt.

FROM MERRYVILLE, LA.

Dear Mr. Editor: One of the largest and most enjoyable socials held in this community this summer, was the "Octagon Party," sponsored by the various departments of the Methodist church, Tuesday evening, September 8.

It was held on the church lawn, which was well lighted, and there were plenty of seats for all.

The admission was six Octagon coupons for children and young people and twelve for adults.

The crowd was divided into groups according to ages and each group played games and enjoyed a jolly good time.

An orchestra consisting of Mrs. Ira Fuller, Miss Katherine Fuller, Charles Gott and R. L. Fortenberry furnished music all evening.

One of the special features of the evening were the solos by Mr. Bernard Boyept, of Elizabeth, La. Every song brought loud and long applause.

The "treat" of the evening was the ice cream served on cones, which was a gift from the Kern Ice Cream Factory of DeRidder. Mr. Kern himself being present and enjoying the evening with us.

That everyone enjoyed themselves was demonstrated by the way they all stayed even after the hour became late.

The committee were well repaid for their efforts not only in fun and by enjoyable association with each other but in "coupons" as well.

We will send in our first 1,000 right away and have more to follow soon.

MRS. JOHNNIE GRIFFIN, Pub. Supt.

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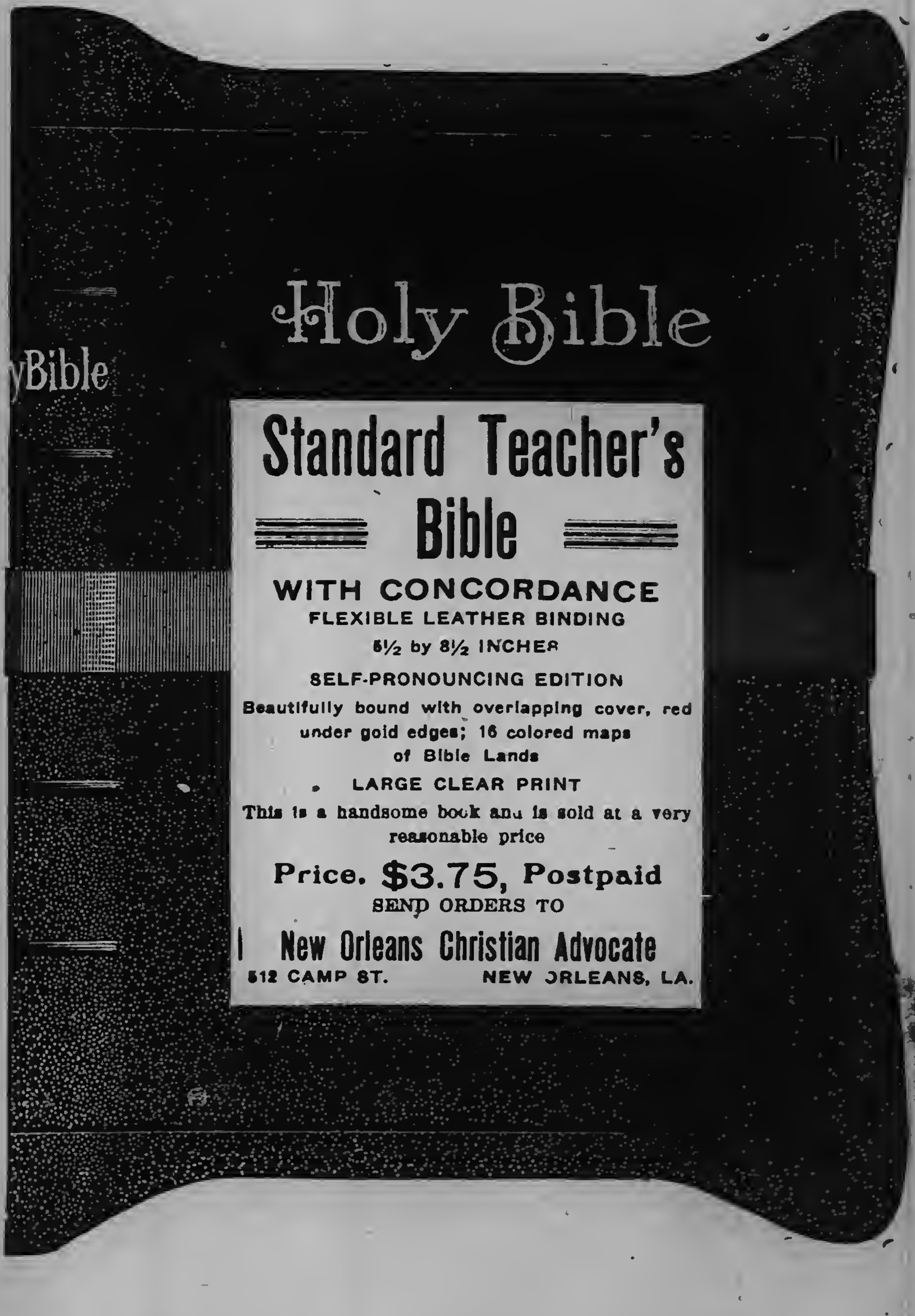

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SEND ORDERS TO

New Orleans Christian Advocate

512 CAMP ST. NEW ORLEANS, LA.

FROM CAMPTI, LA.

Dear Mr. Editor: Our meeting at Carroll Creek came to a close several days ago; it was in many respects a great meeting. Every service was well attended, the congregation never decreased during the entire week.

I put on a special service for the children and had between fifty and seventy-five present, ranging in ages from three years up to twelve. I pronounced it a great service.

I did not have any help during this revival, did the preaching myself, and our local people did the singing.

At the close of the meeting, I received seven into the church, all on profession of faith and baptism, and among them were three young men. There isn't any doubt that the meeting did good, for it reached outside the church, and was felt throughout the community, and I feel justified in saying that it was a real spiritual meeting, somewhat of the old type.

Lord help us to preach not ourselves, but Christ.

C. B. POWELL.

FROM SATARTIA, MISS., CHARGE

Home Coming Day at Phoenix

The third Sunday in September, Wesley Chapel Church, at Phoenix, Miss., held a home coming service, and what a glorious, heartening, soul-stirring service it was!

Some three weeks before, invitations were sent out to nearly 100 old-time absent members.

There were a number of responses, some expressing regret that they could not be with us; others accepting, but all desiring to come, to be remembered, and sending good will for the day.

The church was prettily decorated with ferns, pot flowers, cut flowers, and the house was full when time came for the service at 11 o'clock.

Many in the community who had not been to church in a long time, came, many from the other churches on the charge came, and then many visitors from the towns of Madison Station, Jackson, Yazoo City, Greenville and from Little Rock, Ark.

Many of these were speakers on the program, and some gave special song numbers, and what sweet memories were called back by these speakers, and at the noon hour what a mingling and renewing of past friendships there was!

Rev. T. M. Ainsworth, our own pastor, gave a short message in the afternoon and was followed by Rev. B. H. Williams, of Osyka, a former pastor of this church for four years, who gave a short message from Paul's letter to Timothy, at the conclusion of which there was a real old-fashioned hand-shaking and reconsecration by nearly all who were present.

There was ample dinner and ice tea on the grounds for all, and it truly was an inspiring spiritual uplifting day, so much so that it even was suggested that we have a like service every year.

MRS. L. V. HAMBERLIN.

THE MESSAGE OF THE Y. M. C. A.

The Young Men's Christian Association has been thinking about and acting on their central Message and Purpose. In this the Association is in full harmony with the spirit abroad in the Protestant churches. From many quarters comes the report of groups engaged in the consideration of the statement of the Christian message as expressed in the language of today. It is a most wholesome thing that men should be concerned with their message and not merely with the method of carrying it.

Two years ago the Nationaal Council appointed a very able and representative commission for this purpose, with President William J. Hutchins, of Berea, Ky., chairman; Dr. Luther A. Weigle, of Yale, vice-chairman, and with such other able Christian workers as Wm. Adams Brown, of Union Seminary; S. M. Cavert, Federal Council of Churches; Wm. Hiram Foulkes, First Presbyterian Church, Newark, N. J.; Cleland B. McAfee, Presbyterian Foreign Board, and Bishop Francis S. Harmon, former president of the National Council, John R. Mott, A. B. Nicholls, General Secretary of the Y. M. C. A., Pittsfield, Mass.; A. G. Studer, General Secretary of the Y. M. C. A., Detroit, Mich.; and W. D. Weatherford, president of the Southern Y. M. C. A. Graduate School, Nashvillee, Tenn.

The Commission brought a statement of Message and Purpose to the meeting of the National Council, in Cleveland, during the summer, which was adopted unanimously as 'an official statement at this hour, of its spiritual message and purpose."

The opening paragraph gives what is the heart of its purpose, in the phrase, "The Young Men's Christian Association is a fellowship whose primary purpose is to win boys and men to Jesus Christ, to associate them in Christian living, and to help them to discover and accept the full meaning of Christian discipleship for their own lives and for society."

Through all the statement rings a note of unswerving loyalty to God in Christ, and devotion to His Church.

The closing paragraph is a clear call to the future, in these words: "In this time of moral confusion and religious uncertainty, we reaffirm our conviction that Jesus Christ is the Saviour we would trust, the Leader we would follow, and the Master we would serve. In dependence upon God whom he reveals, in devotion to the brotherhood for which he gave his life, in hope of the future to which he points, we rededicate ourselves to him and to the service of our age and of the world."

Altogether, the clear, unequivocal evangelical position of this Message and Purpose statement is bound not only to serve as a guide to the Associations for the years to come, but also will hearten and strengthen all those who are eager to see come in power the Kingdom of our Lord Jesus Christ.—Contributed.

Kindly refer to the yellow label on your paper, and if your subscription is past due, please remit at once, thus preventing a break in the visits of your Conference Organ.

It is a mark of distinction to be a reader of this paper. Don't fail to et our advertisers know it. When answering their ads, mention this paper.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Columbus District—Fourth Round

Shuqualak Ct., at Shuqualak, preaching and Q. C., Oct. 9, p. m.
High Point Ct., at High Point, preaching and Q. C., Oct. 10, a. m.
Cedar Bluff Ct., at Cedar Bluff, preaching and Q. C., Oct. 11, a. m.
Crawford and M., at Crawford, preaching and Q. C., Oct. 11, p. m.
Starksville Sta., preaching and Q. C., Oct. 14, p. m.
Sturgis Ct., at Bethel, preaching and Q. C., Oct. 18, a. m.
Kosciusko Station, preaching and Q. C., Oct. 18, p. m.
Columbus, First Church, preaching and Q. C., Oct. 21, p. m.
Weir and McCool Ct., at Salem, preaching and Q. C., Oct. 25, a. m.

W. N. DUNCAN, P. E.

Greenville Dist.—Fourth Round

Gunnison and Hillhouse, at Gunnison, Oct. 11, a.m.; Q. C., afternoon.
Rosedale, at Rosedale, Oct. 11, p. m.; Q. C., after service.
Cleveland, prayer service and Q. C., Oct. 14, p. m.
Friars Point and Lyons, at Friars Point, Oct. 18, a.m.; Q. C., afternoon.
Shaw and Litton, at Shaw, Oct. 18, p. m.; Q. C., after service.
Shelby, prayer service and Q. C., Oct. 21, p. m.
Lake Cormorant and Robinsonville, at Lake Cormorant, Oct. 25, a.m.; Q. C., afternoon.
Lula and Dundee, at Dundee, Oct. 25, p. m.; Q. C., after service.
Tunica, prayer service and Q. C., Oct. 28, p. m.
Dubbs and Evansville, at Evansville, prayer service and Q. C., Oct. 28, p. m.

E. NASH BROYLES, P. E.

Greenwood Dist.—Fourth Round.

Ruleville, at Ruleville, Oct. 11, 11 a. m. and 2:30 p. m.
Sunflower, at Sunflower, Oct. 11, night.
Dublin and Mattson, at Dublin, Oct. 18, 11 a. m.
Drew Station, Oct. 18, night.
Belzoni, Oct. 20, night.
Itta Bena, Oct. 21, night.
Indianola, Oct. 25, 11 a. m. and 2:30 p. m.
Moorhead, Oct. 25, night.

Brethren, the time is short. The issues are vital. The test as by fire is upon us. Let us quit ourselves like men. The God that answers by fire is with us. Victory is ours.

L. P. WASSON, P. E.

Grenada Dist.—Fourth Round

Duck Hill, at Mars Hill, Oct. 9.
Pickens and Goodman, at Goodman, Oct. 11.
Ebenezer, at Thornton, Oct. 14.
Poplar Creek, at North Union, Oct. 15.
Water Valley, First Church, Oct. 18.

E. H. CUNNINGHAM, P.E.

Aberdeen District—Fourth Round

Bellefontaine, Oct. 9.
Mathiston and Maben, Oct. 10-11.
Eupora, Oct. 11-12.

T. H. DORSEY, P.E.

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Christian NEW ORLEANS Advocate

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J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, OCTOBER 15, 1931. C. MILTON CHALMERS, Manager

PROHIBITION OF THE LIQUOR TRAFFIC A MORAL ISSUE

Things are moving rapidly along the prohibition front! The time for "saints' rest" has not arrived, for the battle for beer and roar for repeal are raging. The resolutions being passed by various organizations, requesting that the prohibition issue be submitted to a vote in the various states is evidently a first move toward the repeal of the Eighteenth Amendment. In this, the anti-prohibitionists take the offensive and to that degree it gives them, at least, a psychological advantage.

In this adroit Goliath-like challenge to "give me a man and let us fight it out," advantage is taken of the depression in which the whole country finds itself. The plea is made in behalf of unemployment. After second thought, however, the average person will discover the "trick" in the plea, and reflect that Germany and England have their liquor, and proportionately those countries suffer as much or more than the United States by reason of unemployment.

We regret that the American Legion, at its recent convention in Detroit, voted for a referendum of the question to the states, when the preamble of their resolution blamed prohibition with the present condition of lawlessness, which the facts do not support.

While we regret the action of the Legion, we are unable to concur in the caustic remarks reported to have been made by Dr. Clarence True Wilson in his criticism of their action. Dr. Wilson is a fearless crusader, but his methods do not always promote the ends for which he so unselfishly labors. It was he who hailed Jack Johnson, the negro puglilist, and had him address the 1928 General Conference of the Methodist Episcopal Church in Kansas City on the subject of prohibition. Fighting liquor with pugilism is similar to "pulling the Lord's chariot with devil's trace chains." The action of the American Legion is deprecated, but it is gratifying to know that the Mississippi delegation voted solidly against the resolution.

The prohibition of the liquor traffic is a moral issue, and the Church in America may not be expected to sit idly by and allow one of the greatest moral achievements of all history to be lost by default. Mr. Fry in his late book, "The United States Looks at Its Churches," states that fifty-five per cent of the adult population of the republic belong to some branch of the Church. Into action millions will go when they realize the battle rages. Senator Hull quoted President Wilson's letter he wrote while governor of New Jersey, which was in part as follows: "The questions involved (prohibition) are social and moral, and are not susceptible of being made parts of a party program. Whenever they have been made the subject matter of party contests, they have cut the lines of party organizations and party action athwart to the utter confusion of political action in every other field." Were it not a moral issue the Church might be expected to keep silent.

A general strengthening of all the moral foundation will be necessary to maintain the victory already won and extend the benefits of temperance. Moral security is based upon spiritual supremacy. Whatever darkens the holy glow of the Church's life weakens the effectiveness of prohibition and all other moral achievements. Neither intimidations nor attempted incriminations will silence the pulpit nor deter consecrated members. In true faith and undaunted patience they will march on in the light of the flame that transfigured heroic saints of old who "wrought righteousness and put armies of the aliens to flight."

WILL THE PROPOSED JUDICIAL COUNCIL BE A LEGAL ENACTMENT IF ADOPTED?

It isn't pleasant to raise a technical point about an amendment to the constitution of the Church. It is not to be quizzicial but cautious that we raise the question as to the proposed Judicial Council having been in proper form to pass the General Conference. The General Conference of the Methodist Episcopal Church, South, is not a body of supreme authority, but its operation is governed by disciplinary law and rules of its own making.

Dr. A. J. Lamar, in speaking against the motion to adopt the report embodying the Judicial Council, said, "This is an attempt to bring up a fragment of the old constitution and get you to pass it. I am utterly opposed to it. In the first place, you cannot take the fragment of a long document and work it into your Discipline without a great many disciplinary changes. I submit it would be a great mistake for this General Conference to go back and take it up in these closing hours of the Conference when we are not in a mood to consider great constitutional questions." The Judicial Council report was taken up at the last of the Friday morning session before final adjournment at the next morning's session. Did not the rush of the "closing hours of the Conference" cause that body to overlook an important requirement? The General Conference, that sent down the proposed Judicial Council to the Annual Conferences for their consideration and final determination, was governed by its rule 8(b) which required: "Reports from committees (and minority reports) recommending concurrence in proposed changes in the Discipline shall give chapter, section, and paragraph to be affected, and the language as it will read when adopted." Report No. 12 of the Committee on Revisals embodying the proposed Judicial Council did not contain any reference to any "chapter, section, or paragraph" in the Discipline which would be affected by its adoption, nor was rule 8(b) suspended, item by item consideration was denied and the report adopted as a whole. (See 1930 Journal, p. 285). Therefore, the proposal was not in required form according to the unsuspended rule 8(b), and the General Conference was not cited to important changes in the Discipline; the Church at large is not assisted in its study of the question by having all it involves put in compact form as required by the unsuspended rule 8(b). **The question is: can a proposal that did not meet the unsuspended requirements of the General Conference become a part of the Constitution of the Church?**

After the adoption of the committee's report embodying the Judicial Council a resolution was adopted providing for a committee of three to make a digest of the changes in the Discipline and report same back to the General Conference of 1934. But, the unsuspended rule 8(b) of the enacting General Conference contained nothing about a post facto "digest committee," though it required that chapter, section, and paragraph to be changed be noted in the recommendation. The Judicial Council was not, and is not now in due and proper form according to the unsus-

(Continued on Page 8)

MAKE TIMES BETTER BY PAYING BENEVOLENCES

The items included in the askings for benevolences involve the life of the Church. Times are too hard to fail to pay the benevolences. Think of superannuate preachers, missionaries, teachers, preachers, and welfare workers who will suffer if the benevolences are not paid.

In times like these, we doubt that there will be many, if any, pastors who will accept their salaries in full and have their churches report practically nothing for the other large number of people who are dependent upon the Conference collections. To fail to recognize that financial conditions are bad is to deny a palpable fact, but these very conditions should cause those who are able to be more liberal than heretofore. Yet, no one should bury their mite because they are afraid. This is the time for one and all to have faith and make a venture in sacrifice for the glory of God and the good of his Church around the world.

Twenty-five Years After

An Appraisal of the Laymen's Missionary Movement

BY REV. CORNELIUS H. PATTON, D.D.

Most timely is the suggestion that on Sunday, Nov. 15, or on some convenient adjacent date, the churches of the various denominations celebrate the twenty-fifth anniversary of the organization of the Laymen's Missionary Movement. The time is ripe for a revival of lay activity and initiative in behalf of missions at home and abroad. No one feels this more than the pastors of our more enterprising and forward-looking churches. The movement which invented the every-member canvass and the church budget, and which, under God, was instrumental in aligning tens of thousands of business men in missionary belief and activity, which in hundreds of churches reenforced pastoral leadership by bringing to bear upon the problems of the Church the brain power and enthusiasm of practically-minded business and professional men; the enterprise which, as we see it today, inagurated a new era of missionary incentive and support, such a movement, we must hold, if once more given a prominent place in our counsels and programs may well prove the means of leading us out of the present wilderness, of criticism, hesitation and receding devotion on the part of many in the Church.

When those splendid laymen of twenty-five years ago met in the Fifth Avenue Presbyterian Church of New York for conference and prayer over the missionary situation, it was under the pressure of the idea that the world had swung into a new position of missionary opportunity and demand. The inciting occasion was the celebration at Williamstown, Mass., of the centennial of the famous Haystack Prayer Meeting, when a group of Williams College students, under the leadership of Samuel J. Mills, in the act of prayer pledged their lives to Christian service in foreign lands, thereby launching one of the great onward movements in the history of the Church. It was felt that the time had come when the laymen of the Church, as such, should stand by the cause of world evangelization in an organized and aggressive way; that if the Church was to enter into the new opportunities in a large and hopeful manner, there would be needed the mobilization of the lay element in the Church membership of every denomination.

I have been re-reading the minutes of that New York meeting, and I find that preceding the enacting resolutions were statements like these:

"Whereas, in the marvelous providence of God, the one hundredth anniversary of the beginnings of the American Foreign Missionary Movement finds the doors of every nation open to the gospel message; and,

"Whereas, the machinery of the Missionary Boards, Women's Boards, Student and Young People's Missionary Movements is highly and efficiently organized; and,

"Whereas, the greatly increased participation of the present generation of responsible business and professional men is essential to the widest and most productive use of the existing missionary agencies, and is equally vital to the growth of the spiritual life at home; and,

"Whereas, in the management of large business and political responsibilities such as men have been greatly used and honored; therefore, be it Resolved," etc.

These were not idle words—"just one more set of resolutions." They were drawn up and signed by men of weight and importance in the business and professional world. Here are some of the names: Wm. J. Schieffelin, Mornay Williams, Samuel B. Capen (who became the first chairman), John B. Sleman, Jr. (who was the original suggestor of the movement), S. W. Woodward, J. R. Mott, J. Campbell White (who became the first secretary), Robert E. Speer, Eben Olcott. Moreover, these laymen did a great deal of praying on that occasion. When Mr. Capen returned to Boston and informed me of what had happened, he said in effect: "We listened to Campbell White as he told of the Mass Movements toward Christianity in India and the extraordinary progress of Christianity in that land, and were so profoundly moved that some one proposed we should give ourselves to prayer. As a matter of fact, we didn't do much else but pray. I never have attended such a meeting in my life. It was the Haystack affair moved to New York. The next day, as soon as we assembled, we organized not a society but a movement, and it will bear the name The Laymen's Missionary Movement. It will be interdenominational, but will seek to place behind the various boards the loyal and intelligent support of the men of the churches." Such was the spirit of the meeting and the temper of the men.

Moreover, the resolution of Nov. 15, 1906, holds the endorsement of more than a decade of fruitful service. The conventions of the L. M. M. were held in the leading cities of the United States and Canada, and in multitudes of smaller places. It had the courage—shall I say the audacity?—to make those conventions self-supporting by charging a fee for admission. "What, expect men to pay for attending a missionary meeting! Preposterous!" Well, they did, and that in astonishing numbers. Then came a series of constructive measures. More courage; more audacity. When Campbell White proposed that the only way to support missions church-wise was to make a house-to-house canvass of the parish, and to have the canvass conducted by lawyers, bankers, judges, business men of large affairs and wide reputation, some of us gasped. "It can't be done; they never will volunteer for service like that." But the thing was done and in a few years the "E. M. C." became the accepted method of finance in every progressive church. Attest the fact that, whereas in many churches the trustees at first opposed the plan as calculated to advance missions at the expense of parish support, they ended by asking to have their budget taken into the band-wagon of the missionary enterprise. And so we came to have the single budget and the unification of all giving in the Church. As to whether or not this last step was a gain, opinions differ. But let us hand the palm to the laymen of twenty-five years ago for inventing a device which no minister would have dared suggest. When the World War came, and with it the great drives for the Red Cross, the Y. M. C. A. and for Liberty Bonds, the E. M. C. idea was taken over bodily from the Church and applied on a community scale. In those days the Laymen's Missionary Movement was a living sermon from the text, "O ye of little faith."

Why was all this given up? Alas! in 1919 it was decided, after long debate, to merge the Laymen's Missionary Movement in the Inter-church World Movement, with the result that the incentive of this great enterprise was lost in the wreck of the attempt to capitalize for beneficence the solidarity, the enthusiasm, the idealism of the war period, already on the wane.

When this action of the National Committee of the Laymen's Missionary Movement in New York was learned by the Central Division Committee of the Laymen's Missionary Movement with headquarters in Chicago, a protracted debate ensued. Opposition to a merger with the Inter-church World Movement was so pronounced that it required four continued sessions of the meeting at which this matter was given consideration. Finally a unanimous agreement was reached with the adoption of the following resolutions: "Resolved, that the Central Division Committee suspend activities and appoint a Committee on Resumption which will be in readiness to undertake its task as soon as the time may be propitious."

This Committee on Resumption met from time to time, and called a conference in May, 1922, which was attended by eighty laymen and forty ministers and board secretaries, representing nineteen denominations. The conference voted to resume activities, but the reorganized committee was hindered in getting under way until 1927.

During the past four years these enterprising laymen, with reinforcements from Boston to San Francisco, and New Orleans to Charlottetown, P. E. I., have entered the field, revived the old name, and sought to conserve the old spirit. This group of men felt deeply that such a passion, such an achievement, must not be allowed to pass from sight. They believed that ways must be found for conserving the best elements of the Laymen's Missionary Movement of 1906-1919.

We are living today in a new world of opportunity and peril. The war has drawn a sharp line through the history and program of every political and social institution. The cause of Christian interdenominationalism (which is the cause of Foreign Missions) has been affected in notable ways. A new generation has come upon the scene. New attitudes are being formed. New theories prevail. There is a new layman to be enlisted, and he has the chance of the ages. If a considerable number of influential churches should utilize the anniversary on Nov. 15, aligning their laymen for mission study and mission support, there may, almost certainly there will, emerge a demand for organization on a national scale.

In the briefest possible form I will attempt to state what appears to me to be the conditions of success in any attempt to rally our Christian laymen to a new and effective support of missions.

1. By reading, study, discussion, they must be made intelligent upon world conditions as these affect the prospects of Christ. Where are we in the progress of the Kingdom? What are the new forces, favorable and unfavorable, with which we have to deal? What changes are demanded in missionary attitude, theory and procedure? What are the demands of stewardship in a day like this? Unless our laymen will contribute brains as well as money, their consecration will not avail. As Mr. J. H. Oldham, of the

International Missionary Council, once remarked, "In the Church, as in the political realm, the future lies with the man who thinks."

2. The new movement, like the old, should be interdenominational, strictly so. It should not be split up into affiliated denominational movements for men. In my opinion, the old Laymen's Missionary Movement was seriously weakened by the denominations taking up the idea on their own account. The result was that in many cases our business men were allowed to visualize the work as denominational propaganda. Thus the larger incentive was lost. That our laymen should be loyal to the boards of their respective communions goes without saying. The existing boards should be recognized and utilized as the first charge upon their interest and generosity. But always with the Kingdom plans and the Kingdom interests in view. "The laymen of today have it in their power to reinforce immeasurably the conception of missions as the enterprise of a steadily unifying Church, one direction, at least, in which we can dispose our forces for the success of Christianity as a whole.

Another consideration is the advantage of a strictly interdenominational movement in respect to freedom from the network of restrictions and relationships which characterize our purely denominational efforts. I am not objecting to these; for the most part they are necessary; within their sphere they are of great value; but there should be room for the free movement and initiative of unecclesiastical groups. If the laymen of the various denominations are allowed to do their own thinking and their own planning, every board should be the gainer. The genius of our business men has not been exhausted by the invention of the Budget and the Every-member Canvass.

3. There is a demand for more intensive work in the realm of adult missionary education than the old-time convention method makes possible. Big conventions may still have their value, but I think the emphasis should be placed upon the reaching of smaller and more influential groups. I have in mind particularly the drawing together of select groups of prominent business men—men who, by the nature of the case constitute a class by themselves, and whose opinions and example carry greater weight. Also the officers of our local churches. I have never understood why missionary agencies do not seek to deal with church officials by themselves. After all, these men and women, as our standard-bearers, are responsible for the policy of the church. Without them it is well nigh impossible to carry the congregation; with them great improvement might be made. Why not a convention in each city of church officials?

4. Our laymen must, and certainly will, rise above the present timidity in respect to appealing for money. They are dealing with money all the time; they are not afraid to ask for it when a good cause comes along. They are not given to apologizing for budgets. They are not afraid of the word promotion. They know that quick results can be secured when quick work is to be done. They believe that money, as the expression of personality, is sacred. They realize that in the cause of Christ it can be made immortal. Our boards are suffering for lack of a courageous business attitude in respect to money.

5. Finally, in my opinion, our laymen will be free of the timidity of present-day theological speculation. They will want a motive and a message that ring with the faith and the optimism of Jesus. It is inconceivable that they will fall in with the idea that Christianity is but one among many religions of the world, or that the ultimate religion is to be a blend of existing faiths. The Christianity which is based upon the personality and message of Christ they will consider not only better, but best. They will want to think of missions as the giving of the best—God's best—to a suffering world. A sympathetic approach to the peoples of other faiths, a glad and generous recognition of high and permanent values in other religions—yes, by all means. But your reality-loving Christian business man, if he is to back a world movement for Christ, is likely to do so because he believes the religion of Christ to be supreme and final.

In a recent scholarly work there is this statement of the philosophy of modern missions: "Today we think of the missionary process as the co-operative endeavor of idealists of all nations to produce, through the motive of a social religion, an ennobled and friendly human society of varied and mutually contributing cultures." While there is a good deal in these words to challenge interests and a measure of assent, I doubt if they will appeal to the average layman as an adequate statement of the case. Certainly there was a more compelling motive than this on Nov. 15, 1906, when those laymen met and prayed and organized for Christ in the Fifth Avenue Church.

ANNIVERSARY LAYMEN'S MISSIONARY MOVEMENT

By S. J. Duncan-Clark

Increasing realization of world-wide interdependence has led to the observance of the 25th anniversary of the Laymen's Missionary Movement as "Men and Missions Sunday," on November 15, 1931.

This world has shrunk from a planet of vast separations to one of close contacts and increasing interdependence.

Progress in transportation and communication has brought a sense of common interest. War dragged every continent into its shambles. Now economic depression has engulfed all civilized countries. We can no longer escape the profound truth that we are "members one of another" and that "when one member suffers, all members suffer with it."

The spirit of unrest runs through the world. Men are dissatisfied with traditional ways. They look for change. With eager eyes they watch the experience of nations like Russia.

A Challenge to Christian Men

From some source hope of better things must be restored to men's hearts, and the only hope that will not fail them lies in Christ. Those who know the life and love and human redemption in His message should proclaim it in this critical hour. We who know that His way leads to peace and security and the realization of man's highest possibilities dare not be silent.

A Modern Day Program

All of these considerations have led to a spontaneous movement to commemorate on November 15, 1931, the 25th anniversary of the founding of the Laymen's Missionary Movement. In striking contrast to the original meeting of 80 men in the Fifth Avenue Presbyterian Church in New York City, on November 15, 1906, a thousand meetings joining 80,000 men will be held this fall. It is not the size but the enthusiasm of the meetings, and the organization of the men in missionary, relief and religious work which will count.

Two Recommendations Are Made

1. Observe Men and Mission Sunday, November 15, 1931, at the morning service in your church.

2. Organize an afternoon interdenominational men's meeting in your city or community.

Suggestions concerning the interdenominational men's meetings may be secured by writing to the Laymen's Missionary Movement, 19 S. LaSalle St., Chicago, Ill., or 419 4th Avenue, New York City.

SUGGESTIONS

To Pastors—

1. Announce November 15 as Men and Missions Sunday.

2. Arrange for special observance during the morning church service, such as:

- A sermon on a missionary theme, emphasizing the need of participation by men.
- A 10-minute talk by a layman.
- A missionary hymn sung by men.
- A scripture lesson of missionary significance read in unison by men.
- Announcement of plans for four men's meetings to discuss current missionary literature.

To Leaders of Men's Organizations—

1. Discuss in your meetings missionary articles such as "The Case for Foreign Missions," in the American Mercury, February, 1931: "The Critics and Missions," chapter in Dr. Egbert W. Smith's book, "The Desire of All Nations"; or "The Testimony of Results," a chapter in Dr. Stephen J. Corey's new book, "Missions Matching the Hour."

2. Appoint a committee to plan four study sessions of the men of the church (see above).

Note: Lists of suitable books can be secured from our Board of Missions.

To Sunday Schools and Young People's Societies—

Dramatize the Haystack Prayer Meeting at Williams College in 1806, 125 years ago. It was on the 100th anniversary of this meeting that the Laymen's Missionary Movement was organized twenty-five years ago. This dramatization, prepared by the Council of Northern Baptist Laymen, is available through National Committee, Laymen's Missionary Movement. Copies, 15c each.

REV. W. M. YOUNG

A son of Washington Pinkney and Elizabeth Stephens Young, was born in Prentiss county, near Booneville, Miss., October 8, 1855. He had the blessing of pious and godly parents in example and teaching.

Outside of his home life he had the best educational advantages that the meager rural schools of his section afforded. Being possessed of fine physical alertness and a tasty mental tang which prefigured his future strength and usefulness he daily supplemented his consciously inadequate educational equipment by the light of pine knot fires after a day's hard toil on his father's farm. With a serious and purposeful mind and indefatigable industry, with an outreach of faith and a yearning love of men, with a spirit in consonance with his Master's plans and the laws of spiritual unfolding, Brother Young nurtured day by day the deep centres of his soul and character until he was one of the most effective ministers among his brethren.

Brother Young was happily, yea, powerfully converted at Blythe's chapel in September, 1871; was licensed to preach at Marietta, September, 1882; was received on trial in the North Mississippi Conference at Kosciusko, December 2, 1883; was ordained deacon by Bishop Duncan at West Point, December 5, 1886; was admitted into full connection at Winona, November, 1887; was ordained elder by Bishop Galloway at Holly Springs, December 8, 1899.

He served the following charges: Corinth circuit, 1886-89; Tunica and Lula, 1890-93; Pleasant Grove, 1894-97; Grenada circuit, 1898-99; Corinth circuit, 1900-03; Indianola, 1904-07; Sardis district, 1908-11; Amory and Nettleton, 1912-13; Pontotoc, 1916-19; Leland, 1920-22; Batesville, 1923-25; Tchula, 1926-27; Shannon, 1928-30.

At the Starkville Conference, 1930, he was placed on the superannuate list. He failed to answer to roll call when his brethren gathered there, for his health had failed so as to prevent his enjoying this blessed fellowship with the comrades of the cross. This was his first year out of the 45 of his itinerant ministry, so far as this writer is aware, that he did not answer to his name. The shadow of time was showing quite short, for in a fortnight after his taking the honor roll he answered to the roll call at the General Conference above.

So the tired, worn itinerant, laden with the rich fruitage of his fidelity, his devotion to his Lord, carrying the honors and love of his own sacrifice and the scars of its toil finished his course with joy. He was a man of God, strong, courageous, consecrated and holy in life and saintly in death. No mortal ever questioned W. M. Young's motives, his sincerity, his manhood code of principles. True as the needle to the pole, honorable as truth, genuine as virtue, upright as righteousness, noble as nobility, he lived, he wrought and he passed to the reward of the righteous.

Brother Young was happily married to Miss Lucy K. Henson on January 8, 1878. Of this union were born three daughters, Mrs. Edward Alvis, of New Orleans, La.; Mrs. Porter Roberts, of Amory; Mrs. Lewis Woods, of Memphis, Tenn.; and three sons, Thomas Alexander, who died May 3, 1914; Wilbur, of Springfield, Tenn., and James P., of Verona, Miss.

Brother Young came as near to fulfilling all the highest ideals and standards of a man, a husband, a father, a minister of Jesus Christ as any I have ever known.

He was a conscientious tither for 45 years; believed it the measure of a man's Christian obligations and did it as religiously as he lived and preached. He was a lofty type of New Testament devotion, apostolic fervor, weeping oftentimes, like his stricken Lord, over wicked men and unrepentent Jerusalem. To even question W. M. Young's genuineness would have been like questioning the whiteness of the snow or the purity of the sunshine.

"For this by rules severe his life he squar'd,
That all might see the doctrine they heard."

He proclaimed the old truths with fresh insight and energy not cumbering them with massive drapery nor hiding them beneath piles of rubbish. He preached the gospel not with faltering tongue nor averted eye. It was a principle shrined in the heart, the mainspring of all human uplift and progress, the source of all virtue and morals, the inspiration of all charity, the heart of all love, the sweetener of all toil, the sanctifier of all rational explanation of the universe.

This noble soldier of the cross, this man among men, this saintly warrior of righteousness, found his joy and his crown in following the greatest crusader and leader this world has known, Jesus of Nazareth.

On the night of November 14th last, this, our brother beloved laid down his shield, stacked his arms and peacefully went home to heaven. He bade farewell to earth from his daughter's home, Mrs. Porter Roberts, of Amory. In his weakness he and his lifelong companion had gone there to rest a bit after finishing his task at Shannon, but the rest of earth was not sufficient for this worn man of God and so God called him higher.

On the following day his obsequies were conducted by Rev. C. A. Parks, pastor at Amory, and Rev. E. Nash Broyles, his presiding elder, besides the attendance of others of his ministerial brethren and a large number of friends.

"We loved him with a love that will not die,
Till the sun grows cold,
And the stars are old,
And the leaves of the judgment book unfold."

L. M. LIPSCOMB.

"WHAT A SAVIOUR I HAVE FOUND!"

By Rev. H. B. Hines

"To the only wise God our Saviour, be Glory and Majesty, Dominion and Power, both now and ever." Jude 25.

Beloved, I hope that you can realize, from the depth of your hearts the fullness of God's love. Some have taught the awfulness of God's wrath. Some have feared the severity of God's displeasure. But to me it is sweet to realize the depth of His wonderful love. When you search your own life for the rich experience of Salvation; when you cast your mind back into the history of the ages, and there discover the revelations of God's love; when you search out the truths of God's creation, and discover the plans of His loving power, as evidenced from behind the veil of our known history; then, and not until then, can you begin to realize something of the fullness of His love.

Passing step by step through the wealth of God's creations, we find that we received the glory of His love by being created in His image as the climax of His creations in a Divine conception of things that filled God's whole universe with eternal glory. The riches of earth and the glories of worlds beyond, together with the beauties of Heaven, have been created for the enjoyment of man. We were commanded to take possession and to dominate. We are dominating. And as we follow God's leadership into these powers and these glories of time and of eternity, we are brought to realize what it means to be in God and have God in us. Wonderful love! Oh, Thou, Jehovah, bring us all into the realization of that Life!

But we were disobedient, and fell. Did God despise us, and turn away from us? No. He loved us, and when we would run and hide from him, because of our shame, we hear His loving voice, as He comes in search of us, "Adam, where art thou?" Friends, do you hear that call? Do you feel the power of that love searching you out, and drawing you back into the fullness of that life with God?

Then, his heart throbs reveal His love for a lost people again, when the influence of our sin shows its hurt to others, and we hear Him call out again, "Where is thy brother?" We are losing our heritage. The world is suffering. His heart bleeds, and he reaches out after us through every age. He speaks to His people. He gives them a Law of Salvation. He works through His prophets and teachers. He demonstrates His power and proves His love. He chooses the most faithful race, and prepares the way for the redemption of His whole people by the Incarnation of His Son. Can you grasp it? The height, the depth, the fullness and the glory of such love that would take the Son of God from the grandeur of His position, with the Father, in the world above, where the angels and all the hosts of Heaven adore Him in the midst of His power and glory as Creator and Ruler of Spirit world, physical universe and the harmonies of Heaven and earth, and subject Him to the indignities, the humiliation and the sufferings of earth where He would take the sin of a corrupt and rebellious people into His own pure life, that they might be lifted from the lost position of their own choice into the glory of their original position with God, according to the act of His loving creation.

"And, lo, the Angel of the Lord came upon them, and the glory of the Lord shone round about them: And they were sore afraid. And the Angel said unto them, fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." "For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." "And suddenly there was with the Angel a multitude of Heavenly hosts, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

Jesus was baptized. The Heavens opened, "And the Holy Ghost descended in a bodily shape like a dove upon him; and a voice came from Heaven, which said, "Thou art my beloved Son; in Thee I am well pleased."

Again, amid the glory of that Transfiguration, we hear the voice of God saying, "This is my beloved Son: hear Him."

The groanings of earth had ascended to Heaven. The yearning hearts of a suffering people, the hungry souls of a lost world, had been fully realized by a Triune God and by the hosts of Heaven. Who would go? Who could save it? Who would pay the price? Gabriel could not go. Michael could not go. Who would save humanity? The Son of God offered! He could do it. He, because of his great, loving heart, would do it. Man had failed in his every attempt to save himself. The Son of God must yield his glories above, descend to earth, take on the form of flesh and pay the price for him. What a transcending love! Oh, that faithfulness could only be met by a tender devotion from a heart of undying love!

If Christ failed in his mission of earth, he could not go back to his throne above. He was surrendering all to save man. He must save man by conquering sin and the grave, or he must be forever lost to the Godhead and to his glories above. It would have meant ignominy among the devils of eternity. Man had failed in his every attempt. He was taking on the form of man so that he might conquer as man. Would he? Oh, would he!

He overcame every temptation that the flesh was subject to. He denied himself the comforts of a physical life. He healed. He taught. He preached. He saved. He brought forth from the dead. He went into the garden where he drank into his own pure nature the dregs of the sins of men from the beginning of time to the end of time. This awful ordeal caused drops of blood to roll from his brow in the form of sweat, and caused him to exclaim to the Father above, "If it be possible, let the cup pass from me!" "But Thy will be done, not my will."

Then, at the last moment, as he hangs from the cross, he says, "It is finished!" What is finished, beloved friends, what is finished? Oh, glory to God in the highest, it is your redemption and my redemption! The Plan of Salvation has been completed, and the atoning blood has been spilled. The world is saved!

Coming forth from the grave, he completes his instructions. He commands that we preach the Gospel to every nation; that we carry the Gospel of Salvation the world round, and the centuries through until every creature had heard the glad sound, and had a chance to enjoy the fulness of his glories eternal.

Before his triumphant ascension to the Father, back to the glories that were his, and now, are repossessed with greater splendor and greater sweetness, he promised to send the Holy Spirit that he might lead us into all light and teach us all truth, giving to us the strength to live in his spirit and to carry on the building of his kingdom in the lives of men.

The ages come and go, and he leads as we follow on. How wonderful is the glory of God among men! Lift the veil off of the intervening ages, and behold the wonderful manifestations of God's love to men—human progress, achievements, light, truth, salvation, glorified life! It is a wonderful world as we are being lifted back to God.

The lifting power? It is the saving power of Jesus Christ. That unfailing love that caused him to spend himself for us. Have you that salvation this morning? Have you been born of the Spirit? Have you experienced the richness of that life and the joy of that satisfaction? If you have not, beloved, take Him as your personal Savior this morning. It is worth more than all the world beside. You can not afford to miss his salvation. It means the fulness of life in time, and the fulness of life in eternity.

Oh, what a wonderful Savior is mine! He cleansed my heart from all its sin, and keeps me gloriously through all the way. He brings heaven to me upon the earth, and prepares me for that greater heaven above. I shall praise him now. I shall praise him then. I shall praise him more perfectly as the unfolding ages bring me into that greater life with him. "Oh, what a Savior is mine!"

FROM THE PELICAN PINES

By Rev. S. A. Steel, D.D.

Tell you about that Chautauqua breakfast with Bishop Vincent? Well, let me say before I do that he treated me with royal hospitality and we talked about many things not recorded here; and so far from being offended by my frankness, he subsequently had me to come back and give my lecture on "Home Life in Dixie During the War," and paid me the high compliment of saying to a friend, "That's the only lecture I have heard here that held the audience after the chimes rang." But the breakfast.

During the night a distinguished man from England arrived, whose name I cannot remember. He was one of the star speakers on the program that summer, and, of course, like most of the "talent," he sat at Bishop Vincent's table. After introducing the distinguished guest to the company, the bishop turned the spotlight on me. He said: "Dr. Steel is from the South; and the only fault I find in him is that he is so provincial." That was a dare, a definite challenge, and I accepted it at once. "What do you mean? Do you mean to tell this company that my patriotism is narrower than your?'" "You are a provincial," he said. I had the seat of honor next to him at the head of the table, and I said: "I'll prove that my patriotism is twice as broad as yours. Will you accept this company as a jury?" "Gladly," he said, feeling sure they would give him the verdict, since I was the only Southerner there. I then said: "Ladies and gentlemen, consider yourselves a jury to decide if my patriotism is not twice as broad as Bishop Vincent's. I will not argue the question, but will prove it by mathematics. I teach my son that Abraham Lincoln was a great man, and a sincere patriot, and that he did his duty as God gave him to see his duty in a time that tried men's souls. Did you teach your son that?" He replied, "I did; there's George, ask him." Dr. George Vincent was sitting just opposite me, and I said, "Did he teach you that, Dr. Vincent?" "He certainly did," Dr. Vincent replied. Then I said: "I teach my son that Jefferson Davis was a great man, and a sincere patriot, and that he did his duty as God gave him to see his duty in a time that tried men's souls. Did you teach your son that?" He was silent, and to appreciate his dilemma you should know that the name of Jefferson Davis was almost an insult to Bishop Vincent. I sometimes referred to Davis to set off his rage. He was silent. I said, "Ladies and gentlemen, I ask your verdict." There was applause all around the table. Even Dr. Vincent clapped his hands as he joined in the roar of laughter that gave me the verdict.

The conversation drifted to international affairs, which was natural with an eminent English prelate there. At some point Bishop Vincent, who could not let me alone, spoke and said: "Dr. Steel is pretty orthodox, but he don't agree with St. Paul when he said that God 'hath made of one blood all nations of men.'" He stopped there, and I said: "Go on and finish what Paul said." He was about to change the tune, but I said: "Hold on; if you won't finish what Paul said, I will: 'And hath determined beforehand the bounds of their habitation.' Who brought the Africans to America? The ships that brought the slaves over here from Africa where God put them were built in New England, manned by her sailors, and enriched her people. I dare you to show a single Southern ship that was engaged in the slave trade. It was a Southern man, a native of Norfolk, Virginia, who captured the last slave ship at the mouth of the Congo, and made the Yankee captain put his captured Africans on shore. And since you have the audacity to tell this company that I don't agree with St. Paul about the origin of the races, I ask you if you agree with St. Paul when he told the run-away slave, Onesimus, to go back to his master? You Northern people rebelled against the enforcement of the 'Fugitive Slave Law,' but we had Paul on our side." The bishop was silent, and as I came to a pause, some one, thinking the thing had gone far enough, switched the conversation to some more agreeable subject. I was told that the Englishman remarked as he sat on the veranda that the "Southerner was interesting," which was a very diplomatic observation. Bishop Vincent had invited me there to "talk" and I talked. But again I am crowding Decell and will be saying choke him off. Au revoir.

Mansfield, La.

RESOLUTIONS IN RESPECT TO REV. L. P. WASSON

At the last quarterly conference of the First Methodist Episcopal Church, South, of Greenwood, Miss., held in the church building on the evening of September 29, 1931, it was unanimously resolved by affirmative vote of all present, as follows:

"That this church and all the other churches in the Greenwood district have been blessed during the past four years in having as their presiding elder the Rev. L. P. Wasson; that it is the wish and earnest desire of us all that Brother Wasson might be permitted to remain with us in his present official capacity for many years more;

"That we sincerely appreciate and are thankful for the unusual work he has done for us and the entire district, and for the splendid results achieved; that he has at all times devoted his entire time, attention and energy for the best good of his district, and because of his unusual business and executive ability, skill and tact, combined with an unusually pleasing and attractive personality, he has accomplished a really fine constructive work for this district, and has endeared himself to the members of this church, and we shall not forget him;

"That we have been impressed and inspired by his indefatigable energy and spirit, with his deep piety and devotion to the principles of his Church;

"That we have enjoyed him socially, and have been uplifted and made better men and women by the earnest, forceful sermons he has delivered to us from time to time; that, most of all, we have felt the fine influence of his noble character;

"That we have also learned to love his family, and are mindful of our indebtedness to his splendid Christian wife;

"That we ask God's blessing on him and his. We pray that nothing shall deter him from continuing his wonderful work for his Master.

"Resolved, further, that these resolutions be copied on the minutes of this meeting, and that a copy be delivered to Brother Wasson."

The above resolutions were unanimously passed by the fourth quarterly conference held at Greenwood, Miss., on September 29, 1931.

M. F. PIERCE,
Recording Steward.

TO THE PASTORS IN THE MISSISSIPPI CONFERENCE

In the absence of action by the Conference, and in view of the fact that the interpretation of the new law concerning reports to the Annual Conference has not been officially passed upon, you are requested to make your reports on the new form of blanks furnished by our Publishing House, and to report each church separately, instead of by charges as heretofore. The Conference will determine whether it desires the reports to be published in the Journal by charges or by churches, if it be found that the law admits of a choice in the matter. This is in keeping with the advice of the presiding elders and the bishop. Please do not use any of the old forms of report, should you have some left over. The Publishing House no longer sells the old forms, but has only the new forms. Please be prepared to hand in your reports on the first day of the Conference, morning session.

Faithfully,
W. B. JONES, Sec.

ANNIVERSARY NIGHT (OR DAY) AT ANNUAL CONFERENCES FOR THE RETIRED PREACHER AND WIDOW AND ORPHAN.

A combined service recommended in which:

1. The General Board of Finance shall have charge for 15 minutes.
2. The Conference Board of Finance shall have charge for 15 minutes.
3. The Conference Brotherhood or Aid Society shall have charge for 15 minutes.
4. The Methodist Benevolent Association shall have charge for 15 minutes.

Each department to be allowed 15 or 20 minutes for report and exhortation, keeping time on each department. Seat the superannuates, widows, and orphans present on the rostrum and give them the privilege of telling experiences, trials, joys and hopes.

Let the leaders, in song and prayer and speech, strike the optimistic note from the beginning to the end of the service.

It is believed that we make little progress by bewailing our failures and advertising the humiliation of the Church.

Here are four organizations within the Church working on the same problems: to provide better support for the retired wayworn and aged preacher, and the widows and orphans of deceased preachers. "In a multitude of counsel there is wisdom." "United we prevail, divided we fall." Righteous rivalry is a virtue and a power.

"OPTIMIST."

When the results of the last census were given out, Calhoun City, Miss., had shown a greater gain than most of the small towns of the state. Just a few years ago our church there was one of a number of small churches on a circuit, but now it is a live, growing station. Rev. W. L. Atkins is the pastor there. The church is fortunate that has this gifted preacher as its pastor. Brother Atkins spent some years as an active layman and now that he is in the ministry he knows the work from both angles. He remained five years at Artesia, his pastorate before this.

THE OPEN DOORS OF THE CHURCHES

By H. M. King, Architect-Secretary

For years we have kept the doors to the sanctuary locked, except on Sunday. We have nourished the fear that some wayfarer, or perchance, a mischievous child, would be guilty of sacrilege. Ought we continue, literally, to bar the people from the House of God during six days of the week and admit them only on Sunday?

No one will question that marauders have pilfered from open churches, but theives have also broken through and stolen when windows were locked and doors bolted. The mere turning of bolts into their keepers is no guarantee against damage or loss. Why deprive devout worshipers during the week of the privilege of a sanctuary that is pervaded by an atmosphere of calm and peace because of the unscrupulous or undisciplined who roam our streets?

We might open the door of our city and village churches each day, stow away the hymn books, close the pipe organ console, and safeguard a promiscuous switching on and off of lights, and observe the response. No one will break loose the pews from their moorings or take souvenirs from glorified art glass windows. The open door to a church sanctuary is an invitation to God. When our people understand they are wanted and become accustomed to the privilege that is accorded them, they will go more often for devotions.

With their deep-seated custom of disregarding the church as a place for private devotions our people will not begin immediately to frequent it. They must learn the value of hallowed ground in satisfying a soul hungering for God through intimate communion with Him.

How often will a man take the pains to locate the janitor and have him open the sanctuary? Even though he did the spirit athirst for God would be repulsed by the stale air that greets him at the door.

There is little advantage in keeping open the doors of a cheerless, unsympathetic, inartistic and uninviting church for barren austerity does not attract those who desire to meditate and commune in solitude unless something produces a consciousness that God is present too. A place should be conducive to worship to produce a consciousness of the presence of God.

You say that "God is everywhere," and that "man is weak and helpless who cannot find Him without the beauty of appropriate surroundings?" Perhaps, but there are those who will not remain as close to the Master as they would if they had a favorable setting for worship, and perhaps some will never find Him without it. "Divinity cannot be portrayed, nor yet experienced, in tawdry or slovenly surroundings."

If it requires a church edifice to be raised to the Glory of God with an exterior that marks the dignity of religion and an interior surrounding the beauty of faith as an aid to our great business of helping men to God, then we cannot afford to ignore the means that are placed at hand for that purpose. The building stands unchanged. Who knows what mortal may be listening to the silent message of comfort, encouragement and cheer that it offers without ceasing in the daylight hours when the world is astir and in the darkness of night when the pastor and his co-laborers, wearied by the toils of a day, restore themselves in sleep for the work of a new day?

Lofty, enduring, a quiet sentinel, guarding the welfare of the people, a symbol of God's presence on earth, the church building is an agency for good that never wearies and if befitting the beauty of holiness it never fails to give testimony to the glory of God. The open church door has been known to help men stand watch during hours of trial.

In England, the parish churches play a more important role than anywhere else. The manner in which they are designed and constructed has much to do with their permanence. The parish church always has been a vital center of the village life. It is open daily to all who wish to enter for prayer and meditation and seems to be constantly alive to the deep needs of the people. This personality of the building becomes far less potent when the building is looked upon merely as a meetinghouse, open only on Sunday.

In England's crudest times there were true souls nurtured in the church who, in turn, nurtured it.

THE BIBLE AND THE SPADE

By Dr. John F. Foster

III

In our last article on this subject we were speaking of the Black Obelisk of Shalmaneser and may now add that the story of his victory over Benhadad of Syria is set forth as having taken place in his tenth year and in the twenty-first year of his reign his taking of Jehosaphat is stated and a further statement that at the same time, "occured a bloody revolution which brought the Baaltic party again into power, stating further that Jehoram, who had married Athaliah, the daughter of Jezebel killed his brethren and became co-regent with his father, Jehosaphat."

On the obelisk in one of the reliefs is shown Jehu, King of Israel, prostrating himself before Shalmaneser and presenting various offerings. Part of the writings run thus, "The tribute of Jehu, son of Omri, silver, gold, bowls of gold, goblets of gold, pitchers of gold, lead, scepters for the kings hands and staves I received."

With regard to the overthrow of the northern kingdom, tablets have been found in the great library of Sargon at Nineveh, giving Sargon's own account of the fall of Samaria. "I besieged the city of Samaria and took it. I carried off 27,280 of the citizens. I chose fifty chariots for myself from the whole number taken; all other property of the people of the town I left for my servants to take. I appointed resident officers over them and imposed on them the same tribute as had formerly been paid. In place of those taken into captivity I sent thither inhabitants of lands conquered by me and imposed tribute on them which I required from the Assyrians."

Sargon in another monument refers to himself as, "The Conqueror of Samaria and the whole land Beth Omri," and in a cylinder inscription he calls himself, "The subjugator of the broad lands of Omri."

The Moabite Stone states that Mesha, king of Moab during the reign of Omri and Ahab, had wars with them, mentioning Omri, Ahab and Israel by name and describing a high point in the triumph of biblical archaeology telling how Jehoram, grandson of Omri, oppressed Moab and built a city within its borders, etc.

A few incidents which should have been given earlier I shall place here and then resume my narrative.

Among the inscriptions referring to the reign of Rameses in Egypt has been found the statement that he used foreign slaves called the Aperiu, using them on his monuments, and some Egyptian scholars see in them the Hebrew slaves, they being so used.

The records of Rameses show the condition of Palestine in the days of Moses, for the king is stated to have brought back from his wars, as booty, "gold, glass, gums, cattle, slaves, ivory, chariots inlaid with gold and silver, gold dishes with handles, ornaments of lapis lazuli, silver dishes, precious stones, etc." All of which establishes the story that the land was flowing with milk and honey.

An Egyptian exile 2000 B. C. gives a glimpse of Palestine at the height of Babylonian influence as follows, "It is an excellent land. Figs are there and grapes. Wine is more plentiful than water. Honey abounds in it. Numerous are its olives and all products of its trees. Barley, wheat without end and cattle of all kinds."

The Palermo stone speaks of an expedition of forty ships sent to bring cedar wood from Lebanon in the reign of Suefru, king of the fourth dynasty, 2840 to 1681 B. C.

Returning to the Assyrian period, we find that one Adadnirari has left an inscription in which the following occurs, "Adadnirari, the great king, the mighty king, the king of the world, the king of Assyria, who conquered from the Euphrates, the Hittite country, the whole Amorite land, Tyre, Sidon, the land of Omri, Edom, Palatsu, to the coast of the great sea where the sun sets cast themselves at his feet." Note that he speaks of the land of Omri and of the Hittite, a people whom the wise men of a few years since said had never existed. A fragment of a cylinder of Sargon has been found setting forth his siege of Ashdod.

Solomon is mentioned in Scripture as having built an altar to the Moabite God, Chemosh, and Moabite stones found mention Chemosh twelve times as the God of Moab. Tiglath-pileser IV is mentioned in 2 Kings, 15, where he is called Pul, as having established asuzerainty over Manahen, king of Israel, and in verse twenty-nine it is stated that he captured and carried away to Assyria as having establishel a surerainty over Manahen, all the people of Neythali, yet in 2 Kings he appears as the overlord and protector of Ahaz, king of Judah.

In his palace at Nineveh wall tablets have been found detailing his exploits, but unfortunately a later king had destroyed most of them, but the parts remaining support the Scripture cited above.

Tiglath-pileser herein is represented as being appealed to for aid for Ahaz, with the result that after being aided, Ahaz had to despoil the Temple and the palace of their treasures, mutilating the sacred vessels (2 Kings, 16th chapter) in order to pay the required tribute, and further he speaks of the country of Omri and the wide land of Napthali as having been added by him to Assyria. "The land of Omri I conquered, its fighting men I slew." He also speaks of overthrowing Pekah, their king, and placing Hoshea on the throne instead.

The Bible speaks of Sennacherib and his attacks on Hezekiah, and on a Nineveh cylinder we find the following, "Because Hezekiah, king of Judah, would not submit to my yoke I came up against him, and by force of arms and by the might of my power I took forty-eight of his strong cities, and of the smaller towns which were scattered about, with the marching of a host and surrounding of a multitude, with attacks of rams and force of battering rams and mining and missiles, I besieged and captured a countless number. From these places I took and carried off 200,150 persons, old and young, male and female, together with horses and mules, asses and camels, oxen, and sheep, a countless multitude and Hezekiah himself I shut up in Jerusalem, his capital city, like a bird in a cage, building towers around the city to hem in and raising banks of earth against the gates so as to prevent escape. Then upon this Hezekiah fell in the fear of my arms and he sent out to me the chiefs and elders of Jerusalem with thirty talents of gold and eight hundred talents of silver and divers treasures, a rich and immense booty."

Bunkie, La.

The Home Circle

THE BAPTISM OF LIONEL CORNELIUS

By Josephine Saunders Cross

Lionel Cornelius, sitting at the breakfast table with his father, the Reverend John Cornelius, looked uneasily at the old man's face. Though Lionel's countenance, with its broad brow, wide spaced eyes, big mouth, and finely sculptured chin, had no lines penciled upon its smooth surface, indicating cowardice, yet he had not cast weather-eyes forebodingly at that granite face at intervals during his twenty-one years not to be able to read the import of domestic storm signals. However, he was not quite prepared for the severity with which the verbal hurricane burst.

"Lionel Cornelius, what is this I hear about your gadding over the country with that hair-brained Nelson girl, a tom-boy who defies the conventions by tearing over the backwoods astride a man's saddle?"

Lionel's eyes narrowed to long gleaming slits, then flashed open in their characteristically clear and straightforward gaze.

"When Mary Nelson 'tears over the country' she goes on errands of mercy to her father's church members."

Lionel's defense of Mary Nelson only strengthened his father's suspicion of his son's interest in this girl of an alien faith. With his mouth drawn down like an inverted moon in the last quarter, his close-set eyes flashing ominously, the Reverend John Cornelius pushed back his plate and stood grasping the back of his chair.

"Young man, in the church of which I am the unworthy shepherd, charity presupposes honesty. I scorn the undermining ways of Nelson and his followers—attempting to proselyte by sending a girl gallivanting into the homes of my best paying members, thinking to win them by a tract and a piece of pie."

The fire in Lionel's eyes smoldered and he attempted to speak, but the old minister continued in a torrent of bitter words.

"And you need not think I am ignorant of the fact that you and the Nelson girl were one of the three couples who sat up with Sister Alviry Small's little Willie on last Friday night; that you attended meeting at this White Oak church where these popish spiders—"

"Popish?" Lionel's dismay at the spirit of intolerance shown in his parent's words overcame, for a moment, his personal resentment.

But the old preacher continued, the flood of bitter denunciation submerging other thought.

"Yes, popish. Popish spiders have woven their web for such silly flies as you with their unorthodox hymns, the ungodly thing they call a 'melodeon,' and a view of the Nelson girl's ankles immodestly displayed as she—she—"

Lionel sprang to his feet and flung out his hands in unavailing protest as the old man continued: "Let me catch you with that crowd again or in the Nelson home and I'll—I'll leave—" by this time the father had reached the door and without completing his threat stalked from the room.

Lionel dropped back into his chair and stared at the buttered biscuit on his plate.

"I gotta make that chile some sasserfras tea," muttered black Cinda, the cook, who had nursed Lionel. "He eyein' that biscuit accusin' like it the occasion of that terrible tongue larripin' the Pahson done 'ministered for he's soul salvation."

"What would you think if I joined the White Oak church, Aunt Cinda?"

"Shucks. You foolin' this nigger. You ain't goin' to associate youself with that heathen white trash and break you' father's heart."

"Can't say. Deciding this question is like opening a green chinquapin."

"Chin-ke-pins? They waits for frost and then busts open, and the ripe kernels fall outen the shalls; you don't have to tear you' fingers."

Lionel mentally thanked his old nurse for her counsel. As he passed from the room she continued: "You' father riled at you this mawnin', but you're the apple of his eye, the image of you' angel mother with you' wishful brown eyes, you' smile kinder sad-like. Is you feelin' well, son?"

"Dandy: fit to ride Spitfire today." With that he turned away, followed by her mutterings prophesying darkly of broken necks.

In the back yard he encountered his father busily droning his sermon to an imaginary congregation. Lionel knew that the pastor was giving a series of sermons on the Ten Commandments, and that "Remember the Sabbath Day to Keep it Holy," was to be delivered today. For the moment he gloated over the humiliation his father would feel when it became known that his son had taken the same day to finish breaking a colt. This satisfaction was not unaccompanied by twinges of conscience as he crossed the pasture to bridle Spitfire.

As he re-entered the barnyard and tied the colt, he saw his father cross the front yard tottering under the weight of his saddlebags. Lionel watched him pull himself into the swayback old carryall, take up the lines, and drive down the road with the clumsy vehicle teetering tipsily over the ruts.

Lionel was tempted to drop the brush with which he was grooming Spitfire and bolt after the carryall. He felt in some way condemned. Why, he could not decide—perhaps because of his slight disloyalty of thought.

"Well," he muttered as he strapped the double surcingle into place, "I am no longer in leading-strings. So here's a plunge for liberty."

But he was not enjoying his fling for freedom as he had thought possible. That queer twist of conscience still held him. However, with a toss of the head, he touched Spitfire with the spur and the horse shot frantically forward.

And thus Liolen arrived at White Oak church as a wave of sound burst from the throats of over a hundred singers. The gelding stood on his hind legs until he almost toppled over backward. But before he could repeat the feat, Lionel hit the ground and, seizing the bridle, forced him past the open door to the hitching post. There, under a big white oak tree Lionel stroked the quivering neck until he became quiet.

Lionel approached the church door eagerly, drinking the words to the song whose music filled the grove—it seemed to be a favorite of Mary Nelson's, and as her lilting soprano soared above the intermingled alto and bass in a clear enunciation of the words: "All Thy works shall praise Thy name, in earth, and sky, and sea," he regarded himself as one of the least of His works on earth.

As he reached the steps, the congregation began the recital of what he had learned was called "The Apostles' Creed." He stood bareheaded, a light breeze fingering his damp hair and caressing his heated face. With all resentment against his father sponged from his consciousness he repeated "I believe in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ His only Son, our Lord—." The wind wafted him the perfume of the yellow jasmine, the mocking bird called urgently "See here, see here." With a wrench he brought his thoughts back from life exuberent to join in the recital and contemplation of "the resurrection of the body: and life everlasting."

With a deep breath, he readjusted his tie, settled his coat more comfortably on his shoulders, and entered the church, his soul on tip-toe as the "Gloria Patri" burst upon his ears.

He took the seat behind Mary Nelson, who, at the melodeon, was ready to begin the voluntary. He watched the blood mount from beneath her lace fichu, cover her arched throat, and lose itself in her soft bronze hair. In the contemplation of what that blush meant, Lionel did not realize that his body rested upon hard, homemade pews.

He followed with a part of his mind while the preacher, Mr. Nelson, gave the text: "And the Lord planted a garden, eastward in Eden; and there he put the man whom he had formed." His thoughts glanced aside from the Biblical paradise to an Eden of his own in which Mary Nelson, an unconsciously alluring Eve, held up to his lips, redder than the apple (or was it pomogranate?) for which Father Adam threw away the heritage of mankind.

As Mary turned to get a seat in the choir, her violet eyes met Lionel's questioningly. He resumed his day-dreams after she had settled down, her soft challie frock spilling over the somber merinos of two snuff-dipping worshipers.

Lionel's mind reverted to the scene at the breakfast table; he pictured his tight-lipped father uttering threats, but immediately tossed the stern image from his thoughts and replaced it by that of Mary Nelson, interpreting her blushes as an assurance of his earthly paradise.

The last song had been sung, the benediction said, when Lionel stepped rapidly to Mary Nelson's side, thus intercepting Dave Warburton and Charles Palmer, young dandies from his neighborhood whom he had heard declare that they would beat "Neil's" time with the Nelson girl if they had to break his neck in the attempt.

But Dave and Charles, not to be outdone, clownishly vaulted three seats and, their beardless faces pink and sheepish, pushed Lionel aside. But the glow of welcome that Lionel's presence had called forth faded from her eyes, and an embarrassed pause was broken by Dave Warburton's announcement that "Parson Nelson" had asked them to ride home with him for dinner.

"Pleased to have you," said dimpled Mary with all of Eve's duplicity. "Just ride ahead with father; Mr. Cornelius and I will follow."

She turned to Lionel with an adorable wink which he missed, for he was watching Dave Warburton, the bolder of these "lady-killers," as he motioned to Charles Palmer and mumbled "hurry." This by-play brought a derisive smile from Lionel as he followed Mary's furtive lead to the side entrance. Nor did he attach importance to these maneuvers when, after mounting, he saw these youngsters far ahead check their horses and disappear into the woods. He surmised that they had preferred the short cut to "Brother Nelson's" home by way of the Cove Mill road.

The old gray church under the white oaks was left desolate as the lovers passed from the shade of the trees into the stretch of shining road. They looked at each other and something deeper than mischief crossed in their glances. With one accord they said: "What a day! Let's go by the old Mill road."

Lionel added: "It is a bit lonely for one, but for two, gee, we'll be together that much longer!" He continued. "True, Dave and Charles sneaked down this way, but their mouths were watering for those pies Sister Nelson makes. No doubt they are at the parsonage now. Let's take our time. I—I've something to—to tell you sw—sweetheart."

He looked at Mary's vivid beauty as she reined her horse under an arched dog wood tree covered with yellow jasmine blossoms, and he thought that in all the world there was no lovelier pic-

(Continued on Page 9)

New Orleans Christian Advocate

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Editorial

ECUMENICAL CONFERENCE DELEGATES

Delegates to the Sixth Ecumenical Conference which convenes in Atlanta, Ga., tomorrow are: Louisiana, Dr. George S. Sexton and Dr. W. Angie Smith, Shreveport; alternates, Randle T. Moore, Shreveport, and Judge H. H. White, Alexandria. North Mississippi, Dr. V. C. Curtis, Clarksdale, and Judge J. G. McGowan, Jackson; alternates, Rev. W. N. Duncan, Columbus, and Judge G. F. Maynard, Clarksdale. Mississippi, Rev. J. L. Decell, Brookhaven, and J. C. Wood, Jackson; alternates, Rev. J. T. Leggett, Jackson, and W. S. F. Tatum, Hattiesburg.

Rev. D. B. Raulins, assistant editor and editor-elect, will co-operate in getting out the Advocate for the issues of October 22 and 29. We expect to be in Atlanta for the first session of the Ecumenical Conference on tomorrow night, and hope to have our first report of the Conference in the issue of October 29.

A VOICE FROM INDIA

It was an unexpected pleasure to have Rev. G. B. Thompson and his family pay us an all too brief visit at our home a few weeks ago. Brother Thompson is now district superintendent of the Sind district of the Methodist Episcopal Church in India. He was born near Liberty, Miss., and brought up in our church until about the age of fourteen, when he united with the Sharon Methodist Episcopal Church at Gloster. He attended the Meridian (Miss.) Male College for seven years. Called to the ministry, went to Drew, where he took his B.D. degree, and after serving as pastor in Wisconsin for two years he filled a long-felt desire by going as a missionary to India. For sixteen years he has served among the teeming millions of Gandhi's land. After spending several months' study in Jerusalem he and his family came to the United States to visit loved ones. He is now at his mother's, near Gloster, Miss., and at our request writes a statement on India. He says: "India's outlook today is hopeful. Politically, I firmly believe she is to be a stable self-government within the British Empire. The leaders of the Ramsey McDonald government have shown intelligent insight and much patience in dealing with India's aspirations. Lord Irvin, until recently viceroy, deserves highest commendation for his Christian statesmanship in handling the situation. Only with such able leadership will India be content to remain within the British Empire.

"Religiously, India is striving to know God. Within the 125 years of Protestant missionary effort there are now three million converts; and adding Roman Catholics, who began much earlier, there are now fully five million converts to Christianity. But, what are they among 340,000,000? The influence of the Christian constituency far outweighs their number. Churches are being established, colleges and other schools are turning out thousands with a Christian outlook, and every one turns to the Christian forces for men and women of courage and character. We Methodists have 300,000 members, ten Conferences and some excellent nationals as leaders. We expect that within the next twenty-five years Methodist leaders will be entirely Indian. We welcome that day!"

What an inspiration it is to grasp the hand and look into the face of a man who has been out on the far-flung battle line for sixteen years! His consecration, optimism, and conviction that Jesus Christ is certain to be Lord of Lords and King of Kings of all the earth, puts to flight any hesitation or doubt and gives assurance that "the knowledge of God is to cover the earth as the waters cover the sea."

We trust that Brother Barney's stay in the homeland will be most happy, and that when he turns his face, in a few months now, back toward the great East that God will give him and his safe journeyings and enable him to lead many to the "Lamb of God that taketh away the sin of the world."

WILL THE PROPOSED JUDICIAL COUNCIL BE A LEGAL ENACTMENT IF ADOPTED?

(Continued from Page 1)

pended requirement of the General Conference.

Already a writer in the Texas Advocate is suggesting that, according to his opinion, if the action of the last General Conference in limiting the age of bishops were tested out in civil courts it would be found to be null and void, on the ground that it is a constitutional question and did not take the course for altering a restrictive rule. We believe there ought to be a unified appellate power in the Church, and that there is to be such a body there can be little doubt, but why this haste? The proposal now before the Annual Conferences, admittedly defective, will not be the last chance the Church is to have to unify her appellate procedure, and to adopt it with question marks running through it, expecting future amendments to correct and perfect it, may prove as futile as certain cases where young ladies have married young men to reform them. While we would not make a fetish out of the Constitution of the Church, we are of the conscientious conviction that if a constitutional amendment is adopted, time enough ought to be allowed to clear it of every semblance of illegality. The Church would not be lawless in establishing her law! Again: **Can a proposal that failed to meet the unsuspended requirements of the law-making body—the General Conference—become a part of the constitution of the Church?** The Church will not suffer by taking time to clarify and perfect a Judicial Council amendment. The present proposal should be defeated.

PERSONAL AND OTHER NOTES

Rev. E. B. Ellington, our pastor at Sturgis, Miss., has enrolled as a senior student at Delta State Teachers' College, Cleveland, Miss. He has taken work before at this college and at Millsaps.

Rev. R. T. Pickett, pastor, Mellville, La., writes, "Our work goes encouragingly well here. Last week's prayer meeting numbered forty, and that isn't unusual." A praying church is a church of power.

Send in your Octagon soap wrappers to the orphanages. Rev. C. K. Smith, pastor at Crowley, La., who has just returned from the Holy Land, gave a lecture last week, admission to which was Octagon soap wrappers.

Rev. P. B. McCullin, Ringgold, La., writes: "Everything is going well with us here. We have had forty-nine accessions this year." Brother McCullin assisted Rev. A. T. Law in a revival at Cotton Valley, the first week in October.

We were favored with a copy of the September issue of the Louisiana Orphanage Visitor, which is filled with good things concerning the orphanage work. Rev. R. W. Vaughan proves himself "a workman that needeth not to be ashamed."

Mrs. C. W. Carr, a devoted member and worker in our church at Marks, Miss., died in the Baptist Hospital at Memphis on September 29. She was active in the Sunday school and missionary society. But twenty-eight years of age, she ceased to labor and live. The Advocate extends sympathy.

With probably the largest and most representative student group in history, Scarritt College for Christian Workers opened September 25, holding its first convocation of the year with President J. L. Cunninggim presiding. Mexico, Cuba, China, Japan and Korea are represented in the college roster.

Rev. M. L. Burton, president of the board of trustees of Millsaps College, did the preaching in a revival meeting at Second Church, Gulfport, Miss. Brother Burton is one of the strong preachers of the Conference, and the Gulfport Herald reported that much good was being accomplished in the meeting.

Miss Katherine Robertson, secretary of the Forest, Miss., Epworth League, has our thanks for seven cash subscriptions to the Advocate. They, by request, are credited to Brother Kim. The young people of the Forest and Morton charge enter joyfully into the work of the church. Fortunate pastor.

Mrs. H. B. McEachern, Haynesville, La., in renewing her and Miss Winnie Camp's subscriptions, writes, "We have been reading the Advocate so long until we cannot afford to do without it." Instead of members of the church pondering if they can afford to take the paper, the truer fact is **can they afford not to take the Advocate?**

Dr. W. B. Lewis, medical missionary at Tunda, Africa, wrote an interesting letter concerning the conversion of the African Chief at Tunda, and Mrs. B. F. Jones shared it with the Missionary Society at Brookhaven, Miss., last week. Dr. Lewis is a brother of Revs. B. F. and W. H. Lewis of the Mississippi Conference, and a nephew of Dr. B. F. Jones.

News comes to us of the splendid work being done by Rev. Albert L. Brewster on the Winona circuit, North Mississippi Conference. For two years he was junior pastor at Starkville, Miss., doing work there with our Methodist students. Last year he was appointed to his first pastoral charge. He is a product of the Okolona church and received his training at Hendrix College, Ark.

We learn from the Crowley, La., Daily Signal that the funeral service of Mrs. L. E. Crooks, wife of our pastor at Hornbeck, La., was conducted from the First Church at Alexandria by Dr. W. W. Holmes. Brother Crooks was seriously ill in a sanatorium at Shreveport at the time. We sincerely hope that he has passed the crisis and will soon be fully recovered from his distressing illness.

Rev. W. D. Kleinschmidt, pastor, Vivian, La., began his own revival meeting on October 4. Some of the subjects announced for the meeting were: "The Gift of the Holy Spirit," "Wages of Sin," "The Great Decision," and "Accepting and Confessing Christ." Mr. C. P. McLendon directed the choir; Miss Ruth McLendon, pianist, and Mrs. J. S. Means, orchestra director. Good gospel preaching and music should revive any church.

Rev. H. A. Wood, the gifted pastor-evangelist, is in the closing days of a revival which he had been holding for the past two weeks in his church at Newton, Miss. Large crowds have attended the services and many have been blessed. Some of the subjects used during the meeting are: "On the Slimy Trail of Dissipation, Death and Damnation," "Assured Knowledge of God," "A Great Salvation," and "The Supreme Business of Life."

Rev. R. T. Hollingsworth, our pastor at Nettleton, Miss., North Mississippi, is a product of Millsaps College. When a man can spend five successful years in the town, as he did at Woodland, where he was born and reared, it speaks eloquently of his worth to the people. He is a careful and persistent worker. He knows all of his people, and they learn to appreciate his earnest labors and open their hearts to his spiritual messages.

The following note was received from Rev. D. E. Vickers, pastor, Silver Creek charge, Miss.: "This week's copy of the New Orleans Christian Advocate states the following, 'Rev. and Mrs. D. E. Vickers were visitors at the fourth quarterly conference held for the Williamsburg charge, Miss., on Wednesday, September 23.' This statement is an error. We were not there. Will be glad if you will correct in the paper." We stand corrected.

While Rev. and Mrs. C. C. Clark, Bay St. Louis, Miss., were shopping on the second floor of the D. H. Holmes store in this city last week, their two and a half-year-old son, Hardy, got lost from them and was, after some anxiety, found on the fourth floor. Can't blame a little man for wanting to see things when he comes to town. Anyway, D. H. Holmes advertises in the Advocate and our friends won't lose a penny there, much less a fine boy like little Hardy Clark.

The Natchez Standard Training School, under the auspices of the Mississippi Conference Board of Christian Education, is scheduled to be held in Jefferson Street Methodist Church, Natchez, for the six days beginning Sunday, November 11. The following are announced as the faculty: Rev. J. C. Chambers, "The Devotional Life"; Rev. L. E. Alford, "The Stewardship Life"; Mrs. Frank McMahon, "Organization and Work of Young People's Division"; Rev. H. G. Hawkins, "Life and Letters of St. Paul."

Rev. Walter M. Campbell is one of the few pastors in Mississippi who has spent practically all his labors in charges located in Mississippi Delta. He was appointed to that territory when there were very few churches of any strength. Perhaps as much as any man in North Mississippi Conference his labors have developed that territory for Methodism. He has a happy faculty for leading men which has resulted in great good to his churches. The Tutwiler church has the good fortune to have him as their pastor now.

A wedding of much interest to numerous admiring friends was that of Miss Nellie K. Holmes to Dr. John Featherston Eckford, which occurred in the Centenary Methodist Church at McComb, Miss., on Wednesday evening, October 7. Rev. J. L. Decell and Rev. J. W. Mayfield were the officiating ministers. Mrs. Eckford is the daughter of Mr. and Mrs. Dean Carlton Holmes of McComb; and Dr. Eckford is a son of Dr. John Eckford of Starkville, Miss. The happy young couple left immediately for a tour of the East and after visiting in New York they will return to Starkville, Miss., where the groom has already established himself as a practising physician. The Advocate joins their many friends in extending happiest congratulations.

Rev. W. W. Woollard, our pastor at Shelby, Miss., is one of the strong men of the North Mississippi Conference. Although he has been an active member of the Conference for some time, he has kept abreast of the work of the church and is often used to work with our young people at their assemblies. His mastery of the life and works of the Apostle Paul, having written some on it himself, is a recognized attainment among his brethren. He is known as a scholar with a great heart for love of his people. Very few churches in the Conference have not had the pleasure of hearing him preach.

New students at Millsaps College this year will have a chance to study themselves into lower tuition for the ensuing college year, while upper classmen will benefit by their good grades of last year, according to President D. M. Key, who announces the institution this year of the new tuition plan. Students whose average falls below 75 will pay $125 tuition; those who average from 75 to 89 will pay $100, which is the present tuition charge, and those whose average is 90 or above will pay only $75. This year's freshmen are expected to set their scholarship mark high, and their tuition goal correspondingly low.

THE BAPTISM OF LIONEL CORNELIUS

(Continued from Page 7)

ture than that laughing face. The gentle old horse dozed while Mary wreathed the bridle with the blossoms. As Lionel worshiped, Mary buried her face in a mass of golden flowers, and lifted her violet eyes to his challengingly.

He forgot his father's denunciation of this girl; forgot his thundered, "If you go after strange gods, you are no son of mine." He remembered only that her eyes invited—gave glimpses of their paradise. He urged his mount beside the placid mare and, throwing his arm around the girl's shoulder, tried to draw her toward him as he said, "Sweetheart, I'd give the wo—world for you—give my li—ife—"

Mary's face blanched, then flamed. She tried to stammer a reply, but before her words were framed, or even Lionel's eager lips could touch hers, they heard a patter of hoofs and Dave and Charles were upon them. They rushed by with wild yells, waving their hats and spurring their horses. The colt sprang straight up, then rushed violently forward, dashing Lionel violently to the ground, his left side striking a half-buried knot on a log.

Mary was so shaken that she could scarcely dismount. Her first thought, however, was to find the extent of Lionel's injuries. His heart still beat, though feebly. If she could only get help she might save him; but after unavailing attempts to lift his body and place it upon the mare, she took his head upon her lap and smoothed his crisp, brown hair while she prayed.

She listened. Surely she heard the patter of hoofs far down the road. With a wave of relief, she went toward the sound and found Dave Warburton skulking along the road, forcing his horse so near the underbrush as to endanger the seat of the rider. Dave gazed beyond Mary's white, strained face, and saw Lionel's still form. He moistened his lips and stammered: "I—I s-saw his horse running. Charles has gone to c-catch him. Is he dead? What can I d-do? It was a joke."

Mary's first impulse was to upraid him, but instead she said gently, "Go for help; no time is to be lost in regrets; ride, ride for help."

Dave coaxed his horse past Lionel's still form, and sped away, leaving Mary to lift her sweetheart's face again to its resting place. She bent her head and brushed his forehead with her lips just as Lionel opened his eyes and stared into her face with the unwinking gaze of a baby. He tried to touch her cheek, but the effort wrenched a groan and he lapsed into unconsciousness.

"Oh!" she cried in an agony of suspense, "will help never come?"

As if in answer to her appeal, around the bend came a lumbering old carryall. Upon the front seat sat John Cornelius, his back as straight as a ramrod, his face betraying no more feeling than that of a wooden Indian. He ignored Mary's presence, but directed Dave in a cold, dry tone to lift Lionel into the carriage.

"O, sir," trembled the girl, looking beseechingly into his face, "it is just a mile to my father's house—my father, Robert Nelson. My mother is the best nurse—O pardon, sir," she begged as he took up the lines and flapped them over the backs of the mules," you have no one to nurse him and—and he must have skilled attention—to live. I pray you—" she sobbed, keeping pace with the moving carriage, "for his mother's sake—"

At the word "mother" Lionel's eyes opened slowly; his father glancing down encountered wide open brown eyes gazing to his with a puzzled, wistful gleam. He wrapped the lines around his left hand, twisted the bits, and turned the carryall toward the Nelson home.

"Get in, girl," he said to Mary.

"Young man," he urged Dave Warburton, "ride, ride for the doctor and bring him back with you."

When the shadows lengthened, the doctor, an old friend of Mr. Cornelius, approached him, put his arm around his shoulders and drew him aside.

"He will go with the sun," said the doctor, pointing to the shadows creeping on the floor, "only a question of minutes. He is conscious now —free from pain. Make peace with him."

The father's mouth quivered a second, but immediately he regained composure. Buttoning his long Prince Albert coat as if preparing to enter the pulpit, he turned toward Lionel's room.

Lionel welcomed him almost eagerly. "Father," he said, "forgive today. Sorry . . . to hurt you. I love your church, love Mary's. Baptize me before I go."

The father leaned over the bed and said gently as if puzzled: "But, son, the water—? to convey you thither is impossible—now—too late." His voice trailed off in hopeless indecision.

"Baptize," pleaded Lionel.

He turned toward Mr. Nelson and tried to pantomime the act of pouring as he again breathed, "Baptize."

Mr. Nelson poured a small amount of water into his hand from the pitcher that Mary had brought, and began the baptismal service. John Cornelius, his deep-set eyes burning, his lips set, leaned over his son in a protective attitude, and uttered the monosyllable, "No."

Mr. Nelson drew back with the water dripping unnoticed to the floor. Lionel gazed unseeingly at the minister standing over him, then turned to Mary. Involuntarily she seized the pitcher, took his inert hand, and pouring water into it, lifted it to his forehead. His glazing eyes cleared. After a moment's indecision, he began: "I—I believe in God, the Father Almighty and—and—" strength rallying to the demand of the will, his voice became stronger as he resumed, "And in Jesus Christ, His Son, our Lord."

A puzzled, helpless look drifted over his brow, but passing, he continued, "The Resurrection of the body and—life everlasting. Amen."

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries

RESOLUTIONS OF RESPECT

The Woman's Missionary Society of the Artesia Methodist Church adopts the following resolutions as a tribute of love and esteem to the memory of MRS. MATTIE DEWITT, whose recent death has taken from its roll one of its consecrated workers. She was a charter member of this auxiliary, and served as its first treasurer.

Resolved, first, That we, her friends and co-workers, have lost a faithful and worthy member, her family a devoted and loving mother.

Resolved, further, while we sorrow over the broken link that has been made in the chain of this church organization by her passing, we bow in submission to the Divine Will and find solace in the words, "We shall meet again."

In token of our sorrow, we ask that a page of the minute book be set apart for this testimonial, and that a copy be sent to her family, and to the Christian Advocate.

(Signed) MRS. J. W. HARNEY,
MRS. J. H. BAILEY,
MRS. Z. V. SUGG.

RESOUTIONS OF SYMPATHY,

Whereas, God in his infinite wisdom has taken to his reward the venerable and beloved father, MR. T. W. WHITE, Como, Miss., of our honored and esteemed president, Mrs. B. E. Walker, and,

Whereas, we, her friends and co-workers of the Woman's Missionary Society of Capitol Street Methodist Church, in the depths of genuine sympathy and understanding, feel, along with her, her poignant sorrow in the irreparable loss she has suffered in the passing of a loving parent; therefore be it

Resolved, That through this channel we convey to her loved ones our heartfelt sympathy in this hour of sorrow, and assure her of our very great interest and our prayers.

That a copy of these resolutions be sent to the family.

That a copy be recorded on the minutes of the Missionary Society, and

That a copy be sent to the New Orleans Christian Advocate for publication.

Capital Street W. M. S.,
MRS. OSCAR LAMB,
MRS. E. R. LIVESAY,
Committee.

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WILLIAM B. SIMS was born in Choctaw county, Ala., June 28, 1857, and died April 24, 1931. Spiritually born in his cornfield in 1878, received the Holy Ghost in 1897. Truly it might be said of him he was a man full of faith and the Holy Ghost. Steward, Sunday school superintendent, trustee for twenty years, president of the Frost Bridge Camp Ground. He loved his pastor, family, church and above all his God. Ever faithful, never missing church, Sunday school or a quarterly conference. Married to Elizabeth Bozone; to this union God gave eleven children, six preceded him to the beyond. He was largely responsible for the rebuilding of Frost Bridge Church, from which his funeral was preached by the writer, assisted by his pastor, Rev. C. H. Herring, and Rev. C. W. Walley. His last verse in song was, "Crown him Lord of all." He was liberal with his substance for the ongoing of the Kingdom. May his mantle fall on his three boys, and may God give them a double portion of his Spirit, comfort, keep and abide with them, their sainted mother and two sisters and then what a reunion in the sweet bye and bye!

ALGIE S. OLIVER.

IN MEMORY OF MRS. I. L. PEEBLES

The truest friends must part, they say,
The fondest hearts must sever,
But friendship bonds may last aye,
and memory lives forever.

It has pleased God to call from our midst a dear friend and co-worker, MRS. I. L. PEEBLES. Whereas in her death the W. M. S. of East End Methodist Church has suffered a great loss, yet we realize the Master's work must go on. We sincerely pray that her mantle may fall on us, that we may prove faithful to our trust and be ready to receive the welcome plaudit: "She hath done what she could."

1. Be it resolved, that we, the W. M. S., deeply deplore the going of this good woman from our midst as she wielded her influence for good with those with whom she associated.

2. That as the years pass we will keep her memory green, for she was loyal and true to every trust imposed on her.

3. That we bow in humble submission to our Father's will, believing that He doeth all things well. Our hearts are sad at her going, but we rejoice in the hope of meeting her again in that home where there is no parting.

4. Be it further resolved not only will she be missed in her own church and city, but throughout Christendom. She was a friend to one and all; we realize her going is our loss but heaven's gain.

5. That we, as a society, do earnestly express to the bereaved family our sincere and loving sympathy and commend them to Him Who alone can comfort.

6. That a copy of these resolutions be sent to the family and one to the Meridian Star and one to the Christian Advocate.

MRS. R. M. LANGFORD,
MRS. M. A. DAVIS,
MRS. P. M. CARAWAY,
MRS. A. J. WARREN,
Committee.

MRS. WILLIAM McATEE

Three score years and ten, the perfect span of life, were those granted to MRS. EMMA McATEE, who was born in Pointe Coupee parish, August 29, 1861, and died at Jackson, Miss., August 29, 1931. We make too much of the circumstances we call death. All life is one. All service one, be it here or there. Death is only a little door from one room to another and that this door should have opened on her birthday into a larger life and fresh opportunity seems to me a very beautiful thing. Her parents were Mary Elizabeth and William Jefferson Fatheree and she was the youngest child of the family. A family where God was honored and where the children were taught the principles of righteous living.

At an early age she gave her heart to God and joined the Methodist Episcopal Church, South, and to the end her church was one of the intimate loyalties of her life. Her love for and and her joy in her church was a strong indiction of the depth and richness of her loving nature. She was married on December 22, 1881, to William McAtee, and to this union were born seven children, three of whom preceded her to the Heavenly home. Those of her loved ones who survive are her husband, who has walked hand in hand with her for almost fifty years; her sons, Rev. W. H. McAtee, of Shaw, Miss.; Claude J. McAtee, of Pasadena, Cal., and two daughters, Mrs. Hallie Mae Funchess, of Senatobia, Miss., and Miss Doris McAtee, of Jackson. There are grandchildren, too, who have felt the gracious influence of her life: Mrs. Clifton Jenkins, Miss Emma Alice Payne and C. J. McAtee, besides younger ones who will not remember, but will receive as a blessed tradition an illustration of how one human being can hand on a torch to another. Two sisters, Mrs. W. E. Courts and Mrs. M. E. Joycelinger, to think of her in connection with the sweet happiness of the childhood home, with girlhood's eager life and with the joy and work of maturer years which they have shared together. All of these sorrow not as they that have no hope, but as

"Those who, in hours of faith have learned
The truth to flesh and sense unknown
That life is ever Lord of death
And love can never lose its own."

MRS. A. F. WATKINS.

Phone, Main 2838
Rose McCaffrey
SUPERIOR MULTIGRAPHING
409-410 New Masonic Temple

Forasmuch as it has pleased our all-wise Heavenly Father to call to his eternal home the soul of our beloved teacher and friend, PROFESSOR WILLIS BARNARD HALE, who departed this life, August 31, 1931, and

Whereas, Professor Hale has been for the past sixteen years the efficient, capable teacher of the Men's Bible Class, of the Methodist church in Ruston, La., who, by diligent application and thorough study prepared and presented, in a most attractive manner the lessons of the Bible, and both by precept and example maintained the high and holy principles, doctrines and teachings of Christianity, whose unfailing optimism, inspired, quaint humor and ready wit amused and pleased, diligent teaching and wise council instructed and guided those who were fortunate enough to be regular attendants at his classes.

Therefore, Be it resolved, - That while we bow in humble submission to the will of our Heavenly Father, our hearts are deeply grieved, and we have suffered an irreparable loss in the passing of our beloved teacher. That we are profoundly grateful to God for giving to our class, for so many years, the splendid Christian character, the fine teacher, the cheery disposition, the cordial friendship, the loyal and consistent devotion so generously manifested at all times by Professor Hale. That we are deeply appreciative of the sacrificial efforts, the thorough preparation, the skillful manner in which he taught the lessons to the class, and we feel that his deep, abiding faith in God, his devotion to Christ and His teachings, his high idealism, and practical application of Christian principles, will be an unfailing inspiration to our class for all the future.

Be It Further Resolved, That we express to the bereaved family our deepest sympathy and share with them the grief and sorrow that comes to them in this sad hour. That we commend them to the Holy Comforter, the Blessed Saviour, who alone can bring the consolation their hearts need. That a copy of these resolutions be given to the family, a copy be spread on the minutes of our class, that a copy be furnished the Daily Leader and the New Orleans Christian Advocate for publication in their papers.

Respectfully submitted,
ROBT. W. VAUGHAN,
J. M. SIMS,
R. P. EVANS, Res. Com.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss

1931 LIFE MEMBERSHIPS

MISSISSIPPI CONFERENCE

Meridian District

Mrs. Herman Prince, DeKalb, Miss.

Seashore District

Mrs. A. J. Ramsey, Gulfport, Miss.

NORTH MISSISSIPPI CONFERENCE

Columbus District

Mrs. Mary Walker Dukeminier, West Point, Miss.

LOUISIANA CONFERENCE

Alexandria District

Adult

Mrs. W. T. Cunningham, Natchitoches,

Children

Doris Overton Carre, Alexandria, La.

Baton Rouge District

Mrs. Emma Jolly, Baton Rouge, La.
Mrs. Em. Abbott, Baton Rouge, La.

Lake Charles District

Children

Howard Phillips Pfost, Jr., DeRidder,
Mary Avis Brink, Leesville, La.

Monroe District

Adult

Miss Mollie Higginbotham, Mer Rouge

Minden District

Children

Ruth Law, Cotton Valley, La.

New Orleans District

Children

Arthur W. Luehrman, Jr., New Orleans

Ruston District

Adult

Mrs. V. H. Spinks, Ruston, La.

Children

Thomas Edward Camp, Haynesville

Shreveport District

Mrs. J. M. Collins, Shreveport, La.

"A FEW years ago, when I was weak and nervous, when my color was bad and I was in need of a tonic, my mother gave me Cardui, and it seemed to strengthen and build me up, so that I am glad to tell other ladies of its benefit."—Mrs. Chas. W. Gibson, Brinkley, Ark.

The above testimonial is genuine and was given freely.

CARDUI FOR WOMEN

Cardui is suitable for women of any age. Its use cannot hurt anyone. It has helped thousands. May it be a help to you!

Sold by leading druggists.

FN-24

METHODIST BENEVOLENT ASSOCIATION

Greets its Large Membership and Offers its Services to all Southern Methodists Needing Insurance

HELPS EDUCATE YOUR CHILD

(Carry Endowment to mature when child is 18)

Creates an Estate, a Home for Widows and Orphans, and Insures While Doing It

INSURES YOUR INSURANCE

Has Cash and Surrender Values. Lowest Possible Cost—Why Pay More?

Write for particulars to Home Office:

J. H. SHUMAKER, General Secty.

808 Broadway, Nashville, Tennessee

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

WEEK OF PRAYER

The literature for the Week of Prayer, November 1-7, 1931, will be mailed to auxiliaries early in October. It contains two programs for retreats; also a program on the Week of Prayer specials. Of course, each auxiliary will put on the Week of Prayer specials program. It is hoped that they will also hold at least one retreat, purely for the spiritual upbuilding of the members of the auxiliary. The two retreat programs can be used in all-day meetings, or in two half-day meetings. God speaks to human hearts more vividly in the quiet places.

The objects to which we contribute our Week of Prayer offering are: Spofford Home for maladjusted children, Kansas City, Mo., and for the repairing of buildings in the foreign field. Spofford Home is particularly in need of a new building. The children now live in an old residence ill-fitted for their use; and it is in an unsuitable section of the city. Spofford is a unique institution which should be supported by the Church. The foreign special is most urgent. For years on account of the rising prices, the Council has been unable to appropriate money for repairs. A number of the buildings are absolutely dangerous to the life of the children we serve. Especially is this true in Korea and Mexico. Let each auxiliary prepare to make this the most outstanding Week of Prayer in our history. Feeling the need in our spiritual lives, we urge that the retreats be held, remembering that, "We cannot go forward unless we go deeper." May our love for our Saviour bo shown by our loyalty to Him and our love and service to our fellowman—which will be two-fold in its nature since our lives also will be greatly enriched.

Your for greater service,
MRS. T. B. COTTRELL.

CITY MISSION BOARD, MERIDIAN, MISS., ELECTS OFFICERS

At the first fall meeting of the City Mission Board held at the Wesley House Thursday, the following officers were elected to serve the ensuing year:

Mesdames Gus Kendall, president; B. D. Pace, first vice-president; C. M. Kennedy, second vice-president; C. M. Martin, recording secretary; Joseph Libby, treasurer; Forrest Adams, superintendent of clubs; W. E. Hopkins, assistant superintendent of clubs; R. E. Rutledge, superintendent of sewing; P. S. Henry, superintendent of embroidery; Eric Vance, pianist; Otis McMullen, reporter; Miss Lillybeck Phillips, corresponding secretary.

The devotionals were led by the Rev. R. E. Rutledge, pastor of Wesley Memorial Methodist Church.

Reports showed splendid work under the supervision of Mrs. C. M. Martin, who, for the past month, has served as director of the center during the vacation of Miss Annie Trawick, head resident.

After an absence of six weeks, Miss Trawick was welcomed and the report of activities for the past month follows:

Visits 330; contacts 750; socials 2; meetings 26; shower baths 448; relief given several unfortunate families.

Miss Ingram, who will be assistant to Miss Trawick and will be in charge of the young people's work, was introduced to the board. She briefly outlined her plans of work for the winter and asked the co-operation of the women in the perfection of her program.

ZONE MEETING

The third zone meeting of the year convened at the Bethlehem Methodist Church, Grenada district, North Mississippi Conference, on Thursday afternoon, September 17.

Devotional was conducted by Mrs. Stafford, of Columbiana, who used as the worship theme, "Labor."

Solo, "No Night There," was sweetly rendered by Mrs. Jack Menga, of Winona.

Mrs. E. E. Temple, of Winona, had a paper, "How To Promote Interest in Mission Study Classes."

Mrs. Hoge, of Vaiden, told "How To Teach a Bible Class."

"Tithing and Its Worth to the Missionary Society," was read by Mrs. Ingram, of Kilmichael.

Misses Applewhite and Oliver sang a duet.

Mrs. George Holmes, of Bethlehem, had a splendid paper, "Why Have Social Service in the Missionary Society?"

Synopsis of the Mission Study Book, "Challenge of Change," was given in a most pleasing way by Miss Curtis, of Winona.

Five auxillaries were represented, Winona, 14; Vaiden, 4; Kilmichael, 7; Columbiana, 6; Bethlehem, 6.

Closing prayer by Mrs. V. A. Gee, of Vaiden.

The zone will meet with the Winona Society in December.

MRS. J. C. BENNETT, Zone Sec.

ZONE MEETING AT SALLIS

On Thursday afternoon, September 10, the third zone meeting of Zone No. 1, of Columbus district, North Mississippi Conference, was held at Sallis. Three auxiliaries were represented with thirty-eight members present and several visitors, among whom were many Baptist and Presbyterian ladies of Sallis, and our very efficient and much appreciated district secretary, Mrs. Claud A. Pilkinton, of Artesia, Miss.

Mrs. A. W. Bailey, Sallis, chairman, presided over this meeting.

Missions was the subject for the program.

Welcome greetings were extended to all by Mrs. Dallas Morgan, of Sallis, in a poem of her own composition, and read in her own sweet way.

The devotional was led by Rev. J. T. McCafferty, of the First Methodist Church, Kosciusko, his subject being "Ye Are My Witnesses," bringing to all an inspiring message and encouraging all members of missionary societies to be more zealous in the carrying on of our Master's work.

Several things of importance were discussed; that of making of life membership from each auxiliary. The zone voted to use the free will offerings from this zone in this way, allowing Kosciusko and Sallis each an adult life membership and Williamsville a young person as a life member, all to be chosen from the societies at a later date.

Mrs. J. W. Allen, Kosciusko, who studied the Mission book, "The Challenge of Change," taught at Grenada by Mrs. Hobdy, gave a demonstration of this book, using a group of her ladies in its presentation.

After singing the hymn, "The Kingdom Is Coming," the announcement

(Continued on Page 14)

GENUINE
PHILLIPS
MILK OF MAGNESIA
For Troubles due to Acid
INDIGESTION
ACID STOMACH
HEARTBURN
HEADACHE
GASES-NAUSEA

When PAIN Comes

WHAT many people call indigestion very often means excess acid in the stomach. The stomach nerves have been over-stimulated, and food sours. The corrective is an alkali, which neutralizes the acids instantly. And the best alkali known to medical science is Phillips' Milk of Magnesia.

One spoonful of this harmless, tasteless alkali in water neutralizes instantly many times that much acid, and the symptoms disappear at once. You will never use crude methods when once you learn the efficiency of this. Go, get a small bottle to try.

Be sure to get the genuine Phillips' Milk of Magnesia prescribed by physicians for 50 years in correcting excess acids. 25c and 50c a bottle—any drug store.

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE........Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE NOTES

The group meetings continue to be very fine and helpful. The Hattiesburg group meeting was a very fine meeting indeed.

I enjoyed being back among my old friends. I was glad to find the children grown and actively at work in their fathers' and mothers' church. Carrying on with the activities that they knew and were acquainted with. It was a thrilling experience indeed to me.

Twelve charges were represented in this meeting. Fourteen preachers present. Churches represented by laymen. Brother W. M. Williams makes a splendid presiding officer. Brother W. A. Hays preached a very timely and forceful sermon, which impressed the conference.

Rev. J. M. Corley received me at Collins and cared for me, carrying me out to Williamsburg and back to Collins. Brother J. B. Holyfield carried me to Magee, where I had a delightful visit, and thence on home.

The group meeting at Yazoo eight charges were represented and eleven preachers were present. Five churches were represented by laymen. One preacher from the Vicksburg district and one from North Mississippi Conference were also present. Rev. T. M. Ainsworth preached the sermon of the day to the profit of all. Brother Ainsworth's sermon was most helpful and challenging. His presentation of the gospel message cheered our hearts.

The ladies of both these local churches spread a most lovely dinner for those present. We appreciated also the lovely flowers used to brighten the church auditoriums.

The Group meeting at Lake was an afternoon session without a sermon. It was our delightful pleasure to visit in the home of Mr. O. C. Hull for the morning and noon and came with him to Lake in time for the program.

Eight charges were represented with an attendance of ten preachers. Eight churches were represented by laymen at the meeting.

The afternoon was spent trying to aid those present to see and understand the working of the local church board of Christian education better. Rev. J. B. Cain carried me to Forest, which courtesy was greatly appreciated.

It was our good fortune to visit the Centerville church. We were delightfully entertained in the home of Rev. J. E. J. Ferguson. We were glad to renew the friendship of his children. We met with the workers of the church and had an opportunity of presenting the work of the local church board to them. They were getting ready for promotion and rearrangement of their classes. This is a church with a great future.

Woodville was visited. The friendly hospitality of the McKeowns was most gratefully appreciated. A large group of workers met us at the church and listened to the exposition of the work of the local church board of Christian education. I found both pastor and people willing to let their appointment remain as is. This is one of our most faithful churches and a most delightful charge to serve. It was a pleasure to renew acquaintances and to find children walking in the footsteps of their fathers and assuming large responsibilities in the administration of this great old church.

I have not been able to talk to those in the office, but the reports I have received of the Child Study conference being held gladdened my heart. It is hoped that every church or at least every charge will be brought under the influence of one of these meetings.

If you have not made arrangement for a Childhood and Youth observance do so at once. This will aid your work in Christian education more than any other one thing at this time.

Your board needs your support in finances at this time most desperately. If you have any mission money on hand, please send it in. If you have any Sunday school money on hand send it in.

Be sure to take an offering for Sunday School Day at some church service soon and send in the offering to the board. This money will enable the board to meet its obligations for the closing month of the Conference year. It is possible that if every church responds that your board will not have to borrow a penny for its work this year.

Pray for the work and the workers.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Brother E. G. Mohler is with Brother J. W. Raper on the Paris circuit this week, teaching a Cokesbury class at Pine Flat. This makes the second class that Brother Mohler has taught on the Paris circuit. The recent class at Paris had 25 enrolled in it. Brother Raper is doing a fine piece of work on this charge especially among the young people.

Mr. E. M. Sharp has recently taught a Cokesbury class at Gaines Chapel, on the Corinth circuit charge. He had a very fine class. Rev. N. N. Maxey is the pastor. Brother Maxey has had several classes on his charge this year.

It was our pleasure to attend the meeting of the workers council at Starkville last week. This meeting was well attended and a fine interest in the work was manifested. Mr. W. W. Hull is the wide-awake superintendent of this large and active Sunday school. Dr. Henry Felgar Brooks, the pastor, is doing a very fine piece of work at Starkville. The young people's department of the church has been so organized as to reach the young people of the local church and the large body of Methodist students in the A. and M. College. There is a Methodist Students' Council on the campus that functions in relationship to all the activities of the local church. Mr. J. C. Harris is president of this council.

On last Sunday the writer visited the Moorhead church. Rev. H. H. Wallace is the pastor. At both morning and evening hours we faced a packed house for preaching. A large part of the congregation was made up of the students of the high school and junior college. This is a fine group of youngsters. It is useless to say that Brother Wallace is having a happy pastorate at Moorhead.

I have recently sent out a short questionnaire to every pastor calling for the name of your workers. I need this information in order to do the work expected of this board. Your prompt attention to this matter will be appreciated. If you have already filled out one of the old ones you may just ignore this one unless there is additional information that you wish to give.

Be sure and tune in on WSM broadcasting station of Nashville, Tenn., for the programs during Childhood and Youth Week. The hour for the broadcast is as follows:

October 19, 6:45 to 7:00 p. m.: "Liabilities or Assets in Childhood," Miss Mary Skinner.

October 20, 7:00 to 7:15 p. m.: "Trends in Education," Mr. H. F. Shrygley.

October 22, 6:30 to 6:45 p. m.: "The Church and Parent Education," Mr. Walter Towner.

Tell your friends about these programs.

Pray for us and for the work.

R. G. LORD.

MISSISSIPPI CONFERENCE

By Doris Alford, Director of Children's Division

One observance of Childhood and Youth Week has already been reported to the conference office. This observance was held in Centenary, McComb, Church with splendid interest and results according to the report. Requests for materials for the observance continue to come in slowly.

PARKER'S HAIR BALSAM
Removes Dandruff-Stops Hair Falling
Imparts Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

AFTER 40
bowel trouble

Constipation may very easily become chronic after forty. And any continued constipation at that time of life may bring attacks of piles and a host of other unpleasant disorders.

Watch your bowels at any age. Guard them with particular care after forty. Whenever they need any help, remember a doctor should know what is best for them.

"Dr. Caldwell's Syrup Pepsin" *is a doctor's prescription for the bowels.* Tested by 47 years' practice, it has been found thoroughly effective in relieving constipation and its ills for men, women and children of all ages. It has proven perfectly safe even for babies. Made from fresh laxative herbs, pure pepsin and other harmless ingredients, it cannot gripe; will not sicken you or weaken you; can be used without harm as often as your breath is bad, or when your tongue is coated; whenever a headachy, bilious, gassy condition warns of constipation.

DR. W. B CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

666
LIQUID OR TABLETS
Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.
666 Salve for Baby's Cold.

WHEN EYES ARE RED
and inflamed from sun, wind and dust, you can allay the irritation with Dickey's Old Reliable Eye Wash
At All Druggists
Price 25c
Dickey Drug Co., Bristol, Va.

NOTHING LIKE IT!

Thousands are now using liquid Capudine in place of slower acting medicines and getting quicker headache relief than they ever experienced before. Harmless. Try it. By the dose at drug store fountains or in 10c, 30c, and 60c bottles.

Capudine
FOR HEADACHES

Another Good Thing About Black-Draught

WHEN you take Thedford's Black-Draught, normal bowel activity is restored without sickening effects. This is only one of many agreeable qualities of this medicine.

Mr. George W. Cassidy, of Waco, Texas, whose experience in the use of Black-Draught has extended over forty-five years, says:

"When I take a laxative or purgative, I want something that I can take just a dose or two of, and then quit taking and feel as good as ever. Black-Draught is like that. You don't have to take it every night.

"I just bought a box yesterday, and after forty-five years I find it does me as much good as when I started taking it."

Sold at the drug stores.

it is not too late to get your materials and have this observance if you write today. Churches who observe the week from year to year are unanimous in their opinion that it does much to help create among their adults a deeper sense of their responsibility for growing lives. We are praying for a larger number of observances this year and also for more far-reaching results.

During the third and fourth weeks in October radio programs will be broadcast over stations WSM, Nashville, Tenn., and WJDX, Jackson, Miss., by the General and Conference boards, respectively, in interest of Childhood and Youth Week. The Conference board is grateful to the Lamar Life Insurance Company for allowing them this time for broadcasting, and trusts that a large number of people will find the programs helpful. For your information we are giving below the dates, hours, and programs of these broadcasts.

Station WSM, National Life and Accident Insurance Company, Nashville, Tenn.:

October 19, 6:45-7:00 p. m., "Liabilities or Assets in Childhood," Miss Mary Skinner, director of Children's Division, General Board of Christian Education.

October 20, 7:00-7:15 p m., "Trends in Education," Mr. H. F. Shrygley, superintendent of City Schools, Nashville, Tenn.

October 22, 6:30-6:45 p. m., "The Church and Parent Education," Mr. Walter Towner, director, Young People's Division, General Board of Christian Education.

RESTFUL SLEEP for FRETFUL, FEVERISH CHILD

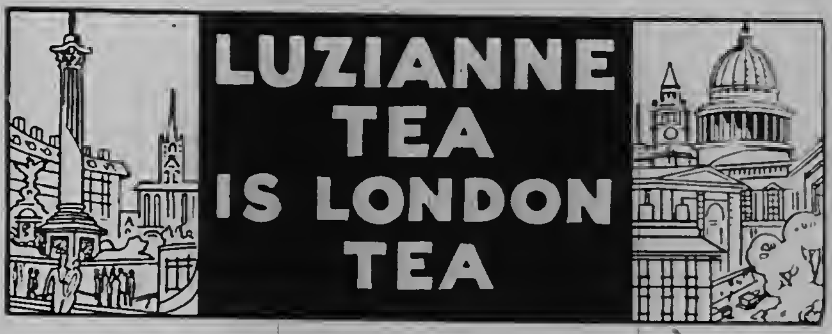
—With Castoria's regulation

When your child tosses and cries out in his sleep, it means he is not comfortable. Very often the trouble is that poisonous waste matter is not being carried off as it should be. Bowels need help—mild, gentle help—but effective. Just the kind Castoria gives. Castoria is a pure vegetable preparation made specially for children's ailments. It contains no harsh, harmful drugs, no narcotics. Don't let your child's rest—and your own—be interrupted. A prompt dose of Castoria will urge stubborn little bowels to act. Then relaxed comfort and restful sleep! Genuine Castoria always has the name:

Chas. H. Fletcher.

CASTORIA

CHILDREN CRY FOR IT



LUZIANNE TEA IS LONDON TEA

Wm. B. Reily & Co. Inc.

640 Magazine St., New Orleans, La.

Station WJDX, Lamar Life Insurance Company, Jackson, Miss:

October 26, 3:15-3:30 p. m., singing of children's songs, Miss Magnolia Simpson; "Christianity and the Child," Miss Doris Alford.

October 28, 3:15-3:30 p. m., instrumental Music; "Child Study and the Modern Parent," Mrs. A. L. Gilmore, leader of Child Study Group, Galloway Memorial Church; "Parable for Parents," Mrs. A. F. Watkins.

October 30, 5:15-3:30 p. m., solo, Mrs. J. A. Smith; "The Public School and Character Education," Mr. W. E. Bufkin, city schools of Jackson, Miss.

Epworth League

LOUISIANA CONFERENCE

Dear Young People: Instead of writing you a lengthy letter of news I am going to quote an important letter to you, from our Secretary of the Young People's Division at Nashville, Rev. Walter Towner. So many of you have wanted to know about record books and reports, so read the following carefully: "I know you will be interested to have a report on the progress being made in the development of the report blanks and record books needed by the young people in our local church groups and by the conference and district officers.

"The records and reports for the treasurer of the Conference young people's organization are now in the hands of the printer and can be expected soon. The copy for the records of the young people's treasurer in the local church also is in the hands of the printer, and the material should be ready shortly. Copy for the new local secretary's books and the district secretary's reports is now in course of preparation. All other necessary blanks and reports will be coming through as rapidly as possible.

"I cannot but express my appreciation of the splendid attitude of the young people regarding the delay that has been experienced in getting out this needed material. With but few exceptions our young people seem to understand the tremendous task the staff here at Nashville has had to face in the reworking of the whole program of organization for the young people of the local church.

"I know you will be glad to learn that we are publishing a manual at the present time designed to give help to Conference, district, and union officers. You will be advised as soon as this is ready.

"Copy for the new program manual on worship for the use of the standing committee on worship is here on my desk and this will be ready soon. I hope early in the fall the other manuals will be ready."

This letter will help many of you who are wanting to know where to get record materials. We appreciate the great work that this staff is doing for us and pray that God will guide their wisdom in completing the arranging of the greatest change ever taken in our great church.

A letter from Shreveport tells of a fine meeting held with the presiding elder, preachers and district officers in behalf of re-organization.

I have had interesting letters from Varnado and Franklinton, Washington circuit, concerning organization of leagues. Other churches have organized and many leagues have increased their interest since school started.

Continue to organize, but use the new pamphlet on organizing the young people of your church. If you do not know what steps to take let us help you. You should use your district secretary whenever possible.

Your Conference Secretary,
ELIZABETH LANGFORD.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round

Georgetown, at Georgetown, Oct. 25, 11 a. m. and 1:30 p. m.
Gallman, at Gallman, Oct. 25, 4 p. m. and 7 p. m.
Foxworth, at Foxworth, Nov. 1, 11 a. m. and 1:30 p. m.
Tylertown, Nov. 1, 7:30 p. m.; Nov. 2, 10 a. m.
Summit, at Topisaw, Nov. 8, 11 a. m. and 1:30 p. m.
Meadville, at Meadville, Nov. 8, 7 p.m.
Centenary, Nov. 15, 11 a. m. and 2 p.m.

J. L. DECELL, P. E.

Meridian Dist.—Fourth Round

DeKalb, at DeKalb, Oct. 16, 11 a. m.
Meridian, Seventh Ave., at Wesley, Oct. 16, 7:30 p. m.
Pachuta, at Pachuta, Oct. 25, 11 a. m.
Enterprise, at Enterprise, Oct. 25, 3:30 and 7:30 p. m.
Matherville, at Theadville, Nov. 1, 11 a. m.
Cleveland, at Mellen, Nov. 7 and 8, 11 a. m.
Porterville, at Porterville, Nov. 8, 3:30 and 7:30 p. m.
Vimville, at ———, Nov. 15, 11 a. m.

Let the trustees and Woman's Missionary societies be prepared to make full reports at these conferences. Let the pastors and stewards make special effort to report all finances in full.

T. J. O'NEIL, P. E.

EVERY CHURCH ORGANIZATION NEEDS MONEY

Through our liberal co-operative plan GOTTSCHALK'S METAL SPONGE

The LITTLE Fellow That Does The BIG Job

has helped more than 30,000 different bodies raise funds to successfully promote their work. It is a meritorious household necessity that sells and repeats easily. It cleans and scours everything — yet keeps the hands dainty and white. Write today for information regarding our liberal money-making plan.

Let the LITTLE FELLOW show your organization the way to greater usefulness and service.

METAL SPONGE SALES CORP'N
John W. Gottschalk
President
Lehigh Ave. and
Mascher St., Phila.

Renew Your Health by Purification

Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs,—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs purify the blood by activating the liver, kidneys, stomach and bowels. Trial package, 10 cts. Family package, 35 cts. All dealers. (Adv.)

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

was made that a band of story tellers was about to visit the scene and each would tell her favorite story. Mrs. R. R. Watts, representing China, dressed in costume; Mrs. J. H. Guess, representing Mexico, also dressed in costume; Mrs. Jim Dodd, representing Africa, and Mrs. Dallas Morgan, representing a deaconness, came lightly across the rostrum and seated themselves on low seats around a realistic camp fire, a lovely background of green trees, transformed the rostrum into a forest scene. The hearers were then carried to many of the foreign countries by these mission stories. Mrs. Watts telling "The Seamen's Bride," Mrs. Guess, "Sostenes Juarez"; Mrs. Dodd, "The Boy Kept Disappearing," and Mrs. Morgan, "The Story of a Deaconness."

A play was then given by the Sallis society entitled, "Aunt Tillie Learns to Tithe"; the playlet closed with the song "When Methodists All Learn to Tithe."

An interesting and helpful talk was made by Mrs. Pilkinton, stressing things of importance to our zone.

Closing prayer by Rev. A. W. Bailey.

The next meeting will be held at Williamsville in November.

Delicious punch was served by the Sallis society.

MRS. A. W. BAILEY, Chairman.

So Listless...What's the Matter?

A Despondent Young Girl

SHE looks despondent, listless. Young girls budding into womanhood often get quiet, wistful and they should be watched.

During this "trying time" every young girl needs the helpful benefit of a strengthening medicine like Lydia E. Pinkham's Vegetable Compound.

Mother, won't you give your daughter the Vegetable Compound? Records show that it helps 98 out of every 100 women who use it. Ask your druggist for a bottle of the liquid or the convenient tablets.

Lydia E. Pinkham's
VEGETABLE COMPOUND

ZONE MEETING

A very inspiring meeting of Zone 4, Hattiesburg district, Mississippi Conference, was held Monday, August 31, at Silver Creek, the session being presided over by the zone chairman, Mrs. A. S. Oliver, of Prentiss.

Rev. D. E. Vickers, of Silver Creek, conducted the devotionals.

The zone was delighted to have the following visitors and conference officers present: Mrs. T. B. Cottrell, of Fayette, Conference president: Mrs. C. B. Freiler, of Norfield, Conference superintendent of Children's Work; Mrs. Alma Riley, assistant of the Methodist Orphanage, of Jackson. Mrs. Cottrell gave a very helpful talk, stressing the needs of the world today and urging the women to give of their best to the Master.

Mrs. Van Hook, of Sumrall, discussed council plans of Young Women's Work.

Three members from Prentiss Woman's Missionary Society, gave the playlet, "Octagon Soap Family Doing Social Service Work."

Mrs. Riley gave us a soul-stirring talk on the work of the Methodist Orphanage and why we are working for soap wrappers.

We were favored with music by four members from Carson auxiliary.

Mrs. Freiler spoke to the zone on Children's Work in her very interesting manner, stating that the children we are training today will be the men and women of tomorrow.

A poem was given by a young lady from the New Hebron auxiliary, "Let Me Live in the House by the Side of the Road and Be a Friend to Man."

As the secretary called the roll the members were counted by auxiliaries, 7 representatives from New Hebron; 8 from Silver Creek; 10 from Prentiss; 4 from Sumrall; 5 from Carson; and Bassfield not represented. Sumrall was chosen as the next meeting place.

The closing prayer was offered by Mrs. Oliver.

During the social hour, ice cream and cake was served.

MRS. G. C. TERRELL, Sec.

A REAL REVIVAL AT MANY AND ZWOLLE

We believe it is the sincere desire of every pastor that he be led in selecting an evangelist for a series of revival meetings. God answered our prayer this year.

Rev. Harry S. Allen, Dallas, Tex., and a general evangelist of our church, was selected, and on Monday, September 7, he came to us at Many and remained through Sunday, September 20. The services were held in the new church with capacity crowds from the beginning, numbers being unable to get in many times. The day meetings were unusually well attended, there being not less than forty and reaching the fine attendance of eighty. The numerical results at Many were 35 accessions.

I do not remember ever having any finer preparation than was made through the efforts of a committee headed by Mr. S. H. Porter acting for the men's group, Mrs. R. A. Fraser for the women's group, and Miss Louise Daily for the young people's group, the combined groups had as many as 70 people in earnest prayer for the success of the meetings at one time. The pastor preached at both services leading up to the revival with a consecration service Sunday night that more than filled the altar.

On Monday night, September 21, the tent meeting at Zwolle began with a capacity crowd and increased until another tent the same size would not have accommodated them. There were many high points in both meetings. Backsliders came again and again in tears and earnest prayer seeking for a return of the Spirit's presence. Strong men came forward with tears streaming down their faces asking God to forgive and save them. Young people and children gave their hearts to God. The series at Zwolle resulted in 55 accessions.

One afternoon meeting at Bayou Scie resulted in eleven accessions. This we believe was made possible by the fine meeting held a few weeks before by Rev. H. J. Boltz, God bless him.

A wonderful spirit prevailed throughout the campaign in both places, but it remained for that affable "friend of all men," Mr. Fayette Gay, of Zwolle, to be everywhere, encouraging, directing, enthusing, feeding attendants between meetings and playing the piano. He is a human dynamo of activity, yet going about doing kind things that no one else would think of doing and that he only knows how to do.

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The numerical results of the campaign for the charge are 101 accessions, 72 on profession of faith and 29 by certificate.

It is impossible to speak too highly of the wonderful service rendered by Brother Allen. He is a friend of the preacher, a true brother, a true and fearless preacher of the Gospel. Brethren, I recommend him to you without reserve. My earnest prayer is that God will continue to bless him and give him strength to carry on for many years.

JAS. E. SELFE, P. C.

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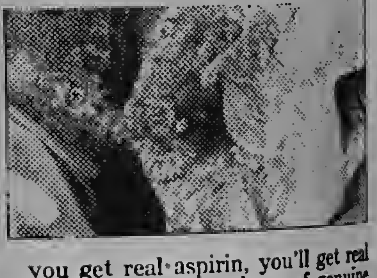

"SICK HEADACHE?"

IT is not necessary to give-in to headaches. It is just a bit old-fashioned! The modern woman who feels a headache coming on at any time, takes some tablets of Bayer Aspirin and heads it off.

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The tablets stamped Bayer won't fail you, and can't harm you. They don't depress the heart. They don't upset the stomach. So take them whenever you need them, and take enough to end the pain.

BAYER

LOUISIANA CONFERENCE

Alexandria Dist.—Fourth Round
(In the Heart of Louisiana)

Lottie, at Port Barre, Oct. 18, a.m.
Melville, Oct. 18, p.m.
District-wide Training Week, Oct. 18-25.
Eunice, Oct, 25, a.m.
Opelousas, Oct. 25, p.m.
Elizabeth, at Hopewell, Nov. 1.
Alexandria, Nov. 2, p.m.
Colfax, Nov. 3, p.m.
Boyce, Nov. 4, p.m.
Lecompte, Nov. 5, p.m.
Pleasant Hill, Nov. 8, p.m.
Natchitoches, Nov. 9, p.m.
Provencal, Nov. 9, p.m.
Bunkie, Nov. 11, p.m.
Melder, at Forest Hill, Nov. 12, p.m.
Pineville, Q. C., Nov. 13.
Holloway, Nov. 15, a.m.
Alexandria, Nov. 15, p.m.

Let all reports be in full. Have all nominations in hand that are required. Bring everything up as laid down in the program of the church.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Fourth Round

Baker, at Blackwater, Oct. 18, 11 a. m. and 2 p. m.
Zachary, at Zachary, Oct. 18, 7:30 p.m.
Plaquemine, Oct. 21, 11 a. m. and 3 p. m.
Pine Grove, at Pine Grove, Oct. 24, 11 a. m. and 2 p. m.
Natalbany, at Wesley Chapel, Oct. 25, 11 a. m. and 2 p. m.
Ponchatoula, Oct. 25, 7:30 p. m.
Kentwood, at Kentwood, Oct. 26, 7:30 p. m.
Amite, Oct. 27, 7:30 p. m.
Hammond, Oct. 28, 7:30 p. m.
Clinton, at Clinton, Oct. 31, 11 a.m. and 2 p. m.
St. Francisville, at St. Francisville, Nov. 1, 11 a. m. and 1:15 p. m.
Jackson, at Jackson, Nov. 1. 3:30 p. m.
First Church, Baton Rouge, Nov. 2, 7:45 p. m.
Istrouma, Nov. 3, 7:30 p. m.
Keener Memorial, Nov. 4, 7:30 p. m.
Washington, at Varnado, Nov. 8, 11 a. m. and 2 p. m.
Bogalusa, Nov. 8, 7:30 p.m.
Franklinton, Nov. 9, 11 a. m. and 7:30 p. m.
Greensburg, at Darlington, Nov. 15, 11 a. m. and 2 p. m.

L. W. CAIN, P. E.

Lake Charles Dist.—Fourth Round

Vinton, at Edgerly, Oct. 18, a. m.
Sulphur, Oct. 18, p. m.
Lake Charles, Oct. 25, a. m.
Leesville, Nov. 1, a. m. and p. m.
Abbeville, Nov. 8, a. m. and p. m.
New Iberia, Nov. 15, a. m.

J. W. LEE, P. E.

Monroe Dist.—Fourth Round

Fairbanks, at Crew Lake, Oct. 18, 7:30 p.m.
Bonita, at Bonita, Oct. 25, 11 a. m.
Mer Rouge, at Collinston, Oct. 25, 7:30 p. m.
Wisner, Nov. 1, 11 a. m.
Waterproof, at St. Joseph, Nov. 1, 7:30 p. m.
West Monroe, Nov. 4, 7:30 p. m.
Sterlington, Nov. 5, 7:30 p.m.
Oak Ridge, at Little Creek, Nov. 6, 3 p. m.
Oak Grove, at Oak Grove, Nov. 8, 11 a. m.
Pioneer, at Forest, Nov. 8, 3 p. m.
Winnsboro, Nov. 8, 7:30 p. m.
Gordon Avenue, Nov. 9, 7:30 p. m.
Bastrop, Nov. 15, 11 a. m.
Newellton, Nov. 15, 7:30 p. m.
Monroe, First Church, Nov. 15, 7:30 p. m.

ELMER C. GUNN, P. E.

This Woman Lost 64 Pounds of Fat

Mrs. H. Price, of Woodside, L. I., writes: "A year ago I weighed 190 lbs. I started to take Kruschen and now I weigh 126 and never felt better in my life and what's more, I look more like 20 yrs. old than the mother of 2 children, one 19 and the other 18. Every one of my friends say it's marvelous the way I reduced."

To lose fat with speed take a half teaspoonful of Kruschen in a glass of hot water before breakfast every morning—don't miss a morning—an 85 cent bottle lasts 4 weeks—get it at any drug store in America. If not joyfully satisfied after the first bottle—money back.

Minden District—Fourth Round

Ferriday, Oct. 18, a. m.; Q. C., 2 p. m.
Sicily Island, at Sicily Island, Oct. 25, a. m.; Q. C., 2 p. m.
Jonesville, at Jonesville, Oct. 25, p. m.
Winnfield, Nov. 1, a. m.; Q. C., 2 p. m.
Plain Dealing, at Plain Dealing, Nov. 8, a. m.; Q. C., 2 p. m.
Coushatta, Nov. 8, p. m.
Minden, Nov. 15.

Pastors will please be ready to answer all disciplinary questions, having all committees appointed and see that the heads of all departments are prepared to report according to the Discipline.

W. R. HARVELL, P. E.

New Orleans Dist.—Fourth Round

Rayne Memorial, Oct. 18, a. m.; Nov. 3.
Epworth, Oct. 18, p. m.; Sept. 30.
Delta Ct. and Chalmette, at Reserve, Oct. 25, a. m.
Second Church, Oct. 25, p. m.; Oct. 28, p. m.
Slidell, Nov. 1, a. m.
Covington, at Covington, Nov. 1, p. m.
Louisiana Ave., Nov. 8, a. m.; Oct. 7.
McDonoghville, Nov. 8, p. m.; Nov. 2.
Felicity, Nov. 15, a. m.; Sept. 16.
Gentilly, ————.

Pastors will please consult the Discipline about questions to be answered and reports to be made at the fourth quarterly conference, and be prepared on all such as are required by the Discipline.

W. L. DOSS, JR., P. E.

Ruston Dist,—Fourth Round

Arcadia, at Mt. Moriah, Oct. 18, p. m.; Q. C., 2 p. m.
Choudrant, at Beulah, Oct. 18, following night service.
Bienville, at Bear Creek, Oct. 25, a. m; Q. C., 2 p. m.
Clay, at Wesley Chapel, Oct. 25, a. m.; Q. C., following night service.
Ruston, Nov. 1, a. m.; Q. C., Nov. 2, p. m.
Hodge, at Quitman, Nov. 1, p. m.
Bernice, Nov. 8, 11 a. m.
Haynesville, at Haynesville, Nov. 8, p. m.

ROBT. M. BROWN, P. E.

Shreveport Dist.—Fourth Round

Pelican, at Pelican, Oct. 18, a. m.; Q. C., 2 p. m.
Mansfield, Oct. 18, p. m.; Q. C., after preaching service.
Logansport, at Logansport, Oct. 25, a. m.; Q. C., 2 p. m.
Greenwood and Bethany, at Greenwood, Nov. 1, a. m.; Q. C., 2 p. m.
First Church, Shreveport, Nov. 1, p. m.; Q. C., Nov. 4, 7:30 p. m.
Grand Cane, at Keithville, Nov. 8, a. m.; Q. C., 2 p. m.
Ida and Hosston, at Ida, Nov. 15, a. m.; Q. C., 2 p. m.

The above dates are subject to change, where practicable, to suit the convenience of those concerned.

Pastors are requested to note carefully all the items of business of the fourth quarterly conference and be prepared to answer all questions in full.

H. T. CARLEY, P. E.

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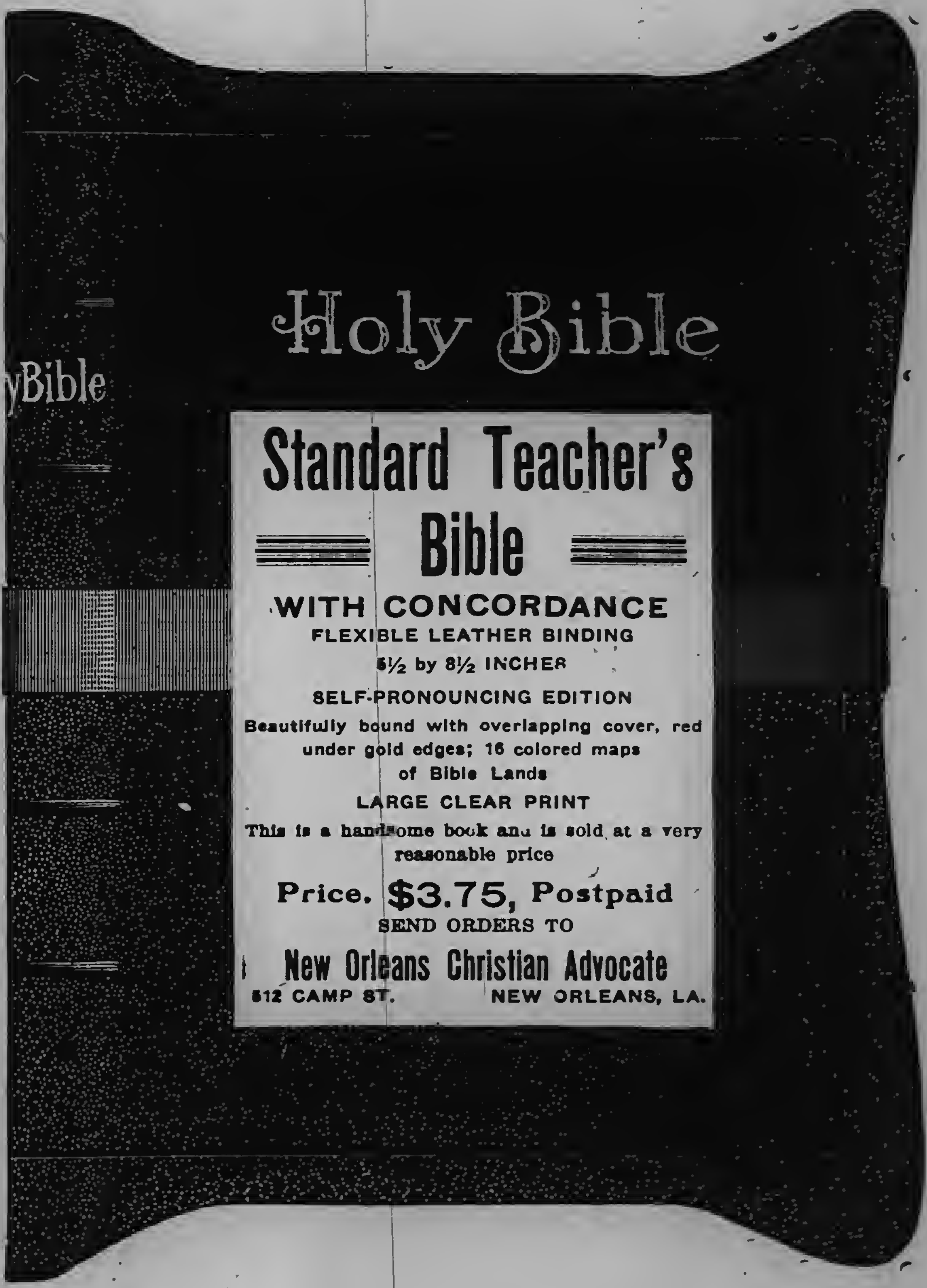

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Bible Classes of Carrollton Avenue Methodist Church

MEN'S BIBLE CLASS

The Men's Bible Class of the Carrollton Avenue Methodist Episcopal Church, South, New Orleans, La., was organized 16 years ago with 12 men present at the residence of Mr. J. A. Anderson, who became its first teacher.

During its early history the class met with many vicissitudes but continued to struggle along until it was reorganized Feb. 28, 1926, with 29 charter members, who elected as officers O. F. Fleuriet, president; L. F. Cowart, vice-president; C. M. Chalmers, secretary, and Wm. Bang Carter, treasurer.

From the time of its reorganization the class, under the spiritual guidance and vigorous leadership of the pastor and teacher, Rev. E. C. Gunn, began to flourish and became a power for good in the community.

The class now has a membership of 150. It is growing rapidly and is doing a great work.

The teacher, Mr. Wm. H. Black, is a real Christian gentleman whose Sunday messages are always interesting, instructive and inspiring.

The present pastor, Rev. H. L. Johns, is not only an energetic and untiring worker for the class, but he is also a constant source of inspiration for the members.

Present officers of the class are: Ed. W. Brown, president; J. R. Rogillio, vice president; C. P. MacKenzie, secretary; L. L. Lacher, assistant secretary; H. B. Bradley, absentee secretary, and Ed. Neuwirth, Jr., treasurer.

The class meets every Sunday morning at 9:30 a. m., and extends a cordial invitation to the men of New Orleans to be present with them at that time.

BETHANY WOMAN'S BIBLE CLASS

The Bethany Woman's Bible Class of Carrollton Avenue Methodist Episcopal Church, South, New Orleans, La., is an outgrowth of the adult work of the Sunday school. About six years ago the men and women of the adult class were divided and organized into separate classes, and since that time this class has been maintained as a successful organized Wesley class.

Mrs. Allan F. Godat was the first teacher of the class, and was succeeded by Miss Martha C. W. Nicolaisen. Dr. Henry T. Carley taught the class for nearly one year, and when he was removed from the city, Mrs. J. O. Carson was secured for this important work.

The class has grown in numbers and activity. While there are only a few of the original charter members remaining in the city today, there are more than 65 members, with an average attendance ranging from 4 to 50 each Sunday. The inspiring Bible lessons of the teacher, Mrs. Carson, are attracting many women to the class. Regular business meetings are held monthly, and the class is ever willing to engage in helpful service.

Christian Advocate
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J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, OCTOBER 22, 1931. C. MILTON CHALMERS, Manager

"METHODISM IN THE LIFE OF TODAY"

By REV. D. B. RAULINS, Editor-Elect

Methodism is a crisis-born movement. Out of the travail-agony of a period bereft of spiritual meaning and power it came. It was one of those special interventions of God in the affairs of men reminding them that however dismal and desperate conditions may become he does not abandon the world he has made. Methodism was God's way of unexpectedly returning by way of a side door to put to confusion the entire show just as the directors have bowed him off the stage as no longer necessary.

Not only church but profane historians agree that the conditions prevailing at the time of the rise of Methodism rendered revolution practically inevitable. Furthermore, they agree in the assertion that Methodism saved the day for England and turned the tide of revolution from her gates while it swept over and engulfed France.

A brief glance at that period of spiritual inertia and moral decay will convince one of the divine and strategic inevitableness of Methodism. Politics was marked by graft and corruption. Bribery was common. The economic situation was desperate. Wealth and special privilege had gathered at one end of the social scale while extreme poverty and squalor marked the other. Child labor was one of the open sores of industry. Crime and prison conditions were intolerable. Public amusements were of the coarsest sort. Education was a dead letter. Men were graduated from college not so much for courses completed as for the time spent there. But worse than all this the church of the time had become so devitalized that all these things might thrive unchallenged.

Says one writer, "Under the influence of many adverse circumstances, the standard of morals had been greatly depressed since the Restoration; and in the early Hanoverian period the nations had sunk into a condition of moral apathy rarely paralleled in history." Bishop McTyeire, in his history, says, "Prelates and other ecclesiastical dignitaries were embroiled in political strife—intense partisans. The majority of the clergy were ignorant, worldly-minded, and many of them scandalized their profession by open immorality." Still another says, "The seventeenth century closed upon Christian England without any sign of a noble national life pulsating in the hearts of the people. To the outward view they had lost all buoyancy of faith and concern for morality. The period of English history from the restoration of the Stewart dynasty to the accession of George II was one of degeneracy from high ideals. Reaction gathered in irresistible force on the accession to power of Charles II and his followers, and swept down the old barriers of moral and social life, with the result that a tide of religious indifference and moral dissipation overflowed the land. The transition from the close of the seventeenth century to the eighteenth has been called 'a dewless night followed by a sunless dawn.' "

Into this miasmatic and suffocating moral situation Methodism fell like a bolt of lightning cleansing and electrifying the atmosphere. "From about the middle of the eighteenth century a reforming spirit was once more abroad, and a steady movement of moral ascent may be detected. The influence of Pitt in politics and the influence of Wesley and his followers in religion were the earliest and most important agencies in effecting it."

Thus the movement called Methodism recaptured the spirit and momentum of the Reformation and swept along a wider front of human life. So much for the place of Methodism in the life of yesterday. And no toughtful person raises a question as to the wide place that it enjoys in the life of yesterday.

Now, the sons and daughters of Wesley's world-wide family are gathering in Atlanta for their sixth ecumenical homecoming. On the pennant floating over their assembly you read the legend: "Methodism in the Life of Today." Let us pause. Is this to be just another convention in a time much given to conventions and conferences? There will be reports in the daily press. Various delegates from far parts of the world will be welcomed and noted as present. Sermons and addresses will fill the columns of the religious press. Yea, on ether wings it may be borne in breath-taking speed to the remote sections of our world grown strangely small. But with what feelings might John Wesley appear among his followers? We cannot imagine him unconcerned as he looks from his place on the battlements of the City of God, and back of him must stand One like unto the Son of Man with far greater concern.

Peculiar advantages bless the children of Wesley as they meet in their Sixth Ecumenical Conference. No preacher need divide his attention between guesses as to his appointment for another year and the big business in hand. No committee will have to use precious time devising "ways and means." Programs, organization and administration may wait for duller days. For Methodism it must mean more than the passing of a decade-marker in her history. Should it not be the point of departure for the Church's greatest conquest? Should not this conference sound the bugle blast for the advance upon the "life of today?"

Unlike that beginning in the life of yesterday Methodism meeting in Atlanta must face both ways, backward and forward. It must face itself and its history. It must face the life of today and measure itself against the problems of the life of today. This provides an opportunity of self-appraisement that may be utilized most helpfully to the Church. It is a time for taking stock, a time for inventory. No one would rob Methodism of her pride in the history she has made. All should rejoice with her. But that history may be passed over lightly now as the Church seriously faces the task of conserving that history by a more sacrificial and heroic attack upon our own times. It must face the life of today.

What is the life of today? Are there not some strange parallels to conditions that prevailed in that period of beginning? We can take little pride in the politics of our day. Wide-visioned statesmanship does not seem to mark any nation of our time. The echoes of the Harding administration in our own country still put us to shame. The economic situation is causing the world to tremble, and credit, national and international, seems to have fallen on difficult days. Wealth in this and some other countries has accumulated in the hands of a few, who live in extravagance and ease while many must live in unemployment and face a winter of despair. Children still toil in industry. Crime and penal conditions cause us to hang our heads. The public amusements of our time are not what we desire. Education has been too much concerned with quantity and material success. Some psychologists would have us cast aside all discipline and restraint. The program of militarists is projected upon a philosophy antithetical and inimical to the Christian way of life. They say that human nature is always the same and cannot be changed. Christianity is set for the exact opposite. Every school house and every church in the world is a monument to the conviction that humanity can be changed and improved, and is dedicated to that purpose. Militarism itself must clothe itself in the habiliments of peace as it preaches its doctrine of preparedness, saying that this is the only way to make and keep peace. The shoddiness of this logic is becoming increasingly apparent. We are now compelled to recognize two types of government, the capitalistic and the communistic, both of

(Continued on Page 8.)

"Beyond Jordan"

BY REV. JOHN D. ELLIS

"Beyon Jordan" is a phrase used many times in Scripture, and contains gracious truths which the cursory reader may overlook. It indicates the gifts of God to His people, and the gospel light which is diffused in distant parts.

At Genesis 50:10-11 the phrase "beyond Jordan" is used twice, and stands for the country west of the river, where Jacob was buried.

Deut. 3:20, "Until they also possess the land which the Lord your God hath given them beyond Jordan."

Deut. 3:25, "I pray thee, let me go over and see the good land that is beyond Jordan."

In these places "beyond Jordan is west of the river, and stands for the possession and rest which the Lord promised His people."

At Joshua 9:10 "beyond Jordan" refers to the countries westward.

When the Israelites came into possession of the promised land, the tribes of Reuben, and Gad and half the tribes of Manasseh occupied the territory east of the Jordan, which had length and breadth of many miles.

"Beyond Jordan" became a household phrase among the Jews, and stood for the inhabited land east of the Jordan.

Joshua 13:8, "Which Moses gave them beyond Jordan eastward."

The reference is to the tribes of Reuben, and Gad, and the half tribe of Manasseh, whose inheritance was eastward.

Joshua 18:17, "Gad and Reuben, and half the tribe of Manasseh have received the inheritance beyond Jordan in the east."

Judges 5:17, "Gilead abode beyond Jordan."

Gilead was the name of a large district east of the Jordan, and comprised the entire possessions of Gad and Reuben, and the southern part of Manasseh. Gilead contained many "cities." (Josh. 13:25, 31).

Isaiah 9:1-2, "In the former time he brought into contempt the land of Zebulun,and the land of Naphtali; but in the latter time hath he made it glorious, by way of the sea, beyond Jordan, Galilee of the nations; the people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined." (R. V.)

The kings of Assyria ravaged the land of Zebulum, Naphtali, and other parts of Israel, but they were afterward favored with the preaching of the gospel by Christ and His disciples.

Mercy was reserved for the people even "beyond Jordan," which was a populous territory, with many villages and cities.

Matthew 4:15, "The land of Zabulon, and the land of Naphthalim, by way of the sea beyond Jordan, Galilee of the Gentiles."

The Messiah fulfilled the prophecy of Isaiah. He took up His abode at Capernaum, a city on the borders of the land occupied by the tribes of Zabulun and Naphtali, and He preached in the surrounding parts. Much of His ministry was "beyond Jordan," on the east. In territories where darkness prevailed the light of the gospel was preached.

Matthew 4:25, "And there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."

Mark 3:7-8, "And a great multitude from Galilee followed Him, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan."

"Beyond Jordan" stands for the crowds which came from the east. In great numbers they came out of Perea (the dominion of Herod Antipas), and out of the tetrarchy of Philip, which embraced the lands of Reuben, and Gad, and Manasseh, east of the Jordan.

Matthew 19:1, "And it came to pass that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea, beyond Jordan."

Originally the boundary of Israel's inheritance included the territories of Reuben, Gad, and Manasseh east of the Jordan. Jesus went into the territory "beyond Jordan" where "great multitudes followed Him, and He healed them there."

John 1:28, "These things were done in Bethabara, beyond Jordan, where John was baptizing."

According to the commentators and the best authorities, the ancient manuscripts read "Bethany" instead of "Bethabara."

Kitto says: "The reading Bethabara appears to have arisen from the conjecture of Origen, who in his day found no such place on the Jordan as Bethany, but knew a town called Bethabara, where John was said to have baptized, and therefore took the unwarrantable liberty of changing the reading."

Origen was born A.D. 185, and was consecrated A.D. 228.

A village, town, or city can disappear within two hundred years, and even less time. Bethany was not on the Jordan but "beyond Jordan."

The idea, preached by some people, that "beyond Jordan" means the eastern bank of the river or the ferry on the east side, is not supported by the facts of Scripture.

"Beyond Jordan" stands for communities of people and territory on the east, far beyond the water's edge.

John 3:25-26, "There arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him."

The Critical Commentary says: "About purifying, i.e., the baptizing, the symbolic meaning of washing with water being put for the act itself."

For awhile, to begin with, John was "beyond Jordan," in Perea, where he bore witness of Jesus unto the people.

John 10:39-42, "Therefore they sought again to take Him. And He went again beyond Jordan into the place where John at first baptized, and He abode there. And many resorted unto Him . . and believed on Him there."

The place where John first baptized was in an inhabited region of Perea. It was a place where Jesus took up His abode, and where "many came to Him."

The "polished citizens of Jerusalem" had tried to stone Him, but "the plain rustics of Perea believed on Him."

John preached "in the wilderness of Judea," but Judea had boundaries "beyond Jordan," eastward.

The voice of John was heard in parts "lonesome," "waste," and "desolate," but people lived in "all the region round about the Jordan," and "they went out to him."

John baptized at three different places—Bethany, the river Jordan, and Aenon in Samaria.

"Beyond Jordan" of Scripture contains many gracious truths. It stands for the gifts of God to His people. The Lord brought His people into the land which He promised their fathers, the good land beyond Jordan, a land for which they did not labor, and cities which they did not build, wells which they did not dig, vineyards and olive yards which they did not plant. "He gave them the lands of the heathen, and they inherited the labor of the people, that they might observe His statutes, and keep His laws."

One gracious truth is, that the phrase stands for the effort of God to save people in distant parts, who are in darkness, and the shadow of death.

"Beyond Jordan" indicates something more than a marshy bog, or the sodden bank of a stream.

A preacher does not need a better text for a sermon on missions, or the universality of the atonement than the "beyond Jordan" of Isaiah, and the "beyond Jordan" of Matthew, the apostle.

"Beyond Jordan" fulfilled prophecy; "Beyond Jordan" shows hopes fulfilled and aspirations realized.

"Beyond Jordan" is a call to the Church to evangelize, and a call to people in remote and sequestered places to give heed to the gospel call and make room for the claims of religion.

It was fitting for the Israelites to set up a memorial at the Jordan when they crossed over into the land (Josh. 4:1-9), and it is fitting for the Church to celebrate the mercy of God for the gospel light which has come to multitudes "beyond Jordan."

"Bless the Lord, O my soul, and forget not all His benefits."

A whole generation of people failed to enter into Canaan because of unbelief; and the people of this generation can be excluded from heaven for the same reason. "We which have believed do enter into rest." (Heb. 4:3).

The title of the heavenly Canaan is peace with God on earth, confidence in Him, and delight in His service.

"Beyond Jordan" has symbolical meaning, even the good land into which all the people of God shall be brought.

"Beyond Jordan" contains many truths and propositions which a narrow sectarianism has failed to emphasize.

RELIGIOUS EDUCATION AS VIEWED FROM THE FIELD OF SPORT

By Branch Rickey,
Vice President and Manager St. Louis Cardinals

Many people are well educated theoretically with regard to baseball. They may know the history of baseball from Roman times on down through Father Chadwick to Babe Ruth's last home run; they may know the rules and regulations governing the structure of professional baseball as well as Judge Landis knows them; they may be able to tuck their trousers at the knee with as queer a flair as the dressiest professional can fix up; they may have physical strength, health, and good habits, and even aptitude; but, forsooth, they cannot play ball. John McGraw couldn't use them on the New York Giants as players. And no club owner would want them as coaches or managers. They are full of theory, good theory, too; academically they are educated; but they don't "click" as players. They have not contacted the field, and their education in baseball necessarily limited to what they have gotten out of the "books," so to speak.

I had a letter, just recently, from a young chap who said he had been reading Bill Doak's article on how to pitch, and now feels that he is qualified for a trial with the Cardinals. It isn't enough. **Men cannot learn to play baseball unless they project themselves contactually into the field of play.** Such book-players could quickly join the army of "grandstand managers," those who can ask plausible but impossible questions and make safe second-guess criticisms. Their preparation is good as far as it goes, but it doesn't go very far.

Now, it must be understood that in these remarks I am not speaking about sports writers or spectators, casual observers with critical minds, who can say and do say many things without being held to account too closely. Their kind of knowledge is a helpful thing to them, and their education is fairly complete and at least adequate for their purpose. **But players must objectify their knowledge. They must put muscles into their theory.** Their education goes on and on as they learn and learn out of the investment of themselves in their game. The educative process for them continues with contacts, and ends where these contacts end.

Education Through Purpose and Practice

Now, why is not education in any field like that? Preparation, study, contemplation, understanding, and visualization of the task ahead are all very valuable; but **constant pursuit of the purpose is the important factor in self-education. The reaction of the application of theory to the field tests is the heart of the educative process as I see it. In religious education it seems to me we should be not only willing but anxious to put our programs to the test.** The sum total of all that happens in the test is education.

Many players of renown never had academic instruction. And they are not of the genius variety either. They go to work, consumed with a burning purpose to accomplish a definite something, and they willingly pay the price for that something. These are the chaps who become "educated" in my game.

Sometimes I think Peter is given too much credit by Biblical scholars for rare courage. Now, Peter knew something—and he knew that he knew it. He had convictions about a certain Man. Now, a man with convictions about anything needs the quality of honesty even more than of courage to speak up and be counted.

The man who had his sight restored apparently couldn't discuss physiologically, or psychologically, or in any other fashion, the methods of his recovery. "Whereas I was blind, now I see." Something had happened. He had put his faith to the test. It did not occur to him that he was bold or brave, or courageous when he got back to the suspicious, doubting crowd and told them about it. He had something—empirical knowledge.

His education was getting on at a rapid rate. **As I see it, that is the need of boys and girls and most people everywhere—to have belief based upon something that happened—not a belief that simply results from a syllogism.** The latter may be significant, but religious education would speak louder and with less effort if all the people who are interested in it knew how it works because of having applied it practically. Many courses in physical education in our universities provide one hour on theory and two hours on the field. That sounds reasonable. **Perhaps Jesus is a dormant, subjective ideal to many people, but He is a living, objective fact to those who try Him out. Jesus is a character in history, but He is also a dynamic principle that seeks laboratory demonstration.**

The director of a very fine secondary school for boys recently stated that to the extent that "education is significant it must include religion." Just what he meant by education I don't know—but I am sure he did not mean that boys in this country are educated when they are accomplished in the art of money-making, or of achieving honors—these as chief objectives. I know he had in mind that education, to be significant, must create the desire to live objectively for human good.

Two Sons of One Alma Mater

Two boys came to the Cardinal organization this year from the same university and have played on the same team all season. One of them comes in on time every night, regardless of rules. The other usually doesn't. Both are in love. One of them has the confidence and respect of every teammate because of his fidelity. The other does not. One of them is able to meet, and does meet, every crisis with courtesy, firmness, and correct decision. The other flows into the channels of least resistence in spite of his manager. One of them will come to the Cardinals with rational expectations of long service. The other, with a superior body and better physical qualifications, will hardly make the climb. One has a marginal zone between himself and trouble. The other is always seeking help to get out of trouble.

Where is the difference? One of them has a home life that clings to him with more than memories. A letter to and from home is regular and frequent. He has a father and a mother who gave off, almost as a by-product, an inspiration to regard education as something more than a grab bag of encyclopedic facts, or getting an A. B. degree. The other boy simply went to college. It was the thing to do.

Really, the difference in the home life of the two boys is entirely sufficient to explain their prospects as major leaguers. Don't you see that if education is significant there must be a little leaven in it? One of these boys has a religious background, something that steadies and controls him when confusion is everywhere. Both have college degrees from the same institution, but surely their education has not been the same.

Learning the Fine Points of the Game

The trouble with the most of us is that we are not willing to pay the price of religious education. The best things in any market are the most expensive. Also, the best things in education are the ones we put off getting hold of—and for reasons.

About the last thing a baseball player learns to do well is to run bases, and "stealing a base," nowadays, we hear, is a lost art. Many players on major league clubs do not study the opposing pitcher, his stance, his preliminary moves, the peculiarities of his delivery, when he's going to pitch—to know all these is a prerequisite to getting the "break," as the boys call it. **You must know your adversary,** and there are sixty of them.

Then, too, a surprising number of players in the major leagues do not know how to make a side start from the base. Some will raise the right foot, some will put the left on the first step out sideways and lose the time of one step completely. Some do this and some do that, but, with exceptions, the best put the right foot on the first step in a direct line toward the next base and simultaneously shift the body and eye toward that objective point. **It is necessary to start straight.**

In the third place a base stealer must run **straight.** It is ninety feet between the two bases. Assuming that a man has, for him, a bold lead, say of 10 feet from first base, then he has 80 feet to go. I have seen men who know the moves of all their adversaries—who had learned in breaking to anticipate the pitch, men who had learned to start straight—who, at twenty feet from the next base would look around to locate the catcher's throw. Time was lost in running and, worse than that, the chance to use fine discretion in choosing the direction of the slide was gone. Good base stealers, slide to the right or left, according to the position of the baseman in order to avoid the "touch." You must have physical courage, and moral courage, too, at the seventy-five or eighty-foot mark.

Then I sometimes see base-runners "go in soft"—slide half-heartedly or try to "hold up" or dodge the throw. Injuries occur very often on the slide into a hard, rigidly spiked base. It is the proving ground for stout ankles. A man must go into a base with utter abandon. It is too bad to have spent years in learning to "break" and to start, and to run correctly, and to use good judgment on the direction of the slide—it is too bad, I say, **to throw away years of preparation for a single quick act by faltering when final performance of that act means victory.** It is not just too bad—it is tragic when a man has tremendous capacity and cannot, or will not, let his ability meet it. Good base-running is the Ph.D. degree in baseball.

Some years ago a first baseman on the Cardinal club named Jim Bottomley, a great player then and now, was the principal figure in a game played in the closing days of a National League season. A day or so before the game I had said to the boys in a club meeting that men usually got what they paid for; that successful men and enterprises and baseball clubs came nearest and quickest to getting what they wanted if they paid the price to get it.

Well, Jim was ailing with a "slider" on one hip—a burn—a nasty, painful thing, not uncommon. The trainer called me into his room before the game, where Jim lay on the rubbing table.

"He can't play," said the trainer.

As I looked at the ugly sore, I said, "Jim, you'll have to slide on the other side."

He turned slightly and I saw the fresh "slider," worse than the old one, on his other hip. I walked out. On the field bench I met the captain. I said to him, "Jim can't play." He knew about Jim's condition but insisted on leaving Jim's name in the lineup. The game meant much to all of us, and we had no substitution for Jim Bottomley.

"Let him take himself out," said the captain.

Accordingly, Jim took batting practice and a very short fielding practice. His name was on the list handed to the umpire—no protest from Jim. He was in the game, and no one among the thousands in the stands that day knew he was ailing.

In a late inning Jim was on first base. Two men were out, the score was tied. On the first pitch Jim had a daring lead and was prancing to run. It was time for an "educated" man to steal. He had no signal from me or the captain or the coacher, and no hit-and-run signal from the batsman. On the second pitch Jim broke beautifully from a good lead. He volunteered the play.

I saw him take off for his slide, to the right, on the new "slider." The shortstop handled a good throw and made a quick tag. It was a close play, and thirty men on the bench screwed their eyes on the little fellow in the blue suit standing close to the play as he moved his hands, palms down—together; then apart—the gesture of all umpires when base-runners are safe.

"He Paid the Price"

Just then a young chap from Ohio, a college boy, on the second row in the dugout, yelled out from between cupped hands, "He paid the price; he paid the price." Only the thirty men who saw Jim pull his trousers and sliding pads away from his right hip knew what it meant. A moment later a single followed, and Jim came home easily with what proved to be, in a latter inning, the winning run.

It was a fine game to win, and the boys were jubilant in the clubhouse with gay songs, words of praise, rough congratulations on all sides, general recognition of Jim's steal as the noteworthy play of the game. When the atmosphere had cleared a bit, I sauntered into the trainer's room. There was Jim on the rubbing table. He was a sorry sight. I said, "Jim, you made a great steal at the right time, and it won the game, but why in the name of common sense didn't you slide on the other side?"

Quickly he looked up and said, "Why, didn't you see where the shortstop was standing?"

I looked at him and I walked out, and I have never to this minute answered that question. I sat down on my locker stool, and I thought almost audibly: "That's it! that's it! If a man wants to do something so much that nothing else matters, he usually does it." He was blocked if he went to the left. So he went to the right. He paid the price. It was an act merely incidental to the job.

Where was Jim Bottomley educated in baseball? Was it back in grade school where he learned to throw, or in high school where he learned to play first base, or in the minor league where he learned to hit, or in the majors where he is still learning the game? You answer. His education will have been completed only when he quits, and he will keep on contributing to victories as long as he puts in whole-heartedly, giving all he has to win, a bit unmindful of results to himself.—Pittsburg Advocate.

DRY AMERICA

(Review of "Dry America," by Atticus Webb, published by the Cokesbury Press, Nashville, Tennessee, 50c.)

By Ernest H. Cherrington, LL.D., Litt.D.,
General Secretary of the World League Against Alcoholism

Because "we must teach and reteach both ourselves and those who are to take up the tasks of citizenship after us the necessity of preserving moral sentiment as the final basis of law and order and the common good" in the words of United States Senator Morris Sheppard, who wrote the introduction to this book, "Dry America" (Cokesbury Press, Nashville, Tenn., 50cts., by Atticus Webb, superintendent of the Anti-Saloon League of Texas), ought to have the widest possible circulation. This is a study book prepared for the use of churches, Sunday schools, young people's societies, women's organizations, etc., by a man who has been in such intimate touch with the anti-saloon movement that he knows both the problems faced by those who are seeking the truth and the answers to their questions.

The "Responsibility of the Church," "The Physiological Effects of Alcohol," "Alcohol a Social Cancer," "The Harvest from the Eighteenth Amendment," "Shall We Modify Our Dry Laws?" "The Majesty of Law," "Wet Nonsense," "Wet Leaders Public Enemies," are the principal topics which he discusses in this book of twelve chapters closing with a section which he entitles "The Church to the Battle." While each chapter is filled with the latest available facts about the development of the prohibition policy, the social necessities which made it imperative, the evils of the alcohol habit and of the alcohol traffic alike and the benefits derived from prohibition with proper attention paid to an organized violation of this law, two sections are of much more than ordinary interest to those who are concerned about the triumph of prohibition. In one of these sections under the subhead "Corruption of Religion," Mr. Webb writes: "We indict the wet leaders with deliberately corrupting the religious life and ideals of our citizenry." After developing this idea he points out the assaults of the liquor traffic upon religious leaders of the country. One case which he cites is of more than ordinary moment. He says: "They carry on continually a vicious assault upon every religious leader in America whose voice in behalf of this cause rises above that of the masses. In a circular given out by Bishop James Cannon, Jr., claiming to be a private memorandum from Randolph Hearst to the editor of his paper at Los Angeles, we find a statement: 'I feel that the most important duty of the Hearst papers all over the country now is the destruction of the influence of the group which Bishop Cannon represents and controls. This can best be done by constant assaults upon him.' Those behind Bishop Cannon are the religious leaders of the South, who have the courage to fight liquor. He would destroy them. This is a sample of what they are attempting to do to all religious leaders whose ideals, convictions, and principles are opposed to the liquor traffic."

After very frank discussions of the attacks now being made upon dry organizations by the wet press and the spokesmen of the wet associations, the principal assaults being made upon the W. C. T. U. and the Anti-Saloon League, Mr. Webb reminds us: "The Association Against the Prohibition Amendment has been distributing among the supporters a circular which says: 'It has been generally recognized that our national fight will meet with quick success when the power of the Anti-Saloon League is eliminated.' There can be no question but that the wets recognize in the Anti-Saloon League and the W. C. T. U. their most dreaded and strongest obstacles to the return of the saloon. Their attacks on these organizations indicate this. Just as far as these attacks cause honest friends of prohibition to waiver in their support of these two organizations, just that far the wets win in their fight."

While but newly off the press, this book has already attracted most unusual attention. Outstanding church groups and dry organizations have been ordering the book in wholesale quantities for use of special study classes and for distribution to those who want in condensed form information concerning the prohibition situation upon which they can rely. Neither the author nor the publishers are receiving any profit from the sale of this book. It is being issued at cost if not at less than cost in order that it may be readily available to those who are seeking the truth. If it continues as it has begun, it may prove to become "a best seller." It should.

ALEXANDRIA DISTRICT LAYMEN'S MEETING AND BARBECUE

By Dr. W. W. Holmes

Methodists from every section of the Alexandria district, from Pleasant Hill on the north to Melville on the south, with nearly every church represented, gathered in large numbers at Washington, La., on Wednesday, October 7, for a district laymen's meeting and barbecue. This meeting was held at the home of Mr. J. F. Schell, and a better place could not have been selected. The large, spacious grounds, moss-covered oaks, and winding bayou gave a setting and back ground which could not have been surpassed. On entering the grounds, hoisted high, and floating to the breeze was the American flag, and on the reception committee were the Boy Scouts, who saw that all cars were properly parked.

The program began at 10 o'clock a. m., with Mr. R. D. Lampson as toast-master. As such he was inimitable. His wit and humor kept the large audience on tip-toe as to what would come next. The program was given from the front gallery of the Schell home. Possibly a hundred people were seated here, and out under the trees was the rest of the audience.

With the Annual Conference at Monroe only six weeks off, special emphasis was given to conference collections in full in every church in the district. There was a feeling on the part of all present that the situation was critical, and that every church should do its utmost in collecting all these benevolences. If collections are not made, then every institution of the church will not only suffer, but will be imperiled. Missionaries will have to be recalled; the superannuated preachers will be without the necessities of life, and drastic retrenchment even in our missionary enterprise in the state will have to be made.

The principal addresses were given by Dr. A. S. Lutz, presiding elder of the Alexandria district; Mr. French, Y. M. C. A. secretary of the Louisiana State University, and Mr. J. F. Schell, district lay leader. Dr. Lutz expressed appreciation for the hearty co-operation given him in the carrying out of the church program during the four years he has served as presiding elder, and expressed the hope that every effort would be made that this last year of his service would be the best. He especially emphasized evangelism; also urged the payment of preachers' salaries and Conference benevolences. He said he could not afford to fail or fall behind last year's record in the raising of these funds so necessary for the carrying on of the work of the church in the home land and in mission fields. At the close of this fine address by Dr. Lutz, by a rising and unanimous vote, he was highly commended for the faithful and effective work he had given to the churches in the district, and regret was expressed that the law of the church did not permit a longer tenure of office than four years, and he was assured of the prayers and good wishes of the Methodists of the district in whatever new field might be assigned to him at the Annual Conference in Monroe.

Mr. French, the Y. M. C. A. secretary of the university, is a young man, but delivered a very strong and forceful address on "The Laymen's Work in the Church," and called upon everyone present for a larger participation and deeper consecration in the tasks immediately ahead. His address was much appreciated and received warm applause.

Mr. Schell, the district lay leader, has given much of his time during the year in visiting the churches of the district and in speaking before laymen's organizations, which he has done without remuneration. He made a plea for all laymen present to find their places in the work of the church and to remember the boys and girls, and set such a standard of godly living before them that it would be easy for them to live a Christian life. By a unanimous vote, Mr. Schell and Mrs. Schell were thanked for their unstinted hospitality and for the day of wonderful fellowship afforded to all present. A vote of confidence and appreciation was given Mr. Schell for the splendid work he has done throughout the district.

Other interesting features of the program were reports from the different churches; the very fine music rendered by the Oakdale choir, especially the quartet, and a solo by Mr. Chas. McEuen of First Church, Baton Rouge. The meeting was honored with the presence of Dr. Harry Allen, one of the general evangelists of the Methodist Church, who is conducting a revival at Elizabeth, and his very capable singer, who rendered a solo to the delight of everybody present.

By no means least among the contributors to the success of the gathering was Mr. F. P. Butler, the church, and the select women of the Missionary Society of Opelousas and Washington. Mr. Butler was the chief barbecuer, and by the help of the women, served 17 lambs to the large audience.

The day was perfect in every respect. The fellowship was superb, and the very closing act was the unanimous adoption of this resolution:

"That this laymen's day and barbecue be made an annual event of the Alexandria district, and that all of the churches be asked for a full participation in every feature of it, and that the presiding elder and district lay leader be constituted as a committee to make full arrangements for next year's meeting."

RECENT ACTIVITIES OF FIRST CHURCH, MONROE, LA.

We have just closed at First Church, Monroe, a series of services which have been a combination of Bible conference, missionary institute and revival meeting.

We began on Sunday, September 27, with two fine sermons by Bishop Dobbs heard by great congregations. On the following day Dr. L. D. Patterson of Talladega, Ala., known throughout the Church as one of our great evangelistic pastors, formerly a missionary to China, and Rev. Jas. B. Grambling, pastor at Hammond, La., arrived to remain for about two weeks of earnest and efficient effort. Brother Grambling led the singing and in every way added to the spiritual effect of the meeting.

Dr. Patterson, at the morning service during the two weeks, gave studies in the Epistle to the Ephesians, which were of a high order, combining in an unusual way sound scholarship and religious earnestness, and were attended by a good company of interested hearers. On Sunday morning, October 4, he gave a great statesmanlike address on the missionary work of the Church and its value to the world. During the week following he gave, in addition to the other two services, a series of four addresses, based on his experiences and observations in foreign missionary work to the young people in the afternoon just after school hours. These services were attended by congregations averaging 175.

During the services, some sixty young people from eight to fourteen years old gave their names for church membership, and after instruction by the pastor will be received into the church. At the closing service last night, conducted by the pastor, two older young people were received on profession of faith, and a number by letter. I trust that the inspirations of the meeting will remain with us for a long time.

Our Orphanage offering on yesterday was between $400 and $500.

We are looking forward to the coming of the Annual Conference, November 18, and are making preparation for its entertainment, about which definite announcement will be made shortly.

We hope to close out the year with a good measure of success.

Fraternally,
W. WINANS DRAKE, P. C.

AMERICA'S GREATEST DANGER

By D. W. Heidelberg

America's greatest danger is not the liquor traffic, though the evils of this traffic justify all the efforts that are being put forth to suppress it. The greatest danger to our people is that we are bowing down and worshipping the golden calf. One's standard of achievement in this country and his rank in society is judged not by what he is but by what he has. Our young women desiring husbands are, as a rule, interested more in what they have than in what they are, more in how much lands, stocks and bonds they own, rather than in how pure and good and intelligent they are; in whether they are going to be able to provide them with Packards or Lincolns, or with Ford cars.

It is sad to say, but it is often the case, that in seeking an appointment our clergymen want to know how much it pays, rather than how much good it will afford them an opportunity of doing.

We are taught in the Book of books that the love of money is the root of all evil; and Christ says in the Sermon on the Mount, as recorded by Luke, "Blessed be ye poor: for yours is the kingdom of God," and, "Woe unto you that are rich." We, on the contrary, teach that blessed are the rich—the owners of gold, stocks and great landed estates and fine automobiles—for they shall be happy.

We are taught by the same great teacher that it is more difficult for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven, which means, if it means anything, that possession of riches is exceedingly dangerous to those who would enter the kingdom of heaven.

The love of money is the most difficult of all ailments to cure. The writer heard Gypsy Smith say that in all his experience as an avengelist he never knew one who loved money to be cured of the disease. It is more deadly than a cancer, and, if allowed to run too long, is incurable.

Theft, robbery and embezzlement, which are committeed as a result of an inordinate love of money, are almost matters of daily occurrence in this country. We commit more crime, according to population, than in any civilized country in the world.

We are the richest people in the world, and of any people in the history of the world. We had in taxable property in 1880 forty billions of dollars; in 1930 we had three hundred and sixty-five billions, an increase of three hundred and twenty billions in fifty years, or an increase of nearly $2,000 for each man, woman and child, or $10,000 for each head of a family in the United States.

We have twenty-five millions of dollars invested in dogs in this country. Most of these are aristocratic canines in or near the state of New York. This sum is sufficient to defray all of the expenses of the state government of Mississippi including our common schools and colleges and charitable institutions. Some of these pedigreed dogs sell for $5,000 each, and the smallest for as much as $1,000 per pound. A veritable temple built in the most luxurious style, at a cost of a quarter of a million dollars, has been erected in the city of Columbia, Pa., for the housing of these dogs. They are fed and clothed in a style and luxury that could not be afforded by a clergyman with the largest salary in New York. For these dogs a 300 acre farm is now maintained in the state of New York, and in one of the most beautiful suburban estates of that city. On this farm thirty English blue blooded terriers are kept, which the owner values at eighty thousand dollars. The lives lived by these aristocratic dogs exceed in luxury those which could be afforded by some of the richest men in America. They have many suits of clothes made of the finest material suited to the different seasons; and even their teeth are examined and looked after with the greatest care and at more expense than are those of some of the richest parents of America. Some of the largest apartment stores of Philadelphia and New York keep stocks of goods suitable for clothing these dogs, and do a profitable business.

No wonder our love of money has made us the laughing-stock of other nations. They think of us as placing the dollar above every other consideration. It is not astonishing that the wise of our country are alarmed at our danger, and fear that the fate of the Babylonish and Roman Empires will be that of our own country.

It was the desire of increased territory that contributed in a large measure to the bringing of the World War with its untold suffering and its loss of millions of lives and billions of treasure. It is the love of territory or the desire to recover that which was lost that is now threatening the peace of the world, and preventing the disarmament of the nations. As a rule, it is not the rich, but the poor man, not Dives, but Lazarus that is happiest in this life and in the life which is to come. When the owner of riches dies and leaves the riches which he had hoarded to his heirs, they are usually a curse rather than a blessing, destroy all stimulus to exertion and are soon dissipated.

It is the man who serves most, and not the man who has most, that receives the most happiness in this life and in the life hereafter. It is he who works and lives for others, rather than he who lives for himself that deserves and will receive the greatest honor from future generations.

It is not men like the infidel, Bob Ingersoll, whose great logic and eloquence were spent in the vain attempt to destroy the Christian religion; nor like Darrow, who, for the money hesitated not to defend the basest criminals of the land, that are going to be loved and honored by the remotest posterity, but men like Martin Luther, who refused at the peril of his life to retract his convictions; men like John Wesley, who lived on one-tenth and gave away nine-tenths of his income and a life of the most active service preaching the Gospel up and down the east coast of America; men like John Knox, who cried, "Give me Scotland or I die"; like General Booth, the father of the Salvation Army, whose motto was, "No one for himself and everybody for everybody else"; men like Carey and Judson, and Stanley, preaching the Gospel to the dark continents of the earth; men like Washington, the Father of his Country; like Wilson, who sacrificed his life for the cause of peace among the nations of the earth; like Bryan, whose silver tongue was used up to the time of his death in the defense of the Christian religion.

REV. H. LIPSCOMB PASSES

On Sunday, October 4, we laid to rest our oldest, most beloved and respected member, and citizen, Rev. H. Lipscomb. The brethren will remember him better by "Uncle Shippie" Lipscomb. He was a veteran of the Civil War, enlisting in North Carolina, and spending four years in General Lee's army. He came immediately at the close of the war to Mississippi, and settled on the Mashulaville charge. He had served as steward in the Mashulaville church for nearly fifty years, and had been a local preacher for above thirty years. No man from this part of the church could be missed like he will. The pastor feels that he has indeed lost his right arm. There will be more about his life to follow at a later date.

R. B. PEARSON, P. C.

ATTENTION NORTH MISSISSIPPI CONFERENCE PASTORS

Reports to the annual conference must this year be made on new blanks, and for each individual church. Unless these blanks are secured in advance and the information needed is most carefully gathered and tabulated, we shall have a worthless jumble of figures printed at heavy cost. Will not each pastor at once order from Lamar & Whitmore a blank form for his report? Study it carefully, fill it in accurately before leaving for the Conference session. As to reports on membership, see Discipline, paragraph No. 689. When the records are followed, with proper additions and substractions for the year, the books will balance. The statistical secretaries will this year have a very trying duty to perform, a day and night task for the entire Conference session. Pastors can lighten their burden by some 50 per cent by making reports legible and accurate and by using the forms prescribed. Will you not order yours now?

J. R. COUNTISS, Sec.

WESTERN METHODIST ASSEMBLY TRUSTEES' REPORT

At the recent annual meeting of the assembly board the president was requested to make a report to the Conferences and have it published so that the patronizing Conferences might know in advance of their convening the exact condition of their assembly on Mt. Sequoyah, Fayetteville, Ark.

Superintendent S. M. Yancey, who was completing his fourth year, made a satisfactory detailed report and later was highly commended and reelected. During his incumbency many fine improvements have been made. Chief among them are the following: The fine Elza-Stephens-Remmel Hall, built by the W. M. Societies at a cost of $40,000, has been almost completed and additional work done on the Epworth League building. The Arquoyah Library has been erected by the Arkansas Club at a cost of some $3,000. The cafeteria has been enlarged and ten camp cottages built and provisions made for hot water for the baths. Arrangements for handling the water supply more economically have been consummated. Natural gas has been piped to the grounds. Part of the farm is cultivated to supply the cafeteria with vegetables. Many trees, shrubs and vines have been planted, walks laid out and playgrounds improved. Then, at a cost to the Assembly of less than $1,000, arrangements have been effected whereby a hard-surface road will be made by the Highway Department from the city street to and around the assembly grounds. This will facilitate the selling of lots and greatly help the Assembly. For this, much credit is due Judge Seamster and Superintendent Yancey.

The attendance has gradually increased and this year has been the most satisfactory of all. Some 20,000 people have passed through the gates and several thousand have spent from one night to many weeks on the grounds. People are coming from afar and all are delighted with what they find.

The last General Conference recognized the Assembly as necessary for the summer spiritual, educational, and recreational activities of our Church west of the Mississippi River, and requested our Conferences to accept certain small apportionments, which they did to the amount of $10,200, on which it is hoped that some $6,000 will be realized this year. However, as a result of the collection of only a few hundred dollars on Mt. Sequoyah Day last year instead of the $4,000 which had been expected from these free-will offerings, a deficit has been created, and at this time there is a floating debt of about $10,000. A part of this resulted from the failure of the laymen's program two years ago to bring the expected attendance. In view of the pressing need for cash to meet this debt the trustees present pledged themselves to raise or pay $2,000 by December 1, and on this was actually paid $1,500. Provision by resolution was made to apply 40 per cent of the Conference collections on local debts and 60 per cent on interest and principal of the $24,000 mortgage debt, $7,000 of which is due December 1, but on which an extension can be had if needed. Thus, with the Conference collections from year to year, proceeds of sale of lots, and voluntary gifts which may be secured by Superintendent Yancey it should be possible to reduce the debt and extinguish it in a few years.

The auditor's report, made to certified accountants, was carefully studied and a special committee appraised the value of the Assembly property. After due allowance for depreciation, it was found that the grounds, lands, and improvements were conservatively worth over $200,000. When it is remembered that the Assembly started without a penny and had not received a dollar from assessments, this is a remarkable result in nine years. As the largest part of the debt had been incurred to make the initial necessary and permanent improvements, and as the sale of lots and the collections from the Conferences may be expected ultimately to extinguish the debt, there is ample ground for gratulation over the situation.

As the value of practically all things have been greatly reduced in the last two years and in order to stimulate the sale of lots it was ordered that the price of lots be reduced to 60 per cent and for cash even 50 per cent to a purchaser who would build within a year. Then, in recognition of the support of the Conferences through the collections from apportionments assumed it was provided that each Conference should be credited with all that it pays on its apportionment, and this may apply on the price of a lot for any purchaser approved by the trustees of the Conference on condition that the person receiving the deed build a house equal in value to the value of the lot. This should enable many to build cottages on very favorable terms. Details will be given by Superintendent Yancey on application. As materials and labor are now cheap, it will be a good time to build. With the hard-surface road that will connect the city streets and Assembly grounds, a home near the Assembly will be practically in the beautiful city of Fayetteville with all of its educational and other advantages.

As Superintendent Yancey was a successful Conference evangelist before he became our superintendent and as all that is paid him for services goes into the Assembly treasury it is hoped that many pastors will find it convenient to use him in holding meetings this fall and winter. All the trustees are pledged to co-operate fully with him in giving him contacts with our people and in promoting the interests of the Assembly. He and the president will visit as many of the Conferences this fall as possible and Superintendent Yancey is always ready to fill pulpits when desired.

The representatives of the various co-operating boards are hearty in their commendation of the Assembly and are frank to say that, with the present requirements for summer activities, if the Western section of our Church did not have such an institution as the Assembly on Mt. Sequoyah, it would be necessary to establish one; consequently as the Assembly is properly located, has valuable property with every modern convenience, and is increasing yearly in popularity and usefulness, there is every reason why it should be adequately supported by our people and our Conferences; and the trustees fully and confidently expect this support. In furtherance of the purpose of the Church to make this Assembly the Summer Capital of Methodism west of the Mississippi River, on invitation of the board, the New Mexico Conference, including New Mexico, Colorado, and part of Texas, last year voted to become a patronizing Conference, and is now represented on the board. With 800,000 members in fourteen Conferences in seven states, including all the territory in our Church between the Continental Divide and the Mississippi River, the Assembly has a great constituency, and with adequate support may easily become an outstanding institution commanding the recognition and patronage of the best people of our country. In addition to the small amount necessary to liquidate the debt, the Assembly should have endowment and additional improvements that would aggregate a half-million dollars. It does not seek a single dollar that should go to any other denominational institution or board, but it may in a few years easily secure what is needed from friends who may become interested. Such friends are invited to correspond with the superintendent or any trustee.

A. C. MILLAR,
President of the Board.

POETICAL THOUGHTS

By Mrs. George S. Brown

Where there is no vision the people perish.
—Prov. 29:18.

THE DREAMER BACK OF THE JOB

"The drudge may fret and tinker—
  Labor with lusty blows;
Back of him stands the Thinker,
  The clear-eyed man who knows.
Back of the motor's humming,
  Back of the belts that sing,
Back of the hammer's drumming,
  There is an eye that scans them,
Watching through stress and strain;
  There is a mind that plans them—
Back of the brawn—the Brain.
  Might of roaring boiler,
Force of the engine's thrust,
  Strength of the sweating toiler—
Gaily in these we trust.
  But behind them stands the Schemer,
The Thinker, who drives things through,
  Back of the job, the Dreamer
Who makes the dreams come true."

As we watch the huge locomotive steam up the track, pulling its freight of cars, we stand and wonder and admire. How easy it seems for the wheels to go round, for the axles to swing and the motors to hum, and yet if any part gets out of order the train would come to a standstill. We might know all about history and geography and astronomy and mathematics and botany and yet we would be powerless to make that train move. After awhile there comes the man who knows just how to fix the machinery, and in a short time it is plowing its way through forest and over mountain. We admire the skilled mechanic who knew what to do, but back of him we think of the man who thought it all out and made the first engine. What could the mechanic have done with the tools had not George Stevenson first made the dream come true?

There are thousands of men now who know how to make all manner of boats, but to Robert Fulton belongs the honor of first thinking out the steamboat.

People all over the land are tinkering with electricity today, but it was Benjamin Franklin who brought the electricity from the clouds. Men come to our homes and connect our wires and we wonder at their skill, but behind them stood the thinker—Bell. We have all manner of electric contrivances in our homes and marvelous inventions, but we think all the while of Edison, who said little and accomplished much.

O yes, we need the workers, the toilers, the brawn; but the glory and the honor belongs to the eye that watches, the mind that plans, the brain that conceives, the dreamer that makes dreams come true.

Of course, we can not all be schemers that scheme great things, and we should not be discouraged for the dream could not come true without toilers, and "useless each would be without the other;" but true it is that the world needs more dreamers and thinkers, and as we labor to help them perfect their plans we render to them all glory and honor and praise.

MISSISSIPPI CONFERENCE GROUP INSURANCE

There are a number of the members of the Mississippi Conference Group Insurance who have not paid their premium for the quarter beginning Aug. 10, and ending Nov. 10. It is very important that this be done, and I trust that this will be sufficient notice to cause each one who is in arrears to send in their premium. I thank you in advance for your promptness.

W. D. HAWKINS,
Treasurer for the Group.

The Home Circle

PEACE HYMN

(8-4. Can be sung to 29 in Methodist Hymnal)

Peace rises o'er the hills of hope—
  Thy hills, O Lord!
The noise of discord grows remote—
  Thy plan, O Lord!
See brotherhood on yonder slope?
  Thy sons, O Lord!

Thy sons whose hearts of peace beat high!
  Exalt, O Lord!
Whose love has drenched and dimmed the eye
  Of hatred, Lord!
Lead on, and be thou very nigh
  Forever, Lord!

How grateful is the way of peace!
  Thy way, O Lord!
In restful valleys of surcease,
  Thy love, O Lord!
O welcome, gladsome, real release!
  We kneel, O Lord!

MARY O. ELLIOTT.

Rolling Fork, Miss.

LEE'S BRAVERY WINS WASHINGTON'S PRAISE

Among the most gallant and dashing heroes of the American Revolution was a young Virginian, Captain Harry Lee (Light Horse Harry), for whom General Washington had a great respect and admiration, according to the Division of Information and Publication of the George Washington Bicentennial Commission. Lee was the father of Robert E. Lee, famous Confederate general.

One of Captain Lee's brave exploits brought a personal letter from Washington, highly praising the dashing Virginian. Lee had made himself very formidable to the enemy by harassing their foraging parties. On one occasion there was a flurry at the most advanced outpost where he was stationed with a few of his troops. An attempt was made to surprise him. A party of about 200 dragoons, taking a circuitous route in the night, camo upon him at daybreak. He had but a few men with him at the time, and took a post in a large storehouse. His scanty force was not even large enough to allow a soldier for each window. The dragoons attempted to force their way into the house.

There was a warm contest. The dragoons were bravely repulsed, and sheered off, leaving two killed and four wounded. "So well directed was the opposition," Lee wrote to Washington, "that we drove them from the stables, and saved every horse. We have got the arms, some cloaks, etc., of the wounded. The enterprise was certainly daring, though the issue of it was very ignominious. I had not a soldier for each window."

Washington, whose heart evidently warmed more and more to this young Virginian, not content with noticing his exploit in general orders, wrote a note to Lee on the subject, expressed with unusual warmth.—Bicentennial News.

VIRGINIANS NUMEROUS IN PRESIDENTIAL OFFICE

Four of the first five presidents of the United States, all lived in Virginia, within driving distance of one another, according to the Division of Information and Publication of the George Washington Bicentennial Commission.

Each of them served eight years, while John Adams, the president from another State, served only one term of four years, so that of the first 36 years after the establishment of the presidential office, 32 were filled by Virginians.

Washington, the "Father of His Country;" Jefferson, "the writer of the Declaration of Independence;" Madison, "the Father of the Constitution," and Monroe, originator of "the Monroe Doctrine," all lived in Virginia. After that four more Presidents, Harrison, Tyler, Taylor and Woodrow Wilson, were Virginia-born so that the State of Virginia was well named "the Mother of Presidents."—Bicentennial News.

CURING MISS GRAY'S TEMPER

Tomboy was saying her prayers out loud. She thought they "got there" better if you spoke them out loud. " . . . and bless Daddy and Mummy and Rosemary and Uncle John and Tom and Andy, and everybody I know. And bless everybody I don't know, too. And make me like what Jesus was when He was eight years old. And—and, please make Miss Gray in a good temper tomorrow. Amen." Then she added as an after-thought, "And I hope I'm not giving you too much to do. Amen."

"I'm sure I don't know how God remembers everything that everybody asks Him," she said to Rosemary.

Rosemary looked very wise; she really couldn't see how God remembered, but somehow she felt sure He never forgot.

"Of course, you were asking an awful lot when you said, 'Bless everybody I don't know as well.' There are heaps and heaps of people you don't know, and it'll take a long, long time to bless them all. Then there was the bit about Miss Gray's temper, too."

"Wouldn't it be too wonderful," said Tomboy, "if she were just as sweet as sweet tomorrow because I've prayed for her! And if my paper's blotted or she catches me talking in class, she'll just say, 'Tomboy, my dear, you mustn't do that,' and I'll say, 'No, Miss Gray, certainly not,' and we'll all be ever so much happier."

Rosemary looked a little doubtful. "Well, you mustn't expect it to come off all at once. The Head prays for the teachers as well as the pupils at prayer every morning, and it doesn't seem to have made much difference yet, has it?"

"Well," said Tomboy, "we had a text on Sunday, and it said, 'Pray for them which despit'ly use you.' I don't know what despit'ly means, but I'm sure Miss Gray uses me despit'ly. She scolds at me something awful sometimes."

"Perhaps if Miss Gray knew you were praying for her she would help God make her temper better," said Rosemary hopefully. "Perhaps God can't do much until she tries."

"Well, I wish she would try just a little bit. Perhaps I should pray, 'Make Miss Gray try a little bit.'"

"Of course, I think you could help God to do it," said Rosemary.

"Me?" asked Tomboy. "How?"

"Well," said Rosemary, speaking very slowly, "perhaps if Miss Gray saw that you were really trying not to do anything to annoy her, and really trying your hardest to be good and clever, and that you were really sorry, perhaps she wouldn't get so cross; and then God would get a chance. Perhaps God can't do the things we ask without our help."

Tomboy looked very solemn at this. It was a new idea to her. Fancy helping God to make Miss Gray have a good temper! That would be fearfully important, and no one would know but only God and herself! The more she thought about it the more excited she became. She made up her mind to try it.

It was nearly twelve o'clock next day—just the time when teachers get most strict, and pupils most restless. Tomboy had been like an angel's model all morning. No mischief, no blots, no talking in class; but only Tomboy knew how difficult it had been. Still she felt God might be depending on her. Nancy, who sat beside her, was nudging her hard to make her listen, but Tomboy kept looking straight ahead. She was sure Miss Gray was watching her, which indeed she was. Miss Gray was wondering if Tomboy was quite well. Strangely enough, the whole class was very good that morning, until suddenly Nancy let fall the lid of her desk with a bang!

Everybody jumped, and in a terrible silence waited for the expected scolding.

"What do you mean, Nancy, you care—" Miss Gray started shouting, and then, to the surprise of every one, she stopped. Then she spoke quite nicely, "Nancy, dear, do try to be more careful."

"How nice Miss Gray was today!" said the class in surprise when they got out. They wondered what had happened.

"I know," said Tomboy, "but I won't tell."

But inside she was saying to herself, "I helped God do it!"—The British Weekly.

UNDER THE PORCH STEPS

"Peggy Jane, O Peggy Jane!" called Mrs. Pummill, raising her voice as if the little girl were some distance away.

"Here I am, mother!" answered a muffled voice, and from underneath the table came a light head and two dancing eyes twinkled at Mrs. Pummill.

"Do you want to do something to help mother?" asked Mrs. Pummill.

"That all depends," drawled Peggy Jane, but her pretty face was fairly sparkling with curiosity.

"Mother is very busy and I thought perhaps you would sweep the back porch and steps. Do not forget the steps."

Peggy Jane laughed gaily. If there was one thing in the world she loved to do, it was to sweep.

Tying on a dainty little apron, Peggy Jane hurried out on the porch.

Oh! how clean she could sweep. She didn't leave a speck of dust in the corners and she moved things and swept underneath, just as mother had taught her.

In fact, she worked so hard that, when the porch was finished, her arms were aching.

"I am not going to sweep the porch steps now," thought Peggy. "Mother won't notice it, and I can do that later."

And Peggy Jane started to place the broom in the corner. But somehow she couldn't do it. "You told mother you would do it," a still, small voice seemed to be whispering.

So Peggy Jane took the broom and began to sweep the steps. Suddenly she heard the strangest noise that seemed to be coming from under the doorstep.

Peggy Jane swept a little and then listened.

Yes! there it was again.

"Oh, mother, mother!" cried Peggy Jane, dropping her broom and rushing into the house. "There is a something under our porch steps and it makes the funniest squeak."

Mrs. Pummill dropped her work and hurried to the spot, and she too heard the funny noise.

"I'll lift the step and see what it is," she said, wondering.

So after a hard struggle, up came the steps and there, what do you suppose Peggy Jane and mother found? Four fat, round, furry little kittens, crying as if their hearts would break.

"Oh, the poor little things!" cried Mrs. Pummill. "I see it all very plainly. Daddy closed the only opening there was and kept their mother from getting in to them."

"But daddy didn't know," cried Peggy Jane in a shocked voice.

"Of course not, and wasn't it a lucky thing that you swept the porch steps, dear!" cried mother. "They would have starved."

Peggy Jane shook her head. How glad she was that she had not waited.

"We will take them into the kitchen and feed them. The mother is not far away, and—"

"Why, here she is now," cried Peggy Jane. "She looks hungry. Let's feed her too, and put them in a basket."

"And when daddy comes home I can show him what I found under the porch steps," cried Peggy Jane, dancing ahead of mother.—Presbyterian.

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Editorial

METHODISM IN THE LIFE OF TODAY

(Continued From Page 1.)

which seek to gain their ends by force. A strange anomally prevails. In Russia, the land of communism, where religion is outlawed, we see some things strangely like the teachings of Jesus. No racial discrimination and public good is above private interests. Here there is no unemployment. In countries nominally Christian we find practices that are patently pagan. There is still warfare in industry and labor and capital still allow their interests to eclipse the common good.

As Methodism and other Christian churches face the threatening problems of our time do they find themselves prepared to meet them? Are we not menaced by dwindling spiritual reserves and lack of spiritual vision? Is there not a scarcity of moral combativeness? Are we equal to un-Christian aggressiveness on the one hand and the spiritual inertia on the other? Do the Christian churches have the great prophetic word for our time? In a world of multiplied friction points, some of which are exceedingly sensitive, do they have the healing touch? Do they have balm for society's running sores? In a period which tends to stifle and suffocate such great upward urges as are represented by the League of Nations and Peace Pact, has the church the moral stiffening that we need? Has not the church in recent years wasted a great deal of time and energy upon issues more or less academic and remote from the crying needs of a broken world? For some time the "higher criticism" issue claimed us. Later, the fundamentalist-modernist controversy brought on more or less hectic excitement in religious circles. The former centered around the Bible, the latter around science and theology. Not that there were some gains, perhaps, but matters it whether we have two or a dozen Isaiahs if we know not Isaiah's God, high and lifted up? What boots it whether the fundamentalists or modernists are right, or wrong, if the controversy provides no kindly light to lead us up from the world's spiritual bondage?

Can Methodism lift its voice above the noise of the rabble and the wranglings of the crowd and lead on as it did in life of a yesterday? No longer, if disposed to do so, can it waste its time upon abstract generalities. It must face frankly and fairly specific and concrete and even heartbreaking realities. It cannot ignore the life of today and withdraw to the cover of ascetic and monastic separation from it. It must fling itself into the current of the life of today. It must help cleanse, correct and change the spirit and direction of it.

Can Methodism do better than re-emphasize some of the fundamentals of its early history? Can it do better than speak again the spirit and principles of Wesley? Have we discovered anything better than his emphasis upon the highest possible individual life and character? Perhaps we have not exhausted his meaning of "Christian perfection." Can we improve upon his concern for the lost, the least and the last needy soul? Certainly to regenerate society we must have a society of regenerated men and women. Could Methodism do better than follow the example of her founder and, in great self-renunciation and self-forgetfulness, strike out agressively toward the goals that are becoming increasingly evident and compelling in our time? The world is still large enough for our parish.

Methodism should continue and enlarge its efforts to make this and other lands free from the blight of strong drink. She should join hands with all agencies honestly seeking to compose the differences and outrages arising from industry. She should let her voice be heard when the nation would dictate to the consciences of men, a nation dedicated to freedom of conscience. She should have her large place among those seeking removal of racial friction and the establishment of goodwill among the different races. She should take a prominent hand in the efforts toward world peace and disarmament.

When Dr. Cadman was asked to say a word for Methodism a part of his reply carried this statement, "When Methodism regains her early fervor and enthusiasm once more will she furnish the shock troops of the Kingdom." Then, let us greet this whole army of difficulties in our days as the opportunity for doing for the life of today what Methodism did for the life of yesterday.

CENTENARY COLLEGE OPENS 107th SESSION

The formal opening of the 107th year of Centenary College was held on Friday, September 25, at 10 o'clock, in the chapel. Bishop Hoyt M. Dobbs conducted the devotional for the opening. President George S. Sexton and Dean John A. Hardin delivered short messages of greetings to the upperclassmen, and a hearty welcome to the freshman class.

Dr. J. M. Smith, president of the Louisiana State University, delivered the opening address. He made a fine impression upon the faculty and student body.

The enrollment to date for the 1931-32 college year is the largest in the history of the institution. The college year is from June to June. The summer school enrollment was 412. The enrollment for the long term is 645, making a total thus far of 1,057.

PERSONAL AND OTHER NOTES

Rev. J. V. Bennett, pastor at Booneville, Miss., recently assisted Rev. C. L. Rogers in a revival meeting at Central Church, Columbus.

Since the burning of the parsonage at Buena Vista, Miss., the pastor, Rev. H. N. McKibben, has lived at Egypt, another point on his charge.

Mrs. Margie Field, of Madison Station, Miss., in renewing her subscription, speaks encouraging words of the Advocate and the blessing it is to her life.

Dr. W. Angie Smith, pastor, First Methodist Church, Shreveport, will he the guest preacher at the North Arkansas Conference, meeting at Conway, November 3, preaching twice daily.

Mr. W. D. Gray, of Buena Vista, Miss., sends in two subscriptions to be credited on the scholarship of Miss Eugenia Gray. Thanks for the subscriptions and success to Miss Gray in her school work.

Among those brought to New Orleans by the New Orleans district training school were Revs. J. Fisher Simpson and Walter Towner, of the Nashville office, and Dean R. E. Smith, of Centenary College.

Our two churches at Water Valley, Miss., have recently joined in Bible study with the pastors, Rev. J. D. Wroten and Rev. G. C. Schwartz, teaching alternately. The report is that the study was very profitable.

Dr. A. S. Lutz, presiding elder of the Alexandria district, called at the office en route home from a meeting of the board of trustees of the Seashore Camp Ground. Dr. Lutz speaks highly of the improvements made at the Camp Ground.

Rev. R. A. Sibley, a superannuate of the Mississippi Conference, is to receive his Advocate at 828 East Railroad Street, Gulfport, Miss. Why not drop a letter to him occasionally at this address? Brother Sibley is still active, preaching from time to time.

Mr. A. W. Bryan, of Alexandria, La., sends a subscription to the Advocate to a young man attending the state university. Now, why not let others follow the example of Mr. Bryan so boys and girls in college away from home may have the church paper?

Miss Bertha Conde, outstanding author, speaker and religious leader, has accepted an invitation from Dr. W. Angie Smith, pastor of First Church, Shreveport, to speak each day from November 1 to 7 in the auditorium of the church. Friends from all churches and sections are invited to hear her.

Mr. Van Carter, of the International Council of Religious Education, known to the young people of the state as "Uncle Van," was an appreciated caller at the Advocate office this week. Mr. Carter is of the "Carter Tribe" that has had such honorable place in our Church for a great many years.

Mr. M. E. Jarrett was recently elected for the twenty-fifth consecutive term as superintendent of the Sunday school of the Batesville (Miss.) church. He is also responsible for the work of the local board of Christian education in his church. The Advocate congratulates Mr. Jarrett and the church, wishing them success in the application of the principles of the new educational legislation.

In order to develop interest in the payment of the Conference collections, Rev. W. C. Galceran, Jr., pastor of the Prairie and Stone charge, has issued a letter of information to all the members and is having visiting pastors to preach on some phase of Conference work for four nights just preceding his last preaching engagement at his three churches. Such zeal and foresight should bring results.

Mrs. Beatrice Stampley, of Bentonia, Miss., announces the Home Coming Day for Mount Olivet Church, Mechanicsburg, Miss., for Sunday, October 25. Along with the announcement came a hearty invitation to attend the event. This we acknowledge with appreciation and express our deep regret that we cannot be on hand this time. We are sorry this announcement reached us too late for last week's issue.

In driving through the town of Leland, Miss., you are impressed with the beautiful Methodist church building. It is such an attractive building and within you are pleased to see such splendid equipment for present-day Sunday school work. That congregation was one of the first in the Conference to build for graded Sunday school work. During the flood the building was damaged, but now it has been redecorated. Rev. E. R. Smoot is the present pastor.

The Advocate records, with deep sympathy for the bereaved, that H. E. Robertson, 81 years of age, who was, for more than 40 years, steward and for upwards of 25 years superintendent of the Methodist Sunday school at Pope, Miss., died suddenly at his home in Pope recently. He was buried at Chapel Hill, the funeral services being conducted by Rev. G. W. Robinson, a former pastor, assisted by Rev. J. M. Bradley, presiding elder of the Sardis district.

The Carothers family of Batesville, Miss., enjoys special distinction in the activities of the church. Three generations are teaching in the Sunday school. O. S. Carothers, now more than 80, the oldest member of the Sunday school, and one of Batesville's most prominent citizens, is teacher of the business men's class. His daughter, Mrs. M. Z. Halton, is superintendent of the beginner department. Miss Margaret See Carothers, a granddaughter, is one of the elementary teachers.

Dr. John Paul, former president of Taylor University, Upland, Ind., is conducting a meeting at Jena, La., October 11-25. Dr. Paul, a native of Louisiana, is widely known as a preacher and educator. He now returns to the evangelistic field. A tour of Australia is being planned for the near future. The meeting at Jena is to be community wide. Many who knew Dr. Paul as a young man in the community will be present to hear him. The day services for Sunday and Thursday are scheduled as Homecoming Days.

The late Rev. W. A. Langley, of the North Mississippi Conference, left a rich heritage to many people of that territory, but one of the best gifts was that of his son, Rev. W. M. Langley, now serving his fifth year at Crawford, Miss. This warm-hearted pastor is a genuine asset to any town; possessed of a mind which takes hold of truth in every realm and with it all a wholesomeness of upright character he preaches by word and life a gospel which cannot be denied. The longer he stays the better people love him.

Rev. J. J. Garner, our pastor at Gunnison, Miss., has the enviable recerd of leaving behind him a line of four-year pastorates during the years he has been in his Conference. Those who know his work give the reason for his success as that of being diligent in looking after all phases of the church life. He keeps his mind open to fresh methods of church work and with it all preaches a gospel of love and victory all through the year. Whenever you have a school for learning how to be a better pastor and preacher he will be found there at study.

The following interesting item was taken from the Nashville Christian Advocate of last week: "The Masonic order throughout the United States is making an outlay of money at the rate of $50,000 a day for welfare and relief work, according to the estimate of the Grand Commander of the Northern jurisdiction, made at the convocation of the Supreme Council of Scottish Rite Masons held in Detroit, Mich. For the first time in the memory of the oldest members the welfare activities, which are said to total more than $20,000,000 annually, were made known to the public."

A news item in a local paper says that Miss Mary Miller Murry, of Ripley, director of the department of English and expression of Grenada College, is the third generation of her family to teach at the college. Mrs. E. A. Neblett, her grandmother, and Mrs. C. M. Murry, her mother, taught at the college 1896-99, returning later to teach, 1905-08. Miss Murry, an alumna of Grenada College, did her graduate work at Northwestern University, receiving her M. A. degree last year. While a student of Grenada College, she was prominent in student affairs, serving as president of the student council for two years.

Rev. J. B. Cain, pastor at Forrest, Miss., writes: "We are sending today the last payment on this charge's quota of $20.48 for the superannuate endowment fund. Credit is largely due to my predecessors, Revs. Moore, Ferguson, Black and Cottrell and to generous laymen. This is the second charge (Fayette being the other) that I have been privileged to serve at the time its entire quota was paid in full. Ellisville and Lucedale paid their yearly quota for three years during my pastorate. Faithful laymen in every case made it possible." This is a record that the superannuates will appreciate and in which the Conference takes pride.

The Liberal Arts College Bulletin, current issue, edited by B. Warren Brown and published in Chicago, contains a double page layout of photographs of science buildings in liberal arts colleges recently erected. Prominent among these is the handsome science building at Millsaps College erected in 1928. This bulletin also contains two other articles referring to Millsaps College, one by Dr. W. M. Alexander, secretary of the Department of Schools and Colleges, General Board of Christian Education of the Methodist Episcopal Church, South, the other an editorial comment on the new plan of scaled tuition which is going into effect this session.

The Gilmore Sanitarium Corporation, founded by the late E. D. Gilmore, of Amory, Miss., is a unique foundation in church work. Mr. Gilmore labored for a number of years perfecting the charter so that it is closely linked in with the forces of the church, but yet is independent under control of a bonded board of trustees, the requirement for trusteeship being that he must be "steward in the Methodist church." This foundation contributes designated amounts to foreign missions, Sunday school work in Monroe and Itawamba counties, revival work in that territory, local Methodist church, Gilmore Hospital and library. Mr. Gilmore died in 1926 at the age of 72.

On Wednesday evening, November 18, the evening preceding the opening of the 119th session of the Mississippi Conference, the Mississippi Conference Historical Society will hold its anniversary; and the chief speaker on the program will be Mr. R. D. Ford, of Columbia, Miss., who will deliver an address upon "The Two Early Mississippi Conferences Held at Ford's." One of these Conferences was the second, held in 1814, and the other was the sixth, held in 1818. At the 1814 session, Samuel Sellars presided, with William Winans as secretary; at the 1818 session, Bishop McKendree presided, with John Menefee as secretary. Bishop McKendree at the time was a sick man. He had fallen from his horse during his trip from Tennessee, from dizziness and weakness, and according to the malpractice of the time had been bled. He presided over the sessions from his sick bed; and tarried at Ford's from October until February. Brother R. D. Ford, who will deliver the above mentioned address is an attorney, and is of the same Ford lineage as those who were such staunch Methodists over a hundred years ago.

Despite economic conditions, Emory University's enrollment, just announced by the registrar, shows a slight increase over last year's and includes students from thirty states, a larger number than ever before. The registration for the fall quarter is 1,211, as against 1,209 for last year. These figures include the increased attendance at the Emory junior colleges at Valdosta and Oxford. The total registration for the year 1931-32, including the Extension division and summer school, will be in excess of 2,000. Many foreign countries, as usual, have sent students to Emory. These include, China, Japan, Russia, Argentina, Guatemala, Canal Zone, Panama, Cuba, Canada, Szecho-Slovakia, Spain, and Italy. Among the thirty states represented, Georgia leads with 765 students; 367 are from Atlanta alone. Alabama comes second among the states, Florida third, and Mississippi, Tennessee, Virginia, North Carolina, and South Carolina follow in that order. New York and Ohio each furnished nine students. The largest gain in enrollment was in the theology school, an increase of 17, while the only material decrease was in the college of arts and sciences, a loss of 16. Other departments remained practically the same.

Rev. H. N. Brown, our efficient pastor at Lafayette, La., and secretary of the Louisiana Conference Board of Missions, called at the Advocate office on Tuesday of this week. Brother Brown was in New Orleans visiting his brother who resides in this city. The editor regrets having been out of the city when Brother Brown called.

As the time for the Conferences comes nearer Methodist people become interested. A study of the minutes of our Conferences show that we still have for the most part a "moving ministry." As we glance through the list of pastors of the North Mississippi Conference we see very few pastorates of four years or more duration: three men have been in their present charges five years: W. M. Langley, Crawford Street, Vicksburg; Wm. L. Robinson, Coffeville, and J. T. Lockhart, Charleston. C. A. Parks, Amory; B. E. Crowson, Randolph; W. I. Henley, Longview; W. R. Lott, West Point; C. W. Avery, Macon Ct.; W. W. Milligan, Shuqualak; R. M. Papasan, Hickory Flat; W. T. Phillips, Myrtle; A. M. West, Sherman; J. J. Garner, Gunnison; A. W. Bailey, Sallis; J. D. Simpson, Byhalia; C. T. Floyd, Sardis; W. N. Duncan, P. E. Columbus District, and L. P. Wasson, P. E. Greenwood District, are closing four years in their respective fields. J. M. Moose and J. H. Brooks have been chaplains in the Navy thirty years and eleven years respectively; J. R. Countiss has been president of Grenada College twenty-two years; E. G. Mohler and W. R. Hammontree have been field secretaries for the Board of Christian Education five and four years respectively.

We rejoiced to receive the following telegram on Tuesday, October 6, concerning the great revival which closed in Zwolle, La., on the first Sunday night in October: "Sunday night we closed the greatest revival ever held in our city. Immense crowds attended the service. At many services scores were turnd away, not being able to be seated. At the Many and Zwolle churches one hundred and three united with the Methodist church, with many going to other churches. The pastor, Rev. James E. Seife, led the singing; R. L. Gay played the piano with a large choir assisting. Evangelist Harry S. Allen, one of the general evangelists of the Methodist church, from Dallas, Texas, did the preaching. The whole city as well as the country around were stirred by the meeting, it was an old-time revival. Many bowed at the altar of prayer and got up with definite wonderful conversion with ringing testimony. Evangelist Allen left Monday noon for Elizabeth to begin a revival meeting at the Methodist church there that night. God bless Brother Allen and may his good work continue."

Lady teacher, college training, a class certificate, wants position as teacher. Address "Teacher," Box 274, Hempstead, Texas.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. ADA DAYTON WHATLEY, widow of Rev. S. H. Whatley, was born Sept. 10, 1850, and died at Rayville, La., September 3, 1931. Mrs. Whatley was the mother of eleven children, seven of whom are living. She was a good Christian woman and mother, faithful and true to the standards of our Christ. She was active in the work of the Church all her life. All who knew her here loved her and appreciated her value. She leaves many friends, but now lives in the realm of the spiritual, for death is but an incident along the stream of life. O. L. TUCKER,

Pastor.

A GLIMPSE OF THE SEASHORE

I met my children in September at Seashore Camp Ground, and spent two weeks pleasantly.

I never saw the grounds look so lovely.

Dr. Werlein was there with an invalid wife, it is hoped the sunshine and the fresh breezes from the sea will cheer her while she waits for healing.

There are a few changes in the permanent dwellers.

I got a glimpse of Brother Barbee, and old times in Tennessee were brought to mind. His father was a prince in Israel. He was a master of English.

Among the chiefest of the lovers of the camp ground are Mr. and Mrs. J. R. Abeis. They lingered long into September, both to learn the calm of the sea. Brother Abeis continues his love of the devotions at the pier and the auditorium. He went from cottage to cottage, notifying the people of the services. He surely loves the worship of God. He is good to the superannuates. Tokens of love are left in the empty hand of God's poor. An old Tennesseean is remembered.

I hope finally the Methodists will turn it—the grounds—to great account. How the Catholics, the Baptists and the Presbyterians would turn it to great use.

As I looked at the waves coming in and going out, at the sunshine lying on the beach, it seemed easier to think of God.

One could but think what a great place to leave for the "Crystal Sea."

PAYTON A. SOWELL.

IT IS A BURNING SHAME

That so many churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning and Tornado.
THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—in successful operation since 1898—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock companies.

For application and particulars, address
HENRY P. MAGILL, Sect'y and Mgr.
1509 Insurance Exchange, Chicago, Ill.
REV. J. H. SHUMAKER, General Agent
Southern Church Department
METHODIST EPISCOPAL CHURCH, SOUTH
808 Broadway, Nashville, Tenn.

INDIGESTION
Take a Pinch of
Black-Draught After Meals

If bothered with indigestion after meals, try taking a pinch of Black-Draught just after you leave the table.

Many people do this to avoid indigestion. Mrs. H. A. Goff writes from Sherman, Texas, to say: "I suffered with bloating—a full feeling. I would almost lose my breath. My food disagreed with me. I began taking a pinch (of Black-Draught) after each meal, and I found that was the best way. I soon was relieved of so much gas, and the smothering spells did not come on so bad. I soon began to feel much better. Since then, my health is much improved." FHA-19

THEDFORD'S BLACK-DRAUGHT

Sold at drug stores.

I AM STILL RICH

By Roy L. Smith

(Editor's comment: Here is an antidote for the business depression that has been so far overlooked by our financial experts, but which is nevertheless heartily recommended.)

We have passed through a panic, suffered from a crash on the stock market and are now more than halfway through the depression and I am still rich.

It may be true that I have much less to live on than I had a year ago, but it is certainly true that I have just as much as ever to live for. The real values of life are unshaken and solid.

The stock crash cost much that we never had—paper profits which never got nearer our pockets than the financial pages of the daily papers. The market failed, but nothing else did. Prices went down, but not one acre lost its fertility and all the electrons, protons, and ether waves went on working in their accustomed ways.

When the "repression" came I was compelled to take an inventory and soon discovered that I was still rich. All my capacity for the enjoyment of life was intact.

My two-hundred-thousand dollar eyes are just as good as they ever were. Every landscape and sunset is mine if I want it. Twenty-thousand dollar scenes and views are added to my collection almost every week. A hundred-thousand dollar sense of hearing is still unimpaired and by it I become an heir to a world of beauty and inspiration.

Then there's my million dollar stomach and a half-million dollar appetite. No doctor has sentenced me to spinach for the rest of my life. Better to have plain food and an appetite than to sit down to a banquet with no appetite. No man can be rich who is compelled to take orders daily from his stomach.

The depression has not lowered the value of a single friendship. Neighbors still greet us in the same old cordial way, business associates believe in us, and our sons hold us in high respect. The wife's welcome at the close of the day has not depreciated in the least and our daughters continue to lavish their affection upon us with the same old extravagance.

My faith in the goodness of the universe is unimpaired. By that faith I am emboldened as I face defeat and despair. The prayers my mother taught me and the faith in God instilled in me by a devout father remain as priceless treasures no depression can touch.

No nation becomes great by becoming rich. Neither does a man find enduring satisfaction in life by owning something—only by becoming something. The most degrading poverty is that which results from killing the spirit that the body may be served. This depression has cost us some of the things we created, but it has robbed us of none of our power to create. We may lose some beautiful things, but we have lost no love of the beautiful.

It is a challenge, not a catastrophe. A generation that has conquered the air and sent giant planes circling the globe, which has plunged into the deeps and disported on the ocean's floor, which has climbed above the clouds and lived in the stratosphere is now faced with the challenge to rise above its dependence on mere things and seek an emancipation of the spirit of man.

The last six months have been for many men a thrilling spiritual adventure through which they have discovered their real wealth. Bereft of dividends and profits they are discovering the sustaining powers of a strong religious faith, the abiding values of courage, heroism, honor, charity, and trustworthiness.

A financial crisis can wipe out profits and bring business to a standstill, but character is beyond its reach. It can rob us of all we have, but it cannot affect what we are.

The investments we made in ambitious youth, hospitals, crippled children's camps, colleges, and institutions go on paying dividends. The deepest satisfaction of life—those which come from sharing and serving—remain secure.

I am still rich because I am independently rich—none of my wealth depends upon business conditions or market reports.—The Rotarian.

LADIES RAYON HOSE 10c A PAIR

Rayon hose, imperfect but repaired on special machines. Splendid for every day wear. Assorted colors, sizes 8 1-2 to 10, 12 pair $1.20 postpaid. Guarantee with every order. Economy Hosiery Co., Asheboro, N. C.

When You CAN'T QUIT

Fatigue is the signal to rest. Obey it if you can. When you can't, keep cool and carry-on in *comfort.*

Bayer Aspirin was meant for just such times, for it insures your comfort. Freedom from those pains that nag at nerves and wear you down. One tablet will block that threatening headache while it is still just a threat. Take two or three tablets when you've caught a cold, and that's usually the end of it.

Carry Bayer Aspirin when you travel. Have some at home and keep some at the office. Like an efficient secretary, it will often "save the day" and spare you many uncomfortable, unproductive hours. Perfectly harmless, so keep it handy, keep it in mind, and *use* it. No man of affairs can afford to ignore the score and more of uses explained in the *proven* directions. From a grumbling tooth to those rheumatic pains which seem almost to bend the bones, Bayer Aspirin is ready with its quick relief—and always works. Neuralgia. Neuritis. *Any* nagging, needless pain.

Bayer-Tablets
of
Aspirin
BAYER
BAYER
Genuine

Get the genuine tablets, stamped with the Bayer cross. They are of perfect purity, absolute uniformity, and have the same action every time. Why experiment with imitations costing a few cents less? The saving is too little. There is too much at stake. But there *is* economy in the purchase of genuine Bayer Aspirin tablets in the large bottles.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss

1931 LIFE MEMBERSHIPS

MISSISSIPPI CONFERENCE

Meridian District
Mrs. Herman Prince, DeKalb, Miss.
Seashore District
Mrs. A. J. Ramsey, Gulfport, Miss.

NORTH MISSISSIPPI CONFERENCE

Columbus District
Mrs. Mary Walker Dukeminier, West Point, Miss.

LOUISIANA CONFERENCE

Alexandria District
Adult
Mrs. W. T. Cunningham, Natchitoches,
Children
Doris Overton Carre, Alexandria, La.
Baton Rouge District
Mrs. Emma Jolly, Baton Rouge, La.
Mrs. Em. Abbott, Baton Rouge, La.
Lake Charles District
Children
Howard Phillips Pfost, Jr., DeRidder,
Mary Avis Brink, Leesville, La.
Monroe District
Adult
Miss Mollie Higginbotham, Mer Rouge
Minden District
Children
Ruth Law, Cotton Valley, La.
New Orleans District
Children
Arthur W. Luehrman, Jr., New Orleans
Ruston District
Adult
Mrs. V. H. Spinks, Ruston, La.
Children
Thomas Edward Camp, Haynesville
Shreveport District
Mrs. J. M. Collins, Shreveport, La.

Gray Hair
Best Remedy is Made At Home
To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

HEADACHE?
Don't suffer. Capudine, the new liquid prescription, works faster. Easier on your stomach. No harmful narcotics. Fine for nerves. By the dose at drug store fountains or in 10c, 30c, and 60c bottles.
Capudine FOR HEADACHES

LIFE MEMBER

Mrs. John W. Boone (nee Mamie Skeahan), who was born and reared in Brookhaven, Miss., and educated at Whitworth College, is at this time president of the Woman's Missionary Society in the First Mehtodist Episcopal Church—the Church of her childhood and Christian training.

She is held in the highest esteem and affection by all who know her, not only for her innate worth and womanly charm, but because of her Christian character and efficient leadership. She easily takes her place among the most valuable and loyal members of the church. She has always been thoroughly missionary because genuinely Christian in spirit and experience. The whole missionary enterprise in First Church has taken largely its vision and caught its inspiration from her consecrated life.

Miss Mamie, as she is affectionately called by her intimate friends, joined the church where she presides over the Woman's Society, in early childhood and, as soon as she was old enough, she joined the Ladies' Aid Society, where her mother, Mrs. M. E. Cope, was an outstanding leader. When the Aid was absorbed by the Missionary Society she was treasurer and continued to hold the same office in the new Society for thirteen years thereafter. She then was elected president of the Woman's Missionary Society where she served for eleven years. She was district secretary for four years and is at present again president of the Society.

Upon arriving at young womanhood, she was married to Mr. Henry Meyers, and after his death, a few years ago, she was happily married to Mr. John W. Boone.

In 1930 the auxiliary of First Methodist Church elected her to life membership and conferred upon her a certificate to that effect. No one has ever been more deserving of such honors as she, for her whole useful life has been consecrated to the extension of the Kingdom by means of the Woman's Missionary Society. To this end she labored, and gave, and prayed. It was "her meat and drink," the very "darling of her heart."

CHAS. W. CRISLER, D.D., Pastor.

ZONE MEETING HELD AT DAVIS SPRINGS

The singing of "The Church in the Wildwood" served an appropriate opening for the third quarterly meeting of zone three, Minden district, Louisiana Conference, held at the Davis Springs church. The leader, Mrs. Henry Marston, Sr., of Coushatta, then read the 15th Psalm, and Mrs. Joyner, of Natchitoches, led the prayer. A devotional topic on "Christian Citizenship" was very beautifully given by Mrs. Clarence Edgerton, of Coushatta.

Each of the five auxiliaries comprising this zone were well represented, and Mrs. Wafer, of Davis Springs, extended courtesies to seven visitors, among whom were, Mrs. W. T. Cunningham, state superintendent of publicity, Mrs. Z. T. Gallion and Mrs. Joyner, all of Natchitoches.

Mrs. Cunningham responded with an excellent talk on "Christ in the Home," in the course of which she paid a splendid tribute to Mrs. P. T. Hedges, also of Natchitoches, and exhibited a painting which was the clever handiwork of this talented woman.

"Christian Citizen's Responsibility" was the theme of the address very ably given by Mrs. L. H. Garrett, of Hall Summit.

Mrs. Joyner's talk on Mexico and China was received with much interest and the souvenirs of these countries, of which she has a bounteous collection, were both beautiful and unique.

The Quiet Hour was conducted by Mrs. Gallion, who chose as her subject "The Influence of the Christian Home," and it was truly a message of consecration and spiritual uplift. All were then invited to partake of a delicious luncheon, served under the stately trees which surround the church.

The afternoon session opened with the singing of "America," followed by prayer by Mrs. Fulton, of Campti, who also made a most interesting talk on "What is Citizenship?"

Mrs. Stuart, president of the East Point society, told a beautiful story relative to the Houma Mission, entitled, "A Jewel in a Bayou Setting."

Davis Spring's contribution to the program was a well prepared paper on "Christian Stewardship," presented by Mrs. Roark.

The program having been completed, a business session followed, during which reports were heard and problems discussed. Coushatta was selected as the next meeting place, and the meeting closed with prayer by Mrs. Murphy, of Campti. All felt that it had been a day pleasantly and profitably spent.

MRS. ASHLEY H. PERRY,
Pub. Supt.

CHILDREN'S WORK

There has been confusion, we hear, in some quarters as to proper co-operation in the children's work between the Board of Christian Education and the Board of Missions. A joint committee of the two boards have now drawn up four definite points following which we may all work together in harmony. These points are as follows:

1. The Woman's Missionary Society may organize world clubs and circles with the consent of the pastor.

2. The Children's Missionary organization is to be kept intact and separate from the Sunday school.

3. It is to be sponsored by the local adult society and to be under the direction of the local superintendent of children.

4. Where a satisfactory week-day organization has been effected by the board of Christian education the children's missionary organization may not be carried out.

FREE 5-DAY HERB TREATMENT
WORLD'S FOREMOST HERBALIST HELPS THOUSANDS WITH HERBS
A wonderful new combination of life-giving herbs is the outstanding discovery of modern times. Thousands of sufferers who were terribly afflicted are now well. No matter what your trouble is, no matter how many doctors or medicines you have tried without success, here is hope for you.
Mother Helen, the Great Herbal Healer, 1869 N. Damen Ave., Dept. J. R Chicago, Illinois, is offering to give you a 5-day Home Treatment with Herbs free. Describe your troubles and you will get a $1.00 bottle of Blood Tonic as a $1.50 bottle of Special Herb Remedy Free. Enclose 25c to pay postage, packing, handling. Write today

With these definite points in mind there is no longer any need for confusion anywhere. The children's work has increased in plan and scope. Many new members have been added and we expect to go steadily forward. We know that we can count on the Council members to support the children and their interesting work loyally and enthusiastically.

CONSTANCE RUMBOUGH,
Council Supt.

MISSIONARY SOCIETY

A calendar party was held in connection with the [illegible] monthly meeting of the W[illegible] Missionary Society of the Met[illegible] Church Monday afternoon, at [illegible] o'clock, in the home of Mrs. C. P. [illegible], Batesville, North Mississipp[illegible]erence.

Mrs. W. J. Mar[illegible]ll, chairman of the devotional committee, called on the pastor, Rev. R. P. Neblett, for the opening meditation period of scripture reading. Prayer and song with a talk from the topic, "Lives of Accomplishment."

(Continued on Page 14)

3 RULES
big help to BOWELS
What a joy to have the bowels move like clockwork, every day! It's easy, if you mind these simple rules of a famous old doctor:
1. Drink a big tumblerful of water before breakfast, and several times a day.
2. Get plenty of outdoor exercise without unduly fatiguing yourself.
3. Try for a bowel movement at exactly the same hour every day.
Everyone's bowels need help at times, but the thing to use is Dr. Caldwell's Syrup Pepsin. You'll get a thorough cleaning-out, and it won't leave your insides weak and watery. This family doctor's prescription is just fresh laxative herbs, pure pepsin, and other helpful ingredients that couldn't hurt a child. But how it wakes up those lazy bowels! How good you feel with your system rid of all that poisonous waste matter.
DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE........Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE NOTES

The Interpreters' Conference, held for the purpose of preparing teachers for organization for Christian education in the local church, is bearing fruit. These men are not only working to be able to render a real service to others, but are practicing the teachings in their own charges. This brings much experience to them and better fits them for service.

For the first time our conference has had the unit, "Children's Work in a Small Church," taught. Miss Alford reports a most happy time in teaching the course. Many changes took place in the church, and the public school teachers became interested and cooperated, and were able to gather materials that will cause the children to have larger and finer experiences of religion in their school work.

The parent study conferences were most successful and helpful. They were largely attended and prepared the way for further meetings and study groups. Much material was placed in the hands of the workers and many subscriptions to "Parents' Magazine" were secured. Churches are really beginning to make efforts to help parents in their problems. This is wholesome progress.

* * *

Every pastor has been given a leaflet entitled "The Local Church Board of Christian Education." This booklet is the one leaflet necessary to organize the local church board and put it to work.

Every member of the local church board should have a copy and read it. Pastors are sending us the names of the chairmen of their local church boards. We will try to get out helps to these chairmen as quickly as possible. Please remember all of this material is for sale and the Conference Board does not have the funds to supply these workers now. We hope that arrangements can be made to aid the smaller churches in our Conference so that supplying the materials in sufficent numbers will not be a burden upon any of them.

Sunday School Day funds are coming in slowly. It was our dream to get from these funds $1,500. It is still possible if every church will send in a contribution for this fund. Many have responded to our call and we trust that many more will respond.

The Wesley Foundation of Mississippi State College for Women need a piano. You can aid them in two ways. If you have a piano you do not need and would be willing to give it to them, let me know and we will get it to these young women. If you have some funds you would like to use to aid these young women, send them in. We shall be glad to pass your contributions on to them. It is almost impossible to do the work needed without a piano.

Many churches have responded to our postal card and our hearts were made glad by the offering received this month for missions. This is going to cheer and help our Mission Board no little.

May God help us to carry on, so that the needy world will not be left destitute.

Pray for the work and the workers.

JOHN C. CHAMBERS.

TIRED EYES
After a hard day's work, refresh your eyes with
DICKEY'S OLD RELIABLE EYE WASH
At All Druggists
Price 25c Dickey Drug Co., Bristol, Va.

NORTH MISSISSIPPI CONFERENCE

On last Sunday we visited Sapa, near Eupora, and assisted in the organization of a Sunday school at this point. There is a consolidated school at this point. Mr. M. P. Christopher is the principal of this school and is taking the lead in the organization of the Sunday school. Something like 100 people were present for the meeting last Sunday afternoon. There are many such points in our Conference where a Sunday school can serve a large number of people and is very much needed.

It was a joy to attend and take part in the regular quarterly workers' council meeting of the Grenada church last week. The reports of this most effective school were an inspiration to listen to. Miss Lizzie Horn is the effective and efficient superintendent of this large and prosperous school. It is fully departmentalized in its organization and is housed in one of the best educational buildings to be found in the entire church. This church is gradually putting on the unified program of Christian education in the local church.

We are preparing large posters to be displayed at Annual Conference, covering certain phases of the work. They will be a sort of summary of what has been done this year in certain lines of activity. The name of every charge will be listed. We are anxious to get a full report for these records. If your church has funds collected for fourth Sunday missions or for Snnday School Day, be sure to see that the money is sent to this office at once. A number of other items will be listed along with these two.

Pastors should be very careful in making out their statistical reports, especially that part of the report dealing with the Sunday school. Be sure to get a complete report from the secretary or some other person in the Sunday school who can give the figures correctly. Notice the totals that you give and be sure to put in the column marked "Total in all departments" the sum total of all the departments, including the officers and teachers. This is important and will save the statistical secretaries a great deal of time and will keep the record straight.

If you have observed or will observe Childhood and Youth Week, be sure to send the report to our office as soon as you have finished the work.

Be sure to call on us if we can help you in any way.

R. G. LORD.

Epworth League

LOUISIANA CONFERENCE

Dear Young People: A thrilling time is in store for the Methodist young people of Baton Rouge district. The following program is to be rendered at their week-end rally the last of this month, 23-24-25. Every Methodist church in Baton Rouge district should send one or more young person to this inspirational meeting.

Program

Theme: "Christian Realities"

Friday, 4 p. m. to 6 p. m., registration. 6 p. m. to 7:15 p. m., supper. Rev. J. B. Grambling, presiding. Rev. G. W. Pomeroy, speaker, "The Reality of Jesus." 7:30 to 9:30 p. m., football game, Baton Rouge High-Jesuit.

Saturday, 9 a. m. to 9:30 a. m., morning devotional. Rev. Jerome Cain, speaker. 9:30 to 11:30 a. m., sightseeing. 11:30 a.m. to 12:30 p.m., business and administration. Miss Lillie Mae McQuaid, presiding. 12:30 to 1:30 p. m., lunch. 1:30 to 2:30 p. m., business and administration. 2:30-6 p.m., open. 6 to 7:30 p. m., weiner roast. 7:30 to 9 p. m., around the campfire. Mr. Ardon O. French, Y. M. C. A. secretary, speaker: "The Reality of Prayer."

Sunday, 9:30 to 11 a. m., morning devotional. Charles N. White, conference president, speaker: "The Reality of God." 11 a.m. to 12 noon, morning worship. 2 to 3 p.m., business and administration. 3 p. m., goodbyes.

This rally is planned for the Methodist young people of Baton Rouge district and every Methodist church in the district should have representation. Miss Lillie Mae McQuaid, 301 Roumain Building, Baton Rouge, is district secretary and in charge of the rally. She will furnish you with further information concerning the attendance. A week-end full of inspiration, instruction, fellowship and worship.

Similar plans are under foot for both Minden and Ruston districts. It would be great if this could be carried out in each district. If you especially want to see such a program in your district write to your district secretary or to me and we will get our heads together and see what can be done.

How are your union meetings coming on? Did your church have representatives at the last meeting?

Did you know that Miss Mary Searles, now living in Baton Rouge, La., 323 Bryce Street, is our publicity agent for the Conference, and your news should go to her if you want others to know of what you are doing?

Conference time is less than a month off. Are you assisting your pastor in closing out a successful Conference year? Can't you help him raise his benevolences? I know you can help him have accurate reports concerning his local church work. Offer him your assistance and you will be surprised at the many ways in which you can help him.

We are anxious to have a report on the young people's class in the standard training course offered in New Orleans this week. Rev. Mr. Towner of Nashville, taught this special course for the young people.

Sincerely your secretary,

ELIZABETH LANGFORD.

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666 Salve for Baby's Cold.

LIFE SERVICE GROUP OF THE MISSISSIPPI CONFERENCE YOUNG PEOPLE'S ASSEMBLY

The life service group of the Mississippi Confenence Young People's Assembly which met at Brookhaven, June 8-12, held its first meeting just after lunch Tuesday. At this initial meeting there were only a few present. Dr. Anchor, who had just returned from his missionary work in Africa, was with us at this meeting and throughout the week. His presence meant much to us. Plans were made Tuesday to get in touch with the life service volunteers who were absent, and a tentative program was outlined. It was decided that the group would meet each morning from 6 to 6:30 out on the campus.

Wednesday the time was devoted to getting acquainted. An experience meeting was held, each volunteer telling something of his own experience and plans. After sharing together we closed with sentence prayers.

Thursday morning the group was much larger. Dr. Anchor told us of his work in Africa, where he has served since 1916. The story of his life as a servant of God meant much to the group. Pictures of the mission and the natives made his story very real to us.

Friday morning we discussed work to be done during the day, and engaged in a special prayer for the consecration service. At the consecration service Friday evening, three of the life service volunteers told of their plans for service. When the call for further volunteers was made, there were thirty-six who responded.

ETHEL McNEIL, Pub. Supt.

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FROM LOUISE, MISS.

Dear Brother Decell: We just closed a very fine revival at Holly Bluff last night. Brother T. O. Prewitt, of Millsaps Memorial, Jackson, was with us and did the preaching. He soon won the confidence and esteem of my splendid people at Holly Bluff, and did some of the most constructive work, in deep spiritual evangelism, we have had in a long time.

The leaders and members of our young people's division were greatly revived. Some of them caught a real vision of the "Surrendered Life," such as they had not seen possibly before. Many of them surrendered their lives to Jesus for service.

Many of the adults of the adult division were greatly revived and there were many who reconsecrated their lives to Jesus for greater service in His Kingdom.

I never saw any country in a more deplorable financial condition than the Holly Bluff section, yet not any worse, I know, than these good people. But in spite of it all, there are a few who are determined to carry on and share with the church with what they may have. Outside the pastor's salary and the benevolences, they will show a report at the Annual Conference which will be almost on a par with previous years.

This is no time to give up. We are undergoing a real testing time in our Christianity in the South. Only those who have real faith, such as Abraham's, are going to survive. All others will be consumed in the crucible in which the world finds itself today. This is the time for preachers of the gospel to speak out boldly, without fear or favor, and call people to repentance. The people are hungry for the real, and are ready, it seems to me, for a mighty wave of Holy Ghost fire to sweep over the land. And it seems to me that the flame has already been kindled somewhere, and that the Holy Ghost fire is beginning to take momentum. "Oh, Lord, revive Thy Work."

JAMES M. LEWIS.

REORGANIZATION OF TRAINING COURSES

By John Q. Schisler

In carrying out the purposes of the new legislation calling for unity in all the work of the local church, the staff of the General Board of Christian Education has reorganized the training courses of this board. The essential features of the training courses of the three old boards—the General Sunday School Board, the General Epworth League Board, and the General Board of Education—are retained in a unified course of the new board. Instead, however, of having different standard diplomas issued on several different courses, hereafter all standard courses will carry credit on the same awards. These awards are two: The standard leadership diploma, issued upon the completion of twelve units of study of ten hours each; and the diploma in Christian education, issued upon the completion of thirty-six units.

All credits awarded by the General Board of Christian Education in standard courses will count on these awards whether issued in training classes, standard training schools, pastors' schools, or leadership schools. This arrangement eliminates four of the old twelve-unit standard courses as separate and independent courses, and in their stead offers one unified standard course.

The units of this new course are arranged by groups, according to the particular interest and needs of the different groups of workers in the local church. There will be five groups of courses, as follows: The children's division series; the young people's division series; the adult division series, and the pastors' and other administrative officers' series. Each of these series of courses will offer the studies of particular value to the workers in the several divisions, and will at the same time lead to the same awards, namely, the standard leadership diploma and the diploma in Christian education. Units in each of these series may be offered in training classes, standard training schools, pastors' schools, and leadership schools.

In addition to these courses on the standard basis, the General Board of Christian Education will offer two other courses, as follows:

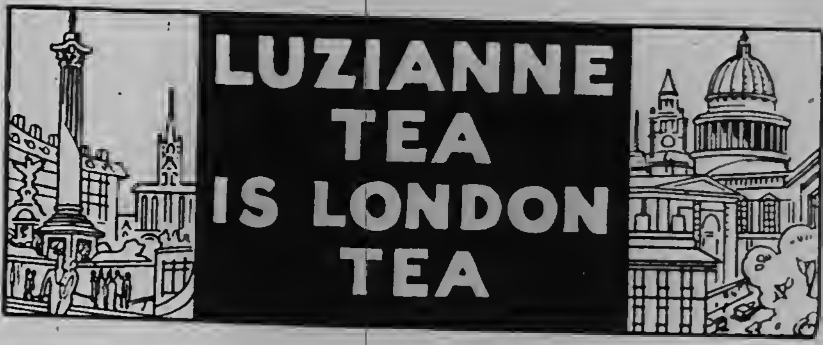
First, the Cokesbury training course, which is a training course for workers in the small church. This course continues a course of the same name of the old General Sunday School Board. The course is being modified somewhat so that less time is required to complete a unit of credit. Text books will be made less expensive, and effort will be made to adapt the course more definitely to the needs of workers in small churches and to promote the course more vigorously in these churches. The units of this course will be offered in Cokesbury training classes and Cokesbury training schools.

Second, a course for young people. This new course is a modification of the Methodist Young People's Training Course of the old Sunday School Board and of the Christian Culture Course of the old Epworth League Board. In fact, the units of the Methodist Young People's Training Course have been distributed, some of them going to the standard course outlined above, and others into this new course. This new course for young people will consist of a number of studies of practical interest to young people. It will be called the Christian Culture Course. It will be offered in institutes, summer assemblies, and in local classes.

This reorganization of the training courses of the General Board of Christian education therefore retains the essential features of the old courses, but eliminates several overlapping units, and reduces the total number of awards from ten to four, as indicated above—two in the standard area, one Cokesbury and one Christian culture.

The joint committee on co-operation and counsel of the General Board of Christian Education and the General Board of Missions has developed a 12-unit course in missions. The units in this course are standard units. A certain number of the units of this course will be required for the standard leadership diploma and the diploma in Christian education. The units of this course will also lead to a mission diploma, awarded jointly by the two boards. These mission courses will be offered in the training schools and training classes of the Board of Christian Education through a co-operative arrangement with the Board of Missions, thus further unifying the training program of the church.

The General Board of Christian Education is committed to the vigorous promotion of an effective training program throughout the church as a part of the program of Christian education. While no less emphasis will be placed upon the standard training schools throughout the year, upon the pastors' schools in June, and upon the summer leadership schools at Lake Junaluska and Mount Sequoyah, greater emphasis will be placed upon standard training classes and individual correspondence courses.



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QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round

Georgetown, at Georgetown, Oct. 25, 11 a. m. and 1:30 p. m.
Galiman, at Galiman, Oct. 25, 4 p. m. and 7 p. m.
Foxworth, at Foxworth, Nov. 1, 11 a. m. and 1:30 p. m.
Tylertown, Nov. 1, 7:30 p. m.; Nov. 2, 10 a. m.
Summit, at Topisaw, Nov. 8, 11 a. m. and 1:30 p. m.
Meadville, at Meadville, Nov. 8, 7 p.m.
Centenary, Nov. 15, 11 a. m. and 2 p.m.

J. L. DECELL, P. E.

Meridian Dist.—Fourth Round

Pachuta, at Pachuta, Oct. 25, 11 a. m.
Enterprise, at Enterprise, Oct. 25, 3:30 and 7:30 p. m.
Matherville, at Theadville, Nov. 1, 11 a. m.
Cleveland, at Mellen, Nov. 7 and 8, 11 a. m.
Porterville, at Porterville, Nov. 8, 3:30 and 7:30 p. m.
Vimville, at ———, Nov. 15, 11 a. m.

Let the trustees and Woman's Missionary societies be prepared to make full reports at these conferences. Let the pastors and stewards make special effort to report all finances in full.

T. J. O'NEIL, P. E.

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WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

Mrs. Russell Harmon, discussion leader, introduced the topic for the program, which was African work. Mrs. R. P. Neblett gave some facts and figures relative to the opening of Methodist missions in Africa and told the story of the work of Dr. Janet Miller, who is stationed at Minga, in Central Africa. Mrs. W. E. Chapman, chairman of the program committee, introduced two high school girls, Emma Louise Tucker and Margaret Wilson, who, with blackened faces, sang a negro spiritual, "Swing Low, Sweet Chariot."

Miss Margaret Carothers led the social feature of the afternoon, which was an "Intelligence Test." All pupils scoring 100 were rewarded by being served delightful refreshments by the charming hostess, Mrs. C. P. Perkins, and her co-hostesses, Mesdames Wesley Whitten, Calvin Flint, Dave Vance and C. S. Smythe. The proceeds from the calendar party netted more than $40.

MARGARET CAROTHERS,
Pub. Supt.

COLUMBUS DISTRICT MINISTERIAL ASSOCIATION

The Columbus District Ministerial Association has made no report to the Advocate this year. A brief report may be of interest. Our monthly meetings have been rich in spiritual and social fellowship. The programs have been carefully worked out, constructive and worthwhile. The interchange of ideas and experiences, the discussion of problems and topics vital to the success of a pastor, have broadened our vision and intensified a desire for efficiency. Every program has a sermon by a member and we are all ready to say that our preachers are good preachers.

We have tried out a plan that is a little different, and it has worked splendidly. Starkville is central and accessible to the whole district. The genial and brotherly pastor of Starkville, Dr. H. Felgar Brooks, opened to us a room in his spacious and beautiful church, and there we have met Tuesday following the second Sunday of each month. That room has become to us an "upper chamber," now, we do not want to go anywhere else. There is no public announcement of the meetings, no one but preachers are there. We ask nothing but a place to meet. We take care of ourselves. Our presiding elder meets with us, unofficially, on the same basis as all members. II Tim. 2:15.

These retreats, from time to time, have caused us to know and appreciate one another better, and now, as the year draws to a close, we hope that those who move will not leave the district.

We have several good pianists and song leaders among us and the singing of the old spiritual hymns have been no small part of our meetings.

Our president, Rev. J. A. George, is one of our most enthusiastic members; he has not missed a meeting. Rev. E. B. Ellington is our faithful keeper of the records.

The September meeting was on Tuesday, September 15. After a brief business session Rev. T. B. Thrower preached on "Witnessing for Christ." The power and qualifications of a good witness. It was a thoughtful and timely sermon. The general topic for the afternoon was, "Sources of Spiritual Blessings from Our Experiences as Preachers." (1) "Success," by Rev. J. A. George. (2) "Failure," by Rev. W. R. Lott. (3) "Adversity," by Dr. H. Felgar Brooks. (4) Round Table Discussion.

W. M. LANGLEY.

HIS PLAN

By Rev. W. G. Evans

Christ's earthly mission was finished. He had made it possible for sinful man to "know God." The scourging, trial and crucifixion bore evidence to His love. Golgotha was denuded of its crosses, and the tomb in the garden was empty. The Prince of Glory had ascended to His Father.

In the world a few disappointed, though faithful, followers were scattered here and there, some gone back to their nets and others to their merchandise. Marys and Marthas dreamed of the three years so full of pleasant and mysterious events. In the "church" the wise old priests wagged their heads and said "I told you so."

A little company "in an upper room" pondered over the things that had recently happened, and recalled His words, "Tarry ye in Jerusalem—until ye be baptized with the Holy Ghost." Then came Pentecost, and a wonderful new revelation of God's glory in the lives of men. Then the dispersion that made possible the carrying out of the commission, "Go ye into all the world and tell the good news."

A thousand years had passed and in heaven one day Christ and Gabriel walked beside the river of life in the cool of the evening and talked of His earthly mission. Gabriel questioned: "Master, you suffered much for sinful men, and as it is only the few who accept the benefits of these sacrifices made possible that are to be saved, what plan have you for letting 'those who sit in darkness and the shadow of death' know of your plan?"

Christ replied, "I told Peter, and James and John, Mary and Martha and some others down there just to make it the business of their lives to tell others and pass the word along to others, and others, until the last man in the last circle had felt the thrill of the new life."

Gabriel, who had often touched the world and knew well the difficulties of such a plan, answered: "But, Master, suppose that Peter and the rest forget, or that their followers in these later days should fail to spread the 'good news?' Then what?"

Christ turned, looked at Gabriel with His eyes full of love, faith and a divine compassion and replied, "I have no other plan. I am counting on them."

Yes, He is trusting you and me to carry out His plans in this great city. If folks are lost here it is just because we have failed to be His partner and co-workers. This city needs us.

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Every morning take one half teaspoon of Kruschen Salts in a glass of hot water before breakfast.

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No husband can understand the reason why! What has changed her into a silent, moody woman . . . always grumbling and flying into a rage over a trifle?

Those dreadful headaches and backaches . . . that bearing-down feeling and fits of dizziness . . . these things only a woman knows.

Yet your happiness is threatened. Your husband's patience may end. What are you going to do about it?

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RESOLUTIONS FROM INVERNESS, MISSISSIPPI

Whereas, our beloved presiding elder is closing his fourth year with us, and will be moved to another field of labor,

Resolved, that we the members of the fourth quarterly conference of Inverness Station, Greenwood district, North Mississippi Conference, express our very highest appreciation of Brother Wasson in every respect, as a preacher, as a presiding elder, and, above all, for the Godly life he has lived among us, which has been the strongest and loudest preaching he has done; and we pray God's best blessings to follow him wherever he goes.

Resolved, further, that a copy of these resolutions be sent to our county papers, and to the New Orleans Christian Advocate, and also spread upon our minutes.

W. M. HERING, Sec.

Feeling this to be a most critical time in the life of our Church, when great waves of materialism, panic, and unrest lash the shores of our faith, we the members of the Inverness Methodist church earnestly request the return to us of our beloved pastor, Brother W. S. Shipman, whom we regard as the one most suited to the spiritual needs of our community, the Moses that can best lead us out of our present wilderness.

The beautiful life of service that he has lived among us, his utter forgetfulness of self, and untiring devotion to his people, has so endeared him to our hearts that we feel to remove him from our midst would seriously hamper the progress of our work, and constitute a tragedy in the life of our church.

Sincerely and prayerfully, Inverness, Miss. Methodist Congregation.

W. M. HERING, Sec.

THE COAST GROUP PASTORS' CONFERENCE

The last meeting of the Coast Group Pastors' Conference for this Conference year was held in the Main Street Church of Biloxi, Tuesday, October 6, with the chairman, Rev. C. C. Clark, of Bay St. Louis, presiding.

The morning devotional exercise was conducted by Rev. S. N. Young, and the afternoon devotional by Rev. Roy Wolfe.

The different topics for discussion were discussed from both the layman's and the pastor's view; the topics were:

"A Finer Type of Church, and District Loyalty."

"A Man's Relation to His Church."

"The Need of More Spirituality, and Self-Denial."

Those taking part on the program were, Rev. C. C. Clark, Rev. C. P. Jones, and H. L. Norton. Laymen taking part were Mr. Horace Hinds, district lay leader, and Mr. L. C. Corban.

Rev. C. H. Gunn, of Vancleave, preached the sermon. The ladies of the host church served a very appetizing meal at the noon hour.

Rev. J. C. Chambers was present and gave a very interesting and helpful talk on the work of the local board of Christian education.

Rev. Otto Porter, our beloved presiding elder, closed the meeting with a round table discussion on meeting our immediate needs.

The following resolution was adopted:

"We the Coast Group of Pastors desire to express to our beloved presiding elder, Rev. Otto Porter, our appreciation of his earnest and wise leadership during the year, and assure him of our high regards for him as a presiding officer.

"And we do hereby pledge him our love and untiring effort to close the year with a high tide of spiritual life, and material response to the meeting of all financial obligations.

"Signed by Revs. C. P. Jones and J. W. Sells."

The resolution was unanimously adopted and the chairman remarked that it was a very timely resolution, and certainly a very appropriate time of year for such.

H. L. DANIELS, Sec.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Fourth Round

Lake Cormorant and Robinsonville, at Lake Cormorant, Oct. 25, a.m.; Q. C., afternoon.
Lula and Dundee, at Dundee, Oct. 25, p. m.; Q. C., after service.
Tunica, prayer service and Q. C., Oct. 28, p. m.
Dubbs and Evansville, at Evansville, prayer service and Q. C., Oct. 29, p. m.

E. NASH BROYLES, P. E.

Greenwood Dist.—Fourth Round.

Indianola, Oct. 25, 11 a. m. and 2:30 p. m.
Moorhead, Oct. 25, night.

Brethren, the time is short. The issues are vital. The test as by fire is upon us. Let us quit ourselves like men. The God that answers by fire is with us. Victory is ours.

L. P WASSON, P. E.

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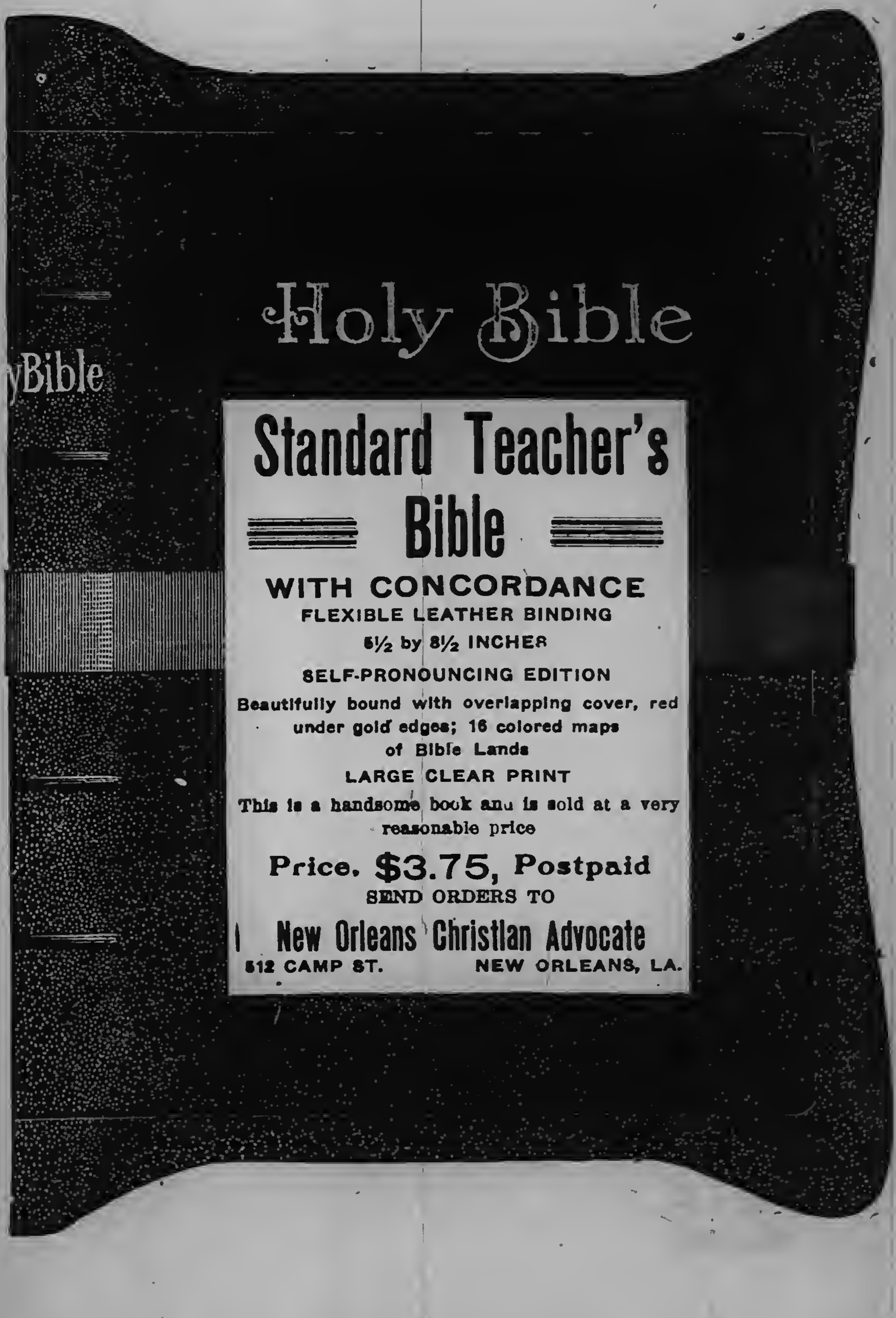

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UNEMPLOYMENT AMONG SEAMEN

New York, Oct. 17.—Unemployment among seamen of all nationalities, together with an increase in the numbers of destitute men of the sea has greatly added to the task of the American Seamen's Friend Society, according to their one hundred and third annual report released following a meeting of the board of trustees at the society's office, 72 Wall Street.

The report is published by the secretary, Dr. George Sidney Webster, and pertains not only to the Sailors' Home and Institute on the North River water front, but also to affiliated work in Gloucester, Newport News, Norfolk, New Orleans, Galveston and ports in South America, Japan, Europe and Canada.

Some evidence of the obligations confronting these homes in present times is given by the fact that 57,000 meals or lodgings were provided in the course of the year as against 30,000 in the preceding year, and 7,000 nine years ago. In the intervening nine years, however, the out-station work of the society has increased enormously.

Total attendance at all of the homes amounted to about 400,000, which is about the same as in previous years. Of this number some 75,000 beds or rooms were rented in the course of the year, which is considerably less than in preceding years, the decrease being attributed to the economic depression.

Reduced funds in the seaman's pocket never were more in evidence than this year when only some $25,000 was deposited for safekeeping compared with fifty per cent more last year and about eight times as much nine years ago.

Other indications of the relief provided are shown by the fact that hundreds of seamen received comfort bags, thousands were visited in hospitals and hundreds more were received from hospitals and helped to employment.

A warm interest in reading is noted this year in the shipment of 335 loan libraries on merchant ships and lighthouses. These libraries contain 13,400 volumes and have been accessible to 38,332 seamen. Thus far, since the libraries were first shipped in 1859, 30,375 have been sent out, the number of volumes totalling 713,375 having been accessible by shipment and reshipment to 650,102 seamen.

Second in point of attendance to the New York home of the society is the affiliated home at Galveston, Tex. Others which are particularly active, due to the numbers of sailors in port, are in New Orleans, Montevideo and Norfolk, Va.

Commenting upon the report, Dr. Webster said: "There has probably been no other time when the need for the services of our homes has been felt so keenly by seamen while in port between voyages or between employment.

The difference between providing quarters and places for recreation for seamen in good times and poor times is chiefly whether they are able to pay for our lodging and meals. In times when shipping is depressed our relief facilities are tremendously taxed. The help which we have willingly given in the past year has very much increased the calls upon the society's treasury. We have now completed our one hundred and third year of activity and are continuing to seek every opportunity of broadening our usefulness." — Seamen's Friend Society.

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CHILDREN CRY FOR IT

WHAT THE SCHOOLS ARE HELPING AMERICA TO ACHIEVE THROUGH HIGH IDEALS OF CHARACTER AND HOME LIFE

We tend to become part of our surroundings. The community largely influences our lives. From afar, through press and radio, the rumbling of the world's activities reaches our community, just as the roar of street traffic is continually heard in the city home. Some of these activities touch our lives; most of them pass and are forgotten.

The morals, customs, habits of our fellows are those which we adopt. Our aspirations, our ideals, our religion are likely to be drawn from those commonly accepted around us. How fortunate we are to live in a community where life has been cultivated and enriched by the elevating influences of good homes, good churches, and good schools!

Sound character is based upon high ideals and wholesome habits. Both are acquired from the earliest years. Our homes, our churches, and our schools co-operate in building character.

To lay the foundation is the privilege of the home. The strength of the home is parental and filial love. The spirit of generosity and unselfishness has its beginning in the sharing of the simplest necessities of life. Courtesy, good manners, respect for the rights and property of others grow out of the close relationship of the family. Habitual obedience to the dictates of law and order begin in the home, where it is evident that rules for conduct exist to promote the general welfare of individuals depending upon each other.

The church contributes the sanction of religion to the kind of behavior which the ages have shown promotes the usefulness and happiness of man. The church extends the principles of unselfishness and generosity which the child learned in the home. It teaches brotherhood of all men. It inspires ideals of service to the human race. It magnifies the spiritual and nobler things above the purely physical or trivial. It teaches appreciation for the virtues of courage, patience, and faith.

In the schools the principles taught at home and church are supplemented by precept and example. Direct instruction in ethical conduct and lawful behavior is included in school courses. History affords great characters for emulation. The study of the world's masterpieces of music, literature and art ennobles the mind.

The school is a great practice field for the building of character. Sympathetic teachers are present to guide and encourage. On the playground, in the classroom, the school assembly, the school club, the school party, the principles of conduct operate under life conditions. Here for the first time the child comes in contact with large numbers of people, less binding ties of dependence upon his associates, and unrelated interests. He reacts to the criticisms of his fellows, frankly spoken. In contact with many others he learns self-reliance. Experience teaches him that if he is to be trusted by his fellows he must be honest; that if he is to enjoy happiness he must help achieve happiness for all.

The school gives a vision of the hopes and needs of mankind and inspires a desire to help make life for all men worthier and happier. It builds character in the skills, the appreciations, and the ideals it teaches.

The home, the church, the school furnish for character the foundations upon which life builds the superstructure. Once each year is not too often for these three great institutions to take counsel of one another. American Education Week is an appropriate time.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Hattiesburg Dist.—Fourth Round

Heidelberg, at Vossburg, Oct. 25, 11 a. m.; 2 p. m.
Ellisville, at Ellisville, Oct. 25, 7:30 p. m.
Petal, at Petal, Oct. 26, 7:30 p.m.
Silver Creek, at New Hebron, Oct. 28, 11 a. m.; 2 p. m.
Hattiesburg, Broad St., Oct. 30, 7:30 p. m.
Richton and Piave, at Piave, Nov. 1, 11 a. m.; 2 p. m.
Hattiesburg, Main St., Nov. 2, 7:30 p. m.
Sumrall, at Sumrall, Nov. 4, 7:30 p. m.
Hattiesburg, Court St., Nov. 6, 7:30 p. m.
Williamsburg, at Santee, Nov. 8, 11 a. m.; 2 p. m.
Prentiss, at Carson, Nov. 8, 7:30 p. m.; Nov. 9, 9:30 a. m.
Bonhomie, at Bonhomie, Nov. 9, 7:30 p. m.

W. A. HAYS, P. E.

Jackson Dist.—Fourth Round

Camden and Sharon, at Camden, Oct. 29, 11 a. m. and 2 p. m.
Terry, at Spring Ridge, Nov. 1, 11 a. m. and 2 p. m.
Bolton and Raymond, at Bolton, Nov. 1, 4 p.m. and 7:30 p.m.
Yazoo Circuit, at Betheny, Nov. 4, 11 a. m. and 2 p. m.
Yazoo City, at Yazoo City, Nov. 4, 7:30 p. m.
Canton, at Canton, Nov. 2, 7:30 p. m.
Jackson, at Capitol St., Nov. 6, 7:30 p.m.
Harrisville, at ———, Nov. 7, 11 a. m. and 2 p. m.
Mendenhall and D'Lo, at Mendenhall, Nov. 8, 11 a. m. and 2 p. m.
Vaughan, at ———, Nov. 10, 11 a. m. and 2 p. m.
Satartia, at Satartia, Nov. 11, 11 a. m. and 2 p. m.
Florence, at Florence, Nov. 12, 11 a. m. and 2 p. m.
Brandon and Pelahatchie, at Pelahatchie, Nov. 15, 11 a. m. and 2 p. m.

Trustees of church property will be expected to make reports to the fourth quarterly conference. The stewards are urged to do their best to bring up salaries of the pastors.

J. T. LEGGETT, P. E.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals. School Books

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From any druggist, get 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with plain granulated sugar syrup or strained honey. Thus you make a full pint of better remedy than you could buy ready-made for three times the cost. It never spoils and tastes so good that even children like it.

Not only does this simple mixture soothe the inflamed throat membranes with surprising ease, but also it is absorbed into the blood, and acts directly upon the bronchial tubes, thus aiding the whole system in throwing off the cough. It loosens the germ-laden phlegm and eases chest soreness in a way that is really astonishing.

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Christian Advocate
NEW ORLEANS

Vol. 77—No. 44. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3996.

J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, OCTOBER 29, 1931. C. MILTON CHALMERS, Manager

North Mississippi Conference Guest of Greenwood

FURNISHED BY MR. R. T. JONES

There was a Methodist organization in Greenwood before the Civil War. Richard T. Jones, Sr., rode a circuit from old Richland 70 miles around.

The first church building in Greenwood was a union church between the Methodists and Presbyterians, with a Masonic hall upstairs. This lasted until 1887, when the Methodists sold out to the Presbyterians and built a one-room building under the administration of Brother T. W. Lewis. This building was dedicated by Bishop Chas. B. Galloway, and Bishop Hendrix held one district conference in it.

In 1897 the congregation needed a larger building, and under the leadership of Brother J. H. Mitchell, the following year, an up-to-date building was erected. It was a brick building, with large auditorium, with a Sunday school auditorium to seat 350, with a large number of class rooms, ladies' parlor and pastor's study. This building was equipped with pipe organ and an adequate heating system. This plant was also dedicated by Bishop Galloway.

REV. L. P. WASSON,
Presiding Elder-Host

By 1923 the church needed still more Sunday school room, so in 1924, under the administration of Dr. V. C. Curtis, a commodious building was erected. This is a three-story building with ample room for all the departments of the Sunday school. There is a Men's Bible Class room on the second floor with a seating capacity of about 300, fitted out with open chairs. There is a commodious and well furnished ladies' parlor on the first floor and the various departments of the Sunday school are well provided for in the building.

The following pastors have served the church since the beginning: R. T. Jones, Sr., Dr. Humphrey Williamson, J. H. Mitchell (twice), K. A. Jones, J. D. Newsom, J. S. Carlton, Wm. Hoskins, G. W. Gordon, T. W. Lewis, T. B. Hargrove, Eugene Johnson, W. S. Shipman, Dr. J. W. Price, J. C. Parks, H. S. Spragins, W. D. Burroughs, Q. A. Oates, W. L. Duren (supply), J. E. Cunningham, J. E. Thomas, J. A. Hall, R. A. Tucker, V. C. Curtis, J. H. Felts and A. T. McIlwain.

BISHOP COLLINS DENNY, D.D., LL.D.,
Conference President

The church is well organized with the following staff of leaders: Hon. R. V. Pollard, chairman of official board; Hon. Nelson E. Taylor, superintendent of Sunday school, with the following assistants: H. L. DeLoach, Robert Hartford, Mrs. Bob Farrell, Mrs. Lucy Miller, Mrs. Will Matthews, Mrs. S. L. Raines, Mrs. Elma Mitchell, H. E. Crook and R. B. Price. Mrs. W. T. Johnson is president of the W. M. S., with the following assistants: Mrs. J. B. Bealle, Mrs. M. F. Pierce, Mrs. J. W. Hutchinson, Mrs. R. B. Wilbourn, Mrs. C. B. Ditto, Mrs. W. B. Williford, Mrs. Frank Spann, Mrs. Terrell Wells, Mrs. A. T. McIlwain, Mrs. F. T. Neeley, Miss Martell Foreman, Mrs. Trotter, Mrs. E. B. Robinson, Mrs. H. L. DeLoach, Mrs. H. E. Patton, Mrs. E. F. Glaser and Mrs. Kathleen Bankston.

REV. A. T. McILWAIN,
Pastor-Host

The church carries an annual budget of about $16,500, and will report a total membership this year of 1,257. The following committee chairmen will have charge of the Conference entertainment: Judge M. F. Pierce, General chairman; P. L. DeLoach, Homes; E. F. Glaser, Transportation; C. A. Pichford, Finance, and Nelson E. Taylor, Hotel and Restaurants.

Greenwood, the Queen City of the Delta, most heartily welcomes the sixty-second session of the North Mississippi Conference.

Let There Be Light

By REV. D. B. RAULINS, Editor-Elect

In a morning daily, following the death of Thomas Alva Edison, there appeared a cartoon, the background of which was a cloud of fog and darkness. Through this cloud, hat in left hand with right hand raised above his head, the form of the great inventor is seen emerging. The title of the cartoon was, "He Left the Trail Behind Him Brighter."

Of the twelve hundred inventions with which the "Wizard of Menlo Park" is credited the greatest is the incandescent light. In it Mr. Edison domesticated and democratized electricity. No longer is it the mysterious plaything of the gods, but the servant of ordinary man. Next to it, perhaps, stand those improvements he made in the means of communication between people in far separated sections of the country. Thus he made the world smaller and brighter.

Any attempt at the analysis of genius must prove abortive and unsatisfactory. With all our investigation and the cocksureness with which we pass upon many things we have not yet quite learned how God makes a man. There is that baffling mixture of elements and factors that defies explanation. One must be content, therefore, with calling attention to those features that seem somewhat to help answer the question of his greatness. These features, however, should not be regarded as the sole and exclusive possession of the genius. They are just more abundant in him, and combined in a wider variety of arrangement.

Mr. Edison was a man of extremely simple tastes. His dress was simple and his food simple. Simplicity is frequently found in genius and is usually a mark of the truly great. In its final count the magnitude of genius is partly explained by its simple nearness to ordinary life.

Another prominent feature of the great inventor was his seemingly limitless capacity for hard work. We think of him as a man of little sleep, but long hours of unrelenting toil. Was it not he who defined genius as two per cent inspiration and ninety-eight per cent perspiration? Surely what a genius has to say of its contents should be given due consideration. He thought four hours a day sufficient sleep for a man. Whatever we may think of that as a formula we must admit that it seemed adequate for him. Eighty-four years of life goes considerably beyond the "four score and ten" of the Biblical allotment.

Freedom from the pull of the beaten path was another mark of the great inventor. He seemed to scorn the rut. For smaller men the beaten path is necessary if they are to arrive at all. The greater men make the paths for other generations to follow. They fix the grooves for the centuries. So great is the pull of the objective desired that they become careless, it seems, of the way to reach it except as that way harmonizes with the character of the objective. He lived in a world unbound by conventionalities and customs; he lived in a world dynamic and creative: Genius seems God's way of giving new momentum to a world of which pessimists are always despairing.

A further mark of the mind of this man was his imagination. This is the creative and constructive force of personality. "Edison's favorite procedure in attacking a problem, was to conceive a very definite picture of what he wanted to do, then to marshal the chemical and physical principles on which he thought he might do it, then to round up the gross materials to which he thought these principles might be applied to produce the required result." Thus having clearly conceived the picture of the thing to be done his tireless hands addressed themselves to making it real.

Close beside this reach and range of imagination stood his infinite power of concentration. He seemed to have the ability to eliminate all irrelevant and all semi-relevent matters from his mind. There was almost no fringe to his thought. There was just one bright and shining point of focus, and like the concentrated rays through the sun-glass, the object upon which it fell was soon raised to the kindling temperature and change. It is reported that on the day of his wedding, shortly after the ceremony, he thought of an experiment he had under way in his laboratory. Excusing himself for a short while he rushed away to take up a new line of approach that had occurred to him. Of course a supper had been planned. After considerable delay beyond time for his return a messenger was sent to the laboratory. There, already late in the night, was the inventor bowed over his instruments utterly oblivious of other things, just "letting the rest of the world go by." "Mr. Edison, have you forgotten that you married a wife today?" "Why, no," he said. "Is it time for the supper?" We may discount the story, but if it could have been true of any one it was Mr. Edison.

Then there must be added his unfailing and unflagging persistence and thoroughness. He did not know how to give up once he had struck the trail. It is said that his first graphophone did not speak quite plainly. Some sounds it was unable to articulate clearly. For instance, it could not say "species." This hissing sound was too much for it. Again and again it failed. No coaxing improved it. Then Mr. Edison sat down before this rather stubborn child of his brain determined to teach it to speak distinct English. For twenty hours a day for one year he worked at the matter. At the end of this time the graphophone could say "species" and has been speaking plainly ever since.

Surely his independence of the appeal of money set him far apart from the majority of his fellows. The official summary of the National Congress of the worth of Mr. Edison to the nation amounts to upwards of fifteen billions of dollars. But it must not be forgotten that the service of Edison to humanity cannot be measured in such clumsy terms as these.

The story of the sale of his first important invention which he perfected at the age of twenty-three is interesting. When it was offered to Western Union he was asked what he wished for it. He halted, wondering if $5,000 were too much to ask. The representative of the company broke the spell by saying, "We will give you $40,000 for it." The check was handed to him with instructions to take it to the Bank of America in Wall Street for his money. So unaccustomed was he to doing business in those figures, he said, "I thought, while on my way, that, if any man should offer me two crisp, thousand-dollar bills for that piece of paper, I would give him the check very quickly." When the check was presented the cashier gave him a queer look and declined to cash it. He hurried back to the company's office sure that he would be doing well to get $2,000 for the paper. When the matter was reported a clerk was sent with him to identify him. Thereupon the cashier bowed to "Mr. Edison" and gladly consented to cash the check asking him in what denominations he desired it. Mr. Edison asked him to suit himself in the matter. The entire amount was counted out to him in small bills. He divided the pile into two bundles of $20,000 each, putting one in each of his trouser pockets, and made all haste out of Wall Street. The next day he began his first laboratory.

But church people are interested in Mr. Edison's religion. Some, from time to time, have said rather sharp things about it. It will be easy for us to measure him in terms of our own thought and our own orthodoxy. And we should like a statement a bit more satisfying than we have received. It should be remembered, though, that the church has not always provided an environment congenial to the great scientists. The church may be, in a measure, responsible for the lack of clarity in the religious statements of the scientists. It does seem clear that the great inventor did believe in a Supreme intelligence and a hereafter. Among his last reported words are these, "It is very beautiful over there." A statement issued at the time of his death said, "He was never an atheist. Though he subscribed to no orthodox creed, no one who knew him could have doubted his belief in a reverence for a supreme intelligence, and his whole life, in which the ideals of honest loving service to his fellow man was predominant, indicated how faithfully he followed those two commandments wherein lie 'all the law and the prophets.'" Fortunately it is not ours to pass upon the life of him who contributed largely to the betterment of the human lot. His spirit has returned to God who gave it, and He doeth all things well. It will be well for us who have inherited so much of human conveniences and comforts from Mr. Edison to address ourselves to the task of making Christian people in a world freed from so many of the more rigorous disciplines of an earlier day. Edison flooded the physical world with light. It is the business of the church through Christ to save that world and flood it with spiritual light.

THE BIBLE AND THE SPADE

By Rev. John F. Foster, D.D.

My former articles to the Advocate having received so kind a reception, I am sending more on the same subject, for, being very much interested myself in the work and findings of the archaeologist, and feeling that these facts should be known, I find myself hoping that my readers are equally interested.

My last paper was telling the story of Hezekiah and the over-running of Judea by Sennacherib, closing just before I got to the story told in the 18th and 19th chapters of Second Kings, in which is told the story of the letter sent to the King Hezekiah, which letter he spread before the Lord in the Temple.

I shall not detail the incident other than to say that on the cylinder referred to in my last article the King states that he had retired from before Jerusalem, never having given battle and with a discomforted army. The reader can read between the lines.

The Bible speaks of the king as at one time beseiging the town of Lachish, and on an Assyrian monument we find in a mural picture a carving setting forth the seige of the town, and it is further stated that Sennacherib, King of the Universe, King of Assyria took his seat on his movable throne and that the captives of Lachish came forward into his presence.

In the book of Jonah there is a statement regarding the size of Ninevah, setting forth that it was a three-day journey, and as the Jew's day journey is twenty miles, the figures have been challenged as altogether out of the question. This statement of Scripture, however, is supported by the historians Strabo, Herodotus, and by Zenophon and his ten thousand Greeks who encamped near its ruins in 400 B. C. An ancient writer, Diodorus Siculus, says of Ninevah that its walls were 100 feet high and wide enough for three chariots to drive abreast, and also spoke of the city as being an irregular quadrangle sixty miles in circuit, and the great library lately discovered shows that Nineveh had remarkable intellectual development, while the story of its opulence and wealth, as told by Nahum and Zephaniah, are supported by the archaeologists, Botta, Layard, Rassam and Ross.

An incident of special interest, having bearing on the feast of Belshazzar, is that it was the feast of Tammuz, the spouse of Ishtar, and was the great Bacchanalian holiday of Babylon, and thus a night when the guards and soldiery of the city would be off guard. This will account for the character of the revelry in the palace and the desecration of the captured vessels of the Temple in the worship of the Babylonian God, and will also account for the activities of the Persian army on the festival night as the one in which the vigilance of the city's defenses would be relaxed.

The story of Scripture which implies that Babylon had two kings at the time of its fall has been challenged, but a tablet from Erech, near Ur, records the oath taken in the name of Nabonidus and Belshazzar, his son, showing that the son was regarded as only lower than, not to say the royal equal of the father. Some years ago, Prof. Clay read before Yale University an account of the interpretation of a dream of Nabonidus and Belshazzar, and other tablets show an association of the names, suggesting co-regency.

It has been claimed by some that the Bible, in calling Nebuchadnezzer the father of Belshazzar, when he was his grandfather, was thus at fault. The fact is that the Babylonians had no word for grandfather or grandmother and used father in the sense of ancestor, whether father or grandfather, to express any degree of relationship. Rawlinson has found a tablet of Nahonidus, reading, "O Sin, Lord of the Gods of heaven and earth, God of Gods. As to Belshazzar, the first-born proceeding from my loins, place in his heart the fear of the divinity." Here is found sonship, and we know that Nabonidus was the son of Nebuchadnezzer.

(To be Continued)

SLOWED DOWN

By Rev. James H. Felts, D. D.

One Cornelius Vanderbilt, Jr., according to newspaper reports, is of the opinion that "American high society" has changed radically in the last ten years. Of course it is for the better. Most any imaginable change would be for the better. He declares that "title hunting is over." He even asserts that "it is becoming fashionable to be old-fashioned." "The fast drinking set is being edged out of the upper class families." I take it for granted that the slow drinking set abides. "Speakeasies are no longer society haunts. Entertaining is being done at home rather than at hotels and night clubs."

All this is interesting, true or untrue. But the ordinary mortal is mystified as he wades through the overflow road of "high society." He finds himself wondering where and how certain words get their place and meaning in our every day speech. Why should people who do little better than swagger around swill-tubs, infest the divorce courts, squander small fortunes over night at games of chance, and reverse the order of nature by turning day into night and night into day, be called "The Upper Crust," or "High Society," or any other such name?

And if such a way of living produces "high life," pray tell me why we speak of police raids on "low dives," "The Under World," and other places where men and women are arrested for doing the self-same thing that, according to Mr. Vanderhilt, is a part of, if it does not constitute the chief characteristic of the "Upper Crust?"

Is it based on the idea that as between two men who steal from others, one is a thief, the other a kleptomaniac? Or of two women of "easy virtue," one is a "woman of the streets," the other a member of the "fast set?" You may say, with a shrug of your shoulders, that the writer belongs to the "pinched set," has pitiful opportunity to make large observations, or is so ignorant that he cannot tell the difference between a crab apple and a Ben Davis. Or possibly his outlook has cramped his instinct. Whatever the trouble, he finds himself puzzled no little.

Here is a man who lives clean, thinks clearly, loves divinely, holds out the helping-hand to humanity, gives his whole life to honest toil and splendid service; does not behave himself unseemly, refrains from all forms of vice, cleaves to that which is good and beautiful—but he is just an ordinary fellow. "The High Flier" looks on him with pity that is free from compassion.

The "High Flier" generally spends money that he does not earn. Wine flows, dice rattle, cards are shuffled, night owls are disturbed, drunkenness and worse goes with him—and he is "High Society."

I give it up. The eagle may be an eagle when he contents himself with the dust of the barnyard, but I declare with assurance that he is dirty and dull and worth only a passing glance. I am equally certain that you may paste down the feathers of a frizzling chicken, and put the barnyarder on the highest peak, he is not an eagle. Society is as society does. All the names this side of heaven or hell will not change the feathers of the bird.

It is said that we have "the elect, the tolerated, and the scorned" in society. It is also said that most of our towns have "The Riversiders, in imposing houses;" "The Uptowners, in mortgaged bungalows;" "The Second Warders, in rented flats;" "The West Enders, over stores and pool rooms;" and "The Squatters, in sordid huts." And nearly everywhere we have "self-designated aristocrats." Whence these different names? The way they live. Then why is one drinker a "dog-street loafer," and another a "high flier?" Is it the brand of whiskey they drink? The self-same destroying habits, the same disregard of common decency, the same sordid ideals, the same contempt for the rights of others. Work it out, brother.

The longer I live, the greater my appreciation of the real article—in the Church or out, in society or out, whether he is worth fifteen cents or fifteen million dollars, whether he belongs according to Hoyle, or is just a "man among men." And one thing I know, you will find something of the Bible standard in every man who is worth his weight in dry corncobs.

I noticed recently where a man tossed a stick of dynamite in a stream to kill fish. His trained dog went after that stick. He got it, and turned towards his master with good intent. The race was on. It was some race. The master ran till he fell from sheer exhaustion. The dynamite failed to explode. But the lesson was not lost. "Hereafter," said the leg-weary master, "I will do my fishing in the old-fashioned way. When my cork goes nig-nog I'll jerk."

With equal determination, I take as my model the man who is clean and fine and honest and sober and God-fearing. He is high enough for me.

P. S.—After "closing the forms" of this article, I chanced to see a statement that may "cast light on the subject." It seems that in the "Under World," those who outdo their fellows in the little matter of murder, or burglary, or booze-running, are known as "The Upper Crust," the "High Lights," or other high-sounding names. Perhaps this is the key to the whole matter.

SAFETY SIGNALS

By Rev. S. J. Davies

Some may think the caption under which I write is rather pretentious. Be it so, I incur all the odium of the charge, for this inclusive heading gives me a field for saying some things that I, at least, think or judge should be said. So here goes another shot from a wide range gun. I am tired of listening to diletante preaching. I do not mean to say all the preaching I hear is of this style, but real preaching is anything else than this. Goldmuth, was it not, who rebuked the clergy of his day who could court a smile rather than win a soul? Classical, or fancifully so, ornate, replete with incidents that are far-fetched illustrations and all illuminated with inane smiles, may be pleasing to some, but, to my way of thinking, does precious little good. I read with hearty approval recently in the Christian Advocate of the now sainted Bishop Beauchamps' rebuke of the preacher who criticized "high pressure preaching." One can go to the movies or read books of wit and humor if he wishes only to be entertained. But when I attend church give me something soul-stirring, something that shows me how mean and vile is sin, and reveals to me the beauties of righteousness and the wonder of redeeming grace! I am not looking for classical quotations, I can find them in the books even as the author penned them. I am looking for something that lifts me, enthrals me and gives a broader, fuller vision of life now and life to come. The diletante in literature is bad enough, but the diletante in the pulpit is simply an abomination. In the expressive street language of the day, "give us a rest."

* * *

We, Mrs. D., the two daughters of the household, Misses Jane and Mary, have been traveling. Just returned from an automobile jaunt through Texas up into Oklahoma. We spent some two days in the Pratt National Park, Sulphur, Okla., drank of the mineral waters, lived in a tent, under the shadowing oaks, and breathed the life-giving breezes that raced the prairies, beyond the woodland of the park. Uncle Sam gives all his children free rent there, besides other accommodations necessary to hygiene, health and welfare. Marvelous country is Northern Texas and Oklahoma. Vast stretches of undalating prairies, circles with trees in the gulches and bottom lands, rich in all manner of resources developed and undeveloped, peopled by a race for the most part, of the pioneer American stock, hardy, enterprising, unconquerable. Inured to hardships, they smile at the purile plaints of the urbans who would by untried economic theories solve the problems of living for them. They are much alive and intend so to remain, as their corn laden fields, wheat filled barns, and dairies, not to mention hundreds of poultry farms testify. Churches and school buildings of modern style abound. In fact, they have all sorts of religions in these regions. The Pentecostal people held a camp meeting in the park while we were present. They are in dead earnest about their religion, for, with ringing shouts and loud praises, they called on heaven and earth to evidence the fact. This old-timer was glad when he saw it and had witnessed such scenes before this era of cultured religion in and among our own people. When a man shouts, you may be sure of one thing, he is alive.

Folks generally credit me with a fair share of intelligence, and I have lived an ordinary lifetime of experience and observation concerning religious affairs, and I like decency and good order, but too much starch makes garments scratchy, and too much style makes churches decorous and dead. On the cross our beloved Master shouted when his supreme work of redemption was accomplished, the lame-born man healed at the gate Beautiful made so much noise about it that the people crowded the porch of the temple, and the report of his healing filled the city. But lest some may think I am a Methodist and not one of these modern nondescripts. If you like and endorse the sentiments herein expressed, you may write me. Our presiding elder, Carley, suggested I give my address.

Shreveport, La.

THE OXFORD GROUP

By Milam Reeves

Most of us want a revival. But most of us suffer from handicaps that prevent us from really doing something about it. Our desire is often too weak to express itself in the sacrifice that must go hand-in-hand with all spiritual progress. Our prejudice is often too strong to allow us to accept anything that fails to harmonize with our own preconceived notions about it. Especially is this true in religion. There must be shouts; there must be an emphasis upon certain theological terms if there is going to be a real revival. If we expect these phenomena in the new movement, known as the Oxford Group, we are apt to be disappointed. It is a quiet spiritual advance. But many are believing that this movement is the coming of the dawn in the realm of religion; and whatever secret the group has discovered, it is certain that we must want it with every energy of our souls before we can possess it.

The message of the Oxford Group, or the First Century Christian Fellowship, as it is called in this country, is simply that of concrete Christianity. It deals with sin at the very bottom of the personality. It wars upon both individual sins and the whole inner principle of sin. The average church member has fallen into the habit of thinking that he has gone about as far as possible in his Christian growth. At least many have gone as far with Christ as they think it safe to go. For this reason, they accept sins like fear, hatred and jealousy as inevitable parts of their Christian nature. They don't like religion because they haven't gone far enough into it. The Group puts a finger on these sins, condemns self-complacency and attributes failure to grow to these very obstacles to God's power. It pierces superficial self-acceptance and reveals hidden possibilities which have long been glossed over by hidden sins. Comparatively few church people understand just what is involved in the surrendered life, and thus it remains for the majority a hazy, unrealized ideal. Christ, for most of us, is little more than a dream. The call of the Oxford Group to the abundant life of absolute honesty, absolute purity, absolute unselfishness and absolute love, shared in close fellowship, disciplined and guided by the Holy Spirit, puts the following of Christ in a blazing light where the point cannot be missed.

The parallel between the present Oxford Group and a former group, known as the Holy Club, is rather amazing. There is the same self-examination, a similar frankness about oneself and a resulting fellowship for service that most of us are missing in our Christian lives. This, of course, is proof that there is nothing brand new in the movement, but that it has recovered a lost and essential element to vital religion. Thus the Group does not seek to negate former Christian experience. It attempts to negate only sin. But because many of the best of us allow things to interfere with God's control of our lives, nothing can be taken for granted.

A mistake that many make in personal work is to pass over oneself and dwell on the sins of the outsider. This is a reversal of the method prescribed by Jesus and betrays the Pharisaic spirit which He warned against. An early Methodist said: "We begin by finding fault with ourselves." In other words, we remove the beams from our own eyes in order that we may see more clearly how to perform spiritual operations upon others. One of the leaders of the Group has expressed the same thought in a statement of one of the Group fundamentals, "Our first need is ourselves." Only those who have the courage to face their own sins squarely as a preliminary to a sweeping self-surrender are equipped to become life-changers. This is necessary to minister and layman alike. The Group holds that every Christian must have a contagious, radiating influence that will make him a changer of human lives. This does not mean that he must go around striving to impose his opinions upon people, but he should possess such a quality of life that it is naturally imparted by contact. "He that abideth in me, and I in him, the same beareth much fruit."

In this movement there is a note of certainty about spiritual truth which has been well-nigh lost in our modern perplexity. And the assuring thing about this new certainty is that adherence to the standard of love will prevent it from drifting into the bigotry of some previous movements. If fanaticism is "loveless light," as Chas. G. Finney defined it, the Group is in no danger, for the Groupers are known everywhere as "great lovers." Men of widely varying opinions find unity on this spiritual basis. One could sit for hours in a meeting and never discover his neighbor's denomination or his view on predestination. The Group talks in terms of life. All denominations are recognized and respected, for this is strictly within the churches, but church affiliation is not quibbled over.

Does it work? This is the question that is being asked again and again. After all, the proof of the pudding is in the eating. My answer is an unqualified affirmative. I speak as one whose life has been changed by the Christ of the Group and one who has seen numbers of others undergo the same transformation. It is a religion that works every day. It is the Holy Spirit in action. One is not surprised that this work of God in the twentieth century is gathering impetus as the months go on, for behind it is the sustained initiative of a divine momentum.

McComb, Miss.

W. W. ALEXANDER WILL HEAD NEW DILLARD UNIVERSITY

New Orleans, La., October 7.—While continuing his work as executive director of the commission on interracial co-operation, Dr. Will W. Alexander, of Atlanta, has accepted the position of acting president of the new Dillard University in this city, according to an announcement by Edgar B. Stern, chairman of the university's board of trustees.

Dr. Alexander, it was announced, will immediately begin to work with the trustees in developing the new institution, dividing his time between the university and the interracial commission, which he has directed successfully for more than ten years. The board of directors of the interracial commission recognized in Dillard University a concrete project in interracial co-operation of great importance to the far South, and therefore felt justified in making it possible for Dr. Alexander to assist in its development.

Dillard University was formed by a recent agreement between New Orleans University, Straight College and Flint-Goodrich Hospital, and is named for Dr. J. H. Dillard, former president of the Jeanes and Slater Funds. It is expected that it will become one of the great Southern university centers for Negroes, the others being Howard University at Washington, Fisk University at Nashville, and the new Atlanta University recently formed by a merger of three colleges in that city.

The first of the new Dillard units to be opened will be the Flint-Gooridge Hospital, which will be ready for operation by the first of the year. The school plant will be located on a fine seventy-five acre site located on Gentilly Road, the main coastal thoroughfare to the North. Construction of the plant will not be started until the trustees have had time to give detailed consideration to the educational policies to be carried out.—Exchange.

BITS AND TIDBITS

By Jim Walton

Newman, Middleton and Lee, a Notable Trio of Family Names Dating Back to the Crusades

"Lead Kindly Light." That's a strange quotation to start a story of an editor and two preachers in Eupora with. The quotation is from one of the world's famous church hymns and was written, words and music, by a distinguished Roman Catholic prelate, Cardinal Newman. The deep emotional song, like the beautiful book of Ruth, does not mention the name of God. The song became noted at the time of the assassination of President William McKinley, himself a prominent layman in the Methodist church. The song was rendered by a select choir of gifted singers at President McKinley's funeral and became world noted by reason of its association with the dead President.

Now, Eupora boasts a minister by the name of Newman, a rising young Methodist preacher who not only possesses oratorical talents but has exhibited gifts as a writer. This same Methodist divine, beloved by his own fortunate flock and highly esteemed by all the members of other denominations in Webster county, descended from the same ancestral tree as the author of "Lead Kindly Light."

The name Newman originated at the time of the Crusades and can be traced to an honor conferred by Richard, the Lion Hearted, upon a dashing youth who had performed an almost superhuman act of bravery in beating back a giant in Saladin's Saracenic army. The giant had unhorsed Richard and was lifting his scimitar to cut off the King's head when John, a serving page, drove a lance through the Saracenic Knight's heart and saved his sovereign. Richard immediately conferred the title of Sir John, The New Man, or the New Knight, and thus the distinguished family of Newman began as have almost all English family names.

Now, I will have to pass on to the Baptist pastor, Rev. J. B. Middleton. That name, as a family name, had its beginning at the time of the Crusades too. I make some pretensions to being a Baptist myself. That is I'm a left-handed Baptist. I find some of the same kind in the Methodist church too. A left-handed Baptist is a good Baptist who always occupies the back bench in church unless he's late and finds the bench filled when he takes the next one in front of the back bench. If that one's filled, he walks out on the preacher.

Middleton is an honored name in South Carolina, where Arthur Middleton signed the Declaration of Independence and the South Carolina Middletons trace their ancestral tree back to a second son of an English nobleman who in turn traces his ancestry to a noted Knight Templar who distinguished himself on the Island of Malta in the time of the Crusades. This Knight Templar was a deeply devout and pious Christian gentleman as was Sir John, The New Man.

No wonder Middleton and Newman are devoted Christian noblemen themselves and are honored and respected ministers of the Gospel in Eupora today. Their ancestors risked their lives to rescue the Holy Sepulcher from the infidel Turks and the bloody Moslems. Their crusading ancestors not only followed the cross in thought, but followed it in fact as it was borne ahead of the army daily. So far as a conquering army, Richard failed, but some captured soldiers wrote in a memorandum book the little Arabic symbols 1, 2, 3, 4, 5, 6, 7, 8, 9, and 0 and brought them back to England where they transformed the monetary and commercial system of Great Britain and other civilized nations into the greatest business and maritime peoples that has ever lived. Algebra, arithmetic and chemistry—all Arabic sciences—were brought into England by the fighting men who buddied with the Newman and Middleton ancestors.

Some time ago I promised to tell you about the old Circular Church, Charleston, S. C., where Arthur Middleton, a famous South Carolina Revolutionary hero and many other famous colonial and Revolutionary men, are buried. Sargeant Jasper and General Francis Marion were members of the old Circular Church. Jasper and Marion counties, Mississippi, are named in honor of these two heroes. Jasper is buried in the old Quaker cemetery, Savannah, Ga., and Marion is buried in the Goose Creek cemetery, Berkley county, S. C. General Nathaniel Greene and the Polish Count Pulaski, and Jasper were all buried in the same row at Savannah. Light Horse Harry Lee was buried on an island just outside the Savannah harbor. Calhoun, McDuffie, Rutledge, the two Haynes, Preston, LeGree and Arthur Middleton, all sleep the long last sleep in the historic old Circular Church yard close by where the singing tides of the stormy Atlantic are both a dirge and a requiem for South Carolina's heroic and sainted dead. Their names and their fame are as deathless as the ages themselves.

The old Circular Church is the only church of the French Huguenot faith in the United States today. There are only two other churches of this faith in the world at the present time. The Huguenots were French Protestants who fled from France to the Carolinas after the Revocation of the Edict of Nantzes. Francis Marion and many others of our distinguished Revolutionary patriots and heroes descended from these Huguenot refugees. John Sevier, of Kings Mountain fame, was also a French Huguenot. His name should be Xavier.

Well, here I am about to leave out Ned Lee, the editor of the best country weekly in the state and as far as I know the best weekly published in any state. You see, there are so many distinguished Lees associated in the history of our country that one takes it for granted that to be a Lee is to need no further introduction or references. Ned comes of that long line of distinguished Lees among whom is Richard Henry Lee, Light Horse Harry Lee and Robert Edward Lee, all historic and ultra-distinguished names too well known to even need mentioning here by me.

Ned was born in the historic old Georgia town of Warrenton. One day when a kid, Ned got printer's ink on his fingers and stuck his fingers in his mouth and nobody's ever been able to wean him from a newspaper office since. Well, that's alright, too, for Ned 's doing just what any and everyone expects a Lee to do—be in the front in any thing they undertake.

Ned's father came out of the same South Carolina country that the Garys came from—a county that has furnished many governors, senators, and congressmen. In 1890, the governor of South Carolina, one United States Senator and a member of Congress were all from Edgefield county. Pierce Butler of Edgefield county signed the Constitution of the United States. Leesville, a noted South Carolina educational center, is the early home of that branch of the Lee family to which Ned owes his descent. The South Carolina Lees and the Virginia Lees are of the same parent stock. Leesville is named in honor of one of Ned's ancestors who donated a tract of land and a considerable sum of money to found the Leesville College.

Into Ned's family line comes the distinguished name of Asbury—Bishop Asbury—the first bishop of the Methodist Church and the founder of American Methodism along the Atlantic Seaboard. Asbury, Coke, Andrews, Soule, Galloway, McIntyre are venerated names in the annals of Methodism that shine with sublime luster in the galaxy of greatness as stars of the first magnitude. Time cannot dim the glory nor age detract from these wonderful and powerful leaders of Methodism whose chariot was a besaddled horse, whose wardrobe was an extra shirt in one pocket of a saddle bag, and whose library was a Bible, a discipline, a hymn book and a copy of Wesley's Sermons. With this equipment and a supreme faith, these noble men conquered a savage wilderness and made it fit for civilized peoples to dwell together in unity, safety and peace. Militant Methodism under such men as Bishop Asbury, became a dominant force in American pioneer life. Lorenzo Dow established the first Methodist church in Mississippi and as I recall it Middleton did the same thing for the Baptist denomination—a South Carolina Middleton—if my history of the Baptist in the state is correctly recalled.

One more article—Dutch royalty in Webster—will probably be my last for a long time. I would leave off now, but I have the urg to tell the intriguing story of Emily Geiger, the 16-year-old Revolutionary heroine, whose mother was a Eudy.

Inasmuch as my last story will deal with a Revolutionary War council at which Baron DeKalb, Count Pulaski, the Polish patriot, Kosciusko, and Herr Geiger, the husband of Emiline Eudy, were present, it may be well to note that the counties of Jasper, Greene, Warren, Marion, Wayne, and Montgomery are named for Revolutionary heroes; and the counties of Washington, Adams, Jefferson, Madison, Monroe, Harrison, Jackson, and Lincoln are named for Presidents, Choctaw, Chickasaw, Yazoo and Tunica are named after Indian tribes. Lee was named in honor of Robert Edward Lee, the distinguished Fabius of modern times.—The Webster Progress, Eupora, Miss.

KAGAWA IN NEW YORK

Toyohiko Kagawa, the distinguished Japanese Christian evangelist and social worker, was the guest of honor at a luncheon attended by two hundred respresentative church and missionary leaders in New York, October 10, under the joint auspices of the International Missionary Council and the Federal Council of the Churches of Christ in America.

Mr. Kagawa, who was introduced by Dr. John Mott as one of the outstanding Christians in the entire world today, responded by calling himself "a humble servant of Christ." He thanked the American churches for sending missionaries to Japan and urged them to continue to do so. He suggested that for the term "foreign missions" we should substitute the term "world missions." "Japan," he said, "is no longer to be thought of as foreign to America. Japan and America are simply parts of the one world which belongs to Christ."

Mr. Kagawa's address was devoted chiefly to an interpretation of "the Kingdom of God Movement" in Japan. He listed evangelism as its first objective, with the definitive purpose of building up a Christian community of at least one million souls in Japan. The number has been fixed at one million because of his observation that in France the Protestant community, although only a minority with a membership of approximately a million, was large enough to have a profound influence upon the life of the nation.

The second objective of the Kingdom of God Movement is the education of a more extensive Christian leadership, especially a lay leadership for service among the peasant and industrial classes. The aim is to train 5,000 lay preachers.

The third objective is the Christianizing of the economic and industrial life. In this connection, Mr. Kagawa lays great emphasis upon the development of co-operatives, and hopes to lead the local churches to become branches of a nationwide system of mutual aid societies.

Mr. Kagawa's primary emphasis was upon following Christ with a whole-hearted commitment in every aspect of life. "Being a lukewarm Christian," he commented, "is not interesting at all." When asked how American Christians could help in the Kingdom of God Movement in Japan, Mr. Kagawa replied, "Pray for a revival of religion in your own churches. That will do more than anything else to help Christianity in Japan." Concluding his address, Mr. Kagawa said, "If I have one message more than another for America, it is that we should forget national and racial differences and unite in taking Christ seriously and making the Kingdom of God a reality in the world."

WHEN WAR MAY END

By Aristide Briand

French Representative in the Forthcoming Disarmament Conference, Addressing League, Assembly

When, on the second of February, there meet solemnly for such an object all the nations that count in the world and represent its highest ideals, greatest authority and most irresistible force—when they meet around the same table, when they consider the double problem of the reduction of armament combined with the recourse to juridical guarantees and the security of sanctions, what will they do?

That will be a solemn hour, and I want to say here that never will such a responsibility have rested on nations. That will be a decisive hour. They who can do all, will they, faced with this terrible interrogation point, give an answer? There is the question.

It will suffice for them at that moment to pronounce the indispensable words which will complete for security and mutual assistance what has already been done. It will suffice for them to say solemnly with all the consequences that these words carry: No more war—we will not in any case, for any cause, or in any circumstance, allow war, which we have nailed to the pillory as a crime, to break loose with impunity.

They will have the power so to act that war cannot break loose again. They can, if they wish, establish contacts and create among themselves reciprocal conditions of security that will make war impossible.

THE GOSPEL THAT JESUS AND THE APOSTLES PREACHED

By Rev. W. F. Baggett

Jesus said, "I must preach the kingdom of God." Mark says that Jesus came into Galilee preaching the gospel of God. St. Paul said to the Corinthians, "I am determined not to know anything among you, save Jesus Christ, and him crucified."

When we enter the realm in which Jesus and his Apostles lived and preached, we must leave behind all that is sinful and worldly, and all that is not essential to life in this world and in the world to come. We must tune our minds to the most sublime and searching thoughts that have ever challenged the human mind. We must surrender our wills to the most commanding will the world has ever known. We must open our hearts and minds to comprehend and appreciate a love that is as deep as the deepest need of the souls of men.

Our Lord preached good news. He revealed the love of God to the whole world of mankind. He came into the world to submit God's program for life to the whole world of mankind. Therefore, the gospel that Jesus preached was the gospel of God. Jesus lived his whole life in the presence of God. There were no other thoughts in his mind except the thoughts of God. Our Lord's conception of God was vital to everything he preached. He expressed his thoughts of God in one word—Father. Growing out of his conception of God we note his conception of man. He thinks of man as being a child of God although he may be a prodigal child. He thinks of man lost in his sins as being his own prodigal brother. He was able to see the possibilities of man, and set himself against every institution and agency in human society that would in any way degrade man and keep him from realizing his possibilities. Jesus' idea of God as a father and man as a child of God implies the idea of men as brothers. The thought of the brotherhood of man and the kinship of the whole race was most assuredly involved in our Lord's conception of God and of man's relation to God and to each other. Our Lord's conception of the brotherhood of man implies attitudes which men ought to assume towards one another. If God loves all men as His children, though they are prodigals; if God is willing to forgive the sins of all men when they repent and turn to Him, if God is interested in the welfare of all men, then it naturally follows that men as children of God and brothers one of another, ought to assume the same attitude one toward another.

If men have faith in God and are willing to live upon the foundation of their faith in the goodness of God, they ought to have faith in one another and build up their human relationships upon the foundation of their faith in God. If God is a Father and men are brothers, life must be fraternal. Human relationship, which is one of the oustanding things that Jesus taught, can only be realized in the spirit of brotherhood, guided by the spirit of God. Love and righteousness as Jesus taught men can only become real as they work themselves out in human relationships. I think this is clear from all that Jesus had to say about love and righteousness. Righteousness is not something that can be earned or inherited. It must be worked out in human living in obedient service to God. The righteousness that Jesus taught must exceed that of the religious leaders of his day, and it must exceed that of many of the leaders of our day.

When we come to look upon each other as brothers all hate and all unforgiving spirits will disappear, and our worship and prayers will be pleasing to God. Almost all that Jesus had to say about worship and prayer was hinged upon the relationships of men to God and to each other. Jesus had more to say about prayer as an act of worship than of any other element of worship. This is no doubt true because of the large place prayer had in His own life. He made us a picture of how pride and hypocrisy so often make prayer meaningless and powerless. God answers the prayers of men when they keep His commandments, and when they have within themselves a forgiving spirit. Perhaps the deepest truth that Jesus taught relative to prayer was, that all power belongs to God, who is more willing to give good things to his children than they are to ask. The problem of man in his praying is not the attitude of God toward man; it is the attitude of man's own soul towards God and his fellow man. Prayer never changes God. Prayer must change men and make it possible for God to do for them what He has always wanted to do for them. This conception of prayer was good news to men in our Lord's day, and it is good news in our day to those who want to be brothers and sisters to the Lord Jesus Christ, who want to be full of the fullness of God.

The Apostles preached the gospel of Jesus; they began with Jesus Himself. Jesus was the source, the center, the very heart of their gospel. Paul said to the Corinthians, "I am determined not to know anything among you, save Jesus Christ, and Him crucified." John said, "Who is a liar but he that denieth that Jesus is the Christ?" But he said he that acknowledgeth the Son hath the Father also. Why were the Apostles so determined to preach Jesus? It was because that Jesus was the very embodiment of divine love; divine love demanded the sacrificial offering of the sinless Christ. It was because that when men saw Jesus in their gospel they saw a life that was one with God. The Apostles preached Jesus, because Jesus alone can take away the sins of men. He is not Jesus the great. He is Jesus, the only one that can save men from sin. Another reason why the Apostles preached Jesus to men is found in the fact that the seekers after God found in Jesus perfect satisfaction and rest for their souls. Jesus said himself, "Come unto me all ye that labour and are heavy laden and I will give you rest." Our becoming children of God depends entirely upon what we do with Jesus. The Apostles preached Jesus because he loved his prodigal brothers and sisters more than he loved his own life. Some one may ask does He love men today? Yes, He is the same yesterday, today and forever. He means just as much to men today as he did in the Apostles' days.

The great need of the world today is Jesus Christ, and the spirit of brotherhood among men. In these depressing times we need Jesus and brothers more than we need money.

Lorman, Miss.

NATIONAL BROADCAST FOR COLLEGES

PRESIDENT HOOVER WILL SPEAK

The Liberal Arts College Movement, including representatives of all denominations, has arranged in the interest of liberal arts colleges, which are for the most part church-related, a national broadcast on November 14, 1931. The broadcast, which goes out over 120 stations—perhaps the largest hookup ever arranged, will include a ten-minute address by President Hoover and short talks by Dr. John H. Finley, associate editor of the New York Times; Dr. Robert L. Kelly, executive secretary of the Association of American Colleges; Mrs. Thomas J. Preston (widow of Grover Cleveland), and others. The second half hour will be given over to the presentation of college interests in nine divisions, each covering several states. The director of the regional broadcast in every case is a president of a Christian college.

This is the first time in history that the case of the small Christian college has been presented directly to the entire country or that the President of the United States has participated in that presentation. The economic pressure on our colleges has been so great during the depression and their relation to the Church is so intimate that the churches, both Protestant and Catholic, will welcome this effort to center the attention of the country on the claims of liberal arts.

To extend the scope of this interest, pastors throughout all the denominations are being requested to call attention to this broadcast which begins at 9 p. m., Eastern Standard Time, November 14, and either on November 8 or November 15 to place special emphasis on Christian education. There is no church in the United States which does not have a special interest in some college nearby and of its own denomination which will be strengthened through this national appeal. It is expected also that Doctor Fosdick will preach on liberal arts on one of these two dates, the sermon to be broadcast over a wide hookup.

The regional directors, who are well-known in their various sections and will select speakers of different denominations for the second half hour of the broadcast, are as follows:

Division I—President Daniel L. Marsh, of Boston University; regional director for Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, and Vermont.

Division II—President George L. Omwake, of Ursinus College, regional director for Delaware, District of Columbia, Maryland, New Jersey, New York, and Pennsylvania.

Division III—President Rees E. Tulloss, of Wittenberg College, regional director for Illinois, Indiana, Iowa, Kansas, Michigan, Missouri, Nebraska, and Ohio.

Division IV—President W. J McGlothlin, of Furman University, regional director for Florida, North Carolina, South Carolina, Virginia, and West Virginia.

Division V—President Guy E. Snavely, of Birmingham-Southern College, regional director for Alabama. Georgia, Kentucky, Louisiana, Mississippi, and Tennessee.

Division VI—President E. M. Waits, of Texas Christian University, regional director for Arkansas, Oklahoma, and Texas.

Division VII—President D. J. Cowling, of Carleton College, regional director for Minnesota, North Dakota, South Dakota, and Wisconsin.

Division VIII—Chancellor F. M. Hunter, of the University of Denver, regional director for Colorado, Idaho, Montana, New Mexico, Utah, and Wyoming.

Division IX—President Charles K. Edmunds, of Pomona College, regional director for Arizona, California, Oregon, and Washington.

"What is ignorance?" asked Johnny's teacher.

"It's when you don't know something and somebody finds it out," came the immediate reply.—Christian Science Monitor.

* * *

Richard, not quite seven, was eating breakfast on the morning of his first day in the public school, after a year in kindergarten. His grandmother said to him, "Now, Richard, they say little children who go to school ought to eat a good breakfast, and I want you to eat all your oatmeal."

"Why, grandma," said Richard pityingly, "that advertising is all bunk."—The Christian Leader.

The Home Circle

A TRIBUTE TO EDISON

By Mrs. L. M. Lipscomb

God called him home.
His weary brain is now at rest.
We fain would keep him longer,
But God knoweth best.

He needs no monument
Of marble and costly stone;
All through his long and useful life
He carved his own.

To millions of homes
Throughout his native land
He brought naught but joy and gladness
By his genius grand.

This old sad world
He cheered with sweet music and light;
For he was a man of many talents,
And he kept them bright.

He always used them
To benefit his fellowman.
Surely the Master smiled on him,
And approved his plan.

Rest in peace, brave soul.
You have fought a good and noble fight.
The victory's won: you have left for us
A path of gleaming light.

Grenada, Miss.

ANTI-DISMALS

SIGNS

When you notice the days are getting short
And the evenings are growing long;
When the tree-frog's voice sounds like 'twas cracked,
And the cricket forgets his song;
When it's time potatoes are being dug,
And time to be making some kraut;
When most of the flowers are faded and gone
And the birds are too—about;

When it's warm enough along through the day,
But cool in the evenings and morn;
When the landscape begins to look sort o' sad
And the garden sort o' forlorn;
When corn's are ripe, and some in the shock;
When squirrels cut the hickory nuts down;
When the sumac bushes turn blood-red,
And the meadows turn pale brown;

When you smell the fragrance of pumpkin pies
Clear out to the old barn lot;
When the apples are red; when the frost's on the shed;
When the blankets have to be bought;
When you feel sort o' yawny and stretchy-like,
And the world kind o' loses its charm;
When the chills chase each other over your back,
And the goose-flesh comes on your arm;

When the flies hang around the living-room door,
And the cider begins to fizz!
When the grasshopper seems sort o' crippled up
With age and the rheumatiz—
When the leaves on the clematis bush turn wine;
When the cattle begin to rove—
Well, any of these is a pretty good sign,
It's "time to put up the stove!"

—A. D. Burkett.

THE RIGHT KIND OF A BOY

The other morning we were in the midst of a three-days' rain. The fire smoked, the dining-room was chilly, and, when we assembled for breakfast, Father looked rather grim, and Mother looked tired; for the baby had been restless all night. Polly was plainly inclined to fretfulness and Bridget undeniably cross, when Jack came in with the breakfast rolls from the baker's. He had taken off his coat and boots in the hall and he came in rosy and smiling.

"Here's the paper, sir," said he to his father, with such a cheerful tone that his father's brow relaxed, and he said, "Ah, Jack, thank you," quite pleasantly.

His mother looked up at him smiling and he just touched her cheek as he passed.

"Top of the morning to you, Pollywog," he said to his little sister, and delivered the rolls to Bridget, with a: "Here you are, Bridget. Aren't you sorry you didn't go yourself this beautiful day?"

He gave the fire a poke and opened the damper. The smoke ceased and presently the coals began to glow; and five minutes after Jack came in we gathered around the table, and were eating our oatmeal as cheerfully as possible. This seems very simple in the telling, and Jack never knew, but he had, in fact, changed the whole moral atmosphere of the room; and had started a gloomy day pleasantly for five persons.

"He is always so," said his mother when I spoke to her about it afterward, "just so sunny and kind and ready all the time. I suppose there are more brilliant boys in the world than mine, but none with a kinder heart or a sweeter temper, I am sure of that."—Selected.

BIBLE STORY

News of the miraculous way in which the Israelites had been brought across the Jordan spread rapidly among the Canaanites, and when they heard what God had done, they were much afraid. We are told that "their heart melted, neither was there spirit in them any more, because of the children of Israel."

God had said to Joshua that the land of Canaan was to be taken possession of by the Israelites; and had commanded him to "Be strong and of good courage," and had strengthened him by saying, "Be not afraid, neither be thou dismayed, for the Lord thy God is with thee whitersoever thou goest." Joshua and the people were now in Canaan, and before them lay a stronghold of the Cannanites, named Jericho, having high walls and strong gates. This city the Israelites had to capture; but the inhabitants closed the gates, and prepared to fight fiercely to prevent Joshua and his warriors from getting in.

As Joshua was alone at this time, near Jericho, he looked up, and saw a man standing with a drawn sword in his hand. Joshua went to him and asked, "Art thou for us or for our adversaries?" The man answered, "Nay; but as captain of the host of the Lord am I come." Do you know who it was? Was it an angel? I think it was more. Joshua fell on his face to the earth and worshiped, saying, "What saith my Lord unto His servant?"

Then the Lord told Joshua, as before he had told Moses, to take his shoes from his feet, for the place on which he stood was holy; and instructed him how Jericho was to be captured.—St. Louis Christian Advocate.

THE OAK AND THE REEDS

A giant oak stood near a brook in which grew some slender reeds. When the wind blew, the great oak stood proudly upright with its hundred arms uplifted to the sky. But the reeds bowed low in the wind and sasg a sad and mournful song.

"You have reason to complain," said the oak. "The slightest breeze that ruffles the surface of the water makes you bow your heads, while the mighty oak stands upright and firm before the howling tempest."

"Do not worry about us," replied the reeds. "The winds do not harm us. We bow before them and so we do not break. You, in all your pride and strength have so far resisted their blows. But the end is coming."

As the reeds spoke a great hurricane rushed out of the north. The oak stood proudly and fought against the storm, while the wielding reeds bowed low. The wind redoubled in fury, and all at once the great tree fell, torn up by the roots, and lay among the pitying reeds.

"Better to yield when it is folly to resist, than to resist stubbornly and be destroyed."—St. Louis Christian Advocate.

THE OLD-FASHIONED GOSPEL

(Tune: "The Old Oaken Bucket.")

There comes to my heart a sweet message from heaven,
A message of mercy from God's throne above;
It brings the assurance of sins all forgiven,
And tells me the story of Jesus' sweet love.
It tells how he left his blest home up in glory,
And suffered and died on the cruel cross-tree;
And tells how he rose from the grave and ascended,
To prepare blessed mansions for you and for me.
The old-fashioned gospel, the dear, blessed gospel,
The gospel of mercy, so rich and so free.

My heart ever turns to this dear, blessed story,
The story of Jesus, by Savior, and Friend;
He loves me, he saves me, he will take me to glory
When life and its labors shall come to an end.
O, then, let me love him and serve him forever,
And anthems of praises my heart ever swell;
And then in those mansions he now is preparing,
I'll enter with gladness and evermore dwell.
The old-fashioned gospel, the dear, blessed gospel,
The gospel of mercy will sorrow dispel.

But now we must tell the sweet story to others,
That they from their sins may find happy release;
For Jesus wants all mankind to be brothers,
And offers to them the glad tidings of peace.
Our time and our talents, our prayers and our money,
For nations in darkness we'll freely bestow,
That out of their darkness and base superstition
They may come to the Saviour and blessedness know.
The old-fashioned gospel, the dear, blessed gospel,
The gospel of mercy let all the world know.

—Simpson Ely, in Christian Standard.

ADVO-LAFS

Young Man—"So Miss Ethel is your oldest sister. Who comes after her?"

Small Brother—"Nobody ain't come yet, but pa says the first fellow that comes can have her."

* * *

Assistant Editor—"Here's a poem from a fellow who is serving a five-year term in the Eastern Penitentiary."

Managing Editor—"Well, print it with a foot note explaining the circumstances. It may serve as a warning to other poets."

* * *

Liza, the negro cook, answered the telephone one morning, and a cheerful voice inquired, "What number is this?"

Liza was in no mood for trifling questions, and said with some asperity, "You all ought to know. You done called it."

New Orleans Christian Advocate

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J. L. DECELL, D.D., Editor.

C. MILTON CHALMERS, Manager

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North Mississippi Conference—Rev. J. H. Felts, Rev. L. M. Lipscomb, Rev. V. C. Curtis, D.D.

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Editorial

THE ECUMENICAL CONFERENCE

The Sixth Ecumenical Conference of Methodism was held in the beautiful city of Atlanta, Georgia, October 16-25. Southern hospitality was at its best at Atlanta. The city with its homes, churches, universities, colleges, schools and commercial and industrial concerns gave generously of its time, talent, and means to make the delegates and visitors feel welcome. The weather was almost perfect and nothing marred the courtesy extended and consideration given by Atlanta. Bishop John M. Moore, presiding bishop in Georgia; Bishop W. N. Ainsworth, a native of the state; Dr. John M. Jenkins, presiding elder of the South Atlanta District, and Dr. W. A. Sutton, superintendent of city schools not only assisted in giving intelligent direction to the movement of the Conference itself, but, aided by local committees, saw that nothing was left undone for the comfort and convenience of the delegates and visitors.

A world-wide gathering of men and women for any purpose is significant, but World Methodism meeting for the high purposes of the Sixth Ecumenical Conference made the occasion a notable event. The general theme of the Conference was "Methodism in the Life of Today." Under this, the general topics were "Personal Religion," "Church Life," "The Christian Social Order," and "Wider Human Relationships."

The opening sermon was preached on Friday night by Rev. C. Ryder Smith, president of the British Wesleyan Methodist Church. Dr. Smith was converted in a revival held by the famous evangelist, Gypsy Smith, Sr., who several years ago held a revival in New Orleans. The communion service was administered by our own Bishop Warren A. Candler, and this service was indeed a time of world fellowship in the passion and purpose of Christ, who "tasted death for every man." Bishop W. N. Ainsworth delivered the address of welcome, which measured up to what might be expected of him upon such an occasion. The response was made by representative Methodists from around the world.

Sunday, October 18, the visitors preached in various pulpits in Atlanta and surrounding country. Clerical members from the three conferences of the Advocate's territory were assigned to preach. Bishop Dobbs, Dr. Sexton, Dr. Smith and Dr. Curtis were able to fill their assignments, but on account of the serious illness of a brother we were unable to reach Atlanta in time to fill the engagement. On Sunday night the great auditorium of the Wesley Memorial Church (the Conference Church) was filled to hear Bishop Arthur J. Moore preach. The bishop preached with power sent down from heaven and made an altar call and seven responded to his invitation to accept Christ. This service was a prophesy of the way and means by which Methodism is to fulfill her mission and meet the needs of a lost world.

Personal Religion

On Monday morning the Conference started off with the general topic "Personal Religion." Bishop Mouzon delivered one of the strongest addresses of the Conference on, "The Basis of Confidence in Christian Thinking." He said the basis of confidence was fourfold: philosophical, historical, experiential, and institutional. As he emphasized the fact and preciousness of Christian experience, and the glory of the church a high-tide of the Spirit was manifest. Just as he sat down, a brother from England said, "Mr. Chairman, I move that the ushers be requested to reduce the atmosphere in this building at least ten per cent." It was reduced by more than opening the windows, for it would have been difficult to sustain the level reached at the conclusion of the bishop's message. There is no question but that Methodism around the world is anxious that her people enjoy a vital experience in Christ and that this experience be lived out in high ethical virtues in daily walk.

World Peace

It was significant to find that in the hearts of the men and women of Methodism from around the world there is a growing conviction that the war system of settling national and international disputes is wrong. There is a passion for peace in the Church. Several shades of opinion were, of course, discussed. Many speakers emphasized economic justice, racial co-operation, disarmament, and orderly adjudication of national differences as steps toward peace. The Hon. N. W. Rowell, a leading statesman of Canada, stirred the Conference and the assembled thousands as he pleaded for Methodism to assist in creating international goodwill and building a sentiment toward encouraging the Nations' entering the League of Nations, and World Court. The assembled thousands stood and cheered when he paid a deserved tribute to Woodrow Wilson, destined, he said, to be acknowledged as one of the greatest presidents the United States ever had, a leader second to none for the betterment of mankind.

Prohibition of the Liquor Traffic

The Conference unanimously adopted resolutions offered by the Canadian and American sections on the question of prohibition. The action called for "a sustained program of education that will build throughout the world a conviction of the imperative necessity of sobriety, and a program of legislation and law enforcement that will effectively protect society from the ravages of liquor traffic." The resolution stated: "We have tried every plan that wisdom of man could suggest. Prohibition demands a downright conviction and intolerance of defeatism and a fighting determination to win. It is the bounden duty of the government to exact respect for all law. The will of the people truly expressed in law must be made to prevail over crime. This world-wide conference of Methodism sends out a clarion appeal to the press and pulpits of Methodism everywhere for the education of the people in the efficient methods of overcoming the curse of alcoholism and legalized liquor traffic."

Bishop James Cannon, Jr.

Bishop James Cannon, Jr., has become a familiar figure in world gatherings of various kinds. He seems not to be a stranger to any of the delegates, regardless from which land they hail. The day the conference opened the Federal grand jury returned an indictment against him for matters touching reports of finances during the 1928 presidential campaign. He was given an ovation by the audience at the first session. There is no question but that he was the embodiment of a great moral reform to a vast majority of the delegates and visitors, and they did not hesitate to manifest their interest in him, notwithstanding the indictment. The bishop has, voluntarily, requested Bishop Moore to look after Brazil, and Bishop Darlington, Africa, pending the outcome of the case now in Federal court. He will continue his activities in connection with the Board of Temperance and Social Service.

Youth and the Future

It is reassuring that the Church has not lost faith in the youth of the world. Inspiring messages from various lands assured the conference that young people are interested in something more than pleasure, and that the young people of Methodism are not flivvering and flapping away the golden opportunities and grave responsibilities that have come to them. Rev. W. Harold Beals spoke illuminatingly and encouragingly of the Cambridge Movement of Youth in England; and Dr. John R. Mott, the plenipotentiary of Methodism in the Christian world, thrilled thousands by saying: "I have been in councils around the world, and from my recent contacts I unhesitatingly trust youth." He told of his last conversation with President Wilson, when he told the President that the youth of the world were with him and they would see that his ideals were realized, the President said: "Mott, I must get well and help them." The Church trusts her youth and will help them to carry on in the great service of bringing Christ to all the world.

(To Be Continued)

THE NORTH MISSISSIPPI CONFERENCE

Bishop Collins Denny, of Richmond, Va., is to preside over the sixty-second session of the North Mississippi Conference at Greenwood next week. The Conference convenes on Wednesday, Nov. 4, and will likely conclude its work with the Sunday night session.

The Conference has grown to be one of the strong Conferences of the connection. 72,000 members, 552 church buildings, 204 clerical members and total contrbiutions for all purposes last year were $839,991.

The North Mississippi Conference has been a staunch supporter of the Advocate through all the years and the editor and manager bear witness to their faithfulness through this past year. We wish for the Conference a season of high fellowship and spiritual blessing.

PERSONAL AND OTHER NOTES

Rev. James T. Harris, pastor of Felicity Church, New Orleans, has been assisting Rev. D. B. Raulins in a meeting at the Algiers church.

Miss Georgia Butler, secretary of First Church, Tupelo, Miss., sends in two subscriptions asking that credit be given to the Eugenia Gray scholarship.

The second National Convention of Evangelists will meet in Memphis, December 27 to January 3. The municipal auditorium is the place of the sessions.

Rev. W. R. Lott, the energetic and enterprising pastor of West Point, is making steady stride in his section of the vineyard. Among his hobbies is the Advocate.

Though unable to leave Washington on account of the pressure of business, President Hoover addressed the Ecumenical Conference by radio Sunday afternoon, the 25th.

Among the pleasant callers at the Advocate office are the Millsaps Purple and White and the Centenary Conglomerate, student weeklies of our colleges. The editor compliments the student staff in each case upon their work.

With a check to cover, J. C. Mitchell, president of the Forest Epworth League, sends in three subscriptions.

The Inter-church Council of Centenary College has been selected for the year, and will begin its work immediately.

Rev. K. T. Tucker, pastor of the only real mission church in the conference, Drew Mission, North Mississippi Conference, faces real problems in the number of hill people moving to the delta in recent years. Being rather unsettled, steady work is hampered.

To take care of their obligations during the coming winter sixty-eight New Orleans charities and welfare organizations will appeal for $925,000 this year during the annual Community Chest campaign. It is hoped that the people will rise to their responsibility.

Friends of Centenary College will be glad to know that Ellwood Mallory, a former student, has distinguished himself at Iowa State College, Ames, Iowa, by obtaining a pure chemical compound which was formerly unknown. Mr. Mallory is working toward his doctor's degree in chemistry.

Those passing our church building in Durant, Miss., will observe a sign, printed in large letters, stretching across the entire building. These are the words: "This Is My House of Prayer." Thus Rev. S. A. Brown, who is in his first year as pastor, has his building assist him in preaching the Word.

We regret that an exaggerated report of the sudden illness of Rev. E. M. Shaw, Iuka, Miss., was given by the daily press. Brother Shaw did suffer an attack of acute indigestion, but we are glad to hear that he is improving splendidly. He has done three years' splendid work in the church there.

THE FIRST METHODIST CHURCH, GREENWOOD, MISSISSIPPI

With a more than doubled enrollment in the Duke University School of Medicine and a 16 per cent increase in the graduate school, Dr. Few, the president, anticipates a session of exceptional progress. Although only a year old the medical school has enrolled 146. The graduate school has 221.

Arthur C. Morgan, instructor in Centenary College, recently received recognition of his work as a sculptor when one of his models, a relief of Lyle Saxon, novelist, appeared in the rotogravure section of a New Orleans paper. His work in Centenary College is sculpture, modeling and painting.

The town of Indianola, Miss., makes claim to being one of the most progressive business and social centers in the entire delta country. While growing it did not forget the central place of the church. All departments, under the able leadership of the pastor, Rev. R. G. Moore, are making splendid progress.

The Hon. William Gibbs McAdoo is to be the speaker at Southern Methodist University on November 11. The Y. M. C. A. is sponsoring the special program with an all-student banquet in honor of the speaker. Mr. McAdoo will discuss the coming disarmament conference to be held in Geneva in February.

Rev. C. B. White, our pastor at Wisner, La., reports a good meeting under the leadership of Rev. D. B. Boddie, pastor of the Pineville church. Visible results were ten admissions on profession of faith, bringing the total for the year up to thirty-eight. The pastor further reports two newly organized Epworth Leagues.

Minter City and Glendora, Miss., have exceptionally attractive church buildings, the congregations taking special pride in making them beautiful. Thus they make the buildings induce real worship. Rev. A. R. Beasley, the pastor, who is also a strong gospel singer, is leading these churches to higher spiritual altitudes.

The North Mississippi Conference has made record strides in the number of new churches built during the past ten years. All the larger stations, with the exception of Houston, Oxford, Tunica and Holly Springs, have been able to complete buildings. These churches are still working toward projects of expansion.

Information has been received from Mr. G. O. Houston, executive secretary of the Louisiana Teachers' Association, that Dr. Francis Wheeler, director of the music department of Centenary College, has been appointed chairman of the music schools group of the association, which has been invited to organize on a permanent basis at the November meeting.

Captain F. A. Howell, one of the most faithful laymen of the North Mississippi Conference, lives at Durant, Miss. He never misses a gathering of his Conference although he is nearing ninety years of age. He will be pleased this year to see one of his grandsons apply for admission on trial at the approaching session of the Conference which convenes at greenwood, Miss., November 4. The young man is the son of Dr. Howell of Kilmichael.

Although many of the people employed by the Illinois Central R. R. at Water Valley, Miss. have been discontinued, and the once extensive shops moved, our First Church at that place still holds up its high standards of activity. Rev. J. D. Wroten is the pastor at that important point. He is a product of Millsaps College, having gone out from the Ripley Church. A quarterly conference never can tell the extensive good it does when a young man is recommended for license to preach.

NORTH MISSISSIPPI CONFERENCE

ADMISSION ON TRIAL

The class for admission on trial will meet the examning committee, Tuesday, November 3, at 10 a. m., in the Methodist church, Greenwood, Miss. Those members of the class who have taken the required "course of study" in the correspondence school, or in some other recognized agency, or who have done equivalent work, as it is defined in the discipline, in one of our institutions, need not meet the committee until 7:30 p. m., November 3.

N. J. GOLDING,
Sec. for Com.

CLASS OF THE FOURTH YEAR

The committee and class of the fourth year in North Mississippi Annual Conference will meet in the First Methodist Church, Greenwood, Miss., November 4 (Wednesday morning), at 8:30.

W. C. BEASLEY, Chairman.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries

RESOLUTIONS

Whereas, it has pleased God, in His all-seeing wisdom, tender mercy and infinite power, to remove from our midst a beloved husband and father, a brother officer, our brother-in-Christ, Warren B. Trimble; and

Whereas, in his passing, a faithful husband, an ideal citizen, a devout member of the Church, a splendid officer in the church, has gone to his reward, thereby causing an irreparable loss to his family, community and his Church; be it therefore

Resolved, That we, the Board of Stewards of the Jefferson Street Methodist Episcopal Church, South, do hereby extend our heartfelt sympathy to his devoted wife and daughter, his parents and sister, and other loved ones in their bereavement; be it further

Resolved, That a copy of these resolutions be spread on the minutes of the Board, one published in the New Orleans Christian Advocate, one sent to Mrs. Celia Trimble, and one to Mr. and Mrs. Adrian Trimble.

COMMITTEE,
Percy B. Fant,
J. Edgar Simmons,
Chas. Hugh Jenkins,
S. L. Shaw.

RESOLUTIONS

Whereas, on Sept. 30, 1931, W. H. French, of Byhalia, Miss., answered the final call of the All-wise Heavenly Father; and

Whereas, through all the years of his membership in the Methodist Episcopal Church, South, he had been a true and loyal Christian; and

Whereas, during all our various associations with him as an official on the Board of Stewards and Sunday school secretary, we have come to know and appreciate him as a man of highest integrity, true to every trust and faithful to every duty; therefore be it

Resolved, by this fourth quarterly conference, in regular session assembled, this 11th day of October, 1931, that while we with faith accept as best all the doings of our wise, loving Father, yet as an expression of our sorrow for the passing of our brother and co-worker in His kingdom here, as a token of our love and esteem for him and a memorial to his true and loving services with us, we sincerely offer this expression of our love to his memory; be it further

Resolved, that a copy of these resolutions be spread on the minutes of the recording steward's book, a copy sent to the official Church organ for publication, and a copy delivered to the bereaved widow and children, to whom we offer our deepest sympathy and love.

Adopted this 11th day of October, 1931. Signed:

J. M. BRADLEY,
Presiding Elder;
J. D. SIMPSON,
Pastor;
E. B. HORN,
Pres. Board of Stewards;
D. R. MOORE,
S. S. Supt.
Byhalia Methodist Church.

Church Societies
This Urn Free
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WITHOUT OBLIGATION send full information how we can get an urn (CITY or RURAL CHURCH) FREE for selling only 30 boxes Christmas Cards (21 to box) without investment and 60 days credit.

Name..
Address..

Brother J. A. SAUCIER was born March 19, 1846, at Poplarville, Miss., and passed to his eternal reward at Beauvoir, Miss. He is survived by his wife, Mrs. Sarah Saucier, and nine children, 32 grandchildren and 5 great-grandchildren. For the past eleven years he has been an inmate of the Jefferson Davis Soldiers' Home, Beauvoir, Miss. He served in the Civil War, Regiment 20, Company E. He was a devout member of the Methodist Church. May God bless the sorrowing ones left behind.

A former pastor,
REV. L. FAYARD.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria Dist.—Fourth Round

(In the Heart of Louisiana)

Elizabeth, at Hopewell, Nov. 1.
Alexandria, Nov. 2, p.m.
Colfax, Nov. 3, p.m.
Boyce, Nov. 4, p.m.
Lecompte, Nov. 5, p.m.
Pleasant Hill, Nov. 8, p.m.
Natchitoches, Nov. 9, p.m.
Provencal, Nov. 9, p.m.
Bunkie, Nov. 11, p.m.
Melder, at Forest Hill, Nov. 12, p.m.
Pineville, Q. C., Nov. 13.
Holloway, Nov. 15, a.m.
Alexandria, Nov. 15, p.m.

Let all reports be in full. Have all nominations in hand that are required. Bring everything up as laid down in the program of the church.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Fourth Round

Clinton, at Clinton, Oct. 31, 11 a.m. and 2 p. m.
St. Francisville, at St. Francisville, Nov. 1, 11 a. m. and 1:15 p. m.
Jackson, at Jackson, Nov. 1. 3:30 p. m.
First Church, Baton Rouge, Nov. 2, 7:45 p. m.
Istrouma, Nov. 3, 7:30 p. m.
Keener Memorial, Nov. 4, 7:30 p. m.
Washington, at Varnado, Nov. 8, 11 a. m. and 2 p. m.
Bogalusa, Nov. 8, 7:30 p.m.
Franklinton, Nov. 9, 11 a. m. and 7:30 p. m.
Greensburg, at Darlington, Nov. 15, 11 a. m. and 2 p. m.

L. W. CAIN, P. E.

Lake Charles Dist.—Fourth Round

Lake Charles, Oct. 25, a. m.
Leesville, Nov. 1, a. m. and p. m.
Abbeville, Nov. 8, a. m. and p. m.
New Iberia, Nov. 15, a. m.

J. W. LEE, P. E.

Monroe Dist.—Fourth Round

Wisner, Nov. 1, 11 a. m.
Waterproof, at St. Joseph, Nov. 1, 7:30 p. m.
West Monroe, Nov. 4, 7:30 p. m.
Sterlington, Nov. 5, 7:30 p.m.
Oak Ridge, at Little Creek, Nov. 6, 3 p. m.
Oak Grove, at Oak Grove, Nov. 8, 11 a. m.
Pioneer, at Forest, Nov. 8, 3. p. m.
Winnsboro, Nov. 8, 7:30 p. m.
Gordon Avenue, Nov. 9, 7:30 p. m.
Bastrop, Nov. 15, 11 a. m.
Newellton, Nov. 15, 7:30 p. m.
Monroe, First Church, Nov. 15, 7:30 p. m.

ELMER C. GUNN, P. E.

Minden District—Fourth Round

Winnfield, Nov. 1, a. m.; Q. C., 2 p. m.
Plain Dealing, at Plain Dealing, Nov. 8, a. m.; Q. C., 2 p. m.
Coushatta, Nov. 8, p. m.
Minden, Nov. 15.

Pastors will please be ready to answer all disciplinary questions, having all committees appointed and see that the heads of all departments are prepared to report according to the Discipline.

W. R. HARVELL, P. E.

New Orleans Dist.—Fourth Round

Slidell, Nov. 1, a. m.
Covington, at Covington, Nov. 1, p. m.
Louisiana Ave., Nov. 8, a. m.; Oct. 7.
McDonoghville, Nov. 8, p. m.; Nov. 2.
Felicity, Nov. 15, a. m.; Sept. 16.
Gentilly, ———.

Pastors will please consult the Discipline about questions to be answered and reports to be made at the fourth quarterly conference, and be prepared on all such as are required by the Discipline.

W. L. DOSS, JR., P. E.

WHEN EYES ARE RED and inflamed from sun, wind and dust, you can allay the irritation with **Dickey's Old Reliable Eye Wash** *At All Druggists*

Price 25c Dickey Drug Co., Bristol, Va.

Ruston Dist.—Fourth Round

Ruston, Nov. 1, a. m.; Q. C., Nov. 2, p. m.
Hodge, at Quitman, Nov. 1, p. m.
Bernice, Nov. 8, 11 a. m.
Haynesville, at Haynesville, Nov. 8, p. m.

ROBT. M. BROWN, P. E.

Shreveport Dist.—Fourth Round

Greenwood and Bethany, at Greenwood, Nov. 1, a. m.; Q. C., 2 p. m.
First Church, Shreveport, Nov. 1, p. m.; Q. C., Nov. 4, 7:30 p. m.
Grand Cane, at Keithville, Nov. 8, a. m.; Q. C., 2 p. m.
Ida and Hosston, at Ida, Nov. 15, a. m.; Q. C., 2 p. m.

The above dates are subject to change, where practicable, to suit the convenience of those concerned.

Pastors are requested to note carefully all the items of business of the fourth quarterly conference and be prepared to answer all questions in full.

H. T. CARLEY, P. E.

"FATIGUE?

I just postpone it!"

"No, I don't have 'nerves.' You can't have them, and hold this sort of position. My head used to throb around three o'clock, and certain days, of course, were worse than others.

"Then I learned to rely on Bayer Aspirin."

The sure cure for any headache is rest. But sometimes we must postpone it. That's when Bayer Aspirin saves the day. Two tablets, and the nagging pain is gone until you are home. And once you are comfortable, the pain seldom returns!

Keep Bayer Aspirin handy. Don't put it away, or put off taking it. Fighting a headache to finish the day may be heroic, but it is also a little foolish. So is sacrificing a night's sleep because you've an annoying cold, or irritated throat, or grumbling tooth, neuralgia, neuritis. These tablets always relieve. They don't depress the heart, and may be taken freely. That is medical opinion. It is a fact established by the last twenty years of medical practice.

The only caution to be observed is when you are *buying* aspirin. Bayer is genuine. Tablets with the Bayer cross are *safe*.

Woman's Missionary Society

All Communications for this Department should be addressed to Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss

1931 LIFE MEMBERSHIPS

MISSISSIPPI CONFERENCE

Meridian District

Mrs. Herman Prince, DeKalb, Miss.

Seashore District

Mrs. A. J. Ramsey, Gulfport, Miss.

NORTH MISSISSIPPI CONFERENCE

Columbus District

Mrs. Mary Walker Dukeminier, West Point, Miss.

LOUISIANA CONFERENCE

Alexandria District

Adult

Mrs. W. T. Cunningham, Natchitoches,

Children

Doris Overton Carre, Alexandria, La.

Baton Rouge District

Mrs. Emma Jolly, Baton Rouge, La.
Mrs. Em. Abbott, Baton Rouge, La.

Lake Charles District

Children

Howard Phillips Pfost, Jr., DeRidder,
Mary Avis Brink, Leesville, La.

Monroe District

Adult

Miss Mollie Higginbotham, Mer Rouge

Minden District

Children

Ruth Law, Cotton Valley, La.

New Orleans District

Children

Arthur W. Luehrman, Jr., New Orleans

Ruston District

Adult

Mrs. V. H. Spinks, Ruston, La.

Children

Thomas Edward Camp, Haynesville

Shreveport District

Mrs. J. M. Collins, Shreveport, La.

NOTHING LIKE IT!

Thousands are now using liquid Capudine in place of slower acting medicines and getting quicker headache relief than they ever experienced before. Harmless. Try it. By the dose at drug store fountains or in 10c, 30c, and 60c bottles.

Capudine FOR HEADACHES

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

DAILY VACATION CHURCH SCHOOLS IN ABERDEEN DISTRICT

Last year Brother Hammontree placed the Grenada girls who took special training under Miss Thomas for this work and then gave their services. This year he allowed me to place them. We cannot express too much appreciation of what they did. Miss Willie Cordell had a two weeks school at both Vardaman and Plantersville, and a one week school at New Hope. Miss Frances Word had two weeks at Verona. Miss Ruth West one week school at both Gattman and Soule's Chapel. She assisted Miss Tennie Fawlkes in a one week school at Greenwood Springs. The latter had a school at Becker.

All thirteen churches that we in anyway helped with schools last year, with the exception of four, had them again this year. Eighteen others had them for the first time this year. I had nothing to do with the schools at Hamilton and Becker. The following twenty-five were encouraged by the rural worker:

1. Vardaman — Following Brother Hammontree's suggestion, Brother Stewart helped the children make book racks for the backs of the benches in the Vardaman churches.

2. Verona.

3. Plantersville — Brother Selman is the only circuit pastor who had a school in all of his churches. He had four and took great interest in planning all of them.

4. Palmeta — From this school, Brother Selman took fourteen into the church. Miss Selman helped. Rev. Mr. Stewart held the meeting.

5. Union—When at the last minute we failed to get a worker, Mrs. J. A. Price held it until she could get Miss Davis.

6. New Hope.

7. Greenwood Springs—There were six schools on the Greenwood Springs circuit.

8. Friendship — Had almost sixty children, an unusually large number for their community.

9. Riggan's Chapel—Mr. and Mrs. Oxie Harris held this one.

10. Gattman—Made some useful bulletin boards.

11. Soule's Chapel—Remodeled and made benches for their church.

12. Woodland—Brother and Mrs. Youngberg and Mr. Wall, the superintendent of agriculture, helped here.

13. Maben—Had theirs one week with local talent.

14. Big Creek—If you want a thing to succeed, put Mrs. W. E. Bounds in charge. They had nearly seventy and made some beautiful posters.

15. Pittsboro—Rev. and Mrs. Robinson gave certificates for good work done.

16. Bruce—Mrs. Robinson helped them make little animals of inner tubes, for the orphanage.

17. Price Memorial—Did the same as Bruce.

18. Derma—Rev. Mr. Butts and Rev. Mr. Oakes supervised.

19. Salem—Made a unique library, classifying the books of the Bible.

20. Houlka — Brother Hammontree helped.

21. Pleasant Grove (Shannon Circuit)—Had the least outside suggestions of any place.

22. Shannon—Finished their school in spite of difficulties.

23. Thorn—Had very few outside suggestions.

24. Thaxton—Had theirs during the week of their meeting as did many others.

25. Toccapola—Had about the largest school—over seventy.

We appreciate the song books, story books and picture books, "World Friends," and other useful literature sent us from fifteen vacation schools of eight states. I know of only one school that sent a cash donation to our rural work, and that was Miss Tennie Fawlkes, of Becker.

I believe all of our schools that were conducted with only local help lasted only five days. Most of these schools were strictly in the country and it was hard to get the children together, though all were sorry when they closed.

We thoroughly appreciate the local leaders who grasped the idea, took the literature and worked out plans through which they brought their children into a closer companionship with their Master and friendship with others, even world-wide friendships.

Brother Newman, Brother Hammontree, and Rev. Mrs. Hollingsworth had at least seven others, making a total thirty-four in the district under the Methodist Church, over twice as many as we had last year.

ETHEL CUNNINGHAM,
Aberdeen District Rural Worker.

ZONE MEETING AT KOKOMO

The eastern zone of the Brookhaven district, Mississippi Conference, met at Kokomo, September 10. Mrs. E. D. Simpson, zone leader, presiding.

Devotional was conducted by Mrs. C. I. Brumfield, of Tylertown. Reading and commenting from the first chapter of Acts, she emphasized spiritual cultivation in the auxiliaries.

A paper on "Self-Denial" was read by Mrs. Lacy, of Magnolia.

A vocal solo by Mrs. Lee, of Kokomo, was enjoyed.

Mrs. Harding discussed the children's work and Miss Hilda Foxworth demonstrated the "World Friendship" idea in a program given by a group of children from Foxworth church.

Mrs. Butterworth, of McComb, our district secretary, was present and gave an inspirational talk on our work, reminding us that the Christian's supreme task is missions.

We were fortunate to have with us Mrs. L .W. Alford, our past Conference president. Her words of counsel and information were a real treat.

Our zone leader announced that she had organized a new auxiliary at Sandy Hook. Miss Alma Hart, from the new auxiliary, talked on stewardship and tithing.

At the close of this interesting program, the Kokomo auxiliary served a delicious plate lunch.

MRS. D. E. LAMPTON,
Zone Sec.

ZONE MEETING

The Vinton Auxiliary was hostess to Zone 1 of Lake Charles district, Louisiana Conference, Friday, September 4, 1931. Mrs. M. J. Kaufman, president, presiding.

The meeting opened with the hymn, "Lord, Speak to Me." Prayer by Rev. A. M. Shaw, of Vinton, followed the singing of the hymn.

Announcement was made of the ap-

(Continued on Page 14)

A Laxative

for people of all ages

Take Black-Draught for constipation, indigestion, biliousness, headache and other symptoms of temporary constipation.

"I used to suffer from constipation which caused me to have a tired feeling, severe headaches, bad taste in my mouth and gas pains," writes Mrs. R. L. Freeman, of Gainesville, Ga. "I would not feel equal to my work. I wouldn't have an appetite. I found Black-Draught quick to relieve, so I have used it. It is easy to take." FHA-20

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Sold at Drug Stores

How to train BABY'S BOWELS

Babies, bottle-fed or breast-fed, with any tendency to be constipated, would thrive if they received daily, half a teaspoonful of this old family doctor's prescription for the bowels.

That is one sure way to train tiny bowels to healthy regularity. To avoid the fretfulness, vomiting, crying, failure to gain, and other ills of constipated babies.

Dr. Caldwells' Syrup Pepsin is good for any baby. *For this, you have the word of a famous doctor.* Forty-seven years of practice taught him just what babies need to keep their little bowels active, regular; keep little bodies plump and healthy. For Dr. Caldwell specialized in the treatment of women and little ones. He attended over 3500 births without loss of one mother or baby.

DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE........Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE NOTES

I wish to call attention to Sunday school workers with children to a letter on page 469 of the Elementary Teacher for October, 1931. It would be a wonderful help to the editors and writers of the workers' journal of helps for workers with teachers if you would write and express your views and understandings of the literature being supplied to them. I trust those who read these lines will read this letter of request and answer it and ask their friends to do so if they are workers with children. Dr. Bowen has an editorial along this same line in the Sunday School Magazine. It would indeed be a happy result if all of our workers would be interested enough to make suggestions to our editors and writers.

The Standard Training School at Natchez is a good school. The people of the Natchez church are attending a little better than ever. We have no outside attendance this year. At this writing we will have over twenty credits at the least. This is not as many as the school usually has, but we have always had a good number from other places.

The spirit of the Natchez church is very refreshing indeed, and I am sure that their report at the conference will show earnest and faithful work done by all departments of the church. The presiding elder reported that the situation here was very fine indeed and made him feel hopeful and happy.

Natchez is a lovely city. There is so much of historic interest and so much beauty. Nature seems to have poured out its most gracious favors upon this territory. Lorenzo Dow said in his journal, "In my travels I went to the Natchez country, where I found religion low, and had hard times, but thought one day this country would be the garden of America." And a few years afterwards he says, "The country which was a refuge for sacpegallowses, a few years since, in Spanish times, is in a hopeful way, and the wilderness begins to bud and blossom as the rose, and the barren land becomes a fruit field." Certainly this noble band is carrying on in a majestic way with the spirit of these men of God who gave so much for us.

We had the pleasure of attending a zone meeting at Washington. It is always a pleasure to go to Washington and mingle with these fine folk. The dinner served was delightful and the kindly welcome was indeed a blessing to us. An unusually good program was given and enjoyed by all. Mrs. Cottrell is rendering a wonderfully fine service to the women of the Mississippi Conference. The district secretary, Mrs. W. T. Hagaman, was also present at this meeting. She is diligently busy in performing her duties. The friendships of Natchez are very precious to me indeed and as the years come and go the ties become stronger and more lasting.

It won't be long till conference, and I am hoping that "in spite of" there will be a fine happy spirit pervading this session of the conference. I am praying that God will give us courage that will bring faith and peace and joy, and that our conference will be packed with victorious stories of a conquering Lord. God keep us on the hill tops at the east windows.

We are trusting that we shall hear from every Sunday school with an offering for Missions and one from Sunday School Day by the first of November. This would indeed give us great pleasure. Pray for the work and the workers.

Yours in Him,
JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Recently we were permitted to be present and take part in a workers' council meeting of the Greenwood first church. About sixty workers gathered for the dinner together and after the meal they assembled in the church parlor for the program. Several inspirational and informational addresses were made. Mr. Nelson Taylor is the general superintendent of this great school. Rev. A. T. McIlwain, the pastor, is leading this church in the adopting and functioning of the unified program of Christian education. At the morning preaching hour he is giving definite emphasis to the three divisions of the church.

Last Sunday was spent with Brother W. D. Bennett at Sledge. In the afternoon we held an institute for the workers of the local church. Plans were perfected for the organization of the intermediate department of the young people's division of the church. Steps are under way to organize the whole young people's division. While in Sledge it was our good fortune to be entertained in the hospitable home of Mr. and Mrs. Ruffin Sledge and the fine fellowship of these good people and the ample night's rest were refreshing indeed. Brother Bennett is doing a great work among the fine people of Crenshaw and Sledge.

We want everyone who attends the coming session of the conference to be sure and visit the room where we will have the exhibits for the Board of Christian Education. We will have some interesting charts of the work, samples of all our literature and periodicals and much valuable leaflet materials. There will be other interesting features also.

We are still looking for that offering for Sunday School Day; if you have not sent it in be sure and send it at once in order for us to include it in the report of the year. The same is true of the fourth Sunday missionary offering. Unless you report promptly on this offering it will be too late for the report.

As we come to the close of the year, we have many things for which we are thankful. There are many things that give us joy as we review the work of the year. The progress that we have made could not have been made but for the loyal and faithful support of the pastors and people of the conference. We are greatful to everyone. We are praying for you, pray for us. R. G. LORD.

Epworth League

LOUISIANA CONFERENCE

Dear Young People: I would like to be in Baton Rouge this wee-end to indulge in a really good time with the young folks of that district. Miss Lillie Mae McQuaid, the district secretary, was "all set" for the big event when I last heard from her. When you read this letter it will all be over, but those who attended will still be talking about it.

Such a good thing as a pep rally can't confine itself to one district. Miss Ethlee Neill, new district secretary of Minden district, is busy with two rallies for her district. One is to be held in Winnfield on October 31-November 1. In her letter she states that the Winnfield young people are planning a Hallowe'en party for the Saturday night entertainment. I hope I can be there. All young people in the southern part of the district should make a special effort to have representation from every church. Winnfield is a great place to go to.

Then Ethlee plans for the northern part of the district to meet in Plain Dealing. The tentative dates are November 7-8.

Monroe district has plans under way for a rally the first week-end in December. We are anxious to hear from the other districts.

Shreveport City Union is to have a collegiate party at Centenary this month for the young people of the senior city union.

The Mangum Memorial young people have started a mission study class. They are using "Christ of the Indian Road" as their text.

There were 150 in attendance at the last J. O. Y. union Minden district at Springhill. I've had several reports on its splendid program.

We regret to hear that Rev. G. W. Pomeroy, of Delhi, is ill. I will have the pleasure of speaking to his congregation Sunday morning..

I attended the monthly meeting of the Service Union of Monroe district last week. West Monroe was host to the meeting and Monroe First Church and Gordon Avenue, Bastrop and West Monroe, were all represented.

We only have a few weeks until annual conference. I trust that the young people of the different churches are assisting their pastors in closing a successful year, so that good reports can be made of their work.

Send your news to me, or to Miss Mary Searles, 323 Bryce Street, Baton Rouge, La.

Your secretary,
ELIZABETH LANGFORD.

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Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.
666 Salve for Baby's Cold.

GOINGS-ON IN LOUISIANA CONFERENCE YOUNG PEOPLE'S WORK

A pep rally is being planned for the Baton Rouge district young people at Keener Memorial Church, in Baton Rouge, October 23-24-25. The theme of the week-end is "Christian Realities," and many interesting features are to be enjoyed by the young folks. An account of this rally will appear in a later issue of the Advocate.

Minden district is planning a week-end rally to be held at Plain Dealing soon, to be sponsored by the J. O. Y. union. Also Ruston district is planning a similar rally.

News comes in that many churches are succeeding in getting organized according to one of the new plans of organization. Minden has organized according to the unified plan, the Hi-League age group continning to meet for Sunday evening devotionals; while the senior age group has voted to meet each week on Tuesday night for a forum, to consider some of the more vital problems and challenges confronting young people of today. They are emphasizing the dramatic element, also, and the forum will meet with the young people of other churches once each month. Mrs. E. L. Lyons is superintendent of the young people's division.

Keener Memorial at Baton Rouge has also organized according to the unified plan, and having only one department in the division, they meet for the Sunday evening devotional, or expressional meeting as well as for the Sunday school period. Miss Stella Murphy is superintendent of the division.

An Epworth League has been organized at First Church, Baton Rouge, in connection with the Wesley Foundation. Mr. Ira Castles is president of the Wesley Foundation.

First Church, Shreveport, is working under the unified plan, under the efficient leadership of Mrs. R. E. Smith, who has worked out the details of the plan for the benefit of all the Shreveport churches.

Mangum Memorial, Shreveport, is organizing according to the co-operative plan. They have an active Senior as well as a Hi Leagne.

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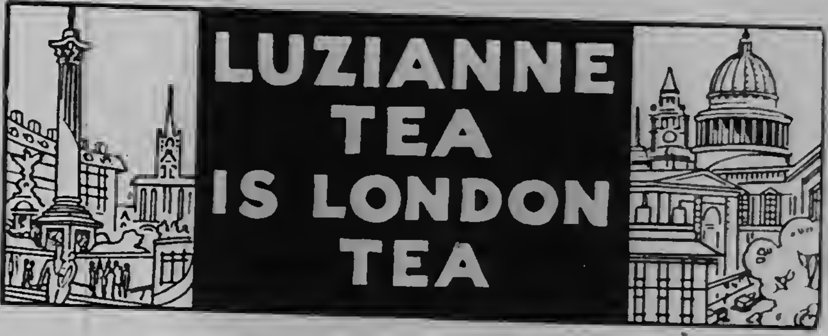

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Pastors, may we urge that you co-operate with your district secretaries by sending in to them the needed information regarding the work in your young people's division? And, leaders of young people, plase send news of what you are doing to your publicity agent, that other young people in the state may hear about it.

MARY SEARLES,
Publicity Agents.
323 Brice St., Baton Rouge.

J. O. Y. UNION, MINDEN, LA.

A singing contest was the feature of the devotional program of the October meeting of the J. O. Y. union of Minden district, which was held in Springhill, Sunday, October 11. The following chapters were represented: Plain Dealing, 38 present, female solo, which won the contest; Cotton Valley, 39 present, mixed quartet; Springhill, 42 present, girls' quartet; Minden, 15 present, solo by Rev. Henry Rickey; Sibley, four present, solo by Rev. Thurman Spinks. The Cotton Valley quartet rendered several other selections, and after a song by all, the meeting adjourned with the League benediction.

The business meeting was presided over by Mr. Alton Hortman, vice-president, in the absence of the president, Mr. Geo. Nelson. A total of 138 answered roll call. Miss Ethlee Neill, district secretary, reported on the Conference officers' meet in Alexandria, and also announced a week-end rally to be held in Plain Dealing soon. Miss Katherine Fish, conference secretary, and your publicity agent, were visitors and cordially welcomed. Rev. Henry Rickey, the assistant pastor at Minden, explained the plan recently adopted in Minden for the young people's department of the young people's division. It was announced that the next meeting will be held in Sibley the eighth of November.

At the close of the business, the union was privileged to hear a number of spirituals from the Springhill gospel singers—a quintet of Negro gentlemen. The usual offering was given to these boys to help defray their expenses to the Tri-State Singing Convention in Minden the following week.

Refreshments were served.

TWITTERINGS OF TIMOTHY TWIG

By Rev. R. H. Bennett

"The Three R's: Readin, Ritin and Rithmetic."

My primary scholars rise before me today and claim this pen. They gave me a chance to earn my virgin salary. Etta in history informed me that General Washington died sitting in his chair. "How do you know?" "It's in the book, sir." "Show it to me." "There it is, 'died at his seat at Mt. Vernon.'" Vivian, who had been mauling fence rails, insisted that when the Greeks captured Troy they hoisted up every house in town." "Show it to me." "There, sir.' 'razed every house.'" But Wheedles was my prize poem. His name was Tom, but the boys called him "Wheedles." He was a barefoot, tow headed youngster with a fringe of wear on his trousers at the ankles and a tuft of yellow hair sticking through a hole in his hat. Wheedles had a good memory for phrases, but like some other orators lacked the logical faculty to rightly connect them. To the question on history examination, "Give an account of the life of Captain John Smith," he wroto "Captain John Smith was the youngest son of Queen Elizabeth, and was born October 12, 1492, at the age of seven years." I liked Wheedles, I think he has succeeded, though not in scholarship. If these lines come under my pupils' eyes, they may write me that I ought to share the returns from this column with them fifty-fifty. Send in your letters.

Sheer Brain Work?

As a nomination for original spelling, I offer that of a young candidate for the ministry who floated into my pedagogical horizon. "Official board" to him was "afechiel bord." Can you beat it? Well, didn't Josh Billings say a man was a fool who couldn't spell a word more than one way? And editors well know that the manuscripts of not a few celebrities have to be well edited.

Cooking a Husband

One young preacher candidate's examination papers were so atrocious that after liberal comments in red ink, I wrote on the margin, "My dear brother, do improve your English. Are you a master in Israel and know not your grammar and your spelling book?" His wife replied. She was an educated woman. Her letter showed it. How he ever got such a woman is one of the mysteries of "the way of a man with a maid." And Solomon said that is unknown. But military brass buttons and ministerial licenses seem irresistible to the ladies. She said, "We appreciate so much your interest in my husband. Let me tell you about him. He is a brave true fellow, but you have no idea how ignorant he is (sic) (yes, I did. I had seen his papers). But I direct his studies, and make him work. I criticize his sermons and love him hard and pray for him, and by the grace of God, I am going to make a man of him." Eheu! But she didn't. He died in a year or two under the operation.

"The way of a man with a maid!" Who knows it? Solomon, the wisest of men, said nobody. My Texas friend was asked by a highly educated young lady of his congregation for his advice as to whether she should marry an ignorant young preacher. "No," said the pastor, "do not." Now, when they come to you for such "advice" it is not advice but confirmation that they want. "But I am going to supervise his studies and educate him." "Yes," said the pastor, "that will work for a while, but he will soon tire of it." They were married. Some years after my friend met in a distant city his successor in the Texas pastorate. In their conversation the name of this prominent young lady came up. The successor said to the former pastor, "What was that good advice you gave her once? When your name was mentioned to her, she said 'Oh, Dr. M——, I just love that man.' and then plaintively, 'He gave me a mighty good piece of advice once. I wish I had taken it.'" But my friend M—— was discreetly silent. There are some things we do not tell.

How it Looks to a Boy up a Tree

This Ben began on school compositions, and see where it has gone. But there are some good fish up that stream.

A friend hands me this for a boy's composition on Longfellow. "The poet Longfellow was born in ——, at Concord, Massachusetts, while his parents were traveling in Europe. He had many fast friends. Among the fastest of them were Phoebe and Alice Carey."

And another boy, candidate for a future chair of history, writes, "Tobacco was introduced into England by Sir Walter Raleigh, and when he lit his first pipe he said, "Ridley, we will light such a fire in England today as will never be put out." It never has been. Any traveler will testify to that.

Lander College, Greenwood, S. C.

JUBILEE INN, BOARDING HOME FOR BUSINESS GIRLS

Jubilee inn, with Miss Mary Nickols as deaconess in charge, is beginning its fourth year in Shreveport.

Over 250 girls have boarded in this beautifully furnished inn, where the ideals of a Christian home are trying to be fostered.

Miss Nickols is very appreciative of the many lovely gifts of jellies, preserves and canned fruits, coming as expressions of love and interest from all parts of the states. As a place of residence for the business girl, away from home, the inn stands ever ready to receive all out-of-town business girls who desire a comfortable home at a reasonable cost. REPORTER.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round

Foxworth, at Foxworth, Nov. 1, 11 a. m. and 1:30 p. m.
Tylertown, Nov. 1, 7:30 p. m.; Nov. 2, 10 a. m.
Summit, at Topisaw, Nov. 8, 11 a. m. and 1:30 p. m.
Meadville, at Meadville, Nov. 8, 7 p.m.
Centenary, Nov. 15, 11 a. m. and 2 p.m.

J. L. DECELL, P. E.

Meridian Dist.—Fourth Round

Matherville, at Theadville, Nov. 1, 11 a. m.
Cleveland, at Mellen, Nov. 7 and 8, 11 a. m.
Porterville, at Porterville, Nov. 8, 3:30 and 7:30 p. m.
Vimville, at ——, Nov. 15, 11 a. m.

Let the trustees and Woman's Missionary societies be prepared to make full reports at these conferences. Let the pastors and stewards make special effort to report all finances in full.

T. J. O'NEIL, P. E.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

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Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs,—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs purify the blood by activating the liver, kidneys, stomach and bowels. Trial package, 10 cts. Family package, 35 cts. All dealers. (Adv.)

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

pointment of Mrs. Sutton as Gibson superintendent.

A devotional service consisting of Scripture reading and talk by Mrs. Lynne Breaux, of Sulphur, and prayer by Rev. S. A. Seegers.

A program stressing children's work was then presented.

Mrs. McCaughey, of Vinton, with Miss Shaw as accompanist, sang a solo.

Reports of auxiliary work was then made by the presidents of Lake Charles adult and gleaners, Sulphur and Vinton.

Mrs. Haie, of Lake Charles, told of the necessity of children's work.

A card from Mrs. J. N. McDonald, district secretary, was read. She urges that life memberships, both adult and children, be sent in from the zone.

A splendid pageant, "Waiting for the Doctor," was given by a group of small girls of the Vinton Junior Missionary Society, and Hi League under the direction of Miss Bessie Hampton.

A duet, "My Task," was sung by Mrs. Bryant Monton and Miss Daspit, of Sulphur.

A hymn, "More Love to Thee," preceded a talk by Mrs. L. L. Harris, of Lake Charles, on spiritual growth. Mrs. Harris read portions of a letter from a missionary in Africa.

Sulphur, having the largest attendance, received the Ora Hooper banner for the quarter.

Sulphur was chosen as the meeting place for the next meeting. A collection of $2.65 was taken.

The hymn, "Tell It Again," was sung and benediction recited.

During the social hour following the program, refreshments of sandwiches and iced tea were served by the hostess auxiliary.

ESTHER G. McKEE, Sec.

BABY FRETFUL, RESTLESS?

Look to this cause

When your baby fusses, tosses and seems unable to sleep restfully, look for one common cause, doctors say. Constipation. To get rid quickly of the accumulated wastes which cause restlessness and discomfort, give a cleansing dose of Castoria. Castoria, you know, is made specially for children's delicate needs. It is a pure vegetable preparation; *contains no harsh drugs, no narcotics.* It is so mild and gentle you can give it to a young infant to relieve colic. Yet it is as effective for older children. Castoria's regulative help will bring relaxed comfort and restful sleep to your baby. Keep a bottle on hand. Genuine Castoria always has the name:

Chas. H. Fletcher.

CASTORIA

CHILDREN CRY FOR IT

ZONE MEETING

The third meeting of Zone No. 3, Aberdeen district, North Mississippi Conference, was held in the Methodist church of McCondy.

The meeting opened by singing "Stand Up for Jesus." Our secretary, Mrs. Therese Caven, being absent, Mrs. J. S. Nabors, of McCondy, was asked to fill her place.

Reports from each society were given, Okolona had six present; Egypt, four, and McCondy, ten; with a large number of visitors. Each society present gave a splendid report of work being done and interest being taken. Boone's Chapel and Buena Vista were not represented.

Mrs. Howell, of Egypt, zone chairman, read the quarterly report of Miss Cunningham, our Aberdeen district rural worker. This report left the impression that we cannot get along without her and each resolved to be more prompt in paying our pledge. She is doing mission work right at our doors, that would be neglected.

We discussed whether we, as a zone, are paying our part toward keeping Miss Cunningham. We paid $100 last year and intend to pay at least that much this year.

Mrs. Dottery, of Okolona, gave a report of the committee on spiritual cultivation.

Our next meeting will be at Buena Vista, with Boone's chapel in charge of the program.

Mrs. Miller, of Okolona, conducted the devotional, reading her lesson from Mark 15:19 and John 12:1-8. Rev. Mr. McKibben led us in prayer. Mrs. Miller brought out the point, "She Hath Done What She Could," and suggested that we ask ourselves the question, "Have We Done What We Could" as mothers, as neighbors and as members of the church and missionary society? She also presented the Bible to us as a feast spread before us and insisted that we feed from its contents each day of our lives.

Mrs. Gregory, of Okolona, led us in prayer. We sang "Blest Be the Tie That Binds," and were dismissed with prayer by Bro. McKibben.

We enjoyed delicious ice cream and cake during the social hour with our hostess.

MRS. J. S. NABORS, Sec.

OCTAGON COUPON CAMPAIGN

The Woman's Missionary Society, at Meadville, Mississippi Conference, began work when the campaign first opened. On July 1, the president put on a contest, the twenty-three members taking part.

The residences of the 350 inhabitants of the town were listed and drawn by the captains.

Each side began work at once, canvassing every home and writing letters far and near, the plan was to count at the end of the month and the losing side to entertain the winners.

A kid party was given by the losing side in July and much fun and merriment resulted.

An old-fashioned nut gathering was given in August and a very delightful social hour was enjoyed.

At the end of September, the total for the eight months was 26,445, or more than double our quota.

The good work will continue at Meadville.

M. SULLIVAN, Reporter.

CHILDREN'S WORK

Considering the depressing times, we are very proud of our last quarter's work in the children's department at Saucier, Mississippi Conference. The "The World Children's Circle" and "The Boys and Girls World Club" meet regularly each week. Interest has held and the attendance has been splendid.

The beginners' group has its leader, too, and is also doing good work.

We have begun our study of missions in Louisiana for the quarter and the children are enjoying the program.

At the close of the quarter a social was given for each group and the free will offering amounted to $4.37. I am sure that by the close of this quarter we will pay our pledge. Our budget expenses have already been met.

MRS. W. H. LEWIS,
Supt. Children's Work.

SPECIAL MISSION STUDY CLASS WITH CENTENARY CHURCH, McCOMB, MISS.

A most delightful mission study class has just been completed at Centenary Methodist Church, McComb, Mississippi Conference.

Sixteen enthusiastic members from the various circles of the auxiliary took the entire course of study, and many visitors took advantage of the splendid opportunity of "listening in."

The book studied was "Korea, Land of the Dawn." The study was completed in four nights; one hour and a half was devoted to study and discussion each night. Much credit for the wonderful success of the class is due Mr. J. O. Emmerich, who instructed and who gave so untiringly of his time. The lecture method was used with questions and round table discussion.

The written papers and research work was conscientiously prepared by those taking the course and, after being graded, were handed back to be used in taking the message to members of the various circles who could not take advantage of this opportunity.

Mr. Emmerich has a brother serving as a missionary to Korea, and because of this fact was able to bring into the study items of interest from letters not to be found in the book, also to exhibit many souvenirs of interest.

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Gray's Ointment for 110 years has been a dependable household remedy for burns, cuts and sores. At all drug stores. For free sample write

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707 Gray Bldg., Nashville, Tenn.

Korea has now become very real to this group of women, who are indeed more determined than ever to consecrate anew their lives to missionary work at home and to sending the gospel message to the millions of souls in far-away Korea, for which Christ died.

MRS. SAM P. COLEMAN,
Pub. Supt.

PAINS At Monthly Times

By building up the general system to normal, or to an improved condition of health, women have overcome "painful times" in a wholesome manner, and in thousands of cases Cardui is given the credit. When they have found themselves in a debilitated condition after a severe illness, or from an ordinary run-down state of health, women who have taken Cardui have found it to be of great benefit. If you are weak, run-down, suffering monthly, take Cardui. Take it for a reasonable length of time—try it thoroughly. *Sold at drug stores.*

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"ABOUT six months ago I was run-down and a friend of mine told me about your medicine.

"I got a bottle and started taking it. I was so weak and nervous, my appetite wasn't good at all, I couldn't eat and of course I lost my strength. In fact I have never been healthy.

"After I started taking Lydia E. Pinkham's Vegetable Compound my nerves were lots better. I can sleep well and I have a real good appetite. I feel like a new woman."
—Effie Oliver, Antler, Okla.

Lydia E. Pinkham's
VEGETABLE COMPOUND

FROM CEDAR BLUFF, MISS.

If you will allow me space in your paper, I will tell you something about what we have been doing this year on this charge. We have a good Sunday school at each church, doing good work, and they are "Ever Green." They remember the orphanage occasionally, the Siloam Sunday school remembering the Orphan's Home once a month. We have two wide awake Woman's Missionary societies. They are doing fine work. We organized a W. M. S. at the other church recently, and we feel sure that they will do good work; for they are a fine crowd of women. If it were not for the good women the preachers would "hit it hard" sometimes. We held our first revival at Siloam Church beginning the fifth of July, Brother Duncan, our presiding elder, doing the preaching, and, as usual, it was well done. He brought us some wonderful messages. We had a great meeting, the church was very much revived.

The nineteenth of July, we began a union meeting at Cedar Bluff, with the Presbyterian Church, the Baptist, Presbyterian and the Methodist all coming together for nearly two weeks. The pastors of the three churches doing the preaching. The people said it was the best meeting they have had in years. It was a great meeting, several united with the Methodist church. The third Sunday in September, we begun our meeting at Pheba. We held an eight-day meeting, Brother J. A. George, of Macon, doing the preaching. He did some very fine preaching. He was faithful and untiring in his work. He fought sin straight from the shoulder. He is fearless in his work, and calls a spade a spade. We had a great meeting there also, receiving five members on profession of faith and baptism, and one by letter. The church was very much revived.

We hope to have a good report at Conference, which will soon be here. All in all, we have had a very good year, and we give God the praise and the glory. I trust that I have not taken too much of your valuable space.

Faithfully yours,

R. G. A. CARLISLE, Pastor.

Makes You Lose Unhealthy Fat

Mrs. Ethel Smith of Norwich, Conn., rites: "I lost 16 lbs. with my first ottle of Kruschen. Being on night ty it was hard to sleep days but since I am taking Kruschen I eep plenty, eat as usual and lose too."

To take off fat—take one half teaonful of Kruschen in a glass of t water every morning before breakt—an 85 cent bottle lasts 4 weeks it at any drug store in America. this first bottle fails to convince this is the easiest, surest way to fat your money gladly returned.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

GOING TO RIO DE JANEIRO?

Doctor Hopkins, secretary of the World Sunday School Association at New York, has appointed our bureau as agent of our denomination to arrange travel to the World Sunday School Convention meeting in Rio de Janeiro, July 25-31, 1932. Our travel service bureau is in a position to quote rates, furnish literature and arrange travel to the convention. Doctor J. Q. Schisler, secretary of the department of the local church of the General Board of Christian Education, will accompany a party secured by our bureau to this convention.

In 1932, the selection of Rio de Janeiro, considered as one of the most beautiful cities in the world, is bound to attract a great number of delegates. Outstanding national leaders from every continent will attend this, the first convention or general assembly of Christians ever called to assemble in South America.

With organized travel to our mission fields under recognized leadership, one begins to comprehend many advantages. Under this arrangement groups may have the opportunity of using the actual fields of the church for mission study, as a fitting substitution for the classroom.

By directing patrons traveling independently during the past two years, our bureau provided them with the privilege of visiting our headquarters in the various mission fields. This has resulted in these travelers having a more personal interest in our missions and missionaries. They have expressed genuine appreciation of this splendid service.

Being agents of the principal travel and tourist companies, our bureau has handled the foreign travel of our bishops, secretaries, and missionaries, for many years, thereby accumulating travel information that is of advantage and available to our entire membership.

Other educational travel and study groups under outstanding leadership will go next year to the Holy Land, Europe, and the Orient. Our readers will appreciate this splendid service and welcome the opportunity to cooperate by passing this news to others. Inquiries concerning all kinds of travel should be addressed to the Travel Service Bureau, at 810 Broadway, Nashville, Tenn., and they will receive prompt attention.

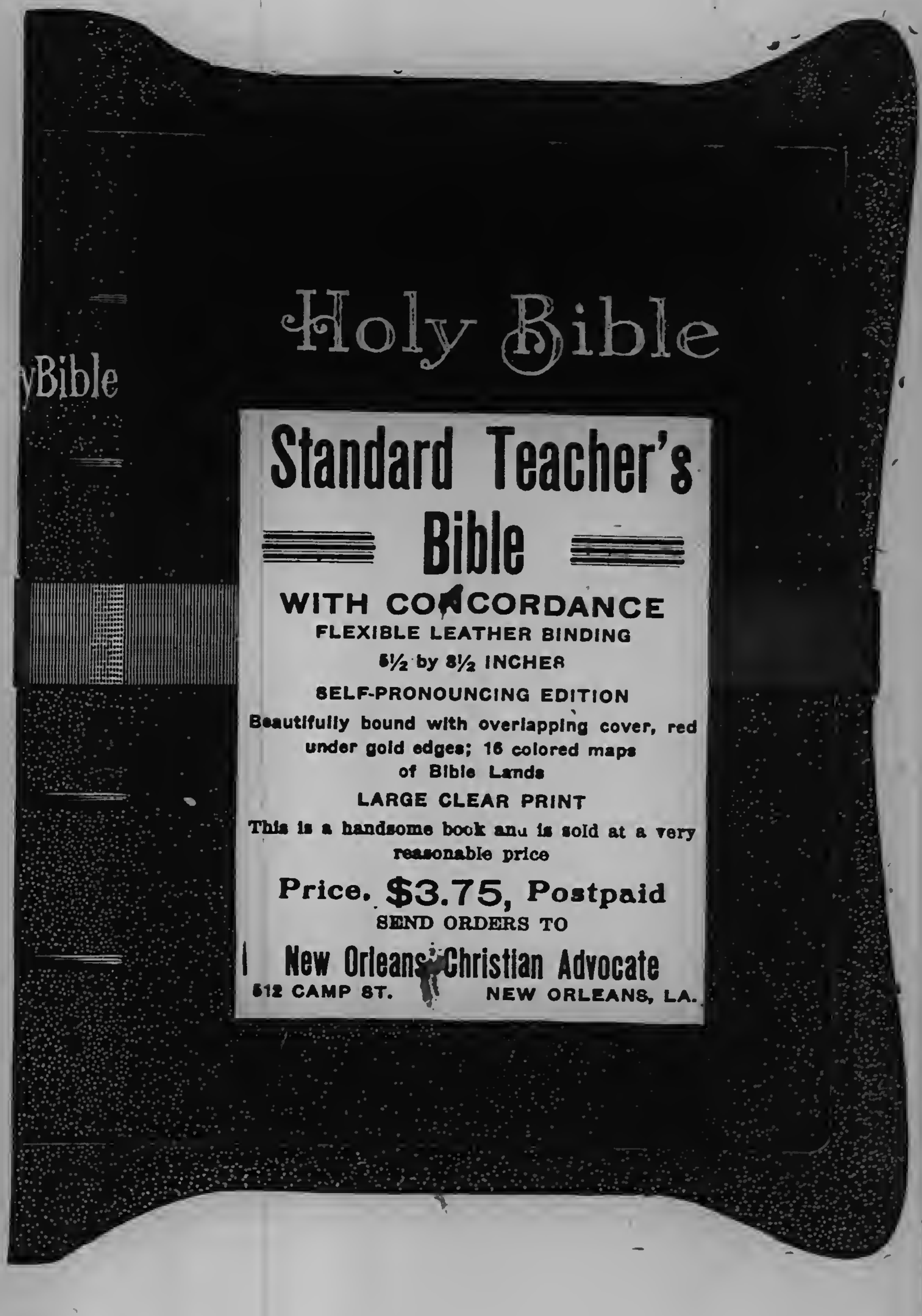
MISSISSIPPI CONFERENCE

Vicksburg Dist.—Fourth Round

Mayersville, at Fitler, Nov. 1, 11 a. m.
Oak Ridge, at Oak Ridge, Nov. 1, 3 p. m. and 7 p. m.
Gibson Memorial, Nov. 3. 7 p. m.
Port Gibson, Nov. 4, 7 p. m.
Utica, Nov. 8, 11 a. m. and 2 p. m.
Vicksburg, Crawford Street, Nov. 8, 7 p. m. and Nov. 9, 7 p. m.

We shall expect full reports from pastors, stewards, Sunday school superintendents, trustees, Woman's Missionary societies, Epworth Leagues, and superannuate endowment committees.

L. E. ALFORD, P. E.



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NO DEPRESSION WITH VICKS VAPO-RUB

Greensboro, N. C., Oct. 20.—The management of Vick Chemical Company, makers of Vick's VapoRub, is too busy cultivating old markets and creating new ones to give much thought to "depression." The Vick Company is a part of Drug, Inc., and in itself is one of the largest proprietary organizations in the country. Its phenomenal success during the past 25 years is becoming more understandable in the present situation. Its remedy for business depression is more work, more employment and greater expenditures for marketing efforts—including an advertising appropriation more than doubled. This policy apparently works—and has worked throughout the lifetime of the company.

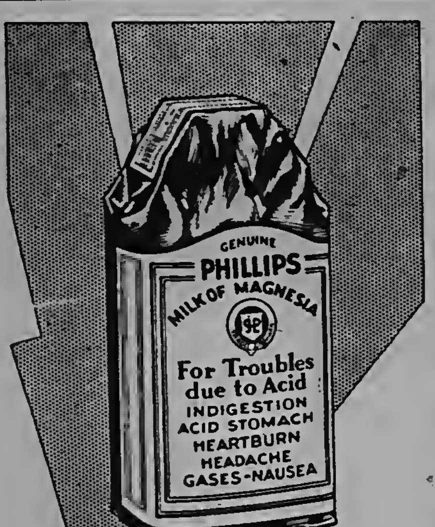
Announces Two New Products

Early this season the management announced the introduction of Vicks VapoRub in a new stainless white form—"for those who prefer it." Now the company is making another aggressive move, in the announcement of two entirely new products—Vicks Nose and Throat Drops and Vicks Medicated Cough Drops—presented as "worthy allies of Vicks VapoRub in the control of colds." The company, it is to be noted, sticks to its own field, with specialized preparations for certain types and stages of colds.

Public Acceptance Established

These new Vick products are the result of many years of research in the Vick laboratories and have been subjected to satisfying clinical tests by experts both here and abroad. Last season they were introduced in a number of cities in various sections of the country for the final test of home use. Public acceptance was so enthusiastic—demonstrating how well they fill the modern needs for which they are especially designed—that the company is this year introducing them nationally, irrespective of general market conditions. Their immediate success as leaders along with the old-established Vicks VapoRub is considered in advance as an accepted fact.

News of new Vick products will doubtless be of real interest in the millions of homes where the name Vicks is a household word. News of the Vick attitude towards business at this particular time is of real interest to every branch of merchandising.



SOUR STOMACH

JUST a tasteless dose of Phillips' Milk of Magnesia in water. That is an alkali, effective yet harmless. It has been the standard antacid for 50 years. One spoonful will neutralize at once many times its volume in acid. It's the right way, the quick, pleasant and efficient way to kill all the excess acid. The stomach becomes sweet, the pain departs. You are happy again in five minutes.

Don't depend on crude methods. Employ the best way yet evolved in all the years of searching. That is Phillips' Milk of Magnesia. Be sure to get the genuine.

The ideal dentifrice for clean teeth and healthy gums is Phillips' Dental Magnesia, a superior toothpaste that safeguards against acid-mouth.

IN THE NEW KOREAN METHODIST CHURCH

By John M. Norris

(The author went to the mission field from Monroe, La., where he was serving a pastorate.)

We are all delighted with the way things are moving in the recently set-up Korean Methodist Church. Our superintendent, Dr. J. S. Ryang, is distinguishing himself with rare firmness and sagacity. He has a most difficult position, but is doing splendidly. Another source of real satisfaction is the wonderful fellowship that already characterizes the relations between the missionaries of the two parent churches in America. There naturally remain many problems of co-operation to be adjusted, but the spirit already is functioning in full force. Mrs. Norris and I already had the good fortune to know a number of the folks of the other mission and we have become acquainted with several others through the fellowship of the conference and have had the pleasure of having one of the families in our home for a visit since conference.

The First Summer Conference of the United Church

It has not been many days since I returned from the first summer conference of the united Korean Methodist Church. This conference was a sort of preachers' institute, Bible woman's conference, Epworth League assembly, and Sunday school conference all in one. Despite adverse economic conditions and hardships, there was an enrollment of about 200, the majority of whom took credits. Some of the party came part of the way by boat, and in their small boats ran into heavy seas and in addition had to contend with rain. They had a rough time, but those of us who went by train and bus had a fairly comfortable trip. There were seven foreign men at this conference, and we had a small Koran cottage with five rooms and had our food prepared together.

Those were rare days of fellowship together and with the Korean leaders that assembled at the conference. There were classes in the morning, quiet hour and recreation in the afternoon, and vespers and lectures in the evening. It rained most of the time, but on the few fair days the entire conference was given an opportunity to see the beautiful Diamond Mountains that lay all about us. A Presbyterian preacher has gotten together funds enough to start an assembly building, but he does not want to hold it exclusively for the Presbyterians. It is in a lovely location and I hope the Korean Methodist Church will be able to take a share in the cost of the building and thus be able regularly to command the use of it for summer conferences. We took a picture of the group that attended the conference and the assembly building is shown in the background.

We now have a bit of the language and we are hoping and expecting these next two years to be big ones. We are very happy in our work and count it a privilege to be associated with the leaders of the Korean church and with our fellow missionaies.

Songdo, Korea, August 5, 1931.

CONFERENCE ENTERTAINMENT

Our conferences have grown so in membership in the last few years that it is becoming quite a big proposition to entertain one of them. I for one do not feel just right in accepting five days of free entertainment, when that very fact means the staying away from the sessions of the conference by the family entertaining me. At the same time that family may be hard pressed financially. A vote of the members of our two Mississippi conferences would most likely show that practically all of us feel the same way about it.

We have come to a time when, it seems, this must be worked out. I do not feel equal to the task of solving the thing perfectly, but do desire to offer a suggestion. My suggestion along with yours might lead us into a satisfactory plan. My suggestion is, that we have a joint session of the two conferences each year and that the sessions be held in Jackson, Miss. We would not ask for free entertainment, but pay our own way. In Jackson there would be plenty of hotel accommodations for those who desired and were able to afford such. Rooming houses and boarding houses are there in large numbers. You could find good accommodations at reasonable rates.

Some one is ready to say that some are too poor to pay for their entertainment. But most any man, by knowing that he was to pay his conference expenses would lay aside for that purpose during the year. The elders could raise enough in any charge to pay the pastor's way at the conference. That wrinkle could be easily ironed out.

The bishop and the elders are wise and skilful enough to work out their sessions so as to get through on time. It would not take a connectional man any longer to address the joint session than it would to address either conference meeting alone. The long pastoral reports could very well be left off, making them short and sweet. The people of the city would have opportunity to attend. There would be wonderful fellowship amongst the brethren of the two conferences. There would be unity of purpose in the spiritual affairs of the whole state. Here is my vote for such a plan.

J. D. WROTEN.

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QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Hattiesburg Dist.—Fourth Round

Hattiesburg, Broad St., Oct. 30, 7:30 p. m.
Richton and Piave, at Piave, Nov. 1, 11 a. m.; 2 p. m.
Hattiesburg, Main St., Nov. 2, 7:30 p. m.
Sumrall, at Sumrall, Nov. 4, 7:30 p. m.
Hattiesburg, Court St., Nov. 6, 7:30 p. m.
Williamsburg, at Santee, Nov. 8, 11 a. m.; 2 p. m.
Prentiss, at Carson, Nov. 8, 7:30 p. m.; Nov. 9, 9:30 a. m.
Bonhomie, at Bonhomie, Nov. 9, 7:30 p. m.

W. A. HAYS, P. E.

Jackson Dist.—Fourth Round

Camden and Sharon, at Camden, Oct. 29, 11 a. m. and 2 p. m.
Terry, at Spring Ridge, Nov. 1, 11 a. m. and 2 p. m.
Bolton and Raymond, at Bolton, Nov. 1, 4 p.m. and 7:30 p.m.
Yazoo Circuit, at Betheny, Nov. 4, 11 a. m. and 2 p. m.
Yazoo City, at Yazoo City, Nov. 4, 7:30 p. m.
Canton, at Canton, Nov. 2, 7:30 p. m.
Jackson, at Capitol St., Nov. 6, 7:30 p.m.
Harrisville, at ——, Nov. 7, 11 a. m. and 2 p. m.
Mendenhall and D'Lo, at Mendenhall, Nov. 8, 11 a. m. and 2 p. m.
Vaughan, at ——, Nov. 10, 11 a. m. and 2 p. m.
Satartia, at Satartia, Nov. 11, 11 a. m. and 2 p. m.
Florence, at Florence, Nov. 12, 11 a. m. and 2 p. m.
Brandon and Pelahatchie, at Pelahatchie, Nov. 15, 11 a. m. and 2 p. m.

Trustees of church property will be expected to make reports to the fourth quarterly conference. The stewards are urged to do their best to bring up salaries of the pastors.

J. T. LEGGETT, P. E.

Newton Dist.—Fourth Round

Trenton, at Pulaski, Nov. 1, 11 a. m. and 1:30 p. m
Raleigh, at Raleigh, Nov. 2, 7 p.m.; 10 a.m.
Laurel, First Church, Nov. 6, 7 p. m.; Nov. 8, 11 a. m.
Laurel, Kingston, Nov. 8, 2:30 p. m.
West Laurel, Nov 8, 7, p. m.

H. A. GATLIN, P. E.

Seashore Dist.—Fourth Round

Mentorum, at Alexander Memorial, Oct. 29, 11 a.m.
Kreole, at Kreole, Nov. 1, 11 a.m.
Ocean Springs, Nov. 1, 7:30 p.m.
Lumberton, Nov. 8, 11 a.m.
Columbia, Nov. 8, 7:30 p.m.

OTTO PORTER, P. E.

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Christian Advocate
NEW ORLEANS

Vol. 77—No. 45. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3997.

J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, NOVEMBER 5, 1931. C. MILTON CHALMERS, Manager

Monroe Entertains the Louisiana Annual Conference

BY REV. W. W. DRAKE, D.D.

For the fifth time in its history, the Louisiana Annual Conference is to meet with the congregation of First Church, Monroe, November 18-22, 1931. Previous sessions met here in 1872, 1890, 1899, and 1912.

Those members of the Conference who have not visited Monroe in the nineteen-year period since its last session here, will find it a very different and enlarged city.

It will be interesting to trace the history of Monroe and of the Methodist church here as briefly as possible.

The history of Monroe dates back to the Spanish regime in 1785. It was in that year that Don Juan Filhiol established a post on the banks of the Ouachita river, near the present site of the Ouachita parish Court House, and named it Fort Miro, in honor of Don Estevan Miro, the Spanish Governor of New Orleans at the time.

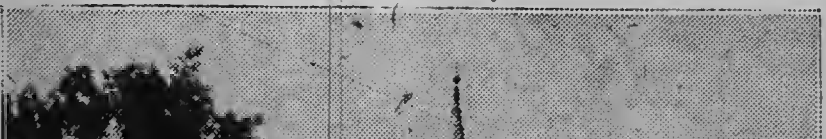
Previous to this there had been a French trading post at this point.

In 1805, a town was laid out surrounding the fort, which was shortly after the Louisiana purchase.

In 1819 the first steam boat, named the Monroe in honor of President Monroe, landed at the fort, and in the hilarious celebration of the event, the name of the town was changed, almost overnight, to Monroe, in honor of the occasion of its landing.

For a hundred years the town, surrounded by a large area of fertile alluvial lands east of the river, and by wooded hills on the west side, grew as a trading point and river port. In 1913 the discovery of natural gas led to the opening of the largest gas field in the world, which was speedily followed by a great industrial development. Big carbon plants and other industrial enterprises drawn by the valuable mineral wealth, and its supply of cheap fuel, were established, and in the ten years between the census of 1920 and that of 1930, the population of the city more than doubled, increasing from a little less than 13,000 to a little more than 26,000. In the mean time, West Monroe had enjoyed similar growth, reaching a population of 6,500, to which may be added the industrial addition known as Brownville, adjacent to the immense "Brown Paper Mill," one of the largest in the country. Including this addition of 2,500 the "Twin Cities" now has a population of 35,000. In addition to the traffic bridge erected a number of years ago, the state highway department is now erecting a great highway bridge, more closely uniting the whole area into one prosperous, growing city.

As usual in the early development of our section, Methodism was not long in finding a place in Monroe. Rev. John G. Jones, in his history of Methodism in the Mississippi Conference, gives an interesting and detailed account of the first organization of a "Methodist Society" or congregation in Monroe. Mr. Jones himself, was appointed in the year 1826 to the Ouachita circuit, which seems to have included a territory 80 or 90 miles, east and west, and fifty miles from north to south with the town of Monroe about the center. It seems that several societies had been previously organized within the territory of the circuit; as we find mention of congregations at Prairie Mer Rouge, Prairie Jefferson, and Island Desiard, and reference to a congregation on Bayou Darbonne, west of the river. Preaching services had been held in Monroe for a number of years, but no one had united with the church. During this year Mr. Jones gave a religious book to a Miss Eliza McFarland, a prominent and well educated young woman, daughter of General McFarland, who was so much impressed by it that she loaned it to her neighbor, Mrs. Trent, for whose husband the old town of Trenton, across the river, was named. It was passed on to Mrs. Ailes, wife of one of the principal merchants of the town. These three women talked together over the book and its message, and shortly afterward applied for membership in the Methodist Church. Meanwhile a colored woman, a servant in the home of a Dr. McGuire, became awakened and asked for the privilege of joining the church. These four women, three white and one colored, thus constituted the first Methodist congregation in Monroe. Several others were added during the same year. So that the history of the Methodist church in Monroe began one hundred and five years ago, shortly after the building of the first Methodist Church in New Orleans, and about a dozen years after the organization of the first church of the denomination in the state.


FIRST METHODIST CHURCH, MONROE, La.

The records for tracing the growth of this church are very scanty, but from that day to this there has been a regular succession of pastors appointed to it. Sometimes it was part of the Ouachita circuit; and in 1834 for the first time, the name of the circuit was Monroe. From that time on, Monroe appears in the list of appointments, sometimes as a circuit whose bounds we can not define; sometimes connected with Delhi, sometimes with Trenton, the old town across the river and a little further north, which rivaled Monroe as a trading point some fifty years ago. With the building of the V. S. & P. R. R. when the beginning of the building of Ruston took place in 1884, many of the business and church leaders of Trenton moved to the new town, and Trenton gradually went down. The last appointment to Trenton appears in 1886, and the following year, 1887, West Monroe takes its place, with F. H. McClendon pastor, 1888, seems to be the first year that Monroe appears as a station, with William Hart, the Englishman, who later

(Continued on Page 4.)

Vice-President Curtis' Address to Ecumenical Conference

Mr Chairman, Members of the Conference, Ladies and Gentlemen: It is a pleasure to attend this Methodist Ecumenical Conference; this gathering of delegates from Methodist churches throughout the world; this meeting of the best minds of the church to consider and decide religious questions of universal importance.

The place chosen is most fitting. Atlanta is not only the beautiful capital of the sovereign state of Georgia, but besides being a political center it is an industrial center, the "gate city of the South," with a large population of God-fearing people to whom your deliberations and decisions will be of great immediate benefit and comfort. In another city of this state and nearly two hundred years ago, John Wesley founded the Methodist Episcopal Church in the new world. In 1736, there gathered at Savannah, in the house of the now world-revered divine, some twenty or thirty colonists to whom the great Wesley expounded his religious beliefs. In the interim, the membership of his church has expanded to millions in this country alone. Today, in 1931, the twenty or thirty have become millions living everywhere on the face of the globe, each endeavoring as best he may to live according to the precepts of Jesus Christ; each earnestly endeavoring to heed and abide by the words of the inspired Wesley; and by the words of God. To my mind, the most fundamental religious phrases are these:

"Love thy neighbor as thyself," "Peace on Earth, Good Will to Man."

There is a present crying desperate urge and need among the nations of the earth to get back humbly to these words of God.

The force for good which was John Wesley two centuries ago, has spread over the world. You are the leaders of this great force. This conference and its doings are of immense importance in the life and happiness of many people both within and without the folds of the Methodist Episcopal Church; so much so that it is difficult properly to appreciate the full scope of its usefulness in disseminating the Word of God universally for the welfare of His people.

It is indeed a distinction which I greatly appreciate to be invited to attend this meeting of the delegates; to appear before you representatives of so many millions of Christian men and women of your respective countries; to address you for whom the people of the world have the greatest respect, you whom all hold in the highest esteem for your devotion to the word of God.

Each such conference as this is a noteworthy event in religious history, an occasion of great importance for all people. You are bringing the people of the world closer together. You are training their minds and actions to accord more fully with the commandment, "Love thy neighbor as thyself." It is gratifying to note how successful you are in this work; to witness the beneficial results of your efforts to bring the churches into closer harmony each with the other; to watch your united efforts successfully to bring to man the words of the Master; to keep in the minds and hearts of men, His holy teachings of love and duty. His example of gentle kindness and willingness to forgive the repentant sinner. His endeavor to promote peace on earth through the simple but profound preachment—Good will toward men. This I take is the only way the greatly to be desired result of universal peace can be had—by man cultivating good will toward his fellowman—by refraining to exercise brute force with which to impose the will of one man or of one nation on another, by submitting differences of opinion to impartial tribunals for international arbitration.

Forty years ago this conference, or rather one of this Church like it, had up for discussion the all-important subject of international arbitration. It was at the conference held in the historic Metropolitan Methodist Church in the city of Washington, the capital of our great nation, on the 17th day of October, 1891. The conference was attended by that great lawyer and able statesman, the then President of the United States, Benjamin Harrison.

Arbitration is still a most important subject. Though great strides in the right direction have been made since the time of President Harrison and the conference of 1891, yet much can still be done, and the subject is today worthy of the detailed consideration of this gathering of great minds working together for the honor and glory of God.

I know, of course, that everyone accepts it in principle, and privately. But how easily we forget and when the crucial moment comes, act otherwise, both as individuals and as nations. How unfortunate it has been for the world, during the last forty years alone, nay, during the present generation, that the policy of arbitration was not adopted fully and adhered to completely, by the civilized nations of the world in their dealings with each other. How can we explain the madness which overcame the world just a few short years ago, the almost complete crushing out of the Word of God by almost universal action of the nations against His word while professing to believe and practice that word? If the questions involved had been arbitrated they could have been settled without the resort to war with its cruelties and barbarities; millions of lives would have been spared; untold suffering would have been averted; billions of dollars, wasted, dissipated, senselessly devoted to war, would have been saved to be devoted to constructive use for the good of humanity; for the peace and prosperity of the world; for trade and industry. These vast sums could have been expended for labor and for the products of the factories and farms. Instead, they were expended in the purchase of instruments of death and destruction; for such things as poison gas, tanks, deadly air bombs, and aircraft, and the stealthy submarines. All these were used by man against man, for appalling deeds of destruction of life and property. No wonder we were all deliriously happy when the war ended; when we realized that the roar of the cannon heard for so many years was hushed; that the danger from shell shock had passed; that poison gas was no more to be feared by combatant and noncombatant; that aircraft and submarine had ceased to terrorize the globe. No wonder we are thankful that in the last decade man's attention has turned to making the best use of these former engines of destruction for constructive purposes; to advance rather than to destroy or retard civilization; to build up, rather than to destroy commerce; to bring happiness and joy into the world; rather than suffering and despair. If we are to continue along this constructive road, let us bend every energy toward bringing about agreements among nations to settle disputes by other means than war; to accomplish this by means of international arbitration. Much has been done to bring about such agreements. Much can still be done to strengthen them. Many nations already have agreed to abrogate war, to focus the united unfriendly attention of the world on nations which may resort to force to determine which one shall impose its will on the other.

The far-reaching, devastating after-effects of conflicts are forcibly before us today in the present universal business depression. It will require a united effort on the part of the people of the world to restore confidence, but as sure as we are here today that united effort will be put forth. The people of the civilized world, regardless of race, color, or creed, are beginning to recognize the imperative need for restored confidence. In this country and in the other countries there is a loyalty to the common good which will come forth to rout the existing economic peril to the world. It is not confined to one race or one creed; it is universal. After this depression has passed away, recovery will be rapid, and I hope the suffering it has caused will result in the finding of a remedy to prevent or at least to lessen the danger of its return.

I have mentioned the Methodist Ecumenical Conference in Washington forty years ago. I wish to quote you briefly from that conference and to review some of the steps taken to get back on the right track when the world commenced to recover from the madness of 1914-1918.

In his address before that conference in 1891, President Harrison said:

"Let me, therefore, say simply this: That for myself—temporarily in a place of influence in this country—and much more for the great body of its citizenship, I express the desire of America for peace with the whole world."

That was the sentiment of our people then. It is our sentiment now. Even during the war it was our sentiment; we were warring that the world might have peace. Except perhaps for a few horribly selfish and cruel people it must be the sentiment of the world. Otherwise what lesson have we gained by the frightful carnage our generation has witnessed? That it is the undivided sentiment of this conference, who could doubt; that you and the peace-loving Christian people you so well represent will do everything in your power to keep not only nation and nation but individual and individual at peace each with the other, in the spirit of good-will each with the other, likewise cannot be doubted. It is a great pleasure to recall some of the steps which have been taken to bring about world peace, yes, I hope and trust, lasting peace, such as:

The Washington Conference of 1921, the Locarno Treaty; the Evacuation of the Rhineland, the Kellogg Pact to abrogate war, signed by many nations; the visit of Premier MacDonald in Washington, with our peace-loving President, Herbert Hoover; and the London Conference.

One of the best evidences of the friendship and better understanding of the people of the world each with the other, is the readiness with which the representatives of the interested countries agreed to the plan of our President, Herbert Hoover, to extend the time for payment on the war debts for one year. Such agreements and understandings are bound to lead to closer friendship between man and man, nation and nation. They point toward permanent world peace, and that this may come is the passionate and lasting desire of the people you represent, yes, it is the hope of all men.

To attain this end there is necessary and there will come, a closer unity between the Church and the people everywhere. This unified sentiment, brought about by a general reawakening of the spirit of good-will and forbearance, will result in a fixed policy of arbitration for the settlement of disputes, and thus we will have universal peace. It must come. It will come. For it is written: "And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: Nation shall not lift up a sword against nation; neither shall they learn war any more."

Let us hope the lesson of the Great War is sufficient to cause that promise to be fulfilled.

It would be wonderful if the strong nations of the world would agree upon a plan of disarmament which would reduce their armies and navies to the minimum strength needed for national defense.

Better understanding between all people has been promoted too by science, by invention and discovery, by improved means of communication. We have the wireless sending its messages through space; the telephone with its energies vibrating along the subtle paths of nature; the airplane with its wondrous speed; the radio, which is a continuing source of wonder and pleasure, knowing no distance, knowing no boundaries between nations, knowing no seas between continents, but bridging and linking all people to each other, promoting a spirit of good will and comprehension.

Ths keynote in promoting world peace is that each citizen of each country have due regard and respect for the rights of his fellows, for the laws and courts of his country, and for its government and Constitution. It is basically a matter of morals, of religion, of the Church. You and such as you can do most to bring it about by preaching and spreading the doctrine which you yourselves practice and believe, that people as well as nations, whether large or small, powerful or weak, have toward each other that Christian tolerance and good will without which there can be no lasting peace on earth.

Fortunately, there are many who possess the proper understanding of this truth, and who practice it. There is, apparently, an increasing number who neither understand, nor understanding, practice it. The vast majority of our people are not pleased with the wave of feeling which is sweeping over the land. They are opposed to that spirit which disregards law and order and the Constitution. As a whole, we are peace-loving and law-abiding. We will for the public good restrain those who are otherwise. With conditions as they are today we need a reawakened sense of social and religious obligation, of loyalty to the common good and obedience to the common law, both of man and God. In matters such as these you are eminently fitted to lead the people.

We firmly believe in the home and the church. We are a home-loving and home-building people, acknowledging that a closely united home of husband, wife and children is God's best gift to man, and realizing that the best interests of all demand that wherever possible the parents must have the control and custody of their children, in proper home surroundings, instead of the children being given over to the care and custody of the state. We believe there is nothing more important to civilization than its children, its homes, and its churches. We have the old time faith in the home as the true center of family life, and in religion as the true salvation of man.

In these days when the old, tried and true principles and beliefs are being derided, denied and abandoned, and new and false doctrines spread by those engaged in the anti-religious movement, it is time that the believers in the old-time religion should join together in a study of the best means of combating the evils around us; it is time to have the leaders, such as you, study carefully these false doctrines, their scope and effect, and bring to the attention of all the methods by which they may be overcome. I have looked over your program and am pleased to know you are devoting much time and study at this conference to the solution of these problems. I believe in the cool and deliberate judgment of you, who are leaders of the Christian world. I know that when you have announced a decision it will be well received and have great effect in correcting present unsatisfactory conditions.

From the beginning, man has built temples of worship to God. He is still building in His name. Man's worship of God, like God himself, is everlasting. Though a materialistic economic wave has swept the world in our present day and generation, and its certain effect is to destroy man's faith in God, yet withal, man's religious sense, I am sure, remains essentially unimparied, though deep within him; and in too many cases, to all outward appearance, gone. When he have recovered from the cloud of materialism which blackens the thoughts and actions of so many people today; when we again see the true light, universally, we will find the cause of religion in undisputed triumph, the light of man's faith in God brightly visible—no longer dully concealed, openly denied. Though we may appear to concern ourselves with material thoughts and things, with worldly symbols, I am convinced this is but a phase through which the world is passing. No matter how unreligious we may appear to be, yet at heart we remain humble worshipers of God. Though seemingly we may turn from Him, yet we return and will forever return to His all-embracing love and protection. It is to you and such as you we look for guidance of the people back to the Word of God, to His teachings and to His precepts. You will be successful in your task. It cannot fail to come to pass.

I appeal to you to help us regain universal faith in God. With it will come faith in ourselves, faith between man and man, nation and nation. With it will come that peace and happiness for which we long. Lead us universally to our old-time faith in God's wisdom, righteousness and justice; to the great basic teachings of Christianity. Help us to renew our faith that we may know the advent of the Great Teacher here on earth was not fruitless, was not a futile, empty thing. Help us again to believe universally that the precepts of Christ are still the true and only guide-posts here on earth, for the children of God, that the Sermon on the Mount was not preached in vain.

A MAN'S RELATION TO HIS CHURCH, FROM THE LAYMAN'S POINT OF VIEW

By L. C. Pigford

I regret that another was not assigned the subject given me, "A man's relation to his church, from the laymen's point of view." I claim no talent as a writer or talker, preferring to occupy the quiet section and there listen to those who are able to present their thoughts logically and forcibly. But since my connection with Rotary—which requires of its members to do when called upon—I have determined to attempt to do in whatever requirement or demand, especially in church affairs, and my only apology for being here at all is in obedience to this determination, and the hope that I shall, at least, profit from the effort, and that you may not be bored beyond measure—a time limit of ten minutes may be your one and only hope for such relief.

The subject, "A man's relation to his church," assumes membership in the church of his choice, and my remarks, therefore, will be directed to the relation of a member to his church. In the beginning, then, I wonder if we have given due consideration to what it means to be a member of the church, if we, as laymen have properly evaluated its blessings, its privileges and its duties and responsibilities. If we should take a census, how many of us would be found to be members because we desired to flee from the wrath to come, to be saved from our sins, because we wanted to have a part in God's plan for the evangelization of the world, because we wanted to grow in grace, because we loved our fellowmen and wanted to associate ourselves with them in making the world a better place in which to live and because we wanted to minister and to serve—OR, how many of us would be found to be members because our parents were, our friends were, because it was the popular thing to do, or it may be because we would then be relieved of the continued solicitation of pastors and church members regarding our spiritual welfare? I fear that the latter classes would outnumber the first.

In my humble opinion there needs to be—on the part of the membership of the church—a consecration—or, if you prefer—a re-consecration to His service. The privilege of church membership should be held as a distinctive one extended to those only who desire to flee from the wrath to come and to be saved from their sins, where shown by its fruits. Church people, to be effective, must be a peculiar people, in all that the word implies, separate and apart from the word. Where is our peculiarity, our separateness?

It may be that our present condition has been aggravated by the aftermath of the World War, to which all deficiencies of the present day are chargeable. But, to my way of thinking, we are the victims of our own mistakes in that we have given more thought in recent past years to numbers than to quality. High-pressure campaigns for membership, egged on by high-powered evangelistic revivals, brought the results desired and our inability to assimilate, to instruct and to nurture the novitiate or newly acquired affiliate has burdened our rolls with a preponderance of dead weight that is hindering the advancement and growth of real religion. I offer no remedy but believe that some method of reasonable elimination of this waste is necessary to properly impress the unconverted that there is an ownership by the church of something that they do not possess. The church is the only institution that I know of that one can continue to be a member of and be utterly indifferent to its welfare or advancement, non-attendant upon its ordinances, and non-responsive to its financial needs.

I would recall to you that this was not the purpose of those who organized our own dear branch of His Church for the Discipline plainly states in the general rules that "It is therefore expected of all who CONTINUE therein that they should CONTINUE to evidence their desire of salvation, first by, etc. . . . ." You may be thinking that the latter remarks are not altogether relevant to my subject, but if we, as members of the church, are not mindful of the internal structure and its worth, then may we be surprised that it shall become important in its purposes and its objectives.

We are required when assuming membership to promise, as a condition of attaining membership and of continuing therein,

First: To do no harm, to avoiding evil of every kind.

Second: To do good of every sort, to be merciful.

Third: To attend upon all the ordinances of God.

These are the General Rules of our Church briefly stated. The first has to do with the negative, with self-denial and self-restraint. The second with the positive, with assertive action, and with unselfish service. Many specific subjects are treated and recommended under these main headings, but I suspect that we have less difficulty with the negative than we do with the positive. Moral suasion and the dictates of society are helpful influences in the practice of self-restraint, and I doubt not that a larger proportion of our membership more nearly approximate this condition of continued affiliation than with the second or positive requirement—to do good, to be merciful. I fear that here we laymen are failing in our duty to the Church. We are prone, I opine, to pat ourselves on the back when we have given due observance to the nots, forgetting that it is no less a requirement that we shall do good, that we shall be our brother's keepers, that we are to minister and to serve. Oh! You say that as a body, as an association of many societies we are accomplishing much through the Church's program of home and foreign missions, of education, of hospitalization, etc. But, aren't we, as members, in the main, merely acquiescing in the thoughts and plans of the few who lead in this work, and are we, as individual members, interested beyond the mere doing of what is required of our local organization? Are we, as a majority of the local membership of a church, trying to encourage the enthusiastic response of all the membership to the end even that we may meet the requirements placed upon us in the way of assessments? And don't we feel that we have accomplished all that is due of us when we have barely scraped up these assessments. Ought we not to be building for a greater and bigger contribution than just the mere and meagre needs of pared down budgets? How many of our membership are contributing the tithe and yet we hear complaints that our assessments are too large; not so, our people are too small. Then, too, this positive requirement would compel us to lend a supporting arm to the fallen or weaker brother, to perform personal service, to pray in private and in public, to teach in the Sunday school, to be on the alert to do for our Master. Christ was our estimable example and His life was filled with a continuous series of good services, constantly was He carrying the message of hope and the promise of life abundant to those in need. So should WE.

Thirdly: We are called upon to attend upon all the ordinances of God. Our people are just not living to this rule and how far we are deficient in this respect is a mere matter of simple mathematics, when we compare attendance upon our services with the total membership—distressing are the results. This regulation requires the attendance upon ALL the ordinances of God, whether of our Church or, when not conflicting, on the services of other churches. This rule does not say that if we attend the morning service we are to be excused from the evening service, or that when we have attended the mid-week prayer service we have fulfilled our weekly attendance requirements. It says attendance at all the services.

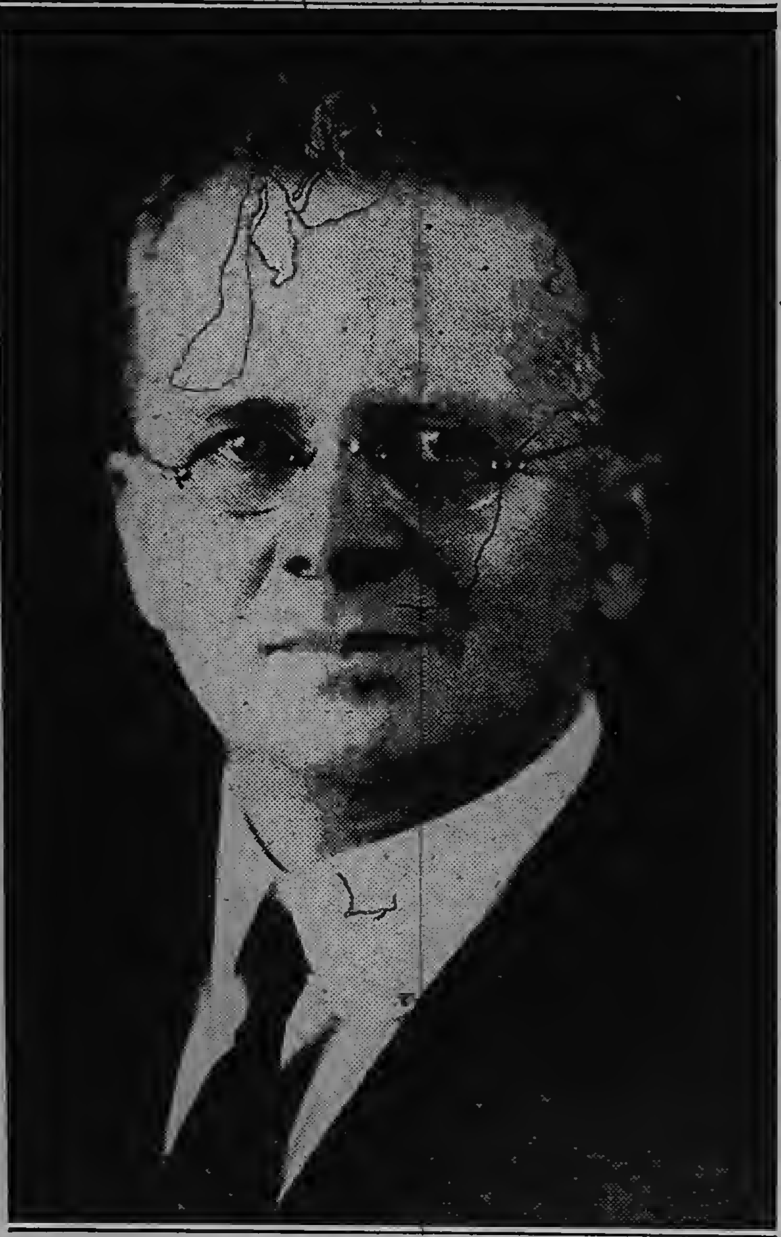
As members we are representatives of Him who gave us life, and as we act and do, so is our Church regarded and respected. The Church at any given point or place is not better nor worse than the members who compose the Church, make it. In other words, the Church is just what its members are. If the Church is in disrepute, it is because its members have made it so, by disreputable conduct.

The Church, as it was in the beginning, and the Church as described and presented to us in the New Testament, is all right now, if men who compose the Church would live according to the rules designed for its government. But men will not live right—hence the Church must suffer on account of evil conduct of its members. Men cannot live as the world lives while members of the Church, and expect the Church to be exalted in the minds of others. Hence we, in our relation to the Church, should live a consecrated Christian life so that its influence would extend to the uttermost parts of the world.

Spirituality, then, should be the layman's chief aim in his relation as a member of the Church. What a glorious privilege to have a part in its program, and how we should value our connection! To be accorded the distinction of conveying to the world God's plan of salvation, to teach and to instruct in his plans and purposes for all mankind, to be a sharer in the spreading of His Gospel, ought these not to quicken our aspiration to be more diligent in its service and more obedient to its demands! We owe to it attendance, work and support, obedience and loyalty. Regular attendance is a sure means of our spiritual development and a positive contribution to the welfare of the Church. If, to our faithful attendance at its services, we shall add our constant prayer for its advancement, our willing performance of every possible work for its upbuilding, and our generous, grateful hearted paying of money for its expenses, we will find in Church-membership a sure means of growth in grace.

These are rambling remarks, but may be somewhat summarized in saying that in our relations to the Church we, as members, should be true to our own church, we should give it a hearty and loyal support by word and deed, we should remember that it belongs to us—that it is a part of our religious life, that in it and by it we are being trained for usefulness here and immortality hereafter—that its honor is in our keeping—that its growth and purity are affected to the extent of our influence—by what we say and do—that people who have faith in our word will look upon it largely according to our representation of it, and that with its good name and prosperity are bound up the glory of the blessed Jesus.

Lumberton, Miss.



REV. W. W. DRAKE, D.D.,
Pastor, First Church, Monroe

Brother L. C. Pigford, author of the above article, is a loyal and faithful official member of our Lumberton Church. There are phrases that flash with power and we hope for his article a wide reading.—J. L. D.

MONROE ENTERTAINS THE LOUISIANA ANNUAL CONFERENCE

(Continued From First Page.)

joined the Episcopal church, as pastor. Ever since Monroe has claimed the entire time of a pastor.

No records can be found of the ownership of any church property by the congregation until 1869 when, during the pastorate of Rev. Chas. F. Evans, a lot on the corner of Jackson and Grammont Streets, a part of the site recently purchased by the government for a new post office building, was purchased for $1300. The Board of Trustees had been incorporated shortly before the purchase, under the name of Nolley's Chapel, evidently in commemoration of the hero martyr itinerant who died in the swamps near Jena in the pioneer days. There seem to be no written records of the building of a church on this site, but there are some still living who remember a plain brick church on that corner with a parsonage in the rear. From these personal recollections we gather that the church, probably in 1878, collapsed during a snow storm, and was never rebuilt. During the year 1880, during the pastorate of Dr. C. W. Carter, another lot was acquired across the street, at the present site of Swayze's market, and a plain frame church was built which was used until just at the time when the Conference met in 1899, the present building having been just completed in time for that session.

It seems strange on the surface that while the congregation was organized in 1826, there was no church building till 1869, forty-three years later. Investigation indicates that for a number of years before the first church was built by the congregation, several different churches had worshiped in a union church, with a Masonic lodge on the second floor. This building stood near the old V. S. & P. depot on Walnut Street.

In 1895, shortly after the appointment of Rev. E. N. Evans, transferred from the Little Rock Conference, the present site on the corner of Jackson and Wood Streets was acquired by exchange for a lot in the same block, which had been used as the parsonage lot since 1888. About the same time, a lot adjoining the church, and on which the two-story brick veneer parsonage was built shortly after, was purchased. This building still stands, but for some years has been used as an annex to accommodate the growing Sunday school. After the building of the parsonage, and still during the pastorate of E. N. Evans, the present church was built. The church was not finished, however, until the pastorate of Dr. Jas. L. Pierce in 1899; and the final indebtedness of more than $6000 was liquidated during the pastorate of Dr. John T. Sawyer in 1903.

During the pastorate of Rev. F. M. Freeman in 1923, the present imposing two-story brick veneer parsonage at 702 Jackson Street was built and the former parsonage accommodated to the use of the Sunday school.

It would be interesting, if space permitted, to recall the names of pastors and presiding elders who labored in this field during this hundred years and more. The names of Jas. L. Wright, Richmond Randle, Reynolds S. Trippett, Thomas B. White, James A. Ivey, J. M. Brown, B. F. Alexander, B. F. White, J. D. Harper, T. J. Upton, and many others, besides those already referred to, will be remembered by many throughout the Conference as among the old-time leaders who have had a hand in the building of this church.

In addition to the church in Monroe, whose history we have tried to trace, the church in West Monroe has developed with steady growth ever since it first appeared in the appointments, and began a new era of growth with the building of the present brick building, completed under the pastorate of Rev. H. W. Ledbetter some twelve years ago. More recently, during the pastorate of Rev. Marion S. Monk, and with the active co-operation of Rev. E. C. Gunn, presiding elder, a new church was enterprised in the southern end of the city, on Gordon Avenue and Dixie Street. A neat church, with Sunday school rooms and parsonage apartment, has been built, and though only three or four years old, it promises to fill a real need in that part of the city. Its development has been made possible by the generous financial help of First Church.

The membership of our churches in the Twin Cities is now in the neighborhood of two thousand, and all are co-operating in the plans for the entertainment of the coming session of the Conference.

It may be profitable to recall, in anticipation of the coming session, that one of our oldest and most devoted members looks back with grateful recollection to the first session of the Conference ever held in Monroe, in 1872, as the date of her conversion, during the devotional services of the session. May the spirit and work of the coming session produce similar results.

TO THE PREACHERS OF THE LOUISIANA ANNUAL CONFERENCE

Dear Brethren: Because of the change in the manner of making the statistical reports for the approaching session of the Annual Conference, I feel it necessary to call your attention to a few items that must be observed in making out your statistical reports.

First. No reports can be accepted unless they are made on the new report blanks, for the reason that the new tabulation sheets conform to the new report blanks and it will be impossible to get your report on record unless the new forms are used. A book containing four sets, enough for a quadrennium, can be purchased at the Publishing House for 25 cents per copy.

REV. E. C. GUNN,
Presiding Elder, Monroe District

Second. Preachers in charge of circuits must put down each church on the circuit in alphabetical order. This is necessary for the reason that I have already secured the names of each church in the circuits of the Conference and entered them on the tabulation sheets in alphabetical order and unless the reports come to us alphabetically arranged it will be a source of endless confusion and trouble. Please see that your churches are arranged in your report in alphabetical order.

Third. In reporting the membership there are two figures that are arbitrarily fixed and must not be changed. One is the number reported for your charge last year. That number is found in the Conference Annual for 1930 in the membership column in Table No. 1, which calls for "Present Total Membership." This is the number that was reported last year and the report requires that that number be put in the first space, or the column headed, "Members Reported Last Year," in your membership report.

The other number that is arbitrarily fixed is the exact number of members you have on your church register for each church in your charge. You may find that the former pastor in making up his report may have made some error and did not report what was on the church register. But you are required to report exactly the number you have on your church register, under the law, regardless of whether the former preacher reported correctly or not. And the number that you put in the column that call for present total membership must be the number that you have on your church register. If mistakes were made they may be accounted for either in the column "Additions by Certificate and Otherwise," or "Removals by Death and Otherwise," as the case may be.

Fourth. It is required, under our rules, that the reports be filed with the statistical secretary at Conference not later than the close of the first day of the Conference session. On account of the greatly increased work that the new manner of reporting puts upon the statistical secretaries, it is sincerely hoped that every preacher will be prepared to hand in his report not later than the close of the first day of the Conference session, as the rule requires.

In order to get the work done by the close of the Conference session, and hoping that it may save much time and confusion, I have requested that each presiding elder appoint a man out of his district to assist the preachers in his district in making out their reports where such help is desired or needed. These same preachers are to assist in the tabulation of the reports during the Conference session. The following preachers have been appointed by the presiding elders of each district, and they are prepared to help should any of the preachers desire aid in preparing their reports. These preachers are as follows:

For the Alexandria district, Rev. H. B. Hines.

For the Baton Rouge district, Rev. C. E. McLean.

For the Lake Charles district, Rev. J. B Shearer.

For the Minden district, Rev. J. E. Hearn.

For the Monroe district, Rev. B. C. Taylor.

For the New Orleans district, Rev. D. W. Poole.

For the Ruston district, Rev. R. H. Staples.

For the Shreveport district, Rev. L. W. Smart.

Rev. H. W. Cudd will be the first assistant to the statistical secretary, if so ordered by the Conference.

Assuring each and every preacher in the Conference that our sole desire is to secure accurate reports, to have the work efficiently done and urgently requesting every preacher in the Conference to co-operate and assist in this work as much as possible, especially by getting his report as carefully and accurately made as possible and ready to hand in as soon after his arrival at Conference as possible, and praying that God will graciously bless each and all of you,

ROBT. W. VAUGHAN,
Statistical Secretary, Louisiana Annual Conference.

RESOLUTIONS OF PEARL RIVER CHARGE

Whereas, Rev. L. W. Cain, the presiding elder of Baton Rouge district, Louisiana Conference, concludes his four years on this district and,

Whereas, he has faithfully discharged all of his duties, always trying everywhere to build up the district for the Kingdom of God; we the members of the Pearl River charge, fourth quarterly conference, held at St. Tammany, La., want him to know that we appreciate everything that he has done for this charge and we wish wherever he is sent by our Church that he finds a welcome and wish him God's speed in his new undertakings, whatever they are; and this fourth quarterly conference goes on record in saying that we are sorry that he cannot be with us longer.

A. G. TREADGOLD,
Chairman, Monroe Official Board

Respectfully submitted by fourth quarterly conference, Pearl River charge.

Signed:
R. H. WOOD,
J. E. KRENTEL,
GEO. F. BANCKS,
F. McKINLEY,
A. H. GOODING.

TO THE BISHOP AND CABINET, LOUISIANA CONFERENCE

Dear Brethren: We most respectfully request that you return to us, the ensuing year, our present pastor, Rev. G. W. Dameron. His qualifications, efforts and work among us have been above reproach and we are very desirous of having him again.

This is the wish of the entire congregation.

Respectfully,
C. B. TROTTER,
T. D. DAWSON,
C. G. JOHNSON,
Board of Stewards, by Committee.
Jackson, La.

LOUISIANA CONFERENCE

CLASS OF THE FOURTH YEAR

The class of the fourth year is called to meet in Monroe, La., First Methodist Church, Tuesday, November 17, to labor in such room or place as Dr. Drake may designate, at 1 o'clock p. m., sharp. Bring paper, pen and ink, as chairman will submit 25 questions each on books listed as (2) and (6) paragraph 890, page 448, Book of Discipline.

REV. H. W. RICKEY, Chairman.

FRED LEWIS APPLEWHITE

The other night, driving home from Atlanta, we passed the Maxwell Aviation Field at Montgomery, Ala., and our hearts went out to the brave parents of a noble son, Fred Lewis Applewhite, who so recently went to his death upon that field while in the performance of his duty. Rev. J. T. Leggett, the presiding elder of his father, Rev. F. L. Applewhite, read during the funeral service the following letter from an intimate friend of Fred Lewis:

"Maxwell Field, Oct. 6, 1931.

"The hand of fate dealt a heavy blow yesterday when it wiped out the lives of Lt. Adams and Private Applewhite in an airplane crash at Maxwell Field, Montgomery, Ala. It has been my privilege to be intimately associated with Fred L. Applewhite for the last four years, having gone through school with him and buddied with him the entire time. During this time together we have talked earnestly about many things concerning the future and our attitude towards life in general. From this close fellowship with him, I probably knew him at heart better than any one else, and I say with all the emphasis that I know how, that he was a young man of the highest and noblest ideals and clean moral habits in every respect.

"Fred Applewhite was a graduate of Hinds Junior College, Raymond, Miss., of last year and only recently enlisted in the U. S. Air Corps in order to obtain an appointment as Flying Cadet, for instructions in advanced military flying. He has been preparing himself for the undertaking for a long time and I sincerely believe that if it had not been for his untimely death, that some day he would have been a man whom the U. S. Army would point to with pride as a representative of that great organization.

"From the intimate relations I have had with Fred, I think the message he would like for me to pass on to the world is that he has only failed in a noble way to accomplish what he had set out to do. Although he has failed in a material way he has really succeeded after all, because he did the best he could toward carrying out his ideals and that is the most any man can do.

"I want to extend my deepest sympathies to his parents and loved ones.

"By a close and intimate friend,

"SEBIE SMITH."

Only parents who are kept by the love of the Heavenly Father could make such a beautiful statement as the following which was given to the press in a few days after the body of their heroic boy had been placed beneath the sod:

"To our many friends—The death of our gallant boy in an airplane crash at Maxwell Field, Montgomery, Ala., October 5, has pressed to our lips the chalice of suffering that is a Sacrament both of sorrow and of rejoicing.

"So swift was the flight of the Death Angel that the shock at first seemed more than we could bear. So full of vitality and of worthy ambition was he when last we saw him that it seemed all too soon that he should be called upon to make this sacrifice. But, how sweet are the memories trooping out of the past of a boy who never in his life gave either of us an unkind or disrespectful word, who never marred his record or brought pain to our hearts by a single shameful act, who allowed no dark vices to corrupt his character and devitalize his powers.

"He had just come to manhood, and when with us four weeks ago he presented a handsome picture, his face bronzed, his eyes sparkling, his form clad in dress uniform towering 'six feet, two.' He walked among us with the verve of the soldier that he was. We were so proud of him!

"But we are not dwelling in the land of disappointment and gloom. We want our friends to know that with this grief has come a beautiful radiance of hope and peace. Never before has God seemed so real, so loving. And what a revelation of Christian compassion and goodness as from everywhere friends have pressed close to comfort and help. Bolton and Raymond joined our family and ministered to our every need. We are more grateful than words can express.

"The town of Bolton, in addition to abounding generosity otherwise expressed, gave us a choice lot in their beautiful cemetery, where the body of our hero now rests, and where some day we expect to be laid beside him. Beautiful village, it is fitting that here our boy should rest for it was the home of his heart.

"His parents,

"REV. and MRS. FRED. L. APPLEWHITE, Sr."

The following statement from Fred's father will give sad intelligence to many who are grieved at what seems to us a tragedy:

"'Applewhite Literally Kept His Rendezvous With Death.' These were the lurid headlines which captioned one newspaper's account of how our precious boy met his death in a flaming plane on Maxwell Field. 'Private Applewhite belonged to the headquarters unit of the Air Corps Tactical School . . . . By what curious tricks of fate our lives are directed! Private Applewhite had done some particular fine work in the drafting room at the headquarters for the tactical school. He was promised a ride as a reward for this work. He was supposed to go up with the first flight of ships taking off Monday afternoon, but when he got out on the line the supply of parachutes which had been taken out for casual passengers had been exhausted, so he waited until the first flight came in and got a parachute from one of the men who had just landed.

"'He was so eagerly anxious for this first ride of his, which proved to be a rendevoux with death.'—Montgomery Advertiser.

"In addition to this, I am told by the young soldier who was guard for his body, that when Fred approached the plane piloted by Lieut. Adams, one of the crack pilots of the school, that another man was in the act of getting into the ship as passenger, that Adams saw Fred and beckoned him to take the ride, which he did. It was Fred's second ride, not the first, and as they were in the act of landing, the plane crashed into a high tension wire of the Alabama Power Co. and fell to earth in flames. Their death was instantaneous. Fred was 21 years old on September 7."

Friends sent Mrs. Applewhite two poems, which have been a solace in sorrow, and she wishes to share them with others who may be resting under a similar burden. They are:

IN ANOTHER ROOM

(Author Unknown)

No, not cold beneath the grasses,
Not close-walled within the tomb;
Rather in our Father's mansion,
Living in another room.

Living like the man who loves me
Like my child with cheek abloom,
Just behind the hanging curtain,
Serving in another room.

Shall I doubt my Father's mercy?
Shall I think of death as doom?
Or the stepping o'er the threshold
To a bigger, brighter room?

Shall I blame my Father's wisdom?
Shall I sit enswathed in gloom,
When I know my child is happy,
Waiting in another room?

THE OPEN DOOR

By Grace Coolidge

You, my son,
Have shown me God.
Your kiss upon my cheek
Has made me feel the gentle touch
Of Him who leads us on.
The memory of your smile when young
Reveals His face,
As mellowing years come on apace.
And when you went before,
You left the gates of heaven ajar
That I might glimpse,
Approaching from afar,
The glories of His grace.
Hold, son, my hand;
Guide me along the path,
That, coming,
I may stumble not,
Nor roam,
Nor fail to show the way
Which leads us—Home.

(Written on the fifth anniversary of the death of Calvin Coolidge, Jr.)

The Christian faith and hope that have been the stay and joy of Brother and Sister Applewhite through the years did not fail them when their unexpected sorrow came upon them. Their resignation and expectation is an inspiration. We join with their many friends in assurance of sympathy and expressions of confidence, that in the sweet bye and bye the strong young soldier will greet them in "The Other Room."

J. L. DECELL.

STUDENTS AND THE WORLD TODAY

In a world so distraught, so harassed by fears, so rent by clashing interests, and so tormented by misery and suffering, it is not easy to face the future with optimism. Yet there is a crumb of comfort in the fact that such a situation topples men from the dangerous equilibrium of smug and placid unconcern, and forces them to take account of stock. The self-confidence which inspired the "cult of collective intelligence" to its onslaughts against religion has weakened. Substitution of dogmatic science for dogmatic religion has proved no panacea for the ills of mankind. Educational experiment and increase in literacy seems to offer no sure hope for an enlightened citizenship. Visions of a new era, of a mature civilization, of international comity have grown dim despite the accomplishments of science in linking the ends of the earth into close proximity. Leaders everywhere, like the ancient King of Babylon with his dream, are startled to discover that the vision has gone from them..

The world crisis presses in some fashion upon the attention of all humankind. Helplessness, fear and "unyielding despair" hang like a fog over the nations. Depression, unemployment, threat of warfare, scourge of famine and flood—frame in acute form questions which the college man and woman must seek to answer.

Thoughtful students today are clearly conscious that we live in a society of contradictions. Christ is extolled, but His ethics ignored; love and goodwill are preached, but suspicion and hatred are practiced; service is praised, but profits are sought and war incurred; all people are neighbors, but high walls of racial prejudice, national arrogance, and class superiority make them enemies; in short, the Sermon on the Mount, though conveniently professed is evaded by groups of Christians and denied by the pagan state. In individual lives also the consciousness of inherent contradiction is ever present.

In a world so baffling in its inconsistencies, students are faced with the relentless question:

WHAT SHALL I DO WITH MY LIFE?

Shall I wear it away in a tepid routine of commonplace respectability?

Shall I consume it in the passion for gain, with money as my god and profit as my goal?

Shall I yield it to my country, right or wrong, in uncritical obedience?

Shall I dedicate it to some desperate and violent social revolution?

Shall I give it with abandon to Jesus Christ for an intelligent, passionate, and creative fellowship with God and men in making possible the Kingdom of God?

Against this complex background the General Council of the Student Volunteer Movement is convening its Eleventh Quadrenniel Convention in Buffalo, New York, Wednesday, December 30, 1931, through Sunday, January 3, 1932. Between three and four thousand students and faculty members from colleges, universities, and professional schools of Canada and the United States, with representatives from other lands, will come together to work toward the accomplishment of the following main objectives:

They will seek a comprehensive view of the world today with its momentous forces—social, intellectual, economic, and spiritual—which everywhere condition and color human life.

They will consider the extent to which Jesus is attracting to Himself the attention and admiration of the world and is demonstrating His unique power to bring life to individuals and to society.

They will consider how that power is finding effective expression in the world-wide enterprise of Christian Missions.

Finally they will attempt to discover what this enterprise must become in the immediate future and what they as individuals must be, and what they must do, to deepen its spirit and direct its progress.

Each of the preceding ten conventions of the Student Volunteer Movement has presented the claims of Christ and the needs of men everywhere for Him in terms of the world situation then existing. Each one in its message to the students of the United States and Canada has helped to broaden horizons, enlist students for service abroad, and influence countless hundreds to give themselves in prayer, money, and energy to the extension of Christ's Kingdom around the world. Aware of these values achieved in the past, the committee on arrangements for the forthcoming convention is appealing to all who have at heart the furtherance of God's redemptive plan for humanity and the enthronement of Christ in the student life of North America to unite their prayers that this quadrennial may be even more dynamic, productive and far-reaching than its predecessors.

The Home Circle

WHAT JESUS HAS DONE FOR ME

By Mrs. A. E. Woodard

Today, when so many opinions are being voiced, when we hear of the many cures and remedies for the affairs of men, let us stop and think, and think deeply. Why have we drifted thus far? Whither are we bound? Are we going to stop or just drift with the tide? Too many are going on with the great mass of humanity and never having a thought of their own as to where it will all end.

With a background of thought like this, I want to tell everyone who may scan these lines what the greatest need of this old world today is. There's a sure cure, absolutely free; you don't have to have a cent, no college diploma necessary to receive it. Nor do you have to be dressed in the latest style to be an applicant. There are just five letters in the name of the cure, viz., J-E-S-U-S.

Yes, His Holy Word says "Seek ye first the kingdom of God—and all these things shall be added unto you."

But that's it; today too many of our church members are not putting Jesus first. Isn't that sad but true?

I want to tell you of what He has done for me, and will do for any of those who really want Him to.

I was converted when a child, tried to be a Christian, lived an up-and-down Christian life, mostly down. Oh, I dreaded the very thought of someone calling on me to pray in public, and the testimony meeting was even worse; choke sweat and shake and then sometimes try. But, praise the Lord, if you are really seeking He won't leave you in such straits if you want to go on to a new, free life in the Lord.

During a revival I was asked to lead prayer meeting. Being principal of the school there, I had to, or sacrifice a bit of my prestige. I did. We got along fine. We closed with prayer. I asked the one to my right to begin, then go around a circle and I would close. This they did. When my time came, I was at my wits' end (then I told the Lord—not aloud, however—that I was going to pray if it killed me). I began, and, praise the Lord, what a joy and peace fairly flooded my soul. I prayed on, until it seemed I was in the very presence of my Lord, and it seemed so sweet to really talk to Him I would never get through. Now you can call this experience, absolute surrender, consecration or baptism of Holy Spirit. But I tell you the cleansing fire from above fell into my heart, and from then on I have been doing God's will as it was revealed to me. That night I told the Lord, "I am Thine and all that I have."

And, folks, I want to tell you this morning that peace has never left me but has grown sweeter as the years have gone by. Jesus has never forsaken me for a single moment. Many a fight, fierce ones, oh, so tried have I had with the devil, but I always, by God's help, came out victorious. (Read I Cor. 10:11).

The world had such a hold on me, and how I did have some arguments with the devil. Not a thing did I or have I, since, withheld that I know of, and, my, the things I gave up have been replaced with things so much better.

The card table, or at least the desire to participate in social games of bridge, had to be put on altar. This particular thing didn't have me in its grip. But, let me say, it has its hundreds and thousands of our church women in its deathly clutch and is holding them hard and fast. Let me beg you, noble womanhood, quit that thing before it's too late. You may cause your son, someone else's son or husband to fill a gambler's grave. God will not and cannot pour out His Holy Spirit on you as long as you hold on to this thing, which is nothing more than gambling when playing for prizes and a wholesale waste of time when played without, as well as setting wrong example.

Next there was the theatre. It took lots of "study" and praying, but, bless God, it went, too. All this time my praying was getting a greater joy and I could testify so much more easily. Our Church is sending forth its warning note against the deadly effect of the modern show. Dr. Snelling and Brother Vaughan each recently preached a powerful sermon in our town, citing this as being one of the chief factors in the downfall of so many of our young people.

Now, wasn't I having a time standing up for these convictions, and I thought I was getting along fast and was about through when here comes this issue of mixed bathing. I knew the thrills of surf bathing. A few years hence I had visited Atlantic City, N. Y., Euclid Beach, Cleveland, Ohio, Galveston and several other great watering places. Gradually the Lord showed me that those who would lead others to Him could not afford to appear in public with so few clothes on. Can you picture your sainted mother, dead or living, promenading with 1931 bathing suits on?

These are just some of the outer things, to be a soul winner for Jesus, you must unload

Then just let me mention some of the inner things we have to fight and conquer. First, one of the most subtle is jealousy, in every way. Watch out, you say, I'm not. Search yourself up one way and down another. That thing is handicapping the usefulness of many in our churches.

Next, I was kinder proud, too. I had to be made humble. I have been, too, thank the Lord for letting me know I'm not half as smart as I thought I was, and that He couldn't use me until I realized that and went to leaning on Him instead of myself. I soon realized every message I tried to bring for Him would be as dry as bones without the Spirit to fill and direct me.

All this has happened to me, and more. No, I'm not very old, either. I'm happy, so happy; smile and laugh and have the best time. You can't ever come to my home and catch me "fuming and fretting." I have so many opportunities to do such lovely things for others. When I have opportunity and tell others what Jesus has done for me, 'tis mighty sweet to hear my Saviour say: "My child, you have truly witnessed for me."

If more of our church members today would unload their worldly burdens, separate themselves to where God could use them, a mighty revival would sweep our land and our missionary askings would be more than paid.

Oh, reader, time is precious. Let me beg you, separate yourself from all appearance of evil, get in the front ranks of our King's army and let's fight every foe that is lurking in the dark to drag our boys and girls to utter ruin.

May this encourage some one who is struggling as I have, is my prayer.

A BOY'S TREASURERS

We had just had "assembly" and Dr. James I. Vance, of Nashville, had spoken to a thousand boys, orphans of the Great War, and once the waifs of the destroyed villages and waysides. But now they were fine-looking, promising lads, because inmates of a great Near East Relief orphanage.

"This box holds all that a boy here owns," said our guide. "Each boy has such a one."

Mardiros Kalayjian, who was delving into a wooden box two feet long, a foot high and a foot wide, lifted his head and smiled a welcome to the American visitors.

"Will you show me what you have?" I inquired of Mardiros.

The eyes of the boy shone. "With pleasure," he replied, stepping to one side.

A towel, a cup, a comb, a pencil, a top and its string, one "glassy," some nails, a few sheets of cheap letter paper, an English primer and a pair of shoes were jumbled together in not very orderly fashion; but, fastened to the lid by cords which held it neatly and firmly in place was Mardiros' chief treasure—his Bible.

"It is interesting that our children prize their Bibles more highly than any other possession," continued our guide, who was the director of this orphanage at Antilyah, Syria. "Last winter Mr. Ryan, the Agency Secretary of the American Bible Society in Constantinople, visited us and we purchased from him, at a price that was only a fraction of the cost, a sufficient number of Bibles to supply most of our older children.

"You can hardly appreciate what this meant to us," continued the director. "You see, the Bible is almost the only reading matter these children have; they read it with more zest than most children read story books."—Bible Society Record.

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Editorial

THE ECUMENICAL CONFERENCE

II

The spirit and movement of the Ecumenical Conference cannot be reduced to phrases and paragraphs. The sessions had the pressure of a world presence about them; and while there was a unity in the great evident convictions, it was expected that differences of opinion would also prevail.

The adequacy of Christ for all human need, World Peace, Prohibition of the liquor traffic, Methodist Union and Economic Justice were the prominent thoughts running through the Conference. Of course, all the subjects were not of equal importance, nor were all the addresses of equal merit. In a great house such as World Methodism there was to be found "some of gold and silver and some of wood and earth." However, if a speaker found the traveling hard and could bring in (and most of them did) reference to prohibition, world peace, or Methodist union, they would strike fire! and some other lander would be sure to speak out "hear! hear!!" and some American would respond with his "Amen!"

Two Great Evening Hours

While the "Religion and Science" evening program proved too long and taxing to many of the assembled thousands who were present in the city auditorium, yet it was a great period in the conference. Dr. Charles F. Scott, of Yale; Dr. A. L. Foley, of Indiana University, and Dr. Wm. McDougall, of Duke, delivered addresses. Dr. McDougall, in his address on "The Bearing of Biology and Psychology on Religion," said in part: "These sciences have been regarded as greater obstacles to religion than the physical sciences. It is in the field of biology that a modest reserve in formulating negations is most imperative, for in these sciences we are still stumbling in the dark. Man is a spiritual being, and the proper work of man is to conquer the material aspects of the world and bring them into subjection to the spirit, remolding somewhat, enriching his spiritual nature while making subservient to it the processes of his material frame. Science cannot impugn the supreme value of the spirituals, but it may deny, and through the mouths of many has denied, that the spiritual is of any effect in the life of man. It cannot deny that man recognizes and acclaims truth, goodness and beauty in all their forms; but it has denied that man's aspirations to conserve and create these values is of any effect. This is the most fundamental part of the attack of science upon religion. If this denial which science seemed to make is well founded, religion is undone, undermined, revealed as wholly illusory. "Is this denial well founded?" Religion asserts that man's spiritual experiences are real, bringing him into contact with a realm of the universe that takes precedence over the physical realm or aspect. Science disputes these affirmations, and it is known that biology and psychology are more positive and active in this dispute than the physical sciences.

"Do these sciences afford ground for such denials? When largely considered, do they not rather afford positive support for fundamental affirmations of religion? Biology and psychology do not render religion untenable. Biology and psychology afford support for man's aspirations to share in the higher realms of beauty, thought and spirit. Representatives of religion have ample scope to approach nearer the truth, to achieve fuller understanding of the spiritual aspect of reality without any sacrifice of the essentials of religion. Darwinism, or rather the neo-Darwinian account of organic evolution, is untenable, and no longer respectable, since that scheme of evolution postulates the struggle for life."

Another great evening was "People's Night," when Ensor Walters, successor to Hugh Price Hughes, addressed the conference on the great work of the London Mission. His story of the success of the gospel in London slums was romantic and beautiful.

Gypsy Smith, Sr., Wesleyan Methodist and world evangelist, followed Dr. Walters and showed what has been done in London had been done around the world. He gave illustrations of the saving power of Christ as he had witnessed it in revivals he had held on all continents of the earth. Gypsy is 71 years old and is a marvel of strength. He sang a solo and spoke for forty-five minutes—without the mike—and could be heard distinctly by the thousands who grasped every word. He is now conducting a revival in Philadelphia, Penn., where 600 churches are co-operating.

Methodist Union

A continuation committee of the Ecumenical Conference was provided, which will from time to time give voice to matters of common interest. This committee will function until the next Ecumenical in London in 1941.

Under the leadership of Dr. H. E. Woolover, editor of the National Methodist Press, there was organized a Press Association of World-wide Methodism, which purposes to facilitate expression of the common mind of Methodism.

The unification of the Methodist Episcopal and the Methodist Episcopal Church, South, was brought into the discussions of the conference many times. Bishop John M. Moore, Dallas, Tex., in his address on the first Saturday afternoon of the conference said, "The cause of the unification of the M. E. Church, and the M. E. Church, South, is not dead; it is only sleeping." From that time on speakers, whether it were appropriate to the subject matter of their addresses or not, suggested that unification of the two churches should be consummated. One said: "Only in the United States, after September, 1932 (English Union then) will Methodism be divided."

A jurisdictional plan of federation—leaving altar against altar—was defeated in 1925 by the Methodist Episcopal Church, South; but prior to that her General Conference at Oklahoma City in 1914 unanimously approved a plan which was not even considered by the subsequent General Conference of the Methodist Episcopal Church. Having recently reviewed "The History of the Union Movement in American Methodism" we state without hesitation that the Oklahoma plan was the most feasible and equitable of any ever proposed.

That American Methodism is the largest and most virile of any in the world may, in part, be attributed to the wisdom of the separation in 1844. The Church, like its Lord, has a human nature as well as divine, and the results since 1844 have justified the wisdom of the fathers. The Oklahoma plan gave place for regional consciousness and racial initiative and development, and preserved the basic principles of the great success of American Methodism. It will not be easy for aggressive promoters of union in the homeland, and the pursuasive pressure from distinguished visitors of other lands to cause the Methodist Episcopal Church, South, to accept a plan of union that fails to recognize the basic principles which have contributed toward the great success of American Methodism.

A Wonderful Pageant

On Friday night the pageant "Heaven Bound" was given by 500 colored people of Atlanta. Nettie Davis, a colored woman who directs the choir at the Big Bethel, A. M. E. Church, Atlanta, wrote the pageant. A choir of over four hundred negro voices, accompanied by two pianos and an orchestra, rendered such music as one will not often hear in a lifetime. Evidently the author got her plot from Bunyan's "Pilgrim Progress," but she effectively worked in into modern conditions. The "angel choir" was robed in white, and Saint Peter and two angels guarded the pearly gate. Sinners and saints went up to the gate—of course only the good were admitted, the others were carried down to hell by the devil.

The person "acting" the devil was an expert devil. He tempted and hindered all who would enter the better land—except the worldly rich man, and the drunken society devotee, he just folded his arms and laughed at them as they went straight—to hell!

After the heartstrings of the vast audience were torn with grief over the society devotee's being "turned away from the beautiful gate," they were relaxed and recuperated by a girl walking up the road of life (the aisle) defeating the devil at every turn and singing "Tell Mother I'll Be There." When she reached the heavenly gate, her mother met her and they embraced as the well-trained choir continued to sing "Tell Mother I'll Be There." Here, and several other periods, was a good place for the English "hear" and the American "amen"—and they were not lacking. The pageant was great, it had pathos, pity, warning, winsomeness to the good life, and gave security to abiding virtues. Go to Atlanta to see it sometime.

Concluding Statement

Saturday was occupied with reports of committees and groups. Sunday, President Hoover delivered an inspiring radio address on "World Peace"; and Vice-President Curtis addressed the conference in person, which address we are carrying in this issue. Many delegates left Sunday night to conclude the conference amid the historic scenes at Savanah, Ga.

The Ecumenical Conference certified that the Methodism of the world is on the march. The gigantic evils of the earth—one and all—may as well take due notice that Methodism is unafraid, and she is, or her equivalent will be, in the world to see man through, on through until Christ is enthroned Lord of all life, and the Judge of all the earth shall say, "time is no more."

PERSONAL AND OTHER NOTES

Dr. J. A. Smith, president of the Anti-saloon League of Mississippi, addressed the W. C. T. U. in their annual convention at Gulfport, on Friday night, October 30.

The Grenada, Miss., Sentinel, in the issue of October 23, carried a strong article on "Childhood and Youth," by Rev. L. M. Lipscomb, the versatile pastor at Grenada.

Rev. Robert M. Brown, presiding elder of the Ruston district, favored the Advocate office with a call on Tuesday, October 20. We were at the Ecumenical Conference at that time and regret missing his visit.

New Orleans and the South are proud of the record made by Dr. C. Jeff Miller last year, as president of the American College of Surgeons. The retiring president is an active and skillful surgeon of this city.

Rev. J. E. Gray and his people at Crystal Springs, Miss., have enjoyed the ministry of Dr. J. A. Smith in the preaching and Mrs. Smith in song during their revival, which was held October 25-November 1.

The laymen of the Alexandria district had an excellent district meeting at Washington, La., on Wednesday, October 7. Fortunate is the church and district that have the aggressive and loyal support of capable laymen.

A wedding of unusual interest will be that of Miss Beth Enochs, daughter of Mr. and Mrs. Marvin Smith Enochs, to Mr. Richard Carrington Stockett, which is announced to take place during this autumn at the Capitol Street Church, in Jackson, Miss.

Rev. W. B. Hollingsworth, pastor, Americus, Miss., is in high favor with the people of his charge and is closing out the best year of his three. His son, James, is a member of the Wade High School faculty and is assisting his father in the work of the young people in his charge.

Dr. Theodore Copeland, general evangelist of Dallas, Texas, did the preaching at the Northwest Texas Conference, and the reports are that it was a season of refreshing from the presence of the Lord. Bishop Boaz is to have Dr. Copeland with him at several of his Conferences.

Dr. W. W. Drake and his people at First Church, Monroe, have made suitable preparation for the entertainment of the Louisiana Conference, specially in that they have had a great revival, in which Dr. L. D. Patterson, Talladega, Ala., did the preaching. There were 65 additions to the church.

Miss Bertie Moffitt, recording secretary of the Keener Memorial Missionary Society, Baton Rouge, La., sent us, in behalf of the society, a cash subscription for the Advocate to be sent to one of the prison camps of the Louisiana State Prison. This is a good example for other societies to follow.

Rev. M. L. McCormick, pastor at Lumberton, Miss., writes: "The work at Lumberton is moving forward with many encouraging features. We have faith to believe that we will report everything in full at the approaching session of our Conference." This will be no new experience for Brother McCormick.

Rev. and Mrs. J. L. Sells have returned from their trip to Korea and are busily engaged in closing out the year's work at Port Gibson, Miss. Brother Sells is contributing interesting articles about his trip, to the McComb Enterprise, and we hope that he will likewise favor the Advocate with accounts of his journey.

Dr. Chas. T. Tally, whom many of our readers heard with delight and profit in a series of lectures at the Seashore Divinity School, has been appointed by Bishop DuBose, presiding elder of the Morristown district in the Holston Conference. Dr. Tally has previously rendered effective service in the presiding eldership.

Dr. R. A. Meek, who for years was the capable editor of the New Orleans Christian Advocate, has the sympathy of his many friends in the death of his brother, W. M. Meek, who died at his home in Lexington, Miss. Brother Meek was president of the Marchants and Farmers Bank, and a civic and church leader in his community.

Rev. R. H. Klieser, who formerly belonged to the Mississippi Conference and transferred to the Kentucky Conference, where he remained several years, was recently transferred to the St. Louis Conference and was appointed presiding elder on the Cape Girardeau district, by Bishop A. Frank Smith. Wise appointment.

Rev. A. H. Williams, an esteemed friend of the Advocate, in sending in his renewal from Attalla, Alabama, writes, "The Advocate is up, we think, to any previous standard. We trust for the new editor much of grace and wisdom." Brother Williams has helped to make the Advocate a success by his valuable contributions from time to time.

As is their custom, many railroads will grant free transportation on goods sent to the Mississippi Baptist Orphanage, Methodist Orphanage, Children's Home Society, Old Men's Home and Old Ladies' Home during Thanksgiving. Some of these institutions are having difficulty in operating during the present depression. Liberal donations are urged.

Notwithstanding that his Conference has not yet been held, Rev. W. H. Saunders, pastor at Picayune, Miss., has already moved. He and his family moved out of the old parsonage in order for the builders to erect their new parsonage. We are sure that Brother Saunders and his builders have planned wisely and will have an attractive and convenient pastor's home.

Stanley, the youngest child of Rev. and Mrs. V. R. Landrum, Wesson, Miss., was injured on Friday, October 23, and it developed on Saturday that he was seriously injured and his parents rushed him to a Jackson hospital where, under the skilled treatment of Dr. H. R. Shands, it appears that the little fellow will overcome his injury and be fully himself again.

Brother H. H. Goza, a faithful steward in our church at Magnolia, Miss., in renewing his subscription, writes, "Our Sunday morning congregations are better than usual. Brother Hardin is doing a fine work. We are going to make a strenuous effort to meet all our obligations." Brother Goza and others assisting their faithful pastor, we do not doubt the outcome.

Mrs. C. C. Evans, Waynesboro, Miss., in renewing her subscription, writes, "I shall continue to make my home with my brother here. I feel that I cannot, nor do I want to be without the Advocate. For many years it came to our parsonage home and is a source of spiritual help." Mrs. Evans and her lamented husband rendered effective service in the Mississippi Conference.

Rev. W. W. Cammack and wife will celebrate their golden wedding anniversary Tuesday, December 22, at the Methodist Church in Fayette, Miss. Having no children of their own, they invite their relatives to lunch with them in the Sunday school annex at 12 o'clock noon, wedding ceremony at 1:30 p. m. in the auditorium, to which the public is invited; will entertain until 2:30 p.m.

Mr. A. W. Bryan, of Alexandria, La., has found a new way of service to the Advocate and university students. He gave his pastor, Dr. W. W. Holmes, the amount for a year's subscription, which was to be sent to a student at L. S. U. It would be a fine thing for a number of people to have their conference organ sent to students of our state and church colleges. We thank Brother Bryan for his thoughtfulness and trust many others will follow his example.

Rev. Jas. H. Felts, presiding elder of the Corinth district has given eleven years of his ministerial life to Corinth Methodism. He having served two four-year pastorates and is now in his third year as presiding elder of that district. His friends and ties of influence in that territory are far reaching. He ranks as one of the really great preachers of the entire church. The sermons he preaches in his rounds on his district ar dynamic, interesting and fruitful.

It will be a source of anxiety to many to know that Mrs. W. B. Alsworth, wife of our pastor at Tylertown, Miss., had to undergo a series operation at the Columbia hospital. The operation was performed last Thursday, and our last information was, though quite ill, the prospects were for her recovery. Brother Alsworth's church sent him to the Ecumenical Conference at Atlanta, and upon his return he found Mrs. Alsworth critically ill. We pray for her early and complete recovery.

Bishop Collins Denny preached at Aberdeen, Miss., on last Sunday morning and at Tupelo on Sunday night. Mrs. Denny is accompanying the Bishop on his round of conferences. It is fitting that they should visit the place made sacred to Methodism by the residence and ministry of Bishop Robert Paine—and the place where his body awaits the resurrection morn. The Conferences will be happy to have Mrs. Denny, who was a welcome guest of the Conferences last year.

The death of Mrs. H. T. Funchess, which occurred in a Jackson, Miss., hospital, on Sunday, October 18, brought deep sorrow to her husband, loved ones and a wide circle of friends. She was a capable and consecrated worker in our church at Center Point, and her place will not be easily filled. The bereaved husband, H. T. Funchess, has been a close personal friend of the editor's since our childhood, and we extend to him and the other sorrowing ones our sincere sympathy.

TO THE NORTH MISSISSIPPI CONFERENCE

Greetings From an Old Friend.

Wish I could run down to Greenwood and see my old friends and look in on the Conference. I am too busy and my own Conference is too close by to get away.

I remember so well when we had a revival in the old Union Church and R. T. Jones and Charlie Wells and thirty-two others were converted. I saw that one-room frame church go up with much joy. I have been in the Memphis Conference twenty-one years. I have a great church here, 1,786 names on the roll; 157 received this year. The budget is $18,500 and we will raise over $30,000 for all purposes. We have 120 subscribers to the Methodist Herald, our Conference organ.

It was fifty-one years ago in the city of Columbus when thirteen of us stood at the door of the conference and asked for admission. S. D. Long, a presiding elder in the Holston Conference; W. S. Shipman and I are the only survivors. Sam Long is still quite active. Shipman will never grow old, and I am able to work from 1680 to 2000 pastoral calls annually, preach twice on Sunday and do a few other things. I do not play golf. Golf is an old man's game, and a rich man's game, and I do not qualify in either class. The Lord deals very tenderly with me. I go fishing once in two years.

T. W. LEWIS.

Jackson, Tenn., October 30, 1931.

BOARD OF FINANCE

The Board of Finance will meet in the room assigned, Methodist Church, Columbia, Miss., Wednesday evening, 7:30 November 18, 1931. Please let all members of the Board be present.

W. M. SULLIVAN, Chairman.
W. B. ALSWORTH, Secretary.

GOOD BOOKS

"The Turn Toward Peace." Mrs. J. H. Willis, mission study leader, of Durant, Miss., has ten books, "The Turn Toward Peace," for sale at 40 cents each, which she is offering to those who may desire to obtain a copy. Address her at Durant, Miss.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries

Brother HENRY EUGENE ROBERTSON, of Pope. Panola county, Miss., was born November 10, 1850, and died September 2, 1931, at his home in Pope Station. He was 81 years of age. Brother Robertson was steward in the Methodist church forty-five years, and he was Sunday school superintendent twenty-five years. Brother Robertson was a devoted husband, loving father and faithful church worker. He never spared his physical strength, time or money when it came to the support of his family and church, and every good cause in the community life. His home was the preacher's home, and the preacher's family home. Oftentimes have I sat around his fireside, eaten at his table, read from the Bible and had prayer with him while there. He was a real daddy to me, and his wife a true and faithful friend to us while on the Courtland charge. Brother Robertson had what most of us should be striving for, a splendid reputation and a good name. May God bless his good wife, his children and grandchildren, and may we all try to meet him in that upper kingdom.

Respectfully,

G. W. ROBERTSON,
His former pastor.

MR. T. W. WHITE was born in Tate county, near Coldwater, Miss., January 13, 1849. While yet a young man he came to Panola county and bought a farm near Fredonia church. At the time of his death he was one of Panola's best citizens. He was a good provider, a kind husband, a thoughtful father, a true friend, a loyal member of his church. He loved his pastor, and was kind to all preachers. He joined the church when only about 13 years of age, and was a steward in Fredonia Methodist Church for more than 30 years. No man did more for his church than he. I heard one member say that he never could understand how he could pay so much into the church. He was loved by all who knew him. On December 24, 1878, he was married to Miss Mary E. Lipsey, the ceremony being said by Rev. John Lipsey, a minister of the Baptist church. To this union seven children were born. Three boys and four girls. All lived to be grown. But two having died a few years ago. Those living are: Rev. S. W. White, San Jose, Cal.; Mr. T. M. White, Sardis, Miss.; Mrs. E. P. Kitchell, Coleman, Texas; Mrs. B. E. Walker, Jackson, Miss., and Mrs. Lucile White Huston, Como, Miss.

The writer never had a friend that he appreciated and loved more than he did Brother White. Yes, in early boyhood he began to build his spiritual life on the firm foundation of Jesus Christ, thus he continued to do till he had finished a well rounded Christian character, and was ready for his home in "Glory." His pastor conducted his funeral, being assisted by Revs. E. H. Rook, and W. W. Heartsfield. Flowers were in profusion, while friends and loved ones filled the church to pay this tribute of respect and love. He will be missed in his home, his church, and in the community where he lived and labored these many, many years. May his memory and influence live on in the hearts and lives of those who have known him.

His pastor,

A. L. DAVENPORT.

FROM FLORA, MISS.

Dear Brother Decell: Just a few lines from Flora. The Adelle Methodist Church, out eight miles from Flora, blew down the 16th of June. Without a dollar to begin with under the leadership of the pastor, the people of the community have rebuilt a nice cement block church worth about $2,000. The opening service was held Sunday, October 18. All-day service with dinner on the grounds. The sermon was preached by Rev. W. M. Williams, of Magee, and in the afternoon Brother J. C. Chambers brought a splendid message on the Sunday school work. Brother Williams' sermon was great and inspired the people on to greater things. This service was followed by a few days' revival meeting, Rev. C. A. Schultz, of Grace Church, Jackson, doing the preaching. Two members were added by letter and the membership greatly strengthened. This is a mission church on the Flora station. Only four Methodist familes, with Baptist friends and others helping to make this building possible. We feel proud of our achievements, and give God the praise.

L. M. SHARP, P. C.

FROM PONCHATOULA, LA.

Dear Dr. Decell: We are closing out Wednesday one of the greatest months in the history of the church in Ponchatoula. The church services have been attended better, the interest has been greater and the spirit finer than ever in the church's history.

On last Wednesday night we had ninety-five present at prayer meeting, including every member of the official family. On Sunday night, at our fourth quarterly conference, we had a hundred present attendance. The first one the presiding elder ever held. We could enumerate other things, but some of the brethren might think we were boasting.

The following resolution was unanimously passed at our fourth quarterly conference:

Whereas, Our beloved presiding elder is closing his fourth year with us and will be moved to another field of labor; be it resolved,

That we, the members of the fourth quarterly conference of the Ponchatoula charge, Baton Rouge district, Louisiana Conference of the Methodist Episcopal Church, South, express our very highest appreciation of Brother L. W. Cain, in every respect, as preacher, as presiding elder, and above all for the Godly life he has lived among us. His life has been the strongest and loudest preaching he has done. We pray God's richest blessings to follow him wherever he goes. Be it further resolved,

That a copy of this resolution be mailed to the New Orleans Christian Advocate and a copy be spread on the minutes of the conference.

J. R. Ables, W. H. Richardson,
A. L. Colmer, H. J. Lavigne.

Yours sincerely,

J. HENRY BOWDON, P. C.

EVERY CHURCH ORGANIZATION NEEDS MONEY

Through our liberal co-operative plan GOTTSCHALK'S METAL SPONGE has helped more than 30,000 different bodies raise funds to successfully promote their work. It is a meritorious household necessity that sells and repeats easily. It cleans and scours everything — yet keeps the hands dainty and white. Write today for information regarding our liberal money-making plan.

Let the LITTLE FELLOW show your organization the way to greater usefulness and service.

METAL SPONGE SALES CORP'N
John W. Gottschalk
President
Lehigh Ave. and
Mascher St., Phila.

IS IT INSURED?

Nobody knows when Fire or Lightning or Wind will rage and destroy. Somewhere every day church property is burning.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY of CHICAGO

—The Methodist Mutual—has been furnishing protection AT COST upon easy annual payments since 1898. No assessments; legal reserve for protection of policy-holders same as stock company. No agents. Deal direct. The oldest fire insurance company in the United States is a Mutual organized by Benjamin Franklin. Get the facts.

Write to HENRY. P. MAGILL, Sect'y. & Mgr.
1509 Insurance Exchange, Chicago, Ill.
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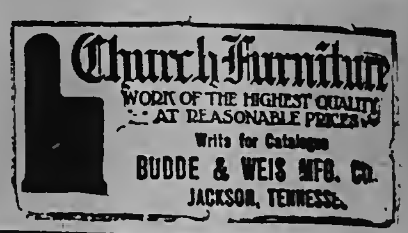
M. E. S. C., 808 Broadway, Nashville, Tenn.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WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES
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FREE 5-DAY HERB TREATMENT

WORLD'S FOREMOST HERBALIST HELPS THOUSANDS WITH HERBS

A wonderful new combination of life-giving herbs is the outstanding discovery of modern times. Thousands of sufferers who were terribly afflicted are now well. No matter what your trouble is, no matter how many doctors or medicines you have tried without success, here is hope for you.

Mother Helen, the Great Herbal Healer, 1869 N. Damen Ave., Dept. J. R. Chicago, Illinois, is offering to give you a 5-day Home Treatment with Herbs free. Describe your troubles and you will get a $1.00 bottle of Blood Tonic or a $1.50 bottle of Special Herb Remedy Free. Enclose 25c to pay postage, packing, handling. Write today.

"I'M going, anyway"

THE modern Miss needs no "time out" for the time of month.

If you've ever taken Bayer Aspirin for a headache, you know how soon the pain subsides. It is just as effective in the relief of those pains peculiar to women!

Don't dedicate certain days of every month to suffering. It's old-fashioned. It's unnecessary. Aspirin will always enable you to carry on in comfort. Take enough to assure your complete comfort. If it is genuine aspirin it cannot possibly hurt you. Bayer Aspirin does not depress the heart. It does not upset the stomach. It does nothing but stop the pain.

Headaches come at inconvenient times. So do colds. But a little Bayer Aspirin will always save the day. A throat so sore you can hardly swallow is made comfortable with one good gargle made from these tablets. Neuralgia. Neuritis. Rheumatism. Pains that once kept people home are forgotten half an hour after taking a few of these remarkable tablets. So are the little nagging aches that bring fatigue and "nerves" by day, or a sleepless night.

Genuine Bayer Aspirin tablets cost so very little after all, that it doesn't pay to experiment with imitations!

Bayer-Tablets of Aspirin
BAYER
Genuine

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss

1931 LIFE MEMBERSHIPS

MISSISSIPPI CONFERENCE

Meridian District
Mrs. Herman Prince, DeKalb, Miss.
Seashore District
Mrs. A. J. Ramsey, Gulfport, Miss.
Hattiesburg District
Mrs. H. Ogden, Hattiesburg, Miss.

NORTH MISSISSIPPI CONFERENCE

Columbus District
Mrs. Mary Walker Dukeminier, West Point, Miss.
Greenville District
Mrs. Ernest Moore, Clarksdale, Miss.
Greenwood District
Children
Louise DeLoach, Greenwood, Miss.
Grenada District
Mrs. Talulah Lipscomb Beall, Lexington, Miss.
Sardis District
Mrs. Belle Williamson, Como, Miss.
Mrs. W. J. East, Senatobia, Miss.
Mrs. Corrie Pryor, Senatobia, Miss.

LOUISIANA CONFERENCE

Alexandria District
Adult
Mrs. W. T. Cunningham, Natchitoches, La.
Mrs. J. W. May, Glenmora, La.
Mrs. S. M. Faulk, Charlieville, La.
Children
Doris Overton Carre, Alexandria, La.
Suzanne Ford, Charlieville, La.
Baton Rouge District
Mrs. Emma Jolly, Baton Rouge, La.
Mrs. Emma Abbott, Baton Rouge, La.
Children
Jane Clare Simmons, Bogalusa, La.
June Record, Clinton, La.
Harriett Earl Green, Franklinton, La.
Carl Roland Dardenne, Grosse Tete.
Ora Catherine Hooper, Grosse Tete
Dorothy Mynette Eldridge
Lake Charles District
Children
Howard Phillips Pfost, Jr., DeRidder, La.
Mary Avis Brink, Leesville, La.
Monroe District
Miss Mollie Higginbotham, Mer Rouge, La.
Children
Anne Lee Taylor, Mer Rouge, La.
Arlette Marie Pool, Wisner, La.
Minden District
Children
Ruth Law, Cotton Valley, La.
New Orleans District
Mrs. O. F. Niebergall, New Orleans, La.
Children
Arthur W. Luehrman, Jr., New Orleans, La.
Ruston District
Adult
Mrs. V. H. Spinks, Ruston, La.
Children
Thomas Edward Camp, Haynesville, La.
Shreveport District
Mrs. J. M. Collins, Shreveport, La.
Children
Charles D. Hancock, Jr., Pitkin, La.
Betty McAfee Flournoy, Shreveport, La.
Guy Morgan Hicks, Jr., Mansfield, La.
James William Peyton, IV, Shreveport, La.
Lewis Edwin Wright, Dixie, La.
George Walton Dameron, Jr.

MERRYVILLE, LA.

Current events in Africa was the topic of the Missionary program in charge of Mrs. D. W. Smith, at Monday's session of the Woman's Missionary Society of the Methodist church, held at the church. Opening song, "The Morning Light is Breaking." Subject of devotional prayer and forgiveness. Scripture reading, part of the 5th, 6th and 18th chapters of Matthew, by the president. Silent prayers by members, followed with a special mission song, "The Holy Spirit." Plans were made for the annual observance of a week of prayer, beginning Monday, November 2, and lasting for several days, with programs in the afternoon, from 3 to 4:30, at the church. Mrs. J. R. Crawford will be hostess to members of the society with the regular monthly social at her home, on Tuesday of next week. The society will meet at 3 o'clock instead of 3:30 as usual. The meeting was dismissed with prayer by Mrs. Yawn.

MRS. JOHNNIE GRIFFIN,
Supt. of Pub.

Senatobia, Miss.—The specter of depression vanished into etherel oblivion beforo the Spiritual Jubilee that marked another annual all-day session of the Woman's Missionary Society, Tuesday, October 13, and the "thirteenth" as a result was stripped of the last vestige of evil suggestion.

The program was presented in the main auditorium of the church in the presence of a record attendance of the organization and a number of especially invited guests from the other churches.

There were two special features of the morning session; one a memorial service, honoring the memory of Mrs. B. R. Scott, recently removed from the society by her death; the other a presentation of life-membership certificates to Mrs. W. J. East, who has been an active leader in the organization for more than thirty years, and to Mrs. Corrie Pryor, whose eighty-one years find her one of the most enthusiastic and active members. The memorial service was conducted by Mrs. W. T. Bailey, the W. M. S. president. The presentations of certificates were made by the leaders of the two circles, Mrs. Olin Taylor and Mrs. Hardin Perkins.

The Mission study under the leadership of Mrs. P. F. Luter, was presented in chapters, by Mmes. Whitwell, Gabbert, Taylor, Luter, Snider, and Varner.

Lending variety and further attraction to the program were musical numbers by Mmes. J. C. Bowen, Annie Stewart, J. K. Thomas, B. E. McCrary, and M. W. Gabbert.

Luncheon was served at the church.

MRS. J. B. SNIDER, Jr.,
Pub. Ch. Senatobia Aux.

THE WORK OF KINGSTON MISSIONARY SOCIETY IN POETRY

By Mrs. M. A. Dove

When 1931 came around, we were the happiest little group of women to be found,
With only 18 members on roll,
There was lots of work that had to bo done,
So, by our president, we were told.

Full of prayer, determination, and willing at heart,
We knew we could put things over by doing our part;
We had to be studious, as we all knew,
So we were doing our best, even if there wasn't but just a few.

We worked very hard through sunshine and rain,
But while not accomplishing so much,
We felt that our efforts have not been in vain;
We knew we would have to work with extra good measure,
For we wished to replenish our fast growing treasure.
While this hard work was being done,
We were full of enthusiasm and quite a lot of fun.

On March 17, we gave a St. Patrick's party,
At this time we raised a nice little sum,
For every one responded hearty.

As a well equipped kitchen is a woman's delight,
From the proceeds we put in a gas range and kitchen cabinet bright.
From the Modern Laundry, that always does its work well,
We received $25, which we appreciated more than tongue can tell.
So, when spring showers came along, our church roof began to rot,
And we took this handsome amount to help put on a top.
By special efforts with our Holland drive,
We were fortunate to increase our treasury, by dollars five.
In the homes of our friends, so cooperative and dear,
We placed 50 calendars at the beginning of the year,
Each little dime, so shining and bright,
Will return to our treasury with hearty delight.
Our social service work is most worthy of all,
The committee is ever ready to respond to a call;
They carry to the poor, clothes and good things to eat;
They also furnish shoes for their little bare feet.
Our Bible Study Cause is progressing right along,
With a few active members, faithful and strong;
We have finished "Turn Toward Peace" and "The Life and Letters of Paul."
We found these to be the most interesting of all.
Our Society likes to be up-to-date,
So we sent to Gulfport a couple of delegates,
The report they brought back enlightened us much,
Being good Methodists, we love to learn such.
On May 15, we were honored indeed,
We had with us the Zone to meet.
They came to our church 80 strong,
With a bunch of most handsome preachers, both short and long.
Good missionary ladies, don't let this get your goat,
But we're helping our orphanage by collecting coupons from Octagon soap.

(Continued on Page 14)

How Young Lady's Health Improved

THOUSANDS of cases, like described below, have been reported in which better health followed the use of Cardui by women:

"When I was a young girl," writes Mrs. W. H. Guinn, of Milroy, Ind., "I was run-down and in bad health. I was delicate, thin and pale. I was nervous, at times. My mother knew of Cardui and thought it would be a good tonic for me to take. I took three bottles and my health improved a great deal. My mother was pleased. I kept on taking it for a while. I have been in good health ever since."

CARDUI

Many a young lady has been spared useless suffering because her mother knew about Cardui. FR-21

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria
Chills
and
Fever
Dengue

It is a Reliable, General Invigorating Tonic.

How Good Doctors Treat Bad Colds

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results. In millions of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish,—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE........Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE

The Methodist Publishing House has mailed to every person who orders literature from it a booklet entitled "Church School Literature." It has also mailed this booklet to every pastor. The first part of the booklet deals with the small school. The last part deals with the literature of the large school. Page 51 to the end of the booklet are definite instructions to the person who orders the literature for the Sunday school as how to manage this part of the business of the Sunday school. The Conference Board is prepared to mail on request this booklet to any person desiring it. It describes all of our Sunday school literature and tells each church just what they will need. This note is to urge upon you the necessity of getting the book and ordering the literature that your church needs.

The Ecumenical Conference was the most spiritual conference it has ever been my privilege to attend. I was delighted with the large number of people from our Conference at Atlanta. This gathering makes one feel proud that they are Methodists and all the speeches reflected hope and encouragement. The foreign representatives of churches were joyous and happy in their Christian religion and had very little to say that would show they were in the midst of depressed financial situation. One Irishman told me that the exchange price would keep him from seeing parts of the nation because his money was dwindling, but he said it with a smile. It would have been a real blessing if all the churches could have been present.

The most thrilling service to me was Tuesday night when Dr. Lax of the Wesleyan Methodist Church and Gypsy Smith addressed the audience. It seems to me there were 10,000 people present, and when Dr. Lax spoke in support of the Eighteenth Amendment and the abiding interest in seeing our laws enforced, the whole audience stood and cheered. Gipsy Smith spoke on the "Gospel Succeeding in Every Land." He stirred our hearts as few people have ever done, surely he is a man of God.

We went from Atlanta to Nashville to meet with a group to restudy the training program of our church. The General Board will make announcements as to the results of this conference. I feel that the General Board is rendering a much larger and better service to the work now than ever before.

We urge upon all the Sunday schools to send in what money they have both for Sunday School Day and Missions immediately. Your board is in great need of funds and this aid at this point will be greatly appreciated.

Pray for the work and the workers.

JOHN C. CHAMBERS.

CHILD *need* REGULATING?

CASTORIA WILL DO IT!

When your child needs regulating, remember this: the organs of babies and children are delicate. Little bowels must be gently urged—never forced. That's why Castoria is used by so many doctors and mothers. It is specially made for children's ailments; contains no harsh, harmful drugs, no narcotics. You can safely give it to young infants for colic pains. Yet it is an equally effective regulator for older children. The next time your child has a little cold or fever, or a digestive upset, give him the help of Castoria, the children's own remedy. Genuine Castoria always has the name:

Chas. H. Fletcher.

CASTORIA

CHILDREN CRY FOR IT

Epworth League

MISSISSIPPI CONFERENCE

Brookhaven Young People

The young people of the Brookhaven district had a get-together meeting at Centenary Church, McComb, Miss., September 29, with about one hundred-twenty delegates present.

The devotional was conducted by Rev. J. H. Jolly, of the LaBranch church. George McGowen led the young people in a recreational program given by the local league.

In the business session, Miss Jessie Campbell, of Norfield, district secretary, helped to organize one League union, and it is her pan to organize unions in the district so that every chapter will belong to one union.

Miss Campbell is doing some good work in the Brookhaven district, where she has visited a number of the chapters and helped them in the organization of their work.

ETHEL McNEIL, Pub. Supt.

LOUISIANA CONFERENCE

Gentilly League Organized

The Young People's Epworth League of the Gentilly Methodist Church, New Orleans, held their first meeting on Monday afternoon, October 26, at 4 o'clock. Plans for many activities during the coming year were discussed, and the following officers were elected to serve during the ensuing year.

President, Ellis Evans; vice-president, Evelyn Smith; secretary-treasurer, Dorothy Truitt; publicity supererintendent, Alice Jamieson; social service, Bessie Hill; worship, Dorothy Jamieson, and recreation, Doris Hill.

The league entertained its members at a Hallowe'en party on last Saturday night. It being the first party of the newly organized league, every one attending dressed as babies, and prizes were awarded for the best dressed.

Many games were played and enjoyed by all. The party was supervised by Doris Hill, Dorothy Jamieson, Dorothy Pruitt, Dot Evans and Elizabeth Evans.

SOCIETY SHOWERS MRS. ABNEY

Mrs. J. T. Abney, wife of the pastor of the Lauderdale Methodist church, was the honoree at a lovely shower given at the home of Mrs. S. A. Scruggs, when she and Mrs. John Scruggs were hostesses, the guests being members of the Woman's society.

This was the last meeting Mrs. Abney will attend before conference and the shower came as a complete surprise to her.

Mrs. Abney led the devotionals, reading "The Beatitudes," after which Mrs. Kerr told a story and read Edgar Guest's poem, "The Minister," dedicating both to Rev. and Mrs. Abney, who have faithfully served the Methodist church during the past four years.

After a piano solo by Miss Lucile Ellis, a messenger arrived with a box filled with lovely gifts for Mrs. Abney.

Later the hostesses served their guests a pretty ice course. Mesdames M. A. Lyle and Edwin Simmons, of Kewanee, shared the pleasures of the afternoon with hostesses and society members.—Meridian Star.

FROM BOONEVILLE, MISS.

Dear Advocate: This conference year will soon he gone. It has been a good year with us here at Booneville. Our pastor, Brother J. V. Bennet, is closing his second year with us and will make a good report at Conference. He is a hard worker and is in high favor with his people, and is loved by all church people and much beloved by everyone. He is a good mixer and knows just how to win the young people. He is a strong preacher and gets results. He holds his own revival meetings; held one here eighteen days last year, and received fifty into the church. He has just closed a two weeks meeting here and took thirty-one into the church, and there are more to follow. The attendance upon the meeting was good. At the beginning of the meeting the churches were all requested to co-operate with us and many fell into line and helped to make the meeting a success. It was attended by Methodists, Baptists, Presbyterians and Disciples of Christ, who contributed to its success and felt its influence. Brother Thompson, pastor of the Baptist church, aided greatly by his presence, prayers and influence. One of our laymen, Brother E. M. Hale, led the singing and did it well. The members of the choir punctually, efficiently and faithfully contributed their part, which was by no means small. Upon the whole, the meeting was great. Quite a number were touched or quickened, and promised to give up sin and wrongdoing and to be more faithful in discharging every duty.

One of the good results of the meeting is a more fraternal spirit between the various denominations. Brother Bennett preaches genuine love and charity towards all men and comes as near delivering a finishing blow to sin and sectarianism issues and bigotry as any preacher I know. He has a splendid delivery, native ability, mental equipment, spiritual endowment, and a commanding voice. He is uncompromising with sin and faults, and lack of faithfulness to their church and God. We trust that our people will not soon forget the strong gospel sermons, and that they will be more faithful and live closer to God. The people of the town are almost a unit in asking that he be returned for another year.

HARDY W. REES.

GROWING IN MEMBERSHIP

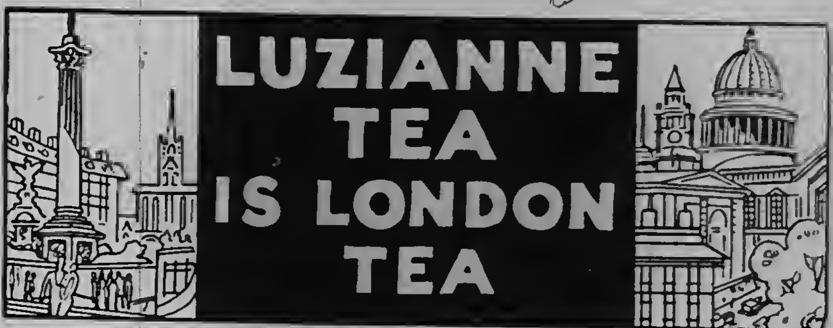
The Methodist churches in Czechoslovakia during the past year have done better than hold their own. Statistics reveal a net increase of 101 in the number of members in full and regular standing, while the number of adherents gained is larger. The total number of full members now in Czechoslovakia is 3,063, while the total number of adherents reaches 9,888.

EVERYTHING THAT YOU NEED
IN ONE BIG STORE
D. H. HOLMES CO.
LIMITED

HEADACHE?

Don't suffer. Capudine, the new liquid prescription, works faster. Easier on your stomach. No harmful narcotics. Fine for nerves. By the dose at drug store fountains or in 10c, 30c, and 60c bottles.

Capudine
FOR HEADACHES


LUZIANNE TEA IS LONDON TEA

Wm. B. Reily & Co. Inc.

640 Magazine St., New Orleans, La.

FROM EUNICE, LA.

Dear Advocate: At our fourth quarterly conference, on October 25, Dr. A. S. Lutz, presiding elder of the Alexandria district, gave us a very helpful exposition of the Lord's Supper, emphasizing the binding obligation of our consecration to our Lord in the observance of this sacred memorial of His Death and Passion. There was a quiet and worshipful feeling as the communicants knelt at the altar.

During the service three infants were baptized and four members were received into the church. This was a full and beneficial service.

The quarterly conference also passed a resolution of appreciation of the able services of Dr. Lutz as he labored in a very diligent and helpful manner in the administration of the work on the district.

We are financially depressed, but working for spiritual interests and prosperity.

Yours for His service,
JAS. A. KNIGHT.

POINTED PARAGRAPHS

By Rev. John W. Ramsey

High school and college athletics are now occupying much space on the sport pages of the daily newspapers. Already serious accidents, some of them fatal, are being reported, and no doubt before the season closes a number of deaths—untimely deaths—will be recorded.

Note these headlines and the news items which follow: "Four Ole Miss Regulars Injured. University of Mississippi, September 24. With four apparent regulars on the bench with injuries, Coach Eddie Walker, of the Ole Miss football squad, was carrying a heavy burden Thursday."

"Injuries Worry Teacher Coach as Opener Nears. Hattiesburg, Miss., Sept 24.—Hard luck and no alibis will probably put a serious crimp in the style which the Mississippi Teachers hope to set in their opening game with Millsaps College in Hattiesburg on October 3."

Thse are only two items out of the thousands of serious accidents which have already occurred, many of them being of such a serious nature that numbers of young boys, the hope of their Christian fathers and mothers, will be maimed and crippled for life, and others will be killed outright.

Indeed, the papers have already recorded some fatal accidents: "Neck is Broken in Grid Game. Chicago, Ill., September 29.—Suffering from a broken neck, Reuben Gretschow, 23, captain and tackle of the Elmhurst College football team, was fighting for his life in a Chicago hospital."

"Injuries Received in Grid Game Fatal. His love for sport and that dogged persistence of the American youth proved too much for McCoy Oakley, 16-year-old high school football player. He died in a Nashville hospital."

These news dispatches do not tell of the broken hearts of the fathers and mothers of these youths who were maimed or crippled for life, or worse still, lost their lives in this brutal game. Well, anyhow, some things are best left unsaid.

It must be conceded that the chief object in football is to knock out the other fellow, if it takes maiming, crippling, or death to do it. Hence, the heavy weights, the 200-pounders, are much sought after by colleges and coaches. Not the intellectuals, but the beeves are the "top-notchers" in most colleges—brains don't count. In all the English vocabulary there are only two words which properly characterize such "doings"—beef and barbarism.

Speaking of beef, what is wrong with the Mexican bull fight as a substitute for football in our colleges? Perhaps not so many boys would get "exercise," but it might be possible to satisfy the bull.

Furthermore, it is a well known fact that college athletics afford a most prolific source for gambling, and that during intercollegiate games hundreds of dollars change hands. Within recent months, a superintendent of a state institution had to request that people cease gambling on their games as it had a bad influence on the boys. Certainly, what else could be expected; but stop the gambling, if you can.

Yet institutions of learning, even including church schools, while approving such conditions, call themselves builders of character and moulders of future citizenship. Bah!

Another custom which should be driven from our colleges is the barbarous practice of hazing, clipping hair, shaving heads, the upper-classman compelling the freshman to hold his toes and spell words correctly, while the former wields the lash. Such conduct fits in well with the deeds of the Dark Ages; yet even church colleges, maintained by Christian people and with supposedly Christian faculties, permit or ignore it, claiming that it cannot be prevented. Bah!

"Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment!" Ecc. 2:9.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.——And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2:15, 17.

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." Ecc. 12:13.

CHINA FLOOD RELIEF

Dr. W. G. Cram, general secretary of the board of missions, Methodist Episcopal Church, South, has received a communication from headquarters of the International Missionary Council in New York City, telling of plans for flood relief in China, which will tide over the stricken people until it is possible to harvest the first crop next June.

Representatives of the foreign missions conference of North America, and the Federal Council of Churches of Christ in America, have in recent weeks been giving most careful consideration to the flood disasters in China, and the needs which the floods entail, according to Dr. Cram, and conferences have been held with high government officials in Washington and the American Red Cross to determine how America's sympathy and interest could most effectively be organized.

Through the setting up of a new organization, "Flood Relief in China," at a recent meeting of representatives of the Federal Council of Churches of Christ in America, the committee of reference and counsel of the North American Conference of Foreign Missions, and China Famine Relief, U. S. A., it is believed that all conflicts and overlapping will be avoided, and that the United States can better serve its sister country in the Orient.

Although a general appeal has not yet been voiced to churches of the nation, on account of scheduled campaigns for unemployment relief, it is expected that a definite appeal to American churches will be made in November or December.

Many churches, it is said, have already taken action, and funds are reaching Flood Relief in China, at 205 East Forty-Second Street, daily. Although cable dispatches from China now carry less news regarding the floods and their aftermath, it is apparent that the situation will grow steadily worse, at least until it has been possible to harvest the first crop; and this will not be until next June for a small proportion, and not until next autumn for the majority of the millions of people who have lost their all in these recent floods, officials of the relief campaign declare.

Best Remedy for Cough Is Easily Mixed at Home

You'll never know how quickly a stubborn cough due to a cold can be conquered, until you try this famous recipe. It is used in millions of homes, because it gives more prompt, positive relief than anything else. It's no trouble at all to mix and costs but a trifle.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup or strained honey to make a full pint. This saves two-thirds of the money usually spent for cough medicine, and gives you a purer, better remedy. It never spoils, and tastes good—children like it.

You can actually feel its penetrating, soothing action on the inflamed throat membranes. It is also absorbed into the blood, where it acts directly on the bronchial tubes. At the same time, it promptly loosens the germ-laden phlegm. This three-fold action explains why it brings such quick relief even in those severe coughs which follow cold epidemics.

Pinex is a highly concentrated compound of Norway Pine, containing the active agent of creosote, in a refined, palatable form, and known as one of the greatest medicinal agents for severe coughs and bronchial irritations.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

BEWARE THE COUGH OR COLD THAT HANGS ON

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold, no matter of how long standing, is not relieved after taking according to directions. Ask your druggist. (adv.)

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WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

ANOTHER OCTAGON CARNIVAL

Once more the band and the parade announced to the townspeople that a Soap Festival would be held on the church lawn in the interest of the orphanage campaign, at Minden, Louisiana Conference. A few of the features of the first one were repeated with slight variations, but most of the shows and stunts were new. Trick exhibits predominated, among which were the swimming match, the smallest baby, the red bat, the green monkey, the one-legged chicken, your photograph 100 years from now, and the dime museums of clever novelties. You had your palm read (red) by the gypsy, got a kiss for only two coupons (and the moon was full), and took a look at the three-headed monster (from whom a faint odor of hot cabbage exuded).

The bathing beauty contest furnished the most entertainment. Some thought Miss Walter White had really improved in looks since last appearing on the street, while others were struck with the bashful modesty of Miss John Watkins, or the pleasing plumpness of Dr. Kilgore. Miss Rathbun seemed stage-struck—at least she struck it several times. The hair ribbon on Dr. Banks hypnotized many, while others admired the delicate daintiness of Miss Noah Haynes.

The booth of the Evergreen contingent added much to the evening with acts of reading and song. Sibley furnished a booth also with several clever exhibits, and they offered a distinct sanitary contribution to those present, in the opportunity to buy soap. These visitors were welcomed; now they will raise coupons in their home community for the cause.

The Chinese ball game, the slingshot gallery, the ball tossing, the shooting gallery, and the old reliable Sookie's bell furnished sport for those so inclined.

Ample supplies of candies, pies, sandwiches, drinks, and ice cream relieved any inner anxiety that may have been present.

More than 5,000 coupons were collected.

MRS. DWIGHT BLAKE.

FROM WATER VALLEY

Water Valley, North Mississippi Conference, First Church Missionary Society goes along its uneven way though the depression affects us some financially and again we are feeling the loss by death of three splendid members. While we have lost heavily there has been a gain of five new members this year.

One unique feature that has been of much inspiration and help was the series of lectures given alternately by our pastor, Rev. J. D. Wroten, and Rev. G. C. Schwartz, pastor of North Main Street Church, on the Book of Revelation as our summer Bible study. Both societies attended well, also a few men and members of other denominations.

At the August program meeting two of our ladies put on a playlet entitled "Octagon Soap," the play having been written by the pastor's gifted wife, Mrs. Wroten. This was enjoyed by those assembled and helped to arouse interest in the Octagon soap project. Much sympathy was felt for Brother Lewis, superintendent of the Orphanage, as one of the players described him to the other black washwoman (as they bent over their tubs), as "The Daddy of all them little orphunts down to Jackson!" This play was also put on by the society of Grenada Methodist Church. Our society is much interested in this great undertaking for the orphanage and have contributed 1,000 coupons every month—not as many as we hoped, and not as many as some other societies, but a fair showing. Last Sunday on "Work Day," First Church Sunday school contributed over 1,000 coupons to the cause.

GREAT REVIVAL AT WESLEY CHAPEL

The ten days series of services which closed yesterday at Wesley Chapel Methodist Church on the Natalbany charge, resulted in the greatest revival of religion in many years (so stated by the membership). There were twenty-two accessions on profession of faith in Jesus Christ, and one by certificate. The entire membership of the church rallied and were revived, and there was a gracious outpouring of the Holy Spirit.

The pastor did the preaching and was ably assisted by Rev. A. J. Martin, conference evangelist, as leader and director of the song services and young people's meetings.

We still believe in the "old time gospel," and as was demonstrated "for it is the power of God unto the salvation of the soul." The Lord has wonderfully blessed our labors this year, in the conversion and addition to the church on profession of faith of forty-two souls, and with five by certificate.

With great rejoicing,

A. R. HOFFPAUIR, Pastor.

CONFERENCE ENTERTAINMENT

Editor, Christian Advocate,
New Orleans, La.

Dear Brother: Reading Dr. Drake's fine report from Monroe and his reference to entertainment of the Annual Conference impels me to write concerning what has come to be a problem.

There was a time when a Conference that represented all Methodism from Georgia to the Pacific Ocean was entertained at the home of Newt Vick. Those days have gone forever and now we must meet changed conditions with altered methods.

I suggest that every delegate, both clerical and lay, pay five dollars ($5) each for luncheon and supper for the five days of our Conference session.

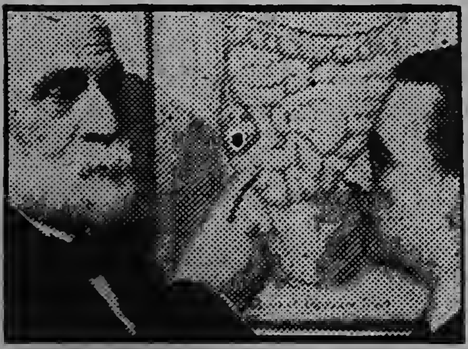
I deem that sufficient, as fifty cents a meal would enable the entertainment committee to provide good meals and clear a tidy sum to be used by the local church for any purpose it might choose.

The entertainment committee would be in position to know how many to provide for.

This plan would relieve our hostesses of providing supper and us of going back and forth for it.

Sincerely,

P. H. FONTAINE.



POISON
in Your bowels!

Poisons absorbed into the system from souring waste in the bowels, cause that headachy, sluggish, bilious condition; coat the tongue; foul the breath; sap energy, strength and nerve-force. A little of Dr. Caldwell's Syrup Pepsin will clear up trouble like that, gently, harmlessly, in a hurry. The difference it will make in your feelings over night will prove its merit to you.

Dr. Caldwell studied constipation for forty-seven years. This long experience enabled him to make his prescription just what men, women, old people and children need to make their bowels help themselves. Its natural, mild, thorough action and its pleasant taste commend it to people of all ages. That's why "Dr. Caldwell's Syrup Pepsin," as it is called, is the most popular laxative drugstores sell.

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SYRUP PEPSIN
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ORGANIZED 1903

PURPOSE: To care for the widows, orphans, disabled and aged members of our household of faith as beneficiaries. All Southern Methodists from ages 1 to 60 years may be insured on safe at cost rates.

RESULTS IN 27 YEARS: Paid to beneficiaries about $400,000, making possible 400 homes; saved to members in lower premiums $200,000; $2,000,000 insurance now carried.

PROGRAM FOR 1931: Our Goal is 1,000 new members, by members taking additional policies on themselves and placing insurance on all the members of their families and friends from 1 to 60. Credit to applicants, paying for first 3 months and being insured for 6 months.

POLICY PLANS: Whole Life, 20 Premium Life, 20 Premium Endowment, Endowment at 60, 65, or 70, Disability-Annuity and Juvenile, all with liberal options; and Group Insurance.

THE MINIMUM NEED: All ministers and laymen should carry $5,000 insurance for benefit of widows and orphans and $500 for self-support annually in sickness and old age. Medical examination not required by questionnaire instead.

Write J. H. SHUMAKER, General Secretary
Home Office: Association Building, 808 Broadway, Nashville, Tenn.

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Don't Fear Motherhood

It's a joy to have babies when you're feeling well..

THIS happy mother and pretty baby make a picture you ought to stop and think about. You can get so much pleasure from your baby...if you will only keep feeling well yourself. It's most important that you regulate your system during this trying time.

Before baby comes...and afterwards too...you should strengthen yourself with Lydia E. Pinkham's Vegetable Compound.

It's precisely the same medicine your mother used...except you can obtain it now in the more convenient tablet form.

No woman who suffers and is nervous and run-down should be without this comforting remedy.

It helps you over the painful periods. Relieves backache, headache, nerves and cramps. And now, it's so convenient to take and use. All Chemists have the new tablets.

Now in Tablets Too!

Lydia E. Pinkham's VEGETABLE COMPOUND

AMERICUS CHARGE

Now that Salem Camp Meeting is over and we are facing up to our annual conference, I feel that perhaps some of the brethren would like to know how one of the largest circuits in the conference has come through the past year with its doubts and fears. Just now we are on a cash basis, though we have no cash. Rather think that some of our people have bought Ford cars when they should have bought farms, for the Ford is gone but the farm is not. Some people are feeding serveral dogs instead of several pigs.

As one man said, "I had four dollars saved up for a rainy day, but it turned dry and I spent the four dollars for two inner tubes," and so we have a panic.

Ever since I was a boy somehow or other I could see something humorous in life along with its tears and sorrows and I feel that this very thing has helped to keep me young and happy no matter how hard the way may be or how uncertain the future.

We have had the panic down here just like other places, and money is just as scarce as it can well be, but there are just a number of bright spots too. Last year we built and paid for a new tabernacle at Salem Camp Ground, and this year we put up a nice new fence around the property, and now we are getting our plans in shape for a deep well on the property, and then we are going to landscape the place and I am sure it will be a thing of beauty and a joy forever. We have a building committee looking to the building of a new parsonage and next year I hope it can be reported that there is a new parsonage. We have put a new roof on one church and expect to paint it this next year.

I have held all of my own meetings this year but one and have received into the church on profession of faith thirty-five together with four taken in at the camp meeting, thus making a total of thirty-nine.

Last year we baptized fourty-five babies, but this year we have only baptized eighteen, including adults. The crop of babies is not so good this year. All the other crops have done very well.

As I stated before, we are now on a cash basis, but have no cash, nor have we had all year. I do not know if we will be on a cash basis very long.

I do not think that God has ever been so close to us as He has been this past year. He has been so real and Jesus has been a constant revelation to us.

Perhaps the finest thing that has come to us this year is the fact that my dear boy Jim was soundly converted under my preaching, and he has had a very definite call to preach.

When I look back over the years and think how it was that one day I gathered together what was left of my family after the children's mother went to sleep, and how hard I had to fight not to lose my grip on my Christ, I am indeed happy at the end of this year as I see how God for Christ's sake has brought these dear children of ours together with my good wife and me to the end of this year's road, and I just want to tell the brethren that if we will only let these dark days make way for our dear Christ and learn with joy in our hearts to say like he said, "Thy will and not mine be done," I am sure that "Neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Yes, it has been a hard year, but, oh, how sweet.

Brother Van Landrum did the preaching at the camp meeting this year and as usual Van put it over. God did indeed use him and not only did some join the church, but again and again did the people come to altar calls and I personally know that much good was done.

The people love Van and he loves the people, and that with real religion on his part made for a good camp meeting.

We would like to come back, bishop.

W. B. HOLLINGSWORTH.

It is a mark of dist[illegible] of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

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Imparts Color and
Beauty to Gray and Faded Hair
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QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Vicksburg Dist.—Fourth Round

Utica, Nov. 8, 11 a. m. and 2 p. m.
Vicksburg, Crawford Street, Nov. 8, 7 p. m. and Nov. 9, 7 p. m.

We shall expect full reports from pastors, stewards, Sunday school superintendents, trustees, Woman's Missionary societies, Epworth Leagues, and superannuate endowment committees.

L. E. ALFORD, P. E.

TIRED EYES
After a hard day's work, refresh your eyes with
DICKEY'S OLD RELIABLE EYE WASH
At All Druggists
Price 25c
Dickey Drug Co., Bristol, Va.

DIZZY HEADACHE RELIEVED

A DIZZY, sickening headache often is a warning sign of constipation. Poisons which constipation dams up in the intestines are beginning to get in their dangerous work.

There's refreshing relief in a dose or two of Thedford's Black-Draught.

"I first began taking Black-Draught for biliousness and constipation," writes Mrs. Alonzo Rothrock, of Illmo, Mo. "I would have sick headache and dizziness so I could not stoop over. I did not get any better until I began taking Black-Draught. After using it for some time, I quit having sick headache."

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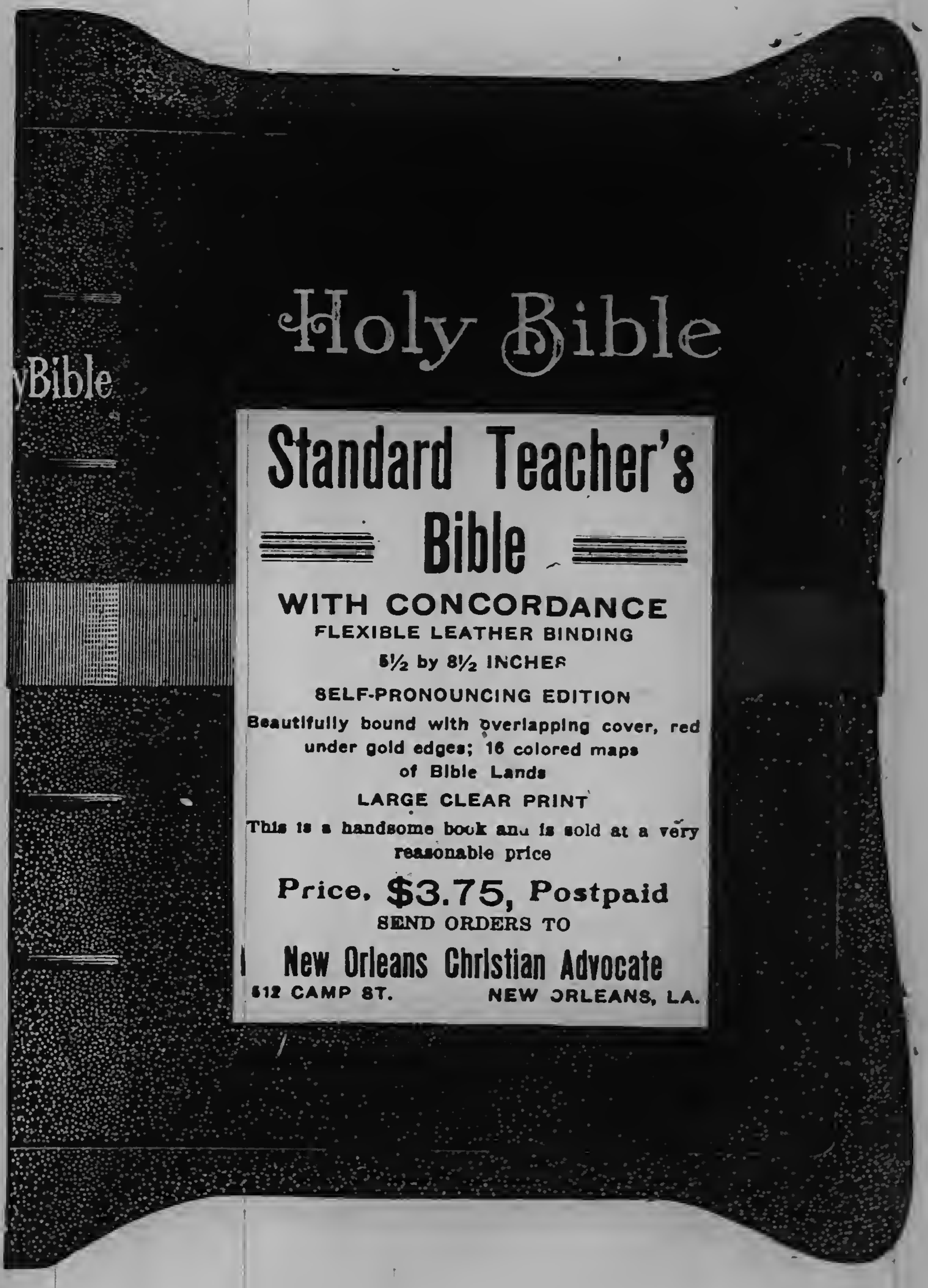

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TWITTERINGS OF TIMOTHY TWIG

By R. H. Bennett

Master Life, Junior, Don't Make a Mess of It

This is to young people. That means all of us. There are no old folks anymore. I defy you to tell as she goes down in front of you whether she is sixteen of sixty. You can't tell till you get around and see her face. You can't tell them sometimes till the rain washes off the applications. One of the boys said to his chum, "I see you have a new girl." "No," said his friend, "It's the same old girl just painted over." But I for one don't believe these girls are as bad as they are painted. Go ahead and put it on if it improves your beauty, but don't put it on with a whitewash brush, but like Dolly Madison. To this day they debate whether she used it or not.

Youth is a great life—if you don't weaken. It's great to be young. All things are so easy. The world is at your feet. All you have to decide is what mountain you will climb, whether you will be general, president, admiral, railroad king (that crown a little tarnished today), bishop, bootblack or what not—or the madam of any of these things. The world is your oyster. All you need do is stick your fork in the oyster, lift it up, lay it on your tongue, look at the ceiling—and the oyster does the rest.

I run across a lot of fine heads among our young people. Sometimes they are these brand rew heads—that never have been used at all. If some people were to sit down and really think for five minutes, they would begin to wonder what was the matter with them and send for the doctor. It's only the creaking of a rusty thinking box that needs oil and winding.

But thanks be for youth; for bounding spirits, red hot blood and aspirations that sweep the stars. They are foretokens of probable triumph, and they say, "Away with your lounge and your rocking chair! Give me the burden and a big one. Show the heights, and steep ones, that I may scale them."

If you are not already there, you say, "when I get to be twenty-one, I'll be free, my own master and do as I please." Hold on! That will not do. That is as far from the facts as south is from north. If a man thinks he can do as he pleases let him try it for a week or a day or even an hour, and see how many things come in to bump his schedule off the track. Life, character, destiny result from this constant action and reaction of the ego and the outside universe. The man who thinks he can do as he pleases is like the smart alec who boasted he could marry any girl he pleased. After a number of vain attempts he found he did not please any of them.

"But doesn't the governor, the president or the king do as they please?" No. The higher the office the more automatic the life, and the more signing on the dotted line. "Doesn't dad do as he pleases?" No. "Doesn't mother do as she pleases?" Well, now you are coming somewhere near it. As in the hiding switch game, you're getting got. But more next time.

Lander College,
Greenwood, S. C.

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Too Much ACID

MANY people, two hours after eating, suffer indigestion as they call it. It is usually excess acid. Correct it with an alkali. The best way, the quick, harmless and efficient way, is Phillips' Milk of Magnesia. It has remained for 50 years the standard with physicians. One spoonful in water neutralizes many times its volume in stomach acids, and at once. The symptoms disappear in five minutes.

You will never use crude methods when you know this better method. And you will never suffer from excess acid when you prove out this easy relief.

Be sure to get the genuine Phillips' Milk of Magnesia prescribed by physicians for 50 years in correcting excess acids. 25c and 50c a bottle—any drug store.

The ideal dentifrice for clean teeth and healthy gums is Phillips' Dental Magnesia tooth-paste.

MISSIONARY BRIEFLETS

The people in the Congo are feeling the depression as well as the rest of the world. The Rev. J. J. Davis, of Minga station, says: "There is not half the money in circulation here that there was fifteen months ago. A most encouraging sign, however, is the large increase in tithes sent in from the outstations. During the first quarter of 1931 only 151 francs were collected on the outposts; during the second quarter the amount reached 757 francs.

There are no fewer than 2,000 students in the Christian schools of the city of Songdo, Korea, and about 600 people are touched each week by the work of the Central Evangelistic Plant, our fine Methodist social service center in that city.

Today in China there is a widespread reawakening interest in the gospel, following the recent anti-Christian movement that swept over that country, says the Rev. R. T. Henry, of the Kong Hong Institutional Church in Soochow. People in China today are beginning to realize that there is a sad lack of some sort in the present-day doctrine which forbids moral teaching and religion, and they are wanting to know more about this religion which has been put under the ban. "The great need in China today is for consecrated workers who are able to live their Christianity," says Mr. Henry. "The people are ready to listen to the message if the message measures up to the highest standards."

Points of interest regarding our leper work in the Congo Mission are as follows: Total number of treatments given to leper patients during the second quarter of 1931 are 4,500; native houses on the new leper colony constructed with the aid of the leper patients during this quarter were two; a woman's ward was constructed with a capacity of 25 patients; a native church for the leper patients has been constructed by the regular workmen at Minga with the help of the patients. "To give the saving knowledge of Christ to each patient" is the aim of our leper work, according to Dr. Carroll Brice Hount, head of the medical department at Minga and in charge of leper work.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria Dist.—Fourth Round
(In the Heart of Louisiana)

Lecompte, Nov. 5, p.m.
Pleasant Hill, Nov. 8, p.m.
Natchitoches, Nov. 9, p.m.
Provencal, Nov. 9, p.m.
Bunkie, Nov. 11, p.m.
Melder, at Forest Hill, Nov. 12, p.m.
Pineville, Q. C., Nov. 13.
Holloway, Nov. 15, a.m.
Alexandria, Nov. 15, p.m.

Let all reports be in full. Have all nominations in hand that are required. Bring everything up as laid down in the program of the church.

ALBERT S. LUTZ, P. E.

Baton Rouge Dist.—Fourth Round

Washington, at Varnado, Nov. 8, 11 a. m. and 2 p. m.
Bogalusa, Nov. 8, 7:30 p.m.
Franklinton, Nov. 9, 11 a. m. and 7:30 p. m.
Greensburg, at Darlington, Nov. 15, 11 a. m. and 2 p. m.

L. W CAIN P. E.

Lake Charles Dist.—Fourth Round

Lake Charles, Oct. 25, a. m.
Leesville, Nov. 1, a. m. and p. m.
Abbeville, Nov. 8, a. m. and p. m.
New Iberia, Nov. 15, a. m.

J. W. LEE, P. E.

Monroe Dist.—Fourth Round

Sterlington, Nov. 5, 7:30 p.m.
Oak Ridge, at Little Creek, Nov. 6, 3 p. m.
Oak Grove, at Oak Grove, Nov. 8, 11 a. m.
Pioneer, at Forest, Nov. 8, 3. p. m.
Winnsboro, Nov. 8, 7:30 p. m.
Gordon Avenue, Nov. 9, 7:30 p. m.
Bastrop, Nov. 15, 11 a. m.
Newellton, Nov. 15, 7:30 p. m.
Monroe, First Church, Nov. 15, 7:30 p. m.

ELMER C. GUNN, P. E.

Minden District—Fourth Round

Winnfield, Nov. 1, a. m.; Q. C., 2 p. m.
Plain Dealing, at Plain Dealing, Nov. 8, a. m.; Q. C., 2 p. m.
Coushatta, Nov. 8, p. m.
Minden, Nov. 15.

Pastors will please be ready to answer all disciplinary questions, having all committees appointed and see that the heads of all departments are prepared to report according to the Discipline.

W. R. HARVELL, P. E.

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New Orleans Dist.—Fourth Round

Slidell, Nov. 1, a. m.
Covington, at Covington, Nov. 1, p. m.
Louisiana Ave., Nov. 8, a. m.;- Oct. 7.
McDonoghville, Nov. 8, p. m.; Nov. 1.
Felicity, Nov. 15, a. m.; Sept. 16.
Gentilly, ————.

Pastors will please consult the Discipline about questions to be answered and reports to be made at the fourth quarterly conference, and be prepared on all such as are required by the Discipline.

W. L. DOSS, JR., P. E.

Ruston Dist,—Fourth Round

Bernice, Nov. 8, 11 a. m.
Haynesville, at Haynesville, Nov. 8, p. m.

ROBT. M. BROWN, P. E.

Shreveport Dist.—Fourth Round

Grand Cane, at Keithville, Nov. 8, a. m.; Q. C., 2 p. m.
Ida and Hosston, at Ida, Nov. 15, a. m.; Q. C., 2 p. m.

The above dates are subject to change, where practicable, to suit the convenience of those concerned.

Pastors are requested to note carefully all the items of business of the fourth quarterly conference and be prepared to answer all questions in full.

H. T. CARLEY, P. E.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round

Summit, at Topisaw, Nov. 8, 11 a. m. and 1:30 p. m.
Meadville, at Meadville, Nov. 8, 7 p.m.
Centenary, Nov. 15, 11 a. m. and 2 p.m.

J. L. DECELL, P. E.

Hattiesburg Dist.—Fourth Round

Hattiesburg, Court St., Nov. 6, 7:30 p. m.
Williamsburg, at Santee, Nov. 8, 11 a. m.; 2 p. m.
Prentiss, at Carson, Nov. 8, 7:30 p. m.; Nov. 9, 9:30 a. m.
Bonhomie, at Bonhomie, Nov. 9, 7:30 p. m.

W. A. HAYS, P. E.

Jackson Dist.—Fourth Round

Jackson, at Capitol St., Nov. 6, 7:30 p.m.
Harrisville, at ———, Nov. 7, 11 a. m. and 2 p. m.
Mendenhall and D'Lo, at Mendenhall, Nov. 8, 11 a. m. and 2 p. m.
Vaughan, at ———, Nov. 10, 11 a. m. and 2 p. m.
Satartia, at Satartia, Nov. 11, 11 a. m. and 2 p. m.
Florence, at Florence, Nov. 12, 11 a. m. and 2 p. m.
Brandon and Pelahatchie, at Pelahatchie, Nov. 15, 11 a. m. and 2 p. m.

Trustees of church property will be expected to make reports to the fourth quarterly conference. The stewards are urged to do their best to bring up salaries of the pastors.

J. T. LEGGETT, P. E.

$5,000.00
IN CASH PRIZES
See Your Druggist.

Christian Advocate NEW ORLEANS

Vol. 77—No. 46. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3998.

J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, NOVEMBER 12, 1931. C. MILTON CHALMERS, Manager

REFERENDUM ON MISSIONS

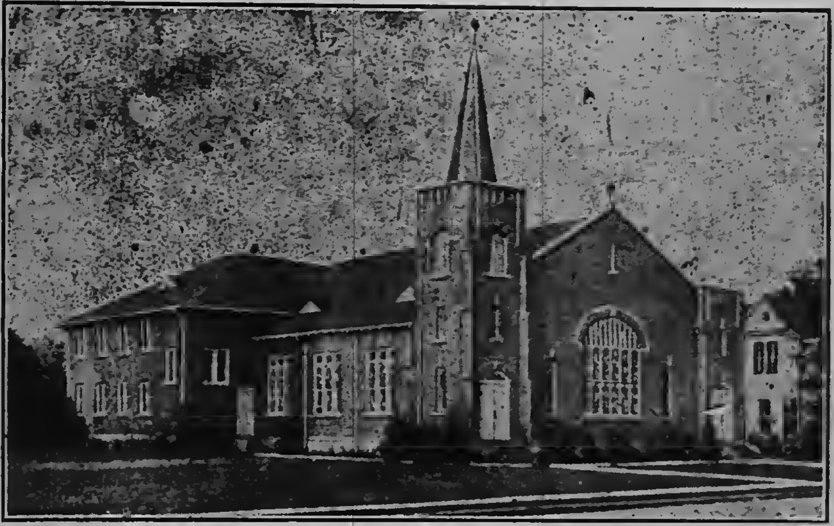
Shall our missionaries be recalled from foreign fields and those in the homeland discontinued? A referendum on the recall of missionaries is submitted to the people of the Methodist Episcopal Church, South, and the issue is to be decided within the next sixty days.

Our General Board of Missions reduced its operating budget for 1931 by $302,375. Notwithstanding this economy, all workers were continued at their post of duty. In spite of the reduction it has been necessary for the General Board to borrow $625-000 to meet its contracts under the reduced budget; and in order to complete its present contracts there will be needed $242,793. In meeting this balance and paying back the loan the indications are there will be a deficit of around $400,000 by December 31, 1931. The Board was not careless in borrowing the $625,000 for in planning for the eventualities they actually reduced their obligations by more than $300,000. The decrease in payments by the churches has been disastrously below conservative expectancy, and the crisis is not a future probability but it is a present actuality. How will the Methodist Episcopal Church, South vote on the referendum on recall of its missionaries? The General Board and the Bishops, under necessity, have referred the matter to the people. Each of us can, and should, by sacrificing even some necessity make a liberal free-will cash offering to keep the light of Christ shining in the world. Let no missionary be recalled and no door of hope closed!

The General Board of Missions, says "Unless some plan for immediate relief is adopted we are brought face to face with more drastic reductions of work, such as closing institutions, cutting out large blocks of work and even the withdrawal of forces. However, we are seeking every possible way of escape from such drastic procedure. It is believed that if the facts be made known to the Church and if at an acceptable time its membership be given an opportunity to make a free-will cash offering to keep our missionaries on the field, a hearty and satisfactory response will be given." November 29 or December 6, are the Sundays set aside for the members of the Church to determine whether it shall be recall or carry on.

The Louisiana and two Mississippi Conferences have representatives out on the cross-roads of the world, who look to us for help in order that they may continue their ministry. They are: Louisiana, Rev. and Mrs. John M. Morris, Rev. and Mrs. G. D. Parker, Miss Clara Chalmers, Rev. and

(Continued on Page 8)



FIRST CHURCH, COLUMBIA,
Where Mississippi Conference Meets Next Week

GOOD NEWS AT CONFERENCE

The North Mississippi Conference has closed its sixty-second session. The Louisiana Conference will convene in its eighty-sixth session at Monroe next Wednesday; and the Mississippi in its one-hundred-nineteenth session at Columbia next Thursday. Bishop Dobbs and Bishop Denny are to preside respectively. The past year has not been an easy time in our Conferences. Death has come to parsonages, and homes of our members; problems have been perplexing, anxiety, and, in some instances, suffering have not been uncommon.

Good news is yet heard in the Conferences of Methodism. In 1809 Bishop Asbury, in recording the journey he and Bishop McKendree took from the Western Conference, which was held at Liberty Hill, Tennessee, to the South Carolina Conference at Liberty Chapel, Green County, Georgia, and thence to the Virginia Conference at Tarboro, North Carolina, wrote in his Journal: "We are riding in a poor $30 chaise, in partnership two Bishops of us; but it must be confessed that it tallies well with our purses. Well, but we have great news, and we have great times, each Conference will have one thousand souls truly converted to God. Is this not an equivalent for a light purse? And are we not well paid for starving and toil? Yes, glory to God!" There have been "great times" and souls have been truly converted to God during the 1931 Conference year. We, in our Conferences, have not soared up in the ethereal blue all the year, our walk has been along troublous trails, but God has not forsaken pulpits nor people and "we have great news"—the salvation of souls.

OLD SHRINE OF METHODISM NEAR COLUMBIA WHERE MISSISSIPPI CONFERENCE WILL MEET

By Dr. T. B. Ford

The home of John Ford, historic old building is eighteen miles south of Columbia, on the Columbia and Covington public road, and on the west side of Pearl River. Just how old no one knows. Wm. M. Rankin purchased the place after John Ford's death, and the place has remained in possession of the Rankin family until now. The present mistress of the old home is Mrs. Mary Ann Rankin, widow of Capt. Samuel Edward Rankin, a gallant Confederate officer, thrice wounded on the field of battle. Mrs. Mary Ann Rankin came to this old home as the bride of Capt. S. E. Rankin in 1864. Her age is eighty-seven, yet she is still the gracious lovable woman she has always been. The lumber from which the house is made was sawed by hand, and the nails in this house were made by hand in a blacksmith's shop. This old home when first built was enclosed by a high stockade as a protection against hostile Indians, and this was a place of refuge for neighbors when there was trouble with the Indians. Many interesting stories are told of the old home and of people who have lived here, and of those who have visited this historic place. In the attic of the house is an opening about two feet square under the roof. This is called Talapoose room. Talapoose was a friend to the whites, and gave warning when the Indians intended to make an attack. The Indians, suspecting him of treachery, sought him; they even went through every room in the house, but did not find him, for he was under the roof and the opening closed and hidden by furniture deftly placed before it. The Indians returned in anger to their homes and, in accordance with tribal law, arrested, tried and executed Talapoose's nearest of kin, a brother. Justice having been done, though in a vicarious way, Talapoose was afterwards allowed to return to his tribe.

The second Annual Conference of the Methodist Church of Mississippi was held at the home of John Ford, a local preacher, in 1814. The second volume of the history of Methodism in Mississippi, by John G. Jones, mentions the circumstance of Gen. Andrew Jackson and staff having been guests at the home of the Rev. John Ford for a week, when Jackson's army was passing the old place. A political convention was held at this old home, looking to

(Continued on Page 4)

Multiplied Laws and Manifold Bureaus

BY BISHOP W. A. CANDLER, D.D., LL.D.

The Roman historian, Tacitus, observes that "When the state is most corrupt, then the laws are most multiplied." The important truth that he thus utters is almost self-evident.

When laws are most multiplied it is clear that the people are so conscious of their own feebleness of conscience and weakness of will that they feel the need of being strapped to wisdom and rectitude by some sort of constraint outside their own inward purpose and strength. Such multiplicity of laws indicates, also, that the citizens distrust one another and, hence, seek some statutory security against many wrongs that they apprehend from their fellow men.

A multitude of laws are like numerous physicians around a patient, signifying that his maladies are complicated and dangerous.

These principles being true, our country must be bad off, indeed.

A carefully edited and reliable law magazine is authority for the statement that during the year 1930 the Federal Congress, State Legislatures, and Municipal Councils enacted somewhat more than 20,000 statutes.

In truth, these legislative bodies brought into existence more laws than were included in the number given by the law magazine's statement. They set up innumerable commissions and bureaus which they clothed with authority to frame and proclaim many other statutes called generally by the name of "regulations."

At this time the American people are ruled by bureaucracies, responsible to nobody, far more than they are governed by a republican form of government.

Concerning the growing evils of bureaus and commissions, Senator Bingham, of Connecticut, delivered himself very strongly recently. He is reported to have said:

"In order to correct certain evils and because of lack of patience with the somewhat cumbersome machinery of government, the Congress has from time to time created new bureaus and commissions until we now have an astounding number with extraordinary powers. Many of these commissions can make laws, put them into effect and judge whether you have broken any of them.

"In other words, we have been setting up Federal Commissions with such broad powers, legislative, executive and judicial, as to constitute a serious menace to liberty and freedom. Their tendency is to grow larger and more powerful rather than smaller and weaker. The bureaucrat is always sure that he can operate more effectually in the public interest if he is given more money and more power and more responsibility. Rarely, if ever, does a bureaucrat suggest that there is any danger in too much government. On the contrary, he sincerely believes that his powers are only going to be exercised benevolently.

"When we place burdens on the Government we imagine they are going to be carried better than we can carry them ourselves. We forget that Government bureaus must act under limiting laws and in the face of political criticism and the constant struggle of political parties. These handicaps make it more difficult for the Government to enter the business field and run enterprises successfully than for the private individual who can afford to take risks, try experiments and exercise freely ingenuity and initiative.

"The United States has grown great and powerful largely through the free exercise of iniative and ingenuity on the part of self-reliant private citizens. It is a very dangerous thing to teach people to look for government to cure their ills. This weakens their character, and destroys their stamina. Necessity is the mother of invention. If the Government removes the necessity, it takes away the incentive for the arduous work required by the processes of invention.

"I believe that many of you will agree with me that our Government has been encouraged to meddle too much with business; that it has been forced to undertake too many programs intended to make its citizens better, wiser and happier.

"I admit that it is difficult to know when to draw the line, but I am convinced that we have already gone much too far in the direction of paternalism. It is going to be very difficult to reduce the number of Government Bureaus and Commissions, which are attempting to regulate our lives and fortunes. The bureaucrat naturally is going to make his job seem important and necessary as long as he possibly can. On the other hand, it may be possible to prevent further motion in the wrong direction."

There is most certainly one other bureau, which some would set up, that ought to be prevented.

Some are urging the creation of an Executive Department of Education with its secretary in the President's Cabinet. It is not needed; and it would be as dangerous as a Department of Religion.

Already there have been set up Executive Departments which are not worth what they cost, and which meddle with matters which belong properly to the individual citizen, or to the governments of the States, if they require any governmental direction and regulation at all. This paternalistic tendency is drifting the nation towards socialism and revolution. When anything pains the people, many of them cry for the government to come to their relief. But let them understand that if the government gives them favors, it will apply to them force in bestowing his gratuities. Moreover, the people can get nothing out of the public treasury which does not come out of their own pockets. The government has nothing to give except what it gets by taxation of the people.

Concerning the danger of paternalistic schemes which lead to socialism, sovietism and revolution in the end, Senator Bingham speaks most wisely and forcibly as follows:

"The tendency which has been growing stronger and stronger to secure Federal aid for State projects and to bribe the States to do that for their citizens which they would not otherwise do, is extremely unfortunate because it necessarily involves the building up of powerful bureaus in Washington with the duty of seeing that the money is properly spent, and hence with the natural responsibility of telling people what to do and when to do it.

"Even when these orders are good, they destroy the sense of responsibility for making progress or making mistakes which is necessary for the development of strong character in the citizens.

"There is no question but that we have too much government today. One by one our liberties are being taken away from us. One by one opportunities for individual development are being destroyed. One by one the responsibilities which develop sturdiness in the citizen are being taken away and he is being coddled like a child.

"Too much government means too little individual responsibility. When you take responsibility away from the citizen, he ceases to be a citizen and becomes a subject. We are gradually becoming subjects of a great and powerful government which exercises its power through despotic commissions and bureaus whose efforts are constantly making us less independent, less self-reliant, less able to stand on our own feet."

Let the Federal Government keep its hands off education. If it remains in its lawful and proper sphere, it has no function suitable to the direction and control of educational work and scholastic institutions.

And let us be well aware of the fact that if a Department of Education is once set up, it will be invested with ever-increasing powers of meddlesomeness, and will demand ever-increasing appropriations to carry on its meddlesome plans.

This is what has come to pass with the Maternity Bureau at Washington, which its advocates declared, when urging its establishment, would not do more than gather statistics and cost no more than $30,000 to $50,000. But its agents have not been contented with no more than statistical powers and the comparatively small appropriations with which it first began. It ought to be abolished, and with many other meddlesome bureaus also should pass.

The American people should not be enslaved by a bureaucratic form of government. Even a constitutional monarchy would be better, and surely no liberty-loving citizen wants that.

THOUGHTS ON MISSIONS

By Dr. John F. Foster

Few understand the work of the missionary and some who read but little still think of it as the work of the religious fanatic and an ill-advised man. It is not thus, however, for it is the greatest movement in the world and more far-reaching than any movement that man can enter.

It is no less a thing than the remodeling of the thought of the world, the recasting of its economical, moral and religious viewpoint, the supplanting of its philosophies and teachings, combatting the trend of the centuries, the uplifting of its thinking, the widening of its horizon, the stabilizing of its living and the spiritualizing of its faith and practice.

It is the greatest undertaking ever entered into by man, being God's plan for the salvation of mankind, and as Christianity is a blessing to our part of the world, so it will become to all mankind.

Would we be willing to step back to the ages of the past, in accepting heathendom for our creed? What would it mean to us and our age to so do?

Can we not, with but a little thought, see what Christianity means to us? Will it not mean the same to other climes and races?

The world has become so small, as the result of improved methods of transportation and communication, that the condition of one nation enters into the factors making the conditions of the other, and the day is soon at hand when we shall all rise or fall together, and commercially the prices of wheat, steel and cotton are, as is the wants of the darkened corners of the earth, and politically and morally, if we do not transform their thinking and living, they will transform ours and our response to the conditions of life.

So that Missions will not only prove the hope of the world, effecting its salvation, but in so doing conserve our own civilization.

I would that I could give you a world-wide view and let you see results as they are. I wish that my readers could take a trip around the world and, knowing the past from history, could see the facts as they are.

Capturing a world for God, reversing the trend of centuries, enlightening the dark places of earth and transforming its thinking is no child's play and cannot be done in a day and demands the best that is in us.

But done it must be or not only they, but we too shall, with the financial growth of the world, go backward and the whole world be the loser.

The man of the world is asking what of results? Is there any response to the efforts of the past? My answer is that there is, and the response is so marvelous and rapid, all things considered, that I marvel at the results and do not understand them, save as I remember that God is not only in His heavens but in the earth.

But little can be given in a short article, but let the nations speak. Japan has religious freedom of thought, the right to worship God after one's own convictions and modern-day schools. China has a great public school system and a republic and has had two Christian presidents. India, with its funeral fires, is a thing of the past, babes are no longer thrown into the Ganges, the story of child widowhood is a different tale today and Gandhi, an Apostle of the Sermon on the Mount. Turkey, with its Sultan a thing of the past, largely the result of Roberts College and its work, polygamy fast going and the veil for women gone and she no longer the toy of man. Egypt modernized and made over, and the jungles of Africa echoing to the strains and melody of "Jesus, Lover of My Soul."

The nations of the world, with a written language reduced to form and regularity by the missionary, mental, physical, intellectual and moral development everywhere, and with all creeds adopting modern methods such as Sunday schools, regular preaching services, vocal songs in their services, copying our hymns and singing "Buddha, Lover of My Soul," or "All Hail the Power of Buddha's Name," is my answer.

The principles of Christianity are molding the public life of the nations and their outlook, and intercourse with the rest of the world being the underlying principles of national treaties and agreements.

I am asked if all the heathen are converted. I answer are all the Americans? How long have we been working in America? What are the results? For time, money and men employed do missions pay as well in foreign lands as at home? I answer, yes, sevenfold.

Some say that the missionary reaches only the coolie element and I am asked if the influential men are reached. Well, let us see, Sun Yat Sen and the present president of China were and are Christians. China has had its Christian general. Admiral Togo and wife were Christians. Two of the cabinet of the late Mikado were Christians. The commissioner of education for Korea of a few years since was a Christian. Prince Yun, the present governor of Korea, is a Christian. The President of the Imperial Unviersity of Tokio is a Christian, and of the twenty professors, the Mikado followed the casket of Verbeck to the grave, walking bare-headed behind the same. This Verbeck had drafted the plans of the universities and schools of Japan, and a Presbyterian, Martin, had done the same for China; and Young J. Allen was editor for the exclusive Literary Society of China, composed of Mandarines solely, and the grand children of Li Hung Chang lived in the home of Bishop Lambuth in Nashville.

Do our schools reach them? Well, our colleges in Japan have an attendance of over twenty-five hundred, and Roberts College is educating the youth of all eastern Europe and western Asia, as is the Syrian Protestant College of Beyrout, which, when I was there in 1904, had over seven hundred students from ten different countries. Roberts College was the explanation of the Young Turk Movement of a few years since and prepared the way for the Republic.

Removing some great rock is a task indeed, but the workmen have faith in their plans, in their machinery and power; persist, and shortly the rock is moved. Have we that type of faith in God and His power?

BLAMELESS

By Rev. D. B. Raulins

The meeting of the Annual Conference is a kind of judgment day to every preacher. This should not be forgotten. For a year he has been attempting to tell others how to live. Now he must have brought home to him the question of his own conduct. None of the routine or formalities of the Conference should dim the questions the pastor must face. Going to Conference, he knows that he must be prepared to answer these questions. Some of them are old questions put down by Wesley himself in the time of his early "societies," before any one realized that a great church like Methodism was being horn. Wesley knew the arresting and thought-provoking value of a question. A reading of his works will convince one of the truth of this statement. Some of the questions were to be answered with figures, with statistics. Some others must be answered with character and service.

Among those of the character last named is the one propounded by the bishop at a certain point in his conduct of the Conference, "Are all the preachers blameless in their life and official administration?" It is number 21. In importance it takes priority over all the others. It is the pivotal question around which the ministry must swing. It is the one that gives coloring and meaning to all the others. If it cannot be answered in the affirmative it is needless to ask most of the others. It sometimes seems doubtful, though, as to whether it excites the deep emotions usually aroused by question number 45: "Where are the preachers stationed this year?" But question number 21 is no academic or rhetorical question used for effect. It lies at the bottom of our whole task. Upon this question depends the Christian character of our ministry and the effectiveness of its service.

It is observed that this question forks and leads in two directions—character and official administration. Taking the second part first, "Are all our preachers blameless in their official administration?" we have been made aware of the fact that Methodism is a very highly organized body. It is "connectionally" organized. One of the strong points of Mr. Wesley was his genius for and power in organization. Like Paul, his effort took the following steps: Evangelization, Organization, Education. It was this matter of organization that distinguished him from Whitefield. This, in great measure, accounts for the remarkable development of Arminian Methodism and the fact that it so completely and overwhelmingly outdistanced the Calvinistic type of Methodism represented by Whitefield. It has been remarked that Whitefield was such a great preacher, greater than Wesley as a pulpiteer. Lady Huntington paid her tribute to him by attending carefully his preaching. But the work of Whitefield tended to disintegrate. He did not succeed at forming "societies" as did John Wesley. It was not enough for the founder of Methodism to have a great number of converts. The work must be conserved, and the people must be educated. The work must become self-sustaining.

Over Mr. Wesley's societies the preachers were placed, and for them they were made responsible. For their work they must render an account annually. This supervision of a society, or congregation, was a very delicate one, requiring both character and skill. The preacher, however strong in character, might prove unequal to the task of administration. He might be located for "inefficiency."

This is enough to show the place and importance of administration in the affairs of our Church. Potentially, Methodism is one of the most formidable bodies in the world. With Christian spirit and administrative skill it is overwhelming. Without these it is a blind and blundering giant, in its own way and in the way of others.

But the heavier end of this question is not that which pertains to official administration, however much that may involve. The larger half is, "Are all the preachers blameless in their life?" Christ and character are fundamental to our ministry. We had as well sound a retreat and leave the field if we weaken at this point.

What shall we say of those brethren who seem to take some pride in lost identity? Should it please our preachers to be mistaken for business men? Few ever mistake Roman Catholics of Episcopal clergymen. When one meets one he is practically compelled to think of his task, his high calling. Of course, it may be replied that this is due to the particular garb worn. But may not something be said for the "cloth?" Is it not a continual reminder to the wearer of his sacred office, high and exacting in its demands upon him? Why wear an emblem of any sort? Does it not say something to both the wearer and the world? But a deeper meaning is here.

Are all the preachers blameless in their life? Be ye clean that bear the vessels of the Lord. This is the credential of all our ministers. This means that life is stronger than argument, and that character is more than degrees, titles and official position. This is the something that must be possessed by the humblest circuit rider, and it is the something without which the highest is a menace. It is the democracy and aristocracy of the good life, the unimpeachable character of the minister. The life of the pastor among his people will be the most effective preaching that he will do. Each sermon that he attempts will be worth what it is plus or minus the man who delivered it. Can anything work more rapidly or more completely to the undoing of the preacher than a rumor concerning his character?

Other organizations may be careless as to their leadership, but it is a part of the glory of Methodism that, annually, the minister's character must be passed. Regardless of the number of Methodists or the magnitude of our organization, the emphasis is at the point of quality and not quantity. It may be safely presumed that the man who pastors a Methodist church is a man of good character. If he is not, the organization has failed in its working. Methodism seeks not only to protect the community with a good life but to furnish an example for its improvement.

"Are all the preachers blameless in their life and official administration?" Yes, this is more important than, "Where are the preachers stationed this year?" Why go anywhere if a cheap man is there when you arrive?

REV. JOHN ROBERT JONES

The subject of this sketch, Rev. John Robert Jones, was born at Decatur, Miss., November 15, 1864, and died at the Methodist Hospital in Hattiesburg, Miss., June 14, 1931.

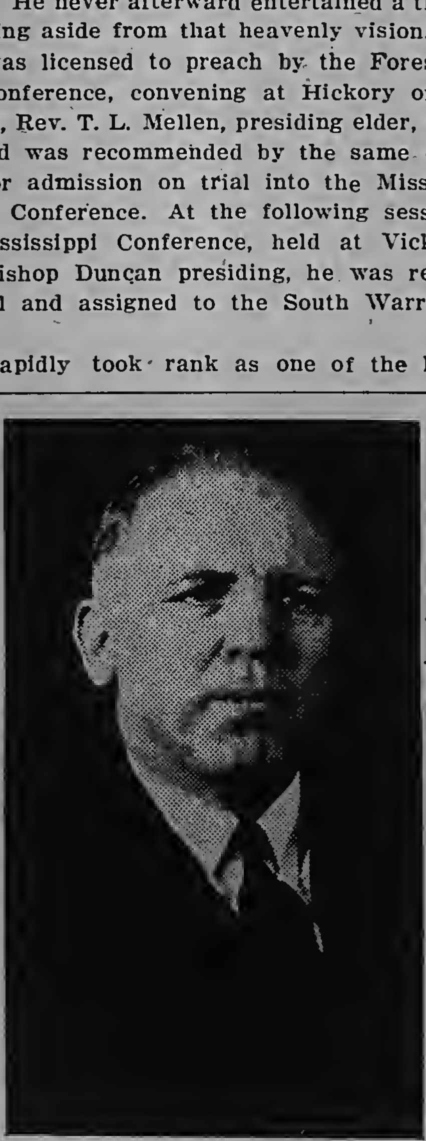
His parents, James T. and Mary Clark Jones, came from North Carolina to the State of Mississippi and settled on a farm in Newton County, near the little town of Decatur, where they were recognized as substantial and worthy citizens. Here John R. was born and reared to manhood. His mother died when he was only two years of age, leaving him to the tender care of a cousin, Miss Josephine McMullin, whose love for, and devotion to, her new charge, led her to provide him all the advantages possible under the impoverished conditions of a country recently ravished by war. His early school years were spent in the common schools of Newton County, where he acquired the habit of study, and laid the foundation for the academic course which he in later years took in the University of Mississippi. Immediately on leaving the University, he returned to Newton County, to engage in teaching in the public schools of the County. His successful career as a teacher, covering a period of several years, won for him the esteem and confidence of the citizens of the County, who twice elected him to the office of County superintendent of Education, which position he filled with credit to himself and to the office which he held.

On December 22, 1887, he was happily married to Agness Rebeca Jones, of Lawrence, Miss., a woman of rare intellect, strong character, and devoutly religious. For 41 years she walked by his side, proving herself an help-meet indeed, in all the vicissitudes of his laborious life.

To this union one son was born, Rev. Claude P. Jones, who is now pastor of the Methodist church at Biloxi, Miss. No boy ever received more lavishly the love and devotion of parents. In August of 1890, John R. attended a camp meeting at Lake Camp Ground, at which time and place he was happily converted and united with the Methodist Episcopal Church, South, at Lawrence, Miss. Soon after his conversion, he felt the call to preach, and with a deep sense of awe and fear, he responded to the call as an obligation that covers the whole sphere of obedience to the personal and just claims of his Lord and Master. He never afterward entertained a thought of turning aside from that heavenly vision.

He was licensed to preach by the Forest District Conference, convening at Hickory on July 31, 1890, Rev. T. L. Mellen, presiding elder, presiding, and was recommended by the same conference for admission on trial into the Mississippi Annual Conference. At the following session of the Mississippi Conference, held at Vicksburg, with Bishop Duncan presiding, he was received on trial and assigned to the South Warren circuit.

He rapidly took rank as one of the leading preachers of the Conference, and filled most acceptably some of her best churches. From the South Warren circuit, which he served for two years, he was assigned to charges as follows: Flora, 1902-05; Madison, 1906; Court Street, Hattiesburg, 1907-08; Jackson District, 1909-12; Central, Meridian, 1913-15; Seashore District, 1916-19; Vicksburg District, 1920-23; First Church, Laurel, 1924-25; Hazlehurst, 1926; Hattiesburg District, 1927-28.



REV. OTTO PORTER, P. E., Host

He was ordained deacon by Bishop Morrison at McComb City in December 1901, and was ordained an elder by Bishop Key at Meridian in December, 1903.

Measured by technical standards, John R. was not rated as a great preacher, though he had gifts that served to make him successful and popular as a preacher. His preaching always sounded the evangelistic note. He held firmly to the imperial verities of the fundamental doctrines of the New Testament, and in that faith preached a gospel able to save unto the uttermost. He learned early in his ministry that never in the highest and holiest sense can a man become a religious man, and a true prophet, until he has first acquired the habit of daily self denial, of resistance to temptation, of kindness, gentleness, humility and sympathy. These virtues he earnestly sought for himself and passionately preached to others. He walked with God and brought a message from God wrought out in the alchemy of his own experience.

It is generally conceded that the outstanding work of his ministerial life was as presiding elder. By nature and by training he possessed peculiar fitness for this type of work in the church. Tenderly sympathetic in nature, well poised in judgment and jealously considerate of the best interests of his brethren and welfare of the church, he set himself to the task of administration, with no thought of exercising authority, nor of seeking preferment. His keen sense of justice and fair play, so pronounced in all his relationships, won for him a warm place in the hearts of his brethren, and a pledge of their loyal co-operation in a common task.

John R. was rich in his friendships which covered a wide circle in all walks of life. He was so open-hearted and approachable, that no one desiring his friendship or seeking his companionship ever found him cold or reserved. In the intimacies of his friendships he found joy unspeakable and full of glory. To those of us who knew him best and loved him most, the sincere grasp of his hand, the genial smile of his kindly face, and the cordial word of friendly greetings, will ever abide as an asset of inestimable value.

While serving as presiding elder of the Hattiesburg District his health became impaired to such an extent that he was hindered in his work, in spite of his determination to carry on. While in this precarious condition his devoted wife, after a few days' illness, passed to her eternal reward, leaving him in the grip of a sore grief, from which he never recovered until he heard the familiar voice of his Lord saying, "It is enough, come up higher." He answered that call on the 14th day of June and went away to join the general assembly of the church of the first born.

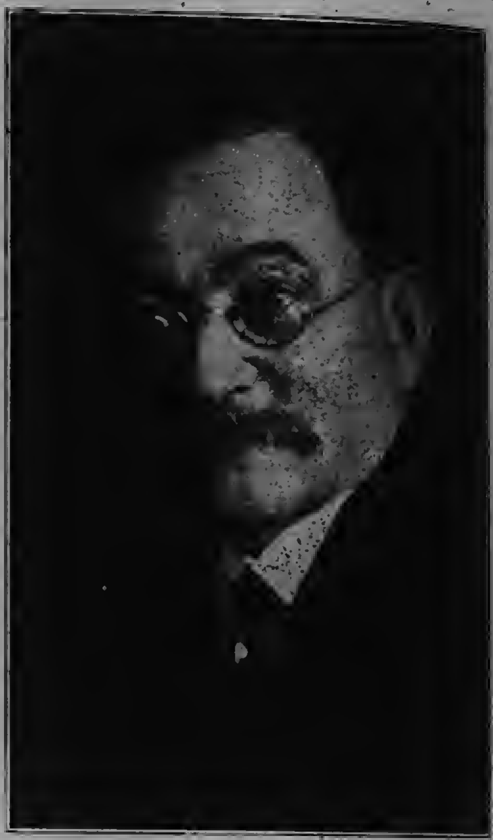
A royal spirit has gone, a golden-hearted Christian gentleman and a prophet of good tidings walks no more with us. The Master has come and called for him. We cherish the hope that by and by we shall walk with him in the wide-open spaces of the Father's house.

J. T. LEGGETT.

OLD SHRINE OF METHODISM NEAR COLUMBIA WHERE MISSISSIPPI CONFERENCE WILL MEET

(Continued from First Page)

the admission of Mississippi as a state in the Union in 1817. In 1809 and 1810 the lands in this part of the State of Mississippi were surveyed by the U. S. Government, and in 1811 were thrown open to entry. Prior to this time, there were many people here. All were squatters on this public domain, because they could not enter the land. Just when John Ford and his brothers, Joseph, Stephen and the writer thinks another brother, David) came to this country from South Carolina, cannot be definitely fixed by authoritative records available. In 1811 and subsequently, we find that John and Joseph Ford entered large tracts of land on Pearl River, and John Ford built his home on the west side of Pearl River, while Joseph built his home on the east bank of the River, three miles away.



REV. W. M. SULLIVAN, Pastor-Host

In the musty old records on file in the clerk's office in Marion County, a record of the Probate Court from 1825 to 1831 shows a copy of John Ford's will, and the preamble is in these words: "(Jan. 25th, 1826). In the name of God, Amen, I, John Ford, feeble in body, but in my usual strength of mind, calling to mind that man is mortal and must die, do make this my last will and testament. My soul I recommend to God who gave it, my body to be buried in a plain, usual way." On the 27th day of March, 1826, following, David Ford, Sr., appeared in the Probate Court as executor under this will.

Joseph Ford was born June 23rd, 1775, died September 20th, 1825. Both these men left large families and large estates for those times. John Ford left a widow, Catherine, and four daughters, as follows: Ann, Semantha, Aseneth and Catherine; sons—John, Thomas, Elias, David, Joseph, Washington and Samuel.

After the old preacher's death, the place was sold to Wm. M. Rankin, and the children of John Ford must have nearly all moved away to Hinds and other counties north and west, and some to Shreveport, La. No descendant of the old preacher, who bears his name, lives in Marion County now. Many of the descendants of Joseph Ford live in Marion County now, and in Louisiana near here. Judge Ebenezer Ford was Joseph's eldest son; Thomas Swift Ford, once attorney general of the State, was Judge Ebenezer Ford's son; and James Ira Ford was a grandson of Judge Ebenezer Ford. The writer believes that an abandoned graveyard on John Ford's place, near which a little church once stood, close to the ruins of an old water mill, is the place where the old preacher is buried. Vainly has the writer sought the place where the old preacher is buried. No tomb, no marble shaft on which his name is inscribed, marks his last resting place in any cemetery near his old home, but his memory is enshrined in our hearts with those of his brothers who bore through the wilderness the emblem of the Cross in the days of long ago.

North Mississippi Annual Conference Proceedings

REPORTED BY REV. H. P. LEWIS

GREENWOOD, MISS.; NOVEMBER 4-8, 1931

The Historical Society of the Conference held its annual session Tuesday evening, November 3. The features of this service were the good music furnished by the choir, a paper on Greenwood Methodism, read by W. H. Stokes; a paper on Methodism in and around Black Hawk, prepared by J. B. Streater and read by J. R. Bingham, and a sermon by L. A. McKeown. Mr. Bingham, in reading the paper on Black Hawk Methodism, brought out the fact the J. B. Streater, the author of the paper, had been Sunday school superintendent at Black Hawk for 57 years; that six young men had entered the ministry from that neighborhood during that time, and that J. B. Streater was a delegate to the first session of the North Mississippi Conference held sixty-two years ago.

New officers for the historical society were elected as follows: W. W. Woollard, chairman, and H. P. Lewis, secretary.

FIRST DAY—NOVEMBER 4

The Conference convened at 9 a. m., with Bishop Collins Denny in the chair. Hymn 499 was sung, and W. M. McIntosh, J. W. Dorman, J. J. Brooks and H. F. Brooks were called to assist the Bishop in administering the Lord's Supper.

After roll call, Dr. J. R. Countiss was elected secretary for the twenty-ninth time. Dr. Countiss named as his assistant H. P. Lewis, and for statistical secretaries, W. L. Robinson, A. R. Beasley, W. L. Pearson, J. M. Guinn, G. R. Williams and W. L. Atkins.

The rules of order of the General Conference, so far as they can apply to an Annual Conference, were adopted. The hours of meeting were fixed at 9 to 12, and the bars to include the entire main auditorium of the church.

E. H. Cunningham read the nominations of the presiding elders for the following Conference committees: Public Worship, Sabbath Observance, Orphans' Home, District Conference Records, Spiritual Interests, and Conference Relations.

Vacancies on the General Boards were filled as follows: Missions, E. B. Sharp, vice T. H. Dorsey; Church Extension, L. M. Lipscomb, vice R. G. Lord.

Our Conference host presented Hons. R. V. Pollard, who spoke words of hearty welcome to the Conference in behalf of the Greenwood Methodist Church and people. He was followed by further words of welcome from Judge M. F. Pierce and L. P. DeLoach.

C. D. Jones, of Nashville, presented the interests of our publishing house.

Rev. H. H. Jones, of the North Georgia Conference, spoke in the interest of the General Hospital Board.

A memorial from the quarterly conference of Clarksdale church was read by V. C. Curtis relative to extending the time for final settlement on this year's budget till about December 1, which was referred to a committee of three to consider and pass on. The committee named were Judge Percy Bell, T. M. Bradley, and J. H. Brooks.

Mr. C. M. Chalmers presented the claims of our Conference organ, the New Orleans Christian Advocate.

Upon the motion offered by E. Nash Broyles, Friday, 10 a. m., was set as the hour to consider the constitutional question handed down by the General Conference, and with it the request that the Bishop give an analysis of the question.

J. G. Houston, Conference lay leader, read the report of the committee on Benevolences. Pending its adoption, the Conference heard Dr. W. F. Quillian, executive secretary of the General Board of Christian Education.

The Woman's Missionary Society of the Baptist Church sent greetings to the Conference in the way of a basket of beautiful flowers. Telegrams of greetings were read from T. W. Lewis, of Jackson, Tenn., a former member of this Conference, who referred us to 2 Cor. 1:2-4; and from A. Weilder Company. Secretary Countiss was directed to make suitable reply to these greetings.

Mrs. Collins Denny and all the wives present of the preachers were presented to the Conference, a total of twenty.

In answer to Question 21, "Are all the preachers blameless in their life and official administration?" the names of K. S. L. Cooke and E. B. Ellington were called, their characters passed, and on their own request were discontinued. The name of J. E. Cunningham was called, who felt that his physical condition demanded that he be relieved of the responsibilities of the pastorate for the time being, and requested the superannuate relationship. The Conference was deeply moved by this request, as few men in the Conference are loved more or esteemed higher than Brother Cunningham. We pray that the year's rest will bring him back to us fitted for many more years of active service.

Dr. Countiss submitted resolutions from the Board of Christian Education relative to the correlation of all our educational institutions in the North Mississippi and Mississippi Conferences, which paper, after full discussion from every angle, and which called for a plan of correlation mapped out by the trustees of our educational institutions, members of the boards of Christian education of the two Conferences, and others to be appointed, was adopted.

Resuming Question 21, the names of the presiding elders were called, they were passed in character, and made their reports. These presiding elders were T. H. Dorsey, W. N. Duncan, J. H. Felts, E. Nash Broyles, L. P. Wasson, E. H. Cunningham and J. M. Bradley.

Announcements were made, a hymn was sung and the Conference adjourned with the benediction by Dr. Quillian.

AFTERNOON

A good congregation was present at 3 p. m. to hear Dr. W. A. Swift, of Jackson, Tenn., bring a real good, heart-stirring sermon from Acts 1:8 and 2:39 as texts.

EVENING

The board of Christian education held its anniversary at this hour. The splendid choir brought us a wonderful program of music. J. E. Stephens, president of the board, was master of ceremonies. R. G. Lord, executive secretary, made his report of the year's work, and Dr. W. F. Quillian, of the General Board, brought the message of the evening,

SECOND DAY—THURSDAY, NOVEMBER 5

The Conference convened by singing hymn 98, "There's a Wideness in God's Mercy." The Bishop read and commented on Matt. 6:24-34, and led the Conference in prayer.

The roll was called of yesterday's absentees and the minutes of the first day read and approved.

C. N. Kinard's character was passed and on his request was granted a location.

M. A. Burns requested his name to be referred for the superannuate relation.

Greetings were read from B. P. Jaco, referring to Col. 1:10,11.

W. R. Lott read reports Nos. 2 and 3 from the board of Christian education relative to gas privileges on Millsaps College property and converting short-term notes on the new science building into long-term notes to care for indebtedness. Both were adopted.

J. H. Felts suggested the Conference send a message of sympathy and love to R. M. Weaver, of Corinth, who, for years, has been a prominent layman in our church, and who is now in ill-health.

Judge Percy Bell read the report of the committee to consider the memorial from Clarksdale church to make the financial year extend to December 1, which report voted non-concurrence, and it was adopted.

The names of our superannuates were called and their characters were passed. They are as follows: N. G. Augustus, J. W. Bell, W. A. Bowlin, J. J. Brooks, R. O. Brown, R. G. A. Carlisle, D. H. Crowson, J. W. Dorman, B. P. Fullilove, W. L. Graves, B. P. Jaco, J. G. Johnson, R. S. Lawson, W. M. McIntosh, A. A. Martin, W. W. Mitchell, A. F. Moore, B. P. Patterson, James Porter, T. H. Porter, E. H. Rook, J. W. Raper, C. N. Terry, E. C. Sullivan, D. W. Wendel, J. R. Wilson, W. M. Wright, H. M. Young.

Three of our superannuates died during the year: R. W. Evans, W. J. O'Bryant, and W. M. Young. Their names were referred to the Committees on Memoirs,

T. B. Thrower read the report of the Committee on Orphans' Home, which carried the nomination of V. C. Curtis and J. H. Sherard to succeed themselves on the board of trustees. Pending the adoption of the report, Rev. B. F. Lewis, manager of the Home, made a report of conditions at the Home. The report was adopted.

Dr. Countiss spoke to the necessity of pastors being careful in making out their statistical reports, and requested the Conference to endorse the plan of having only statistical table No. 3, covering the financial showing of every church on a charge, to be printed in full. His wishes were granted

The names of E. L. Jernigan, W. M. Jones and E. M. Sharp were added to the list of statistical secretaries.

The first year class was called, and Roy Gresham, J. T. McKibbin, K. E. Tucker and J. H. Blakemore were passed in character and continued in the first year class. A. N. Gore and E. F. Tucker were passed in character and advanced to the class of the second year.

The second year class was called, and A. L. Brewster, L. C. Lawhon, L. P. Jumper, B. D. Benson and W. J. Cunningham were passed in character, advanced to the class of the third year, and elected to deacon's orders.

The third year class was called, and J. B. Burns, S. M. Butts, J. V. Stewart, M. H. McCall were passed in character, made their reports and were advanced to the class of the fourth year. K. E. Clark and A. F. Youngburg, failing to bring up their studies, were retained in the third year class.

The fourth year class was called, and W. R. Hammontree, W. I. Henly, W. M. Jones, R. B. Pearson, N. L. Threet and G. R. Williams were passed in character, passed their required study, and were elected to elder's orders. J. B. Love was retained in the class.

Dr. D. M. Key, president of Millsaps College, was introduced and addressed the Conference in the interest of the college.

(Continued on Page 9.)

A MESSAGE FROM THE LAY LEADER, MISSISSIPPI CONFERENCE

Dear Brethren:

Receipts on the Benevolences to Oct. 19, as reported by our Conference treasurer, show that fifty-nine of the charges have made payments on a total of $6,413.49, as follows:

	Conf. Work.	Gen'l Work.
Brookhaven District—		
Adams	$16.40	....
Brookhaven	225.00	$225.00
Foxworth	10.00	....
Georgetown	37.00	....
Magnolia	100.00	50.00
McComb, Centenary	325.00	....
McComb, LaBranch	50.00	....
Meadville and Bude	101.47	61.28
Monticello and Pl. Grove	13.00	....
Scotland	125.00	61.50
Wesson	36.00	4.00
Hattiesburg District—		
Bonhomie	16.00	....
Heidelberg	40.00	20.00
Leakesville	61.75	12.55
Magee and Sanatorium	86.00	....
Mount Olive	55.00	....
New Augusta	24.00	10.00
Prentiss	51.00	5.00
Purvis	10.90	....
Silver Creek	10.00	4.00
Williamsburg Circuit	6.00	....
Jackson District—		
Bolton	40.00	....
Clinton	20.00	....
Eden and Bentonia	10.50	5.00
Fannin	40.00	....
Florence	125.00	37.00
Jackson, Capitol St.	211.92	90.83
Jackson, Galloway Memorial	1,500.00	....
Vaughan	39.00	11.00
Meridian District—		
Bucatunna	20.00	....
De Soto	10.00	5.00
Enterprise	75.00	....
Matherville	25.00	....
Central, Meridian	250.00	....
Hawkins Memorial, Meridian	133.00	18.00
Poplar Springs, Meridian	50.00	....
Seventh Avenue, Meridian	46.00	....
Porterville	2.50	....
Quitman	25.00	....
Shubuta	228.04	114.29
Newton District—		
Bay Springs	65.75	....
Burnside	9.25	....
Chunky	50.00	24.56
Forest and Morton	60.00	40.00
Kingston, Laurel	67.50	....
Philadelphia Circuit	40.00	....
Seashore District—		
Bay St. Louis	64.60	16.00
Carriere	16.00	8.00
Handsboro and Nugent	25.00	....
Long Beach and Pass Chr.	10.50	3.50
Saucier and Lyman	12.00	8.00
Vancleave	16.00	40.00
Wesley Memorial	45.00	14.00
Wiggins	17.30	11.50
Vicksburg District—		
Fayette	50.00	....
Gloster and Liberty	200.00	50.00
Port Gibson	170.00	50.00
Rolling Fork and Cary	83.00	62.00
Crawford St., Vicksburg	100.00	....

Less than two weeks will bring us to the Annual Conference, where final reports for the year will be made. Fellow-laymen, let us emphasize the importance of Christian stewardship by precept and example.

J. M. SULLIVAN.

THE SIXTH ECUMENICAL CONFERENCE

By Rev. C. K. Dickey, D.D.

The Sixth Ecumenical Conference, composed of twenty-three different bodies of the Methodisms of the world, met in decennial session in Wesley Memorial M. E. Church, South, on which $30,000 had been spent for interior and other decorations for this occasion, in Atlanta, Ga., October 16-25, which is the State John Wesley worked as a missionary before he "felt his heart strangely warmed a quarter to nine o'clock" in a meeting house on Alder's Gate Street, London, England. The State of Georgia today has two Annual Conferences with 235,000 Methodists and more than 500,000 adherents. Judge Jno. S. Candler, brother of Bishop Warren A. Candler, says, "If one would take Atlanta as the center, circumscribe a circle from this center fifty miles in every direction, there will be found more Methodists in this area than any other single place on the face of the earth. Columbus, Ohio, is the only other city in the world that offers a rebuttal to this, but the South does believe it can be proved to be true."

Five hundred and fifty delegates were in attendance, two hundred and thirty of whom were from across the waters. The sum of $15,000 was raised by Atlanta Mehtodists and friends, six thousand of which was donated by the hotels to give free entertainment to the foreign delegation. The western section was composed of the Western Hemisphere, Canada, United States, Mexico, Central America, Cuba, the West Indies and the South American countries.

Rev. C. Ryder Smith, London, England, president Wesleyan Methodist Church, preached the opening sermon Friday evening to a large and appreciative audience. Rev. Luke Wiseman, of the Wesleyan Methodist Church, read a "Review of the Decade of Methodism in the Eastern Section," which reported a gain in membership of 70,000, and 675 new churches built at a cost of 3,000,000 pounds. Bishop Jno. M. Moore, Ph.D., D.D., LL.D., who presides over the Georgia Episcopal area, where the conference was held, gave the "Review of the Western Section," as follows. We have 10,000,000 members with 25,000,000 constituency, an itinerant ministry of 45,000 preachers, led by 75 bishops, preaching in more than 70,000 congregations, 150 universities and colleges, with plants valued at $130,000,000, an endowment of nearly $150,000,000, 60 orphanages worth $15,000,000, caring for 6,500 homeless children, 90 hospitals that cost $655,000,000, serving every year 325,000 patients, "that is American Methodism and its combined task," said the bishop.

There are more than 100,000 churches, located in twenty-five different countries of the world, with twenty-three different denominations of Methodists, with more than 12,000,000 members and 30,000,000 adherents, and more than $2,000,000,000 worth of property.

There was a gain in membership in the western section of 400,000, which is about the same as reported at the last two or three sessions of the conference. The past ten years on this side of the waters has been given in a large way to reconstruction and building many new churches and educational plants to meet the growing demands of religious education with modern equipped plants for this purpose. Millions have been spent in America on ourselves, which perhaps to some extent has clouded the missionary vision of the home church and has curtailed the missionary income, not because it was necessary, but because it was selfish and saving ourselves, which means our losing ourselves in larger gains than in previous decades, because the population is larger and we devoted more prayer, money and service in carrying out our Lord's great commission to save the world. No doubt the spiritual decline that is bewailed, the falling off of missionary offering and benevolences and failure to report larger gains in membership in proportion to the increase in population, would have been abated.

A criticism also has been offered on American Methodism that in her eagerness to have a well educated ministry she has been more concerned about "credits" than she has "conversions." A plea was made in group gathering No. 1 in the afternoon meetings, where the topic of "Personal Religion" was the subject under discussion, that the church again re-emphasize the value of conscious, satisfying realty in personal, experimental, definite religious experience, or the "Witness of the Spirit"; that the value of personal and congregational religious testimony be brought back into both private and public use and that family worship in the home be restored. The movement in England known as "The Cambridge Group Movement," and some others of like nature are the very truth and fact of personal testimony.

Our British brethren report that the union of the Wesleyan Methodist, the Primitive and the United Churches shall have fully completed their plan of union the year 1934. One speaker from across the water prophesied that by the time the next Ecumenical Conference met in London, England, in 1941, there would be one united Methodism in America as in England. However, as the Americans had failed to unite in former attempts, perhaps the example of the "mother church" was what they were waiting for, whose example they will now follow. The sentiment expressed by speakers from both sides the waters for union of Methodist bodies in America, especially Episcopal Methodism, was loudly applauded, sometimes the audience rising to their feet with prolonged applause. This applause gathered momentum as the days went by at the conference.

Two branches of the Colored Methodists are completing plans of union. The United Church of Canada, Japan, Korca, Mexico, is an indication of the spirit of progress of union of Methodist bodies.

Another high point was the sentiment expressed by all the speakers for world peace, and a warless world. Nothing brought louder and more prolonged applause thau that there shall be no more wars.

The third high point of the conference was brought to a climax, both by the morning and evening addresses. Rev. Ivan Lee Holt, Ph.D., M. E. Church, South, spoke on "Christ and Society. Mr. Justice Chas. Wass, Primitive Methodist Church, England, spoke on "The Church and Industrial Relations." Rev. J. C. Broomfield, Methodist Protestant Church, Pittsburg, Penn., on "Marriage, the Home and the Family." Rev. James Alley, Irish Methodist Church, Ireland, spoke on the "Church and Public Affairs." In the evening, Arthur M. Hyde, Secretary of Agriculture, United States, and former Governor of Missouri; Hon. N. W. Rowell, K. C., LL.D., Toronto, Canada, United Church of Canada; Mr. Jno. R. Mott, LL.D., world's leading laymen—all directly and indirectly had to say about the prohibition question. At the close of the morning session, Bishop Ainsworth moved that the time be extended to hear the report read of the committee on temperance and social service. The bishop said the findings were of both the committee and the two sub-committees on the question of prohibition and temperance in America, Canada, and all over the world. The enthusiasm and applause ran higher and higher in endorsement of the Eighteenth Amendment and all efforts to drive legalized license liquor and all other forms of it out of the United States and ultimately out of the world. No one can express the enthusiasm, the high tide the conference rose to on this occasion. The resolution on temperance read by Bishop Ainsworth was unanimously adopted, including our British brethren.

Calhoun, Ky.

The students at Soochow University, China, are voluntarily showing an unprecedented interest in religious matters these days, according to Miss Rolfe Whitlow, professor of English. The Sunday school is full, the discussion classes are popular, and at the voluntary chapel exercises on Wednesday and Friday mornings there are about five times as many in attendance as last year.

The Bishops Appeal for Immediate Aid in Averting an Impending Missionary Withdrawal

ASK AN EMERGENCY OFFERING IN EVERY CHURCH ON NOVEMBER 29th OR DECEMBER 6th

A communication from the Executive Committee of the Board of Missions was before the Bishops at the mid-year meeting in Atlanta. This communication—a frank statement of facts—demanded serious and prayerful consideration. Dr. W. G. Cram, the General Secretary, amplified and re-enforced the report with a statement that deepened our concern and aroused our solicitude. His report made it very clear that by December 1st there will be a deficit of not less than $400,000 in the operating budget. When we remember that December 31st is the close of the fiscal year and the time when the Board should have excess funds, instead of a deficit, there is occasion for grave concern. The Bishops expressed themselves as being ready to co-operate in every possible way with those immediately responsible for the administration of our missionary enterprises in this emergency.

After mature deliberation, we urge our people to keep our missionary forces at their posts at all costs. To this end we appeal for co-operation with the Secretaries of the Board of Missions in every possible way in making a special call for contributions, to an **Emergency Relief Fund.** We most strongly approved the suggestion of the Executive Committee of the Board of Missions that a special cash offering be taken in all our congregations on November 29th or December 6th as a special relief fund to meet this emergency which is facing us in our missionary work. It is necessary that this offering be taken in cash and that no long-time subscriptions be requested. The situation is so urgent that no congregation should ask to be excused.

The situation is critical. It appears that every possible method of reduction and cuts in operating expenses has been resorted to. We must not abandon productive fields. Notwithstanding the financial difficulties under which our people labor, it is possible for us to hold the line for a better day. A little more self-denial is necessary. A cash offering from every one of our congregations will not hurt the local work. We urge our preachers and people to give this matter serious, prayerful and prompt attention. The situation demands it. Delay means disaster. Failure is not to be thought of.

Failing in immediate relief, the Board of Missions is faced with more drastic reductions, such as closing institutions, withdrawing missionaries, and cutting out large blocks of work. This must not be permitted. Many of our people will receive letters from the office of the Mission Board asking for personal gifts in this emergency. Let there be general and liberal response. This need not and will not interfere with the general benevolences or the Kingdom Extension Offering.

There could be no more fitting thing, under all the circumstances, than for our people to make a liberal thank-offering in connection with our annual Thanksgiving occasion in response to this urgent need.

We remain your servants for Christ's sake,

WARREN A. CANDLER,	URBAN V. W. DARLINGTON,	HOYT M. DOBBS,
COLLINS DENNY,	HORACE M. DuBOSE,	HIRAM A. BOAZ,
EDWIN D. MOUZON,	WILLIAM N. AINSWORTH,	ARTHUR J. MOORE,
JOHN M. MOORE,	JAMES CANNON, JR.,	PAUL B. KERN,
WILLIAM F. McMURRY,	SAM R. HAY,	A. FRANK SMITH.

Bishops of the Methodist Episcopal Church, South.

COMMISSION ON BENEVOLENCES JOINS

Showing the unanimity of sentiment on the part of all other Boards, the Executive Committee of the General Commission on Benevolences has adopted the following resolution:

"RESOLVED, By the Executive Committee of the General Commission on Benevolences, that the Board of Missions and the Commission on Benevolences are not undertaking to change or modify the financial plan adopted by the General Conference, or to substitute a cash collection for the Kingdom Extension Offering, or for the regular apportionments; but that in order to meet an emergency which has come to our great Board of Missions in its world-wide work, we join with the College of Bishops in approving a voluntary cash collection on one of the dates set out above."

Editorial

REFERENDUM ON MISSIONS

(Continued from First Page)

Mrs. F. C. Collins and Miss Julia Reid. Mississippi, Miss Ida Anderson, Miss Nell Drake, Miss Mary Hood. Miss Lillian Knobles, Miss Robbie Lee Leggett, Miss Lois Cooper, Miss Hallie Buie, Rev. and Mrs. Earl B. Emmerich, Miss Anne Deavours. Dr. and Mrs. W. B. Lewis, Miss Rosa McNeil and Miss Eurania Pyron. North Mississippi, Miss Julia Wasson, Rev. and Mrs. R. T. Henry, Miss Catherine Stevens, Miss Myrtle Pollard and Miss Priscilla Walker. Besides these, there are many deaconesses and other workers in the home fields from our three Conferences. Added to these are hundreds of others from over the Church who are giving their lives. Will we fail to give our means? We have given our sons and daughters and will not withhold our offerings.

PERSONAL AND OTHER NOTES

Dr. J. A. Smith, pastor of Capitol Street, Jackson, Miss., addressed the Rotary Club at Canton, Miss., upon "The Mystic Wings of the Soul" at their recent annual celebration.

We wish to express to Rev. J. O. Ware, of Anguilla, Miss., our appreciation for his kind personal references included in a letter written to the office on November 3. It is such messages that give hope and encouragement.

Dr. and Mrs. C. W. Crisler, Brookhaven, Miss., are rejoicing over the birth of their first grandchild, little Miss Harriet Julia Chase, who was born to Mr. and Mrs. Paul N. Chase, Brooksville, Miss., on September 21. Mrs. Chase was Miss Elizabeth Crisler before her marriage. The Advocate extends congratulations.

Dr. Clanton, a leading physician of Grenada, Miss., and the capable church lay leader at Grenada, brought the editor under lasting obligations to him for the courtesy extended in bringing him from Greenwood to Grenada during the North Mississippi Conference session last week. It was a privilege to ride with this good physician and consecrated layman, who loves his church.

One of the sad features about the North Mississippi Conference last week was the superannuation, at his own request, of Rev. J. E. Cunningham. His health is broken and "one of the noblest Romans of them all" steps aside from the active ranks of a great brotherhood. We pray for him much comfort and happiness and an early return of strength.

We quote the following from a note to the office from Brother W. W. Perry, of Rochelle, La.: "We are coming to the end of one of our most pleasant years in the ministry. Though hard pressed in many ways, our people have not lost heart." Brother Perry is much beloved in whatever field he is called to labor.

Bishop Hoyt M. Dobbs, D.D., LL.D., who is in the second year of his presidency of the Louisiana Conference, became the presiding Bishop of the Methodist Episcopal Church, South, at the recent session of the College of Bishops held in Atlanta. Bishop Dobbs will continue as president of the College of Bishops until their annual meeting next May.

Among the many delights that came to us while attending the North Mississippi Conference in behalf of the Advocate and Seashore Methodist Assembly last week, was the privilege of enjoying dinner with Rev. and Mrs. E. H. Cunningham. Brother Cunningham enters his eighth year as presiding elder, and after meeting his good wife we soon saw one good reason for his increasing success.

Mrs. Newsom, a widow of a North Mississippi Conference preacher, is quite ill at the Charity Hospital in New Orleans. Her income from the superannuate allowance has been meagre and any contribution her friends could send would be most helpful at this time. Send amounts to Miss Ruth Chalmers, care of the Advocate office, and they will be placed at Mrs. Newsom's disposal.

A letter from a Minden friend informs our office that Dr. R. H. Wynn, the beloved pastor of that church, who has been sick for several months, has had a turn for the worse and has been carried to Houston, Texas. The specialist of John Hopkins, Baltimore, who gave Dr. Wynn such relief earlier in the year, has been called to Houston and we pray that his skill may be blessed to again relieving Dr. Wynn. His brethren and friends will not fail to remember him and his loved ones in their prayers.

Dr. W. Angie Smith, pastor First Church, Shreveport, was the guest preacher at the North Arkansas Conference, which was held at Conway, Ark., last week. He rendered a like service for the Pacific Conference last July. A busy pastor, a brotherly gentleman and a strong preacher, Dr. Smith has won the hearts of his own Conference and widened the range of his usefulness in his ministry to other Conferences.

Dr. George F. Winfield, president of Whitworth College, makes a hustling presiding elder. While the editor was attending the North Mississippi Conference on Friday of last week Dr. Winfield held an adjourned session of the fourth quarterly conference for the Scotland charge in the Brookhaven district. While dispatching the business of the conference a swarm of yellow jackets lighted upon the acting presiding elder and there was much hustling about. Rev. Wesley Ezell, pastor, and his people enjoyed Dr. Winfield's sermon and found him more "active" in the business session than the regular presiding elder.

All the departments of work in the Church at Canton has prospered during the year 1931, under the leadership of the able pastor, Rev. O. S. Lewis, and his corps of efficient workers. Of special interest is the organization of a Young People's Division according to the Unified Plan suggested by the General Board of Christian Education. Decided improvements have been manifest both at Sunday school and at the Epworth League hour. The Local Board of Education is on the job, and is giving earnest and intelligent consideration to every phase of the work. Brother Lewis says: "The new plan works at Canton."

Dr. Geo. S. Sexton, while attending the Ecumenical Conference in Atlanta, preached at the Cascade Methodist Church of that city. Reports of the sermon indicate that Dr. Sexton reaffirmed the royal claim of the place of God in nature and human affairs, and declared that the open-minded man should have no difficulty in finding evidence of his glory in all that he has made.

The Louisville Conference, at its recent session, voted to request the bishops to set their opening day on Thursday instead of Wednesday, though they expect to finish their work on Sunday, as usual. We prophesy that in the near future all the Conferences will open on Thursday and continue no longer than they have been accustomed.

The following interesting letter was received from Rev. H. B. Hines, our efficient pastor at Elizabeth, La.: "We have just closed what Brother Allen calls on 'Old-Time Revival,' at Elizabeth. Harry S. Allen, of Dallas, Texas, was the evangelist in charge, and Mr. E. Clay Milby, evangelist singer, of Greensburg, Ky., led the singing. This was a gracious revival with God's presence manifest throughout. Great singing on the part of Brother Miby, the senior choir and the junior choir. Splendid co-operation on the part of the entire town and surrounding communities. Brother Allen stirred the lives of all with his pointed truths and individual personality. God is using him in a wonderful way. Both these men of God brought a blessing to us and a happy spirit, bubbling like a fountain, was strikingly manifest in the closing service, and remains embedded in the life of the community. Attendance and interest moved toward a climax from the beginning to the end of the services. About forty people joined the Methodist and the Baptist churches. The spirit of service co-operation was so beautiful that you could not tell one denominational group from another unless you had a personal acquaintance with them. God has given Milby a great voice, and he is using it for God's glory among His people. He and Allen make a strong team, and may God bless them as they labor in other fields."

NORTH MISSISSIPPI CONFERENCE PERSONALS

By Rev. H. P. Lewis

Prof. J. T. Calboun, of the State Board of Education, was among the visitors to the Conference.

Mrs. Riley, of the Mississippi Methodist Orphanage, was a familiar visitor with us.

"Mister" W. S. Shipman piloted our morning prayer services that proved a source of inspiration to quite a number of the brethren, both laymen and preachers.

Many visitors from all the adjoining towns within a radius of 50 to 75 miles of both men and women attended sessions of the Conference and renewed acquaintance with old pastors.

Rev. O. S. Lewis, of Canton, representing the Mission Board of the Mississippi Conference, met with our Mission Board and enjoyed a little visit with his brothers, J. T. and H. P. Lewis.

Miss Virginia Thomas, well known to most of the preachers because of her activities on the old Sunday school board and as teacher at Grenada College, was one of our visitors.

The presence of Mrs. A. F. Watkins, of Jackson, Miss., was noted with much pleasure, and she spoke at the noon luncheon on Friday as a representative of the state W. C. T. U.

The presence of Rev. D. B. Raulins, editor-elect, brought back pleasant memories of past association with him when he was a boy in his parents' home, and your writer was his pastor.

By special request, the wonderful choir that so often delighted the Conference repeated one of the Anthems they had rendered earlier in the Conference, at the Sunday evening service.

The Junior Stewards of First Church, Greenwood, rendered excellent service during the Conference session that impressed the members of the Conference.

The wives of the preachers from the Corinth district have a way of getting elected as delegates to the Conference. We observed the presence as delegates from that district, Mrs. J. H. Felts, Mrs. E. S. Lewis and Mrs. N. N. Maxie.

Some of our bachelor preachers who have recently married had their wives with them at this Conference. Among them your reporter noted the presence of the following: Mrs. Roy Grisham, Mrs. J. O. Dowdle and Mrs. A. Y. Brown.

The biggest collection brought to the Conference was four bales of cotton from the Boyle charge, where H. R. McKee is pastor, for the superannuate endowment cause. The superannuates present had their pictures taken at the Conference with the cotton as a background.

One of the most attractive features of our evening services were two anthems, quartette, solo and other special numbers brought by the wonderful choir Greenwood Methodism had prepared for the entertainment and inspiration of the Conference.

Rev. J. J. Brooks, beloved superannuate and charter member of the North Mississippi Conference has been a regular subscriber to the Advocate since 1871. We are happy in the thought that the Advocate has had a part in the life of this valiant soldier of the Cross.

The editor-elect of the Advocate, Rev. D. B. Raulins and the manager, Mr. C. M. Chalmers, were most royally entertained, while attending the North Mississippi Annual Conference, by Mrs. W. Fountain and sons, Nathan and Billy. These are Presbyterian people and God's own elect. They are evidently "foreordained" to give Methodists best possible entertainment.

Mr. F. A. Howell, consecrated layman from Durant, Miss., and a charter member of the North Mississippi Conference, is very much active despite his 92 years and should enjoy meeting with the brethren of his Conference each year for a long time to come. The Advocate is grateful to him for a new subscription to be sent to his grandson, Rev. W. F. Howell, who was admitted on trial at the recent session of the North Mississippi Conference.

MISSISSIPPI CONFERENCE

ADMISSION ON TRIAL

Those for admission on trial, for readmission, and admission into full connection, will meet the committee on admissions Wednesday, November 18, at 3 p.m., in the Methodist church, Columbia, Miss.

H. L. NORTON, Chairman,
J. O. WARE, Secretary.

ADMISSION ON TRIAL

All candidates for admission on trial in the Mississippi Annual Conference will please meet the Committee at the church in Columbia, Miss., on Wednesday evening, November 18.

DEL LONGGREAR,
For the Committee.

CLASS OF THE THIRD YEAR

The committee and class of the third year will meet at the church in Columbia, Wednesday afternoon, November 18, at 3 o'clock.

J. H. JOLLY, Chairman.

CLASS OF THE FOURTH YEAR

The class of the fourth year will please meet with the committee in the Methodist church at Columbia, Miss., on Wednesday evening, Nov. 18, at 8 o'clock.

G. P. McKEOWN, Chairman.

BOARD OF MISSIONS

The Board of Missions of the Mississippi Conference is called to meet Wednesday, Nov. 18, at 2 p.m., at the Methodist church in Columbia.

O. S. LEWIS, Sec.

TO THE PASTORS OF THE MISSISSIPPI CONFERENCE

Please let us urge you to have your reports ready to hand to the auditing committee the first session of the Conference. Use none other but the new blank form. These forms require more time and work than usual, and it is very necessary that we begin work on them at once in order that they may pass into the hands of the statistical secretaries early. Please be careful to see that reports are made out correctly so as to conserve time and labor.

T. B. COTTRELL,
For the Auditing Committee.

TO THE PEOPLE OF THE MISSISSIPPI CONFERENCE

We regret to announce that we have reached the limit, and will not be able to entertain any more visitors than we have already provided for. Let the members of the Conference remember the first session opens Thursday the 19th at nine A. M.

W. M. SULLIVAN,
For Entertainment Committee.

LOUISIANA CONFERENCE

ADMISSIONS

The class for admission will meet the committee at the First Methodist Church, Monroe, La., Tuesday, November 17, at 7:30 p. m.

W. W. PERRY, Chairman.

ADMISSION ON TRIAL

The committee on admissions, Louisiana Conference, will meet in the Methodist Church in Monroe, on Tuesday, November 17, at 7 p.m.

BRISCOE CARTER, Chairman.

FIRST YEAR COMMITTEE

First year committee on Conference course of study will meet Tuesday, November 17, at 8 p.m., in the room designated. All members of this class please be ready with a transcript of grades from the correspondence school or from the college attended where the B.D. degree has not been awarded.

B. C. TAYLOR, Chairman.

CLASS OF THE SECOND YEAR

Members of the class of the second year are requested to meet the chairman in the vestibule of the church Wednesday, at 8:30 a.m., just before the opening of Conference. The brethren will hand in their sermons and grades. The call is made thus that they may have Tuesday at home to aid them in their work.

JNO. F. FOSTER, Chairman.

CLASS OF THE FOURTH YEAR

The class of the fourth year, Louisiana Conference, is called to meet at the First Methodist Church, Monroe, La., at 1 p.m., Tuesday, Nov. 17. Bring paper, pen and ink.

H. W. RICKEY,
H. B. HINES,
S. A. SEEGERS,
Committee.

PROCEEDINGS OF THE NORTH MISSISSIPPI ANNUAL CONFERENCE

(Continued from Page 5)

S. V. Wall read the report of the board of lay activities, which was adopted and carried the election of J. G. Houston as our Conference lay leader for the next year. Mr. Houston made an appeal for the general benevolences.

Rev. D. B. Raulins, editor-elect of the New Orleans Christian Advocate, was introduced and addressed the Conference in the interest of the paper.

Visiting brethren from other Conferences were called to the front and introduced to the Conference. Among them were L. E. Alford, presiding elder of the Vicksburg district; O. S. Lewis, of Canton; H. G. Hawkins, of Natchez; Jno. L. Sutton, of Jackson; T. J. O'Neal, presiding elder of the Meridian district; J. A. Smith, of Jackson; G. H. Thompson, of Yazoo City, and G. E. Allen, of Benton, and Dr. J. G. Snelling, of New Orleans.

Announcements were made, "Rock of Ages" was sung and the Bishop pronounced the benediction.

AFTERNOON SESSION

The board of lay activities held its anniversary. J. G. Houston, Conference lay leader, presided. Dr. J. E. Crawford, of the General Board of Lay Activities, brought the message for the hour.

EVENING SESSION

The board of finances held its anniversary. Features of the service were the music furnished by the excellent choir, the presence of a large number of our superannuates, H. R. McKee's account of how he got four bales of cotton from the membership of the Boyle and Pace charge for the cause of our superannuates, and the divine fellowship that was manifest in the closing moments of the service.

THIRD DAY—FRIDAY, NOVEMBER 6

The Conference was called to order by Bishop Denny at 9 a. m. Hymn 490, "Saviour, More Than Life to Me," was sung, and Brother L. A. McKeown led the Conference in prayer.

Dr. Countiss read the minutes of yesterday's session.

Dr. King, our book editor from Nashville, was introduced and addressed the Conference.

Dr. Curtis offered some resolutions concerning the shortening of the Conference sessions, and meeting expenses of Conference entertainment. A motion was made and carried to postpone action on these resolutions till Saturday at 10 a. m.

Judge J. G. McGowan read the report of the joint committee of this and the Mississippi Conference relative to a suitable memorial to the memory of Bishop C. B. Galloway, which recommended to postpone immediate action. The report was adopted.

Greetings from Rev. Carroll Varner, of Florida Conference, a former member of this Conference, were read, citing 2 Chron. 16:9.

E. H. Cunningham read the nominations of the presiding elders of the quadrennial Orphans' Home Board as follows: E. B. Sharp, W. L. Atkins, G. A. Baker, Mrs. J. W. Hoyle, T. B. Thrower, H. E. Sanders, W. P. Bailey, Mrs. R. M. Short, W. O. Hunt, Mrs. J. S. Clark, Mrs. H. J. Holloman, Mrs. A. W. Stokes, A. L. Brewster.

The name of M. H. McCall was called, and upon the presentation of his case by his presiding elder, J. M. Bradley, and upon the grounds of general unacceptability concurred in by the cabinet, he was located.

The hour for considering the constitutional question relative to a Judicial Council having arrived, Dr. Countiss read the proposed amendment, and after general discussion lasting over an hour, and participated in by quite a number, and after an analysis of the amendment was given by Bishop Denny, the Conference voted 5 ayes and 187 nays.

The committee on Conference relations made its report, in which were added the names of M. A. Burns and J. E. Cunningham to our list of superannuates.

The report of the committee on spiritual interests was read by J. W. Robinson.

E. S. Lewis, pastor at Corinth, made report of his year's work, reporting everything in full—an unusual report to make at this Conference this year—and requested leave of absence to marry a young couple.

Dr. A. W. Milden, of Oxford, read resolutions on "World Disarmament," signed by a large number of ministers, which were adopted.

Dr. O. E. Goddard, Dr. J. L. Decell, Mr. J. C. Cavett and Rev. R. S. Harris, the Presbyterian pastor at Carrollton, were introduced to the Conference.

Announcements were made, Hymn 181, "Come, Holy Ghost, Our Hearts Inspire," was sung and the benediction was pronounced by Dr. Goddard.

FOURTH DAY—SATURDAY, NOVEMBER 7.

The Conference was called to order by Bishop Denny at 9 a.m. and J. H. Holder was asked to conduct the devotions. Hymn 334, "My Faith Looks Up To Thee," was sung and W. S. Shipman led the Conference in prayer.

The minutes of the previous day's session were read and approved.

The Bishop called J. E. Stephens to occupy the chair. N. J. Golding read the report of the Hospital Board, which was adopted.

W. R. Lott read report No. 4 of the Board of Christian Education, which carried the following recommendations:

Dr. J. R. Countiss, President Grenada College; R. G. Lord, Conference Executive Secretary; W. R. Hammontree, Ass't Home and Foreign Missions Secretary; Miss Virginia Thomas, Director Young People's Work; C. A. Parks, Director Adult Work; R. B. Pearson, student at Millsaps College; J. H. Blakemore, student at Duke University; R. G. Lord, W. W. Wollard and A. Y. Brown on Board of Managers of the Pastors' School at Seashore Methodist Assembly.

The Bishop resumed the chair.

The Education Commission to help work out a system of correlation of all Methodist Institutions in the State in accord with Boards of Christian Education and Boards of Trustees were announced as follows: J. R. Countiss, J. G. McGowan, D. H. Hall, J. H. Felts, J. H. Holder, V. C. Curtiss, Percy Bell, J. E. Stephens, Jno. W. Kyle and H. H. Boswell.

R. G. Lord, our Conference Executive Secretary, addressed the Conference.

J. E. Stephens offered a resolution to be composed of two from each district, a preacher and a layman, to make a survey of the conditions and needs of all the benevolent Boards and to report back to the Conference as soon as possible. This report was adopted and the Committee named, which went immediately into session.

R. W. Sharp, Conference Treasurer, submitted his report.

W. S. Selman read the report of the Committee on Christian Literature. This report carried the adoption of March as New Orleans Advocate month, and the nomination of V. C. Curtis and W. R. Lott to serve as contributing editors without pay from our Conference. It was adopted.

Question 1 was called, and T. F. Sartin (under the two-thirds rule), E. M. Sharp, R. E. Wasson, T. G. Lowry and W. F. Howell, knocked at the door of the Conference and were admitted on trial. These young men came from two districts—two from Corinth and three from Greenville. The Delta districts are beginning to send up young men for admission into the itinerancy.

G. H. Ledbetter, an elder from the Protestant Methodist Church, was admitted into full connection of the Conference.

The resolution offered by V. C. Curtis relative to future entertainment of the Conference, which called for the appointment of a committee of three, was adopted with an added amendment. Those appointed to serve on this Committee were announced later as T. H. Dorsey, H. F. Brooks and N. J. Golding.

J. W. Ward read the report of the special committee to make a general survey of the needs of the Boards, etc., and made the following recommendations: Reduce **askings** for the Board of Finance 7 per cent; reduce askings for the Board of Conference **Missions** 20 per cent; reduce askings for all **other** Boards on basis of last year's askings 33 1-3 **per** cent. This report was adopted

(Continued on Page 13)

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

A. DEMUTH

Truly "a great man of Israel has fallen," and a child of our Father by adoption into the church has gone to meet his reward.

Brother Demuth was a Jew by birth and a regenerated Christian by the new birth. He belonged to the Old Testament and lived in the New Testament. Paul's prayer for "My brethren in the fervor" was fully answered in the Christian life of Brother Demuth. He was born in Germany, but at an early age his family moved to New York City. When a young man he left his home and came South, seeking employment. He found a position with a wealthy Jew in a small town in North Mississippi. One of his duties was to sell drinks at the bar in the rear of the store on Sundays. The lumbermen would come in on that day, get drunk and make things exceedingly disagreeble for Brother Demuth. He became frightened for his life at times, but it was hard, being a Jew, to obtain work elsewhere. About that time he noticed an advertisement for Methodist Sunday school literature and thinking this the best way out of his troubles, he, a Jew, ordered a supply and started a Sunday school. When the lessons reached the 43rd chapter of Isaiah he became converted. From that little Sunday school four Methodist churches in that area owe their origin. Later he married a good Christian woman, Miss Willie Finley, of Tupelo, Miss., and moved to New Orleans. For many years he was a faithful and energetic worker in Mary Werlein Mission. Later he joined Epworth church. In the latter part of his life he became paralyzed in his lower limbs and was placed in the Home for Incurables, remaining there about seven years, where he died Sunday night, October 25, 1931. Brother Demuth was a student of the Bible. It was said that he would catch a misquotation immediately. He was one of the sweetest characters I have ever known. He was always cheerful under almost constant suffering. He prayed constantly and unless too ill attended every Christian service in the Home. What little money he received from relatives he tithed exactly and religiously. His room was truly a shrine and a holy place. We shall miss him. May God richly bless his memory.

M. F. WILSON, M.D.

MRS. MARY ALICE PEEBLES, wife of Rev. Isaac Lockhart Peebles, was born in DeKalb, Kemper county, Miss., December 23, 1861, and died July 31, 1931, at her home in Meridian, Miss. Her father, Capt. B. T. Rush, and her mother, Emiline Harrell White, were both reared in Kemper county. They moved to Meridian in 1866, where Captain Tom Rush, as he was called, was owner of the Phoenix Hotel, the leading hostelry of Meridian at that time.

At the age of twenty Mary Alice married Mr. George Bancroft. He died, leaving the widow and one small son, George A. Bancroft. In 1884 she was married the second time to Rev. Isaac L. Peebles, a prominent and consecrated member of the Mississippi Conference, who, at that time, was serving as pastor of the church at Hattiesburg, Miss. They walked the pathway of life in love and devotion to each other, and to the Master's cause, and in loving sacrifice for their children, forty-two years, or until his death, December 2, 1926. Most of this time Brother Peebles was in the active itinerancy; and his was a very "active" and efficient ministry, with this companion ever co-operating and inspiring. There survive of this union seven children: Mrs. S. D. Williams, Mrs. A. L. Brothers, Mrs. H. L. Farr, Tom R. Peebles, all four of Meridian, Miss.; W. W. Peebles, of Pittsburgh, Pa.; R. Howell Peebles, of the United States navy. She was by nature and cultivation a happy character. Though sometimes her own heart might have cause to be heavy, she greeted everyone with a smile and a cheery tone. We can hear her bright, friendly voice even now. She was never too tired to listen to the burdens, sorrows, wants of others, and among her greatest joys was to entertain in her home those who bore the Gospel tidings, and their families. The spirit of the Master had become hers; her thought was of others and of the Master's kingdom. She loved song and music. Among the earliest recollections of her children is their mother's voice, while at work, sounding in melody such a favorite as, "Not for ease or worldly pleasure." At the time of her death at the age of seventy-one, she was pianist of the Meridian City Mission Board. She was also vice-president of the East End Woman's Missionary Society, and had served much as their president. She had that affectionate and religious nature which is the best part of all of us. She had a love which many waters could not quench. Her friendships and loves were such as to outlast death's partings. Her life work was done; her harvest of influence had been reaped in the lives of friends and worthy children, who had gone out into the world from her care. There were storms on the voyage; but the vessel has come safely to port.

"Only 'good-night, beloved—not farewell!'
A little while, and all His saints shall dwell
In hallowed union, indivisible—
Good-night!

Until we meet again before His throne,
Clothed in the spotless robe He gives His own,
Until we know even as we are known—
Good-night!"

HENRY G. HAWKINS.

Natchez, Miss., Oct. 31, 1931.

RESOLUTIONS FROM AMITE, LA.

Be it resolved, That the board of stewards extend to Rev. L. W. Cain, our presiding elder, our heartfelt thanks for his faithful, unselfish, untiring services extended to us during his four years of active service.

We are thankful for the godly life he has lived among us, and so, as he leaves us, our prayers are that he may continue to be a power and influence for God wherever he may be.

B. W. June, C. G. Foulkes, W. J. Dunn, E. W. Forshey, A. F. Rogers, Mrs. B. W. June, J. L. LeNoir, Rev. R. S. Walton.

FROM MARION, LA.

Last year the congregation and pastors of the Baptist and Methodist churches of Marion decided upon the plan of having a union meeting and make it community-wide.

The tent of the Mission Board of the Louisiana Conference was secured for the meeting. The Rev. J. G. Harris, pastor of the Baptist church, and the Rev. R. H. Staples, pastor of the Methodist church, did the preaching alternately.

The meeting did more to bring the community together religiously than any meeting it has had. There were a number of conversions, each going to the church of his choice.

On the whole, the plan proved so successful that it was decided to follow the same plan again this year. Early in July the tent was again secured and the same two pastors still serving the churches proceeded as of last year. With a year's experience before us we were more ready to take hold and go forward, so the meeting this year seemed even more successful than last year, as there were more additions to the churches.

During these meetings, prayer groups assembled and personal workers went out without any denominational distinctions. The one great purpose of all seemed to be to lead the lost to Christ.

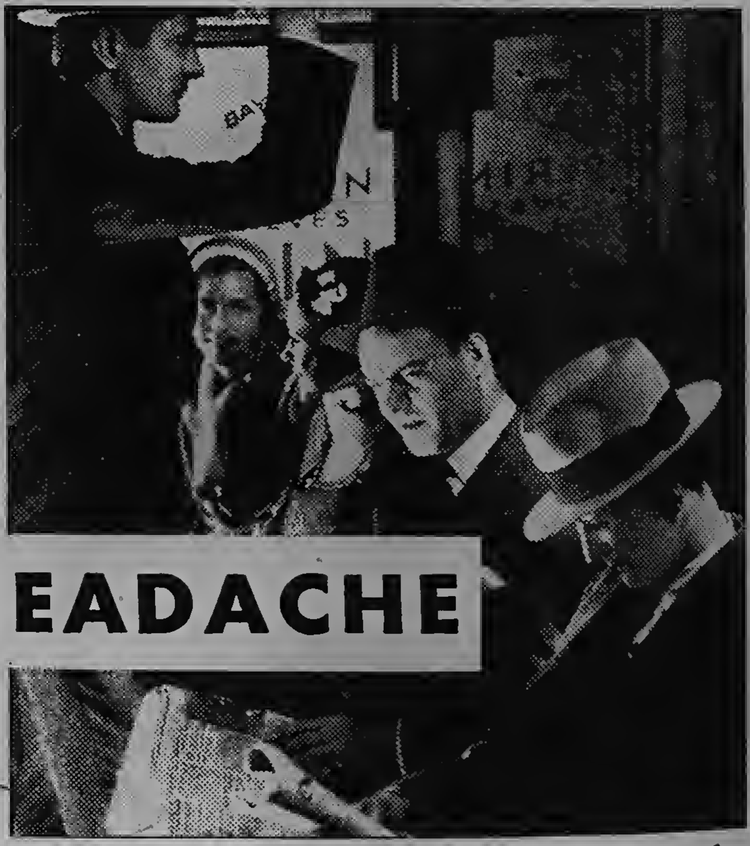
At the close of the meeting this year many enthusiastically asked that plans be begun immediately looking forward to a similar meeting next year.

The spirit seemed to spread to other communities, so that the Linville community, a neighboring high school community, invited these same two preachers to bring the same tent and hold for them the same kind of meeting. In this community they have no church, except a Baptist church a few miles away.

The meeting has just closed and was declared by many to be the best community revival they had ever had. All denominations of the community, which represented about five, came together as brothers in Christ to worship without any show of strife.

The Marion community is exceptional in some ways, but it seems that brethren in Christ who are true could come together in any community. Let the world see a united Christianity with denominations as promotional organizations of this Christianity and the world will be constrained.

BOYD K. WATSON.



A hard day at the office, and a headache homeward bound. All for the want of two little tablets of Bayer Aspirin! Don't be helpless when you suddenly get a headache; carry Bayer Aspirin with you. The pocket tin doesn't take up any room, but what a comfort when it's needed!

Fatigue will frequently bring on a headache. It lowers the vitality and invites a cold. Take Bayer Aspirin and throw it off! Don't wait until you are miserable. There is nothing in genuine aspirin to hurt the heart or upset the stomach or harm the system in any way. Your doctor will tell you that! Get real aspirin; look for Bayer on the box. Follow the proven directions to be found inside each genuine Bayer package. They cover colds, sore throat, headache, toothache, neuritis, neuralgia, sciatica, lumbago or rheumatism, muscular pains, and other pains and aches for which these tablets are a positive antidote. Keep your pocket tin filled from the bottle of 100 tablets. Every drugstore has Bayer Aspirin in bottles, as well as the familiar little box.

Bought by the hundred the genuine tablets cost very little, indeed. When the tablets are stamped Bayer you know what you are taking. Why experiment with imitations?

BAYER ASPIRIN

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss

1931 LIFE MEMBERSHIPS

MISSISSIPPI CONFERENCE

Meridian District
Mrs. Herman Prince, DeKalb, Miss.
Seashore District
Mrs. A. J. Ramsey, Gulfport, Miss.
Hattiesburg District
Mrs. H. Ogden, Hattiesburg, Miss.

NORTH MISSISSIPPI CONFERENCE

Columbus District
Mrs. Mary Walker Dukeminier, West Point, Miss.
Greenville District
Mrs. Ernest Moore, Clarksdale, Miss.
Greenwood District
Children
Louise DeLoach, Greenwood, Miss.
Grenada District
Mrs. Talulah Lipscomb Beall, Lexington, Miss.
Sardis District
Mrs. Belle Williamson, Como, Miss.
Mrs. W. J. East, Senatobia, Miss.
Mrs. Corrie Pryor, Senatobia, Miss.

LOUISIANA CONFERENCE

Alexandria District
Adult
Mrs. W. T. Cunningham, Natchitoches, La.
Mrs. J. W. May, Glenmora, La.
Mrs. S. M. Faulk, Charlieville, La.
Children
Doris Overton Carre, Alexandria, La.
Suzanne Ford, Charlieville, La.
Baton Rouge District
Mrs. Emma Jolly, Baton Rouge, La.
Mrs. Emma Abbott, Baton Rouge, La.
Children
Jane Clare Simmons, Bogalusa, La.
June Record, Clinton, La.
Harriett Earl Green, Franklinton, La.
Carl Roland Dardenne, Grosse Tete.
Ora Catherine Hooper, Grosse Tete
Dorothy Mynette Eldridge
Lake Charles District
Children
Howard Phillips Pfost, Jr., DeRidder, La.
Mary Avis Brink, Leesville, La.
Monroe District
Miss Mollie Higginbotham, Mer Rouge, La.
Children
Anne Lee Taylor, Mer Rouge, La.
Arlette Marie Pool, Wisner, La.
Minden District
Children
Ruth Law, Cotton Valley, La.
New Orleans District
Mrs. C. F. Niebergall, New Orleans, La.
Children
Arthur W. Luehrman, Jr., New Orleans, La.
Ruston District
Adult
Mrs. V. H. Spinks, Ruston, La.
Children
Thomas Edward Camp, Haynesville, La.
Shreveport District
Mrs. J. M. Collins, Shreveport, La.
Children
Charles D. Hancock, Jr., Pitkin, La.
Betty McAfee Flournoy, Shreveport, La.
Guy Morgan Hicks, Jr., Mansfield, La.
James William Peyton, IV, Shreveport, La.
Lewis Edwin Wright, Dixie, La.
George Walton Dameron, Jr.

"LEAST EFFORT TIRED ME"

WOMEN who find themselves in a weak, run-down state of health, or who suffer monthly, should take Cardui—a medicine which has helped thousands of of women. Read below what Mrs. G. C. Burns, of Kirbyville, Texas, says about Cardui: "My health was poor and it seemed as if I had no strength. The least effort tired me. I struggled along, but I never felt well. One day my mother suggested that I take Cardui. So I did. I was soon feeling much better. My improvement was a surprise to my family and a delight to myself."

CARDUI FOR WOMEN

Druggists sell Cardui. FN-22

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

ZONE MEETING

The regular meeting of Zone 3, Shreveport district, Louisiana Conference, was held at Mansfield, La., September 10. Mrs. A. L. Carter, zone leader, had charge of the program, which proved to be one of the outstanding meetings of the year.

Opening hymn, No. 16, followed by prayer by our much loved pastor, the Rev. Guy M. Hicks.

Mrs. H. P. Dowling, Grand Cane, La., delighted all with a special musical number at this time.

"Woman's Work as Related to the Peace Movement" was very interestingly discussed by Miss Grace Gatewood, deaconess of First Church, Shreveport.

Mrs. Marcus Ford, of Mansfield, told of our mission school in Japan and its work. Her topic was, "In Spite of Financial Derpession."

"Community Work," as planned for the winter in Shreveport, was explained by Mrs. J. W. Peyton, of that city. She told of the great work to be done among the unemployed.

Mrs. H. B. Wren, our beloved district secretary, spoke of the four outstanding topics to be stressed at each zone meeting of the year.

After roll call there were found to be sixty-three members and eight visitors present. The offering amounted to $8.01, this being the largest meeting of the year. Harmon won the banner for the fourth time.

The Mansfield Ladies' Quartet delighted all with a special number.

The quiet hour was held by Mrs. Guy M. Hicks. She very beautifully discussed "The Vow of Hannah," and we were all made to more deeply feel our responsibilities with our children and the great need of living up to our vows with God.

After being dismissed by Miss Gatewood, we were invited over to "the annex" for dinner by our president, Mrs. W. M. Petrie, where all enjoyed the fellowship of being together.

After lunch, we assembled again in the church, where we were called together by singing hymn No. 60. Mrs. Wren then led us in prayer.

Mrs. F. D. Hutchens, secretary of children's work, Shreveport, gave us an outline of her work. A collection was taken to make one of our little fellows a life member. This child was Guy M. Hicks, Jr., five-year-old son of our pastor.

The children entertained us with a beautiful playlet, in which they dramatized the aims of the World Club. This playlet was directed by Mrs. Guy M. Hicks and Mrs. R. A. Nowell.

A very interesting story, "One of the World's Greatest Men," was ably given by Mrs. C. C. Payne, of Grand Cane.

Mrs. W. M. Petrie held open forum.

Logansport invited us to meet with them next time.

After being dismissed by Mrs. J. W. Peyton, all departed for their homes, happy in the knowledge that such a day had been made possible by those who had served so beautifully on the program and by the fellowship of everyone present.

MRS. JOE HARRIS, Sec.

ZONE NO. 2 MEETS IN MINDEN

Zone No. 2 met in Minden, Louisiana Conference, Tuesday, September 29. The meeting opened by singing "Onward Christian Soldier," followed by prayer by Mrs. Council, of Minden. A few words of greeting from Mrs. Woodard, leader of this zone, asking the women to let Jesus be in their hearts during this meeting. Mrs. Smith, superintendent of our Gibson work, gave a splendid report. She reported that the Haughton auxiliary had secured 12 Gibson members and collected $1.50. Ringgold 5 members, no report from the other societies. Mrs. Jones Kent, of Minden, gave a splendid talk on prohibition. She stressed the fact that women will have to fight the recall of the prohibition amendment. She also suggested that women get pamphlets dealing with the subject so that we may be better informed. Mrs. Sandlin also emphasized the fact that the anti-prohibitionists feel very hopeful of beating the Eighteenth Amendment and that the women should organize to defeat them. Mrs. Woodard appointed a committee. Mrs. Allums, of Ringgold, gave a most inspirational talk; before beginning she asked for a special prayer which was offered by Mrs. Gillam. She then read the 77th Psalm. Her subject was "God's Cure for the Blues." This talk was the high spot of the meeting, coming from our youngest member and giving some of her personal experiences, many tears and thankful hearts to God for His mercy and goodness to all. Rev. Duplantis, of Haughton, conducted the quiet hour and used for his scripture the 23rd Psalm. Brother Duplantis tells us that he is a product of missionary work done in South Louisiana. Mrs. William Webster and Rev. Harry Rickey sang a beautiful duet. This closed the morning session and the ladies were invited out to lunch.

The afternoon session opened by singing "Peace, Sweet Peace," and Brother McCullen, of Ringgold, led in prayer. Visitors were then introduced.

Mrs. Kelly, of Heflin, gave a beautiful devotional lesson. Her subject was, "My World Is Christian." Mrs. Woodard gave a splendid talk on "That Boy of Yours." As usual, this talk was in reality a sermon, and we all look forward to any subject our leader discusses.

The next meeting will be held in Ringgold. The date is to be announced later. Heflin won the banner for best attendance. This is the second time Heflin has carried the banner home. Mrs. Woodard closed the meeting with prayer.

MRS. DWIGHT BLAKE, Sec'y.

BENTONIA ZONE MEETING

The last quarterly zone meeting of the Woman's Missionary Society of the Methodist Church was held at Bentonia, Mississippi Conference, on Saturday, October 10, beginning at 10:30 o'clock, with Mrs. W. H. Ewing, zone chairman, presiding, and Mrs. John R. Anderson, Jr., secretary pro tem.

Opening song, "All Hail the Power."

Devotional by Rev. McCormick from the 28th chapter of Matthew.

Reports of societies for the last quarter from the following: Benton, Bentonia, Eden, Wesley Chapel, New Hope, Satartia, Union, Vaughan, and Yazoo City.

Discussion of children's work, by Mrs. H. E. Frizell, of Vaughan, and delightful program by the Vaughan Junior Auxiliary, as follows:

1. Story, by Dave Shackelford.
2. Chinese song, by Rosa Lee Hayden, Medie Montgomery and Gertrude Pepper.

Discussion of work done in Junior Auxiliary at Benton, by Mrs. Burns.

Song, by four juniors at Benton, "Little Feet Be Careful."

(Continued on Page 14)

COMFORT for COLICKY BABIES

. . . THROUGH CASTORIA'S GENTLE REGULATION

The best way to prevent colic, doctors say, is to avoid gas in stomach and bowels by keeping the entire intestinal tract open, free from waste. But remember this: a tiny baby's tender little organs cannot stand harsh treatment. They must be gently urged. This is just the time Castoria can help most. Castoria, you know, is made specially for babies and children. It is a pure vegetable preparation, perfectly harmless. It contains no harsh drugs, no narcotics. For years it has helped mothers through trying times with colicky babies and children suffering with digestive upsets, colds and fever. Keep genuine Castoria on hand, with the name:

Chas H. Fletcher.

CASTORIA

CHILDREN CRY FOR IT

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE........Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE NOTES

November 15 to 30 was the time of the Standard Training School at Hattiesburg. The sessions were held at Broad Street Church. This church led in the number of credits issued. The spirit of the school was very fine. Four courses were offered. Rev. R. H. Clegg, Rev. W .H. Lewis, Rev. C. F. Nesbitt, professor of religious education, Millsaps College, and myself were the teachers. Thirty-five certificates were issued. Sickness and school matters interfered in many cases in the enrollment and the number of credits. One result of the school was the organizing of a standard class in the Methodist Church and its work, that will be taught between now and the Annual Conference. This will give the people of Hattiesbnrg an opportunity of taking this extra unit, and I feel it will fit them for closing out the year's work in great shape.

It was our pleasure to be present at the group meeting at Prentiss. This was a most happy occasion and one that gripped the attendants. The program was most interesting and helpful. There was a fine atmosphere and a most hopeful one. It was indeed a treat to be at this meeting.

I had the pleasure of visiting the Epworth League at Woman's College. We have a fine group of girls out there. They are few in number, but they are doing real earnest work, and we are happy to be of aid to them in the college problems. We will try to visit this happy, earnest group often.

It was our pleasure to visit W. T. C. They do not have as large a student body as last year. Our Methodist group is holding on. They had a good representation at the Methodist Students' Conference, for which I am very thankful. We trust they will have more next year. I always enjoy the fellowship at W. T. C.

I was also given the opportunity to preach at the Newman Mill Wednesday. I really enjoyed this experience. I had the privilege of renewing old acquaintances and meeting new friends. It was an inspiration to me to meet these men and speak to them.

I also had the pleasure of speaking to the Junior High students at Hattiesburg. They furnished a real thrill.

I was privileged to sit in at the last session of the Methodist Students' Conference at Starkville, and to assist in the administration of the sacrament. Any person present would have been proud of our Methodist students. They gave one a real thrill. Fine upstanding Christian youth, filled with joy and hope—what a thrill! The officers for next year are fine, upstanding young people. The next session goes to Ole Miss, and I am sure that the session will mark a real epoch in the lives of our students. The program was far-reachng and most helpful.

When you read this you will be making your last efforts to be ready for Conference. If there is any money for Sunday School Day and for Missions, please send it in, or at least bring it to Conference. I am most happy to tell you that we are within $400 of our goal for Missions and $200 of our goal for Sunday School Day. This simply means that more churches have contributed to our cause than ever before in the history of the Conference. This brings cheer to the hearts of the entire board and makes the workers feel very happy. God has not failed us and I am thankful that so many have not failed God. I, for one, believe that now is the time to make an advance on the enemy by faith.

Our children's worker has accomplished wonders this past two weeks, and I am hopeful that through her efforts next year will mean a real year of victory for the cause of childhood through our Conference.

Pray for the work and the workers.

JOHN C. CHAMBERS.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria Dist.—Fourth Round

(In the Heart of Louisiana)

Melder, at Forest Hill, Nov. 12, p.m.
Pineville, Q. C., Nov. 13.
Holloway, Nov. 15, a.m.
Alexandria, Nov. 15, p.m.

Let all reports be in full. Have all nominations in hand that are required. Bring everything up as laid down in the program of the church.

ALBERT S. LUTZ, P. E.

Monroe Dist.—Fourth Round

Newellton, Nov. 15, 7:30 p. m.
Monroe, First Church, Nov. 15, 7:30 p. m.

ELMER C. GUNN, P. E.

Minden District—Fourth Round

Minden, Nov. 15.

Pastors will please be ready to answer all disciplinary questions, having all committees appointed and see that the heads of all departments are prepared to report according to the Discipline.

W. R. HARVELL, P. E.

Lake Charles Dist.—Fourth Round

New Iberia, Nov. 15, a. m.

J. W. LEE, P. E.

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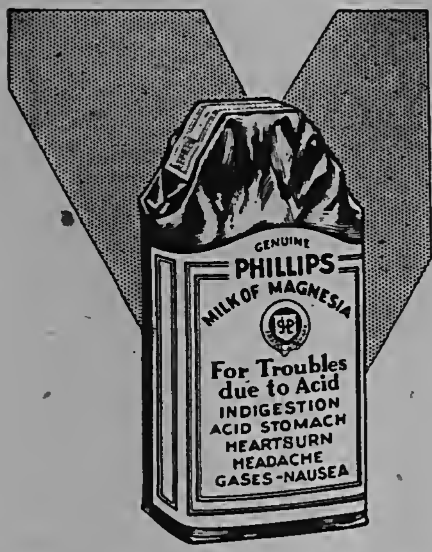

EXCESS acid is the common cause of indigestion. It results in pain and sourness about two hours after eating. The quick corrective is an alkali which neutralizes acid. The best corrective is Phillips' Milk of Magnesia. It has remained standard with physicians in the 50 years since its invention.

One spoonful of Phillips' Milk of Magnesia neutralizes instantly many times its volume in acid. Harmless, and tasteless, and yet its action is quick. You will never rely on crude methods, once you learn how quickly this method acts. Be sure to get the genuine.

The ideal dentifrice for clean teeth and healthy gums is Phillips' Dental Magnesia, a superior toothpaste that safeguards against acid-mouth.

Books as Companions

A CHAPTER a day will drive many a cloud away. Were I banished in exile to a St. Helena and had with me a truly great, good book, I might want for other companionship, but I would have a constant companion. In that book I could find fortunes yet undiscovered.

When gloomy, I could find cheer.

When sad, I could find comfort.

When hopeless, I could find hope, and when helpless, I could find help.

When morose, I could find gladdening.

When doubting, I could find faith.

When peevish, I could find poise.

When proud, I could find humility.

When sinful, I could find lasting pardon.

When wandering, I need not want for guidance.

There are books for all mornings, for all moods.

There are books for all homes, and for all humors.

There are books for all countries and all conditions.

Books that open the soul, that clasp the hand joyfully and say, "Come with me, I will show you the way."—Edward Jeffries Rees, Pastor Methodist Episcopal Church, South, Oxford, N. C.

Spend Your Spare Time
In The Book Room
While Attending Conference
Time Invested in the Examination of
Good Books Will Pay Dividends
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As usual, we will have an attractive display of
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PROCEEDINGS OF THE NORTH MISSISSIPPI ANNUAL CONFERENCE

(Continued from Page 9)

in place of the paper of the Commission on Budget.

An afternoon session was called for, to meet at 2 p. m.

The Bishop announced that at 11:45, those who failed to vote on the Constitutional Question that was acted on yesterday because of being absent or not qualified to vote, would be allowed to do so.

The class for admission into full connection was called, and the following young men presented themselves before the Bishop: L. P. Jumper, B. D. Benson, J. W. Cunningham and A. L. Brewster. These were unanimously received into the connection. L. C. Lawhon, who belonged to the class, was unavoidably absent.

The time was extended to complete some unfinished business during the morning hour.

The Board of Church Extension made its report, which was adopted. The vote of those who failed to vote on the Constitutional question yesterday was called, and twelve cast their votes, all twelve against the amendment. The vote now stands as follows: For the Amendment, 5; against the amendment, 199. W. W. Wollard challenged the validity of these twelve votes.

Question 44 was called: "Where shall the next session of the Conference be held?" and Tupelo, upon the invitation of that church, presented by Dr. W. P. Buhrman, was selected unanimously.

Sunday services were announced as follows: First Baptist Church, E. S. Lewis, at 11 a. m.; and J. A. George, at 7:30 p. m. First Presbyterian Church, H. F. Brooks, at 11 a. m.; and Jeff Cunningham, at 7:30 p. m. Christian Church, A. Y. Brown, a. m.; and G. C. Schwarts, p. m. Price Memorial, J. O. Dowdle, a. m.; and W. C. Bailey, p. m.. Episcopal, W. R. Lott, a. m.; and Melville Johnson, p. m. Jail service at 2;30 p. m. by H. H. Wallace and J. W. Robertson.

Services at First Methodist Church as follows: 9 a. m., Love Feast, conducted by W. S. Shipman; 11 a. m., sermon by Bishop Denny and ordination service; 3 p. m., Memorial service, presided over by E. S. Lewis; 7:30 p. m., W. N. Duncan.

Announcements were made and the Doxology was sung and Bishop Denny pronounced the benediction.

AFTERNOON SESSION

Bishop Denny called the Conference to order at 2 p. m. L. M. Lipscomb led the devotions, announcing hymn 461, "How Firm a Foundation," and called on J. W. Dorman to lead in prayer.

The minutes of the morning session were read and approved.

W. W. Wollard submitted in writing to the Bishop his challenge of the legality of the belated votes on the Constitutional question.

J. T. Lewis read the report of the Committee on Evangelism, which recommended A. P. Stephens, a local preacher, as Conference evangelist and J. M. Robertson to the appointment of Conference evangelist.

A. C. McCorkle read the report of the Board of Finance, which carried with it the nomination of A. T. Mcllwain as Conference Director of the Superannuate Endowment Fund for 1932.

Brother Mcllwain read his report as director of the Superannuate Endowment Fund for 1931.

G. C. Schwartz presented the report of the Committee on Sabbath Observance.

A. R. Beasley read report No. 1 of the Board of Missions, which nominated R. W. Sharp, Mrs. W. W. Wilbnrn and R. G. Moore as commissioners of the Memorial Mercy Home in New Orleans, and R. G. Moore as Conference Missionary Secretary.

The Committee on District Conference Records and the Bible Board made their reports.

The Board of Missions submitted report No. 2, calling for a special emergency self-denying offering for missions to be presented Nov 29 to Dec. 6. Bishop Denny spoke of the urgency of the need of our Mission Board. The report was adopted.

C. M. Chapman submitted report No. 2 of the Commission on Budget, which report was rejected.

Dr. Countiss read his report of printing the Conference Journal and asked the will of the Conference about the number to be printed. He was directed to have printed 3,000 copies and to present the bill of same to the Conference treasurer for payment.

The Board of Temperance and Social Reform made its report, read by W. C. Newman. Pending its adoption, Mrs. A. F. Watkins, field worker of the W. C. T. U. of the State, and Congressman W. M. Whittington were given the privilege of the floor. The report was adopted.

E. C. Driskell submitted the report of the Commission on Budget. Adopted.

Dr. J. R. Countiss spoke in interest of our Conference group insurance.

The Bishop released the chair for a meeting of the Conference Brotherhood. J. H. Holder was chosen chairman of the meeting and W. R. Lott, our secretary-treasurer, read his report. Officers for the coming year were elected as follows: T. H. Dorsey, president; E. S. Lewis, vice president; W. R. Lott, secretary-treasurer, and R. G. Lord, assistant secretary.

E. M. Shaw offered a resolution for a committee of three to be appointed to consider the advisability of organizing an associate order of the Brotherhood for the benefit of the wives of preachers, to be reported on at the next Conference session. This resolution was adopted, and E. M. Shaw, W. R. Lott and J. H. Holder were appointed on the committee.

S. E. Ashmore was appointed as chairman of a committee to solicit new members from the Conference.

The Bishop resumed the chair and called question 21, and the names of all the preachers whose characters had not been passed were called by districts, one by one, and their characters were passed.

On motion of C. A. Parks, the Conference requested the publication of the report of the Board of Temperance and Social Reform and the resolution on World Peace to the World's Disarmament Conference at Geneva in the New Orleans Christian Advocate, the Christian Advocate and the Commercial Appeal.

The Conference recessed again till 5:20, to hear the report of the Statistical Secretaries. W. L. Robinson read the report of the statistical secretaries, answering questions 24 to 42 inclusive.

The minutes of the afternoon session were read by Secretary Countiss, and were approved.

The Doxology was sung and benediction pronounced by Bishop Denny.

FIFTH DAY—SUNDAY, NOVEMBER 8

The brethren of the Conference met in annual love feast at 9 a. m. Brother W. L. Shipman led the service.

Hymn 180, "All Hail the Power of Jesus' Name," was sung, and Brother J. W. Dorman led in prayer. R. H. B. Gladney read I Cor. 13 for a scripture lessson. We sang "Amazing Grace." After partaking of the elements, bread and water, the brethren spent an hour or more telling of their experiences and the riches of grace in Christ Jesus they had been enjoying. Among those speaking were: J. J. Brooks and F. A. Howell, both members of the first session of the North Mississippi Conference, and a godly layman, P. A. Dulin, of Aberdeen, who as a boy also attended the first session of this Conference, over 60 years ago.

11 a. m. a great congregation was assembled to hear Bishop Denny preach from John 8:32, "And ye shall know the truth, and the truth shall make you free."

Following the sermon, the following were ordained deacons: A. L. Brewster, L. P. Jumper, B. D. Benson, W. J. Cunningham, L. C. Lawhon; and the following to the office of elder: W. R. Hammontree, W. I. Henley, W. M. Jones, R. B. Pearson, N. L. Threat, G. R. Williams.

3 p. m. the Conference met in Memorial Session, with E. S. Lewis in the chair. After song, scripture reading and prayer, Question 14 was called, "What preachers have died during the year?" Answer: W. M. Young, R. W. Evans and J. W. O'Bryant. J. H. Holder read the memoirs of R. W. Evans and of J. W. O'Bryant, and L. M. Lipscomb read the memoir of W. M. Young.

Many of the brethren gave beautiful and loving tributes to the memory of these men of God.

The report of the Committee on Memoirs was adopted, and on motion it was agreed to meet again at 7:30 p. m. for final session.

"Blest Be the Tie That Binds," was sung and L. M. Lipscomb pronounced the benediction.

7:30. The Conference assembled for the evening hour of worship, singing "What a Fried We Have in Jesus." Dr. J. R. Countiss led in prayer. W. N. Duncan brought the Gospel message for the evening, using as texts Matt. 6:6 and 14:23, "A Sermon on Prayer."

At the conclusion of the sermon, Bishop Denny came to the chair and announced hymn 399, "Go, Labor, Spend and be Spent," and W. M. McIntosh led in prayer.

L. C. Lawhon, who, on account of sickness in his family, was not present when the class of young preachers was received, was called to the chancel, assumed the vows of membership, and unanimously received into the Conference.

R. P. Neblett read resolutions of thanks which were adopted by a standing vote.

The Bishop read changes in the bounds of charges.

Dr. Countiss read the minutes of the Memorial service and the evening service.

After a few words of exhortation, Bishop Denny read the appointments of the preachers for the ensuing year, the Doxology was sung and the Conference adjourned sine die after pronouncement of the Benediction by Bishop Denny.

THE WORLD'S DISARMAMENT CONFERENCE AT GENEVA

Whereas, We, the members of the North Mississippi Annual Conference of the Methodist Episcopal Church, South, in session at Greenwood, Mississippi, wish to express our unreserved approval of the action already taken by President Hoover in favor of disarmament; and,

Whereas, We are convinced that our government can render a great service to the cause of world peace and the future of civilization by co-operating with the other nations that shall be represented at Geneva in February, 1932, in reducing their armaments in accordance with the plans which shall be adopted at this World Conference; and,

Whereas, We hope that our country will take her rightful place in leading the nations away from war toward the goal of world peace;

Now, therefore, be it resolved, That we, the undersigned members of this Conference, and such others as are interested, subscribe our names with the thousands of others from all parts of the world who are of like mind, and send this petition to the proper representatives of the President and of the United States at the World Disarmament Conference in Geneva in February, 1932, as a proof of our conviction that disarmament will help in the solution of our world problems.

(The above paper was ordered by the Conference to be published in the New Orleans Christian Advocate).

(For Appointments see Page 16)

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WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

Reading, "Afternoon Tea," by small daughter of Mrs. Aubrey Williams.

A missionary story read by Shelby Mathis.

Musical reading, by Charlie Mae Fisher, of Yazoo City.

Dismissal for lunch, by Rev. G. E. Allen, of Benton.

A beautifully served and most delightful lunch was enjoyed by all at the noon hour.

Afternoon

Devotional by Mrs. W. S. Luse, of Vaughan, 8th chapter of John.

Story, "Love Thoughts Around the World," by Mrs. Joe Lynn Deason.

Song, by Mrs. D. O. Miller, of Bentonia.

"This Year's Week of Prayer and What the Offering Will Be Used For," by Mrs. Harry Shattuck, of Yazoo City.

Inspirational message, "Life's Ideals," by Mrs. Will Hegman, of Holly Bluff.

A letter from the district secretary, Mrs. W. F. Mahaffey, was read by the zone chairman.

Election of zone chairman and secretary for the coming year. Mrs. D. O. Miller being chosen zone leader and Mrs. John R. Anderson, Jr., of Yazoo City, secretary.

Appreciation of the gracious hospitality of the Bentonia Auxiliary was given by Mrs. W. E. Phillips, of Eden.

The next meeting will be held in Yazoo City in January.

MRS. JOHN R. ANDERSON, JR.,
Secretary.

WOMEN: watch your
BOWELS

What should women do to keep their bowels moving freely? A doctor should know the answer. That is why pure Syrup Pepsin is so good for women. It just suits their delicate organism. It is the prescription of an old family doctor who has treated thousands of women patients, and who made a special study of bowel troubles.

It is fine for children, too. They love its taste. Let them have it every time their tongues are coated or their skin is sallow. Dr. Caldwell's Syrup Pepsin is made from fresh laxative herbs, pure pepsin and other harmless ingredients.

When you've a sick headache, can't eat, are bilious or sluggish; and at the times when you are most apt to be constipated, take a little of this famous prescription (all drug stores keep it ready in big bottles), and you'll know why Dr. Caldwell's Syrup Pepsin is the favorite laxative of over a million women!

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FEDERAL COUNCIL OF THE CHURCHES

New York, October 27.—Rev. George W. Richards, D.D., president of the Theological Seminary of the Reformed Church in the United States, at Lancaster, Pa., and former moderator of the General Synod of that denomination, has been elected chairman of the executive committee of the Federal Council of the Churches of Christ in America, according to an announcement made today.

Dr. Richards, whose election to the chairmanship of the Federal Council's executive committee fills the vacancy created by the resignation of Dr. Walter L. Lingle, has, for many years, been closely associated with the development of the Federal Council. At the last quadrennial meeting of the Federal Council, held in Rochester in 1928, Dr. Richards was appointed chairman of the special committee on the function and structure of the council, which is now studying the principles and methods of church federation and will present a comprehensive report on the subject at the quadrennial meeting to be held in Indianapolis, in December, 1932.

Dr. Richards is one of the leading church historians in America. He received his doctorate in this subject from the University of Heidelberg in Germany. He has been closely associate with many movements looking toward church co-operation and unity. He has served as president of the western section of the Alliance of Reformed Churches holding the Presbyterian System. He is the secretary of the Interdenominational Conference of Theological Seminaries of the United States and Canada.

As the new chairman of the executive committee, Dr. Richards will preside over its coming sessions, which are to be held in Philadelphia, December 2, 3 and 4. The sessions are to take place in the Arch Street Presbyterian Church, with a public meeting on the evening of December 3 in the First Baptist Church. At this public meeting the theme will be "The Meaning of the Gospel for Today: (1) For the Individual; (2) For the Nation," with addresses by Dr. Robert E. Speer and Dr. Charles E. Jefferson.

The annual meeting of the executive committee is the occasion for reviewing all the departments of work of the Federal Council and formulating major policies for the year.

WHAT MY FATHER MEANT TO ME

By Christine Lewis Crawford

Ever since I can remember my Daddy has been such an inspiration to me. His undying faith and love for God; his fervent faith in prayer; his love for singing; his love for the people on the charges he served; his love for his wife and children, and his love for all mankind impressed me from childhood.

My Daddy has given his life to his God, his church, and the charges he served. He has always made such sacrifices. But, he loved the work he was in and did not seem to mind the sacrifices he was compelled to make. He really and truly loved it all and was always happy. He sang always, and oh! how much I loved that voice of his. And all my life he has entwined around me that love for music. I give my Daddy and mother a lot of credit for developing my musical talent that God gave me. When I first began studying, my mother practiced and counted 1-2-3-4 for me, and my Daddy would always beat time when I would play for the prayer meetings, Sunday schools, and preaching services. As well as the meetings in which I helped.

It was early in life that I was converted. I well remember the night: Daddy was preaching at Buccatuna and I felt that I was the meanest person that ever lived. And I promised God that I was going to be a better girl and give my life to Him. When I got home that night I told Daddy how his sermon had impressed me, and he helped me, oh! so much by talking and explaining everything that one should know about their Christian duties, and he always helped me.

When we lived in Summit, I wanted to go to college where I could study voice, and Daddy and mother sacrificed and let me go. The next year, school in Summit was opening on Monday and the term at Whitworth would not open for another two weeks. It was after services on Sunday night, Daddy and I were sitting on the church steps talking with some young people. And Daddy said, "Christine, I do wish you would stay here and enter Summit High School and get your diploma this year. You don't know how much I missed and needed you last year." I was quite surprised, because we had been planning on my going back to college. But I said, "Daddy, if you will promise that if you all move at Conference time, I can remain here and not have to change schools, I will stay." I did and they moved to Utica, coming back to see me get my diploma May 15, 1915.

The four years we spent in Utica were great. I went to every church with Daddy, and in the summer I played for all the meetings and Daddy still directed. How I love to recall those days. Bless his memory! Shortly after going to Flora, I was married and left home, but Daddy and mother were always so glad to have me come back home. And as the other children married and left home, they, too, were welcomed back to the home nest. He was fond of the grandchildren and they adored him. They called him "Sweet Daddy."

It was a bitter day in our lives when he left us and it is still bitter. Our loss is his gain, and only because of this are we reconciled.

MISSIONARY BRIEFLETS

The number of students enrolled in the Bible School at Wembo Nyama station in the Belgian Congo is 41. The number graduating at the close of the present year was 14. These Bible school graduates are the native evangelists who are sent out to preach the gospel to the people of their own tribe—the Batetela, which is the tribe among whom our Southern Methodist Church carries on missionary work.

During the past year a movement was started in China to raise a charity fund, the interest of which is to be used for treating the poor sick at Changchow Hospital, Chanchow, China. This fund is to be called the Russell Fund, in honor of the late Dr. W. B. Russell, founder of Chanchow Hospital. Several hundred dollars have already been given in cash and pledges.

So Nervous She Could Scream

These Hysterical Womenfolk

CRYING... sobbing... laughing. Nerves strung to the breaking point. What a state to be in!

Constant headache, bearing down pains, dizzy spells are robbing her of health and beauty.

If she would only give Lydia E. Pinkham's Vegetable Compound a chance to help her. 98 out of every 100 report benefit. Watch your own troubles yield to its tonic action.

Try a bottle of either the liquid or the convenient new tablets. Let it help you as it has helped so many thousands of suffering women.

Lydia E. Pinkham's
VEGETABLE COMPOUND

MILLION DIMES CAMPAIGN

Every state in the Union is giving enthusiastic response to the campaign of the National Prohibition Board of Strategy, Washington, D. C., to raise $100,000 in one day by 1,000,000 persons giving ten cents each.

The plan is to distribute coin cards, with self-addressed envelopes, in which the dimes will be sent to the board, the national mailing date being November 30.

Pastors by the hundreds already have asked for the coin cards to distribute in their congregations. These requests range in quantities up to 1,000 coin cards for a single church.

Churches in rural sections and small towns are asking as well as those in large cities. Ministerial associations are endorsing the campaign. It is designed to be such a small individual gift that no one will be burdened, yet the total of a million or more dimes will finance the fight to safeguard prohibition in Congress and in the 1932 campaign.

Endorsements of the campaign have come from prominent men and women of the denominations and of all political parties.

The coin cards are not sent direct to individuals from the board. Instead they are sent in lots from 10 to 1,000, or any larger or intermediate number, to pastors, Sunday school superintendents, adult Bible classes, missionary or young people's societies, or any other group, for distribution to individuals. Any person who will undertake to distribute 10 or more can get the coin cards by writing to National Prohibition Board of Strategy, 1140 National Press Building, Washington, D. C.

REPORT OF THREE GREAT REVIVALS

I have recently closed revivals in the Louisiana Conference at Many, Zwolle, and Elizabeth. All three meetings proved to be real revivals in which there was genuine conviction for sin and earnest repentance and true conversions with many accessions to the churches.

I never held a revival where better preparation had been made than Brother James E. Selfe, the consecrated and zealous pastor on the Many and Zwolle charge, had made for these revivals. He is not only a most forceful preacher, but his leadership of the music was of the highest order. Brother Selfe has done a most remarkable work at both places; at Many he has built and has had dedicated a beautiful church that would do credit to a much larger city. At Zwolle he has the work well in hand and I believe if he is returned for another year he will leave a similar church building there as a result of his wise leadership.

In these revivals, crowds attended from the first services and over a hundred came into the membership of the Methodist church and many went to the Baptist church.

There are no finer people to be found anywhere than on this charge. At Zwolle, Brother R. L. Gay took a leading part in the revival, playing the piano and enthusing the forces in many ways. He put aside important business engagements to be at the services, and helped to put the revival over in great shape.

He is one of the most remarkable men in Louisiana. He is full of good deeds, he feeds the hungry, clothes the naked and visits the sick and imprisoned. His great wealth is laid on God's altar, and he puts God first in his life.

As a result of the revivals at Many and Zwolle the Sunday schools took on new life, with larger attendance, new classes were organized and every department of the church was helped.

At Elizabeth, where that sweet spirited man of God, Rev. H. B. Hines, is pastor, the revival reached the city and for miles around.

Brother Hines had also made wonderful preparation for the revival, and his people were praying for and expecting a real soul-saving campaign, and were not disappointed, for strong men bowed at the altar and wept their way to God and united with the church.

This is Brother Hines' fifth year at Elizabeth, and from expressions we heard on every side they would keep him indefinitely if possible.

The music was led by Mr. Clay Milby, of Kentucky. Most of the credit for the sweep of victory in these revivals must be given the pastors, for their wise planning and faithful and patient sowing and preparation of the soil made possible the harvest realized. I am closing my twenty-second revival this week before attending my annual conference, the North Texas, which meets on the 28th. During the year nine hundred and ten have applied for membership during these revivals.

For the blessings of God that have attended our labors we thank God and take courage.

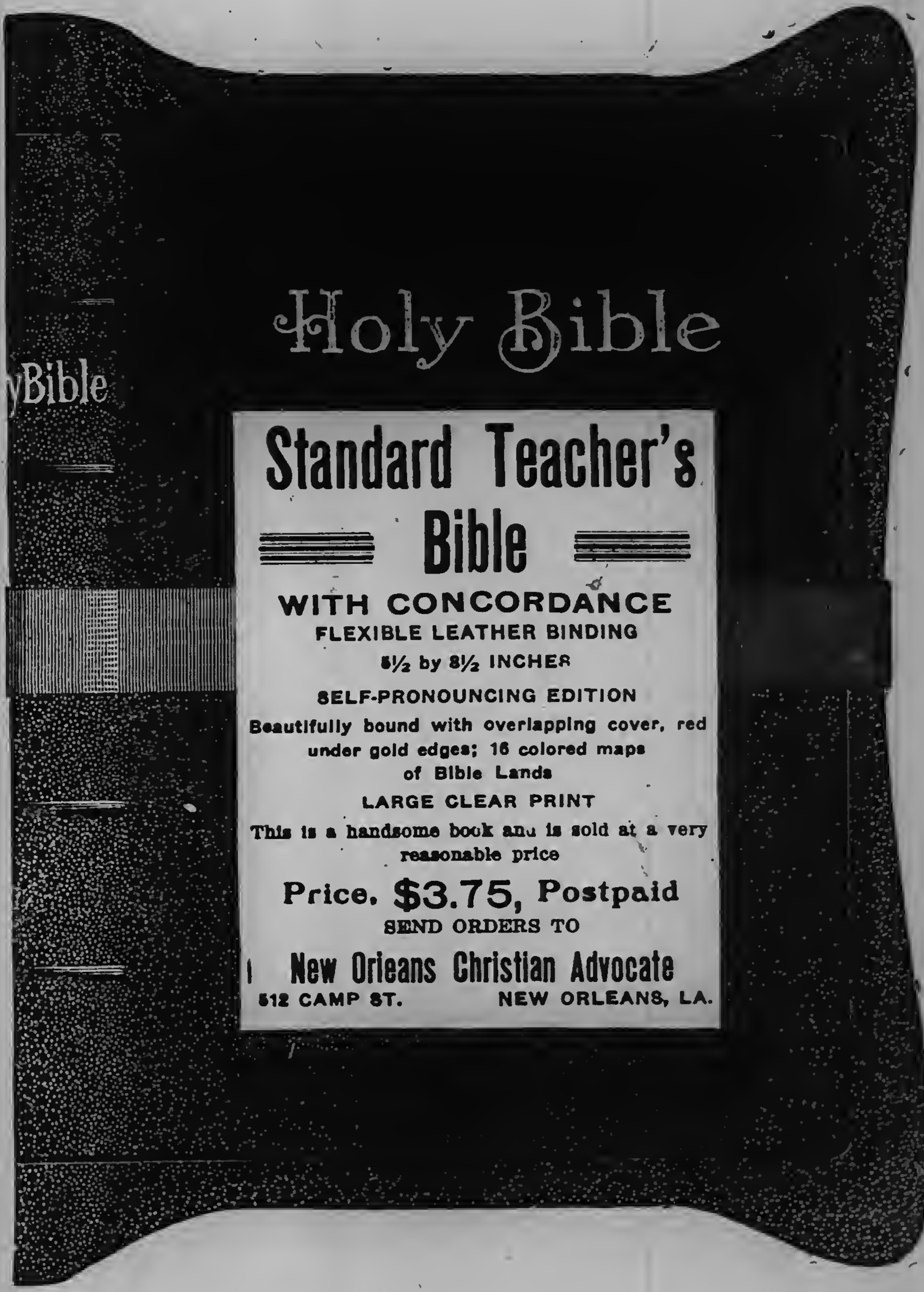
HARRY S. ALLEN.

A THREE DAYS' COUGH IS YOUR DANGER SIGNAL

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold, no matter of how long standing, is not relieved after taking according to directions. Ask your druggist. (adv.)



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LOUISIANA CONFERENCE ENTERTAINMENT

We are trying to provide for the comfort and convenience of the members of the Louisiana Conference who are to be our guests November 18-22. Many individual requests have come on the return post cards which have been sent in, as to nature of entertainment, preferred roommates, etc. All these requests will be granted as far as it is possible. Let this notice serve as an answer to all requests, except in cases where a personal reply is necessary.

Our accommodations, both in private homes and in hotels, have been secured on the basis of all homes being ready to receive their guests on Tuesday before the evening meal, except as may be arranged earlier with friends who are to be the hosts.

We can not undertake to entertain visitors who are not members of the Conference, unless previous notice and agreement have been made.

If you have not already returned the postcard reply, please do so at once, giving information as to time of your arrival, etc.

Homes will be assigned at the church office on arrival, and all are asked to report there.

W. WINANS DRAKE.

TO THE PASTORS OF THE LOUISIANA CONFERENCE

I have been appointed by Mr. J. F. Rawls, Treasurer of the Board of Missions, to receive all Kingdom Extension money to be paid in by the charges at Conference.

H. N. BROWN, Missionary Sec.

RESOLUTIONS OF APPRECIATION

Whereas, The Rev. Albert S. Lutz, D.D., is completing his fourth year as our presiding elder; be it resolved, that we, the members of the fourth quarterly conference of the Montrose and Alco charge, duly assembled, hereby express our appreciation of his faithful services and wise counsel and spiritual leadership, and most heartily commend him to those whom he may be appointed to serve at the approaching session of the Louisiana Annual Conference.

Be it further resolved, That a copy of these resolutions be furnished Dr. Lutz, a copy forwarded to Bishop Hoyt M. Dobbs, a copy sent to the New Orleans Christian Advocate, and a copy be spread upon the minutes of the Conference.

Faithfully,

W. B. FEW, Chairman of Board.

MRS. C. H. LUCAS,
President W. M. S.;

MRS. T. D. LIPSCOMB,
Supt, Sunday School;

T. D. LIPSCOMB, Pastor.

AUTUMN BEAUTY

Today I saw God's glory in the sunset sky,
As the sun turned the west to glinting gold,
Crimson and opal cloud-ships drifted slowly by,
Then deep mists of amethyst did the earth enfold.

I saw the magic of the silver moonlight glow,
The golden petals of the star beams far and dim,
Heard the south wind chanting hymns soft and low;
All nature seemed to sing psalms of praise to Him.

Father, we thank Thee for beauty, life and health,
Love of friends, little children blessings on our way,
Teach us to know no earthly fame or wealth,
Bring joy, only to love and serve Thee day by day.

—Willie C. Page.

NORTH MISSISSIPPI CONFERENCE APPOINTMENTS

Aberdeen District

T. H. Dorsey, Presiding Elder

Aberdeen—W. R. Lott.
Algoma—A. N. Gore.
Amory Circuit—L. B. Wimberly.
Amory Station—C. T. Floyd.
Bellefontaine—W. F. Howell.
Buena Vista—H. N. McKibben.
Calhoun City—A. Y. Brown.
Derma—T. L. Oakes.
Eupora—W. C. Newman.
Fulton—W. L. Atkins.
Greenwood Springs—J. A. Biffle.
Houlka—W. M. Hester.
Houston—G. H. Boyles.
Mathiston and Maben—J. S. Maxey.
Nettleton—R. T. Hollingsworth.
Okolona—T. E. Gregory.
Pittsboro and Bruce—W. M. Jones.
Pontotoc—W. N. Dodds.
Prairie and Strongs—W. C. Galceran, Jr.
Randolph—B. E. Crowson (supply).
Salem and Friendship—J. T. McKibben.
Shannon—W. O. Hunt.
Smithville—W. S. Selman.
Toccopola—B. D. Benson.
Tremont—G. B. Love.
Tupelo—W. P. Burhman.
Vardaman—J. V. Stewart.
Verona—G. C. Gregory.
Woodland—A. F. Youngberg.
Chaplain U. S. Navy—J. H. Brooks.
Assistant Secretary Board of Christian Education—W. R. Hammontree.

Columbus District

V. C. Curtis, Presiding Elder.

Ackerman—T. B. Thrower.
Artesia and Shaeffers—W. L. Pearson.
Brooksville—J. E. Lawhon.
Caledonia—T. W. Smallwood.
Cedar Bluff—To be supplied.
Chester—J. B. Burns.
Columbus, Central—C. L. Rogers.
Columbus, First Church—J. W. Ward.
Crawford and Mayhew—W. M. Langley.
Ethel—K. E. Clark.
High Point—R. E. Wasson.
Kosciusko Circuit—W. H. Heath.
Kosciusko Station—J. T. McCafferty.
Longview and Sessums—A. L. Brewster.
Louisville—W. L. Storment.
Macon Circuit—J. O. Dowdle.
Macon Station—J. A. George.
Mashulaville—S. W. Hemphill.
Noxapater—H. D. Suydam.
Shuqualak—W. W. Milligan.
Starkville—H. F. Brooks.
Sturgis—A. M. West.
Weir and McCool—J. W. Gibson.
West Point—S. L. Pope.
Student Millsaps College—R. B. Pearson.

Corinth District

J. H. Felts, Presiding Elder

Baldwyn and Wheeler—W. C. McCay.
Belmont—W. J. Wood.
Blue Mountain—H. E. Carter.
Booneville Circuit—E. P. Craddock.
Booneville Station—J. V. Bennett.
Burnsville—T. F. Sartin.
Chalybeate—L. C. Lawhon.
Corinth Circuit—N. N. Maxey.
Corinth, First Church—E. S. Lewis.
Corinth, South Side—Dewey Wallace, supply.
Dumas—J. N. Humphrey.
Guntown and Saltillo—W. R. Crouch.
Iuka Circuit—E. M. Sharp.
Hickory Flat—G. H. Ledbetter
Iuka Station—S. E. Ashmore.
Kossuth—R. C. Nanney.
Mantachie—L. P. Jumper.
Marietta—J. T. Gullett, supply.
Mooreville—W. I. Henley.
Myrtle—W. T. Phillips.
New Albany—J. H. Holder.
New Albany Circuit—Guy Ray.
Potts Camp—L. M. James.
Rienzi—T. J. Hopper.
Ripley—W. W. Woollard.
Sherman—W. J. Cunningham.
Tishomingo— W. R. Liming.
Student Duke University—J. H. Blakemore.

Greenwood District

W. N. Duncan, Presiding Elder

Acona—D. R. McDougal.
Belzoni—S. H. Caffey.
Blackhawk—R. L. Ellis.
Carrollton—J. W. York.
Cruger and Sidon—G. A. Baker.
Drew—J. T. Lewis.
Drew Mission—K. I. Tucker.
Dublin and Mattson—A. S. Raper.
Greenwood, First Church—A. T. McIlwain.
Greenwood, Price Memorial—B. F. Bullard.
Indianola—C. A. Parks.
Inverness—W. S. Shipman.
Itta Bena—R. G. Moore.
Lambert and Crowder—E. C. Driskell.
Marks—J. C. Wasson.
Minter City—A. R. Beasley.
Moorhead—H. H. Wallace.
Ruleville—A. T. Clanton.
Schlater—L. A. McKeown.
Sunflower—W. R. Goudelock.
Swiftown and Isola—W. C. Mattox.
Tchula—Seamon Rhea.
Tutwiler—W. M. Campbell.
Webb and Sumner—E. G. Mohler.
Conference Missionary Secretary—R. G. Moore.
Conference Director Superannuate Endowment—A. T. McIlwain.

Greenville District

E. Nash Broyles, Presiding Elder

Arcola and Murphy—J. R. Murff.
Boyle and Pace—H. R. McKee.
Clarksdale—L. P. Wasson.
Cleveland—Melville Johnson.
Coahoma and Jonestown—R. H. B. Gladney.
Duncan and Alligator—W. C. Galceran, Sr.
Dubbs and Evansville—C. L. Oakes.
Friar Point and Lyon—E. E. McKelthen.
Glen Allan Circuit—J. M. Guinn.
Greenville—T. M. Bradley.
Gunnison and Hillhouse—J. J. Garner.
Hollandale—C. W. Avery.
Lake Cormorant—W. L. Robinson.
Leland—E. R. Smoot.
Lula and Dundee—E. B. Sharp.
Merigold and Sherard—W. W. Jones.
Rosedale—H. P. Lewis.
Shaw and Litton—J. J. Baird.
Shelby—C. A. Northington.
Tunica—C. M. Chapman.
Chaplain U. S. Navy—J. M. Moose.
Conference Evangelist—J. W. Robertson.

Grenada District

E. H. Cunningham, Presiding Elder

Abbeville—S. M. Butts.
Ashland—C. W. Baley.
Coffeeville—J. D. Simpson.
Duck Hill—O. A. Clark.
Durant—W. B. Baker.
Ebenezer—S. B. Potts.
Grenada—L. M. Lipscomb.
Holcomb—J. L. Nabors.
Holly Springs—N. J. Golding.
Kilmichael—W. F. Rogers.
Lamar—G. R. Williams.
Lexington—J. E. Stephens.
Oxford—W. H. Mounger.
Paris Circuit—To be supplied.
Pickens and Goodman—M. E. Scott.
Poplar Creek—T. G. Lowery.
Sallis—A. W. Bailey.
Vaiden and West—W. W. Bruner.
Water Valley, First Church—J. D. Wroten.
Water Valley, Main Street—G. C. Schwartz.
Waterford—N. L. Threet.
Winona—A. C. McCorkle.
Winona Circuit—A. J. Henry.
President Grenada College—J. R. Countiss.
Executive Secretary Conference Board Christian Education—R. G. Lord.

Sardis District

J. M. Bradley, Presiding Elder

Arkabutla—S. P. Ashmore.
Batesville—R. P. Neblett.
Byhalia—E. M. Shaw.
Charleston—J. T. Lockhart.
Cockrum—B. F. Hammond.
Coldwater—W. C. Beasley.
Como—W. W. Hartsfield.
Courtland—G. W. Robertson.
Crenshaw and Sledge—W. D. Bennett.
Hernando—F. H. McGee.
Horn Lake—W. T. Bailey.
Longtown—E. G. Potts, supply.
Mt. Pleasant—E. F. Tucker.
Oakland—E. L. Jernigan.
Olive Branch—J. B. Conner.
Pleasant Hill—J. A. Patterson.
Red Banks—W. I. White.
Sardis Circuit—Roy A. Grisham.
Sardis Station—S. A. Brown.
Senatobia—P. F. Luter.
Shuford—R. C. Mayo.
Tyro—A. L. Davenport.

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J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, NOVEMBER 19, 1931. C. MILTON CHALMERS, Manager

METHODISM AND SPIRITUAL PROGRESS

The Hebrew Christians were exhorted to "Go on unto perfection." Without violence to the original, it may as well be read "Go on unto completion." Methodism has movement, and it is spiritual progress which concerns her most. The perfection of the soul and the purification of society have been twin motives in Methodism. Born around an altar of the warm heart, she has made the things of the spirit her passion; and the "Go ye into all the world" of her Lord, and "The world is my parish" of her founder are the charts of her mission. Geography has been incidental, for man is her parish and humanity her world.

Evidences of Progress

Millions of members, vastness of property, and extension of territory mark the presence of influence, but these alone are not the convincing evidences of spiritual progress. There are strong and conquering convictions abroad in the world, and it is the support and accentuation she has given to these that reveal Methodism's spiritual progress in "Going on to completion." These conquering convictions are many, though giving attention to but four will be sufficient to lend encouragement.

Man is from God, is a person with capacity to know and worship the Heavenly Father and ability to love and serve Him. Full of sin, man has redemption through the atoning blood of Christ and may go out a new creature to honor God and bless the world. The Holy Scriptures reveal thus and more, and man's experience confirms the revelation. That Methodism has been one to withstand the surge of negatives and disallow that the facts of physical and mental sciences have marred the image of God or made unnecessary or ineffective atonement in Christ, is testimony that she has been among the great Christian forces of spiritual progress.

Maintaining against all odds that man is essentially a spiritual person, and that all men are worthful it is to be expected that Methodism would be found supporting a movement for world peace. A will toward peace is no new phenomenon on the earth, but this conviction has not reached a position of control in the councils of the world. Sixty nations are said to be spending $4,000,000,000 annually in preparation for another war. The conscience of the Church unites in the plea to save men from carnage and lands from destruction. In remote rural sections, in village, town and city her members pray for the success of the Disarmament Conference to be held in February, 1932. She insists that four billions of dollars should not be required to preserve high ideals and protect the rights of mankind. Riot should give place to reason and competitive cupidity should be taken out of armaments. The passion for peace has been produced directly and indirectly by the Christian Churches of the ages, and it is no mean evidence of the breadth of her spiritual progress that Methodism's voice is heard, with respect, when she speaks in behalf of the peace of the world.

Another conviction that has reached a position of respectable attention, if not anxious concern, is that of a more equitable sharing of the benefits of toil and distribution of wealth. Methodism, as we understand it, is far from aiding communism or socialism. She recognizes that all men are not equal in ability to produce or wisdom to rightly use, but inimical forces are not overcome by syllogism so much as by superior practice. An economic system that gives affluence to the few and brings poverty to the many is maladjusted and needs correction. Manipulation of markets and according of special privileges so that the few are enriched while multitudes are impoverished should no longer be countenanced. The Church dare not become a technician in directing human affairs beyond her pre-eminent sphere, but her prophetic voice should be heard counselling her day that the highroad to the golden tomorrow is by the way of her Lord's: "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them." It certifies spiritual progress that Methodism is true to the genius of history; she takes her stand with the multitudes, and only desires justice.

Not only in the unrealized but in the concrete is the spiritual achievement of the Church to be found. The liquor traffic has been outlawed by the United States of America. The Eighteenth Amendment was not the result of war hysteria, but solid progress in the conviction of the worthfulness of all men. Therefore, a traffic that so widely prostituted man's politics, perverted his purposes, and degraded him, was destined to be abolished as a legal entity from his government. This achievement was not a happen-so, but the outcome of increased moral conviction. Methodism does not apologize for the part she played in the accomplishment toward the sobriety of the nation and the hope she has for a sober world.

Assurances of Further Progress

Land's end has not been reached. Methodism has not finished her course. Not until ideals have become more powerful than iron, liberty overcomes license, and brotherhood in Christ abolishes brutality may she lay her armour down. She must not look back, she is well able to finish the furrow.

The doctrine of Methodism gives her a place in the distances. By Scriptural truth and sound reason she holds that every man in the wide world may be saved through Jesus Christ. With her, all men are elected and none rejected, except those who refuse to accept the overtures of God's mercy through His Son. Her ministers preaching in any nation on earth can give assurance that they, one and all, are provided for by redeeming Love. No question marks deter any seeking soul and the door of hope is closed in no man's face. With such a great salvation to offer the world, she is placed under obligation to, as far as possible, "tell the story wherever man is found."

The organization of the Church is built around her doctrine. Methodist departments function in different ways, but each moves toward the one central aim of "spreading scriptural holiness over the lands." She welcomes the babe at birth, ministers through intelligently conceived and spiritually motivated plans to childhood, youth and age. Great enterprises of housing, healing, sustenance, promotion and extending the Kingdom are cared for; and she sends her evangelists and pastors to wide fields of labor. Always, it seems, tool-laden mechanics have insisted that they be allowed to remodel; but when additions have been made to her organization they have been in response to the growth of her life and not the eccentricities of rebuilders. In the main, the principles and polity, at least of American Methodism, have remained the same, and have proven that they were adjusted to timeless wisdom and suitable to the needs of the people and for the promotion of the glory of God. We are convinced that any material or radical change in the organization of the Church will dissipate her strength more than it will promote her usefulness. Militant Methodism has won great victories and her power is in no wise spent.

Hope for the future is not primarily in rules or organization, but in the purity of her gospel and adequacy of her power. When Jesus was about ready to ascend back to the Father He looked upon a lost world and at His few disciples. Was there inequality? Were they too few and their strength too feeble? Nay! He promised, "Ye shall receive power after the Holy Ghost is come upon you: and ye shall be witness unto me . . . unto the uttermost part of the earth." Methodism will not pause to await the cataclysmic end of the world, nor depend upon a governmental regime to destroy evil, but she will "Go on unto completion," and as she goes the Cross must be in her heart and the Holy Spirit in her life.

J. L. DECELL.

Should the Amendment to the Constitution of the United States be Repealed?

BY JUDGE T. W. HOLLOMAN

I

WHAT IS THE EIGHTEENTH AMENDMENT?

"Section 1. After one year from the ratification of this article the manufacture, sale, or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.

"Section 2. The Congress and the several states shall have concurrent power to enforce this article by appropriate legislation.

"Section 3. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of the several states, as provided in the Constitution, within seven years from the date of the submission hereof to the states by the Congress."

This amendment was ratified by 36 states on January 16, 1919, and took effect January 16, 1920.

II

The amendment was validly adopted. Its validity has been attacked on every ground that ingenuity can discover or imagine. The Supreme Court of the United States has upheld its validity again and again.

"This amendment is not invalid for the reason that the congressional resolution proposing it declared that it should be inoperative unless ratified within seven years. Dillon v. Gloss (Cal. 1921) 256 U. S. 368, 41 S. Ct. 510, 65 L. Ed. 994) . . .

"The prohibition amendment to the Federal Constitution by lawful proposal and ratification has become a part of that Constitution, and must be respected and given effect the same as other provisions of that instrument. National Prohibition Cases (N. J. 1920) 253 U. S. 350, 40 S. Ct. 486, 64 L. Ed. 946). . . . ."

U. S. v. Sprague (N. J. 1931) 51 S. Ct., 220, 282 U. S. 716, 75 L. Ed.——, reversing (D. C. 1930) 44 F. (2d) 967.

Jebbia v. U. S. (C. C. A. W. V. 1930) 37 F. (2d) 343, (certiorari denied (1930) 50 S. Ct. 352, 281 U. S. 747, 74 L. Ed. 1159), following State of Rhode Island v. Palmer (R. I. 1930) 40 S. Ct. 486, 588, 253 U. S. 350, 386, 64 L. Ed. 946.

"The Eighteenth Amendment is valid although ratified by the Legislatures of the various states without submission to the people. Peter Hand Co. v. U. S. (C. C. A. Ill. 1924) 2 F. (2d) 449."

U. S. C. A., Title Constitution, pp. 438, 439.

The effort has been repeatedly made to stir up a popular prejudice by the type of attack last referred to. The following quotation should put same to rest to the satisfaction of any reasonable person:

"In Hawke v. Smith, 253 U. S. 221, 40 S. Ct. 495, 64 L. Ed. 871, 10 A. L. R. 1504, the contention was made that the right existed under the laws of the state of Ohio to submit the question of the adoption of the Eighteenth Amendment to the people on a referendum. The Supreme Court said:

"'The Fifth Article is a grant of authority by the people to Congress. The determination of the method of ratification is the exercise of a national power specifically granted by the Constitution; that power is conferred upon Congress, and is limited to two methods, by action of the Legislatures of three-fourths of the states, or conventions in a like number of states. Dodge v. Woolsey, 18 How. 331, 348. The framers of the Constitution might have adopted a different method. Ratification might have been left to a vote of the people, or to some authority of government other than that selected. The language of the article is plain and admits of no doubt in its interpretation. . . . All of the amendments to the Constitution have been submitted with a requirement for legislative ratification; by this method all of them have been adopted.'

"Hawke v Smith, supra, was approved in Lesser v. Garnett, 258 U. S. 130, 137, 42 S. Ct. 217, 66 L. Ed. 505.

"The Sixteenth Amendment was proposed in 1909, the Seventeenth Amendment in 1912, and both were submitted to and approved by the Legislatures of the several states, and have since been accepted and held to be legal constitutional amendments .

* * * * * * * * * * *

"We are of opinion that the objections urged to the constitutionality of the Eighteenth Amendment are wholly without merit."

Peter Hand Co. v. United States, 2 Fed. Rep. (2d) 449 (l. c. 452, 453).

McCulloch v. Maryland, 4 Wheat. 316 quoting from p. 402, 4 L. Ed. 579.

III

The prohibition of the traffic in intoxicating liquors does not abridge or infringe the privileges or immunities of a citizen, or deprive him of any property right.

This has long been settled by the unbroken jurisprudence of the Supreme Court of the United States; and probably every supreme state court in the Union has so held. It is based upon the simple principle that anything detrimental to the health, morals and safety of the people can be prohibited, and that such traffic is so detrimental.

Time prevents a citation of all the authorities. I will refer only to the case of Mugler v. Kansas, 123 U. S., 623, 31 L. Ed., 205, decided in 1887. The Prohibition Law of the State of Kansas was under attack, and its constitutionality was maintained. Some quotations will make this clear.

"The general question in each case is, whether the foregoing statutes of Kansas are in conflict with that clause of the Fourteenth Amendment which provides that 'No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property, without due process of law.'

"That legislation by a state prohibiting the manufacture within her limits of intoxicating liquors, to be there sold or bartered for general use as a beverage, does not necessarily infringe any right, privilege, or immunity secured by the Constitution of the United States, is made clear by the decisions of this court, rendered before and since the adoption of the Fourteenth Amendment, to some of which, in view of questions to be presently considered, it will be well to refer.

"In the License Cases, 46 U. S. 5 How. 504, (12:256), the question was whether certain statutes of Massachusetts, Rhode Island, and New Hampshire, relating to the sale of spirituous liquors, were repugnant to the Constitution of the United States.

* * * * * * * * * * *

"Chief Justice Taney said: 'If any state deems the retail and internal traffic in ardent spirits injurious to its citizens, and calculated to produce idleness, vice, or debauchery, I see nothing in the Constitution of the United States to prevent it from regulating and restraining the traffic, or from prohibiting it altogether, if it thinks proper.'

"Mr. Justice Grier, in still more emphatic language, said: 'The true question presented by these cases, and one which I am not disposed to evade, is whether the states have a right to prohibit the sale and consumption of an article of commerce which they believe to be pernicious in its effects, and the cause of disease, pauperism, and crime. . . . . Without attempting to define what are the peculiar subjects or limits of this power, it may safely be affirmed, that every law for the restraint or punishment of crime, for the preservation of the public peace, health and morals must come within this category. . . . . It is not necessary, for the sake of justifying the state legislation now under consideration to array the appalling statistics of misery, pauperism and crime which have their origin in the use or abuse of ardent spirits. The police power, which is exclusively in the states, is alone competent to the correction of these great evils; and all measures of restraint or prohibition necessary to effect the purpose are within the scope of that authority.'

* * * * * * * * * * *

"In Bartemeyer v. Iowa, 85 U. S. 18 Wall, 129 (21:929), . . . Referring to the contention that the right to sell intoxicating liquors was secured by the Fourteenth Amendement, the court said that 'So far as such a right exists it is not one of the rights growing out of citizenship of the United States.'

* * * * * * * * * * *

"Finally, in Foster v. Kansas, 112 U. S. 206 (28:697), the court said that the question as to the constitutional power of a state to prohibit the manufacture and sale of intoxicating liquors was no longer an open one in this court.

* * * * * * * * * * *

"There is no justification for holding that the state, under the guise merely of police regulations, is here aiming to deprive the citizen of his constitutional rights; for we cannot shut out of view the fact, within the knowledge of all, that the public health, the public morals, and the public safety, may be endangered by the general use of intoxicating drinks; nor the fact, established by statistics accessible to everyone, that the idleness, disorder, pauperism, and crime existing in the country are, in some degree at least, traceable to this evil.

* * * * * * * * * * *

"And so, if, in the judgment of the Legislature, the manufacture of intoxicating liquors for the maker's own use, as a beverage, would tend to cripple, if it did not defeat, the effort to guard the community against the evils attending the excessive use of such liquors, it is not for the courts, upon their views as to what is best and safest for the community, to disregard the legislative determination of that question. So far from such a regulation having no relation to the general end sought to be accomplished, the entire scheme of prohibition, as embodied in the Constitution and laws of Kansas, might fail, if the right of each citizen to manufacture intoxicating liquors for his own use as a beverage were recognized. Such a right does not inhere in citizenship. Nor can it be said that government interferes with or impairs anyone's constitutional rights of liberty or of property, when it determines that the manufacture and sale of intoxicating drinks, for general or individual use, as a beverage, are, or may become, hurtful to society, and constitute, therefore, a business in which no one may lawfully engage. Those rights are best secured, in our government, by the observance, upon the part of all, of such regulations as are established by competent authority to promote the common good. No one may rightfully do that which the law-making power, upon reasonable grounds, declares to be prejudicial to the general welfare."

I refer to one Louisiana case:

"It must be remembered that no person has a vested constitutional right to retail intoxicating liquors, and that the power of the lawmaker to prohibit or regulate such an occupation is practically unlimited."

City of New Orleans v. Smythe, 116 La. Rep., 685; (i. c. 689).

IV

The amendment was adopted after every other method for controlling the liquor traffic had been tried, after the longest and most thorough agitation and consideration ever given a public question, after numberless plebiscites of the people, and by the most nearly unanimous vote ever given a constitutional amendment.

The effort to control the liquor evil is as old as the United States and no accomplishment of this young country in social democracy is more truly "American" than the long and varied experiment that led up to the adoption of the Eighteenth Amendment.

(a) In 1777, the Continental Congress memorialized the several state legislatures to take effectual steps to stop "the pernicious practice of distilling grain, by which the most extensive evils are likely to be derived." It is interesting to note the fulfillment of this request by the adoption of the Eighteenth Amendment, more than one hundred and forty years thereafter.

(b) In 1785, Dr. Benjamin Rush, a signer of the Declaration of Independence, and the great surgeon of the Revolution, wrote an article on the effect of alcohol on the human mind and body, which article had wide influence. His objections were chiefly from a health standpoint and the misery caused in families and communities.

(c) George Washington is reported to have said that drink was "the ruin of half the workingmen of this country."

(d) The first outbreak against the new government was the Whiskey Rebellion of 1794. The distillers objected to paying a Federal tax of seven cents per gallon to help defray the debts incurred in the Revolution.

(e) While there were prior efforts among the farmers, the first permanent society for the reduction of intemperance was organized in the state of New York in 1808. It was led by a physician.

(f) Prior to the Civil War, thousands of societies, with many members each, were organized to reduce drunkenness and to encourage total abstinence. In 1846, out of a population of 20,000,000 people, there were 5,000,000 enrolled abstainers. Such efforts continued down to the adoption of the Amendment.

(g) A brilliant writer on the history of the movement sums up the advance of sentiment and the point of view toward the liquor traffic as follows: 1. Reduction and moderation. 2. Abstinence from "strong drink." 3. Abstinence from all alcoholic drinks. Note: 1830-40 immigration. 4. Stopping of sale by persuasion. Note: Educational efforts led to W. C. T. U. 5. Legal restraint and control. Note: Licenses—hours—children—elections. Note: Hold of liquor increased—Saloons given "respectability." People taught licenses necessary for support of government. Political control. Observe two results: Per capita drinking increased from 13.21 gallons in 1885 to 22.79 gallons in 1911. Speakeasies flourished—2,500 to 7,200 legal places in Chicago, at one time. 6. Government control and sale. Note: Public ownership tried in several places. South Carolina Dispensary System, 1893-1906, when people of the state voted prohibition. Bootlegging and other evils and drinking grew. 7. Substitutes for the saloon. Note: Social centers. 8. Popularizing milder liquors. Note: Per capita strong liquor consumed decreased 1850-1910. Per capita malt increased tremendously. Absolute alcohol increased 37 per cent. Temperance drink! 9. Growth of idea of prohibition. (a) Beginnings during first half of Nineteenth Century. New England license cases decided by United States Supreme Court in 1847. (b) State movement of the 1850s. Note: Maine in 1851 by legislative action, after four state-wide elections. Thirteen states in 1855. All but Maine fell away soon. Slavery became paramount issue. (c) Bearing of internal revenue acts of 1862 and organization of brewing interests. (d) State constitutional movement of the 1880s. Note: Kansas, North Dakota and Maine permanent. (e) Local option. Note: Tried as early as 1832. Massachusetts in 1881 adopted law that became a model. Battle-ground of education and expression of public will. Experiences gained—observation of results. Prevailed in thirty-three states in 1910. Observe: Effect of immigration of 90s and later. Temperance, sobriety and obedience to law not attained. "The Trade" flooded dry territory.

(h) National Prohibition was the next logical step; it came by democratic action as an expression of the will of the people and was undergirded by national sentiment in several respects. 1. Acceleration of the movement. Note: Almost 50 per cent of population lived in dry areas by 1910. In 1916 (prohibition prevailed in 80 per cent of the territory, affecting 54 per cent of the population. Nineteen states wholly dry, 16 more than three-fourths, 7 more than one-half, and the rest in part. Thirty-three states dry before the Amendment took effect. 2. The control of the liquor traffic had had full discussion. 3. For more than one hundred years, the liquor problem had had continuous consideration. 4. Economic sentiment had crystalized. 5. Health sentiment had crystalized. 6. Licensed liquor trade was seen to be impossible in our modern industrial life. 7. The Webb-Kenyon Bill, the Income Tax Law, the Federal Anti-Liquor Advertising Bill and other laws. 8. Moral sentiment had become overpowering.

(i) Action by legislative representation is the basis of our theory of government.

(j) A proposal for a national prohibition amendment received a majority vote in the House of Representatives in 1914, by a body elected in 1912. In 1916, the Senate Judiciary Committee reported such an amendment 13-3. The Congress submitted the amendment to the states in 1917 by a vote of 65 to 20 in the Senate and 282 to 128 in the House. This Congress was elected in 1916, before the United States entered the World War.

(k) The Amendment was ratified by 46 of 48 states. State Senators voted on ratification: 1,297 to 236, 84 per cent to 14 per cent. State House of Representatives voted on ratification: 3,742 to 1,001, 78 per cent to 22 per cent. Ratification failed in the other two states by narrow margins. Note: Original Constitution adopted by small majorities in several states. Ten of 13 ratified first eleven Amendments. Twelfth Amendment lacked 4 states. Thirteenth Amendment lacked 5 states. Fourteenth Amendment lacked 4 states. Fifteenth Amendment lacked 6 states. Sixteenth Amendment lacked 6 states. Seventeenth and Nineteenth Amendments ratified by thirty-six out of 48 states.

V

CONCLUSION

The Eighteenth Amendment should not be repealed.

1. We are still suffering from the backwash of the World War. Observe conditions after the Civil War, and throughout the world today. Crime and lawlessness have increased in wet Europe. Where enforcement is honest and states are not guilty of nullification, enforcement of Prohibition is, on the average, equal to that of much older criminal statutes.

2. In such expressions of the people as there have been since 1919, some have been favorable and some unfavorable. The same is true as to the action of state legislatures. The last national election indicated a preponderance of dry sentiment. Reliable student surveys are satisfactory.

3. The newspaper and magazine propaganda is so biased against Prohibition that a large section of the public is without representation. It is deplorable that the press has abdicated its place as an exponent of public sentiment. Its view is solely that of the large cities where frequently the dominant sentiment is that of a population foreign-born or in the first generation, which knows little of American tradition or history. It is a sad mistake to assume that New York is the United States. Let public sentiment secure a square deal from the press.

4. Ample ways should be found to give the truth to the younger generation about the evils, dangers and lawlessness of the saloon days. The wisdom of Prohibition is grounded in cold facts, in the findings of science and in necessity. The sane program of the Allied Forces for Prohibtion should have a wide appeal.

5. No one can look with equanimity upon the legalized sale of liquor in this age of automobiles and aeroplanes. We are living in a civilization which requires soberness in thought and conduct.

6. No better method of controlling the liquor traffic has been suggested. We know the failures of all the old expedients. Only some form of government control is suggested. South Carolina proved this a failure and the true facts show that such control in Canada has resulted in more drinking, in more drunkenness and in a large increase in speakeasies. Such control tends to put drinking in the home, which is one objection raised to Prohibition. We are told the saloon must not come back. Try legalizing light wines and beer and saloons will fill the land and hard liquor will be illegally sold in many, if not in most, of them. All experience proves this.

7. Finally, the minority has protection. Let it proceed legally as the proponents did. Let us not have nullification and purposeful disrespect of the law. Let it build its case on fact, on value to health, on public welfare. If it can demonstrate that the liquor traffic is in the interest of better health, better morals, longer life, clearer minds, more industrial efficiency, better homes, happier children, safer transportation, larger savings accounts, less crime, less lawlessness, in short is in the interest of public welfare, then let it seek the repeal of the Amendment in the same way that it was adopted.

(I desire to acknowledge my indebtedness to Mr. Harry S. Warner, from whose splendid work, "Prohibition an Adventure in Freedom," I have obtained many facts, and whose summary of the advance of prohibition sentiment I have followed. —J. W. H.)

Alexandria, La.

EMORY UNIVERSITY AND THE ECUMENICAL CONFERENCE

By Rev. J. B. Cain

Among all the pleasant features of the recent Ecumenical Conference at Atlanta none was more delightful than the visit to the campus of our great university, Emory, especially to those of us who have been privileged to be enrolled as students there in former days. Next to the visit itself was the luncheon for Emory men at noon on Thursday. Several former students were in attendance on the conference as follows from the Mississippi Conference: A. J. Boyles, J. L. Carter, J. L. Ferguson, B. M. Hunt, J. H. Jolly, J. A. Smith, C. W. Wesley, C. A. Bowen, and the writer.

Much has been done to beautify the campus since some of us were there a dozen years ago. In fact, some of the men in the above group have seen the buildings on the campus arise from an unbroken forest. How fortunate that the builders have left the forest unmolested except where necessary to place a building! Most schools have to grow their own trees after the school is established, Emory was provided by nature with trees and to spare from the beginning. A more beautiful campus can hardly be imagined.

What shall be said of those stately buildings, made of Georgia marble, beautiful, serviceable, and enduring? The Candler School of Theology building naturally drew most of the former "theologs" to the scene of their early struggles with the mysteries of Biblical interpretation and the varied subjects of former days. Dr. F. N. Parker and his associates gave to the old students and visitors a cordial welcome and they found much of interest in the picture gallery of famous Methodists and in the interesting collection of books, letters, and other papers either belonging to the Wesleys or concerning them. We missed the presence and voices of Professors Howard and Durham, now still in death, but their memory lingers and their influence will abide. It was a joy for some of us to visit in the home of Mrs. Durham, to get acquainted with six-year-old Lucy, the very image of her father.

The law building, named for L. Q. C. Lamar and erected with the money given by Mississippians and collected by the sainted Robert Selby, stands just across from the theology building. The library, costing half a million dollars and containing most of the university's hundred thousand volumes with an interesting museum also, is perhaps the most attractive of the new buildings. However, the new combination chapel and dining hall adds much to that section of the campus where three dormitories and two medical buildings have stood for several years.

Wesley Memorial Hospital, successor of the old Wesley Memorial in the city, oldest of Southern Methodist hospitals, stands on the east side of the campus, a magnificent house of healing, five stories high. Here the rich and poor, great and small, come to battle with the common enemy of mankind, disease, and whether the battle is won or lost they come to know that the church cares for suffering mankind as her Master also cared.

The crowning structure of them all is the new Glenn Memorial Church, standing at the entrance to the campus and destined to become one of the great Methodist churches of Atlanta, not only for the university students and faculty, but for that portion of the city which is rapidly becoming one of the most attractive residential sections. The building is named for the late Wilbur Fisk Glenn, a native Georgian and one of the founders of the original Wesley Memorial Hospital. Coming to Mississippi in early manhood he joined the Mississippi Conference on trial just after the close of the Civil War and served one year as pastor of Vernon and Livingston charge in the Jackson district and three years as pastor of the Fayette charge in the Vicksburg district, transferring then to the North Georgia Conference, from which he was transferred to the Church Triumphant only a few years since. This church is a worthy memorial to a great and good man.

Several members of the Emory faculty were on the program of the Ecumenical Conference and acquitted themselves with credit to the school and the Southern Methodist Church also. The contribution of Emory University to the success of the Conference was considerable and all former students were very glad that Atlanta was the seat of the Conference and the home of the university.

Forest, Miss.

THE MISSISSIPPI CONFERENCE AND THE BENEVOLENCES

By Dr. J. M. Sullivan

If our lay membership were thoroughly informed as to the nature and needs of all our connectional interests, and were sufficiently interested in them to contribute to their support with a perfectly reasonable regard to financial ability and religious responsibility, there would be no hard task on our Conference of one hundred and sixty-one charges to raise its entire budget.

Our church has financial needs because it has one great divine calling and purpose, and with deeper spiritual attitude there would be less financial perplexity and strain. The whole-hearted practice of Christian stewardship would insure the successful promotion of a program far greater than has ever been undertaken by our Church, but since a large per cent of our people contribute nothing and many loyal members are unable to make the substantial gifts they would like, and since many treat the financial obligations of the Church with an indifference and delay that is shown to no other enterprise, we continue to have a hard financial task. Towards the close of the Conference year this task is pursued with some degree of emphasis, though with little hope of complete accomplishment.

An effort has been made through the law as set forth in our book of Discipline to provide adequate plans for meeting all of our financial responsibilities. It is expected, according to Paragraph 337, that "all the needs for General and Conference Work, except those items expressly provided for otherwise, shall be presented in a combined cultural program and a united appeal shall be made to the local churches for the aggregate amount. It shall be the duty of this commission (the General Commission on Benevolences) to initiate, supervise and direct educational processes to inform the children, youth, and adult members of the church concerning all our connectional interests, and to seek to enlist their whole-hearted support of these interests according to their ability. . . . ." The Annual Conference Commission is expected to co-operate in all of this work of cultivation and promotion and the members of the congregations are expected to give loyal support to the general plan.

One trouble is that so many of our people have no broad vision and vital interest concerning such important claims as support of missionary work at home and abroad, promotion of Christian education, adequate care of our superannuate preachers and their families, and other benevolences for which our Church assumes responsibility. Certainly we cannot expect the youth and adult members of the Church to take a whole-hearted interest in enterprises concerning which they have little or no information. Hence a question of supreme importance is, when and how will the mass of our membership become well informed on Church matters? Attendance on the church services, particularly in study and lecture courses, attention to the church periodical literature, and attendance on conference and discussion groups are all a part of the cultural program of the church, through which an interest and ambition is developed for having a part in the financial support of these great enterprises.

But whatever the remedies for the future may be, they are the same to which we have had access in the past, and the fact is for the present that we are facing the Annual Conference with an apportionment of $153,390 for General and Conference Benevolences and a prospect of securing little more than one-third the amount at the most. Up to October 16 only $6,413.49 had been paid over to the Conference treasurer and only one quarter of the year's meager allowance for our superannuates had been paid, again demonstrating the hope we place in a last-month scramble for what can be collected out of what has been neglected. Is the task hard? Then let us accept the challenge. The Church is equal to a hard task even in the midst of serious perplexities. But what shall we do?

There is a place for **prayer** in accomplishing a hard task. If prayer is important in the maintenance of a right attitude in daily living, or of value in hours of suffering and grief, it has a place in the business concerns of human life, and especially in the promotion of all the interests of the Church. The entire Church needs to keep vital a sense of individual relation to God and of God's interest in every Christian movement.

There is a place for activated **personality** in accomplishing a hard task. If the nations of the earth should begin to come into the Christian Church at the rate of millions in a day, that would be a glad day, but what the Church needs more than millions is **men**. The tasks of an enterprise are rarely ever accomplished by those who assume the attitude of "associate members." Enough faith in the Bible to lead one to its pages daily, enough regard for prayer to lead one into the habit of individual daily prayer, enough taste for Christian literature to lead one to its sources of interest and inspiration will develop a powerful personality in the church membership that can be calculated on to produce results. The need of the Church at this time, as at every other time, is a living example of faith, intelligent co-operation, and self-sacrificing interest on the part of every youth and adult member. A zeal born of praper, purpose, and participation will make hard tasks easy.

There is a place for **practical plan** in accomplishing a hard task. The very plan of the Church for promoting worship, and its agencies of instruction and cultivation is a matter of frequent observation, study, and revisal. Plans for organization, cultural instruction and financial promotion are needed and should be perfected as wisely as possible; but no plan will work itself or by itself, however experienced or intelligent may be the committee from which it came, or however unanimous its adoption. Those who perfect it, those who adopt it, and those who accept it must work it. Co-operation in plan of work means progress.

There is a place for **perpetual persistence** in accomplishing a hard task. What business concern would purchase goods for the sales of a month or year and advertise only during the last few days? What college would prepare a full curriculum and schedule of work for a nine months session and then have no periods of instruction until the seventh or eighth month, when an intensive lecture campaign is put on with the hope that students will come up one hundred per cent on a rigid scholastic budget?

"Let us begin at the beginning!" said Mr. Wiseacre.

"Nonsense. Let us begin at the end!" said Mr. Macawber.

Beginning at the end is all right, if we have already begun at the beginning. However, when it comes to the benevolent causes of the Church many act as if they will be **never lent** to a policy of prompt and systematic giving. We make the tasks hard for the Church when we assume the attitude of blindness to the possibility and blessings of proportionate giving and overlook the idea of trusteeship in the relation of ourselves, our time, and our possessions, to God. An operation removing the ripe cataracts of selfishness would in such cases let in floods of light. When the

Bishop asks Question 31 at the Annual Conferences the answers would not make an inspiring record in the history of our church finance.

In the face of difficult tasks there is much to encourage. Many of our people are deeply spiritual and cheerfully liberal. More adults, youths and children are identified with and interested in the cultural and promotional work of the Church than ever before. The young people of our schools and colleges are manifesting greater interest in the program of the Church. Various agencies of promotion have been wisely unified and intensified. Of great importance now is the study of our financial plan under the direction of the General Commission on Benevolences. Let us hope and work for great improvement next year.

J. M. SULLIVAN.

Jackson, Miss.

VISITING PLACES OF INTEREST

By D. W. Heidelberg

On the 12th of September, a young lawyer friend, Mr. Beverly Adams, of Pachuta, Miss., and the writer, started out on a two-weeks auto trip, and visited a section of the country some of which we had never seen before. We visited in the order named Montgomery, Ala.; Atlanta, Tuskegee, Athens, Ga.; Raleigh, N. C.; Richmond, Washington, Baltimore, Atlantis, Philadelphia and the National Cemetery, Mt. Vernon, Fredericksburg, Va.; Charlotteville, Va., the University of Virginia, Monticello, Ashville, N. C.; Knoxville and Chattanooga, Tenn., and Birmingham. We took one of Montgomery Word's touring outfits, the tent of which is water and mosquito proof, and is entirely comfortable at night. We occupied this tent or a touring cabin at night, and never spent a night in a city during our journey.

Many years before, the writer had visited the cities of Washington, Arlington, the home of Robert E. Lee, Mount Vernon, and some of these places more than once; but had never been to Richmond, the place that should be of the greatest interest in America to all Southerners; nor had he ever been in that section of Virginia where were fought the great battles of the Civil War, including the Second Battle of Manassas and of Bull Run, and where the writer had a brother mortally wounded and temporarily interred and brought home and buried in the family graveyard.

The city of Richmond was of absorbing interest. Every spot of ground in and near the city was to me sacred and holy. It was in and around this city that Robert E. Lee, the most beloved of all Americans, except only Washington, fought the battles that have placed his name among the foremost generals of all the ages. It is on the beautiful Capital grounds of this celebrated city that are located the most imposing statues of the most celebrated statesmen and warriors of America. There, are the statues of Washington, the greatest hero of all the ages; of Robert E. Lee, the Christian warrior and unselfish educator; of Thomas Jefferson, the author of the Declaration of Independence, read by all lovers of liberty throughout the civilized world and author of the Virginia resolutions which announced the great principle that every man had a right to worship his God according to the dictates of his conscience; of President Madison, the great expounder of the Constitution; of President Monroe, the author of the celebrated Monroe Doctrine; of Patrick Henry, whose fiery eloquence stirred the early colonies to fight for the freedom of the republic. Such a galaxy of statesmen, warriors, patriots and orators are not to be found in any other country of the world.

Among the places of greatest interest in Richmond is the executive mansion occupied by Jefferson Davis while President of the Southern Confederacy, after the seat of government had been moved from Montgomery, Ala. This building is now a museum, and many of the rooms are used to display exhibits from all of the Southern states, including Mississippi. It is therein pointed out to the visitors what each room was occupied for by Mr. and Mrs. Davis—his bedroom, his parlor, his kitchen, his library, etc. In one of the rooms is a charming picture of Miss Winnie Davis, the Daughter of the Confederacy and beloved as no other woman is by the Southern people. It exhibits one of the most beautiful and charming personalities the writer ever beheld.

My companion and I went from the executive mansion towards the northern portion of the city, where is located the magnificent memorial statue of Jefferson Davis and Miss Winnie. On our route we passed the superb equestrian statue of Robert E. Lee. Nothing of the kind surpasses it in the city of Washington. Further on towards the north is the imposing memorial of Jefferson Davis, and high above is the statue of Miss Winnie. Inscribed on the memorial of Mr. Davis are extracts of his celebrated and last speech delivered in the United States Senate before resigning his seat in that body after Mississippi had seceded from the Union. In large letters extending from one wing to the other of the memorial breathes forth the most eloquent and pariotic sentiments that ever fell from the lips of an American statesman. In front of the memorial stands the superb statue of Mr. Davis exhibiting him to be the great American statesman that he was. Towering above the memorial nearly 100 feet is the impressive and beautiful statue of Miss Winnie.

From Richmond we went by way of Washington and Baltimore to attend the meeting of the American Bar Association at Atlantic City, a delightful place fronting on the Atlantic Coast. From Atlantic City we went to Philadelphia, and during our stay there saw Independence Hall, where the Declaration of Independence was declared, and which was the seat of government during the administrations of Washington and Adams, where both took the oath of office and where Washington delivered his celebrated farewell address. In the adjoining and connecting building, where the United States Senate held its sessions, is located the Liberty Bell sacred to all lovers of liberty.

Time forbids me from mentioning what we saw at the other places of absorbing interest; Washington's Monument, to the top of which we ascended and viewed the city below, the autos looking like buggy carriages, and human beings like pigmies; Lincoln's Memorial nearby, and, excepting the Washington Monument, the most interesting monument in Washington; Arlington, the home of Robert E. Lee and now a national cemetery; Mt. Vernon, the home of Washington, showing the bed on which he died, and where nearby lie the last remains of the father of our country; the magnificent new concrete highway extending from Washington and through the most notable battlefields of the Civil War, including the battles of Bull Run and the second battle of Manassas, the location of which is indicated by markers; the Shenandoah Valley, where fled the federal general pursued by the Confederate army, one of the most beautiful valleys the eye ever beheld, meandering through the peaks of the Blue Ridge Mountains, towering on either side until their peaks are lost in the clouds; Charlotteville, Va., where is located the University of Virginia, built under the supervision of Thomas Jefferson, and nearby Monticello, the home of Thomas Jefferson, the most learned of our Presidents, and where the great President is interred.

Upon our return home the speedometer of my car showed we had traveled over 2,600 miles, and, including one-half of the cost of the gasoline and oil, and board, and repairs on the car had made the trip at a cost of $50, and had lived about as well as I do when boarding with my wife at home.

D. W. HEIDELBERG.

Shubuta, Miss.

RESOLUTIONS OF FOURTH QUARTERLY CONFERENCE OF THE METHODIST CHURCH OF BELZONI, MISSISSIPPI

Whereas, Rev. L. P. Wasson has faithfully and diligently labored for the promotion and advancement of the Kingdom in the Greenwood district of the North Mississippi Conference and has been particularly helpful to the Belzoni charge; and,

Whereas, Rev. L. P. Wasson is a man possessed of unusual talent and ability and is permeated with an untiring energy and industry as well as being filled with a true and splendid spirit of genuine Christian religion and has brought to bear in his work in our charge and district all of these fine qualities; and,

Whereas, the shedding abroad in our charge and district of the love and labor of the Rev. L. P. Wasson has naturally resulted in the temporal and spiritual growth of the Kingdom and has greatly endeared to him all of the Christian people of this community and particularly the members of the Belzoni Methodist Church, all of whom have learned to esteem and love our presiding elder.

Now, therefore, be it resolved, that it is the sense of this conference that the individual love, esteem and respect of every individual member composing it and the Belzoni Methodist Church, be, and the same is hereby expressed to our presiding elder, that his labor and love among us is warmly appreciated and that his departure from our midst, since it must be so ordered by the law of the Church, will be keenly felt and regretted, and be it further resolved,

That a copy of these resolutions be sent to the New Orleans Christian Advocate, a copy spread upon the minutes of this conference, and a copy given to our presiding elder.

SHED HILL CAFFEY,
L. A. TENHET,
V. B. MONTGOMERY,
Committee on Resolutions.

TO BISHOP HOYT M. DOBBS AND REV. E. C. GUNN

We, the Board of Stewards of the Methodist Church at Jones, La., earnestly request the reappointment of Brother E. W. Day to this charge for the ensuing year. Brother Day's ability and his work as a pastor form the basis of this request.

Signed by: J. D. P. Zachary, Wiston Adams, Mr. and Mrs. I. W. L. Pugh, Mr. and Mrs. George W. Slocum, H. H. Blanks, H. B. Cunningham, Board of Stewards.

RESOLUTIONS OF APPRECIATION

Since this session of our Annual Conference winds out the quadrennium of our beloved presiding elder, Rev. H. A. Gatlin, since our charge, as well as the entire district, have moved forward under his administration, be it resolved, by this quarterly conference now in session at Raleigh, on November 2, 1931, that we thank him for his faithfulness to us and the district, and assure him that our love and prayers will follow him to his new field of labors.

Resolved further, that a copy of this resolution be placed on the journal of this quarterly conference and a copy sent to the New Orleans Christian Advocate, and a copy be given with all our good will to Brother Gatlin.

Signed by: B. W. Ware, Joe H. Currie, E. M. Lane, W. C. Winstead, W. G. Corley, committee.

THE WAY MINDEN, LA., DOES IT

There have been requests from such different classes of workers for an explanation of the way the Minden church has proceeded with the working out of the new educational plans, that it seems best to publish a brief survey of the work done.

With the able assistance of Mrs. W. Fred Allen, the acting pastor at Minden has carried forward the new educational reorganization begun by Dr. Wynn before his illness. At his nomination the local board of Christian Education had already been elected.

This board co-operated loyally, meeting weekly until the new plans were thoroughly understood and the details fairly well worked through. Then the officers and teachers were invited to meet with the board to discuss the new system. The next step was to carry the plans to the members of all the church organizations, explaining what changes would be made, and why and how. Then the plans were discussed at the church service. C. O. Holland, General Superintendent, has been particularly valuable in presenting the plan to the local workers and to the preachers of the district.

Thoroughly competent division superintendents were found in the persons of Mrs. J. P. Kent, Jr., Mrs. E. L. Lyon and Mr. John T. Campbell. These drew up the list of officers and teachers they desired for the new year, beginning October 1. The local board approved this list and the entire force of workers in the church was installed in a combined installation and communion service on September 27. There are loose ends yet, of course, but the new scheme is generally accepted, and it may be said to be successful already.

Several local variations in the usual line-up may be of interest to other churches. Finding that the Juniors and younger Intermediates did not attend church services, a Junior Church was organized. Mrs. Clinton D. Harper was chosen director. This is a meeting of the church for its younger constituency. They hold their own services in the parsonage, have their own board of stewards, choir, ushers, pianist, and leader; and receive their own training in church responsibility and in worship in a service planned for their own needs and capacities, one they can understand and appreciate. When attendance reached 67, it was found necessary to divide the group, so a Primary World Club was organized for boys and girls of 6 to 9. This meets in the primary room and carries on a regular World Club, under the direction of the Missionary Society. It meets during the eleven o'clock hour. The Junior World Club has been absorbed into the Junior Church, a missionary story being presented by a member each Sunday, and part of their budget going to the mission work. The principle followed in having these separate worship services for the children of the church is that of graded worship, just as the Sunday school has graded instruction. Instead of a scanty handful of boys and girls attending church, usually under compulsion, these eleven o'clock services for them are crowded by their own free will. The spirit of worship is good and they are learning what church loyalty and responsibility mean. Once a month the Junior Church joins in the Communion service, and once a quarter the Primary World Club will meet with the entire church, that the sense of being part of the whole may be encouraged. The Divisional Advisory Committee and the Departmental Councils help greatly in making the children's division more efficient.

Within the Young People's Division, another local variation has been adopted, taking advantage of the wise provision that the local church be free to make adaptations necessary for local conditions. It was found that the Hi-League was in live, active condition, ready and willing for a good winter's work. The Senior League, after college students and young teachers left dwindled too rapidly. The Senior Department of the Division was called together to decide on plans for the year. It was pointed out that the Sunday school provided instruction and the church services worship opportunities on Sunday. Another meeting primarily for expressional purposes was needed. To revive the Senior League seemed out of the question. Two other plans were proposed and ultimately adopted in combination. Now the young people meet on Tuesday evenings in a Forum. At this forum will be held debates on live religious and social questions; talks will be given by some one who has specialized in a worthy project, followed by round table discussion; discussions will be held at times without any formal talk preceding. The idea seems to be taking well. Once a month this Forum meets with the young people's societies from the other churches for a joint Forum, utilizing more distinguished speakers and discussion leaders. The Division also sponsors a live dramatic committee, which will select, cast, and present at least one play monthly. Thus while some will be actively engaged in preparing plays, all will be given opportunity for expression in the weekly Forum.

Results in the Adult Division have been slower because of the delay in finding the right superintendent. Now the members of the Adult Advisory Committee have been elected and the first meeting will be held this week. It will seek to secure co-ordination, co-operation, and more efficient operation throughout the adult work of the church.

The new plan will work where patient, careful planning and earnest, sincere workers help to make it succeed. The Minden people have given remarkable co-operation, and the success of the plan has thus been made possible.

"SEARCHING THE SCRIPTURES"

By Rev. George Wm. Brown,
General Secretary, American Bible Society

"Searching the Scriptures" is the theme for Universal Bible Sunday, which occurs this year on Sunday, December 6.

Amid the discouraging conditions confronting the world today thoughful Christians are turning hopefully to every available source of comfort and guidance. It is the conviction of the American Bible Society that for the present distressing world situation the messages of Scripture have a significance never previously paralleled. Today apathetic leaders need the stirring, stinging challenge of the prophets of the eighth century, B. C. Today the distressed, over-burdened masses need the comforting reassuring promises which illumine every page of Holy Writ. Today all sorts and conditions of men need the steadying and stimulating words of Jesus found on the pages of the New Testament.

With this conviction of the contribution which the Scriptures can make to the needs of the hour the American Bible Society has prepared helpful material to be used in the observance of Universal Bible Sunday. To over 80,000 pastors throughout the United States the Society has mailed copies of a message prepared by the Rev. Charles E. Jefferson, D.D., honorary minister of the Broadway Tabernacle of New York City, on the theme "Searching the Scriptures." In Dr. Jefferson's message the following paragraphs appear:

"Christian people are not noted just now for their enthusiasm or their courage. The peace of God which passes understanding is absent from their hearts. They are timorous and worried, cumbered with many cares. They are confused in their thinking, and their spirits are depressed. The saints do not show that intrepidity of faith and incandescence of hope which one would expect to find in the followers of the Son of God.

"The time has come for us to take up again the Old Book. We need religion, a new vision of God, a new contact with God in Christ. The ancient wise man may be right after all: 'The fear of the Lord is the beginning of wisdom.' The Hebrew preacher may have made no mistake when he said, 'Fear God and keep his commandments, for this is the whole duty of man.' We have the higher education, but it is evidently not high enough to get us where we ought to be. We have the new chemistry and the new psychology, but they do not give us a new heaven or a new earth. The Divine Library may hold a secret without which we cannot prosper. It may be that we shall never get out of our distresses until with one accord we begin to search the Scriptures."

Promoted yearly by the American Bible Society, aided by co-operating State and city Bible Societies, Universal Bible Sunday aims to secure widespread concentration of attention upon the value of the Scriptures in meeting and solving the problems of life. Its observance this year in view of conditions which its teachings can alleviate will be more than ordinarily resultful. Quoting Dr. Jefferson again: "Generation after generation new light has broken out of the Holy Book, and there is still more light to break forth from it, if men will search the depth of its divine meaning. The Bible is a world power, and we release the power only as we read and ponder and incarnate the great truths which are set forth in its pages."

RESOLUTIONS CONCERNING REV. H. A. GATLIN, PRESIDING ELDER, NEWTON DISTRICT

Whereas, our brother and presiding elder, Rev. H. A. Gatlin, is completing a quadrennium of service on the Newton district (1928-31), and, according to the law of our Church, cannot be reappointed to us by the next Annual Conference; and

Whereas, he has labored faithfully among us, zealously concerning himself with the interests of our great Church at large and of the Newton district in particular, thus advancing the work of the kingdom within the bounds of the district; and

Whereas, he has endeared himself to the ministers and members of the churches throughout the district, by his personal contact within the homes, by his inspiring messages from the pulpit, and by his judicious leadership in the business sessions of our churches, charges, groups, and district; therefore,

Be it resolved, by the group meeting of the churches of the southern half of the Newton district, in session at Montrose, Miss., on October 7, 1931, as follows:

First, That this group meeting express to him by rising vote its appreciation of his services as presiding elder of the district, its pledge of the high esteem with which we regard him, its belief that the work of the district has prospered under his faithful administration, its regret that the time of parting with him as our presiding elder has come, and its recommendations of him to the church or churches where he will be appointed to labor next year; and

Second, That resolutions to this effect be written and forwarded to him at a later date (which resolutions these presents are), and that a copy of these resolutions be provided the editor of the New Orleans Advocate with the request for their publication.

(Signed) J. W. THOMPSON, Chairman;
GEO. H. JONES, Sec. Pro Tem.;
P. L. BLACKWELL, Dist. Lay Leader,
Southern Group.

Will the Church Keep Her Missionaries at Their Posts?

Withdrawals Immediately Necessary Unless Funds Are Secured

After drastically cutting $300,000 from our 1931 missionary budget, because of decreased income from the appointments, free-will offering, and other sources of revenue, the Board of Missions faces a deficit of approximately $391,000.

The Bishops of the Church and the executive committee of the General Commission on Benevolences, seeing the impending disaster, have joined the executive committee of the Board of Missions in appealing to the Church to save our missionary work.

We have had the greatest period of missionary triumphs and advances which have ever been recorded in our missionary history. The vantage ground gained must not be surrendered.

At the cost of any sacrifice we must keep our missionaries at their posts.

To retreat behind our present lines in this day, when as never before there is need for an assertion of faith in the Gospel against rank materialism and rampant atheism, would be a disaster which might result in a rout of the spiritual forces of the world.

We are engaged in the greatest conflict of the ages. The Church must contend for her ancient faith and without faltering we must conserve the results of our acknowledged victories.

By every possible administrative curtailment the work of your Board of Missions has been brought to the irreducible minimum. To curtail further must involve the recall of missionaries, the closing of great blocks of work in which we have achieved large success, the breaking of the morale of an already over-taxed missionary force, and the disruption of an aggressive missionary policy.

The Bishops, the Commission on Benevolences, and the Board of Mission are agreed that before we take a step which may mean virtual evacuation, the serious situation must be presented to the court of final appeal—our pastors and their loyal constituency, the membership of our mighty Methodism.

This appeal embodies the specific recommendation that an emergency relief offering be raised in all our churches on either November 29th or December 6th, the pastor selecting the most opportune of these dates for the offering.

There are no quotas. No subscriptions are to be taken. Cash is to be secured on the spot or on the day following and transmitted at once to Mr. J. F. Rawls, Treasurer of the Board of Missions, P. O. Box 510, Nashville, Tennessee.

Our preachers and people constitute the court of last resort. Their will must be the mandate under which the Board of Missions must act. Their response to this appeal will determine whether our highly successful program of world evangelization shall go on to greater victories, or whether the Board must be convened in extraordinary session to begin, for the first time in our history, the process of withdrawal and abandonment.

We confidently expect their response to be such that our work shall be permitted to proceed without serious impairment.

Fraternally,

W. G. CRAM,

General Secretary of the Board of Missions.

OFFERING DATES:

November 29 - - - December 6

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North Mississippi Conference—Rev. J. H. Felts, Rev. L. M. Lipscomb, Rev. V. C. Curtis, D.D.

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Editorial

MRS. N. B. HARMON, SR., PASSES TO HER REWARD

Mrs. N. B. Harmon, Sr., passed away at Vicksburg, Miss., on Wednesday, November 11. The funeral services were held from the Crawford Street Church on Friday morning following. Rev. J. L. Neill, her pastor, was assisted by Revs. L. E. Alford, J. L. Smith, J. T. Leggett, J. A. Smith and B. F. Lewis.

Mrs. Harmon lived a beautiful Christian life, aiding her husband, Rev. N. B. Harmon, in his work as a member of the Mississippi Conference. A devoted and consecrated mother, she fulfilled her responsibilities in the home, had time to serve with ability in the Church, and gave time to study and literary pursuits. She loved the best literature.

His brethren of the Mississippi Conference deeply sympathize with Brother Harmon in this sad bereavement and pray that the comfort of the gospel shall be his and abound unto the hearts of all who sorrow because of the translation of this devoted companion and mother. Together with Brother Harmon four sons survive—Dr. Nolan B. Harmon, Jr., Robert, John and Peel.

J. L. D.

DR. J. C. C. NEWTON PASSES AWAY

Dr. J. C. C. Newton, dean of Southern Methodist missionaries, died in Atlanta on November 10. His passing removes one of the most picturesque figures from the Church and one of its greatest scholars and servants. Born in South Carolina, on May 25, 1848, he went to Japan as a missionary in 1888, continuing as an active missionary until his superannuation in 1924. He was one of the great Christian educators of Japan, having been professor of the Union Methodist Theological Seminary, dean of the Theological Department of Kwansei Gakuin and president of the last named institution.

In recognition of his distinguished services to the Japanese Empire in the establishment and development of Kwansei Gakuin, Dr. Newton was decorated with the Blue Ribbon Medal by the Imperial government in 1923, as he was preparing to leave Japan. At the same time he was presented with an address by the board of directors of Kwansei Gakuin, and other tokens of esteem from the Christians of Japan. It is said that more than 2,000 Japanese people followed Dr. and Mrs. Newton to the ship on which they made their final departure from the country.

Mrs. Newton died a few years ago, since which time Dr. Newton has made his home with his daughter, Mrs. Marvin Underwood, of Atlanta. Since his retirement, Dr. Newton had completed the manuscript of a book dealing with the contribution of the British Empire to the civilization of the world, and was engaged in preparation of a volume of Ethics.

When we saw Dr. Newton at the Ecumenical Conference in Atlanta, we little thought that he would so soon hear the summons, "It is enough, come up higher." He blessed the world with his life and labors and now lives with the redeemed in the Father's House.

J. L. D.

IN OR OUT

Many in this country and some others thought that our country's failure to join the League of Nations, an American-made institution, was comparable to the great refusal of the rich young ruler. It seemed to be a refusal to enter upon an opportunity for world leadership that could not come more than once in a century. Partisan politics knocked from her lips the cup of her greatest choice, the choice of acknowledged joint responsibility for world welfare. All things had combined to give to our country this much-to-be-desired leadership. Woodrow Wilson died for it.

Now strained relations arise between China and Japan. What is to be done? America is invited by the League to sit in on its counsels regarding threatened war between the two nations, a war that must affect the world. Japan objects to the invitation to the United States. And the objection can be understood: The League of Nations is the only international organization set for dealing with such matters. Is it not like listening to the music without having to pay the fiddler?

To save its weakened influence in world leadership, would it not be wise, is it not time, for our country to join the League and the World Court, and assume its share in the destiny of the world?

D. B. R.

HOOVER AND LAVAL

There have been at least two very dramatic moments in the history of Franco-American relations. The first was the day Lafayette, with French troops landed in this country to aid the colonists in securing their independence, in lifting of the burdens imposed by an unscrupulous king of far-away country. Very material was the support given by the French, and very deep were the sentiments that stiffened the morale of the American soldiers as they struggled against great odds for the priceless prize of liberty. The French stood by till it was over. Americans must never forget this "lift" on the road to their national independence. That it is not forgotten is to be seen in the fact that General Petain, "Savior of Verdun," was on the program of the Yorktown celebration.

The second was when, in 1917, General Pershing with his doughboys landed in France and reported, "Lafayette, we are here." America returning the courtesy of the years gone by, cast in her lot with the cause for which France fought, already bled white. Thus she united with France to stay the encroachments of Kaiserism and the eclipse of the light of free governments.

The third dramatic moment has arrived. President Hoover and Premier Laval sat down together to talk over matters pertaining to our further co-operation in seeking remedies for the world's major ills. The issue is still very much the same. It is still a matter of human liberty and the enfranchisement of mankind. However, there is this difference: it is no longer a matter of one nation or the other securing its independence, but the larger matter of securing liberty for all nations from the self-imposed bondage in which they are struggling. Furthermore, the weapons and methods have changed. The argument of arms and the futility of force are evident. The belief that one nation can prosper at the expense of another is proven false. Now all must rise or sink together. No war can any more be triumph even to the victor, because it is the defeat of humanity.

The President and the Premier evidently discussed debts, indemnities and disarmament. What they say and what they do will materially effect the actions of the disarmament conference that is to meet in Geneva in February. Will the world, building upon false hopes and feeding upon the east wind, turn dumbly to the old trail that leads to chaos; or, endowed with a deeper and more daring idealism, will it take a sharp turn toward the light and level of a new day for all nations?

Let us as church people, therefore, realize that this is no enterprise during the discussion of which we may feel free to stand on the sideline and be entertained. We have tremendous stakes in the outcome of it all. We are not disinterested bystanders. The Christian church has in its powers the determination of the character of the future. Let us not cease, therefore, to pray and work for the success of all these international conversations, and let us struggle ceaselessly for the application of Christian principles to both national and international affairs.

D. B. R.

PERSONAL AND OTHER NOTES

Rev. P. H. Fontaine, Kentwood, La., favored our office with a call on October 28. We regret we did not get to see him and to talk over old Mississippi times.

Mrs. J. D. Newsom, wife of the lamented Rev. J. D. Newsom, of the North Mississippi Conference, asks the prayers of her many friends. She is at present in the Charity Hospital in this city (New Orleans) receiving medical attention.

Dr. Theodore Copeland, general evangelist, of Dallas, Texas, is visiting the Mississippi Conference at Columbia this week. He will be welcomed by many of the pastors whom he has assisted in gracious revivals.

Rev. M. L. Burton was elected president of the Ministerial Association at Gulfport, Miss., and Rev. C. P. Jones, pastor, Main Street, Biloxi, resigned the presidency of the Association at Biloxi.

Mrs. Troy Funchess, Sanatobia, Miss., in a letter to the office, says, "I enjoy reading the Advocate very, very much and look forward to receiving it every Thursday. It holds one closer to God and His great work."

Philip Ball, sixteen-year-old son of Mrs. N. E. Ball, died at his mother's home in Tylertown, Miss., on Sunday, November 1. He was held in high esteem by his associates and deep sorrow pervaded the high school and town because of his death. We extend sympathy to the sorrowing ones.

Gabriel Felder, a member of our Magnolia, Miss., church, was elected president of the freshman class at Millsaps for this session. He is a member of the Topishaw line of Felders, who have been sturdy and loyal Methodists through the years.

During the interim of the North Mississippi and the Mississippi Conferences, Bishop and Mrs. Collins Denny visited in the Jackson, Seashore and Brookhaven districts. Bishop Denny preached at Centenary, McComb, on last Sunday. It was a great message and a large congregation heard it with profit.

Dr. Elam F. Dempsey, the gifted editor of the Wesleyan Christian Advocate, Atlanta, Ga., issued an impressive and interesting Ecumenical Conference number of the Wesleyan. Dr. Dempsey is big of body, mind and soul. His editorial leadership is of increasing worth to Georgia Methodism and the Church.

The fiftieth anniversary issue of the Arkansas Methodist, as was expected, was of a high order. Dr. A. C. Millar, dean of Southern Methodist editors, and his co-laborers are to be congratulated and the Arkansas Methodist starts out towards its Diamond jubilee journey with the best wishes of thousands.

The Junior College at Moorhead, Miss., ranks as one of the best in the state; each year the enrollment grows. We have a large number of Methodist boys and girls for the local Methodist church to look after. Rev. H. H. Wallace, the pastor there, is a fine man to work with our young people. Several years ago that congregation built a nice handsome brick church.

J. O. Sartin, an 86-year-old Confederate veteran and a patriarch in Israel, passed to his eternal reward on October 30. He was a faithful member of the Sartinsville Methodist Church and had lived a long and useful life in the community where he was born. Walthall County, the Church and a Christian home have lost a devout follower of his Lord. We extend sympathy.

The Main Street, Hattiesburg, Miss., congregation met the crisis that developed in their building indebtedness with courage and renewed consecration. All outstanding present obligations were paid in full and the church faces the future with confidence. Rev. W. H. Lewis, the faithful pastor, deserves much credit in leading his people through their difficulties. His leadership has meant spiritual progress for the church.

Rev. R. C. Edwards, pastor at Graham, Texas, in the Central Texas Conference, will report a good year at his forthcoming Conference. He and his people raised their benevolences, $2,285, in full in one week's time. Brother Edwards' presiding elder is Rev. L. L. Felder. Both of these successful ministers are from the Brookhaven District of the Mississippi Conference. We congratulate Texas Methodism upon having them within that great Empire of the Church.

Dr. and Mrs. J. M. Bradley lost most of their personal property when the district parsonage at Sardis, Miss., was destroyed by fire a few weeks ago. Brother Bradley was out holding quarterly conferences and all his library was lost except the few books he had with him. It is reported that the district will add to the insurance and rebuild a comfortable home for the presiding elder at an early date.

Prof. O. W. Stapleton, who served so efficiently as pastor's assistant and choir director at Capitol Street, Jackson, Miss., is now director of music at West End, Nashville. His daughter, Miss Elizabeth, is attending Vanderbilt and Mrs. Stapleton is enjoying good health. This will be of interest to the many friends of the Stapletons throughout Mississippi. Brother Stapleton was for years with Bishop Arthur Moore, and is competent and consecrated. West End is fortunate.

Robert E. Case, son of Mr. and Mrs. M. A. Case, of Brookhaven, Miss., has been licensed as a local preacher by the ad interim committee of the Vicksburg district and will enter Millsaps College to pursue his preparation for the ministry. For several years he was an official of the Barlow charge in the Brookhaven district, and we bespeak for him a successful career in preaching the gospel of Christ.

Mrs. Lula White Sadler, wife of Rev. W. O. Sadler, pastor at Morganfield, Ky., died last week. Her body was brought to Biloxi, Miss., where funeral services were held on last Sunday from the First Methodist Church. Mrs. Sadler was a daughter of Judge W. A. White, Biloxi. She was a graduate of Whitworth College and had given her life, with her husband, to the itinerant ministry. Two sons and her husband survive. We extend deepest sympathy to the sorrowing ones.

That the country people are moving to the towns is not true of Monroe and Ittawamba counties of Mississippi. Here there has been very little trend in this direction. The country churches still have large memberships and great numbers attend the services. The Nettleton, Becker, Fulton, Smithville, Tremont and Greenwood Springs circuits cover the territory. The conference board of Christian education has a full time worker just for these two counties.

Dr. W. J. McGlothlin, president of the Southern Baptist Convention, preached the dedicatory sermon for the new sixteen-story Madison Avenue Baptist Church in New York City. There were 500 people present, according to the daily press, to hear the southerner preach. The excerpts of the sermon indicate it to have been a strong utterance on Faith. It does appear though that such an event might have drawn more than a half-thousand hearers. It would do New York, and other cities, good to get the church-going habit.

Hon. Francis S. Harmon, for the past two years president of the National Y. M. C. A., has been selected by the International Headquarters Committee to succeed Dr. John R. Mott as the directing head of the Y. M. C. A. in 32 foreign countries. Mr. Harmon is a son of the late Rev. G. S. Harmon, of the Mississippi Conference, and at present editor of the Hattiesburg Daily American. He is a member of our Main Street church at Hattiesburg. That he should be chosen to succeed so great a man as Dr. John R. Mott and to the opportunities of such a great service to the young men of all nations is gratifying to his friends and an honor to his state and church.

RESOLUTIONS CONCERNING REV. T. B. COTTRELL

We, the Board of Stewards, and others assembled in quarterly conference at Fayette, Miss., November 12, 1931, wish to go on record as heartily endorsing the work of our pastor, Rev. T. B. Cottrell, and his good wife who have labored among us this year and who have been a source of helpful inspiration and have endeared themselves to us and the community at large.

We kindly request the authorities of the Church to return them to us another year.

Signed by the Board of Stewards,
Fayette Methodist Episcopal Church, South.

RESOLUTIONS OF APPRECIATION FROM MARKSVILLE

The following resolution of appreciation concerning the presiding elder, Rev. Albert S. Lutz was passed by the Fourth Quarterly Conference of the Marksville charge:

"With the meeting of the Louisiana Annual Conference in November, Dr. Albert S. Lutz will complete his qudrennium of service on the Alexandria district, and, under the law of the Church, will have to be assigned to a new field of labor; therefore, be it

"Resolved by the Fourth Quarterly Conference of the Marksville charge for the year 1930-31:

"That we express our appreciation to our presiding elder for his capable leadership of the Alexandria district, his untiring labors in its behalf, and also for his brotherliness and kindnesses shown to the churches of the Marksville charge.

"That we assure him of our love, interests, and prayers as he goes to his new field of labor, and pray that he will continue to be a power for righteousness among those he serves."

Signed by: S. L. Campbell, W. S. Gilmore, D. S. Ducote, M. McGee, H. P. Gaspard, Committee; Robert A. Cross, Pastor.

Marksville, La., Nov. 12.

RESOLUTIONS FROM ELLISVILLE CHARGE

Whereas, our presiding elder, Rev. W. A. Hays, and our pastor, Rev. F. B. Ormond, of the Ellisville charge of the Methodist Episcopal Church, South, have rendered such faithful and efficient work on this charge and have endeared themselves to each one of us and the entire church membership and have demonstrated on many occasions their loyalty and love for this work and our people, and,

Whereas we, the Fourth Quarterly Conference of said church in conference assembled, feeling a desire to make known to these two brothers our feeling and to the Annual Conference also; therefore, be it

Resolved, That we hereby extend to these two brothers our assurance of our appreciation of their services in their respective positions and most respectfully request the Annual Conference to return them to us for another year at least.

Respectfully submitted, this October 25, A. D. 1931.

Signed by: J. T. Taylor, H. H. Ramsey.

RESOLUTIONS OF APPRECIATION

At the Fourth Quarterly Conference held at Bogalusa, La., this date, the following resolution was unanimously adopted:

Whereas it appears that L. W. Cain, presiding elder of the Baton Rouge district of the Louisiana Conference, concludes his four years on this district, and,

Whereas he has faithfully discharged all of his duties, making an earnest effort at all times to build up the district for the Kingdom of God and to carry on the work of the Church in the Baton Rouge district; therefore, be it

Resolved, by the Bogalusa charge, Baton Rouge district, Fourth Quarterly Conference, that this quarterly conference desires to express its appreciation for his faithful and untiring work, and we wish for him Godspeed in his new field of work.

Signed by: W. C. Scott, acting chairman; H. P. Beane, secretary.

ADVO-LAFS

"The murderer wore rubbers and walked backward," deduced the detective.

"Ah, then," observed his assistant, "we must look for a man with receding gums."

* * *

"Gimme one 'o dem plasters fo' mah back," said Uncle Rastus in a drug store.

"One of the porous plasters?"

"No sah; I don't want one o' de pores' plasters. I want one o' de best."

* * *

"My wife used to play the piano a lot, but since the children came she doesn't have time."

"Children are a comfort, aren't they?"—The Pathfinder.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries

MRS. J. S. THOMPSON, nee Olife M. Taft, was born May 20, 1861. On April 11, 1888, she was married to Mr. J. S. Thompson. She was a loyal member of the Seventh Avenue Methodist Church, South, of Meridian, Miss. Every interest of her church was dear to her heart, and though physically unable to actively engage in pushing her church forward, she rejoiced over every step of progress made. She was the preacher's friend, and delighted to entertain them in her home. On the night of December 23, 1930, her brave spirit winged its flight to realms above, there to watch and wait the coming of her devoted husband and four sons, whom she left to mourn their great loss. Her last thoughts were of these dear ones, whom she loved so and prayed so earnestly for. She left in writing a last love message to these dear ones, to always cling together, give their hearts to the Lord and meet her in Glory. She stood for all that was upright and good in her home, her church, and her community, and leaves many friends to mourn their loss.

Her pastor,

R. E. RUTLEDGE.

It has pleased God to call home a dear friend, MRS. MATTIE PICKETT, born September 25, 1875, died October 5, 1931. As God has seen fit to take our dear friend from us, we bow in humble submission to our Heavenly Father's will, who does all things well. She joined the Methodist Church in early life and lived a consecrated Christian until God called her home. Oh, how sad to give up our friends and loved ones, but what a blessed thought to know that we sorrow not as those who have no hope. She proved her Christianity by her example of meekness, gentleness and true kindness. While living with her family the death angel came to her home three times, first taking her third son, next her husband, next her oldest son; both sons were in young manhood. She loved and trusted God, and was ever ready to say, "Thy will be done on earth as it is in heaven." She leaves five sons, three daughters to mourn her loss. What is home without a mother? She did not always have the opportunity to attend church; her prayers were there. May God's richest blessings rest on her children and loved ones, so that they might live right and meet her in heaven.

HER AUNT MARIA.

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The beautiful, Christian life of MISS ERMA PEEL came to an end October 19, 1931, at her home near Crandall, Miss. She was born March 24, 1905, making her age at death 26 years and 7 months. Her life needs no eulogy; although it was short, it was filled up with good deeds. She was loved by all who knew her. To know her was to love her. She taught school for about seven years, and while she was teaching the text books at the same time she was instilling into the hearts of her pupils the importance of Christian character. She was the eldest child of a family of ten children, one sister of whom preceded her to the heavenly home. She leaves behind two sisters, six brothers, and her father and mother. She joined the Methodist Church early in life and was a devoted member till death. She was a faithful, active worker in the church; duty did not seem a load, nor worship prove a task. Her beautiful, smiling face, and willing, working hands shall be missed in the church, home, and community. Our hearts are made sad because of her going, but heaven is made brighter. We laid her body to rest in the cemetery near Crandell and near her home, beneath a beautiful floral covered grave to await the judgment morning, when Christ shall come to earth again, and the trumpet shall sound, and the dead shall be raised incorruptible, and shall put on immortality, and the victory be won through our Lord Jesus Christ.

And now in meek submission
To the Father's will we bow,
With a steadfast hope to meet her
again
Where partings are no more.

Her devoted pastor,

C. W. WESLEY.

CONFERENCE ENTERTAINMENT

Dear Mr. Editor: May I say a word on the matter of Conference entertainment? My esteemed friend, the Rev. J. D. Wroten, pastor, Water Valley Methodist Church, and our distinguished friend Dr. V. C. Curtis, pastor of the Methodist church at Columbus, each have had something to say on this subject recently. A part of which I most heartily concur in what they say; a part of which I do not agree.

First. I agree that situation of entertainment for our Annual Conference is acute.

Second. I agree that the situation must be remedied. But I do not agree to either the proposal that the Conference shall meet in Jackson or that any assessment shall be placed upon our Annual Conference budget, for its entertainment. I shall not take up space to argue the merits or demerits of either suggestion as mentioned above, but hasten to offer what to my way of thinking is a more practical way out of the difficulty.

The suggestion is as follows:

1. Request for free entertainment of the pastor-host and his church for only superannuates and those who serve mission charges.

2. Request for free lodging, that is room and bed, and breakfast, from the pastor-host and his church, the guest to provide dinner and supper at his own expense for all other members of the Conference.

3. Yes, certainly, shorten the time of the session of the Annual Conference. Other denominations meet and transact their business in shorter time than we. Is theirs of less importance than ours? Let's have some afternoon session of Conference and let the committee work at night if necessary. By all means let's shorten the time of the session.

W. C. BEASLEY.

IT IS A BURNING SHAME

That so many churches are without sufficient Insurance and not properly safe-guarded against Fire, Lightning and Tornado. THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—in successful operation since 1898—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock companies.

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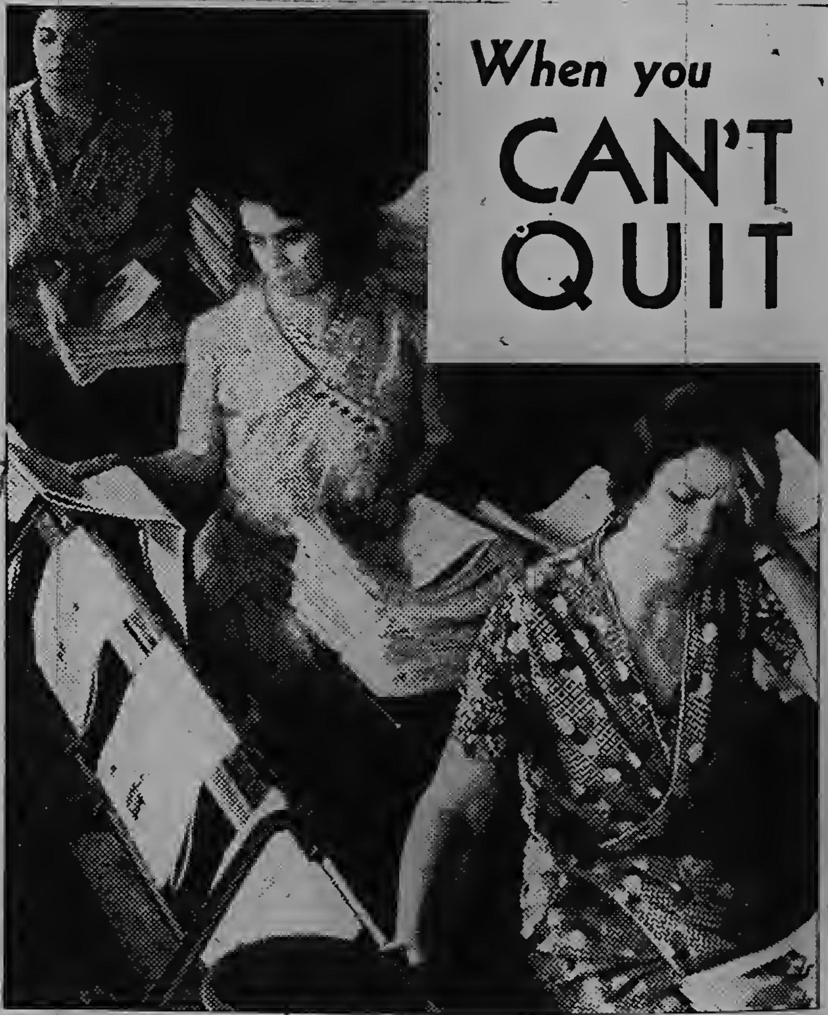

A HEADACHE is often the sign of fatigue. When temples throb it's time to rest. If you can't stop work, you *can* stop the pain. Bayer Aspirin will do it, every time. Take two or three tablets, a swallow of water, and carry-on—in perfect comfort.

Don't work with nerves on edge or try all day to forget some nagging pain that aspirin will end in a jiffy! Genuine aspirin can do you no harm; just be sure that it is genuine Bayer Aspirin with Bayer on the box and on each tablet.

In every package you'll find proven directions for headaches; colds and sore throat; neuralgia, neuritis, etc. Carry these tablets with you, and be prepared. To block a sudden cold on the street-car; quiet a grumbling tooth at the office; relieve a headache in the theatre; spare you a sleepless night when nerves are "jumping."

And no modern girl needs "time out" for the time of month! Your little box of Bayer tablets is sure relief for all such pain.

Take Bayer Aspirin for *any* ache or pain, and take enough to *end* it. It can't harm you.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss

1931 LIFE MEMBERSHIPS

MISSISSIPPI CONFERENCE

Meridian District
Mrs. Herman Prince, DeKalb, Miss.
Seashore District
Mrs. A. J. Ramsey, Gulfport, Miss.
Hattiesburg District
Mrs. H. Ogden, Hattiesburg, Miss.

NORTH MISSISSIPPI CONFERENCE

Columbus District
Mrs. Mary Walker Dukeminier, West Point, Miss.
Greenville District
Mrs. Ernest Moore, Clarksdale, Miss.
Greenwood District
Children
Louise DeLoach, Greenwood, Miss.
Grenada District
Mrs. Talulah Lipscomb Beall, Lexington, Miss.
Sardis District
Mrs. Belle Williamson, Como, Miss.
Mrs. W. J. East, Senatobia, Miss.
Mrs. Corric Pryor, Senatobia, Miss.

LOUISIANA CONFERENCE

Alexandria District
Adult
Mrs. W. T. Cunningham, Natchitoches, La.
Mrs. J. W. May, Glenmora, La.
Mrs. S. M. Faulk, Charlieville, La.
Children
Doris Overton Carre, Alexandria, La.
Suzanne Ford, Charlieville, La.
Baton Rouge District
Mrs. Emma Jolly, Baton Rouge, La.
Mrs. Emma Abbott, Baton Rouge, La.
Children
Jane Clare Simmons, Bogalusa, La.
June Record, Clinton, La.
Harriett Earl Green, Franklinton, La.
Carl Roland Dardenne, Grosse Tete.
Ora Catherine Hooper, Grosse Tete
Dorothy Mynette Eldridge
Lake Charles District
Children
Howard Phillips Pfost, Jr., DeRidder, La.
Mary Avis Brink, Leesville, La.
Monroe District
Miss Mollie Higginbotham, Mer Rouge, La.
Children
Anne Lee Taylor, Mer Rouge, La.
Arlette Marie Pool, Wisner, La.
Minden District
Children
Ruth Law, Cotton Valley, La.
New Orleans District
Mrs. C. F. Niebergall, New Orleans, La.
Children
Arthur W. Luehrman, Jr., New Orleans, La.
Ruston District
Adult
Mrs. V. H. Spinks, Ruston, La.
Children
Thomas Edward Camp, Haynesville, La.
Shreveport District
Mrs. J. M. Collins, Shreveport, La.
Children
Charles D. Hancock, Jr., Pitkin, La.
Betty McAfee Flournoy, Shreveport, La.
Guy Morgan Hicks, Jr., Mansfield, La.
James William Peyton, IV, Shreveport, La.
Lewis Edwin Wright, Dixie, La.
George Walton Dameron, Jr.

FLORENCE ZONE MEETING

The W. M. S. of Florence was hostess, October 22, 1931, for the fourth meeting of Zone 3 of the Jackson district, Mississippi Conference, with Mrs. Paul Gates, of D'Lo, in the chair, while Mrs. Roy Roberts, of D'Lo, served as secretary.

Harrisville, Braxton, Florence, D'Lo, Capitol Street (Jackson), and Mendenhall answered to roll call with delegates and reports.

Rev. M. L. White, beloved pastor at Florence, conducted the devotional, using John, 10th chapter, "Christ is the Door and the Good Shepherd.

Mrs. Middleton sang, at closing, a solo, "The Lord Is My Shepherd."

The Rural Church—Its W. M. S., Sunday schools, and Leagues—was discussed by the Capitol Street, Florence and Mendenhall presidents, also by Brother Kelly, of Harrisville. Lack of consecrated leadership was stressed as the crying need. Whatever the rulings of the Educational Board may be, it still behooves every missionary woman to study, so, if the pastor needs her, she may be ready to give intelligent, consecrated service as Sunday school teacher, or League leader, for we will have to give an account some day for the lack of spiritual training of our children. May we not be found wanting.

Mrs. T. B. Cottrell, our Conference president, was present and was called upon to speak on many points raised and brought good advice and inspiring suggestions. She spoke of the Book of Remembrance and the little chest that goes with it.

A lack of individual communion service in some rural churches hinders the celebration of the Lord's Supper. Could not each district furnish a service, to be kept at the district parsonage, to be taken to the rural church, if there was no other solution?

The Florence auxiliary served a most delicious luncheon out under the spreading oaks at noon.

Mrs. Roy Roberts gave a paper on "World Friends," she having charge of this circle in D'Lo. She read some letters written by a Japanese boy to a young boy friend of hers. The American boy had seen the Japanese boy's address in "The Open Boat." The first answer began, "My dear sir, but after the American boy had written again, a very friendly letter, expressing his interest in Japan, the next letter began, "My dear friend," and as the correspondence progressed the foreign boy's interest in America, the home of his new friend, in our creed, our history and customs, our boy's camp life and then in our Saviour, grew. All of our young people have just this same chance of introducing our Christ, the chance of making world friends that shall cement peace on earth and good will to all men.

Mrs. Cottrell gave a most encouraging talk on our Missionary societies and called for more earnest effort now in these days, when we all have a most unusual chance to express our faith by our works.

Mrs. Paul Gates, of D'Lo, has made a splendid zone chairman, giving us four full, interesting programs for the year.

Mrs. Sam Dear, of Florence, will lead the zone next year, while Mrs. Roy Roberts, of D'Lo, will serve as secretary.

Mrs. Ellis, of Florence, the mother of the W. M. S. there, prayed earnestly for the ongoing of the work in His kingdom and blessings on the zone.

Mrs. Riley, of the Orphanage, presented that work. She spoke encouragingly of the interest in coupons, but there are many not yet awake to the wonderful chance we have. She urges that each auxiliary and each individual make a still greater effort.

MRS. H. O. MIDDLETON.

MINUTES OF THE FOURTH MEETING OF ZONE NO. 1

Zone No. 1 of the Women's Missionary Society met at Walnut Grove, Mississippi Conference, Friday, October 23, with Mrs. Collins, Zone leader, in the chair, and Mrs. George Hicks, secretary.

Rev. Mr. Allen, of Walnut Grove, read the Scripture lesson, and Rev Mr. Baggett, of Homewood, led in prayer. Mrs. Mabey Whatley graciously greeted the visiting members, to which Mrs. Collins, in her charming manner, responded.

Miss Francis Stubbs, accompanied by Miss Kathleen Watkins, rendered a beautiful solo. Next followed the introduction of Mrs. Abney, district secretary, and Mrs. Riley, of the Orphanage.

It was voted that Zone No. 1 be hereafter known as "The Marzie Hall Zone," the name being especially appropriate, as "Marzie Hall," a missionary, is a native of Leake county.

Upon invitation, Forest was decided upon as the next place of meeting. Mrs. Beeman, of Forest, was appointed quiz leader for next year.

In a short, earnest talk, Mrs. Collins stressed the need of each individual and each auxiliary doing their best in the Master's work.

Mrs. Collins was elected zone leader, and, to the delight of all, accepted. Mrs. Sanders, of Harpersville, was elected secretary. The pastors' wives of the zone were appointed to have charge of the next program.

Mrs. Riley, in an appealing talk, plead for the co-operation of the women of the church in seeing that the Orphanage is remembered, and stressed the Octagon soap campaign. At the conclusion of this talk Miss Watkins read a short humorous selection pertaining to the soap wrappers.

"Excuses for Not Being an Active Member of a Missionary Society," conducted by Mrs. Beeman, was most interesting, and brought to mind the many excuses one is confronted with when soliciting members.

Mrs. Sells, of Carthage, gave an exceedingly comprehensive talk on "The Observation of the Week of Prayer."

Many pertinent questions were brought up and answered in the "Open Forum," so ably conducted by Mrs. Abney, at the conclusion of which Mrs. Hicks, on behalf of the zone, presented her with flowers as a token of appreciation of her work as district secretary.

Adjournment followed prayer by Rev. Mr. Baggett.

Delicious refreshments were served by the ladies of the Walnut Grove auxiliary to forty-seven members and a number of visitors.

MRS. GEO. HICKS, Sec.

(Continued on Page 14)

How Good Doctors Treat Bad Colds

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results. In millions of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish,—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

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One of the most important things you can do to make a teething baby comfortable is to see that little bowels do their work of carrying off waste matter promptly and regularly. For this nothing is better than Castoria, a pure vegetable preparation specially made for babies and children. Castoria acts so gently you can give it to young infants to relieve colic. Yet it is always effective, for older children, too. Remember, Castoria contains *no harsh drugs, no narcotics*—is absolutely harmless. When your baby is fretful with teething or a food upset, give a cleansing dose of Castoria. Be sure you get genuine Castoria with the name:

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Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE........Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE NOTES

The group meetings in the Brookhaven District were most helpful. The fine spirit of heroism that pervaded these meetings, I am sure, will express itself in the reports made to the Annual Conference.

Rev. B. H. Williams made this significant statement: "The outcome must be better than the outlook." It is hoped that the results at the Annual Conference will justify this suggestive utterance. The reports expressed confidence and told the story of spiritual victories. It was indeed a pleasure to meet these two groups and enjoy the fellowship.

The quarterly programs for the observance of College Day have been mailed to each pastor. The time for this celebration is the 29th of November. We trust that the young people of each congregation will be given an opportunity to give this program at one of the services on this day. It will do the young people good and will emphasize the need of Christian education.

The Conference Board wishes to express its appreciation to the various Sunday schools and churches for their support during the year. The Board has made an effort to serve and has tried to answer every call made upon it. May you continue your prayers for this most needed work and may God richly bless you in your loyalty to this cause.

The young people's conference of the Jackson District Union was held from November 8 to 13. While the number of credits was not as large as last year the influence of the conference, we feel, will be greater. More churches were represented and officers and leaders were helped that otherwise had been unreached.

When Your Cough Hangs On, Mix This at Home

For coughs due to colds, the best remedy that money could buy can easily be mixed at home. It saves money and gives you the most reliable, quick-acting medicine you ever used. The way it takes hold of stubborn coughs, giving immediate relief, is astonishing.

Any druggist can supply you with 2½ ounces of Pinex. Pour this into a pint bottle, and fill up with plain granulated sugar syrup or strained honey. It's no trouble at all to mix, and when you once use it, you will never be without it. Keeps perfectly and tastes good—children really like it.

It is surprising how quickly this loosens the germ-laden phlegm, and soothes the inflamed membranes. At the same time, part of the medicine is absorbed into the blood, where it acts directly on the bronchial tubes, and helps the system throw off the whole trouble. Even those severe coughs which follow cold epidemics, are promptly ended.

Pinex is a highly concentrated compound of Norway Pine, containing the active agent of creosote, in a refined, palatable form. Nothing known in medicine is more helpful in cases of severe coughs and bronchial irritations.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

The Jackson Union entertained a meeting of the district young peoples' secretaries of the Mississippi Conference on November 10, when Dr. Walter Towner met with them to instruct them in their work and explain the program of work for young people.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

At the recent session of the North Mississippi Conference the writer was continued as executive secretary of the board of Christian education. We will be alone in the field this year. Because of the short collections the board could not employ an extension secretary for another year.

Rev. E. G. Mohler, who has served faithfully and effectively as extension secretary for the last five years, returned to the pastorate and is stationed at Webb. The many friends of Brother Mohler scattered over the entire Conference regret the necessity of his going out of the extension work. His good work will live after him.

The board of Christian education has cut the budget for this year to a very drastic extent. There are many things that were being planned that will necessitate the spending of some money that will have to be left undone. On the other hand, there are large areas of work and activity that require no extra funds and we must be faithful in the cultivation of these fields. It will take no extra money to set up an effective organization in the local church. Every pastor can do this by calling together his leaders and deciding as to the best program of Christian education to be put on in the local church. He can organize and get working his local church board of Christian education. This will require no extra money. A definite program of missionary education can be put on in every church without expense. Such a program will help raise money instead of costing money. Our people and our church will perish unless they are given the vision. Also, the multitudes about us whom we are not reaching in any way with the gospel constitute a field of labor that should challenge the best that there is within us. If we cannot raise money we can win souls. Prayer and consecration are expensive. They come at such a high price that we are not willing to pay the price and money is not mentioned as being necessary for either. We have plenty to do that requires no money and may we be busy in doing them.

We appreciate the splendid help and co-operation that all the preachers and people of the Conference have given us during the last year and a continuation of such interest and prayers is earnestly craved for another year.

R. G. LORD.

Epworth League

SHREVEPORT DISTRICT YOUNG PEOPLE'S UNIONS

Though you have heard very little through these columns about the work of these young people, they have been carrying forward the Kingdom's work in a big way through their four unions into their local churches.

The youngest of these, the Highroad Union, organized the latter part of August after a week-end institute at Stonewall under the direction of Elizabeth Langford, includes all the young people in the Mansfield section, which are from eight churches. It was organized under the new plan and is striving to introduce into the local churches the new young people's program. It is fortunate to have at its helm as president Hazel Lea Nowell, of Mansfield, an experienced, able leader with several years of service in other offices and capacities. This union meets every first Sunday at three o'clock in the afternoon, alternating at the different churches. Last time it met in Mansfield with a fair representation, a splendid program on missions, two short playlets, an inspirational address by Rev. L. W. Smart, of Pelican, a social hour and delicious refreshments. Next month they meet at Stonewall.

The North Caddo Union meets every third Sunday afternoon. Last month Gilliam was host to a large representation who enjoyed very much their fine missionary program, fellowship, social hour and refreshments. The reports from the different churches were encouraging, and Jim Means, of Ida, is doing a splendid job as president. The next meeting is to be in Hosston.

The Senior City Union, in Shreveport, always has extremely interesting meetings under the leadership of Merlin McKinnon. Along with other features we have had addresses from the city judge, the coroner and the sheriff at the different meetings. A unique experience for us was a supper in the new parish jail atop the courthouse, prepared and served by the "trusties" to about eighty-five of the members of the union with Sheriff T. R. Hughes as host. After a fine time around the tables we were conducted on a tour through the jail and to the roof. Last week we had a fine combined business and collegiate social in the spacious gymnasium of Centenary College. The hour of novel and peppy games was under the direction of Miss Gladys Brownfield, former Y.W. C. A. secretary. The president of this union recently called a meeting of the pastors of the city, the presiding elder and young people's workers for the purpose of a better understanding and co-operation in the plans of the new program of young people's work. Favorable recommendations were made.

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The Anna Pharr Turner Union—oh, you hadn't heard about it? Yes you have; it's the former Shreveport Hi-League Union, which got a new inspiration out of naming it for their own Miss Turner, who is the state Hi-League Superintendent and vice-president the senior assembly. They have a rally meeting every two months and accomplish worthwhile things. Their president is Pearl Hattic, who is also president of the Hi-Assembly. They had an accredited five-night institute at Park Avenue Church in September and issued many credits. They meet next time at Noel Memorial Church.

Speaking of Noel reminds us that to her goes the credit of being the first church in the Shreveport district to organize fully under the Young People's unified plan. With Mrs. C. P. Munday's able guidance two departments have been organized in the division with fine officers; five standing committees in each department, a really worthwhile buget already being raised by individual pledges, and the result of it all is a new impetus, enthusiasm and increased attendance in both Sunday school and League and the prospect of a new Hi-League being organized for the members of the Intermediate department, which will make three in all. All the standing committees have made many wonderful plans, one of the most interesting being a correspondence with their own missionary whom they are supporting, Dr. J. T. Myers, in Japan.

We shall try to report more often so it won't be as lengthy as this.

PAULINE RODGERS, Dist. Sec.

YOUNG PEOPLE'S DAY

Co-operation of Churches and Public Schools

Recently, 114 young people came to Jackson, La., from eight different schools. They gathered in the historic old Methodist church, where hundreds of young men, during the days of Centenary, worshiped.

The program was sponsored by the parish religious education council. This council was formed by "Uncle Van" Carter working with the International Council of Religious Education.

The three local churches, Baptist, Methodist, and Presbyterian, worked together splendidly in carrying out the part of the program the local community was responsible for.

The parish superintendent of education was asked to grant the boys and

LUZIANNE TEA IS LONDON TEA

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640 Magazine St., New Orleans, La.

girls of high school age permission to attend the Conference without receiving a "cut." The superintendent collaborated with the several principals, which resulted in the students being excused.

The program opened at 9:30 a. m. with a get-acquainted period led by "Uncle Van," followed by a short devotion, given by G. W. Dameron.

At 10:15, discussion period divided into four groups:

Association with.—1. Books, R. L. Clayton. 2. Persons, C. N. Travis. 3 Amusements, Mrs. I. W. Bingham. 4. Churches, W. O. Nelson.

11:15, Assembly: Addresses—R. L. Clayton, "Proportionate Living. C. N. Travis, "Bass of Choosing Life Work."

12:15 P. M.—Lunch.

2 P. M., Discussion Period: 1. "Ideals of the Christian Home," W. C. Nelson. 2. "Methods in Private Religious Living," Mrs. E. W. Chaney. 3. "The Christian Sabbath," C. M. Travis. 4. "Is School Popularity Worth Seeking?" R. L. Clayton.

3 P. M., Recreational Period.

4 P. M., Assembly: Addresses—"What Constituted a Good Citizen?" Robert E. Watson. "Contribution Young People Can Make Toward World Peace," G. W. Dameron.

The remainder of the program took place on the old Centenary campus. There in the shadow of the old building, made sacred because so many discovered God in past years, a vesper service was led by Rev. W. O. Nelson.

A little later and farther away a weiner roast was enjoyed. The day's program closed with a camp fire led by "Uncle Van." This was very impressive, and many young people made decisions for higher levels of life.

The unique phase of this program was the co-operation of the high schools and the churches. The building of Christian character of today must come through a co-operative effort of church and school.

"Uncle Van" is to be commended in helping to usher in a new day in the training of our young people of Louisiana.

G. W. DAMERON.

ROXIE, MISS., EPWORTH LEAGUE

Organized an Epworth League at one of my little churches, Knoxville, which has a membership of 31, while the league has a membership of about 35. The membership comes from the young people of the town.

We have a leader moved in from near Memphis, Tenn., Mrs. R. D. Rast, and she has accomplished what many thought impossible.

They have recently had a contest which consisted of the following: Attendance, getting new members, Bible reading—the greater number of chapters—and singing.

The leaders were under the colors of white and gold. The whites won and the golds had to give an entertainment for all and furnish refreshments, which they did, and had a fine time. I am inclosing the songs which were sung in contest which the Golds won.

This is the first League ever organized on this charge as far as they remember. This charge has been hard hit by the depression. Railroad agents have been taken off, and people have moved away, but I feel they are doing the best they can under the circumstances. I enjoy the young people's work. I organized two Leagues on Gloster charge, two on Eden and Bentonia charge and one on the Madison charge; I think they are all functioning. I have held nine revivals this year with average success, leaving each church—as expressed by the members—in a good spiritual condition. Am mighty sorry that our report will be so far from 100 per cent, but I feel if the people do their best it will be a fine report.

Yours most sincerely,
PERCY VAUGHAN.

HEADACHE?

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Capudine FOR HEADACHES

POETICAL THOUGHTS

By Mrs. George S. Brown

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. Matt. 21;22.

THE PLACE OF VAST OPPORTUNITY

"There is a place where thou canst touch the eyes
Of blinded men to instant, perfect sight;
There is a place where thou canst say, 'Arise,"
To dying captives bound in chains of night;
There is a place where thou canst search the shore
Of hoarded gold and free it for the Lord;
There is a place upon some distant shore,
Where Thou canst send the Worker of the Word,
Where is that blessed place, dost thou ask "where"?
O soul, it is the secret place of prayer."

Probably none of us have ever seen a blind person groping about, trying to find the way, or even a pitiful pair of sightless eyes, without yearning to have the power to restore their sight as Jesus did when on earth.

We may realize the prisoner is suffering his just dues when bound in chains and shut up behind prison walls, and yet it seems such a sad thing and we wonder if the man was so much to blame as his parents or his environment, and so we would like to set him free. We are always wishing that we might have an abundance of riches not so much for ourselves as that we feel that we could accomplish so much good with it and we could relieve so much distress.

Whenever we hear of the heathen on far-off shores who are groping for light and bowing down to idols and worshiping they know not what, we have a great desire to go and teach them of our Saviour and His love for all mankind.

All of these appear to be impossibilities, and yet there is a way in which all of these things can be accomplished and it is through prayer. We may not be able to restore sight to the blind, but we can teach them to see the beauty of God's word and His precious promises. We can tell the prisoner of the Blessed One who came into this world to set the captive free. We can use the little God has given us, which can be multiplied like the loaves and fishes in His hands, and we can send others when we can not go ourselves to the faraway countries to carry the gospel. Best of all, we can intercede at the throne of grace for the afflicted, the sinner, and the poverty-stricken, and we are promised that the effectual fervent prayer of the righteous availeth much. Sometimes the missionaries tell us that our prayers mean more than money or anything else. We can not pray for anything without becoming interested and we will surely do the best we can, once we are interested. Therefore, let us consider prayer one of the greatest opportunities that is given us.

WAR

War
I do abhor,
And yet how sweet
The sound along the marching street
Of drum and fife, and I forget
Broken old mothers, and the whole
Dark butchering without a soul.

Without a soul—save this bright treat
Of heady music, sweet as hell
And even my peace-abiding feet
Go marching with the marching street,
For yonder goes the fife—
And what care I for human life?
Tho tears fill my astonished eyes
And my full heart is like to break,
And yet it is embannered lies
A dream those drummers make.

Oh, it is hideous wickedness to clothe
Yon hideous, grinning thing that stalks
Hidden in music like a queen,
That in a garden of glory walks
Till good men love the thing they loathe.
Art, thou hast many infamies,
But not an infamy like this.
O, snap the fife and still the drum
And show the monster as she is.
—From the "Illusions of War," Richard LeGallienne.)

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(Hold To Gods Unchanging Hand.
( ) 3 (Shall We Gather At The River.
(Near The Cross.
( ) 4 (Where The Gates Swing Outward
(Never.
(There's A Cross To Bear.
( ) 5 When The Roll Is Called Up
(Yonder.
(God Will Take Care Of You.
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WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

WOODVILLE, MISSISSIPPI CONFERENCE, YOUNG WOMEN'S CIRCLE

This circle was organized in June with ten members. Meeting in the homes every Monday afternoon, it has grown to twenty-six members.

The work of these young women has been so splendid as to attract the atteution of almost all the girls and young women of the town, regardless of church affiliation.

The Council programs for young women and Mission and Bible study are regularly given.

Among the first activities of this circle was a unique and splendidly arranged "Birthday Party," the packing and sending of a fine box to one of our Wesley houses, and the rendering, at a recent zone meeting, of a playlet entitled, "The Giving of Self." This was given by young women from the Baptist, Presbyterian, Episcopal and Methodist churches, all members of the circle.

Mrs. Jim Lowery, the consecrated leader of this circle, is ever on the alert for other members, and keeping in close touch with each individual member. To her is due largely the interest and activities manifested by this group.

Woodville adult auxiliary is justly proud of these young women who have been in our midst all this time, but as an adult auxiliary had not reached them. All honor to the young women's circle plan.

Will not other auxiliaries, who have not, begin now to organize your young women who will work together, but who are not always interested in working in the adult auxiliaries?

MRS. G. P. McKEOWN.

BUDE ZONE MEETING

The fourth and last zone meeting for 1931 for the Brookhaven district, Mississippi Conference, was held at Bude, on Tuesday, October 27. The subject for each quarter's program for the year was, "Putting First Things First." The meetng was called to order by the leader, Mrs. R. A. Breland, Wesson. Dr. Crisler, of Brookhaven, conducted the devotional, reading from the tenth chapter of Romans. "Saviour, More Than Life To Me," was sung by all, after which Dr. C. W. Crisler, led in prayer.

A beautiful program was rendered by different members of the zone. Three Conference officers—Mrs. T. B. Cottrell, Conference president; Mrs. C. A. Butterworth, district secretary, and Mrs. C. L. Freiler, superintendent of young people—participated in the meeting. All business was transacted in the morning, leaving the afternoon session for a reconsecration service.

The afternoon devotional was conducted by Mrs. G. A. Hoffman, Brookhaven. Mrs. Hoffman gave a very thoughtful interpretation of the 12th chapter of Romans, and then offered prayer. Mrs. Cottrell gave an impromptu talk on reconsecration. After short testimonials from members of each auxiliary, Holy Communion was administered by Brothers Cottrell and Ferguson.

Officers for 1932 were elected as follows: Leader, Mrs. J. W. Boone, Brookhaven; vice-leader, Mrs. John Hollinger, Meadville; secretary, Mrs. E. L. Gilliam, Norfield.

MRS. E. L. GILLIAM, Zone Sec.

SEASHORE DISTRICT

The fourth zone of the Seashore district, Mississippi Conference, held its meeting in Lumberton on October 20. Mrs. G. H. Robertson, zone chairman, was not able to be present, but we were glad to learn that she is greatly improved after an auto accident some weeks past.

Mrs. D. B. Stevenson, president of the Lumberton auxiliary, presided. Rev. J. E. Williams, of Poplarville, led the devotional for the morning session. Miss Sallis Ellis, deaconess at Moore Community House, in Biloxi, gave most interesting information about her work. Mrs. R. E. Johnson, of Gulfport, our district secretary, asked for reports from the several societies present—Columbia, Poplarville, Picayune, Lumberton, and Ollie McLeod Auxiliary of Lumberton.

Mrs. Alma Riley, of Jackson, the "Octagon Lady," gave a very interesting talk about our Home and its needs and how the Octagon coupons were helping with finances. She urged all members to continue in the drive for coupons.

At the noon hour the two auxiliaries of the Lumberton church served a plate lunch. The devotional for the afternoon session was led by Rev. Mr. Saunders, of Picayune. After singing, "Come, Thou Fount of Every Blessing," a few verses of Scripture were read, and comments made, followed by prayer. "He Leadeth Me," was sung. Mrs. McCormick introduced Mrs. Cottrell, our Conference president, who so fully explained the report blanks to be sent in each quarter.

Mrs. Cottrell then gave a most earnest heart-to-heart talk, and thus inspired us for greater spiritual and financial service, After silent prayer, Mrs. Cottrell closed with a short prayer. Mrs. Fortenberry and Miss Lenoir most beautifully sang a duet, "Have Thine Own Way, Lord."

Mrs. Stevenson asked for any business. Mrs. Johnson asked that Mrs. Adams, acting secretary, send a message of love to Mrs. Robertson from our zone meeting. Mrs. Johnson reminded all of the Week of Prayer during the first part of November.

Rev. Mr. McCormick expressed his appreciation of the Woman's Missionary Society in the church. Mrs. Jones, of Picayune, expressed our appreciation for Mrs. Cottrell's presence, and for the message she brought us. The meeting was then dismissed by Rev. Mr. McCormick.

MRS. EVA J. ADAMS, Act. Sec.

IN FULL VIEW OF GOD

By W. G. Evans

Some years ago a ministerial friend of mine was assigned to a small Mexican border church and, being a single man and a student, he spent much time in his study, which was in a room in the church.

In one of the large stained glass windows, in an elliptical opeuing, was a large eye with the words of Adam, "Thou God Seest Me," about it. The eye and its scriptural motto made little impression on him until one night after a strenuous day's work, and the strain of turbulent times on the border, he happened to enter the church just as the full moon was behind the colored iris of the eye. Then he stopped, stared at the now seemingly human intrusion into his life, and then with a new sense of obligation and of relationship with those about him he passed into his study, with its light and cheer, but, as he says, "I passed into that room a different man, for there had been vividly brought to my consciousness the thought that no matter where I was the eye of God was always on me." . . .

The other day I was walking down the street and a short distance ahead of me were two men that seemed very nervous and alert, often stopping to look back and pausing at corners to look about. Down the street a detective sighted them and placed them under arrest, just another exemplification of the truth, "Conscience doth make cowards of us all."

Let us realize that God is "An ever present God," an "all-knowing God," as well as an "all-loving God," and that He has promised to be the friend of all who with faith call upon His name.

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DO you know her . . . this poor woman who wakes up, her head still aching, her nerves ragged?

How many young women are working "on their nerve" because female weakness has robbed them of strength and health?

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To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

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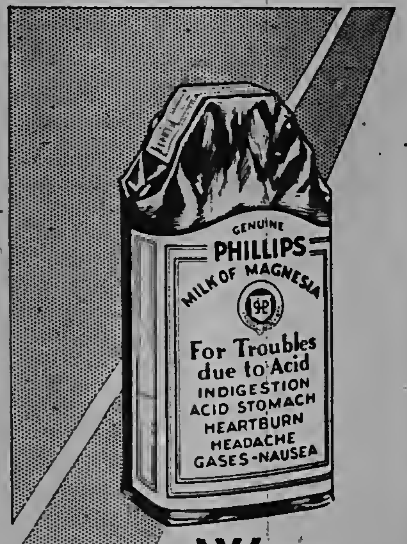

WHEN FOOD SOURS

ABOUT two hours after eating many people suffer from sour stomachs. They call it indigestion. It means that the stomach nerves have been over-stimulated. There is excess acid. The way to correct it is with an alkali, which neutralizes many times its volume in acid.

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AN INTERESTING MISSIONARY FROM MALAYSIA

By Mrs. R. H. Wynn

When Mr. Wynn was pastor in Ruston some fourteen years ago, a very fine young teacher in the "Tech.", Mr. Preston L. Peach, was one of the active workers in the Epworth League there. He had it in his heart to be a foreign missionary in a difficult field and chose Malaysia as his destination. His home was in Maryland and he naturally wished to be under the board of the Southern Methodist Church, but as this denomination had no work in that section of the Far East, he applied to the board of the Methodist Episcopal Church and was sent. While Rev. Mr. and Mrs. Wynn were visitors in Columbus, Ohio, at the Methodist Centenary celebration, Mr. Peach was in charge of the exhibit from Malaysia and the friends were delighted to meet. Mr. Peach had now become a seasoned missionary.

Recently, when Rev. H. A. Rickey was in attendance upon the Ecumenical Conference, where Rev. P. L. Peach was one of the speakers, greetings were carried to the missionary from his old friend and pastor. The following letter is a response received by Mr. Wynn. It will be of great interest to Mr. Peach's old friends in Ruston, his pupils at "Tech.", who may remember him, and to all those who follow our young people as they conquer the world for Christ and His Kingdom.

"Atlanta to Washington,
Oct. 25, 1931.

"My Dear Brother Wynn: You will excuse my bad writing, please, for this train is going around curves.

"You cannot imagine my joy a few days ago when Mr. Rickey introduced himself to me and gave me a direct word from you and your family. I have never ceased to rejoice over those four wonderful years I spent in Ruston, 1903-1907. Among the experiences of those years, almost best of all were those at your church. I was young, untried, seeking—and you helped me so much. I shall never forget it. It is not at all uncommon for me, even now, to dream of Ruston.

"Mr. Rickey tells me you have not been well. I am so sorry. I do hope by now you are much better. How I should love to sit with you now and talk with you! Maybe my travels will bring me through Louisiana. I hope so. I remember seeing you and Mrs. Wynn in Columbus, Ohio, in 1919, at the Centenary: that has been twelve years ago.

"Well, we have had a wonderful conference at Atlanta. It has been most inspiring. No man need be ashamed to be a Christian or especially a Christian minister. The splendid fellowship of Christians was so helpful. There are so many active forces working today to destroy rather than build. We need all the Christian influence that can be got. I preached in a Baptist church yesterday near Atlanta. Many delegates occupied pulpits outside and in Atlanta.

"I came home from Malaya in March of this year and have been at my home in Mitchelville, Md., since. I was up in Buffalo for eight weeks in June and July, working with a church that had financial difficulties. I have been doing a little preaching. It is very probable that I shall have to remain at home for some year because of our children's education. I regret it very much indeed; I am distressed, but we must adjust ourselves to it. I feel sure it is right that we stay with the children during the initial stage. Oldest boy is 14; next, 12, and a girl of 10. I do not know where I shall be; I am one of the unemployed. I am seeking for a place in the ministry or in school administration and teaching mathematics for high schools. I hope we can get settled soon.

"How I should love to see you and your family! My deepest love goes with this to you. I should be so glad to have a word from you sometime, to know how you are. God bless you.

Most sincerely,
PRESTON L. PEACH."

COLDS THAT DEVELOP INTO PNEUMONIA

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold, no matter of how long standing, is not relieved after taking according to directions. Ask your druggist. (adv.)

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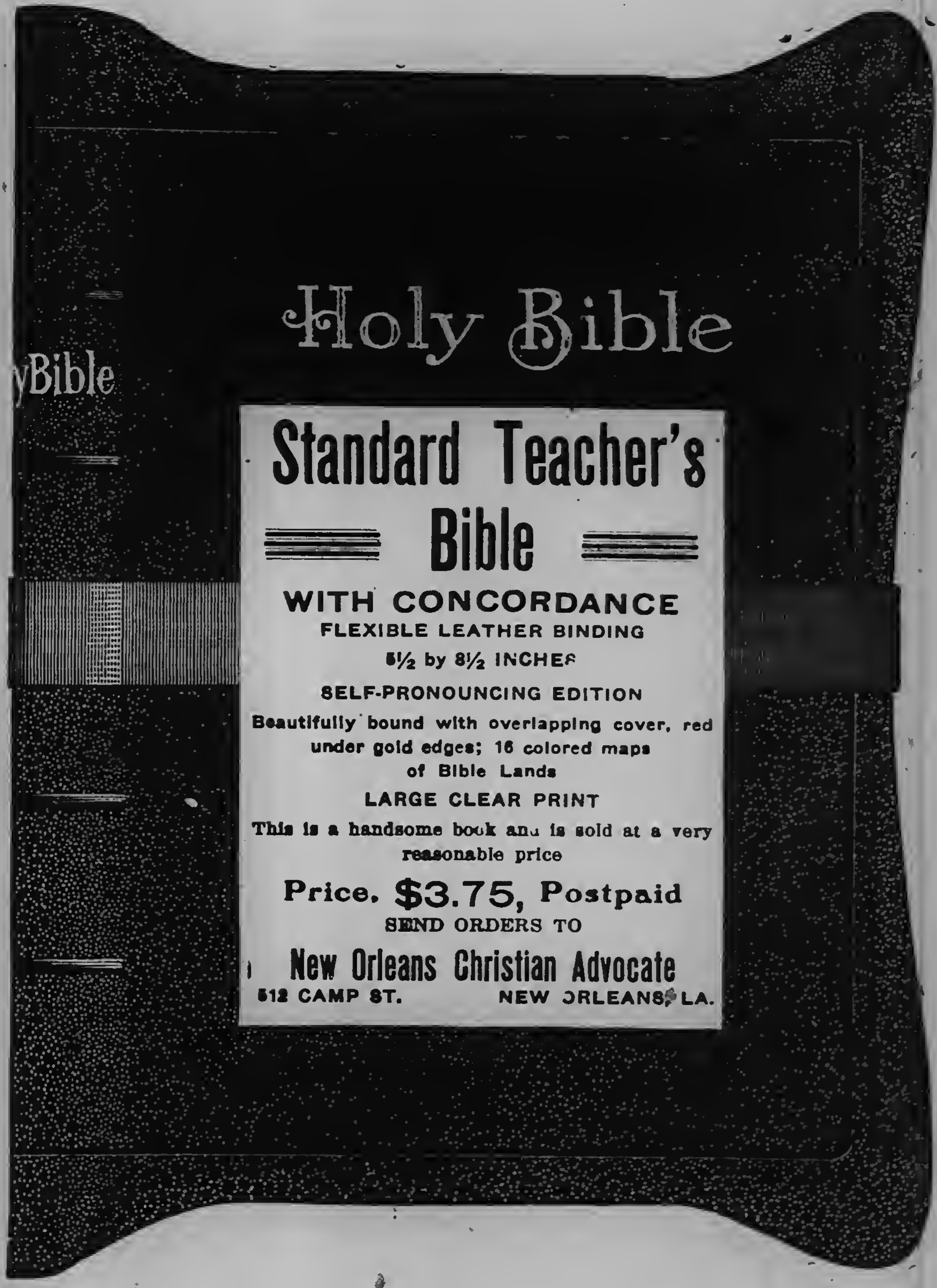

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RESOLUTION OF APPRECIATION

Whereas, we appreciate the untiring efforts Rev. L. W. Cain has expended in behalf of the churches of this district, and feeling that the work has gone forward under his capable supervision, we, the Fourth Quarterly Conference of Centenary M. E. Church, Franklinton, Baton Rouge district, respectfully offer the following resoluton, viz:

Be it resolved, That we, the Fourth quarterly conference of Centenary M. E. Church, South, of Franklinton, La., do hereby express our sincere appreciation of the splendid work performed and interest shown by the presiding elder, not only in our church but in the entire district; and knowing he has at all times devoted his entire time, attention and energy to his official duties we hereby express our regrets that the term of his office is so quickly drawing to a close.

Be it further resolved, That our good will and best wishes go with him in any work to which he may be assigned by the Bishop.

Be it further resolved, That a copy of this resolution be forwarded to the presiding bishop of the Louisiana Conference and a copy spread upon the minutes of this Conference.

Signed by: C. S. E. Babington, Magee W. Ott, E. A. Burris, J. Adolph Pierce, Mrs. A. D. George, O. H. Carter, H. C. Richardson, Mrs. C. C. Simmons, Mrs. Ada Babington, W. O. Burris, A. D. George.

BOWELS
need watching

Let Dr. Caldwell help whenever your child is feverish or upset; or has caught cold.

His simple prescription will make that bilious, headachy, cross boy or girl comfortable, happy, well in just a few hours. It soon restores the bowels to healthy regularity. It helps "break-up" a cold by keeping the bowels free from all that sickening mucus waste.

You have a famous doctor's word for this laxative. Dr. Caldwell's record of having attended over 3500 births without the loss of one mother or baby is believed unique in American medical history.

Get a bottle of Dr. Caldwell's Syrup Pepsin from your drugstore and have it ready. Then you won't have to worry when any member of your family is headachy, bilious, gassy or constipated. Syrup Pepsin is good for all ages. It sweetens the bowels; increases appetite—makes digestion more complete.

DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

BIBLE STUDY

We should study the Bible because it points the way to Heaven and is God's own words to us, and too it is the greatest book that has ever been written.

How dark this world would be if we did not have any Bibles!

When we are sad, there we find comfort. There the bereft can find a balm for their aching hearts. The contrite penitent can find Jesus by searching the sacred pages. For Christ said, "Search the Scriptures, for in them we think ye have eternal life and they are they which testify of Me."

The Bible contains one of the principal foods for our souls. When we do not get the right kind of nourishment for our bodies, or fast a few times, we become weak, this thought should remind us of our soul's need. Our pastor vividly portrayed this thought when he said, "People were starving their souls, and if each one could see their weak, dwarfy souls, they would be appalled."

Therefore, we should ponder the sacred precepts daily, with a prayer on our lips for His Spirit to accompany the words to our hearts, and for wisdom to understand each message. St. Paul tells us that "The Bible is the sword of the spirit."

Have we analyzed the true meaning of the sword, and how necessary it was for the ancient warrior? So Bible study is for the soldier of the Cross; for it is defined to be sharper than a two-edged sword. We remember how the dear Saviour defeated Satan by quoting Scripture.

We can thus win if we study in a way to build its truths into our lives, for we meet temptations all along the way. To illustrate : Perhaps some one has wronged us, we are so hurt and wrought up, our first impulse is to get revenge, go and sensure him, but if His words are abiding in us we will not do as we thought, but remember the passage, "Avenge not yourselves, but rather give place unto wrath, for vengence is mine, I will repay, saith the Lord." And instead of losing our way just here—the Bible, the light for our feet, has kept us from stumbling, and by resisting the first temptation we are stronger and ready to do this person a favor who has so unjustly wronged us.

For each victory will help us
Some other to win.

Our faith will grow stronger while we study his precious Word. The Rev. Geo. Mullen, who was noted for his great faith, said he had read the Bible, the New and Old Testaments, through one hundred times, and each time with increasing delight. So, "Faith cometh by hearing and hearing by the Word of God." "And without faith it is impossible to please God."

We are all anxious for our prayers to be answered. His Word says, "If we abide in Me and My Words abide in you, ask what you may, and it shall be done." Thus we should ever have His Words abiding in us to shine across our pathway guiding our feet to that beautiful Haven of Rest prepared for those who follow the teachings of His Word—the Bible.

MRS. E. W. SONEY.

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New Orleans Public Service Inc.

PLENTY OF PROHIBITION IN ROMAN CATHOLICISM

Catholics in general—not the Catholic Church officially, but the casual conversational Catholic—tell me that the church does not believe you can legislate men and women into virtue. Developed character and enlightened free will, they say, are the church's solution. The church—the greatest law-maker and law-giver of all time! Fish on Friday, mass on Sunday, birth-control, divorce, marriage—the church leaves her children no option on these points. She decrees, and they obey.

There is no (physically able) Catholic alive who may elect to eat fish on Thursdays, and meat on Fridays—who may take unto himself the responsibility of family limitation, be he ever so poor, or so worthy. All Catholics know this. But faced with this argument they immediately change their ground, and observe that it is one thing to obey the church, another to obey the state. And that means breakers ahead.

But, believe me, I am not the only Catholic woman who is inspired and heartened by your stand, who is praying for you.—Kathleen Norris, Catholic novelist, to Colonel Patrick Callahan.

Uncomfortable
After Meals

FOR indigestion, distress after meals, try taking a pinch of Thedford's Black-Draught immediately on leaving the table.

THEDFORD'S
BLACK-
DRAUGHT

"After meals, I felt so tight in my chest — there seemed to be a lot of gas," writes Mrs. C. L. Lance, of Jefferson, Ga. "This made me feel dull and stupid. I did not have an appetite. My mother advised me to try Black-Draught, which I did, — a small pinch after meals. I certainly did get relief."

Get a 25¢ package and try it.
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NEW ORLEANS

Vol. 77—No. 48. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 1000.

J. L. DECELL, D.D., Editor NEW ORLEANS, LA., THURSDAY, NOVEMBER 26, 1931. C. MILTON CHALMERS, Manager

PROCEEDINGS OF THE LOUISIANA ANNUAL CONFERENCE

Reported by Rev. R. H. Harper, D. D.

FIRST DAY—NOVEMBER 18, 1931

The 86th session of the Louisiana Conference convened in the First Methodist Church, Monroe, La., at 9 a. m., on Wednesday, November 18, with Bishop Hoyt M. Dobbs in the chair. The bishop conducted the devotional service, and then administered the Sacrament, assisted by elders present.

The roll call was answered by a large majority of the members, all the probationers, and a fair proportion of the lay delegates. Upon the call of the names of deceased members, Bishop Dobbs spoke feelingly of the death of Rev. R. W. Tucker and the death of Rev. H. W. May.

Rev. R. H. Harper was elected secretary, this being the 12th session he has served in that capacity; Rev. J. F. Foster and Rev. J. C. Rousseaux were elected assistants; Rev. R. W. Vaughan, who has already served the Conference for twenty-five years as statistical secretary, was re-elected, and the following ministers: H. B. Hines, C. E. McLean, J. B. Shearer, J. E. Hearn, B. C. Taylor, D. W. Poole, R. H. Staples, and L. W. Smart were elected assistants to the statistical secretary.

Upon nomination of the presiding elders, the usual annual committees were elected, including the committee on public worship, composed of Rev. E. C. Gunn, Dr. W. W. Drake, Rev. Louis Hoffpauir, Rev. J. M. Bentley, and Mr. S. M. McReynolds. The time of meeting and adjournment and the bar were fixed, and communications were referred without reading to the proper boards and committees.

Bishop Dobbs, speaking of the difficulties of himself and his cabinet in making the appointments, said there are more men than places in the Conference, and that twenty-one charges have reduced salaries.

A number of connectional men, and Rev. J. M. Bentley, transfer from the New Mexico Conference, and Rev. S. J. McLean, transfer from the West Texas Conference, were introduced.

Rev. W. R. Harvell read resolutions, signed by himself and sixteen others, proposing that some plan be adopted to supplement the salaries of preachers who are receiving less than $1,000 in salary. The reolutions were adopted, and Bishop Dobbs appointed the following ministers: C. D. Ttkinson, W. C. Scott, C. K. Smith, Briscoe Carter, Ellis Smith, M. S. Monk, J. S. Henley, W. A. Smith, as a committee to consider the matter and make report.

Report No. 1 of the Conference Board of Christian Education was read by Dr. F. L. Wells, who spoke to the report, as did a number of others. The report, which was adopted, stated that, pursuant to action of the last Conference, asking that the executive committee of the trustees of Centenary College and the executive committee of the Board of Christian Education hold meetings

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THE PRESIDENT'S THANKSGIVING PROCLAMATION

We approach the season when, according to custom dating from the gathering of the first harvest by our forefathers in the new world, a day is set apart to give thanks, even amid hardships, to Almighty God for our temporal and spiritual blessings. It has become a hallowed tradition for the chief magistrate to proclaim annually a national day of thanksgiving.

Our country has cause for gratitude to the Almighty. We have been widely blessed with abundant harvests. We have been spared from pestilence and calamities. Our institutions have served the people. Knowledge has multiplied and our lives are enriched with its application. Education has advanced, the health of our people has increased. We have dwelt in peace with all men. The measure of passing adversity which has come upon us should deepen the spiritual life of the people, quicken their sympathies and spirit of sacrifice for others, and strengthen their courage.

THIS issue of the Advocate concludes the term for which we were elected. Since the space is required for the reports of the two Conferences which were held last week, the editorial "Methodism and Spiritual Progress" which appeared November 19, will go as our valedictory. We again thank one and all for the many kindnesses shown. Our heart and hand is with the new editor, Rev. D. B. Raulins, M. A., and we wish for him and the Advocate the largest success.

Sincerely,
J. L. DECELL.

Many of our neighbors are in need from causes beyond their control, and the compassion of the people throughout the nation should so assure their security over this winter that they, too, may have full cause to participate in this day of gratitude to the Almighty.

Now, therefore, I, Herbert Hoover, President of the United States of America, do hereby designate Thursday, November 26, 1931, as a national day of Thanksgiving, and do recommend that our people rest from their daily labors and in their homes and accustomed places of worship give devout thanks for the blessings which a merciful Father has bestowed upon us.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this third day of November, in the year of our Lord 1931, and of the independence of the United States of America the 156th. (Signed)

HERBERT HOOVER.

PROCEEDINGS OF THE MISSISSIPPI ANNUAL CONFERENCE

Reported by Rev. W. B. Jones

FIRST DAY—NOVEMBER 19, 1931

The one hundred and nineteenth session of the Mississippi Conference met November 19, 1931, in the First Methodist Church, Columbia, with Rev. W. M. Sullivan, pastor. This is the second time the Conference has met in this historic little city, in Marion County, on the banks of the Pearl River. The first time was the centennial session, 1914, the second Annual Conference being held at John Ford's, about eighteen miles south, in 1814. The Conference has been received with the usual fine hospitality of this good people. Preceding the assembling of the Conference, on the previous night, the Mississippi Conference Historical Society, under the presidency of H. G. Hawkins, held its anniversary meeting, at which Hon. R. D. Ford, of Columbia, read a most excellent paper on the life and work of a number of pioneer leaders in the establishment of Methodism in this section. A committee was appointed to catalogue the various manuscripts and letters of the late William Winans with the view to their finally being received into the possession of the Historical Society.

The Conference was called to order at 9 o'clock a. m., by Bishop Colilns Denny, who also presided at the session of 1914, who announced hymn, "Come, Holy Spirit, Heavenly Dove," which was sung, and administered the Sacrament of the Lord's Supper, being assisted by H. A. Gatlin, J. E. Gray, J. L. Greenway and G. P. McKeown.

The secretary of the last Conference called the roll of the clerical members of the Conference, and one hundred and fifty-five answered to their names. The roll of lay delegates was called and a number were present from the various districts.

On nomination by the presiding elders, read by T. J. O'Neil, the following standing committees were elected: Public Worship—Otto Porter, W. M. Sullivan, C. V. Hathorn. State of the Church—H. M. McCormick, R. J. Fairchild, Wesley Ezell, H. C. Norsworthy, R. A. Allums, W. H. Bradley, P. M. Caraway, Miss Lilybee Phillips, N. S. Loftus, L. D. Haughton, Mrs. H. A. Wood, T. A. Rawls, W. W. Murray, J. R. Kiger. Sabbath Observance—E. L. Ledbetter, H. H. Goza, L. P. Anders, G. J. Trotter, J. W. Loudenslager, Mrs. H. C. Castle, T. O. Prewitt, L. O. Brown, R. E. Rutledge, Mrs. C. M. Crossley, L. J. Snelgrove, Mrs. J. L. Carter. District Conference Records—M. W. Porter, H. B. Ford, R. L. Walton, S. E. Denman, S. C. Moody, Dr. T. J. Burnham, A. B. Barry, G. P. Cook, H. W. F. Vaughan, C. F. Partin, W. C. M. Baggett, J. L. Summer, H. L. Daniels, J. L. Hildebrand. Memoirs—B. F. Jones, J. T. Abney, W. T. Griffin, M. L. Burton, H. W. Featherstun, W. J. Ferguson, G. P. McKeown. Conference Relations—W. J. Dawson, J. T. Weems, C. C. Clark, J. C. Jackson, E. M. Allen, G. E. Allan, W. F. Baggett.

Vacancies on several Boards of the Conference were filled, as follows: G. H. Thompson, in the place of Otto Porter, on the Commission on Budget; H. J. Wilson, in place of W. M. Lampton, deceased, on the Board of Finance; B. H. Wil-

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Religion and Our National Destiny

BY REV. D. B. RAULINS

Scripture: Deuteronomy 8.

Text: Open ye the gates, that the righteous nation which keepeth the truth shall enter in. Isa. 26:2.

If Isaiah were living today he would be surprised at the attitude of some religious leadership toward national and political life. To him and the other great Hebrew prophets the life of the nation was a matter of high religious significance. In fact, it was impossible for him to dissociate religion and national welfare. He regarded his individual destiny as inseparably connected with that of his country. He was much interested in the alliances with other nations formed by Judah. At times he expressed himself in plain and unmistakable terms to the "powers that be."

It is true that a time came when, upon the brakeup of the nation, the individual emerged. Ezekiel eloquently celebrated the discovery and meaning of individual responsibility. This, however, did not lessen the individual's concern for the destiny of his nation. It but made possible more intelligent and effective relation to the national life for the individual.

Why should the ministry of our time be poorly informed as to national and international affairs? Why should his interest be small as though religion might be divorced from the affairs of the body politic? Why should he, responsible for the moral and spiritual environment of our time, regard national destiny as outside the zone of interest and activity? Should he not be reminded that no act of congress can make moral issues any the less moral?

Isaiah, patriot that he was, says, Open ye the gates, that the righteous nation which keepeth the truth may enter in.

Thanksgiving Day, being a day of religious and national meaning, offers us opportunity for thinking upon our national life and destiny. So, on this Day of our Lord, 1931, we may be excused for departing somewhat from the usual and more commonly accepted emphases of the day. Be it observed that our Thanksgiving Proclamations often have a materialistic flavor. They would have us celebrate matters of material prosperity and the favors that set us apart from other peoples not so fortunately situated. Are we as a nation to live by bread alone? We are more prone to read the presence of God in a material providence rather than in the adversities that may come upon us. While our forefathers, at the close of the year, took their way to the church to thank Almighty God for their harvest, was it not the background of hardship and adversity that made them grateful? It certainly is unsafe for us to take note of our superior advantages without soberly noting the responsibilities involved therein. While none the less thankful for the blessings of "basket and store," we should look back of and beneath these. There is much to sober us as we gather today. We face national and international issues the ramifications of which reach to the very depths of our national foundations and stability. The continually lengthening line of the unemployed, in which there are said to be 7,000,000 or more; the faces of the poor looking in at our windows as the winter comes on; the rumblings of the coming presidential campaign that must bring to the fore matters of vast import; the menace of a nation whose avowed purpose is to abolish religion; the incipient war between Japan and China; the coming disarmament conference—these are matters that should make our Thanksgiving Day a sober one. A question still more arresting than these is that of the vision and vitality of the Christianity we profess and its ability to cope with these issues.

We must not forget the very large and destiny-making place religion has had in the history of our country. We had as well try to unweave the colors of the rainbow as to try to take out the influence of Christianity so inextricably woven into the fabric of our nation. We are not overlooking or discounting those other great factors of geography, economics and politics, all these being prominent in the settlement of North America; but beneath these and lending color to them is the religious factor.

Dr. Beard, in his volume, "The Rise of American Civilization," has this to say regarding the place of religion: "In no relation can the religious motive in English expansion be neglected without doing violence to the record, even though dynastic and economic elements were mingled with the operations of Protestant missionaries as they sought to bring Indians into their own fold and to check the extension of papal authority. The first duty of Virginians, declared Captain Smith, was to 'preach, baptise into the Christian religion, and by the propagation of the Gospel to recover out of the arms of the devil, a number of poor and miserable souls wrapped up unto death in almost invincible ignorance.' Still more significant in English expansion than the work of preachers in quest of souls to save were the labors of laymen from the religious sects of every variety who fled to the wilderness in search of a haven all their own."

Roger Babson, the statistician, in his little book, "Fundamentals of Prosperity," relates this now well-known and much worn story of his conversation with the President of the Argentine Republic: "'Mr. Babson, I have been wondering why it is that South America with all its great natural advantages is so far behind North America, notwithstanding that South America was settled before North America.' Then he went on to tell how the forests of South America had two hundred and eighty-six trees that can be found in no book of botany. He told me about many ranches that had thousands of acres under alfalfa in one block. He mentioned the mines of iron, coal, copper, silver, gold; all those great rivers and waterfalls which rival Niagara. 'Why is it, with all these natural resources, South America is so far behind North America?' he asked. Well, those of you who have been there know the reason. But, being a guest, I said:

'Mr. President, what do you think is the reason?'

"He replied: 'I have come to this conclusion. South America was settled by the Spanish who came to South America in search of gold, but North America was settled by the Pilgrim Fathers who went there in search of God.'"

So much for the beginning of things. But is there not striking evidence to be seen in our country today? Has not this matter of the "separation of church and state" been overworked and misunderstood? To some there seems to be a very distinct line of cleavage between the two, that they are two entirely distinct entities; overlooking the eloquent fact that the church and the state are made up largely of the same people. This distinction has been carried so far that one is permitted to think that he may live differently in these two zones of his life, thus doing violence to personal integrity and ethical character. His citizenship and his religion become two different things.

A better word, perhaps, for what we are trying to say in this connection, is "diestablishment." The relationship between the government and the church is different from the state-church relation in England. In that country the state church is supported by the government, civil officials may have church authority, and the institution enjoys the subsidy of public tax. In the United States, of course, no such arrangement exists. The founders of the republic were careful to make provision against the inevitable abuses that arise from such a plan. But it certainly was far from their minds to separate the life of the state from religion. Our forefathers, many of whom were religious, and who settled in this country and faced its hardships because of religious motives, were too wise to shut out religion and too generous to demand and make exclusive any particular brand. These men had discovered the essential place of freedom of conscience and worship in the welfare of the community, and they made provision for its recognition and propagation.

One does not have to search far or deep to find evidences of this claim. If it be not so what mean we by this provision in our constitution guaranteeing religious freedom? If religion is unimportant why do we by civil enactment secure churches in their worship protecting them from disturbance? What do we mean by requiring witnesses, before giving testimony, to raise their right hand and declare that the evidence is "the truth, the whole truth, and nothing but the truth, so help you God?" Even though we may be selfish and materialistic, why do our coins bear the inscription, "In God We Trust?" Just why does the president-elect, in taking the oath of office, lay his hand upon and kiss the open page of the Holy Bible? And why does this government, in time of peril, call upon the churches to render assistance? Why do we have chaplains, clothed with military rank, in our army and navy? Yea, why has our President set apart this day as a time of special thanksgiving to Almighty God, and urged us to gather in our places of worship for that purpose, if religion have no place in our national life?

While these may be pointed out as quite distinct and direct evidences of the place of religion in the life of our nation, is it not the very underlying political philosophy upon which our government is based Christian in its implications? The government which Lincoln spoke of as "of the people, by the people and for the people," has achieved nothing worthy apart from the influence of religion and can hope for no glorious consummation of its history apart from the Christian faith. The principles, power and teachings of the Man of Nazareth alone make possible a democracy of free people and their realization of a noble destiny. Only a government that recognizes the value of the individual man and his limitless possibilities of development has any future of prophetic promise. What if democracy is still an experiment? Man himself is still an experiment. An autocratic government, be it that of a monarch or a select group of the proletariat, denies and defeats the development of mankind as a being both making and being made by his environment. A democracy sets no bounds to man's advancement and self-realization, individually and socially. And this is Christian.

So much for the religious implications of our history. Again we are face to face with the consideration as to whether or not a nation so conceived and dedicated can endure and fulfil the promises of its far-sighted founders. It is not now the matter of a great civil war, such as Lincoln faced, testing the stability of our country. It is not a matter of a war at all as such. It is matter far more inclusive. It has to do with the materials and backgrounds of which wars, both those fought with arms and those fought by other methods, as in industry and otherwise, arise. By the World War we were catapulted into a new day bristling with new factors and new forces. Once more we are trying to find our way through the fog mists. The ship of state is plunging in an angry sea. Many are giving advice of a varied kind. The advice is rarely accompanied by sufficient wisdom and sense of responsibility. We need a leadership with clear eye, unmuffled voice and a steady hand. Some would exhort us to turn back, others that we remain what we are and where we are. Both of these are suicidal, if not impossible.

There is but one honorable way for a nation with history and traditions such as ours, and that way is forward with all the responsibility and sacrifice and faith and daring that the course involves. It is no time to quote the remarks of the fathers upon situations so utterly different and out of proportion to our own. We should vision them amid our circumstances and conduct ourselves as creditably as they no doubt would faced by those circumstances. The best commentary we can make upon their noble words is to acquit ourselves under the conditions that face us as they did under their own. George Washington, with a narrow strip of land along the Atlantic seaboard, a little handful of people, separated by long and formidable barriers from all other peoples, many of whom were shut up by the same barriers, cannot speak the word for us, 120,000,000 people over whose heads aeroplanes pass to and from across the oceans that are no more barriers but means of communication, and to whom Ramsey McDonald and Mussolini talk at our firesides. Whether we will or not, we have our "entangling alliances." It is not necessary to have Congress recognize or pass upon them. And it is our business to address ourselves to straightening out the tangles and strengthening the alliances rather than ignoring or severing them. No nation can go its own separate way today. Our destinies are inseparable. What will we do about it?

What, then, is the church's responsibility in the midst of the issues that face us? What stake has religion in this welter of things so bludgeoning and blinding? Much in every way. It is to be noted that the Christian church has been instrumental in raising and setting lights by a number of the great problems. Since our religion has served thus far it should continue to hold the light by which they are to be solved. All these issues are essentially human and therefore religious. If the church is to be more than a private club for a decreasing group, it is obliged to rise to this occasion in our national life with a voice that can be heard and a light that can be seen. The church's destiny is bound inseparably with that of the world in which we live. It cannot divorce itself from the world's ills, and it cannot pass by on the other side leaving it in its agony. In the midst of it all we must realize the meaning and purpose of Christ and his Gospel of the Kingdom, or we repudiate Him and the obligations the early church acknowledged with its blood, and the gates of hell shall prevail against us.

America faces the unfinished task of prohibition. The American church has led the way in this movement, and the American nation has taken it up. Other nations stand by looking on. It must face it all again. With penitence for its neglect, indifference and slothfulness regarding the issue, it must gird itself anew to complete that which it has promised to the people. If this prize should be snatched from the hands of our children before they know its meaning and value, the church would have to bear a large part of the condemnation. Surely it is no time for hesitation or delay. The church must strike now and continually.

Arthur Brisbane, who seems more noted for gab than for God, says there are enough children in the Methodist, Baptist and Presbyterian Sunday schools to keep prohibition in the constitution. This may be a well deserved compliment to Protestant Christianity, but we need something more than numbers now. We must have understanding and co-operation. Protestant Christianity must join hands with those of all faiths, both religious and political, to maintain this prize so dearly but not yet fully won. We must escape the ridicule that falls upon the unfinished task. They began to build but were unable to complete the structure; they went out to battle without fully knowing the strength of the enemy. Yonder they come with the flag of truce. This must not be.

What place has religion in the issues of industry, in that relentless war that does not always use the weapons of the military organization? Has it no word for a problem so unmistakably ethical, for a disease that is gnawing at our social structure? Can it lead the way to an effective solution? Can we be saved from a Godless communism?

In times of peculiar industrial strain the church has not always shown itself as informed and interested as it might be. It should be bold to face the situation and determine upon effective action. It must not be silenced by the suggestion that, not knowing economics and business, it must be silent. The ministry does not have to be expert in the theory of economics and political science to speak a timely and telling word in a situation so fraught with moral and spiritual import.

What has the church to say about the issues of race and color? Dr. Endicott, of the United Church of Canada, is reported to have spoken thus at the session of the Ecumenical Conference in Atlanta: "Instead of the white race standing on a pedestal it stands arraigned by the conscience of the colored races of the world. A suggestive aspect of the condemnation made is that the white peoples are charged on the very points which they have prided themselves on being strong. We have prided ourselves on our love of justice and fair play and our unfailing chivalry toward the under dog. The colored races—black, yellow and red—declare that as far as their experience goes these qualities are not in evidence when the colored people in any part of the world are in the position of the under dog. Instead of fair play, justice and generosity they lay stress on the arrogance and selfishness of the white peoples of the world."

Surely the church will not fail of its responsibility at this point of friction and dire possibilities.

What will the church do about the problem of international relations and war? As this is being written—Armistice Day—the guns are booming, the whistles are blowing, the bells are ringing, and overhead, in the lovely November sky, aeroplanes are dropping flowers in celebration of the thirteenth anniversary of the Armistice. Is it to be an armistice or peace, a temporary cessation of hostilities or a new world of brotherhood? That question waits for its answer upon the forces of this world called Christian.

All these issues, as is easily observable, root themselves in the deeper and more fundamental attitudes of human nature, and this is the undisputed field of the church and religion. For the church to fail of its very sobering responsibility in the making of a new world would be for her to repudiate her faith in her Lord, and to prove traitor to that vast family of her children, who, at home and abroad, have given themselves for just such a destiny. This must not be. America's destiny is a divine destiny. Shall it be tragedy or triumph?

It would seem that the church's supreme mission at this time is to bring to men and women the ageless realities and assurances of the Christian faith. We need a new humanity, a regenerated race, a saved nation. The eternal values to be redeclared in terms of a life sorely perplexed and lost on the way. Suicide is almost common. Men and women do not find life worth living when they so recklessly cast it away. It is the business of the church to rediscover and rally the people about the real amid the fanciful, the permanent amid the passing, and erect a more dependable and enduring structure of faith out of our distress and disillusionment. The church alone has this voice of authority and command. Much that hobbled and hindered it in times past may be left behind. In a time of material and mechanical and scientific advancement the church must utter the word that will reconstruct and save our ideals or our boasted progress becomes our peril and despair.

God is still ahead of the church and is calling us to the greatest spiritual discoveries and ministries of all time. It is reported that far up in Alaska there has been built a little church on the frontier of an advancing civilization. The railroad, symbolic of advancement, that is pushing its way up in that direction, is still seventy miles from the location of the church. Those far-seeing Christians, sensing the direction of development and fearing their village might be missed by the railroad, have built their church on skids, resolved, if the need arises, to move their church in the direction of the advancing modern world.

May the church thus minister to the direction and destiny of our nation.

THE SPIRIT OF WORSHIP

By Mrs. L. M. Lipscomb

Arriving at the church rather late and seeing the congregation sitting, I entered. To my surprise, it was the prayer service. The only indication of worship was the minister, kneeling and pouring out his soul to God, while the congregation sat, seemingly unconcerned.

Oh, for the spirit of worship! We cry out and agonize for the "old-time religion," for a revival of the days of our childhood, when we would hear the "amens" ringing from the pews of our sainted fathers, who pleased God by kneeling in prayer. Angels fell on their faces and worshiped around the throne and served Him night and day. In the scriptures He commands the people to worship Him in spirit and in truth, yet millions are refusing to heed this vital command. How disappointed the Saviour must be when He peers in His sanctuary to see the cold formality! How His great heart must ache when He looks in His Father's face and says, "Father, forgive them."

What a contrast to the way the Saviour prayed for us! He fell on His knees and agonized until the perspiration was like drops of blood falling on the ground. It is written, "Whosoever, therefore, shall be ashamed of me, him also shall the Son of Man be ashamed when He cometh in the glory of His Father with the holy angels." Mark 8:32. Oh for the spirit of humility! Job put on sack-cloth and sat in ashes, and exclaimed, "Lord, Thou will save the humble." It is written, "Whosoever exalts himself shall be abased, and he that humbleth himself shall be exalted."

"Therefore He resisteth the proud and giveth grace to the humble. The psalmist exclaimed, "Lord, Thou will save the humble person." Therefore, if we please God and enter heaven, it will be through the door of humility, and by spiritual worship.

PROCEEDINGS OF THE MISSISSIPPI ANNUAL CONFERENCE

(Continued From Page 1.)

liams, in place of C. C. Evans, deceased, on the Board of Church Extension.

T. J. O'Neill, in fitting words, asked the privilege of escorting Mrs. Collins Denny to the front for introduction, and Bishop Denny requested that all the preachers' wives and widows present come forward, and all were introduced to the Conference.

Various communications from the various General Boards were referred, without reading, to the respective Conference Boards.

The Bishop announced the transfer of C. P. Jones, an elder, for the past year pastor at Main Street, Biloxi, to the Central Texas Conference, and, it is understood, has been stationed at Ballinger, Texas. He also announced that L. J. Power, an elder from the Central Texas Conference, has been received by transfer.

C. M. Chalmers, publisher of the Conference Organ, W. A. Moore, book representative of the Publishing House, and Pat Beard, manager of the Cokesbury Press, were introduced to the Conference, and the Conference was thrilled with the announcement that there has been allotted to this Conference in the support of their superannuates the sum of twenty-five hundred dollars, from the profits of the House.

The character of J. B. Stringer was passed and his name was referred to the Committee on Conference Relations for the supernumerary relation.

The names of the following superannuates were called by Bishop Denny, and were referred to the Committee for the superannuate relation: W. W. Cammack, R. F. Witt, J. T. Nicholson, G. W. Huff, E. D. Phillips, C. T. Noble, C. H. Ellis, H. B. Perritt, H. W. Featherstun, J. C. Ellis, C. F. Emery, N. B. Harmon, C. C. Griffin, B. H. Rawls, J. H. Foreman, W. W. Graves, J. W. Price, J. G. Galloway, R. A. Sibley, M. L. Burton, B. F. Jones, W. G. Forsyth, J. L. Greenway, A. A. Simms, H. G. Roberts, P. H. Howse, and Rolfe Hunt. The names of W. W. Nelson and J. B. King were called, and they remain on the effective list. The characters of all these were passed.

The following presiding elders were called by name, their characters were passed, and they made their reports: J. L. Decell, W. A. Hays, J. T. Leggett, T. J. O'Neill, H. A. Gatlin, Otto Porter, L. E. Alford.

The secretary read the report of the editors of the Conference Journal, which was adopted. After due discussion, it was resolved to print the reports of the pastors in tables I and II by charges, and table III by individual churches.

The names of the following were called, they were passed in examination of character, made their reports, and were advanced to the class of the second year: E. A. Kelly, J. W. Leggett, Jr., and E. W. Ulmer. It was announced that Walter Cross, formerly a member of the class of the first year, had withdrawn from the ministry and membership of the Church.

The names of the following were called, they were passed in examination of character, made their reports, and were advanced to the class of the fourth year: G. A. Broadus, Wesley Ezell, L. D. Haughton.

The names of the members of the class of the fourth year were called, they were passed in examination of character, made their reports, and were elected to elders' orders, as follows: H. L. Daniels, C. H. Gunn, George H. Jones, R. S. Saucier, H. W. F. Vaughan, R. L. Walton.

Drury Hilton, of the Jackson District, in the ranks of the local preachers, was elected to deacon's orders.

S. W. Bryant was located at his own request.

The report of the trustees of the Seashore Assembly was read by J. L. Decell, and was referred to the Board of Christian Education. The Standing Rule concerning printing the reports of the Divinity School was repealed.

The names of all the pastors in the Brookhaven District were called, they were passed in examination of character, and made their reports.

Rev. L. M. Twiggs, of the North Georgia Conference, representing the General Hospital Board, and Theodore Copeland, D.D., an evangelist of Texas, were introduced to the Conference.

It was announced that J. T. Weems would preach at 3 o'clock, and that the Board of Christian Education would hold its anniversary session at the night service; various other announcements were made, and the Conference adjourned, the benediction being pronounced by Dr. Copeland.

SECOND DAY—NOVEMBER 20, 1931

Morning Session.

The Conference was called to order by Bishop Denny, at 8:30 a.m., and he announced Hymn 137, "How Sweet the Name of Jesus Sounds," which the Conference joined in singing, and he read a part of the sixth chapter of Matthew, beginning with verse twenty-four, and made a very effective and strong address, after which he led the Conference in prayer.

The Minutes of the first day's session were read and approved. The names of those who did not answer the roll-call yesterday were again called.

L. J. Power, a recent transfer from the Central Texas Conference, was introduced. H. A. Rawlings, an alternate lay delegate, was seated. Greetings and love from E. D. Phillips and J. C. Ellis, superannuates who could not be present on account of infirmities, were extended to the Conference by the Secretary.

J. Q. Schisler, D. D., Secretary of the Department of the Local Church of the General Board of Christian Education, was introduced to the Conference. Under Question Four, Derwood Leland Blackwell, a student in Southern Methodist University, was passed in examination of character, and continued in the class of the second year. It was announced, under Question 12, that Frank Newel Ladner had withdrawn from the ministry and membership of the Methodist Episcopal Church, South.

The following traveling preachers, having met all Disciplinary requirements, made their reports, and were elected to deacons' orders: Leroy Lafayette Matheny, and Lester Thomas Nelson; Timothy R. Holt, Lucius Milam Reeves, Roy Wolfe, Oliver Hamilton Scott, being already in deacons' orders, were advanced with the above to the class of the third year.

A resolution signed by J. L. Decell and T. J. O'Neil, authorizing the issuance of bonds or notes secured by mortgage on the property of the Seashore Methodist Assembly in the sum of $25,000 for the purpose of retiring $17,000 indebtedness against the property and for making certain repairs on the property, was read and adopted. The resolution names J. T. Leggett, A. S. Lutz and W. E. Kennedy the Grounds Committee to put into execution the purpose of the resolution.

Report No. 1 of the Board of Christian Education which authorizes the appointment of a commission to act jointly with the North Mississippi Conference "to work out a unified system for the operation of their colleges" so as to determine "a permanent policy, etc.," for the operation of the Methodist colleges of Mississippi; and the following commission was elected by the Conference: M. L. Burton, J. T. Calhoun, J. T. Leggett, S. C. Moreton, J. L. Decell, D. M. Key, G. F. Winfield, Miss Martha Enochs, J. A. Smith, H. M. Ivy. The report was adopted.

The following resolution concerning the publishing of the Conference Journal was read and adopted: "Resolved, That we instruct the secretary of the Conference to publish twenty-five hundred copies of the Journal of this session, and print on the front page the words 'Price, Twenty-five Cents.' Then mail to each pastor a bill proportionate to the number of Journals sent him. Then thirty days after mailing or sending these Journals, publish in the Conference organ, by districts, the amount of money received for these Journals."

The Conference ordered that the name of Rev. James William Lambuth, one of the first missionaries to China and life-long member of the Mississippi Conference, be submitted for inscription in the "Room of Remembrance" in Scarritt College.

The names of the pastors of the Hattiesburg and Jackson Districts were called, they were passed in examination of character and made their reports.

T. R. Holt, L. L. Matheny, L. T. Nelson, L. M. Reeves, Roy Wolfe, and O. H. Scott were called to the altar, and Bishop Denny delivered a most excellent charge and they were received into full connection.

An afternoon session was ordered for three o'clock.

By resolution the Board of Trustees of Millsaps College was authorized to negotiate a loan or to float bonds, secured by a mortgage on Millsaps College property, to secure the necessary $150,000 to pay off the indebtedness on Science Hall.

It was announced that Theodore Copeland, D.D., would preach at 2 o'clock in the afternoon and that the Board of Lay Activities would hold its meeting at 7:30 o'clock at night.

The Conference sang one stanza of "Rock of Ages, Cleft for Me," and adjourned, the benediction being pronounced by Bishop Denny.

Afternoon Session

The Conference was called to order at 3 o'clock p. m. by the Bishop, who announced that C. W. Crisler would lead the devotional service. "Am I a Soldier of the Cross?" was sung by the Conference, and C. W. Crisler led the Conference in prayer, after which he read Paul's charge to the elders of Ephesus, found in the twentieth chapter of the Book of Acts.

The minutes of the morning session were read by the secretary and approved by the Conference.

The name of V. G. Clifford was called; he was passed in examination of character, and his name was referred to the Committee on Conference Relations for the superannuate relation.

The choice of H. W. F. Vaughan was announced as an additional statistical secretary.

In the report of the Charles Betts Galloway Memorial Commission it was recommended and adopted that the memorial to Bishop Galloway should include the following: "1. A bronze life-sized bust costing approximately twenty-five hundred dollars, to be placed in the main corridor of the Administration Building at Millsaps College; 2. The creation of an endowment of a Chair of Public Speech, to be raised by popular subscription over a period of years." It was ordered that on account of economic conditions the effort to secure funds for this memorial be delayed until a more suitable time.

In the report of the Board of Christian Literature, which was recommended and adopted by the Conference, an assessment of sixteen hundred dollars is continued for the New Orleans Christian Advocate.

The Conference pledged itself to secure twelve hundred new subscriptions and renewal of the three thousand present subscriptions. The month of March was designated as Advocate Month for a personal canvas to be made in every church. J. L. Decell and J. A. Smith were elected contributing editors, the latter being charged particularly with making the Advocate more attractive to young people.

J. T. Leggett, Otto Porter, and J. O. Emmerich were elected as members of the Publishing Committee from the Mississippi Conference. New subscriptions were apportioned to the districts as follows: Brookhaven, 200; Jackson, 200; Meridian, 200; Newton, 200; Hattiesburg, 150; Seashore, 175; Vicksburg, 150.

The report of the committee on the spiritual state of the Church was read and adopted. Question 21, "Are all the preachers blameless in their life and official administration," was called, and the names of the preachers in the Meridian, Newton, Seashore and Vicksburg districts were called, one by one, and they were passed in examination of character and they made their reports.

Mrs. A. F. Watkins, representative of the W. C. T. U. in Mississippi, J. E. Crawford, of the General Board of Lay Activities, and J. C. Cavett, of the Mississippi Sunday School Association, were introduced to the Conference.

The Conference sang the first stanza of "How Firm a Foundation," and adjourned, the benediction being pronounced by Bishop Denny.

THIRD DAY—NOVEMBER 21, 1931

Morning Session

Pursuant to adjournment the Conference was called to order at 9:00 o'clock a. m. by Bishop Denny, who announced that J. L. Neill would conduct the devotional services. "Blessed Assurance" was sung, and J. L. Neill led the Conference in prayer, after which he read part of the fifth chapter of Proverbs and called on A. S. Oliver to lead in prayer. Bishop Denny followed this prayer with appropriate comments relative to the Book of Proverbs.

The minutes of the preceding session were read and approved.

W. C. Davis and G. P. Cook of the Jackson District, Rev. H. C. Norsworthy of the Hattiesburg District, W. T. Denman and Mrs. J. L. Decell, of the Brookhaven District, and Mrs. G. G. Yeager, in place of Miss Sallie Ellis, of the Seashore District, were seated as delegates.

The report of the Lake Junaluska Quadrennial Commission was read by W. H. Lewis and adopted by the Conference. This report embraced the election of B. E. Sutherland as Trustee of Lake Junaluska Methodist Assembly and the privilege of appointing a Director in each District to cooperate in advertising the schools and conferences conducted at Lake Junaluska.

The report of the Board of Temperance and Social Service was read by F. L. Applewhite. Pending its adoption, stirring addresses were delivered by Bishop Denny, Judge J. M. Forman of Jackson, and Mrs. A. F. Watkins, representing the W. C. T. U. of Mississippi.

The Conference ordered that a Memorial Session be held Sunday afternoon at three o'clock, and Bishop Denny appointed Dr. B. F. Jones to preside.

Rev. D. B. Raulins, recently elected editor of the New Orleans Christian Advocate, our Conference organ, was introduced to the Conference and delivered an appropriate address.

The hour having arrived for the consideration of the Constitutional Amendment concerning the Judicial Council, the Secretary read the Amendment and on motion the Conference resolved to vote by "Aye" and "No" vote. The Conference was addressed on this subject by Dr. C. W. Crisler, Hon. C. V. Hathorn, Judge J. M. Forman, Rev. J. A. Smith, Rev. J. T. Leggett, Rev. J. L. Neill, Dr. J. L. Decell, Dr. G. F. Winfield, Rev. H. A.

Wood, Rev. T. J. O'Neil and Bishop Denny. The Roll was called by the Secretary, and the vote resulted in 16 for and 216 against.

The Conference ordered that a session be held this afternoon at 3:30.

The Committee on Public Worship announced that Rev. G. C. Beanland, a missionary from the Presbyterian Church to Africa, would speak tonight.

The Conference requested the secretary to send a telegram of greetings and respect to Rev. V. G. Clifford, until recently pastor of the Methodist church at Columbia, who was absent on account of sickness.

Leave of absence was granted to Rev. H. L. Norton and Dr. C. W. Crisler.

The local pastor, Rev. W. M. Sullivan presented to the Mississippi Conference Historical Society a picture of the John Ford home, in which the second session of the Mississippi Conference was held in 1814, presided over, in the absence of a bishop, by Samuel Sellers, a member of the Conference, with the lamented William Winans as secretary.

The Committee on Public Worship announced the following appointments for the Sunday services:

Methodist Church—Love Feast at 9:30 a.m., conducted by Rev. M. L. White; Preaching at 11 a.m., by Bishop Collins Denny, followed by the ordination of Deacons and Elders; Memorial Service at 3 p.m., presided over by Rev. B. F. Jones; Board of Missions Anniversary at 7 p.m., with address by Rev. J. W. Perry, D. D., of the General Board of Missions.

Baptist Church—Preaching: 11 a.m., Rev. J. A. Smith; 7 p.m., Rev. S. F. Harkey.

Presbyterian Church—Preaching: 11 a.m., Rev. B. L. Sutherland.

Colored Methodist Church at Lampton—Preaching: 11 a.m., Rev. J. F. Campbell; 3:30 p.m., Rev. W. J. Ferguson.

Mississippi Industrial Training School—Preaching at 2:30 p.m., by Rev. J. B. Cain.

A portion of hymn, "O Happy Day," was sung, and the Conference adjourned, the benediction being pronounced by Bishop Denny.

Afternoon Session

The Conference was called to order at 3:30 p.m. by Bishop Denny who announced that Dr. G. F. Winfield would lead the devotional service. Dr. Winfield read a portion of the fourth chapter of Ephesians, led the Conference in prayer, and announced the hymn "O For a Thousand Tongues to Sing," which was sung heartily by the Conference.

The minutes of the morning session were read by the secretary and approved by the Conference.

Rev. R. H. Clegg was substituted in the place of Rev. C. P. Jones, recently transferred to the Central Texas Conference, on the Board of Christian Literature.

The report of the Commission on Budget was read by Rev. B. M. Hunt and was adopted by the Conference. The allotment for General Work is $54,230, and for Conference Work, $83,865. These allotments have been apportioned to the various districts. The plan for the payment of the Conference Journal has been changed so that the editors may draw on the Conference Treasurer for an amount not to exceed one thousand dollars. Moreover, the Conference Treasurer is alloted a sum not to exceed five hundred dollars for expenses.

The report of the Board of Conference Relations, which was adopted by the Conference, embraced the superannuation of the following: W. W. Cammack, R. F. Witt, J. T. Nicholson, G. W. Huff, E. D. Phillips, C. T. Noble, C. H. Ellis, H. B. Perritt, H. W. Featherstun, J. C. Ellis, C. F. Emery, N. B. Harmon, C. C. Griffin, B. H. Rawls, J. H. Foreman, W. W. Graves, J. W. Price, J. G. Galloway, R. A. Sibley, M. L. Burton, B. F. Jones, W. G. Forsyth, J. L. Greenway, A. A. Simms, H. G. Roberts, P. H. Howse, Rolfe Hunt, J. B. Stringer, V. G. Clifford. These brethren will be allotted certain amounts according to the ability of the Conference based on the number of years of their service.

The report of the Board of Finance was read by W. B. Alsworth and adopted by the Conference.

In resolution adopted by the Conference, the various Boards were asked to consider the advisability of reducing their askings in like manner. It is understood that the reduction in appropriations will be fifteen per cent.

Dr. J. M. Sullivan, chairman of the Board of Lay Activities, read the report of that Board recommending a definite plan for the promotion of stewardship study and activity; that every lay leader during the year read at least one good book on Christian stewardship, prefarably "The Stewardship of Life," by Dr. J. E. Crawford; and that every opportunity be used to increase the circulation of The Methodist Layman, and that a sufficient sum continue to be appropriated to send The Methodist Layman to every superannuate and preacher in the Conference.

Dr. J. M. Sullivan was elected Conference Lay Leader for the ensuing year.

Pending the adoption of the report of the Board of Finance, Chairman W. M. Sullivan made an earnest plea on behalf of the superannuate members of the Conference and their dependents. It was voted that the preachers would make a special appeal for these aged soldiers of the Cross on or before Sunday, Dec. 20th, taking up a free-will offering for them and sending this offering to J. C. Wood, Jackson, Miss., Treasurer of the Board of Finance. This offering will be immediately disbursed to the claimants in the proportion due them.

Report Number Two of the Board of Missions was read by O. S. Lewis and adopted by the Conference. This report embraced appreciation of the faithful services of Rev. W. M. Williams, Chaplain of State Sanitarium at Magee; re-election of W. D. Hawkins as Conference Missionary Secretary, without salary; the statement that the Board will be able to pay only thirty per cent of the appropriation to the domestic missionaries; the election of M. L. Burton as special representative of the Memorial Home in New Orleans; the election of M. M. Black, J. L. Sells, J. B. Cain, W. D. Hawkins, and Mrs. L. W. Alford as members of the Board of Control of the Memorial Home for the ensuing year; and the statement that a total of $13,700 was allotted for the several mission charges of the Conference.

Rev. J. W. Perry, Home Mission Secretary of the General Board of Missions, was introduced by Bishop Denny and addressed the Conference in behalf of the General Board of Missions.

In the report of the Board of Church Extension allotments were made for donations to churches at Adelle, Bonita, and Gloster, together with a loan to Raymond.

The report of the Commission on Benevolences was read by W. D. Hawkins and adopted.

In the report of the Commission on Group Insurance, it was stated that all the preachers who had died during the year were claimants of from one thousand to two thousand dollars, which claims were promptly paid.

The report of the Orphans Home Committee shows that there are fifty-four children who have gone out of the Home during the year and that sixty-four have been taken into the Home, and that there remain one hundred ninety-seven. M. S. Enochs and B. L. Sutherland were re-elected as Trustees.

Rev. H. A. Wood read the report of the Committee on Evangelism which looked to the organization of evangelical teams among the laymen and the using more extensively of our home missionary Charles Assaf.

The report of the Bible Board was read by A. J. Beasley and adopted by the Conference.

The report of W. D. Davis, Conference Treasurer, was read and filed for record. Likewise was the report of the Trustees of the Conference Endowment Fund filed for record by T. J. O'Neil.

The auditors announced the completion of their work and the turning over of all moneys to the Conference Treasurer.

It was voted to authorize the Conference Treasurer to secure indemnity bonds or to deposit securities to protect the bank deposits belonging to the Conference.

The report of the Committee on Sabbath Observance requested that the ministers preach upon the purpose and use of the Sabbath and that all Methodists shall keep the Sabbath holy, both by precept and example.

The Committee on District Conference Records announced the fact that all District Conference record books have been well kept.

The report of the Hospital Board embraced statements concerning the work being done by the Methodist Hospital at Hattiesburg in the ministry of healing, the free and part-free service being done by this institution, and the election of Rev. H. E. Raley as Conference Golden Cross Director.

The report of the Historical Society announced the fact that progress has been made in the collection of data for the writing of the History of Methodism in the Mississippi Conference, and that sixty dollars has been raised during the Annual Conference by popular subscription to provide a historical marker to be erected at Washington, Miss.

The presiding elders were elected by the Conference and announced by Bishop Denny as a Committee to decide on the place of meeting of the next Annual Conference.

J. W. Moore, for the statistical secretaries, reported the answers to all necessary statistical questions.

By resolution the pastors were requested to stress the fact that the Kingdom Extension Offering is a "free-will offering" and shall be announced as a cash collection during the specified time of special effort, and that only purely voluntary and directed gifts be received for this fund after the termination of this special period of cultivation.

The Minutes of this session were read by S. F. Harkey, and approved by the Conference.

A portion of "Come, Thou Fount of Every Blessing" was sung by the Conference, and the Conference adjourned, the benediction being pronounced by Bishop Denny.

FOURTH DAY—NOVEMBER 22, 1931

Memorial Service

The Conference was called to order at 3 p.m. by B. F. Jones, chairman of the Committee on Memoirs, by appointment of Bishop Denny. Dr. Jones announced and the Conference joined heartily in singing Hymn 315, "Nearer, My God to Thee." M. L. Burton led the Conference in prayer, and the chairman read a lesson from the fourteenth chapter of John, after which a part of Hymn 317, "More Love, O Christ, to Thee," was sung.

Question 14, "What preachers have died during the year?" was called, and answered by the secretary as follows: B. W. Lewis, C. C. Evans, J. R. Jones, J. A. Baxter.

The Memoir of C. C. Evans was read by W. M. Sullivan; of J. A. Baxter, by J. T. Abney; of J. R. Jones, by O. S. Lewis; of B. W. Lewis, by B. L. Sutherland.

Attention was called to the beautiful flowers which had been placed on the pulpit platform by friends in memory of the departed brethren.

Loving tribute to the lives and ministry of the deceased was paid by the following: J. E. Gray, M. M. Black, J. E. J. Ferguson, J. L. Neill, M. K. Miller, J. L. Sells, J. T. Abney, C. H. Herring, H. G. Hawkins, M. L. Burton, W. H. Lewis, W. T. Griffin, and W. B. Jones.

On motion the report of the Committee on Memoirs was received, and the Memoirs were adopted.

On suggestion of W. M. Sullivan, the pastor-host, the Conference stood for a short period in respect for the loved ones of the deceased.

The minutes of this session were read and approved.

On motion the Conference adjourned to meet tonight immediately following the close of the Anniversary of the Board of Missions, the benediction being pronounced by J. T. Abney.

Evening Session

The Board of Missions held its anniversary service on Sunday night, preceding the convening of the final session of the Conference this year. Rev. J. L. Neill, chairman of the Conference Mission Board, presided over this anniversary service, during which G. W. Mars, a layman from Philadelphia, who has been on the Conference Mission Board for twenty-eight years, led the Conference in prayer; A. M. Broadfoot read the Scripture lesson; J. L. Sells gave an interesting account of some of his experiences and observations on his recent trip to Korea, and Dr. J. W. Perry, of the General Board of Missions, delivered the inspirational address from the text, "He who began a good work within you will complete it."

Bishop Denny called the Conference to order and announced the hymn, "What a Friend We have in Jesus," after the singing of which H. A. Wood led the Conference in prayer.

Bishop Denny presented the Secretary the certificate of ordination of the deacons and elders who were ordained at the close of the morning service, immediately after the great sermon delivered by him on "Ye shall know the truth and the truth shall make you free." This certificate announced that L. L. Matheny, L. T. Nelson and Drury Hilton had been ordained deacons, and that H. L. Daniels, C. H. Gunn, Geo. H. Jones, R. S. Saucier, H. W. F. Vaughan, and R. L. Walton had been ordained elders.

H. A. Wood read the resolution of thanks, which was promptly adopted by the Conference because of the gracious hospitality showered upon it by the people of Columbia at every hand.

The Secretary read the list of changes in the charges of the Conference. The Minutes of this session were read and approved.

Bishop Denny made appropriate comments and read the appointments for the new Conference year. The Conference joined in singing "Praise God, from Whom All Blessings Flow," and adjournment was made, the benediction being pronounced by Bishop Denny.

(For Appointments See Page 8)

A group of ice houses went up in flames recently and, according to a newspaper report, "twelve hundred tons of ice were reduced to ashes."

* * *

Bill had a bill board. Bill also had a board bill. The board bill bored Bill so that Bill sold his billboard to pay his board bill. So, after Bill sold his billboard to pay his board bill, the board bill no longer bored Bill.

THE NEARNESS OF GOD

By H. H. Smith

Hardly anything would do more for the present generation, perhaps, than to cause it to realize the presence of God in the world. To multitudes today, both professing Christians and those known as irreligious, God seems to be far away. In many cases, their belief in God is such a vague thing that it can hardly be called faith. Faith is far more than mere assent of the mind; it is belief with such strong convictions that it leads to action. "And what shall I more say? For the time would fail me to tell of Gideon. and of Barak, and of Samson, and of Jeptha; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

That is what the inspired writer of Hebrews tells us faith in God will do. To those heroes of faith God was "closer than breathing and nearer than hands or feet." Luther said: "If you knock on my breast and ask, 'who dwells there?' I will not say, 'Martin Luther, but Jesus Christ'."

In Dr. Branscomb's fine book, "The Teachings of Jesus" (Cokesbury Press), there is a paragraph showing how Jesus regarded the presence of God in the world: "But in the actual concrete world Jesus saw God everywhere. He walked at home in a universe which a havenly Father has fashioned for His children. Consider the lilies dotting the fields with color and bordering the dusty road in their purity—their garments came from the hands of God! The birds that never sow nor reap nor gather into barns are nourished by the daily care of God. In the natural processes of the heavens He saw God's constant activity. He makes each sun to shine. The fresh rain is His gift to good and bad alike. Jesus never relegated God's activity simply to one long past divine act of creation. He gave thanks to His Father at the beginning of each meal. He told His disciples to pray, "Give us this day our daily bread.' He saw in all those natural processes which we call physical laws simply the direct expression of God's active will."

What Jesus tells us about the nearness of God is not mere speculation, but the teachings of the Son of God who came to "show us the Father." Let us realize that God is here, right here now—closer to the writer than the person sitting near by; closer to the reader of these words than the nearest person in the room. Paul believed in the nearness of God with all his heart—and see what it made of him! "Though He be not far from every one of us; for in Him we live, and move, and have our being."

SAFETY SIGNALS

By Rev. S. J. Davies

Ever since the days of Aesop, that delightful old Greek moralist, unity of purpose has been taught as a quality necessary to success. The fable of the bundle of sticks, and its worthy lesson, needs to be emphasized throughout our ecclesiastical, social and civil commonwealth. For we are surely living in a new, strange and discordant age. We, the people, are subjected—made the victims of—to various and many fads, theories and fancies which spring and grow from vain and futile imaginations, like jungle growths in tropic regions. Here are the great churches of America, built by self-sacrificing men and women, not only the corner-stones, but the very material and spiritual entity upon which our peace and safety on earth depends, and our hope of heaven hereafter, these venerable institutions are being flouted and assailed in a spirit worthy of the arch-fiend himself. And for the reason that they stand for righteousness, the maintenance of law, and respect for authority. As good citizens enjoying and being beneficiaries of these American laws and institutions, we owe allegiance to them, and any theory or practice which tends to weaken them or bring them into disrepute is treason. The present and the future welfare of our country, the well-being of our people, the permanence of those institutions which hitherto have contributed to our peace and prosperity are so irreparably united to the continuance of spiritual life that the downfall of one means the downfall of these others.

Thank God, our churches in America are free. Free to stand against atheism and all its corrupting influences, free to speak for righteousness, truth and justice in all the walks of life. Let no man deprive you of that liberty wherewith Christ has made you free.

* * *

The Baltimore and Ohio Railroad is moving in the right direction for the rescue of its passenger traffic from the destructive rivalry of the omnibus and automobile. In a recent advertisement in a popular magazine I note the description of its beautiful and comfortable day coaches. Air cooled, with the latest in upholstery, comfortable wicker chairs, good ventilation, windows that can be raised or lowered easily and other minor considerations for the comfort and welfare of the traveler. All this and more for the price of an ordinary fare. These cars are built of steel and thus one is assured against the danger of fire and splinters of wood in case of accident. And the trucks are rubber cushioned to break the jolts and jars from the cars above them. All this may not appeal to a generation of automobile fans, but for one who prefers this mode of travel. No road to watch, no tires to explode, no batteries to run down, no sweating and fuming because by chance a bolt is loosened or a wire broken, no detours over rough and sometimes rougher ways, and no fumes of poison gas and reeking oils. And then one has a chance to die of heart attack when a great lumbering truck bears down upon your car and just misses by a hair's breadth of making you and yours adorn the landscape with blood and gore. Comfort, convenience and safety, a courteous conductor, sheltered from the inclement weather, with no smell of suffocating gas. Well, well, an old preacher is just voicing an opinion, but, my friend, let me assure you he is alert and alive, and just can't shout amen and hallelulah to all the so-called improvements of a fickle generation. I just don't like to be jarred and jolted off my equilibrium by a chugging, panting gas buggy. You may. I don't.

The Home Circle

THANKSGIVING

Why must people be specific
In a dead, perfunctory way,
Itemizing all their blessings
On one duty scheduled day?
When you're breathing every second
And your pulse is running high,
And your home is on a hilltop
Pressed up close against the sky;
If you're really living,
Ev'ry day's Thanksgiving.

When each morning paints new pictures,
Splashes red and mauve and brown
On the autumn-softened canvas
Of the hills beyond the town;
When the frost does crystal etchigns
On your study window sill,
It's a good thing to be living
On the old, brook-riddled hill;
If you're really living,
Ev'ry day's Thanksgiving.

When your work at night is finished,
And you push the dull books by,
Snuff the light to see the better,
All the big star-sprinkled sky;
When your brain with recollection
And delightful fancy teems,
And the thoughts you had in waking
In your sleep keep on as dreams;
If you're really living,
Ev'ry day's Thanksgiving.

—Richard Braunstein.

WHO INVENTED PUMPKIN PIE?

Our histories all tell of men who've won undying fame
By making great inventions, and we honor every name.
There's Fulton, who worked out a scheme to make a steamboat go;
Edison, whose magic made the incandescent glow;
Fielding, who laid cables on the ocean's slimy floor;
McCormick, Morse, and Franklin, and at least a hundred more;
Whitney, with his cotton gin; the Wrights, who learned to fly.
But why neglect that blessed soul who first made pumpkin pie?

Who first made pumpkin pie?
My eye!
Delicious pumpkin pie!
O my!

The history writers tell us who devised the submarine,
Automobiles, Logan berries, castor oil, and steam;
We know to whom our thanks are due for photographs and pills,
Elevators, telephones, and moving picture thrills.
But I've searched a hundred histories in looking for the name
Of a noble benefactor, yet my efforts are in vain.
It seems like rank injustice that no one has made a fuss
About this great inventor; guess the job is up to us.
Three cheers now, everybody! Let the echoes reach the sky!
In honor of that unknown soul who first made pumpkin pie!

—The Cave Scout, in Boys' Life.

THE BEST THANKSGIVING

By Mary Tarver Carroll

My land and your land, on past Thanksgiving days,
Has offered up a smiling hymn of gratitude and praise
For all the blessings God bestowed. Those favors rich and rare
Too soon became just commonplace and put our rightful share.
My land and your land grew powerful and great
And overlooked the little lands and those of small estate.

My land and your land, on this Thanksgiving Day
Has greater cause for gratitude than yet has come our way,
For all the benefits we've had in all the sunny past
Are kept no longer for ourselves, but are poured out at last.
My land and your land has learned the grace of giving,
And that is why this day should be the very best Thanksgiving.

Get your frends to subscribe to the New Orleans Christian Advocate

You Are to Decide Whether Our Missionaries Remain at Their Posts

During the first nine months of this year the Church gave for missions less than one-fourth of the amount necessary to keep our missionaries at their work during the same period.

Though cuts were made equal to one-fourth of the remaining budget, it seems clear that by the end of the year we will have a missionary debt of nearly $400,000 unless additional funds are found immediately.

Because its credit is now limited by its own constitution and by the banks, the Board of Missions cannot carry such a debt and also maintain its present missionary program through 1932.

The above paragraphs summarize our missionary situation.

In this emergency our Bishops, seconded by the General Commission on Benevolences, have called for a special Missionary Relief Offering in every Church on November 29th or December 6th, as the only way to save the situation. Methodist missions next year, and for many years, depends upon your response.

This is a referendum on whether our missionaries shall continue their work. How will you vote?

You want the evangelization of the world to proceed apace.

You do not want the withdrawal of one missionary or the closing of a single institution or the dismissal of one native evangelist.

You can prevent it if you will. The unanimous response of all our Churches will save the situation.

But the time is short and the need is critical. There must be no delay.

This offering is to be over and above everything else. The money raised will not be credited on anything else. It is not to interfere with anything else.

There are no quotas. There are to be no pledges. This is an emergency appeal for a cash-on-the-spot offering. The money is not to be held a single day.

Take your collection on Sunday. Collect all that remains unpaid on Monday. Send it to Mr. J. F. Rawls, Treasurer, Doctors' Building, Nashville, Tennessee, on Tuesday morning.

A report will be made to the Church on the amount received and the whole situation as soon as possible.

Remember: November 29th or December 6th

BOARD OF MISSIONS, M. E. CHURCH, SOUTH

DOCTORS' BUILDING, NASHVILLE, TENNESSEE

New Orleans Christian Advocate
Office, No. 512 Camp Street, New Orleans, La.

J. L. DECELL, D.D., Editor.
C. MILTON CHALMERS, Manager

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MISSISSIPPI CONFERENCE APPOINTMENTS

Brookhaven District

B. L. Sutherland, Presidiing Elder

Alams—L. P. Anders.
Barlow—A. S. Byrd.
Bayou Pierre—J. T. Abney.
Bogue Chitto and Norfield—L. F. Alford.
Brookhaven—C. W. Crisler.
Crystal Springs—J. E. Gray.
Foxworth—S. N. Young.
Gallman—J. W. Moore.
Georgetown—L. T. Nelson.
Hazlehurst—Del Longgrear.
Magnolia—P. D. Hardin.
McComb:
  Centenary—B. M. Hunt.
  La Branch St.—E. L. Ledbetter.
  Pearl River Ave.—L. M. Reeves.
Meadville and Bude—J. O. Ware.
Monticello and Pleasant Grove—L. M. Sharp.
Osyka—B. H. Williams.
Scotland—Wesley Ezell.
Summit and Topisaw—M. K. Miller.
Tylertown—J. T. Weems.
Wesson—F. L. Applewhite.
Associate President Whitworth College—G. F. Winfield.
Chaplain U. S. Navy—W. N. Thomas.
District Evangelist—L. A. Comfort, supply.
Conference Director Superannuate Endowment Fund—B. L. Sutherland.

Hattiesburg District

W. A. Hays, Presiding Elder

Bonhomie—W. T. Griffin.
Collins—H. L. Norton.
Ellisville—F. B. Ormond.
Eucutta—A. J. Beasley.
Hattiesburg:
  Broad Street—R. H. Clegg.
  Court Street—L. L. Roberts.
  Main Street—W. H. Lewis.
Heidelberg—T. H. King.
Leakesville—T. R. Holt.
Lucedale—J. M. Corley.
Magee—J. B. Holyfield.
Mount Olive—J. H. Jolly.
New Augusta—E. M. Allen.
Petal—R. A. Allums.
Prentiss—A. S. Oliver.
Purvis—J. D. Ellis.
Richton and Piave—W. A. Terry.
Silver Creek—D. E. Vickers.
Sumrall—H. W. Van Hook.
Taylorsville—D. W. Ulmer.
Williamsburg—A. J. Leggett.
Chaplain Sanatorium—W. M. Williams.

Jackson District

J. T. Leggett, Presiding Elder

Benton—L. D. Haughton.
Bolton and Raymond—V. R. Landrum.
Brandon and Pelahatchie—S. F. Harkey.
Camden and Sharon—W. J. Walters.
Canton—O. S. Lewis.
Clinton—J. W. Leggett, Jr.
Eden and Bentonia—M. H. McCormack, Jr.
Edwards—H. L. Daniels.
Fannin—J. W. Loudenslager.
Flora—A. J. Boyles.
Florence—M. L. White.
Harrisville—E. A. Kelley.
Jackson:
  Capitol Street—J. A. Smith.
  Galloway Memorial—J. L. Decell.
  Glendale—A. B. Barry.
  Grace—C. A. Schultz.
  Millsaps Memorial—T. O. Prewitt.
Madison and Pocahontas—P. H. Grice.
Mendenhall and D'Lo—C. H. Strait.
Satartia—T. M. Ainsworth.
Terry—C. E. Downer.
Vaughan—H. S. Westbrook.
Yazoo Circuit—E. W. Ulmer.
Yazoo City—G. H. Thompson.
Secretary Editorial Department General Board Chrstian Education—C. A. Bowen.
Executive Secretary Board Christian Education—J. C. Chambers.
Manager Orphans' Home—B. F. Lewis.
Manager Home Finding Society—J. L. Sutton.
Professor Millsaps College—H. C. Blackwell.
Professor Millsaps College—C. F. Nesbit.
Vice President Scarritt College—J. L. Ferguson.
Home Missionary—Charles Assaf.

Meridian District

T. J. O'Neil, Presiding Elder

Bucatunna—J. B. King.
Cleveland—G. G. Yeager.
Daleville—J. F. McClellan.
De Kalb—T. B. Winstead.
De Soto—W. L. Blackwell.
Enterprise—O. H. Scott.
Lauderdale—W. W. Nelson.
Matherville—S. E. Flurry.
Meridian:
  Central—L. L. Cowen.
  East End—P. M. Caraway.
  Fifth Street—A. M. Broadfoot.
  Hawkins Memorial—W. J. Dawson.
  Poplar Springs—H. J. Moore.
  Seventh Avenue—R. E. Rutledge.
Pachuta—T. C. Cooper.
Porterville—E. W. Wedgeworth.
Quitman—T. A. Ferguson.
Scooba—J. H. Moore.
Shubuta—C. W. Wesley.
Vimville—J. W. Ramsey.
Waynesboro—W. B. Alsworth.
Waynesboro Circuit—L. L. Matheny.

Newton District

W. M. Sullivan, Presiding Elder

Bay Springs—J. W. Thompson.
Burnside—D. P. Yeager.
Carthage—I. H. Sells.
Carthage Circuit—H. J. Oakley.
Chunky—G. A. Broadus.
Decatur and Hickory—A. J. Davis.
Forest and Morton—J. B. Cain.
Harperville and Lena—H. E. Raley.
Homewood—W. C. M. Baggett.
Lake—L. J. Snelgrove.
Laurel:
  First Church—W. J. Ferguson.
  Kingston—J. A. Wells.
  West Laurel—W. H. Lane.
Montrose—G. H. Jones.
Newton—C. M. Crossley.
Philadelphia—W. B. Jones.
Philadelphia Circuit—T. E. Nicholson.
Raleigh—B. W. Ware.
Rose Hill—S. C. Moody.
Shiloh—M. R. Jones.
Trenton—N. S. Loftus.
Union—H. A. Wood.
Walnut Grove—C. Y. Higginbotham.

Seashore District

Otto Porter, Presiding Elder

Americus—W. B. Hollingsworth.
Bay St. Louis—C. C. Clark.
Biloxi:
  Main Street—L. J. Power.
  Wesley Memorial—W. P. George.
Brooklyn and Bond—R. S. Saucier.
Carriere—W. W. Moore.
Coalville—J. C. Jackson.
Columbia and Mission—L. E. Alford; Olla Nix, junior preacher, supply.
Escatawpa—E. J. Coker.
Gulfport, First Church—J. L. Neill.
Handsboro and Gulfport, Second Church—C. H. Gunn.
Kreole—H. W. F. Vaughan.
Logtown—R. L. Walton.
Lumberton—M. L. McCormick.
Long Beach and Pass Christian—G. E. Allan.
Mentorum—C. H. Herring.
Moss Point—J. L. Carter.
Ocean Springs—J. W. Sells.
Pascagoula—G. P. McKeown.
Picayune—W. H. Saunders.
Poplarville—J. E. Williams.
Saucier—Roy Wolfe.
Vancleave—E. D. Simpson.
Wiggins—M. W. Porter.
Student Southern Methodist University—Murray Cox.
Executive Secretary Seashore Methodist Assembly—J. W. Sells.

Vicksburg District

H. G. Hawkins, Presiding Elder

Anguilla—H. Mellard.
Centreville—E. A. King.
Fayette—T. B. Cottrell.
Gloster—J. H. Morrow.
Hermanville—J. E. J. Ferguson.
Lorman—W. F. Baggett.
Louise and Holly Bluff—J. M. Lewis.
Mayersville—C. H. Williams.
Natchez—H. A. Gatlin.
Nebo—W. W. Murray.
Oak Ridge—J. H. Grice.
Port Gibson—J. L. Sells.
Rolling Fork—J. A. Moore.
Roxie—Percy Vaughan.
Silver City—S. B. Watkins.
Utica—H. C. Castle.
Vicksburg:
  Crawford Street—J. F. Campbell.
  Gibson Memorial—J. L. Smith.
Washington—F. J. Jones.
Woodville—M. M. Black.
Student Southern Methodist University—D. L. Blackwell.

PROCEEDINGS OF THE LOUISIANA ANNUAL CONFERENCE

(Continued From Page 1.)

to discuss mutual problems, several satisfactory conferences had been held during the year. it was reported that "In consideration of the financial stress and the inability of the Conference to take up bonds as they fall due," the investment committee of the board of trustees of the college had already taken up $94,000 worth of bonds, and agreed to take up $35,000 of bonds due in January, 1932; this action saving the Conference $1,935 in interest this year. Should the investment committee take up bonds falling due January, 1933, the Conference would be saved $2,460. "The investment committee agrees to take up bonds falling due January 1, 1932, and probably in January, 1933, provided that definite steps are taken by the Conference within the next two years to retire the bonded indebtedness, or greatly reduce it." The report suggested that the bishop appoint a committee of five, "who shall give the whole subject careful study and devise ways and means looking to the retirement of bonded indebtedness."

Dr. R. N. Allen, of the Board of Church Extension; Dr. Luther E. Todd, general secretary of the board of finance; Dr. C. C. Selecman, president of S. M. U.; Dr. O. F. Sensabaugh, of S. M. U., and Dr. M. P. Woods, of the Methodist Benevolent Association, each addressed the Conference during the morning session.

Telegrams of sympathy were ordered sent the family of Dr. R. H. Wynn, on account of his serious illness, and to Rev. G. D. Anders, Rev. L. E. Crooks, and Rev. R. R. Branton, reported to be sick.

Dr. W. W. Drake, presented Mrs. J. C. Sadler, chairman of the committee of entertainment of the Conference.

After announcements of various meetings, the doxology was sung, the benediction was pronounced by Dr. F. N. Parker, and the Conference adjourned.

Dr. C. C. Selecman, president of S. M. U., preached on Tuesday evening preceding the opening of the Conference. Dr. A. M. Serex preached on Wednesday afternoon at 3:30, and on Wednesday evening the laymen held a great meeting, with Mr. G. W. Hardee, Conference lay leader of the Little Rock Conference, as the chief speaker.

SECOND DAY—NOVEMBER 19, 1931

Conference convened, according to rule, at 8:30 a. m., with Bishop Dobbs in the chair. The bishop led the devotional service. Rev. H. W. Ledbetter led the prayer.

After the reading of the minutes and the roll call of absentees from the first session, Mr. Fred T. Barnett, associate secretary of the hospital board, addressed the Conference.

Hon. W. B. Clarke, of Monroe, read the report of the board of lay activities, which was adopted. The report reviewed General Conference legislation touching the laymen's work; recommended that the program of stewardship education be continued, and a more intense effort toward full collections of benevolences; urged pastors and lay leaders to study the needs of the men of the local congregations for their spiritual culture and improvement; set as a goal for the Methodist Layman "one copy to every steward and lay leader in the Conference"; concurred in the plan of the General Board for the observance of Laymen's Day, and designated the second Sunday in June for the observance; called upon the laymen to deepen their own spiritual experience by prayer, service, worship, and Bible study; urged training of laymen for leadership, and recommended programs of lay speaking; recommended that the Conference send some outstanding layman to the Missionary Council as a delegate; expressed sincere love and esteem for the bishop, presiding elders, and pastors, and pledged the loyal support of the laymen in all the work of the Church. Upon the nomination of the Board, Mr. S. M. McReynolds, of Monroe, was re-elected Conference lay-leader.

Dr. Leon W. Sloane, state superintendent of the Louisiana Anti-Saloon League, addressed the Conference.

Dr. W. L. Doss, Jr., called attention to the publication of the "History of Southern Methodism in New Orleans," by Rev. R. A. Cross, and stated that copies could be bought in the book room.

Dr. F. N. Parker presided during a part of the morning session.

Reports on Conference classes were heard. Roland William Faulk, a student, and Clerville Joseph Thibodeau remained in the class of the first year. Razzie Ray Branton, George Walton Dameron, Edwin Gustava Keetzell, and Allen Walter Townsend remained on trial and were advanced to the class of the second year. Thurmon Spinks was advanced to the class of the second year. Daniel X. Lagrone, a student, remained in the class of the third year. Marvin Wallace Beadle, Harvey Benjamin Hysell, and Willie De Witt Milton were advanced to the class of the third year, elected deacons and enrolled in the class to be received into full connection. George William Pomeroy, a deacon, was advanced to the class of the third year, and enrolled in the class for full connection. George Henry Corry, graduating in the course of study but not having served full time as a deacon, remained in the class of the fourth year. Ira Wright Flowers, John Elton Hearn, Byron Franklin Roberts, and James William Sudduth were advanced to the class of the fourth year. Jean Pierre Bonnecarrere, Robert Alan Cross, Edgar Clement Dufresne, Samuel Sledge Holladay, Jr., George Artens La Grange, Ashley Tazwell Law, Alton Clinton Lawton, Albau Mitchell Martin, Daniel William Poole, John Juegen Rasmussen, Robert Howard Staples, and Clarence Budd White were graduated in the course of study and elected elders. Otis Wesley Spinks and Franklin Pearson Moss, each having failed for two years to complete the required study, were automatically discontinued.

Mrs. G. S. Sexton, Jr., of Shreveport, addressed the Conference concerning the Jubilee Inn for working girls in Shreveport.

Mrs. Hoyt M. Dobbs and Mrs. H. T. Carley were presented to the Conference.

Presiding elders read reports of the districts they had served. Space forbids a careful review of the reports. While they showed a falling off in finances, due to the prevailing depression, a number of churches have been built within the Conference and other material improvements made, fine revivals have been held in a number of charges and a large number added to the membership of the Church. The names of the preachers in the Shreveport district were called and their characters passed.

Bishop Dobbs presented several visitors: Rev. F. T. Blackburn and Rev. T. R. Moorehead, both of the Oklahoma Conference; Rev. John S. Hoover, pastor of First Methodist Church, El Dorado, Ark., and Rev. H. H. Griffin, pastor at Camden, Ark.

A telegram of greetings from the Presbyterian Synod in session at Minden, La., was read, and the secretary was instructed to send a fitting response. A telegram of sympathy was sent Rev. A. H. Parker, in impaired health at his home in Bossier City, La., and the Conference expressed its sympathy with Dr. W. Angie Smith in the recent death of his father.

Announcements were made, and, after the doxology, and the benediction by Dr. F. T. Blackburn, the Conference adjourned.

Rev. G. M. Hicks preached at 3:30 in the afternoon. Practically the entire Conference and many visitors attended the banquet of Centenary alumni, students, and friends in the splendid dining-room of the Virginia Hotel, at 6 p. m. Dr. G. S. Sexton, president of Centenary College, presided in his usual happy and efficient way. The program included excellent musical numbers by members of the faculty and student body of Centenary, an able address by Dr. C. C. Miller, last president of Centenary College, at Jackson, La., and an address by Rev. B. C. Taylor, one of the first graduates at Centenary College at Shreveport.

THIRD DAY—NOVEMBER 20, 1931

Conference convened at the usual hour on Friday morning. Rev. T. M. Brownlee led the devotional service. Rev. M. S. Monk led the prayer.

After the reading and approval of the minutes, and the referring of names to the committee on Conference Relations, a letter was read from Mrs. R. H. Wynn, telling of the serious condition of Dr. Wynn, and Dr. A. S. Lutz was asked to lead the Conference in prayer.

The call of minute questions revealed that no one is located this year or been expelled. Rev. R. W. Tucker and Rev. H. W. May have died.

Bishop Dobbs announced the transfer to the Louisiana Conference of Dr. W. L. Duren, from the North Georgia Conference; of Rev. B. F. Rogers, from the Florida Conference; of Rev. J. M. Bentley, from the New Mexico Conference; of Rev. Ivan Donaldson, from the Little Rock Conference, and of Rev. S. J. McLean, from the West Texas Conference. He also announced the transfer from the Louisiana Conference of Dr. J. B. Peters, to the North Georgia Conference; of Dr. O. W. Bradley, to the Florida Conference; Rev. H. W. Jordan, to the New Mexico Conference, and of Rev. D. E. Dulaney, to the West Texas Conference.

Dr. F. N. Parker presided during a part of the mornnig session.

The report of the Board of Temperance and Social Service was read by Rev. D. F. Anders and adopted. Pending the adoption of the report, Rev. A. W. Turner and Mr. R. T. Douglas, a member of the state Legislature, addressed the Conference on Prohibition enforcement, as did Dr. A. C. Millar, editor of the Arkansas Methodist. The report urged that our people do all in their power to prevent the modification or repeal of the Prohibition laws, recommended that Rev. A. W. Turner be reappointed as director of the Louisiana Legislative Prohibition League; pledged to him the loyal support of the Conference, and asked that pastors open their pulpits to Dr. Turner. The report also recommended that Rev. R. H. Harper and Hon. R. T. Douglas represent the Louisiana Annual Conference on the board of trustees of the Anti-Saloon League.

Marvin Wallace Beadle, Harvey Benjamin Hysell, Willie De Witt Milton and George William Pomeroy were received into full connection.

The vote on the Constitutional Amendment, providing for a Judicial Council, was adopted by the Conference by a vote of 91 in the affirmative and 78 in the negative.

Dr. W. W. Drake read the report of the committee on public Worship, announcing preaching appointments for Sunday. A love feast was announced for the First Methodist Church at 9 a. m. on Sunday, to be led by Rev. W. F. Henderson; preaching by Bishop Dobbs in the morning, followed by the ordination of deacons; memorial service in the afternoon, and preaching in the evening by Dr. F. N. Parker, followed by the ordination of elders. Rev. R. H. Harper was appointed to preach in the First Presbyterian Church on Sunday morning, and Rev. W. C. Scott in the evening. Dr. W. W. Holmes was appointed to preach in the First Baptist Church in the evening, and Mr. C. H. McEuen was asked to direct the music. Rev. T. M. Brownlee was appointed to preach in the evening at the First Christian Church. Dr. F. L. Wells was appointed to preach in the morning in the Methodist Church in West Monroe, and Rev. J. B. Grambling in the evening. Dr. M. S. Monk was appointed to preach at the Gordon Avenue Methodist Church in Monroe on Sunday morning. Dr. A. M. Serex was appointed to preach in the Methodist Church in Bastrop on Sunday morning, and Rev. J. H. Bowdon in the evening.

Dr. W. L. Doss read the report of the committee appointed to consider changes in the session of the Conference, so as to lighten the burden of entertainment. The committee recommended that the Conference meet on Thursday morning instead of Wednesday morning, and the Harvard plan of entertainment was proposed as a plan of entertainment where the host may desire it. The report was adopted.

Henry Alberti Rickey, son of Rev. H. W. Rickey, of the Louisiana Conference; Jolly Harper, and John Fletcher Wilson, each recommended by the district conference of the Alexandria district, were admitted on trial.

H. B. Thomason, R. H. Bamburg, G. D. Purcell, L. E. Crooks, R. H. Wynn, and J. T. McVey were granted a superannuate relation.

By a rising vote the members of the Conference unanimously resolved to support Rev. A. W. Turner in his work as director of the Louisiana Legistive Prohibition League, and to open their pulpits to him. A number spoke in the highest terms of the work which Dr. Turner has done toward the Prohibition movement and the adoption of the Hood Law in our own state.

The Conference resolved, in adoption of resolutions read by Dr. W. W. Drake, to enter again into an agreement with the Equitable Life Assurance Society for group insurance, and steps will be taken to secure this protection for the members that desire it.

Miss Elizabeth Langford, formerly field secretary of the State Epworth League in Louisiana, was presented to the Conference. Rev. C. C. Neal, of the C. M. E. Church, president of Haygood Institute at Pine Bluff, Ark., was introduced. Rev. S. M. Yancey, superintendent of the West Methodist Assembly at Mt. Sequoyah, was introduced, and he addressed the Conference.

Announcements were made, the doxology was sung, the benediction was pronounced by Dr. W. Angie Smith, and the Conference adjourned.

Rev. D. B. Raulins preached at 3:30 in the afternoon. In the evening, a fine meeting was held under the direction of the Board of Missions, with Dr. E. H. Rawlings as the chief speaker.

FOURTH DAY—SATURDAY, NOV. 21

Conference convened at the usual time in the morning. Rev. Cleanth Brooks conducted the devotional service.

W. D. Kleinschmidt read the report of the Commission on Budget, which was adopted. The report fixed a total of $81,600 as the apportionment for the various causes included under "Conference Work" and a total of $50,894 for the various claims given under "General Work."

Dr. A. C. Millar, editor of the Arkansas Meth-

(Continued on Page 13.)

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

It having pleased our Heavenly Father to remove from our midst two of our most useful and beloved members, MRS. LUCY MAE KERR and MRS. JOSEPHINE STANBACK, we, the Woman's Missionary Society of Olive Branch, Miss., humbly submit to the divine will. Their lives as friends, neighbors, devoted wives and workers, and, above all, as earnest, faithful Christians, gleam before us and their inflence will be felt and the examples they have set be remembered as the years go by. Thus we deem it decorous and deserving to place on record a testimonial of our high esteem for these faithful members, Therefore, be it resolved, that in the deaths of Mrs. Lucy Mae Kerr and Mrs. Josephine Stanback we have sustained a loss which can not be filled. That we extend to the bereaved families our heartfelt sympathy and pray the Heavenly Father to let His comforting grace abide with them. That a copy of these resolutions be sent to their families, the New Orleans Advocate and placed in the minutes of the Woman's Missionary Society.

MRS. J. B. CONNER,
MRS. F. S. SCHWANN,
Committee.

IN APPRECIATION

Our church people should be interested in the welfare of the railroads and in their cause as it stands before the public not only on account of the services which they render in transportation, but also from a sense of justice. The railroads constitute the largest public utility of the nation, and are just now carrying the largest single burden of taxation. They are under severe pressure by reason of competition.

Some idea of their problems can be had when it is understood that they are not only paying old-time taxes on lines built by themselves, but are regulated by rigid national and state laws. Is it not fair to assume that the taxation and regulation should be equal upon all public carriers, or that the burden of the railroads should be lightened?

It is worthy of our attention that the railroads have contributed much to the success of the Church's program; the payrolls of these railcarriers add to the revenue of the Church; officials and employees in large numbers are represented in our membership, and are liberal and loyal in church support.

It is hoped that this statement, which is prompted only by a sense of justice, may lead our constituency to understand the situation and to cooperate more fully with an essential public utility.

The Church, as well as the rest of the public, must have the railroads!

W. M. CASSETTY, JR.,
Executive Secretary, Steamship and Railroad Transportation Bureau.

DEDICATION OF LOCUST GROVE RURAL CHURCH, NEAR OAK GROVE, LA.

On November 8, the pastor of the Oak Grove work and his people were made to rejoice over the opening of the beautiful new country church, at Locust Grove, which had been under construction since July. The crowd that attended the exercises was said to be the largest that had ever assembled in that community. Rev. E. C. Gunn and his family drove from Vicksburg and enjoyed the occasion, Brother Gunn preaching the opening sermon at 11 o'clock.

The pastor had arranged a patriotic feature on the first part of the program. Hon. J. V. Sims, attorney, from Oak Grove, spoke very effectively on the subject of what the church stood for. Miss Disch, of Oak Grove, home demonstration agent for West Carroll parish, brought a splendid talk, as did Professor Huey, parish superintendent of education. These speeches were all of a high order.

After Brother Gunn's sermon, the crowd assembled under the trees, where a real old-fashioned basket dinner was spread on a large table.

This church, which is an ornament to the community and a monument to the faith and earnest toil and labor of the whole neighborhood, was built with very little financial outlay. The timber for the lumber was donated by Judge John R. McIntosh. Mr. Jeff Boling donated the land. Mr. J. H. Boling gave the cypress logs for the boards. Mr. Shrell, local sawmill man, sawed the lumber at a very low price, and the people themselves put up the house.

This church has four Sunday school rooms, and a main auditorium and will adequately fill the religious needs of this community for years to come.

A new church was organized at this place this summer with about forty members. There has since been organized there a Sunday school and Woman's Missionary Society.

Two babies were baptized just before Brother Gunn's sermon, the sacrament was administered in the afternoon and the fourth quarterly conference held.

No one rejoices more than the writer over the good work that has been accomplished.

R. A. BOZEMAN, Pastor.
Oak Grove, La.

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THEY met and loved. He wooed and won her. That was back in '79. And for fifty beautiful years they traveled life's highway together. Today she is that dear, brave, silver-haired little "Granny" you so often see. Grandad's work was done first... seventy fruitful, happy years.

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Mr. George W. Cassidy, of Waco, Texas, whose experience in the use of Black-Draught has extended over forty-five years, says:

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Try Lydia E. Pinkham's
VEGETABLE COMPOUND

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SHE LOOKS despondent, worn-out and depressed. Young girls budding into womanhood often get wistful. *They should be watched!*

"I have a headache," they quietly complain. "My back bothers me. ... I guess I'll lie down."

During this "trying time" every young girl needs the helpful benefit of a strengthening medicine like Lydia E. Pinkham's Vegetable Compound.

Neglect now only invites suffering later on. Pain destroys beauty.

That's why so many attractive young women become faded prematurely. The pretty girl of 18 often becomes a languid lady of 25.

When your daughter becomes tired and listless ... won't you give her Vegetable Compound Tablets ... just as other mothers do?

The very fact that it's been in use a long, long time, gives women extra confidence. They know it *must* be good ... or so many women wouldn't take it.

And how true that is! For our records show that 98 out of every 100 women report benefit.

Ask your druggist for a bottle of either the tablets or the liquid today. Don't postpone the blessed relief this medicine brings.

NEW! *Lydia E. Pinkham's Vegetable Compound Tablet Form*

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss

1931 LIFE MEMBERSHIPS

MISSISSIPPI CONFERENCE

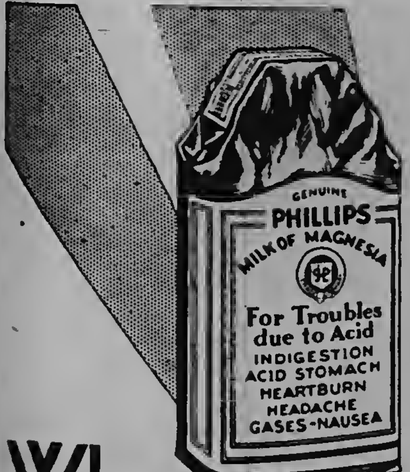
Meridian District
Mrs. Herman Prince, DeKalb, Miss.
Seashore District
Mrs. A. J. Ramsey, Gulfport, Miss.
Hattiesburg District
Mrs. H. Ogden, Hattiesburg, Miss.

NORTH MISSISSIPPI CONFERENCE

Columbus District
Mrs. Mary Walker Dukeminier, West Point, Miss.
Greenville District
Mrs. Ernest Moore, Clarksdale, Miss.
Greenwood District
Children
Louise DeLoach, Greenwood, Miss.
Grenada District
Mrs. Talulah Lipscomb Beall, Lexington, Miss.
Sardis District
Mrs. Belle Williamson, Como, Miss.
Mrs. W. J. East, Senatobia, Miss.
Mrs. Corrie Pryor, Senatobia, Miss.

LOUISIANA CONFERENCE

Alexandria District
Adult
Mrs. W. T. Cunningham, Natchitoches, La.
Mrs. J. W. May, Glenmora, La.
Mrs. S. M. Faulk, Charlieville, La.
Children
Doris Overton Carre, Alexandria, La.
Suzanne Ford, Charlieville, La.
Baton Rouge District
Mrs. Emma Jolly, Baton Rouge, La.
Mrs. Emma Abbott, Baton Rouge, La.
Children
Jane Clare Simmons, Bogalusa, La.
June Record, Clinton, La.
Harriett Earl Green, Franklinton, La.
Carl Roland Dardenne, Grosse Tete.
Ora Catherine Hooper, Grosse Tete
Dorothy Mynette Eldridge
Lake Charles District
Children
Howard Phillips Pfost, Jr., DeRidder, La.
Mary Avis Brink, Leesville, La.
Monroe District
Miss Mollie Higginbotham, Mer Rouge, La.
Children
Anne Lee Taylor, Mer Rouge, La.
Arlette Marie Pool, Wisner, La.
Minden District
Children
Ruth Law, Cotton Valley, La.
New Orleans District
Mrs. C. F. Niebergall, New Orleans, La.
Children
Arthur W. Luehrman, Jr., New Orleans, La.
Ruston District
Adult
Mrs. V. H. Spinks, Ruston, La.
Children
Thomas Edward Camp, Haynesville, La.
Shreveport District
Mrs. J. M. Collins, Shreveport, La.
Children
Charles D. Hancock, Jr., Pitkin, La.
Betty McAfee Flournoy, Shreveport, La.
Guy Morgan Hicks, Jr., Mansfield, La.
James William Peyton, IV, Shreveport, La.
Lewis Edwin Wright, Dixie, La.
George Walton Dameron, Jr.



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WHAT many people call indigestion very often means excess acid in the stomach. The stomach nerves have been over-stimulated, and food sours. The corrective is an alkali, which neutralizes the acids instantly. And the best alkali known to medical science is Phillips' Milk of Magnesia.

One spoonful of this harmless, tasteless alkali in water neutralizes instantly many times that much acid, and the symptoms disappear at once. You will never use crude methods when once you learn the efficiency of this. Go, get a small bottle to try.

Be sure to get the genuine Phillips' Milk of Magnesia prescribed by physicians for 50 years in correcting excess acids. 25c and 50c a bottle—any drug store.

ARCADIA MISSIONARY SOCIETY—IN THREE CIRCLES—CLOSES A PERIOD OF MISSION STUDY

The circles of the Missionary society of the Methodist church at Arcadia, La., met on Monday in two groups at the church.

The circles B and C group met in the regular Missionary Society room, with Mrs. Lorris Wimberly conducting the devotional opening, and reading as the lesson the 91st Psalm. Mrs. Floyd Madden, who has been leader in the study of the Mission Study book, "Turning Toward Peace," gave a very interesting review of this timely study, as follows: War has always been an evil, but today war would be intolerable. In the past, wars were fought between soldiers; but today it would be a war of citizens, for even the baby in the home would be as much in danger as the men in the ranks on account of deadly gases used in modern warfare. If one airplane were to drop a bomb of gas in the city of New York or London, both cities would be wiped out in one night. If human life were of no value, the commercial side of peace would be a real issue, for no nation can prosper during war. Through the League of Nations at Geneva and world's court at the Hague, we hope to effect temporary peace, but permanent peace must be instilled in the minds of our children until there is no place for thoughts of war. This is an undertaking not for tomorrow, but, with prayers for peace, we must begin today.

Mrs. Ed Conger's class have had as their study theme, "Korea, the Land of Dawn"—written by Dr. Van Buskirk, an eminent medical missionary, who has made Korea his study since going as a medical missionary in 1908. This class gave a review of their study in dialogue—various members of the class taking the part of citizens of Korea, and bringing to mind the perplexing problems which are to be met in Korea through her political status, through health conditions and through her schools. The very interesting dialogue closed with hopeful outlook for the light to shine into a more perfect day. Mrs. Marshall Woodard's review as teacher of Circle D lacks only one lesson of completing the study of "The Missionary Message of the Bible." Since missions occupies such an important place in our church today, it has been interesting to discover the exact nature and extent of the Bible message regarding missions, and to see that missions are really a plan of divine procedure. We have made a survey of each book of the Bible in order that we might discover those missionary elements in Biblical record which have inspired the missionary program of the church of today. It was announced that a pageant is to be given in the near future, "The World Children's Party," which will be most interesting, and admission to this entertainment will be charged in Octagon soap wrappers. The article of admission will be added to the large number of Octagon soap wrappers that are being sent to Rev. R. W. Vaughan, that the cash bonus may be attained for the Louisiana Methodist Orphanage.

SLAUGHTER SOCIETY MEETS

The Woman's Missionary Society of Slaughter met in regular session November 5, 1931, in the lovely country home of Mr. and Mrs. James Moore.

The meeting was called to order by the president, Mrs. James Moore. It included roll call, reading and approval of minutes, report of committees, program, and social hour.

The nominating committee submitted a list of officers for 1932. This was approved as it stood.

The society voted to pay its amount on the pin for Mrs. Irvine.

A committee was appointed to purchase wool for a comfort for the Orphanage, and to set a time to meet and make it up. This is a regular policy of the society.

The collections for the Linen Shower for the parsonage was taken up. Many lovely and useful gifts were made.

A special feature of the meeting was the reading and adoption of resolutions of appreciation of Brother and Mrs. Wynne's four years among us, and the presentation of a set of iced tea spoons to them as a slight token of our high regard and friendship.

"Whereas we have come to the close of another conference year, we take this opportunity to express our appreciation of the help, friendship and encouragement given to us by Brother and Mrs. Wynne.

"They have ever been a source of inspiration, always willing and able to help us with our problems.

"We wish for them continued success in their future. We request that these resolutions be read, and that they be spread on the minutes.

"Respectfully, Mrs. J. Ingram Law, Mrs. James Moore, Mrs. W. B. Morris."

"Life as a Stewardship," is the book to be studied by the Study Circle of the Society. Time, 2:30 p. m., every Thursday, except the first. Place, home of Mrs. Lizzle Moore. Leader, Mrs. J. Ingram Law. Opening and closing hour for this work will be prompt. You will be welcome to attend, even though you do not take up the work.

NOTHING LIKE IT!

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Capudine
FOR HEADACHES

The Apron Idea brought in $26.50. The plan of selling Christmas cards to raise funds was approved.

After the business meeting came the regular program of music, devotional, and leaflet for the month.

Many members and friends were present. Several new members were added. A most delightful social hour came at this time. Mrs. Moore's home was lovely with cut flowers and potted plants. Delicious refreshments were served. The meeting adjourned to meet next month in the home of Mrs. J. C. Stott. We are always glad to have others to meet with us. Let us welcome you.

Respectfully,
MRS. J. INGRAM LAW.

OCTAGON COUPON CARNIVAL

The Woman's Missionary Society, Priscillian Circle and Junior, intermediate and Senior departments of the Court Street Methodist Church, at Hattiesburg, Miss., held a "Carnival of Fun" at the church Friday night that was declared a huge success by all.

On Wednesday before, cars were sent over this part of town with circulars, boys and girls distributing these circulars to each house in the community, and from the time the doors opened at 7 o'clock till closing time the church basement, where the carnival was held, was filled with

(Continued on Page 14)

"A FEW years ago, when I was weak and nervous, when my color was bad and I was in need of a tonic, my mother gave me Cardui, and it seemed to strengthen and build me up, so that I am glad to tell other ladies of its benefit."—Mrs. Chas. W. Gibson, Brinkley, Ark.

The above testimonial is genuine and was given freely.

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Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE........Rev. W. W. Holmes, D.D., Alexandria, Louisiana.
MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

NORTH MISSISSIPPI CONFERENCE

Education Day. The plan of the Church is to observe Education Day on every fifth Sunday. This is in keeping with the law of the Church which requires that such a day be observed once every quarter by all the churches. On this day we are expected to put on a short program giving information about the schools and colleges of our Church. This program should be put on at the time of the worship program in the Sunday school. In the small school it will be given before the entire school and in the larger schools it will be given by the departments, especially the senior, young people and adult. No offering is asked for. We are simply asked to give to our people information about our higher institutions of learning. Every church or Sunday school will be expected to put on this program the fifth Sunday of November, the 29th. You are thinking already, where can I get the material for such a program? Here is the answer to your question.

The regular worship program in the November Workers' Council for the Sunday, November 29.

Good articles in our periodicals.

Workers' Council, November, "Why the Church College," by M. T. Workman.

Adult Student, November, "By Their Fruits," by M. T. Workman.

Sunday School Magazine, November, "Producing the Salt of the Earth," by M. T. Workman.

Epworth Era, November, "Why We Believe in Our Colleges," by M. T. Workman.

The High Road, November 29, "The College Question," by M. T. Workman.

These are all excellent articles written by the same man and dealing with different phases of this question. Ample material may be found in these articles to make up a good live program. Be sure to see that this program is put on.

Helps for Workers. As a worker do you feel the need of help in your work? There is an abundance of help available for you. For adult workers, The Adult Student carries most helpful articles and editorials every month. The Sunday School Magazine also gives help through articles and editorials. The Adult Messenger, published quarterly and sent out to all organized and enrolled classes, has many fine suggestions and helps. The Adult Division of the General Board is doing all in its power to make definite helps available for all workers. There are many leaflets and booklets that will give guidance and help.

For young people workers, the young people division of the General Board of Christian Education is making available many suggestive helps. The Epworth Era and the High Road (soon to be combined), various leaflets and booklets carry abundance of guiding helps for the workers and for young people themselves.

Children's workers. For those working with children there is no better journal to be found anywhere than The Elementary Teacher. It is full of inspiration and help every month. The children's division of the General Board is prepared to render valuable help in many ways. There is an abundance of free leaflet materials and booklets that may be bought for a small sum that will greatly aid the workers with children.

There are many general helps, such as the Workers' Council, The Sunday School Magazine, The Missionary Voice, general leaflets and booklets. Courses in leadership training are available by correspondence for workers in general, for students of the Bible and for specialized workers.

If you desire any of these helps or a visit from a worker, or an institute or conference for your workers, write to our office at Grenada. We want to help you.

Let us pray together for the advancement of the Kingdom of God among men.

R. G. LORD.

MARRIED

On Saturday, November 21, at 10:30 a. m., at St. James Episcopal Church, Greenville, Miss., Miss Julia Morgan Hall and Mr. Willard LeRoy Lipscomb. The birde is the daughter of Mr. and Mrs. John Hall of Greenville, and the groom is the son of Rev. and Mrs. Lee Lipscomb of Grenada. The ceremony was said by Dr. Phillip Davidson, Rector of the Episcopal Church, assisted by Rev. Lee Lipscomb. The happy couple left on a motor trip to New Orleans.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Newton Dist.—First Round.

Newton, Dec. 6, 11 a.m.; Feb. 10, 7 p.m.
Bay Springs, at Bay Springs, Dec. 13, 11 a.m. and 2:30 p.m.
Montrose, at Garlandsville, Dec. 20, 11 a.m. and 2:30 p.m.
Rose Hill, at Homewood, Dec. 27, 11 a.m. and 2:30 p.m.
Chunky, at Chunky, Jan. 3, 11 a.m. and 2:30 p.m.
Carthage Station, Jan. 8, 7 p.m.; Jan. 10, 11 a.m.
Carthage Ct., at Conway, Jan. 9, 11 a.m. and 1:30 p.m.
Walnut Grove, at Walnut Grove, Jan. 10, 2:30 p.m. and 7 p.m.
Harperville and Lena, at Harperville, Jan. 11, 10 a.m.
Union, Jan. 17, 11 a.m. and 2 p.m.
Decatur and Hickory, at Decatur, Jan. 17, 3:30 p.m. and 7 p.m.
Shiloh, at Clear Creek, Jan. 24, 11 a. m. and 2 p.m.
Raleigh, at Raleigh, Jan. 24, 7 p.m.; Jan. 25, 9:30 a.m.
Homewood, at Homewood, Jan. 31, 11 a.m. and 2 p.m.
Lake, at Lake, Jan. 31, 7 p.m.; Feb. 1, 7 p.m.
Philadelphia Circuit, at Sandtown, Feb. 6, 11 a.m. and 1:30 p.m.
Philadelphia Station, Feb. 7, 11 a.m.; Feb. 8, 9 a.m.
Burnside, at Longino, Feb. 7, 2:30 p.m. and 7 p.m.
Trenton, at Independence, Feb. 13, 11 a.m. and 1:30 p.m.
Forest and Morton, at Morton, Feb. 14, 11 a.m. and 2:30 p.m.
Laurel, at Kingston, Feb. 21, 11 a.m. and 2:30 p.m.
Laurel, at West, Feb. 21, 7 p.m.
Laurel, First Church, Feb. 22, 7:30 p.m.

District stewards at Newton, 10 a.m., December 15. The pastors and lay leaders requested to attend.

W. M. SULLIVAN, P. E.

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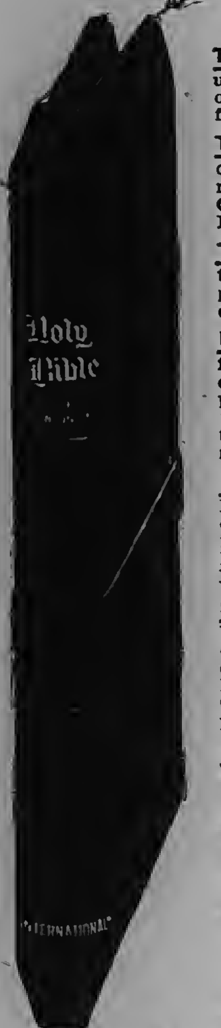

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PROCEEDINGS OF THE LOUISIANA ANNUAL CONFERENCE

(Continued From Page 9.)

odist, addressed the Conference concerning a history of Methodism in Arkansas soon to be published; also concerning the Western Methodist Assembly at Mt. Sequoyah.

The report of the Bible Board was read by S. S. Bogan and adopted.

The report of the Committee on the Memorial Mercy Home in New Orleans was read by H. S. Johns and adopted. The report commended Rev. and Mrs. J. G. Snelling for their noble work in the Home.

The report of the Conference Commission on Benevolences was read by S. M. McReynolds. The report laid emphasis upon the Kingdom Extension Offering. Jan. 12 will be the date for beginning the Kingdom Extension Institutes. A study book will again be used during the January-February period. The report recommended that the Executive Committee of the Conference Commission meet every quarter, that the preacher be requested to report quarterly to the presiding elder on sums raised for Conference collections and Kingdom Extension offering, and that the Executive Committee of five be composed of the Vice-Chairman, Secretary-Treasurer, and three others to be named by the Commission. Attention was called to the fact that Bishop Dobbs and his colleagues in the College of Bishops are calling upon the churches for a special emergency offering for our missionary work on one of two Sundays named—November 29 and December 6.

Dr. F. N. Parker, dean of the Candler School of Theology, addressed the Conference concerning his work.

Dr. F. L. Wells read reports 2, 3 and 4 of the Board of Christian Education, and they were adopted. Report No. 2 dealt with a sum of money due the Bank of Commerce in Mansfield, and authorized as security for the amount a mortgage upon the property of Mansfield College. Report No. 3 was a resolution authorizing the treasurer of the Board of Christian Education to borrow such sums as may be necessary, not to exceed $10,000, to make the semi-annual payments of interest on the Conference Educational Bonds, and that he be instructed and authorized to repay such loans from the funds received from the assessments of $45,000 for the Board of Christian Education. Report No. 4 concerned usual matters taken up annually by the Board—the recommendations for appointments, the naming of officers and trustees, etc.

Dr. F. S. Parker, a member of the General Board of Christian Education, spoke concerning its work. Upon motion of H. W. Rickey, in appreciation of the encouraging reports of the Board of Christian Education, the Conference rose and sang the doxology.

Rev. S. S. Holladay, Jr., read the report of the committee appointed to consider the supplementing of preachers' salaries, and Dr. Angie Smith spoke to the report. The report provided that the Bishop be requested to appoint a commission of five to study the matter for a year and make report. The report also recommended that the presiding elder of each district take the matter up in the meeting of the District Stewards and devise ways and means to take care of those in the district who need assistance. For immediate relief a committee was named, one for each district, to receive contributions during the Conference.

Miss Langford, field worker among the young people of the Conference, addressed the Conference. Upon motion of J. B. Grambling, the Conference, by a rising vote, expressed its appreciation of the service among the young people which Miss Langford has been giving, without salary, for some time.

Rev. J. G. Snelling addressed the Conference concerning the work of the Memorial Mercy Home in New Orleans.

The report of the Board of Finance was read by Dr. J. F. Foster and adopted. The report made the appropriations to Conference claimants; requested the appointment of Dr. F. L. Wells as Conference Director of Superannuate Endowment, and nominated for membership on the Board of Finance the following: Dr. W. L. Duren and Dr. W. W. Drake, in place of Dr. J. B. Peters and H. J. Bussa. Other sections of the report concerned the disposition of certain funds intrusted to the Board.

Dr. W. W. Drake addressed the Conference concerning a monument to be erected by the Mississippi Conference on the spot of the church at Washington, Miss., which housed the first Methodist society in the Natchez country, and stated that the Mississippi Conference requested the Louisiana Conference to contribute something toward the fund for the monument, and to name a delegate to represent the Conference at the unveiling of the monument. A collection was taken and the amount realized was $28. Bishop Dobbs appointed Dr. W. W. Drake the delegate to represent the Louisiana Conference.

Much regret was felt by the Conference when Dr. C. C. Miller, last president of Centenary College at Jackson, La., asked for and was granted the superannuate relation.

Rev. A. M. Shaw read the report of the Board of Christian Literature. Dr. H. T. Carley, in the absence of Rev. D. B. Raulins, editor-elect of the New Orleans Christian Advocate, who was attending the Mississippi Conference, spoke to the report of the Board, and especially urged the hearty support of the Conference organ. Dr. G. S. Sexton also spoke in behalf of the Advocate. The report was adopted.

Dr. G. S. Sexton, president of Centenary College, addressed the Conference concerning the college.

The report of the Orphanage Board was read by Rev. R. L. Clayton and adopted. The report named the usual days on which the cause of the Orphanage shall be presented—Easter and Harvest Day and requested the reappointment of Rev. R. W. Vaughan as superintendent of the Orphanage. The report of the president of the Board of Directors of the Orphanage was submitted, also the report of the superintendent of the Orphanage, and the reports went to record.

The report of the Committee on Prison Reform was read by Rev. E. M. Mouser, chaplain of the State Penitentiary, who spoke to the report. The report was adopted.

The report of the Woman's Missionary Society, and the report of the Treasurer of the Society were received and ordered to record.

The report of the Committee on District Conference Records, showing that all the records had been examined and found to be in good condition and correctly kept, was read by S. S. Holladay, Jr., and adopted.

The report of the Hospital Board was read by H. W. Rickey and adopted. The report urged that all pastors co-operate with Rev. L. W. Cain, Golden Cross Director, in securing in all charges the Golden Cross Enrollment; recommended that the Conference undertake to endow a bed in Tucson Tuberculosis Hospital, and named as a committee to devise ways and means to accomplish that result, the following: H. W. Rickey, P. B. McCullen, and C. M. Morris. Rev. H. W. Rickey was named as delegate of Louisiana Conference to the Southern Methodist Hospital Association, which will meet in St. Louis in April. R. H. Harper spoke to the report, urging in all charges the Golden Cross Enrollment.

The report of the Board of Church Extension, giving the appropriations to certain charges, was read and adopted.

The report of the Committee on Sabbath Observance was read by Rev. Louis Hoffpauir and adopted.

Dr. W. W. Drake read greetings from the B'Nai Israel Congregation of Monroe, and, upon motion, the Conference expressed its appreciation of the greetings and the secretary was instructed to convey to the congregation the sentiments of the Conference.

Dr. W. W. Holmes spoke upon the confusion sometimes resulting as to the times of observances of special days ordered by the Conference, and moved that the secretary be requested to make a schedule of such days and forward to the presiding elders soon after Conference. The motion prevailed.

Bishop Dobbs, pursuing the method of the open cabinet, announced that the work of the President and cabinet would likely be completed by early evening, and that any pastor so desiring would be at liberty to inquire of his presiding elder concerning his place of labor for the coming year.

Dr. W. W. Drake presented Rev. E. C. Gunn, retiring presiding elder of the Monroe District, a gift of appreciation from his friends, and the latter made fitting response. Later during the session, Rev. J. H. Bowdon presented a gift to Rev. L. W. Cain, retiring presiding elder on the Baton Rouge District, a gift from his friends, and the latter responded. Also Rev. D. F. Anders presented a gift to Dr. A. S. Lutz, retiring presiding elder of the Alexandria District, from his friends, and Dr. Lutz made a fitting response.

The Secretary was authorized to edit reports and to eliminate all unnecessary matter from the published minutes in an effort to bring the expense within the limited funds available for the printing.

Attention was called to the fact that one of the Conference Rules directs every member of the Conference to furnish the Secretary a succinct sketch of his own life, and that only a few of the members have ever complied with the rule. Each member was, therefore, urged to comply with the rule and to send a sketch of his life to the Secretary.

After the making of announcements, the benediction was pronounced by Dr. A. C. Millar, and the Conference adjourned to meet at 2:30 in the afternoon.

AFTERNOON SESSION

Conference convened, pursuant to adjournment, at 2:30 p.m., Dr. F. N. Parker, by appointment of the Bishop, in the chair. Dr. Parker led the devotional service. Dr. A. S. Lutz led the prayer.

After the reading of the minutes, the passing of character was taken up and pursued at intervals through the afternoon session until all names of members had been called and the character of all had been passed. Those present reported their work. While the reports in general showed a falling off in the collections, due to the prevailing depression, some notable achievements here and there were gleaned from the reports.

Miss Nettie Stroup, upon invitation of the Bishop, addressed the Conference concerning the work of St. Mark's Hall in New Orleans. Miss Stroup is the head resident of St. Mark's Hall.

Rev. C. C. Neal, of the C. M. E. Church, president of Haygood Institute at Pine Bluff, Ark., addressed the Conference concerning his work. Upon the Bishop's request, the speaker closed his appeal by singing "Swing low, sweet chariot." A collection of $75.30 was taken for the Haygood Institute.

Rev. H. S. Johns submitted the report of the Memorial Mercy Home; also the report of the auditor, and the report of Rev. J. G. Snelling, the superintendent of the Home. The report was adopted, and the reports of the auditor and the superintendent went to record.

The report of the Board of Missions was read by Dr. Briscoe Carter and adopted. The report gave the list of appropriations to certain charges, and recommended the reappointment of Rev. H. N. Brown as Conference Missionary Secretary.

Bishop Dobbs, who had come into the Conference room some time before and relieved Dr. Parker of the chair, now called Dr. W. W. Drake to the chair.

Upon the request of Rev. C. C. Neal, Rev. D. B. Raulins, Mrs. J. B. Pollard and Dr. J. F. Foster were added to the Advisory Board of Haygood Institute.

Upon motion of E. C. Gunn, the employment of Otis W. Spinks and F. P. Moss, who had been automatically discontinued earlier in the session, was authorized, if found advisable.

Report No. 1 of the Board of Missions was read and adopted. The report called special attention to the appeal that pastors are requested to make in behalf of our missionary needs on November 29 or December 6.

Dr. Briscoe Carter, president, made the following nominations for membership in the Legal Conference: W. R. Harvell, in place of R. H. Wynn; G. M. Hicks, in place of R. W. Tucker; A. M. Barnes, in place of G. H. Wasson, and they were elected.

Announcemets were made, the benediction was pronounced by Dr. F. S. Parker, and the Conference adjourned to meet in memorial session on Sunday afternoon at 3 o'clock.

FIFTH DAY—SUNDAY, NOV. 22

Sunday was a great day at the Conference. The services at the Methodist Church began with the Love Feast, led by Rev. W. F. Henderson, at 9 a.m. Bishop Dobbs preached to a great congregation at 11 a.m., and, at the close of his sermon, ordained to the office of deacon Marvin Wallace Beadle, Harvey Benjamin Hysell, and Willie De Witt Milton. Members of the Conference preached at different churches in the city, and also in other cities of North Louisiana, on Sunday, according to announcement in the report of the Committee on Public Worship already carried in our pages. In the afternoon the Conference assembled in memorial session at 3 o'clock, Dr. W. W. Drake, by appointment of the Bishop, in the chair. Dr. Drake led the devotional service; Rev. H. S. Johns led the prayer. Dr. J. F. Foster read the memoirs of Rev. R. W. Tucker and Rev. H. W. May. Rev. J. W. Faulk read the memoir of Mrs. L. E. Crooks; Rev. R. M. Brown read the memoir of Mrs. Chas. M. Morris, and Rev. J. A. Alford read the memoir of Mrs. S. H. Whatley. Brethren present paid tributes to the deceased. The motion prevailed that the memoirs be published in the Annual of the Conference. The benediction was pronounced by Rev. H. N. Brown, and the Conference adjourned to meet in the evening, following the preaching service and the ordination of elders. Dr. F. N. Parker preached at the evening service, and, following the sermon, Bishop Dobbs ordained as elders the following: Jean Pierre Bonnecarrere, Robert Alan Cross, Edgar Clement Dufresne, Samuel Sledge Holladay, Jr., George Artens La Grange, Ashley Tazwell Law, Alton Clinton Lawton, Alhau Mitchell Martin, Daniel William Poole, John Juergen Rasmussen, Robert Howard Staples, Clarence Budd White.

Following the ordination, Conference convened in evening session, Bishop Dobbs in the chair. The minutes of the session of Saturday afternoon, and the minutes of the memorial session on Sunday afternoon were read and approved.

(Continued on Page 16.)

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

children, young people and adults "spending" their coupons.

Each Sunday school classroom had some trick exhibit in it, the admission to each room being two coupons. Among our exhibits were a swimming match (a match in a bowl of water), January ground hogs (a small amount of ground pork sausage in a saucer), grave diggers (a pick and a shovel), Australian red bats (two red bricks), a drive in the wood (each person was given a tack and hammer and told to drive the tack in a block of wood), two sons of Adams (a piece of cane and a dinner bell, for Cain and Abel), bathing beauties (a small doll sitting in a bird bath and pictures of babies in tubs), for men only (a pair of pants and a tie), the greatest lovers (a pair of toy love birds), the monkey cage (a mirror with strips of paper over it to look like bars), the Siamese twins (twin dolls with their backs to each other), a kiss for two coupons (a candy kiss given by one of the pretty girls in the booth). All these caused much merriment.

There was a fortune teller who gave small printed fortunes and read their palms (drew a red mark across them with red ink).

An Octagon playlet sent to us by Mrs. Riley, of the Orphanage, was presented by two young girls, dressed as negro wash women, this was such an enjoyable feature of the occasion that it was repeated a number of times by special request.

There was a fish pond for which a number of us had brought toys that our children do not play with any more, and a few things we had bought, this booth was swamped with customers until all the articles were gone. There was a pair of scales where we charged one cent to weigh.

Horse shoe throwing, ringing the clown's nose, and archery kept those in charge busy, as there was always some one wanting to enjoy these sports.

The Missionary Society furnished sandwiches, the Priscillians tea cakes, cookies and doughnuts, the Junior department parched the peanuts and popped the pop corn, the Intermediate and Senior departments furnished candy, and these, together with coffee and punch, were sold for coupons, and from the time the doors opened till everything was sold there was always a line around the lunch counter. There was certainly no depression in soap wrapper coupons, in fact we could have easily sold twice as much as we had. Many people went back with coupons because we had nothing to sell them.

The committee in charge feels very much gratified with the results, for not only was the affair one of much pleasure, but 6,747 coupons were received to help the orphans, and $6.18 as we used pennies in the place of coupons where coupons were not obtainable.

MRS. R. E. ROLLINGS.

AFTER 40
bowel trouble

Constipation may very easily become chronic after forty. And any continued constipation at that time of life may bring attacks of piles and a host of other unpleasant disorders.

Watch your bowels at any age. Guard them with particular care after forty. Whenever they need any help, remember a doctor should know what is best for them.

"Dr. Caldwell's Syrup Pepsin" *is a doctor's prescription for the bowels.* Tested by 47 years' practice, it has been found thoroughly effective in relieving constipation and its ills for men, women and children of all ages. It has proven perfectly safe even for babies. Made from fresh laxative herbs, pure pepsin and other harmless ingredients, it cannot gripe; will not sicken you or weaken you; can be used without harm as often as your breath is bad, or when your tongue is coated; whenever a headachy, bilious, gassy condition warns of constipation.

DR. W. B CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative

THE HOME OF THE REV. JOHN FORD ON PEARL RIVER, IN MARION COUNTY, MISS.

The Rev. John Ford was born at Marion, S. C. His ancestors were originally Huguenots. He served in the legislature of South Carolina in 1805. He, with a company of people, left South Carolina in 1806, and came to this county by way of Huntsville, Tenn. Then, in flat boats they floated down the Tennessee River into the Mississippi River and down it to where St. Francisville, La., now is. Thence across country to this place. He built this home between 1806-1809. The lumber in this home was hand sawed, the nails were made in blacksmith shop, the brick were made here on place, they are oversize. This old home has three stories, with one large chimney at each end of house with three large fire places each. In this home, the second Methodist Conference ever held in Mississippi was held in 1814; also the sixth in 1818; also the second Legislature of the State of Mississippi was held in this home in 1817.

Rev. John Ford was a local Methodist preacher; he had four sons that were Methodist preachers, also had two daughters that married Methodist preachers. His son Thomas was the first man to organize a church at Jackson, Miss. None of his direct descendants live in this county, but there are lots of his brother Joseph Ford's descendants in this county. General Andrew Jackson stayed in this home two weeks on his way to New Orleans to fight the Battle of New Orleans, but before he was allowed to stay in the home he had to take an oath that he would not swear while in this home. It is said that he held his oath. William Rankin bought this home in 1838; his son Samuel E. Rankin, married Miss Mary Ann Ford, daughter of Joseph Ford, who is my grandmother. I am the present owner of this old home. It is still in a good state of preservation. No one has ever lived in this home but people of the Methodist faith.

W. E. RANKIN.

Sandy Hook, Miss.

ROMANCES OF MODERN MISSIONS

By Maud M. Turpin

Motozo Akazawa

From brewer to bishop—a missionary romance in four words whose unfolding has stirred the interest of two hemispheres and witnessed the evolution of a seller of Japanese sake into a saver of Japanese souls.

For the story of Motozo Akazawa and his arrival by a rather unconventional route to the highest position in the gift of the Methodist Church constitutes one of the most dramatic chapters in the modern missionary saga.

The four-word romance had its beginning about 50 years ago when Motozo was born into the home of a wealthy manufacturer of sake (Japanese wine).

Other high lights in the romance find the young Japanese converted at the age of 13 by a missionary of the Congregational Church; then follows a period when he drifts far from the faith, he is sent to the United States to study American methods of brewing; en route, he stops over in Honolulu to do some business for his firm; here he comes under the influence of a Japanese Methodist preacher and is gloriously re-converted, this time to stay, for he gets a missionary vision for his own people; cuts loose from the wine business and makes his own way to the States, where he supports himself at the University of Texas until his graduation in 1905 with the B. S. degree.

Follows a year of graduate study in the theological seminary of Vanderbilt University, Nashville, Tenn. He returns to Japan about the time the Methodist Church of Japan is organized by the union of the mission fields of the Methodist Episcopal Church, Methodist Episcopal Church, South, and Methodist Church of Canada. His rise to prominence in the national Methodist Church forms another romantic story; for, after serving as pastor of numerous Japanese churches and as principal of the Lambeth Training School at Osake, the one-time brewer's boy is elected bishop and becomes the leader of Methodism in the Island Empire.

Gray Hair
Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

The missionary romance of Akazawa is not yet finished, although a new and interesting chapter was added recently when the Methodist bishop of Japan came to America as delegate to the Methodist Ecumenical Conference at Atlanta, Ga., October 16-25. Here he spoke to Methodists of the world and acknowledged the debt of Japan to Christian missions, whose supreme gift to his country, he said, was the introduction of Jesus Christ to Japanese civilization.

Coming as high praise from the little Japanese churchman was his estimate of Jesus Christ, who, he said, "stands out before the eyes of the nation as Mount Fuji, and has brought to Japan a new idea of religion; a new conception of God, and a new estimate of the value of human personality.

Bishop Akazawa brought to America with him a formal document to be presented to the Mother Churches along with what he described as "two good Japanese bows." In delivering the paper and the bows to the board of missions, the Bishop made a profound bow, which he explained was to accompany the expression of gratitude of Japanese Methodism for what Christian missions have done for Japan in the past sixty years. He quickly followed bow number one by another equally deep obeisance preliminary to a request for continued interest and help for the infant church of Japan, which is too weak to combat the major perils of the country, atheism, materialism, and bolshevism, without further assistance from Mother Methodism.

BEWARE THE
COUGH OR COLD
THAT HANGS ON

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold, no matter of how long standing, is not relieved after taking according to directions. Ask your druggist. (adv.)

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

TOWARD EQUALITY IN EDUCATION

Farm children should be given a fair deal in educational opportunity, says the Farmer's Wife. "One principle of our national faith in the public school system is that it shall give equal educational opportunity to all boys and girls, no matter where they may live, or what their parents may have. But we are not living up to that principle. We are saying to several million rural children, 'You can have only the scant education that you can get in poorly equipped one-room schools.' . . .

"When the taxpayers in small rural districts face these facts they say, 'We can't do anything about it.' . . .

"They are right about the tax burden, but they are wrong when they say that they can't do anything about the matter. They can help to abolish the little school district as a taxing unit and put school support on a county or state-wide basis. . .

"The education of our boys and girls is not merely a matter of local concern. It is of country-wide, state-wide, even nation-wide importance. Then, why should not the proper support of public schools be put on an equally wide basis?"

Books could be provided for many rural areas at slight cost, if there were enough vision to work tested plans, points out the Country Gentleman. "The campaign to provide books for country people has been slow to gain headway in many communities because voters and county officials fear that the establishment of rural library service would necessitate a substantial increase of already burdensome tax rates. . . .

"It is estimated that between two-thirds and three-fourths of the rural population of America does not have access to a library of any sort. . . . It is a rather unfortunate situation—and one that could be remedied easily by a little thoughtful co-operation between the county board and town officials."—Federal Council.

FROM THE W. C. T. U.

Alcoholic insanity among women has been cut in half in the dry era in the wet state of New York, according to the records of the New York Department of Mental Hygiene. Alcoholic insanity among men, in New York state shows a reduction of nearly a third.

These results are shown in the rate per hundred thousand of new cases of alcoholic psychosis in New York state, arranged as to men and women separately in the 42d annual report of the New York Department of Mental Hygiene. The average new cases (first admissions) per hundred thousand in the saloon era ran 8.33 (eight and thirty-three one hundredths) for men and 2.6 (two and six-tenths) for women. Since war time prohibition, beginning 1918, the average for men has been 5.28 (five and twenty-eight one hundredths) per hundred thousand and 1.26 (one and twenty-six one hundredths) for women.

Deaths from alcoholism as reported by the State Health Department, Illinois, show more than a fifty per cent reduction in rate per hundred thousand under prohibition. The actual Illinois alcoholism deaths in 1910 were 330 (three hundred and thirty) a death rate of 5.8 (five and eight-tenths per 100,000; while in 1930, with the population increased by two million the alcoholism deaths fell to 195 (one hundred and ninety-five), a death rate of only 2.5 (two and five-tenths) per hundred thousand.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round.

Okolona Station, Nov. 15-16.
Tupelo Station, Nov. 21-22.
Pontotoc Station, Nov. 22-23.
Fulton Station, Dec. 5-6.
Amory Station, Dec. 6-7.
Greenwood Springs, at Pleasant Grove, Dec. 10.
Aberdeen Station, Dec. 12-13.
Houston Station, Dec. 13-14.
Buena Vista, at Boone's Chapel, Dec. 16.
Prairie and Strong, at Prairie, Dec. 17.
Amory Ct., at Paine's Memorial, Dec. 18.
Woodland, at Woodland, Dec. 19-20.
Shannon, at Shannon, Dec. 21.
Verona, at Verona, Dec. 22
Algoma, at Algoma, Jan. 5.
Houlka, at Concord, Jan. 7.
Vardaman, at Vardaman, Jan. 8.
Smithville, at Antioch, Jan. 9-10.
Tremont, at Tremont, Jan. 10-11.
Nettleton, at Evergreen, Jan. 13.
Salem and Friendship, at Salem, Jan. 16-17.
Toceopola, at Thaxton, Jan. 18.
Randolph, at Randolph, Jan. 19.
Pittsboro and Bruce, at Bruce, Jan. 20.
Calhoun City Station, Jan. 20.
Denna, at Big Creek, Jan. 21.
Bellefontaine, at State Springs, Jan. 22.
Mathiston and Mahen, at Mathiston, Jan. 23-24.
Eupora Station, Jan. 24-25.

The district stewards, lay leaders, and pastors will meet at Tupelo, December 5, at 10 o'clock a. m. The district missionary institute will be held at Houston, January 6, at 10 o'clock a. m.

T. H. DORSEY, P. E.

Greenwood Dist.—First Round

Carrollton Ct., at North Carrollton, Nov. 22, a. m.
Price Memorial, Nov. 22, p. m.
Marks, at Marks, Nov. 29, a. m.
Lambert, at Lambert, Nov. 29, p. m.
Black Hawk Ct., at Black Hawk, Dec. 5, a. m.
Minter City, at Minter City, Dec. 6, p. m.
District Stewards Meet at Greenwood, Dec. 10, a. m.
Sunflower Ct., at Sunflower, Dec. 13, a. m.
Schlater, Dec. 13, p. m.
Acona Ct., at Acona, Dec. 16, a. m.
Drew Mission, at Sandy Bayou, Dec. 19 a. m.
Drew Station, Dec. 20, a. m.
Moorhead, Dec. 20, p. m.
Dublin and M., at Mattson, Dec. 27, a. m.
Tutwiler, at Tutwiler, Dec. 27, p. m.
Webb and S., at Webb, Jan. 3, a. m.
Greenwood, First Church, preaching, Jan. 3, p. m.; Q. C., Jan. 6, p. m.
Tchula, Jan. 10, a. m.
Cruger and Sidon, at Sidon, Jan. 10, p. m.
Inverness, Jan. 17, a. m.
Itta Bena, Jan. 17, p. m.
Swiftown and Isola, at Isola, Jan. 24, a. m.
Ruleville, Jan. 24, p. m.
Belzoni, Jan. 31, a. m.
Indianola, Jan. 31, p. m.

W. N. DUNCAN, P. E.

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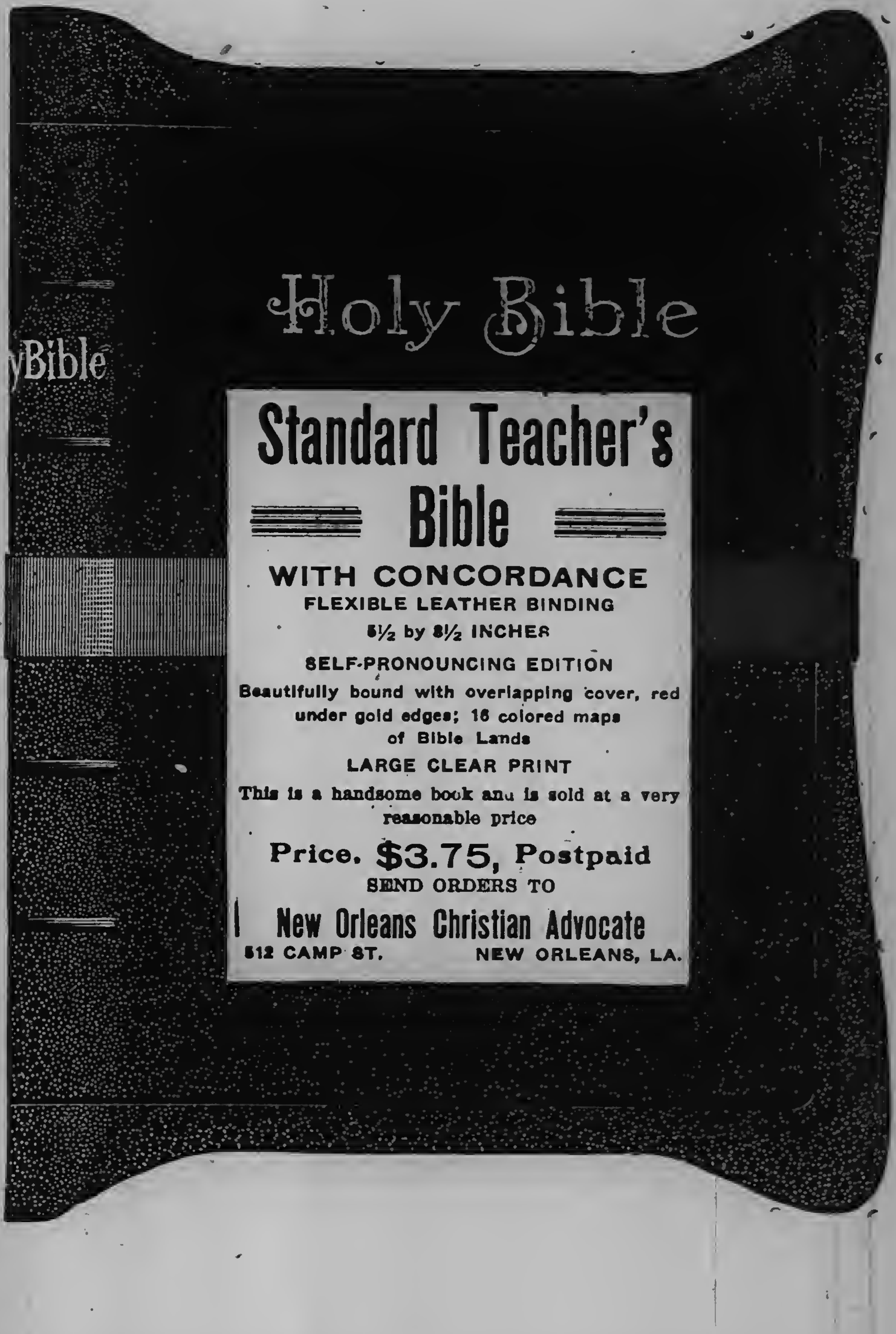
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PROCEEDINGS OF THE LOUISIANA ANNUAL CONFERENCE

(Continued from Page 13)

The call of Question 8: Who are readmitted? was answered in the negative.

In answer to Questions 18 and 20, Bishop Dobbs submitted a certificate of the ordination of deacons and elders, and the paper went to record.

Questions 24-42 were called one by one by the Bishop, and answered by Rev. R. W. Vaughan, statistical secretary. The report of the Conference Treasurer was received and ordered to record. It showed a total received from all sources of $50,917.26.

Rev. R. W. Vaughan, who has served the Conference as Statistical Secretary for twenty-five years, stated that, with the increased work upon the statistical secretary due to the rule now effective of reporting every church on a circuit, he would not be able to do the work next session, should the Conference meet on Thursday, according to action taken earlier in the sessions, as he would not have sufficient time to gather and tabulate the reports. After some discussion, the matter was left in the hands of the Bishop and presiding elders.

Bishop Dobbs announced the following as the commission to study the question of supplementing salaries of preachers: C. D. Atkinson, J. A. McCormack, E. C. Gunn, A. S. Lutz, Ellis Smith, W. W. Holmes, J. S. Henley, Angie Smith.

Bishop Dobbs spoke of our missionary interests, calling special attention to the French Mission work in South Louisiana, and urged the Conference to a new crusade.

Question 44 was called: Where shall the next session of the Conference be held? The matter was left to be determined by the presiding elders.

Bishop Dobbs spoke in terms of the highest appreciation of the fine courtesy of the Methodist churches and all the citizens of Monroe in entertaining the Conference so graciously, and Rev. H. W. Rickey read the following resolutions of appreciation:

"The Southern climate develops a fond desire to be gracious and hospitable. Such gifts of entertainment as Monroe has showered upon us fall into grateful soil of Conference session.

"Resolved, therefore, as a body, that we convey our appreciation to Bishop Dobbs, Presiding Elder Gunn, our secretaries, and Pastors Drake, Hoffpauir and Bentley, and their respective congregations; the general chairman of entertainment, Mrs. J. C. Sadler; the other chairmen, such as of homes, Mrs. W. A. Walker; assignments, Mrs. W. M. Washburn; registration and information, Mrs. D. C. Warner; coffee room, Mrs. J. Shields; post office, Mrs. C. H. McHenry; motorcade, Mrs. Roy Hale; decoration, Mrs. A. G. McHenry; music, Mrs. John Sholars; dining hall, Mrs. F. B. Neeley; reception, Mrs. S. M. Collins; to the newspapers; Hotels Alvis, Frances, Monroe, Virginia; to the typists, Mrs. Burroughs and Miss Tarver; to the Western Union; to the pages, Mrs. Gaston, Mrs. Joe Dawkins, Mrs. Leist and Mrs. McCook, and to all others who aided and made pleasant and profitable our sessions in the picturesque city east and west of the Ouachita River. We also thank the city officials and the postmaster for invaluable aid." Signed by H. W. Rickey, Leon I. McCain and Chas. O. Chalmers.

Upon request of the Bishop, Dr. W. L. Doss, secretary of the cabinet, read the different changes in district and circuit lines. Bishop Dobbs made appropriate remarks concerning the appointments. The minutes were adopted, with instructions that they should include the appointments and the record of adjournment. The Bishop then read the appointments. After the reading of the appointments, the Conference rose and sang, "How firm a foundation." The benediction was pronounced by Rev. H. S. Johns, and the Conference adjourned sine die.

LOUISIANA CONFERENCE APPOINTMENTS

Alexandria District

Briscoe Carter, Presiding Elder

Alco—A. H. Baggett, supply.
Alexandria—N. E. Joyner.
Boyce—L. C. Wilson.
Bunkie—J. F. Foster.
Colfax—T. D. Lipscomb.
Elizabeth—Alonzo Early.
Eunice—J. A. Knight.
Glenmora—S. S. Bogan.
Holloway—(to be supplied).
Lecompte—C. D. Atkinson.
Lottie—G. A. LaGrange.
Marksville—A. J. Martin.
Melder—J. T. Parsons.
Melville—R. T. Pickett.
Montrose—Jolly Harper.
Natchitoches—B. C. Taylor.
Oakdale—G. W. Pomeroy.
Opelousas—J. E. Selfe.
Pineville and U. S. V. Hospital—D. B. Boddie.
Pleasant Hill—L. R. Nease, Jr.
Conference Extension Secretary—A. K. McLellan.
District Secretary Christian Education—C. D. Atkinson.

Baton Rouge District

K. W. Dodson, Presiding Elder

Amite—R. S. Walton.
Baker—B. W. Waltman.
Baton Rouge:
  First Church—R. H. Harper.
  Istrouma—L. N. Hoffpauir.
  Keener Memorial—A. D. George.
Bogalusa—H. M. Johnson.
Clinton—J. B. Shearer.
Denham Springs—E. J. Buck.
Franklinton—C. E. McLean.
Greensburg—W. D. Milton.
Gonzales—P. W. Sibley (supply)
Hammond—J. A. McCormack.
Jackson—D. W. Dameron.
Kentwood—J. W. Sudduth.
Natalbany—A. R. Hoffpauir.
Pearl River—H. W. Brown (supply).
Pine Grove—E. W. Corley.
Plaquemine—William Schuhle.
Ponchatoula—J. H. Bowdon.
St. Francisville—R. L. Clayton.
Springfield—A. A. McKnight (supply).
Walker—R. A. Cross.
Washington—J. L. Cady.
Zachary—D. F. Anders.
Chaplain State Penitentiary—E. M. Mouser.
Student Emory University—W. H. Royal.
District Secretary Christian Education—J. H. Bowdon.

Lake Charles District

W. W. Drake, Presiding Elder

Abbeville—H. W. Rickey.
Acadia Circuit—J. O. Purcell (supply).
Crowley—C. K. Smith.
DeRidder—H. E. Pfost.
Gueydan Circuit—E. V. Duplantis.
Hornbeck—C. F. Sheppard.
Indian Bayou—G. H. Corry.
Lafayette—H. N. Brown.
Lake Arthur—J. F. Waltman.
Lake Charles—E. C. Gunn.
Leesville—F. J. McCoy.
Many and Zwolle—J. C. Rousseaux.
Merryville—M. W. Beadle.
New Iberia—A. M. Serex.
Rayne—S. A. Seegers.
Sulphur—T. F. King.
Vinton—A. M. Shaw.
Conference Missionary Secretary—H. N. Brown.
District Secretary Christian Education—H. E. Pfost.

Minden District

W. R. Harvell, Presiding Elder

Campti—C. B. Powell.
Cotton Valley—A. T. Law.
Coushatta—J. M. Alford.
Ferriday—Ivan Donaldson.
Hall Summit—J. L. Lay.
Haughton—J. F. Dring.
Jena—A. S. J. Neill.
Jonesville—S. S. Holladay, Jr.
Minden—A. S. Lutz.
Plain Dealing—J. B. Williams.
Ringgold—P. B. McCullen.
Rochelle—W. W. Perry.
Sibley—J. R. Roy.
Sicily Island—Thurmon Spinks.
Springhill—E. C. Dufresne.
Standard and Olla—J. E. Hearne.
Trout and Goodpine—J. J. Rasmussen.
Winnfield—R. T. Ware.
District Secretary Christian Education—A. S. Lutz.

Monroe District

W. L. Duren, Presiding Elder

Bastrop—Ellis Smith.
Bonita—E. W. Day.
Columbia—R. F. Harrell.
Delhi—H. N. Harrison.
Fairbanks and Sterlington—Otis Spinks (supply).
Gilbert—J. W. Faulk.
Lake Providence—H. B. Hines.
Mangham—C. M. Morris.
Mer Rouge—J. B. Grambling.
Monroe:
  First Church—W. C. Scott; H. B. Rickey, Junior preacher.
  Gordon Avenue—H. M. Bentley.
Newellton—R. R. Branton.
Oak Grove—R. A. Bozeman.
Oak Ridge—H. W. Cudd.
Pioneer—B. F. Roberts.
Rayville—O. L. Tucker.
Tallulah—W. H. Giles.
Waterproof—J. C. Price.
West Monroe—Louis Hoffpauir.
Winnsboro—J. W. Booth.
Wisner—C. B. White.
Student Duke University—R. W. Faulk.
District Secretary Christian Education—W. H. Giles.

New Orleans District

W. L. Doss, Jr., Presiding Elder

Covington—A. M. Wynne.
Franklin—C. C. Wier.
Donaldsonville—J. P. Bonnecarrere.
Houma and French Mission:
  B. H. Andrews,
  A. D. Martin (supply).
  A. M. Martin.
Morgan City—S. J. McLean.
New Orleans:
  Algiers—D. B. Raulins.
  Carrollton Ave.—B. F. Rogers.
  Chalmette and Gentilly—V. D. Morris.
  Epworth—M. Hebert.
  Felicity—J. T. Harris.
  First Church—F. L. Wells.
  Louisiana Ave.—J. L. Williams (supply).
  McDonoghville—D. W. Poole.
  Parker Memorial—M. S. Monk.
  Rayne Memorial—W. W. Holmes.
  St. Marks—J. A. Alford.
  Second Church—R. L. Armstrong.
St. Martinville—C. J. Thibodeaux.
Slidell—B. D. Watson.
Chaplain U. S. Army—A. F. Vaughan.
Dean Candler School of Theology—F. N. Parker.
Assistant Editor, General Board Christian Education—F. S. Parker.
Superintendent Memorial Mercy Home—J. G. Snelling.
Editor New Orleans Christian Advocate—D. B. Raulins.
Charity Hospital Missionary—J. T. Harris.
Student Duke University—David Tarver.
Conference Director Superannuate Endowment—F. L. Wells.
Executive Secretary, Board of Christian Education—W. W. Holmes.
District Secretary Christian Education—R. L. Armstrong.

Ruston District

R. M. Brown, Presiding Elder

Arcadia—J. W. Lee.
Athens—W. F. Henderson.
Bernice—L. P. Moreland.
Bienville—Geo. Bolton (supply).
Choudrant—R. V. Fulton.
Clay—E. G. Kaetzell.
Dubach—W. F. Roberts.
Eros—M. L. Lee (supply).
Farmerville and Calhoun—A. W. Townsend.
Gibsland—A. C. Lawton.
Haynesville—Cleanth Brooks.
Hodge—H. B. Hysell.
Homer—W. C. Childress.
Jonesboro—J. S. Henley.
Marion—R. H. Staples.
Ruston—H. L. Johns.
Simsboro—W. E. Akin.
Superintendent Methodist Orphanage—R. W. Vaughan.
District Secretary Christian Education—J. S. Henley.

Shreveport District

H. T. Carley, Presiding Elder

Belcher and Gilliam—Ira W. Flowers.
Bossier City—H. W. Ledbetter.
Grand Cane—J. M. Boykin.
Greenwood and Bethany—H. S. Johns.
Ida and Hosston—T. J. Holladay.
Logansport—J. D. Fomby.
Mansfield—G. M. Hicks.
Mooringsport—George Fox.
Noble and Benson—J. F. Wilson.
Oil City—C. W. Lahey.
Pelican—L. W. Smart.
Shreveport:
  Claiborne—J. C. Sensintaffer (supply).
  Cedar Grove—E. L. Cargill.
  First Church—W. Angie Smith.
  Mangham Memorial—G. A. Morgan.
  Noel Memorial—T. M. Brownlee.
  Park Avenue—L. W. Cain.
Vivian—W. D. Kleinschmidt.
President of Centenary College—Geo. S. Sexton.
Professor Centenary College—R. E. Smith.
Superintendent Louisiana Prohibition Legislative League—A. W. Turner.
Student Southern Methodist University—D. X. Lagrone.
Conference Director Golden Cross—L. W. Cain.
District Secretary Christian Education—G. M. Hicks.

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D. B. RAULINS, M.A., Editor | NEW ORLEANS, LA., THURSDAY, DECEMBER 3, 1931. | C. MILTON CHALMERS, Manager.

INAUGURAL

To Mississippi and Louisiana Methodists,
My dear Friends:

Before losing my identity in the "editorial we" I shall use the first person singular in writing you this introductory word to my work as editor of your paper. The "we passages" may begin later. And even then, after I have become submerged in that inclusive plural, I should like you to know that the "we" is a particular person thinking and doing particular things, who is speaking to you through the columns of the Advocate.

In assuming these responsibilities I remind you that I am here by the selection of your Publishing Committee and the appointment of Bishop Dobbs. The wisdom of the action will have to be assumed for the present. For my part, until we can see better. I shall assume that it is the will of God, and that you have expressed your will through those whom you appointed to the task of selecting an editor. Presuming that this is true, I should be able, through your co-operation, to accomplish the work to which I have been assigned.

Permit me to acknowledge my debt to that long line of good and able men who have preceded me in this office. It stretches from 1850 down to our own day. Some have gone to our Father's house, others are still laboring among us. The sound of their receding footfalls still echoes along the corridors of the years, reminding me of the obligations of this task. Memories of them still cling to this office. May their mantles touch my shoulders and bless me with their spirit. I shall try to conserve the good they wrought and add to it as much as possible.

Then I should like to thank the three Conferences for the confidence they expressed through their Publishing Committee in selecting me as editor, and for further evidences of their purpose to co-operate in making the Advocate an effective instrument of the Church. Two features are especially deserving of our appreciation. Six strong men, two from each Conference, have been selected as contributing editors. From North Mississippi we have Dr. V. C. Curtis, presiding elder of the Columbus district, and Rev. W. R. Lott, pastor at Aberdeen; from Mississippi, Drs. J. Lloyd Decell, pastor, Galloway Memorial, Jackson; and Jos. A. Smith, pastor, Capital Street, Jackson; from Louisiana, Dr. R. E. Smith, Dean Emeritus of Centenary College and teacher of the great Foursquare Bible Class of First Church, Shreveport, and Rev. B. C. Taylor, pastor at Natchitoches. Supported by such men as these whose articles will appear from time to time, there should be increased confidence in the quality of the material securing place in our columns.

In addition to this significant advance the Conferences have further indicated their interest in the Advocate by endorsing a plan for increased circulation by setting apart March of 1932 as "Advocate Month," during which time, in every charge the Advocate will be brought to each church with the purpose, not only of renewing old subscriptions, but of increasing the list with as many as 1,000 new subscriptions from each Conference.

REV. J. L. DECELL, D.D., Retiring Editor

As the first official act of our administration we wish, on behalf of the patrons of the Advocate, to thank Dr. J. L. Decell for his year's splendid service. Though he labored under serious handicaps, the paper reflected none of these things. Numbers have testified to the high excellence of the Advocate while in his care. His interest in the work began before and continued beyond his administration. We bid him godspeed in the pastorate of the great church upon which he is entering.

Such assurances as these are heartening to the management and the editor.

I shall not attempt to please everyone. I have not forgotten the story of the man, the boy, and the donkey. As I recall it, the advice offered by those who chanced to meet them passing down the road resulted disastrously for at least one member of the party. However, I shall regard sacredly the responsibility with which you have entrusted me, feeling that you desire to serve God and the Church through this office. We shall not always agree. Discussion will be necessary. Our danger, perhaps, is not so much that we may think wrong, but that we may fail to think at all. We should be able to trust our common loyalty to God and the Church sufficiently to bear with one another as each and all earnestly seek the truth.

None of us who think at all seriously and thoroughly is unaware of the complexity and perplexity of our times. A materialistic philosophy has arisen on the one hand and a defeatist attitude on the other. The latter is the more dangerous because it characterizes many of those who should be counted against materialism. It is a crisis period demanding exceptional thinking, consecration, faith and daring. Great odds and great issues face us wherever we turn. Still it is no time for despair or discouragement. We are able now to read the inevitable consequences of certain types of conduct, and we may so conduct ourselves as to make the inevitable consequences of the future quite different from and better than conditions today. The Church has always passed through difficulties into the open door. God is as great as he ever was, and as available as he was in the days of Moses, Paul, and Lambuth. We see plainly that while the reality of our religion remains constant, its terms and language change with the changes of men. Let us not forget that God has set out to make something, and that the process of building requires change.

"New occasions teach new duties; Time
makes ancient good uncouth;
They must upward still, and onward, who
would keep abreast of Truth."

Through the columns of the Advocate I shall try to keep before you the matters that should demand our thought and action.

At present our great foreign missionary enterprise is in peril because of greatly

(Continued on Page 8.)

The Liberal Arts College Movement

BY PRESIDENT D. M. KEY, MILLSAPS COLLEGE

A college of liberal arts or the liberal arts college of a university is an institution where the training of the student in culture and character is sought rather than preparation for earning a living.

Practically all of the small colleges of America are colleges of liberal arts. These small colleges all over the United States originated, for the most part, in the desire fostered by religious zeal, to provide the best intellectual and spiritual nurture for the young. They sprang up independently and exhibited the widest diversity of denominational affiliation and local community support. Widely separated geographically, they had little communication with each other and with the larger educational movements of state and nation.

It is curious how segregated, how independent and aloof, some of these freshwater colleges were. How unique this contrast with the standardized institutions of the present day in the full stream of development of a chain store age with uniform credit system, uniform athletic pageantry, and uniform deans attending as delegates the meetings of standardizing associations. Many of these country colleges were surely **sui generis,** each unlike the other except in a common urge for learning, for knowledge of the past, of literature and philosophy and the ancient languages. In the steady march of events, however, the more fortunate, vigorous and vital of the church colleges were drawn from their isolation just as the communities in which they were situated were penetrated through various avenues of information and communication, good roads, metropolitan newspapers, the radio, with the spirit of modern life. A conference on this and on that called for delegates and drew out the presidents and the deans to gatherings where educational problems were discussed. In these gatherings the representatives of the small colleges, as they came more and more to join in them, began to realize, on account of their sheer numbers, their own significance and importance.

In conferences on athletic relations such as the old S. I. A. A., the representatives of the smaller colleges met annually with the representatives of the universities and as the years passed achieved a unity and preponderance that powerfully affected standards of amateurism.

A second influence that has made for solidarity among the liberal arts colleges has been that hobgoblin the standardizing association. Here all the colleges that aspire for excellence were gathered into an organized body in which there arose and were gradually defined the marks of a good educational institution of collegiate grade. These marks are largely material and have been set at a low minimum which approximates the actual financial requirements of satisfactory conditions in a college. These standards have been influenced by the predominance of the church colleges in the associations. They have played their full part in the formation of such standards and principles of the Southern Association of Colleges and other standardizing associations.

A third gathering in which the liberal arts colleges have notably found an occasion for annual fellowship, affiliation and association with the entire educational body of the United States has been the annual meeting of the Association of American Colleges. Here, also, the dignity, unity and importance of the college work of the churches has become known not only to the church colleges themselves but also to the other institutions, societies and foundations that promote collegiate education in America. The boards of education of the various churches, meeting at the same time and place with the Association of American Colleges, sharing the services and interests of a joint secretariat headed by that wise and beneficent leader in American education, Robert L. Kelly, has increasingly brought the importance of the small liberal arts college maintained by church support into the foreground.

Out of these contacts and fellowships, there have come to the leaders and administrators of the liberal arts colleges many benefits: First of all there is a more comprehensive outlook on the educational task of the colleges of America at the present time. If there has been in the past among the smaller institutions a certain limited and theoretical conception of the college as a place where the lad may find in the professor a mentor, a guide, philosopher and friend, if we have regarded the college as an institution of all time, based on an essential human relationship of master and disciple as permanent as matrimony (unhappy comparison in a disintegrating age) this concept has been modified or, at any rate, supplemented. It has been clarified by observation of the difficult problem of dealing with youth **en masse** as it is now attempted in the great universities.

We liberal arts representatives have a somewhat uneasy feeling that some of the objectives are hardly more educational than the aims and purposes of 16th century trade guilds and that whole groups of the trainees are apprentices rather than students; that some of the machinery is more suited to Sing Sing and the River Rouge than to an educational institution. But as producers of a trained intelligence, character and personal efficiency ourselves, we have the liveliest curiosity about and sympathy with the noble project of accomplishing this in the American fashion of wholesale.

In the second place the liberal arts colleges, because of their numbers, because of their sense of mission and religious motivation, because of a certain academic integrity and institutional craftsmanship, came to realize a new dignity and authority in both their relations with each other and in the esteem of the educational world as a whole and in the eyes of the societies and foundations that promote collegiate education in America.

Finally there came to a few of the representative leaders of the liberal arts colleges a more vivid appreciation of the mighty streams of financial support for education that are pouring forth from the reservoirs of wealth in America in such measure as the world has never known. They saw that the big institution was going in gifts of two, five and ten millions to institutions that in the main were accomplishing man for man no greater service to the nation through their graduates than the small colleges.

Some such consideration as the above arising in the mind of Dr. A. N. Ward, president of Western Maryland College, prompted a study made something over two years ago dealing with enrollment and endowment resources of four hundred colleges and universities. This was embodied in a pamphlet entitled "Making Provision for the Colleges of Liberal Arts and Small Colleges," which he sent to every college president in the United States. Many read it and thought little of the document as being the day dream of a small time college executive. However, at a meeting of the American Association of Colleges in Washington in 1929, Dr. Ward secured the floor and made an earnest and impassioned plea for consideration of the facts brought out in the study. Summarized in a sentence or so, they are as follows:

Of the approximately one million college students in America at the time the study was made, about 250,000 were being educated in state institutions, about 250,000 in the large, heavily endowed, private universities of the land, and approximately half, 500,000, were getting their college training in small liberal arts colleges, most of them affiliated with some church, and very many of them so limited in financial resources as to maintain at the best an insecure and hazardous position. Should these colleges under pressure of economic conditions go out of existence as so many institutions have done during the years, an overwhelming and impossible burden would be cast upon the state institutions and the large universities. Along with this fact of the financial situation there was suggested the evidences of solid, substantial, honest service of instruction in the liberal arts colleges, such as I have mentioned above; the distinction, the authenticity, the assuredness of honest work honestly done. Dr. Ward suggested that these considerations should be brought to the attention of the nation; to the consideration of men of wealth who control the floodgates of American generosities and who have so largely in the past turned these streams of financial support to institutions already solidly established and even embarrassed by the multifarious character of their undertakings. Dr. Ward's plea secured the attention and the hearty interest of some of the best and wisest educational statesmen of the country. A small group gathered after the adjournment of the Association of American Colleges, a nation-wide conference was called. A notably effective program was arranged with addresses and messages of interest from President Herbert Hoover; Ray Lyman Wilbur, Secretary of the Interior; John H. Finley, of the New York Times; W. P. Few, of Duke University, and many others. A permanent organization was effected and plans have gone forward rapidly in the direction of a movement on a nation-wide scale to secure a general knowledge and appreciation of the educational services, needs, ideals, and possibilities of the many American colleges of liberal arts. This will involve, first of all, a campaign of publicity in which the minds of Americans will be directed to a more intelligent enthusiasm for education, a familiarity with the ideals and practices by which the liberal arts college has wrought so effectively in character building, in inspiration, and spiritual motivation. Secondly, there will eventuate in the various regions, states, and clienteles a joint and possibly a simultaneous appeal to local communities, to churches, to educational foundations, and to the primary sources of American benevolence, and appeal more adequately to meet the financial needs of these institutions that are providing fully one-half of the collegiate training being received by American youth.

THE BIBLE AND THE SPADE

By Dr. J. F. Foster

Having written several articles on this subject and thinking that a few statements relative to the Spade as it's findings support the fact that incidents of the New Testament might prove of interest I shall detail a few of the results as dug up by the Spade.

That Judea was under the rule of Rome is too well known to need any proof, were it otherwise the Judean Roman Coins would prove the fact, for they show a woman under a palm tree, captive and weeping with the words Judea Capta.

By reason of the fact that St. Luke says that Barnabas and Saul appeared before Sergius Paulus, Deputy, the word Deputy in Roman use meaning the same as Pro-Consul and the further fact that Roman History stated that Cyprus was under the rule of a Pro-Praetor, St. Luke has been convicted of error and the Bible a fault in its facts. The usage of Rome was, when a province was under the rule of the Emperor, to rule same through a Praetor or Pro-Praetor, and when it was established that it was under the rule of the Emperor the facts were all against St. Luke.

The facts as lately learned are that Cyprus was shifted from one to the other and they again and at this time as is now well known was a senatorial province and Dr. Luke right.

General Di Cesnola some time since discovered in Cyprus a Greek inscription containing the name Paulus, Pro-Consul, and again in a Roman inscription L. Sergius is named as a ruler under Claudius, the Emperor of the time of Saul's visit.

Coins of that date have been found calling the rulers Pro-Consuls, and, further, Gen. Cesnola found a coin, other than the one above referred to, on which was found, "In the Pro-Consulship of Paulus."

Dion Cassius at one time named Cyprus as an imperial district and thus the contention for the Pro-praetorship, but later he records that though Augustus held it as an imperial province, he changed it and thus it became a Senatorial Province.

St. Luke is again found in error for having said that Jason and others were carried before the "rulers of the city." The word in the Greek is Politarchs and is a title and should have been translated. The error grows out of the fact that Rome ruled invariably through Roman rulers known as Praetors or Consuls and here St. Luke has the city ruled by Grecian rulers. Luke is wrong, of course, as he always is.

However, nineteen tablets have been found that call the rulers Politarchs, and a stone from an arch also refers to them under the name of Politarchs, and before such evidence the fault-finders had few words to say.

The facts are that when Augustus was warring for the empire against Antony, Thessalonica provided him with two companies of soldiers who served him well, and he in turn gave them the right to elect their own rulers and call them by their own Greek titles and also made the city a Roman colony with the right of Roman citizenship, and Luke is right again.

The arch referred to has an assembly of names thereon found in Acts 20th ch., and 4th verse as among Paul's closest friends, namely Sosipater, Gaius and Secundus, which, while we cannot say these were the friends, yet it is a strange coincident.

The story of Paul's shipwreck on the Isle of Malta is well known and the incident of the gathering of the sticks for the fire. This has been found in an ancient ivory diptych showing Paul shaking off the serpent into the fire.

A remarkable manuscript has been found in Africa called "The Didache," of which I would like to speak at length. This is known as "The Teachings of the Twelve Disciples" and was written but a few years after the days of the Apostles.

In the body of the same under the head of "Baptism" it states that the Disciples baptized in "living water and if thou hast not living water baptized into other water, and if thou canst not in cold, then in warm water, but if thou hast neither, pour water thrice upon the head, etc."

The shape and outline of the seven golden candlesticks, the trumphets, altar of incense and table of shewbread are all known from the figures on the triumphant arch of Titus on the "Via Sacra" as one approaches the Forum Romanum.

SOME OUTSTANDING PRAYERS OF THE NEW TESTAMENT

By Mrs. J. S. Purcell

Prayer, the cry of the soul for its maker, is first mentioned in the Old Testament, Gen. 4:26, "And then began men to call upon the name of the Lord." Like a golden thread, prayer runs all the way through Old Testament scenes. "Noah builded an altar" and Jacob had his Penniuel; Samuel was the child of prayer and Elijah conquered the forces of Baal with prayer. Nehemiah, distressed in soul, when oppressed by the Assyrians, found surcease in prayer three times daily.

Stanley Jones, the modern apostle to India is an adept in his prayer life. Toyohiko Kagawa, the distinguished Japanese Christian evangelist and social worker, lives in an atmosphere of prayer and Gandhi sets us a wonderful example of quietness in prayer. It seems strange that we in this modern age should have drifted so far away from the practice of prayer and an unswerving belief in its power.

Honore Wilsie Morrow says that the outside world has lost all faith in prayer and God, and that it is for Christians to search deeply within and without until they find God through Christ. Then, it should be their duty and joy to present in loving reality His dynamic power to a critical world. Only a deep prayer life can bring about such results. As an aid to the stimulation of our prayer let us study some outstanding prayers of the New Testament.

In the early pages of the New Testament we meet just and devout Simeon; he is busy with his duties in the temple, contented and joyful as he waited for the Consolation of Israel; suddenly he broke forth into a paean of praise to God—a wonderful tribute to the Christ Child—"A light to lighten the Gentiles, and the glory of thy people Israel." No doubt, hundreds passed the mother and child and thought Mary only one more peasant woman, humble and devout; but Simeon saw more because he was prepared. Are we as Christians able to see, hear and feel more than the indifferent man of the streets? If not, we suffer in comparison to Simeon's swift, intuitive spiritual insight.

From Simoen, the priest, let us look at a prayer from the opposite strata of society, the leper's, "Lord, if thou wilt thou canst make me clean." This prayer request came just after the Sermon on the Mount, in the early period of Jesus' ministry, and that accounts for the, "If thou wilt." He, with others had not learned that Jesus was all compassion and more willing to give than they were to receive.

In the same eighth chapter of Matthew, we have that noble centurion's visit and his words, "Lord, my servant lieth at home sick of the palsy, grievously tormented;" then further, the confession of unworthiness, and the Master's words, "I have not found so great faith, no, not in Israel." The centurion's faith and insight is more significant when we realize the cruel and materialistic thought of the day, and the racial habits of his nation, Rome. Cicero, amiable and cultured far above the average, once apologized for showing emotion at the cruel death of a slave. The Centurion was familiar with the mighty power of Rome, but he believed in the gentle, healing Christ. His faith and courage is a mighty challenge to us, "Lord, help, thou our unbelief." The Centurion, in a sense, stands for the responsiveness of the whole Gentile world.

In Matthew 8:25 we find the terror stricken prayer of the disciples, "Lord, help us; we perish," and how akin to our own pleas when trouble and disaster come upon us. The storm is on; the vessel is about to sink; they had forgotten the presence and power of Christ as their eyes were fascinated by the angry waves. The incident might well be a symbol of our times. Dangers manifold, with insidious powers reach out tentacles in every direction, and we modern disciples are in despair from fright. We seem to have forgotten our birthright and privilege of asking "In His name."

Then a certain ruler in Matthew 9:18 came to the Master, heart-broken but believing, "My daughter is even now dead: but come and lay thy hand upon her and she shall live." Jesus hastened to the home, the daughter had died; the hireling mourners were making their hideous noises according to custom. "The maid is not dead, but sleepeth," and strange picture, "They laughed him to scorn." To my mind that is one of the most pathetic sentences in the sacred writings—the rabble laughing to scorn the Master of nature, of disease, of fear, the only and blessed Saviour. But such is the identical situation today. The high and mighty laugh at the teachings of the Sermon on the Mount. From the gutter to the palatial mansion, they scorn His teaching on marriage and divorce. The bigotry and ignorance of that crowd is equalled by the so-called leaders of thought, the pseudo-intellectuals, of today.

Then we have the pathetic story of the father who brought his little son, sorely afflicted with a powerful evil spirit, which had the power to throw the child to the ground, some horrible form of spirit possession similar to epilepsy. Jesus told him that all things are possible to him who believes. Then the joyful reply, "Lord, I believe; help thou my unbelief." How we need to saturate our minds and hearts with the story of Jesus and his way of living.

Then the Syrophoenician woman and her prayer in Matthew 15:22. The mother heart was aching to the breaking point. She knew she belonged to an alien race, her faith had to leap a great barrier. The Master was seemingly indifferent and the disciples were amazed beyond measure, "Send her away," they say, "for she crieth after us." Then the most intense utterance that ever fell from human lips, "Lord, help me." Further, "it is not meet to take the children's bread." Yes, but poor woman, so distressed is she, that nothing matters, she will take the dogs' place under the table for the crumbs.

Let the pictures of the father on the Capernaum streets and the Syrophoenician woman on the Mediterranean coast, both burdened to the point of desperation over the condition of their afflicted son and daughter, who found a remedy in Christ, through their prayers rooted in faith, stay with us. Think of the power that broke the binding fetters in that day as possible to us now. "Jesus Christ, the same yesterday, today, and forever."

Tampa, Fla.

All students in the various Methodist mission schools at Songdo, Korea, are given physical examinations by the staff of Ivey hospital in that city. Those needing medical attention are instructed to come to the hospital clinic for treatment. Many troubles are entirely cured as they are thus taken in the early stages. The students pay half price for their treatment.

WHAT ABOUT THE CHANCEL?

-By H. M. King

It is not the purpose of this article to urge the adoption or use of the deep chancel, but to call attention to a marked tendency among Protestant churches. The chancel arrangement does not detract from preaching, but rather dignifies it by furnishing a setting and creating an atmosphere that is conducive to worship. Dr. George W. Fiske's "The Recovery of Worship" contains worthy expressions on church architecture. Because of his well-defined ideas on the subject, some of the material in this article has been assembled from his book.

There is unquestionably a movement in most of the great branches of the Protestant church toward the exalting of worship as the great central act of religion. This revival of the primacy of worship is demontrated by a notable improvement in church architecture, such significant details as the increasing popularity of the chancel plan instead of the central pulpit; by greater participation of the congregation in more democratic worship, sharing the prayers and responses in a more orderly service; by greater dignity and nobility in the musical programs; all encouraged by new books on worship promoted by commissions on worship and the devotional life in the leading denominations. For nearly a decade this strong trend has become increasingly noteworthy.

For two generations church architecture violated the aesthetic and the spiritual in the interest of the practical by constructing so-called "Akron plan" buildings with the pulpit jammed into the corner, seats radiating theaterwise, and a Sunday school prison at the side, its classroom cells around the apse supposedly insuring both "togetherness and separateness,", but in reality neither.

Thanks to rising standards of taste, returning sanity and an awakening sense of the primacy of worship at the heart of religion, such structures are no longer being built. In all our cities since the World War many noteworthy churches have been built and are still building, which recall the simpler, and more chaste and worshipful architectural ideals of the more remote past, particularly of the Gothic style and our own simple Colonial. The ancient, basilica form, with straight lines, a greater height suggestive of aspiration, greater length, and a deeper chancel suggesting mystery and veneration is replacing the nondescript theatrical affair of yesterday. The tawdry decorations, geometrical and biblical stencilings, gaudy carpets and stained-glass atrocities in the windows have given place to Christian symbolism of historic significance, and more restrained and beautiful art-window, or clear glass in the Colonial; altars or the cross-crowned communion table at the focal point in place of meaningless organ pipes, symbolizing only sound; and a minimum of details which formerly detracted from worship and offended good taste. At last American architecture is building worthily for the glory of God and its magnificent results are stimulating men to a nobler and more creative experience of worship.

Parallel with this architectural revival of the beautiful and worshipful in contemporaneous church building is a consistent and thorough study of the whole subject of worship by scholars and church leaders in all communions. It is quite independent of the increasing use of symbolism and complicated liturgy by the Roman Church, and the Anglo-Catholic wing of the Episcopal Church, for it is not necessarily sacramentarian at all. All this means that the fullest possibilities of Protestant worship are not being realized.

There can be no question that better worship enhances **preaching;** and when more of our Protestant congregations develop the art of worship to a higher point of reverent efficiency, they will not only double the spiritual results of their own worship experience; they will add a wonderful increment of power to the preaching of the gospel.

In the erection of churches our problem is to help Christians to worship and lend assistance to others in their quest for God. No amount of social activity in a church can atone for failure in worship. The minister may never be guilty of conducting a haphazard, unordered extempore service, and yet feel the need of an auditorium that is worshipful in character. We realize that something more fundamental is involved here than merely the question of church architecture or equipment, but, though not an end in itself, church architecture is unquestionably one means to the end that Protestant churches improve their worship and that they conceive their function to include individual worship as well as social worship.

The personal discovery of God is an achievement. For most of us it requires guidance and the help of the right kind of atmosphere and suggestive setting, such an atmosphere as one finds in a genuine shrine. Only ministers who have had the varied experience of conducting services and preaching in all kinds of churches, suffering the handicaps of the crude and unworshipful pulpit arrangements, and also by contrast enjoying the spiritual re-enforcement of the chancel form and its co-operating congregation, can adequately appreciate the full values of a well ordered house of God. It makes a world of difference, not only in the personal experience of the worshipers, but in the transformed atmosphere, the subtle increment of spiritual suggestion, the welcome sense of corporate unity and sympathy which greet the minister as he passes to the pulpit to deliver his message. Repeated experience of this vivid contrast confirms its reality.

Our heritage of past architecture affords abundant material from which to draw and we need have no reluctance in turning to it. No longer should Protestantism timidly question its right to the religious treasures of the past, for they are ours to use for every possible inspiration, uplift, edification and challenge. No matter of what faith, we find that visitors, even casual ones, worship in old Canterbury Cathedral, which has long been a shrine.

The church was intended to provide a place for public assembly, with a logical arrangement of furnishings required for the ministry of worship and preaching. In general the plan included the chancel for those who lead the service, the name or main body of the building and the transepts, with customary aisles, chapels and tower, and with every possible arrangement by a variation of these elements, but always with the nave and chancel clearly defined.

A number of Protestant churches, including the Methodist, are adopting a semblance at least of the old chancel arrangement, and it is done with a purpose. The separateness of a chancel, especially a deep one, creates the mysteriousness of a Holy of Holies, where in some sense God dwells. Thus the feeling of sanctuary, of shelter or refuge, grows out of the experience of mystery. We can hear the worshiper instinctively say to himself, "Surely the Lord is in this place and I knew it not. Surely this is none other than the house of God; this is the gate of heaven." But go into an empty meeting house on a week day and see how difficult it is to find God there.

We need something in our churches besides the spoken word to call the people to worship. The minister's call to worship does not come until the formal service begins. There is a period while the audience is assembling during which individual worship should be an easy and natural means of preparing oneself for congregational worship. The ceaseless whir and chatter that precedes the processional or the announcement of the first hymn is convincing proof that folks must be reminded in some way to "Be still and know that I am God." In many non-ritualistic churches the chancel and altar have actually brought about this needed change of atmosphere with its deepening of the worship mood.

A typical setting places the communion table, preferably with the front and ends paneled, at the head of the sanctuary on a low platform, occupying a place of honor at the focal point of the sanctuary, where it is always within view of the congregation. Its prominence is not questioned because of the importance of the atonement of Christ to human life and of our Christian fellowship which it so eloquently symbolizes. Here it terminates the vista that opens before one as he enters God's house and surveys all that is before him. Momentarily at least his thoughts should be turned to that most impressive scene that was enacted with the disciples in the upper room as his attention is focused upon the table of our Lord's Supper. A wood carving of that scene can be used effectively to form the front panel in the table. The religious appeal to the eye is an unmet need in our churches. In an effort to supply that need sometimes the table is adorned with altar cloth and chalice with or without the bread plate and in others with a small cross.

We are too far removed from the seventeenth century to obey the Puritan conscience that led the New England Separatists to crown their beautiful Colonial steeples with a fish or a rooster, quite unecclesiastical reminders of St. Peter, instead of using the cross. The climax of worship is never reached without the radiance of the cross. Failing that, the service fails to challenge our human best, to claim the help of Christ to reveal divine heights through "the lost bliss of sacrifice."

The free (at least the unbridled) use of the cross by Protestants on the communion table, in art glass or carved stone symbolism, is coming into its rightful heritage. The meaning of the cross to Protestants is significant enough to give it a place in our churches. It will remind us of the Supreme Sacrifice and of our debt of gratitude and faithfulness. No dominant faith has a monopoly on forms or symbols appropriate to Protestant usage, so our reasons for adopting at will the use of the cross are as sound as those behind the adoption of some of our old hymns. What is really strange is to find that some of the finest of Protestant hymns are being sung now at Low Mass, even in English, by Catholic churches in America; while ninety-nine per cent of the staunch Protestants who sing "Faith of Our Fathers" so lustily never stop to think, even if they ever knew, that they are praising the Catholic faith of its composer.

Who shall say that a revival of religious interest will not be hastened and maintained by a more ecclesiastical treatment of the chancel or sanctuary which influences through subconscious vision the conscious reverence and spiritual communion of divine worship; particularly in a beautiful, impressive, convincing setting during the silent period preluding the formal service of worship?

In a typical setting the altar rail is in the usual position, open in the middle, if there is a center aisle, to offer a clear view of the table and to suggest freedom of access. The lecturn, or reading stand, is placed off center of the room at one side of the low platform, from which the entire sevice of worship is conducted. The pulpit, presumably the inclosed type, "the John Wesley pulpit," rises to a slightly higher level at the other side. The fact that the pulpit is used for preaching only exalts that function to its rightful place. In this way the priestly and prophetic ideas of the ministry are duly stressed, producing a wholesome reaction to both minister and congregation. The choir either faces the congregation, or it is divided so the two groups look across the head of the center aisle toward each other.

The center aisle leads from the narthex or vestibule at one end, between banks of pews, through the gateway in the altar rail and across the choir space, to the communion table beyond.

On occasions when the sacrament is administered the Table of Our Lord is moved toward the rail previous to the service, where it still occupies a prominent position conveniently near the rail.

The pipe organ may occupy either or both sides of the chancel so that a beautiful art glass window at the end will cast its colorful glow of soft, mellow light into the higher reaches of the nave and thus replace the uninteresting array of gilded pipes that are so frequently displayed there. Such a chancel—dignified, artistic, churchly, traditional. It affords an effective means of creating an atmosphere that is worshipful. It is appropriate and convenient for processional, pageant, wedding and funeral. It dignifies the small church and suits admirably the cathedral-like structure.

Many arrangements of this type may be seen in eastern cities among Congregational, Presbyterian, Baptist, and Methodist churches. It is noteworthy that the style is finding favor also in the middle and far west. Its purpose is not to lower the pulpit or even to imply that there is any waning appreciation of preaching, but to elevate the place of prayer, the altar, the communion table. Its ultimate objective is a more effective gospel, better motivated services, a more real experience of God's presence. It seeks a faith with more spiritual power, Christian living with more loyalty, joy, radiance, in short, a triumphant church.

To neglect worship is to fail in life's highest function. Good architecture is an aid to worship, a means to that great end. It was an apathy toward good usage and the appointments for public worship, strong emphasis upon meetings and controversial preaching rather than worship that made the orderly development of a constant and inspiring church architecture most difficult.

Some of the essential elements that must obtain in a worthy church architecture include an expression of religious truth, aspiration, spiritual faith and endurance, provision for fellowship and the nurture of Christian character, and inspiration for worship.

The deep chancel is suited to churches of a certain style. It is by means of the Gothic that builders have raised man heavenward amid the soaring piers of the interior and under the glow of bejeweled windows.

ACTIVITIES IN THE SOUTHERN REGIONAL COUNCIL OF BRAZIL

As Told by Reverend G. D. Parker
(The writer was a member of the Louisiana Conference)

My work as executive secretary of the National Board of Christian Education of Brazil grows more absorbingly interesting each day. Lack of funds prevents our putting on the general advance movement that the board contemplates for the entire country where we maintain work, but perhaps that is not a disadvantage as we are becoming adjusted to the new order gradually, and by the transition from the old to the new regime takes place fully we shall be able to put into effect these general plans.

AT PORTO ALEGRE COLLEGE

Since the General Conference in September, 1930, I have been operating from the general headquarters of the Board of Porto Alegre. We had a meeting of the board in this city in December last. The board is composed of one clerical and one lay delegate from each of the two Conferences in the northern part of Brazil and of two clerical and two lay delegates of the Conference in which the headquarters of the National Board are located. The entire membership attended the first meeting for organization last December. One of the most important things that we accomplished was the correlating of the two theological seminaries in Brazil so that the school of the prophets at Juiz de Fora (Granberry School of Theology) and that in Porto Alegre (at Porto Alegre College) are on an equal footing with the same course of study. At the same time Bishop Tarboux appointed the Rev. J. R. Saunders and me as professors to aid Drs. Deniel, Price, and Moreland in the seminary here at Porto Alegre. My course is Christian education.

Since I established the class in Christian education in the Porto Alegre seminary, every Methodist pastor in town has become a member of the class in addition to the regular students pursuing theological courses. The effects of this course are already being shown in the modern methods that have been introduced into the Sunday school work in this city. We greatly need text books in the vernacular, as we have to depend largely on English authors at present. I hope to be able to publish a compilation of the best writings on the subject, translating these into the Portuguese and adapting them to our needs in this field of education.

A PARABLE APPLIED

I am helping the Rev. Joao Ignacio Cerilhanes, our national pastor at the Central Methodist Church in Porto Alegre, in his Sunday school and have a class of boys in the intermediate department which greatly interests me. They are in the first stage of adolescence and present the same problems as do boys of this age in all parts of the world. Recently, in the regular course of the Sunday school work, we had a lesson on the talents. I delivered to each boy a sum of money with which to go to work and suggested some means by which they could multiply their capital. They have all set to work and from time to time report eagerly on their progress and methods. One of them at last accounts had made over 500 per cent by buying and selling pencils to his fellow-students in the school that he attends. These boys are raising a fund to help support our missionary in the Madeira Islands, Rev. Antonio Rolim, who is himself a young man from this state of Rio Grande do Sul, and in whom these boys are much interested. Mr. Rolim is the first foreign missionary of the Methodist Church in Brazil.

AT THE INSTITUTO GYMNASIAL

Recently I spent ten days at Passo Fundo, holding a series of meetings for our students at the Instituto Gymnasial in that city. Prof. Eugene Chesson is director of this institution and Prof. W. R. Schisler is a valued member of the faculty. At the chapel hour each forenoon, I had a meeting with the entire student body except the primary grades in the main auditorium, and I have never addressed a more attentive audience. At night I went to the study hall where I met the boarders only, and for half an hour I talked to them about the great, worthwhile issues of life. In the intervals I had private interviews with the students, who sought me out to tell me privately about the things that most concerned them. When we announced to the students that I would see any of them privately that wished to talk with us, I said to Mr. Schisler that my experience in Brazil had been that they would not take advantage of this offer. You may imagine our surprise and delight when they came in numbers and talked far into the night on the last evening of my stay. This is the first time in Brazil that I have ever succeeded in using this method.

REPORT, BOARD OF TEMPERANCE AND SOCIAL SERVICE, NORTH MISSISSIPPI CONFERENCE

Whereas exact scientific research has demonstrated that alcohol is poison, destructive to the human organism and degenerating to its users; and that its distribution as a beverage and in foods lays a staggering economic burden upon the shoulders of the people, lowering the average standard of character of our citizens, undermining public morals, and endangering free institutions; producing widespread crime, pauperism, disease, and insanity and threatening the future integrity of the nation:

Therefore, be it resolved, that the North Mississippi Conference of the M. E. Church, South, declare its purpose to continue in the fight for prohibition and to use every laudable means to defeat any attempt to repeal or modify the Eighteenth Amendment to the Constitution, or the Volstead Act;

That we will not endorse or support any candidate for any office, either municipal, county, state, or national, regardless of personal friendship or party affiliation, who does not wholeheartedly and publicly declare his stand for all prohibition laws now enacted and in force;

That all pastors promote the cause of temperance by the observance of Temperance Sunday and by other legitimate and effective means of informing our people on this important subject;

That this Conference commend the Mississippi delegation to the American Legion Convention in Detroit for its support and defence of the Eighteenth Amendment;

That large use be made of Mrs. A. F. Watkins, president of the Mississippi Woman's Christian Temperance Union, and of Mr. Jackson, president of the Mississippi Anti-Saloon League, as speakers in district and local meetings during the year

Respectfully submitted,
W. L. ROBINSON, Sec.,
W. C. NEWMAN, Pres.,
For the Board.

ATTENTION, PASTORS OF GREENWOOD DISTRICT

Program of the Greenwood District Methodist Ministers' Association, to be held at Drew Methodist Church, Tuesday, Dec. 8, 1931:

1:00 a.m.—"What Does the Church Need Most to Give It a Constant Revival the Year Round?" Rev. H. H. Wallace and Rev. E. G. Mohler.

11 a.m.—Preaching by Rev. J. W. York.

1:30 p.m.—"What Does Christmas Mean to Me?" Rev. R. G. Moore and Rev. J. C. Wasson.

2:15 p.m.—"Shall We Pastors Lead our People in Prayer in their Homes as Did Our Forefathers?" Rev. W. S. Shipman and Rev. L. A. McKeown.

Let all pastors of the district be present at this meeting. E. C. DRISKELL,
Secretary.

ABERDEEN DISTRICT STEWARDS' MEETING

The district stewards, lay leaders and pastors of the Aberdeen District, North Mississippi Conference, will meet at Tupelo, Miss., December 15, and not on December 5 as printed in the first round of quarterly conferences recently published in the Advocate. All concerned will please take notice hereof and govern themselves accordingly. T. H. DORSEY, P. E.

THE BIBLE AND THE WORLD'S NEED

The present state of the world, with its depression and confusion, is a summons calling us back to the Bible to learn its message, and forward with the Bible to make its message regnant in human life. More than ever in times of discouragement and perplexity we need its guidance.

In the Bible we are called to that faith in God and in the possibilities of life which is the deepest of our personal needs. We must gain its spirit of courage and trust which can sustain us in even the most anxious and troubled hours. We must lay hold afresh of its unshakable assurance that a Divine purpose of love is at the heart of the universe and gives meaning to our human struggle.

In the Bible we are called to the principles on true living on which any abiding civilization must be built. We are called to place spiritual values above material gain, to care more for inner integrity of character than for external things. In a day when insidious forces encourage a selfish disregard of law and of the welfare of the community and weaken the sense of civic honor and high citizenship we need to catch anew the intense passion of the Bible for righteousness.

In the Bible we are called to the principles on which our social and economic structure must be built if it is most fully to serve the common good and permanently prosper. We must learn, more than we have yet learned, that we are "all members one of another." Those who are strong are to bear the burdens of the weak; those who have enough to share in generous sympathy with those in need. If we follow the Bible, love and brotherhood and the spirit of co-operation will be made the touchstone of every aspect of organized society and no conditions will be tolerated that create an underprivileged class, exploit any group for the advantage of another or magnify profit-seeking above the motive of service.

In the Bible we are called to the new way of life for the nations, for which the world in anguish waits. It teaches us to think of the world as one, since all mankind is the one family of God, and to cultivate a spirit of invincible goodwill toward every people. Under its inspiration we dedicate ourselves to the achievement of a day when "nation shall no longer lift up sword against nation nor learn war any more."

All this, and more, indispensable to any real solution of the most crucial problems of our day, we find in the Bible as the disclosure of the will of God, made supremely clear to us in its record of the life and teaching and spirit of Jesus Christ. Now, as always, the Bible is the Word of God to us, bringing the needed message of personal and social salvation.

The Administrative Committee of the Federal Council of the Churches of Christ in America therefore invites and urges men and women everywhere to use the coming observance of Universal Bible Sunday, December 6, as an occasion for renewing and carrying forward a prayerful study of the Bible and for magnifying its significance both for our own lives and for society as a whole.

CLAY M. E. CHURCH HAS FAREWELL SERVICE FOR THEIR PASTOR

On last Sunday night, at 7:30 p. m., November 15, 1931, marked one of the historical events of the Clay M. E. Church and Charge, when a farewell service was given in honor of the Rev. R. V. Fulton, the builder and founder of the Clay M. E. Church, who has closed his four years of service on this work. The program was made up of musical presentations with four short talks by members and workers of the Clay church.

Prof. Henry G. Riser, musical director, of Ruston, La., who is internationally known in the evangelistic field as one of the foremost musicians and composers of the day of Gospel music, was the director of all the musical numbers and master of ceremonies for the occasion.

The crowd that attended this big event exceeded any crowd that has ever before been present in the little town of Clay. The church was crowded to its capacity one hour before the time for the program to begin, and the ushers reported that three times as many people were turned back from the door of the building than were inside, on account of the lack of standing room for them in the building. There hasn't been anything to equal it in the history of the church.

The program lasted for three hours with the undivided attention of every man, woman and child, and consisted of the following numbers. The program was opened at 7:30 p. m., sharp, and consisted of 25 numbers.

PROGRAM

1. Opening—Prelude by Ruston High School Orchestra.
2. Prayer—Mr. Sam Bernard.
3. Song—By Congregation, led by Prof. Henry G. Riser.
4. Special—Mr. Harvey Nelson, violin, and Miss Vallie Nelson, accompanying with piano, Ruston, La.
5. Song—By Congregation, led by Prof. Henry G. Riser.
6. Special—Two numbers by the Chatham Quartette from Chatham, La.
7. Song—By Congregation, led by Prof. Henry G. Riser.
8. Special—Duet by Mr. and Miss Crow, from Ansley, La.
9. Song—By Congregation, led by Pro. Henry G. Riser.
10. Solo—By Mrs. Add Thompson, of Ruston, La. (Mrs. Thompson was the main soloist for the evening).
11. All Stand—In appreciation for visiting musicians.
12. Solo—By Miss Carrie Bell Riser (3 years old). She is the little sister of Prof. Henry G. Riser.
13. Scripture Reading—By the Rev. R. V. Fulton.
14. Offering—Prayer by Mr. C. A. Barnett, of Ruston, La., and the offertory by the Ruston High School Orchestra.
15. Special—By Mr. and Miss Crow, of Ansley, La., and Dr. Simon, of Winnfield, La.
16. Special—By Chatham Quartette from Chatham, La.
17. Short Talk—By Mr. J. W. Moncrief, on "Some Important Events Brought About by Brother Fulton on the Clay Charge, Which Will Always Cause Us to Remember Him."
18. Special—By the Clay Church Choir, led by Prof. Riser. (They presented the anthem, "All Hail, Immanuel.").
19. Short Talk—By Mrs. John Paul Jones, on "Brother Fulton in Relationship to Our Young People and the League Work of the Clay Church."
20. Solo—By Mrs. Add Thompson, of Ruston, La. (Mrs. Thompson sang one of Prof. Riser's compositions that has gained such wide popularity here of late, "The Wonderful Gift."
21. Short Talk—By Mr. Frank Hilton on, "Why I Think That Brother Fulton Has Made a Success of His Work on the Clay Charge, and Our Regret in His Having to Leave Us."
22. Special—Two numbers by Chatham Quartette from Chatham, La.
23. Response to Talks—By the Rev. R. V. Fulton.
24. Good-bye Song, "God Be With You Till We Meet Again." Everyone in the building came to the front and gave the pastor and his family a hand in bidding them farewell.
25. Benediction—Attorney C. A. Barnett, of Ruston, La.

REPORTER.

TRAVELOGUE NO. 1

By Rev. J. L. Sells

Vancouver, B. C., En Route to Seoul, Korea.

Thinking that some travel notes might be of interest to your readers, I am writing briefly. Leaving Chicago on one of the finest trains of the Canadian Pacific Railway, The Mountaineer, it soon appeared that the farmers of Illinois were reaping an immense wheat crop. Corn also seemed to indicate a fine crop. After reaching North Dakota the crops were not so good. Coming to Portal we passed into Canada, and were much interested in seeing the changing surroundings. Many of the farm houses not having a tree or shrub of any kind, around them, making the landscape seem bleak and bare. On Thursday we entered the Canadian Rocky Mountains and were soon amazed at the magnificent scenery all about us. Presently snow could be seen here and there and by noon, glaciers came into view. From the observation car on the rear of the train a fine view was had of both sides of the railway. Usually a mountain stream was to be seen as it went dashing in mad haste over the rocks toward the Pacific. Often waterfalls could be seen, some of them hundreds of feet in height. Passing over the Continental Divide we were soon in the Selkirk Mountains where the scenery was yet more entrancing. The tree growth became more abundant, being mostly pine, cottowood and spruce, each having a different shade of green. From here on the railway passes through gorges and narrow valleys nearly all the way to Vancouver. A number of tunnels were passed through, one of them being five miles long and taking some time to go through. Snow fences now were seen in the more level places and snow sheds testified to the heavy snow falls that often came. In the railway yards snow plows were seen, too. After a day of constant surprises and unparralleled beauty, we pass into the night. Vancouver is reached at eight o'clock Friday morning. It is a city of 245,000 people. One of its many advantages is that of having the second most commodious harbor in the world. A scenic trip of two hours over the city railway gave a very fine view of the main points of interest. The parks were especially attractive, having a wealth of flowers and strange trees. One was the monkey tree, having branches that looked like a monkey's tail. We visited two churches, one large Episcopal, and one Wesleyan Methodist, both old and very interesting. This morning we go aboard for our 13-day sea voyage. The next letter will be about our first impressions of a foreign land.

MISSIONARY BRIEFLETS

Rev. G. D. Parker, professor in the Theological Seminary of Porto Alegre College, recently established a class in Christian Education, which is now attended by every Methodist pastor in the city of Porto Alegre, as well as by the students taking the regular theological courses.

The first great need in Brazil is for well-trained preachers; the second, for well-prepared teachers. This is the statement of Dr. W. H. Moore, president of Granbery College at Juiz de Fora, who speaks with pride of the fact that the school of education at Granbery is now in its second year. "There are normal schools in the country, but there have been no schools of education until now," says Dr. Moore. "The last change made in the government's educational policy provided for a nation school of education. This is a step in the right direction."

The Home Circle

GIVE THANKS TO GOD

By Willie Conger Page

I will now break the spikenard of grateful praise
At Thy torn feet, on this day set apart,
Let me break the alabaster box of trust and love,
And faith and joy that are within my heart.
To God give thanks.

I have so many things to be thankful for this day!
Friends of yesteryear, thy balm that soothes life's pain;
For home, sweet memories, dreams, the will to pray!
The gift of joy that sees the rainbow through the rain.
To God give thanks.

O, MOTHER MINE

O, mother, I have longed for the touch of your hand,
By your knee, I have longed to kneel,
I have wished to be just a child again
Your tender caresses to feel.

O, mother dear, can you look down
From your home beyond the skies?
Can you know the heart-aches I have felt?
Can you see my tear-dimmed eyes?

I would not have you grieve for me,
Or a bit of your happiness mar,
For you and my father are at peace, I know,
In that glorious realm afar.

Other dear ones have gone, since you went away,
And their absence saddens me so:
I trust they live on that Beautiful Isle
That "Somewhere" I long to know.

I will strive to be brave and good and true,
And live as best I can,
I'll hold to my faith, and cherish my hope,
Then someday, I'll understand.

But I am not worthy, O, Mother mine,
To dwell in a land so fair,
Yet daily I pray, by His mercy Divine,
That God lets me meet you there.

—Author Unknown.

READING AND CHILDREN

By Anne Carroll Moore

Eleven, twelve and thirteen! This is the age when not David Copperfield alone, but the great army of his descendants are "reading for life," reading with a rapidity and an all-consuming passion alike amazing and incomprehensible to the mere adult who carries no active recollection of that time. Those who do remember know how impossible is any attempt to make a list of **best** books for the individual at this time. There must be **plenty** of books and they must be of **many kinds.** Life itself is yielding more just and generous readers—readers of keener appreciation and insight, if less experienced in judgment, than at any later stage of existence. I become more fully convinced of it with each swift passing generation.

Boys and girls who have acquired a taste for good drawing from their first picture books—who have spread over their memories the rich loam of good poetry and prose before they are ten years old and be trusted to read widely and to make their own discriminations—to swallow their favorite authors whole while their hold is strong, to explore and discover for themselves the books which naturally belong to them.

Not prohibition, but the open door, with assured companionship—a companionship backed by sound and growing knowledge of all kinds of books—will give to these high-powered, unself-conscious boys and girls the only kind of help that will stand the light of their day.

"If you have discovered **what** books children should read and **when** they should read them you have rendered a great service to the entire country. It will be a very easy matter to broadcast it," said an enthusiastic representative of a popular educational institution at a convention of teachers.

"Oh, but I haven't," I hastened to reply. "I've tried to keep faith with the children and the only two things I am sure of after sharing the reading of several generations are:

"First, that children are **people,** with tastes infinitely more to be individually regarded during the first and second decades of life, when they are coming alive, than in the third or fourth when they are beginning to die.

"Second, that children of all ages have honest respect for the actual and potential book knowledge of the grown-ups with whom they associate.

"All who have to do with bringing books and children together should realize this and seek not so much to 'direct readers,' as to find acceptable ways of communicating what individual children want to know."

"We assimilate knowledge less through our intellects than our temperaments," says James Stephens, "and a young person can by no effort look through the eyes of an older."

The form in which a new book appears, or an old one reappears, has a far more determining influence on whether the book will be read and kept alive in the memory than any well-intentioned introduction or recommendation of it after publication. Children know the looks of the books they like—outside and inside—long before the names of authors or the words of a title stick in their memories.

In the old days parents paid the price of ignorance in the rearing of children either by pretending they were what they wanted or by washing their hands of them.

The new day brings a sharp challenge to the parents to busy themselves with their own neglected education for parenthood. Experience is giving place to theory in books on child-training and psychology. And this is well, since it makes for more readable books and better standards of comparison of one generation with another.

But for penetrating evidence of intellectual honesty and spiritual clarity we must turn now, as ever, to those rare poets and novelists and essayists who, while retaining clear memory of childhood, look upon the children of each new generation as new and interesting people in a world of fresh exploration and discovery.—From Crossroads to Childhood.

WASHINGTON INDIGNANT AT SUGGESTION HE BECOME "KING"

A remarkable episode of the Revolution, which General Washington looked upon with surprise and astonishment, took place shortly after the Battle of Yorktown, according to the Division of Information and Publication of the George Washington Bicentennial Commission.

It was while the Commander-in-Chief of the Continental Armies was at Newburg that the astonishing suggestion was made to him that a monarchial form of government be established in the Colonies with Washington assuming the title of King. This startling proposal was submitted to General Washington in a letter written by Col. Lewis Nicola, a veteran officer, once commandant of Fort Mifflin, and an intimate friend of the Commander-in-Chief.

Soldiers Discontented

The letter was written at the height of the discontent prevailing in the Army at that time, both among officers and men. The neglect of the states to furnish their proportions of the sum voted by Congress for the prosecution of the war had left the Army almost destitute. There was scarce money sufficient to feed the troops from day to day; indeed, there were days when they were absolutely in want of provisions. The pay of the officers, too, was greatly in arrears; many of them doubted whether they would ever receive the half pay decreed to them by Congress for a term of years after the conclusion of the war, and fears began to be expressed that, in the event of peace, they would all be disbanded with their claims unliquidated, and themselves cast upon the community penniless and unfitted, by long military habits, for the gainful pursuits of peace.

Underlying the general discontent there was a well-defined movement, which saw a solution of all difficulties and a redress of all wrongs in a radical change in the form of government, and in the elevation of Washington to supreme power. This party was satisfied that the existing form of government was a failure, and that it was not and could not be made either strong, honest, or respectable. The obvious relief was in some kind of monarchy, with a large infusion of one-man power, and it followed as a matter of course that the one man would be the Commander-in-Chief.

Colonel Nicola's letter was forcible and well written. He condemned a republican form of government as incompatible with national prosperity and advised a mixed government like that of England. He set forth very clearly the failure and shortcomings of the existing government.

Washington's Answer

Washington realized that Colonel Nicola was a man of character and standing, and that his letter could not be passed over lightly or in silence. He saw that Nicola was but the organ of a military faction, disposed to make the Army the basis of an energetic government and to place him at the head. The suggestion, backed by the opportunity, might have tempted a man of selfish ambition, but from Washington it drew the following indignant letter:

"With a mixture of great surprise and astonishment, I have read with attention the sentiments you have submitted to my perusal. Be assured, sir, no occurrence in the course of the war has given me more painful sensation, than your information of there being such ideas existing in the Army, as you have expressed, and I must view with abhorrance and reprehend with severity. For the present, the communication of them will rest in my own bosom unless some further agitation of the matter shall make a disclosure necessary.

"I am much at a loss to conceive what part of my conduct could have given encouragement to an address which to me seems big with the greatest mischief. If I am not deceived in the knowledge of myself, you could not have found a person to whom your schemes are more disagreeable. At the same time, in justice to my own feelings, I must own that no man possesses a more sincere wish to see ample justice done to the Army than I do; and as far as my powers and influence in a constitutional way extend, they shall be employed to the utmost of my ability to effect it, should there be any occasion. Let me conjure you, then, as you have any regard for your country, concern for yourself or posterity, or a respect for me, to banish these thoughts from your mind and never communicate as from yourself or anyone else a sentiment of the like nature."—Bi-Centennial News.

A small boy had been taken to a restaurant for the first time by his mother. As they sat down he looked up at her and said, "Mummy, we needn't say grace before we begin, need we?" "Why not, dear?" she asked. "Well, you see," he replied, "we're paying for this."—Ex.

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Editorial

INAUGURAL

(Continued From Page 1.)

reduced giving on the part of the people. This brings us at once to the economic ramifications of missions. However, we must not overlook the fact that the cause of missions has resources not measured by the clumsy standards of the market place. Our people must be led to the practice of stewardship in giving, and to statesmanship in the conduct of missions.

Our Church has large things set before it in the educational legislation of the late General Conference. Many are convinced of the statesmanship of this movement, but it remains for the Church to realize the promise and possibilities of these provisions.

There is the unfinished task of Prohibition. Our Church, along with some others, has underwritten this movement. We must not default. We must liquidate our obligation. Our minds are made up as to this matter, and we do not propose to see our country go back to the "weak and beggarly elements" of methods already tried and found wanting.

We must not be frightened or cowed by the problems of our industrial order. We must be courageous enough to bring them before the bar of an enlightened conscience for judgments, and we must be governed by those judgments. Jesus stood supremely for human values. Let us address ourselves to these issues in that light.

We must find the Christian way of dealing with the questions of race. This is a friction point growing exceedingly sensitive. It cannot be ignored. It must not be left to prejudice. Christianity alone can hold the light by which this problem may be solved.

Are we to have a world of peace and good-will? This too is the task of the Church. The peace movement must have the support of an enlightened Church. We must not be content with the negative program of "no more war," but must sponsor the aggressive and constructive program of making peace. Our nationalism and patriotism must find their completion in a world brotherhood, the Kingdom of God.

Certainly I desire most of all to keep before us the ageless certainties of our faith, and the undecaying reality, vitality, finality of the religion of Jesus. We cannot any longer live our religion in a vacuum, insulated, isolated, and shut off from life. Our religion is not an opiate, but an impulse consecrated and daring. Confronted with the necessity of finding its way in a confused time, and of furnishing a leadership for a new day, the Church must find Christ anew.

In order to accomplish what we desire with the Advocate, I am going to ask, first, for your prayers. Now this is not a cant request, but a serious and earnest desire. You pray about those things in which you are very much interested. You form a partnership with God in the things you consider worthwhile and important. We must have divine guidance.

Second, I desire your criticism. I should prefer that it be friendly and constructive; but I desire it whether it be friendly or not. I desire that the Advocate be increasingly effective. It cannot be so without continued study and improvement.

Thanking you in advance for your cooperation, I am,

Sincerely yours,

D. B. RAULINS.

STAY IN THERE, GANDHI, AND LOVE THEM

In a few days Gandhi returns home after weeks in London seeking independence for India's millions. During his stay there the government has experienced a turn-over. Some are saying his mission was fruitless, that he returns to his people with nothing in his hands.

It is too early to write finis over the effort of the Mahatma. What are a few years or decades in a cause of such towering proportions? If Gandhi be right, time will ripen his cause. "Truth, crushed to earth, will rise again; the eternal years of God are hers."

Gandhi seeks both to qualify his people for a wise use of the boon he asks and to persuade the government to grant it. All this he seeks without arms and in the spirit of friendliness.

Will he give up? Surely not. He has made several "first downs." He will be in scoring distance after awhile.

Stay in there, Gandhi! and love them!

PERSONAL AND OTHER NOTES

Rev. J. B. Conner, pastor at Olive Branch, Miss., has our thanks for two subscriptions and check for same.

Rev. H. N. McKibben requests us to say that his address has been changed from Buena Vista to Egypt, Miss. All correspondence should be addressed accordingly.

A good part of the editor's return trip from Conference was made very happy by the comradeship of Dr. Theodore Copeland, who stopped over in New Orleans.

The Advocate joins with those who sympathize with Dr. W. Angie Smith, pastor, First Church, Shreveport, in the death of his father, Wm. Angie Smith.

The Advocate office was favored with a visit from Rev. R. W. Vaughan, superintendent of the Louisiana Methodist Orphanage at Ruston, La., on Saturday of last week. Brother Vaughan reports everything in ship-shape at the Orphanage.

New Orleans Methodism was compelled by action of the Conference to give up Drs. O. W. Bradley and J. B. Peters, and Revs. H. L. Johns and Ira Flowers. In their places it welcomes Drs. W. W. Holmes, F. L. Wells, B. F. Rogers and Revs. V. D. Morris and R. L. Armstrong.

The choir of the West Point Church, Miss., is planning to have a Christmas cantata on the night of December 20. Mrs. J. D. Graham is the director of music in that church. The new pastor, Rev. S. L. Pope, has taken charge of that church with the promise of having a splendid pastorate.

Rev. W. J. Ferguson, pastor of the First Methodist Church, Laurel, Miss., was an appreciated caller at the Advocate office on Tuesday of this week. Brother Ferguson came to New Orleans to place several orphaned children in one of the institutions here. Brother Ferguson is now in his second year as pastor of this large congregation.

Dr. A. M. Serex, pastor at New Iberia, La., and new member of the Publishing Committee, paid the Advocate a much appreciated call upon his return from Monroe. Dr. Serex is enjoying high favor with his people while his ministry becomes increasingly effective. His sermon at Conference elicited high comment.

The Methodist people of Aberdeen, Miss., have opened their hearts to the new pastor, Rev. W. R. Lott. Our church at Aberdeen has a number of active, vigorous people who believe in doing the work of the church. At a recent board meeting of their officials, Mr. Ben. H. McFarland was elected chairman and Mr. Walter Darracott secretary-treasurer.

The many friends of Rev. J. F. Patterson, much beloved superannuate of the Louisiana Conference, now making his home with his daughter, Mrs. Seth Orndoff, of El Paso, Texas, will regret to know that Brother Patterson is ill and confined to his bed most of the time. Although totally blind, Brother Patterson is a loyal subscriber to his Church paper. We pray God's blessings on this valiant soldier of the Cross.

The following item, taken in part, from the North Mississippi Herald, Water Valley, Miss., will give some idea as to the high esteem with which our pastors at this interesting and important point are held: "Water Valley is jubilant because the Methodist Conference, recently held at Greenwood, re-appointed Rev. J. D. Wroten to the First Methodist Church and Rev. G. C. Schwartz to the North Main Methodist Church for another year."

The following notice received from Rev. L. W. Cain will be of much interest to our readers: "On November 26, 1931, I joined in marriage the Reverend Marion W. Beadle and Miss Alma G. Hart, at the home of the bride's parents, in Sandy Hook, Miss. Brother Beadle has served the Washington charge, Baton Rouge district, the past two years, was appointed to the Merryville charge at the Monroe Conference, and will leave for Merryville next week with his charming bride." The Advocate extends congratulations to the happy couple.

We exceedingly regret that we were not in the office when Dr. R. H. Harper, formerly editor of the Advocate, and recently appointed pastor of the First Methodist Church, Baton Rouge, La., called on Monday of this week. He was in New Orleans attending to the printing of the Louisiana Conference Journal, and expressed himself as having been most graciously received by the congregation to which he has been assigned. He opened his pastorate at the capitol city by preaching to large congregations both at the 11 o'clock hour and in the evening.

The staff of the Board of Missions, in a special collection last week, gave $5,386 to the missionary emergency offering asked by our bishops. At the same time it was pointed out that the secretaries had all greatly increased their missionary giving at the beginning of the year. The secretarial staff is now only half its former size, a saving of about $22,000. being effected at that point. The office force has been reduced also. As is well known, the Board this year cut its expenditures over $300,000. Even this drastic economy, however, has not prevented a large deficit, so greatly has the benevolent giving of the Church decreased. The special cash offering on November 29th or December 6th is relied upon to prevent an actual closing of missionary work.

"We are back for another year, thanks to the Bishop and his cabinet. I am glad. I hope you are. If we both be glad then we shall do our best. If we do our best we shall all be happy in the very exercise of love and faith and fellowship. We are still after the best for our young people. We shall be caring for them, seeking earnestly and prayerfully to get to the center of their thoughtfulness, their consciousness, their ability to do and to be the finest men and women possible after the understanding of themselves, their relationships, capacities and powers." Thus reads a communication addressed to the people of Grenada, Miss., published in a recent issue of the Grenada Sentinel and signed by Rev. L. M. Lipscomb, pastor of our church at that place.

Rev. H. L. Johns closed out a most successful quadrennium as pastor of the Carrollton Avenue Methodist Church, this city, on last Sunday evening, and in appreciation of his splendid ministry the congregation tendered he and Mrs. Johns and their three fine children a farewell reception immediately following the evening service. Mrs. Otho Thomas, on behalf of the Woman's Missionary Society, and Captain H. J. Thompson, lay leader, on behalf of the Board of Stewards, each presented Mrs. and Mr. Johns, respectively a small gift as a token of the love and esteem the congregation hold for them. Brother Johns has been appointed by Bishop Dobbs to serve as pastor of the First Methodist Church at Ruston, La. He will be succeeded at Carrollton Avenue by Dr. B. F. Rogers, who comes to the Louisiana Conference from the Florida Conference.

That Brother J. W. York has been welcomed back for another year by the Methodists at Carrollton, Miss., and that he has started the year off right by sending in a subscription to the Advocate with a promise that there are more to follow is indicated by the following, taken from a letter to the editor: "You will find enclosed $1.50 for the renewal of the New Orleans Christian Advocate for Mrs. L. A. Gillespie, Carrollton, Miss. We hope to send you a nice list this year. The people received their new preacher in a magnanimous way. They loaded the pantry with good things to eat, and then said, 'We are glad to have you back as our pastor.' That meant everything. It is not hard to serve a people like that. No finer people in the world than the Carrollton people. They are willing to do their part in everything that comes up for the good of the Church."

In writing the manager to have the address of his Advocate changed from Vicksburg, Miss., to Gulfport, Miss., Brother J. L. Neill writes encouragingly of his new appointment which he takes on in the face of the failure of the only bank in the city to which he has been assigned. He says in part: "We probably had the longest move of anyone in the Conference and think we have made a record in packing and moving. We drove from Columbia to Vicksburg, 151 miles, after the appaointments were read Sunday night, had our belongings in a moving van at 5 p. m. Tuesday, cleaned up the parsonage after the van left and reached Gulfport—238 miles away—by noon Wednesday. We have been given the most cordial reception that we have ever had, and that right in the face of the failure of the only bank left in the city which did not open its doors this morning. We are looking for and expecting a mighty fine year with these good people. We were assigned to preach the Thanksgiving sermon for the United Protestant Churches of the city yesterday and it was said that the largest crowd assembled that had ever been seen in Gulfport for such a service. It was held in the Presbyterian Church."

MONUMENT AT WASHINGTON, MISS.

The fund for erectng a worthy memorial upon the site at Washington, Miss., deeded by Lorenzo Dow and Peggy Dow, where stood the little Methodist church, which housed for some years the first Methodist congregation of all the Southwest, that by Tobias Gibson in 1799, the congregation being still in operation, and which housed also the Constitutional Convention of 1817, which organized the state of Mississippi, is still slowly growing. At the session of the North Mississippi Conference held at Greenwood, Miss., three weeks ago individual contributions were made, amounting to $34.70. Last week a letter was received from Rev. Chas. F. Smith, pastor of St. Paul's Methodist Church, Houston, Texas, stating that he had been appointed delegate from the Texas Conference to attend the unveiling occasion, and that $25 would be forwarded soon towards the fund. Rev. Winans W. Drake, presiding elder of the Lake Charles district, Louisiana Conference, has been appointed by Bishop Dobbs to represent the Louisiana Conference at the unveiling; and friends in that Conference have sent $28. At the session of the Mississippi Conference held last week in Columbia, Miss., individuals contributed $70 cash, and others are to contribute later.

Miss Mabel Ward, of Nashville, Tenn., some days ago sent $5 in memory of her great-grandfather, Laughlin McKay, who was a member of the 1817 convention; also Miss Bertha Evans Ward, of Cincinnati, Ohio, has sent $3, in memory of Laughlin McKay. Dr. Douglas Baugh, of Jackson, Miss., sent $5, because he had visited the site when preparing a graduating thesis on "The Circuit Riders." Mrs. L. D. Chambers, of Livingston, Ala., sent a contribution in memory of her husband, Rev. John Chambers, who years ago, serving the Washington, Miss., church, had mentioned the worthiness of this site for commemoration.

Mr. W. A. Evans, writing from Union League Club, Chicago, sends $5 in honor of Dr. John W. Monette, one of the ablest men Mississippi ever produced. H. G. HAWKINS.

Natchez, Miss., Nov. 25.

SEEN FROM THE SIDELINES

By Rev. S. J. Davies

The Louisiana Annual Conference has just ended an interesting session. The Twin Cities, East and West Monroe, did not fail to open their hearts and homes to the delegates. They were glad to have us and we were glad to "abide a wee."

Bishop Dobbs presided wisely and well. Had a program and worked right through, saving some seeming, necessary breaks. But he came back again and held the line. His consideration, kindly spirit and leadership were fine. Some storms were brewing, but his tact and knowledge of men kept them along the lines of the low horizon. Long life to Ben Adhem and his tribe.

Also we may say the spirit of the Master still controls the elements. "Peace be still" are words of power to raging winds and waves, also to warring human passion. We vote him the same appointment for the ensuing quadrennium. College of Bishops, take notice.

Six-superannuates were present, Barr, Boltz, Bennett, Davies, Sweeney and Holliday. Several of the widows of those gone to the great assembly of the saints were silent witnesses of the proceedings. Charley Miller joined our class. At the Centenary banquet, given at the Virginia Hotel, Charles made the old Centenary boys proud, for he filled the hours with glory and laughter. I might fill a column with a description of this collation, but will forbear, only saying, Dr. Sexton was toast-master, introducing the speakers, and Brother Taylor spoke fittingly of the College and its present restoratives to health and prosperity.

The Connectives were not out in full array. The Bishop had to use his stop watch on these worthy representatives of boards and other interests of the Church, for there was much business to be done germane to the affairs of the Conference per se. But they were halter wise and deported themselves as Christian gentlemen. The good women—always use the term good when referring to them—were present, lending grace and beauty to the occasion. The minstry of woman, I mean hereby ministry of sacrifice and service, runs parellel with if it does not excel that of man in these widening activities of Christ's Kingdom in the earth. Strange that a ministry that begun at the cross was so long in finding a place in the modern Church, but hold, I am reporting, not preaching. In conclusion, like the unchristened, unconfirmed man, who claimed to be an Episcopalian because he "had done many things he ought not to have done, and left undone things he should have done," barring this confession, our Conference was quite a success. The weather was fine, the spirit of brotherly love majored, prayer and provender were present. Sunday was high day because every man knew his destined appointment and most of the preachers rejoiced in the opportunity of another chance.

HATTIESBURG DISTRICT STEWARDS' MEETING

The district stewards' meeting of the Hattiesburg district, will be held at Main St. Church, Hattiesburg, Thursday, December 10, 10 a. m. Besides the district stewards, all pastors and charge lay leaders in the district are expected to attend. W. A. HAYS, P. E.

NOTICE TO NORTH MISSISSIPPI CONFERENCE PREACHERS

In order to be helpful to undergraduate preachers in our Conference the Board of Christian Education has established a circulating library at its office in Grenada, Miss., for the use of men who will take advantage of it. The executive secretary has a librarian there at all times who will take care of the needs of men who will use these books in the four-year courses of study. We are urging the ministers who have any of these books in either course, first, second, third or fourth year, after you have finished them, to give them to the library of the Board at Grenada. These books will be loaned to men who do not have the means to buy them.

W. R. LOTT, Sec. of Bd. Ch. Ed.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS

Whereas, it has pleased God in His all-seeing wisdom, tender mercy and infinite power, to remove from our midst Brother R. J. BURNETT, a faithful husband and loving father, and.

Whereas, in his passing the town has lost a good citizen, the Methodist Church an efficient official and the community at large a helpful friend;

Therefore, Be It Resolved, by the board of trustees of Bay Springs Methodist Episcopal Church, South, that we extend to the family of the deceased our heartfelt sympathy in their bereavement.

Be it further resolved, That a copy of these resolutions be spread on the minutes of the quarterly conference and one published in the New Orleans Christian Advocate.

W. B. PRUITT,
J. R. HOLDER,
E. L. BOYKIN,
S. M. HINTON,
M. B. STRINGER, Trustees;
J. W. THOMPSON, P. C.

RESOLUTIONS

Whereas our Heavenly Father has called from a beautiful life of service our friend and co-worker in the Wesley Auxiliary, MRS. J. C. LINDSAY, and

Whereas, the Wesley Auxiliary has lost one of its most useful and valued members, we consider it a privilege to express our love and appreciation of her character, while we bow in humble submission to His divine will.

We pray that the influence of her sweet Christian life may ever be a blessing and inspiration to us. With her strong sense of responsibility as a Christian she sought to share her blessings with all with whom she came in contact, therefore, be it resolved,

That we extend to the members of the bereaved family our heartfelt sympathy in their irreparable loss, and

That a copy of these resolutions be sent to the family, that a copy be kept in the records of the auxiliary; that a copy be sent to the Tensas Gazette and to the New Orleans Christian Advocate.

Signed by Committee:
MRS. M. D. ADAMS,
MRS. L. H. COOK.

"There remaineth therefore a rest to the people of God."

May the loved ones take comfort in that promise. MRS. MAE ROSS CAPPS was tenderly laid to rest in the Flora Cemetery, Friday afternoon, at 2:30 oclock, a sweet and beautiful service was held in the church of her girlhood, by Rev. L. M. Sharp, assisted by Dr. W. A. McComb. So many friends of the family were present to pay tribute to this daughter of Captain and Mrs. J. C. Ross, honored citizens of Flora from its earliest days. Mrs. Capps leaves a devoted husband, one son, and a son of her sister, whom she had the sweet privilege of rearing from infancy, Rudolph Simpson; her mother and two brothers, Mr. W. L. Ross, of Flora, and Dr. J. B. Ross, of Jackson. Mrs. Capps was a consistent member of the Methodist church, a worker in the W. M. Society, and happy and joyous in her work. She was congenial, devoted and of that happy disposition that endeared her to her family and friends. Hers was a life of loving service. Flowers in greatest profusion, mute tokens of love, sympathy and esteem, covered the grave in beauty, typical of her own beautiful life.

A FRIEND.

After two weeks of intense suffering ALICE LEE DANN passed from this life at Ruston, La., September 22, 1931, and her body was laid to rest at Star, Miss., there to await the resurrection morn. Alice Lee was the first born child and only daughter of Chas. Dann, of Southampton, England, and Ollie Lee Stuckey, of Mississippi. While only eleven years of age, she was a well developed child, being a great companion to her father and mother. She loved her home. They are all home-loving folks, the home life centers about the children, and Alice Lee gladly took advantage of all her opportunities. She attended Model School at Louisiana Tech and took piano lessons. She was always faithful in Sunday school attendance and was one of the best behaved and most interested pupils in the daily vacation school. We miss her from school and church, and how lonely is that once happy home. Only our Heavenly Father knows. Only He can heal the broken hearts. Heaven is sweeter now to father, mother, brother and the dear grandfathers across the sea, who never saw her, but loved her as their own.

MRS. ROBT. M. BROWN.

Death not only assesses the value of our earthly lives, but it delivers these values to the judgment of those who come after us. To honor or dishonor, death passes upon the record of our mortal days. It is written, the finis of our deeds, and seals the volume of our thoughts. Happy the woman whose life values increase the sum of the world's good in her dying; such a woman begins anew to live. The silence with which death overtakes her becomes voiceful—so, being dead, yet she speaketh. HELEN DUKE MOORE is dead; but in her death she doubly lives. Witnessing to her church, her generation and her former compeers the things which she so eloquently and effectively lived before us. She is gone from us, yet is still of us—in the memory of that fellowship and the insistency of that testimony in which our affections have enshrined her. In measure of the memory, she will abide with us in greatness, soul, and mind. Helen was a woman of vital mentality, but her brain glowed with an interfusion of spiritual power and inspiration. Her intellect was cultured, keen and penetrating, while her religious conviction was profound and steadfast. Helen joined the Methodist church early in her teens, and had led her loved ones into co-operation with her church. She was an inspiration to them all, teaching little children in her church to come unto Christ. She sang praises, chants, solos and carols, calling loved ones and friends to come unto the Christ, with the God-sent voice she chanced to have. Can't was as far from her lips as irreverance was from her soul. Pretense had no place in her action, and sincerity clothed her life like a garment. Helen married Prof. W. F. Moore, February 2, 1931. No two people ever seemed better suited to each other than they. Death came suddenly and unexpectedly to their home Sunday morning at 2 o'clock, November 15, 1931, also taking the lovely and beautiful little baby daughter, Sue Katherin. Prof. W. F. Moore, for three years has been superintendent of the Smith Consolidated School. He, too, with Helen, was a teacher in his church, teaching the young people in Sunday school. Relatives and friends from all over the state were present at the funeral held Monday at 2 p. m., at the Methodist church near Flora. The Rev. M. L. Sharp, her pastor, assisted by G. M. Roberts, of Grenada; L. M. Applewhite, of Bolton; A. B. Barry, of Jackson, and Dr. McComb, Baptist minister of Flora church. Many lovely things were said of her by these men of God. Musical numbers were rendered by Mrs. Paul Stevenson. Miss Lilly Mae Williams, Prof. Burner Kerney and F. W. Hammack, the quartette rendered "Nearer My God to Thee." Rudolph Bradshaw, of Jackson, sang so sweetly in memory "Safe in the Arms of Jesus." Rudolph and Helen so many times had sung this and other songs together. Helen is not dead—only sleepeth. Her body lies so quietly in the cemetery, hidden beneath a mound of beautiful flowers. Our hearts can sing with Riley:

"I cannot say, and will not say, that
she is dead. She is just away,
And you, you who the wildest yearn
for, the old time step and glad
return—
Think of her faring on, as dear, in love
of there as the love of here;
Think of her still as the same, I say;
she is not dead—she is just away."

We must live the life here she lived if we wish to enter the same rewards Jesus has given you and me.

MRS. A. B. BARRY.

Once again has the angel of death entered our community, taking from us this time one of our dearest, kindest and best-loved MR. HIRAM LIPSCOMB, familiarly and lovingly known as "Uncle Shippy," died at his home near Mashulaville, Miss., October 3, 1931, after a long, lingering illness. Through all his suffering he was patient and uncomplaining. Always thoughtful of others as he had been through all his long and useful life. No one ever heard him utter a cross or fretful word, but a day or two before his death he said he wished he could go home. Thinking he was delirious, his loved ones sought to soothe him by telling him he was there at his own home. "Oh," he said, "I meant my heavenly home." In the silent watches of the night when he was restless and could not sleep he would sing, soft and low, so as not to disturb anyone, "Oh, How I Love Jesus," and other religious songs. He was, I think, the kindest and most unselfish man I ever knew, and so good to little children, always ready to help them to keep their tottering feet from running into harm. He was born in South Carolina in 1843, coming to Mississippi when a young man and settling in Noxubee county. He was married to Miss Janie Holmes in December of 1871, and they enjoyed a long and useful life together, she having preceded him to that heavenly home about six years ago. Four children blessed the union of this worthy couple, all of whom survive them: Mrs. John Fleetwood and Jasper Lipscomb, near Mashulaville; Jessie Lipscomb, of Memphis, and Jim Lipscomb, of A. & M. College, Starkville. Uncle Shippy answered the call to arms in the war between the states and gave honest and faithful service in the army of his beloved South. After the war was ended and the cause for which he fought was given up as a "Lost Cause," he laid away his gun and his bitterness and went to work to help build an even better and greater South out

(Continued on Page 15.)

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Woman's Missionary Society

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1931 LIFE MEMBERSHIPS

MISSISSIPPI CONFERENCE

Meridian District
Mrs. Herman Prince, DeKalb, Miss.
Seashore District
Mrs. A. J. Ramsey, Gulfport, Miss.
Hattiesburg District
Mrs. H. Ogden, Hattiesburg, Miss.

NORTH MISSISSIPPI CONFERENCE

Columbus District
Mrs. Mary Walker Dukeminier, West Point, Miss.
Greenville District
Mrs. Ernest Moore, Clarksdale, Miss.
Greenwood District
Children
Louise DeLoach, Greenwood, Miss.
Grenada District
Mrs. Talulah Lipscomb Beall, Lexington, Miss.
Sardis District
Mrs. Belle Williamson, Como, Miss.
Mrs. W. J. East, Senatobia, Miss.
Mrs. Corrie Pryor, Senatobia, Miss.

LOUISIANA CONFERENCE

Alexandria District
Adult
Mrs. W. T. Cunningham, Natchitoches, La.
Mrs. J. W. May, Glenmora, La.
Children
Doris Overton Carre, Alexandria, La.
Baton Rouge District
Mrs. Emma Jolly, Baton Rouge, La.
Mrs. Emma Abbott, Baton Rouge, La.
Children
Jane Clare Simmons, Bogalusa, La.
June Record, Clinton, La.
Harriett Earl Green, Franklinton, La.
Carl Roland Dardenne, Grosse Tete.
Ora Catherine Hooper, Grosse Tete
Dorothy Mynette Eldridge
Lake Charles District
Children
Howard Phillips Pfost, Jr., DeRidder, La.
Mary Avis Brink, Leesville, La.
Monroe District
Miss Mollie Higginbotham, Mer Rouge, La.
Children
Mrs. S. M. Faulk, Charlieville, La.
Suzanne Ford, Charlieville, La.
Anne Lee Taylor, Mer Rouge, La.
Arlette Marie Pool, Wisner, La.
Minden District
Children
Ruth Law, Cotton Valley, La.
New Orleans District
Mrs. C. F. Niebergall, New Orleans, La.
Children
Arthur W. Luehrman, Jr., New Orleans, La.
Ruston District
Adult
Mrs. V. H. Spinks, Ruston, La.
Children
Thomas Edward Camp, Haynesville, La.
Shreveport District
Mrs. J. M. Collins, Shreveport, La.
Children
Charles D. Hancock, Jr., Pitkin, La.
Betty McAfee Flournoy, Shreveport, La.
Guy Morgan Hicks, Jr., Mansfield, La.
James William Peyton, IV, Shreveport, La.
Lewis Edwin Wright, Dixie, La.
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BROOKHAVEN DISTRICT NOTICE

The third Eastern Zone meeting will be held at Sandy Hook, December 2, 1931. Program will start at 10 o'clock, a. m. We are praying for a representation from each auxiliary.

MRS. E. D. SIMPSON, Zone Ch.

ELECTRIC MILLS ZONE MEETING

The fourth quarterly zone meeting of Kemper county, Mississippi Conference, was held at Electric Mills, Mrs. Grady May, chairman, presiding, with five present from Scooba, seven from Porterville, nine from Lauderdale, and eleven from Electric Mills, also two pastors, Rev. Mr. King, from Porterville, and Rev. Mr. Abney, from Electric Mills and Lauderdale.

On account of the absence of the DeKalb auxiliary, which was to have presented the program, the Electric Mills society arranged an impromptu program, which was very interesting and instructive.

The morning devotional was led by Rev. Mr. Abney with prayer by Mrs. Jackson, of Scooba. Responsive reading was led by Mrs. A. C. Grantham.

The afternoon session was opened by Rev. Mr. King, of Porterville, with scripture reading from John, followed with prayer by Mrs. Abney.

"What the Bible and Prayer Should Mean to Us," followed with a poem by Mrs. W. P. Hollis, entitled "Listening In."

A most interesting story, "The Clearing of the Mists" was told by Mrs. Carr, of Lauderdale. Mrs. M. G. Engelbert, of Electric Mills, presented "Prayer."

A quartette composed of Mrs. Grady May, Mrs. Claudia Lavender, Rev. Mr. King and Rev. Mr. Abney, sang "Have Thine Own Way." Mrs. Della Field was the accompanist.

During a short business session officers were elected for the new year. Mrs. Grady May, of Electric Mills, was elected zone leader; Mrs. Carr, of Lauderdale, assistant leader; Mrs. Creekmore, of DeKalb, secretary; Mrs. Jackson, of Scooba, assistant secretary.

During the noon hour a delicious lunch was served by Mrs. W. L. Legg and Mrs. Hardy Myers at the Community House.

Rev. Mr. Abney dismissed the meeting with prayer. The next meeting will be in Lauderdale, the third Monday in March, with Electric Mills to give the program.

MRS. L. H. BARKSDALE.

ZONE NO. 6 MEETS AT WOODVILLE

One of the most helpful meetings of the year was held in Woodville, Vicksburg district, Mississippi Conference.

It was attended by a goodly number of representatives from the different auxiliaries.

An impressive piano solo called us to worship with prayer by Brother Ferguson. In the devotional many strong points were brought out in his talk on "The Spiritual Life," as was in Brother Morrow's talk in the afternoon on "Working With God in Building the Country Church."

The program showed prayerful thought on the part of our zone chairman, Mrs. Nettie Priest.

We were fortunate to have with us our Conference president, Mrs. Cottrell, who brought us a wonderful message, "A Challenge to Every Woman to Give Her Best to the Master." We had with us our district secretary, Mrs. Hegeman, who, in her pleasing manner, presented "Woman's Work." Having these two wonderful, consecrated women among us was a joy and a spiritual uplift.

A playlet given by the young women of Woodville, fitted in well with the program of the day, being a distinct call to consecration. Every heart and mind was stirred as the spirit of consecration came out with the impressive words: "Grace and Peace Be Unto You, Friends; a Hearing Heart as Well as a Hearing Mind.".

During the business session of the afternoon, Mrs. G. P. McKeown was elected zone chairman and Mrs. W. L. Hagood, secretary.

The Woodville women were untiring in their efforts to make us feel welcome, and everyone left feeling spiritually benefited by the splendid program and the sweet fellowship.

MRS. W. L. HAGOOD, Sec.

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AUXILIARIES OBSERVE THE WEEK OF PRAYER

Rochelle, Minden District, Louisiana Conference

The Rochelle auxiliary presented the program on Wednesday evening, with Mrs. C. E. Gilmer, presiding. Mrs. Rex Hunt gave "The Story of Belle H. Bennett's Life"; Mrs. Percy Dortch, "Kawaga, an Apostle of Love"; Mrs. H. Dunford, "Our Spofford Home."

Mrs. Percy Dortch sang "Oh, Love That Will Not Let Me Go;" the World Children's Circle sang "Jesus Loves the Little Children," then softly, during the offering, "Our Spofford Home."

Glendale, Jackson District, Mississippi Conference.

The Glendale Woman's Missionary Society observed the week of prayer with closer unity, love and fellowship for each other, since the history of Glendale church.

Business meeting Monday, November 2, was followed by Prayer Retreat. Wednesday closing with all-day services at the lovely new parsonage, with a total of 33 in attendance. The morning program was presided over by the president, Mrs. A. B. Barry, subject, "Love the Law of Life." Scripture, 13th chapter of First Corinthians, given by Mrs. J. M. Duke; "Kagawa, the Apostle of Love in Action," Mrs. E. E. Britt; special duet, "Beautiful Garden of Prayer," Mr. Matt Duke and Mrs. A. B. Barry. Poem, "Dear Lord

(Continued on Page 14)

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Epworth League

LOUISIANA CONFERENCE

By Miss Mary Searls

Miss Ava Morton, Louisiana's newest missiouary to China, reached Soochow, September 5, where she is to be superintendent of nurses at Soochow Hospital. The new nurses' home is not yet completed, so she is living with Dr. Thoroughman and family. Dr. Thoroughman is stationed at Changchow, but is taking the place of Dr. Snell in the Soochow mission, while Dr. Snell is in America on furlough. Dr. Thoroughman was in bed for six or eight weeks with phlebitis, but is now better.

Language school opened October 1 and she is to spend a year learning the language. Robbie Lee Leggett, Susie Mayes, and Miss Morton are together in Soochow, and went to Scarritt together, consequently they are very happy in their work.

Miss Morton has done some nursing in the Presbyterian Mission, caring for one of the missionaries who was very ill. She has enjoyed this contact with workers of our sister denomination very much.

The Chinese people in Soochow are eagerly preparing for war, Miss Morton says, the boys studying military tactics and the girls first aid. The missionary nurses are taking this opportunity to really inculcate in these people standards of sanitation, and first aid.

In a letter of November 1, she says: "Last Thursday, the beginning of the fourth week of language, we began studying characters, and will be learning to read. Before, we were learning sounds, and so many words sounded alike. Now, it seems that we have something to hold to, and I feel a little more hopeful of being able to learn something.

"We had a fine week-end in Shanghai, heard Bishop Kern preach a fine sermon. Saw a wedding procession and the wedding chairs, and so many interesting things. Shanghai seems like a grand city going from Soochow. I play tennis almost every evening, and am in school every day, getting home about 4 p. m. The weather has been grand and I feel so well and am so happy."

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BATON ROUGE DISTRICT UNIONS

The regular monthly meeting of the Elizabeth Langford Union was held at Hammond on Sunday, November 8. Mary Eva Stewart, of Amite, led the devotional, with "Music" as the theme. Mrs. Stewart made a beautiful talk, bringing out the idea that if the Orchestra of Life is to be harmonious we must each keep in tune with our Heavenly Father and practice every day, for we are all members. Another thought on the theme was given by Muriel McLean.

During the business session, Rev. J. Henry Bowdon set up an organization according to the new plan as it should be, explaining the details and fine points to those churches where the plan has not yet been put into effect. Plans for a union party to be held in Hammond after the Conference were discussed. After the count of churches had been taken the meeting adjourned to meet in Ponchatoula the second Sunday in December. Amite, Hammond, Natalbany, and Ponchatoula were represented. Miss Lillie Mae McQuaid, district secretary, was a welcome visitor.

Zachary young people were hosts to the Hoyt M. Dobbs Union, Sunday, November 15. A total attendance of 81 answered to roll call, as follows: Istrouma, 23; Keener, 18; St. Francisville, 16; Zachary, 24. The devotional was led by Rose Fonte, followed by a duet, "Ivory Palaces," by Mrs. Doyle and Mrs. Tycer.

Vance McLean, president of the union, conducted a brief business meeting, at which time a new standard for awarding the banner was adopted, also a new plan for raising the budget. Keener Memorial Young People's Division won the banner.

Rev. R. L. Clayton, of St. Francisville, announced the organization of a new league at Spillman, La., with Miss Annie B. Spillman as president.

Home-made candy and salted pecans were served at the close of business session, and were enjoyed under the trees on the church lawn. The next meeting will be held in St. Francisville, Sunday, December 20.

RUSTON DISTRICT

The regular meeting of the A. F. C. Union of Ruston district was held in Ruston, Sunday, November 8. Over 105 young people were present from Arcadia, Haynesville, Homer, Farmerville, and Ruston. A most interesting program was enjoyed, led by Wallace White, Ruston district secretary. Miss Elizabeth Langford was also present and brought greetings to the union. The union will meet again in Homer the second Sunday in January.

MINDEN DISTRICT RALLIES

The week-end rally for the young people of the southern section of Minden district, held at Winnfield, was not the success it should have been, because of very small attendance. Rev. Henry Rickey was one of the speakers at the rally. The dates were October 30, 31 and November 1.

November 6, 7 and 8 were the dates for the rally held at Plain Dealing. Attendance was good from Minden, Springhill, Cotton Valley, etc. Miss Katherine Fish led the Sunday morning devotional, using the theme of "The Reality of Love in Religion." The theme for the entire rally was "Christian Realities." No official report of these rallies has been received.

SHREVEPORT CITY UNIONS MEET

The Anna Pharr Turner Union—composed of Hi-Leagues of Shreveport—met Friday night, November 20, with over sixty present. The devotional was led by Mary Kee King, followed by a talk on Japan by Melvin Roe, then singing of the choruses "Jesus Never Fails" and "Wonderful."

The usual business was taken care of, and the banner went to Noel Memorial young people. The meeting came to a close with the lively social hour. Pearl Hattie is president.

The Senior City Union met Monday night, November 23, at First Church. Although the crowd was rather slim, the program was good. After the opening devotional the Cecelia Choral Club of the Y. W. C. A. sang, after which Burton Weekly made a splendid talk on "Thanksgiving." Mr. Berlin McKinnon presided over the business session, and the banner was awarded to Mangum Memorial young people. Canned goods were brought to be given from the union to a needy family Thanksgiving Day. This union has done some fine social service work—buying blankets for a little girl whose parents are very poor. A social hour was enjoyed at the close, and coffee and hot tamales were served.

TWITTERINGS OF TIMOTHY TWIG

By Rev. R. H. Bennett

A Nut That Soared

Maybe the Frenchman was correct, and language is given us to conceal our thoughts. At any rate, gentlemen of the cloth, beware of rhetorical figures. They are dangerous, especially at funerals. The Texas preacher's statement about the late lamented may have been true, but it sounds so much like a faux pas that you'd better not use it. He said looking down at the casket, "My friends, these remains are not our brother. They are but the empty shell. The nut has gone above." Possibly true, but don't copy his figure.

Didn't Know Him

I knew a bishop who liked crisp rhetoric and phrases. He removed a Portsmouth, Va., pastor afterwards a bishop himself against the wishes of the congregation, and after reading the appointments and "the disappointments," rolled away to his home in southern Dixie. An irate steward sent a wire after him, "Great dissatisfaction. We must have our preacher back." The bishop replied, "I don't know you (i. e., in a business relation in the transaction). Consult your presinding elder." But it raised the temperature of the steward to a torrid height. "Did you ever hear anything to beat that? He don't know me! He knew me well enough two weeks ago when he was eating my turkey and riding around Chesapeake Bay on my yacht." Bishop, better use the plain vernacular for business messages.

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Facts at Command of Rhetorical Necessities

Then some preachers are so soft hearted that when their emotional ris-abilities are excited they melt like wax and sit down in a puddle of their own emotions. My friend George R. Stuart told me how at the funeral of an unconscionable scamp, the preacher got his rhetorical accelerator going in the funeral discourse, surrendered his facts to his rhetorical necessities and piled praise on the departed. The widow in surprise whispered to her little son in the pew with her, "Jimmie, look in the coffin and see if that's your pa." But Jimmie's diffidence held him to his seat. The preacher sailed on with his tearful tribute until an old fellow rose and peeped in. "My brother," said the preacher, "we will give every one a chance to view the remains at the close of the service." "I am not so anxious to view the remains," said the old fellow, "I was just afraid we were buryin' the wrong man."

Even a Tombstone Lies

I have had this trouble even with tombstones, which are supposed to be unexceptional in their behavior. On a visit to Scotland I ran across it. It was over the grave of a lady of vigorous personality. After personal comments in the manner of the old gravestones, it closed with the startling information, "Lord, she was thin!" And the sexton's answer to questions of surprise was, "You see, sir, the stonemason did not measure the space right, and he had no room left for the final e.

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THE PURPOSE OF AN EDUCATION

By J. H. Allison

The real purpose of an education is not merely to make money; it is not merely to store the mind with facts. But it is to find the secret of human happiness and usefulness; it is to learn to love the highest, the biggest, and the finest things of life; it is to find the key that unlocks the door to the greatest, the wisest, and the best that the world has produced, and to learn how to use these to the best advantage to ourselves and to the world; it is to learn the art of real living; to awaken the person and cause him to see his tremendous possibilities and equip him so that he may make God's plan for his life an actuality. One of the tragedies of life is the fact that so many people go through life without ever waking, without ever realizing what they are here for. They live the ordinary, commonplace life when they might soar to the heights in Christian service for a world. So a very pertinent question we should each one ask ourselves is not, How many facts do we know? it is not, How much money do we have? but it is, Have we waked up to what we are here for, and do we love the highest and finest things of life? If we have waked up to what we are here for, and if we love the real, worthwhile things, there is no end to our knowledge, happiness, and usefulness in life—Nashville Christian Advocate.

COLLEGE NEWS

Centenary College

Dean R. E. Smith, of the Centenary faculty, has written a book dealing with prohibition, and which is being printed at the present. Dean Smith is the author of a number of books, probably the most important of which is "Old Lands—Ever New." He wrote the text-books being used by his Bible students, called "How to Study the Bible," and "The Bible Made Easy." Another book from his pen is "The Life of Christ." All of these books may be secured from Dean Smith.

* * *

Rev. Robert Alan Cross, who was graduated from Centenry College with the class of 1926, has just recently written "The History of Southern Methodism in New Orleans." This work is of interest to all Methodists of Louisiana, and especially those of the southern part of the state, for it gives the history of the Methodist Church in New Orleans from the earliest efforts in 1805 to the present. The earliest struggles are portrayed, and deeds of heroism set forth with a vividness that challenges the thoughts of the readers of this work.

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Dr. W. R. Matthews, chief pathologist of the Charity Hospital of Shreveport, in addressing the members of the Alpha Sigma Chi fraternity, a national honorary chemical fraternity at Centenary College, recently stated that chemistry will advance during the next decade in the synthesis of such medicines as insulin and others now obtained from animal tissues only at great cost. He also pointed out that new therapeutic methods for combating tuberculosis and the psychoses provided an open field for the creative chemist.

Southern Methodist University

By F. S. Moseley

William Gibbs McAdoo, secretary of the Treasury under Woodrow Wilson, will speak at Southern Methodist University, December 9, in the interest of the First World Disarmament Conference, which meets at Geneva, Switzerland, in February. Mr. McAdoo comes under the auspices of the Y. M. C. A., of which Allen Melton, of Dallas, is president. An elborate all-student banquet will be given in honor of Mr. McAdoo at the Highland Park Methodist Church. Glenn McDaniel, of Seymour, is acting as chairman of arrangements.

* * *

The recent Home Coming Day luncheon at Southern Methodist University was attended by ninety ex-students and former professors. President Chas. C. Selecman welcomed the group, and J. T. Waggoner, Jr., of Wichita Falls, president of the ex-students' association, gave the response. Others on the program were Bascom Thomas, Jr., Coach Ray Morrison, Miss Virginia Meador, Claude Simpson, Jr., James L. Noel, Prof. H. H. Todd and Rev. W. Harrison Baker. Robert Shive and J. A. Munroe, Jr., made arrangements for this very successful Home Coming Day.

* * *

A reception was given by Dr. and Mrs. H. K. Taylor at the Highland Park Methodist Church, Saturday, November 21, for the members of the Social Service Sunday School Class, most of whom are students of Southern Methodist University. The Young People's Department Orchestra, directed by Forrest Clough, furnished a musical program, after which refreshments were served.

* * *

President Chas. C. Selecman has returned from a trip to Monroe, La., where he delivered the opening sermon of the Louisiana Conference.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—First Round

Kosciusko Ct., at Williamsville, preaching and Q. C., Dec. 6, a.m.
Kosciusko Station., preaching and Q. C., Dec. 6, p.m.
Artesia and S., at Artesia, preaching and Q. C., Dec. 13, a.m.
Brooksville, preaching and Q. C., Dec. 13, p.m.
West Point, preaching Nov. 29, p.m.; Q. C., Dec. 16, p.m.
Shuqualak Ct., at Shuqualak, preaching and Q. C., Dec. 20, a.m.
Macon Station, preaching and Q. C., Dec. 20, p.m.
Caledonia Ct., at Piney Grove, preaching and Q. C., Jan. 3, a.m.
Cedar Bluff Ct., at Cedar Bluff, preaching and Q. C., Jan. 10, a.m.
Crawford and M., at Crawford, preaching and Q. C., Jan. 10, p.m.
Columbus, Central, preaching Nov. 29, a.m.; Q. C., Jan. 13, p.m.
Ackerman, preaching Nov. 22, p.m.; Q. C., Jan. 15, p.m.
Ethel Ct., at Ethel, preaching and Q. C., Jan. 17, a.m.
Louisville, preaching and Q. C., Jan. 17, p.m.
Columbus, First Church, preaching Dec. 27, a.m.; Q. C., Jan. 20, p.m.
Starkville, preaching Nov. 22, a.m.; Q.C., Jan. 22, p.m.
Chester Ct., at Chester, preaching and Q. C., Jan. 24, a.m.
Sturgis Ct., at Sturgis, preaching and Q. C., Jan. 24, p.m.
Mashulaville Ct., at Mashulaville, preaching and Q. C., Jan. 31, a.m.
Macon Ct., at Prairie, preaching and Q. C., Jan. 31, p.m.
High Point Ct., at Center Ridge, preaching and Q. C., Feb. 7, a.m.
Noxapater Ct., at Noxapater, preaching and Q. C., Feb. 7, p.m.
Weir and M., at McCool, preaching and Q. C., Feb. 14, a.m.
Longview Ct., at Longview, preaching and Q. C., Feb. 14, p.m.

District stewards meet at West Point, Dec. 14, a.m. District Missionary Institute at Starkville, Jan. 5, a.m.

V. C. CURTIS, P. E.

Greenwood Dist.—First Round

Carrollton Ct., at North Carrollton, Nov. 22, a. m.
Price Memorial, Nov. 22, p. m.
Marks, at Marks, Nov. 29, a. m.
Lambert, at Lambert, Nov. 29, p. m.
Black Hawk Ct., at Black Hawk, Dec. 5, a. m.
Minter City, at Minter City, Dec. 6, p. m.
District Stewards Meet at Greenwood, Dec. 10, a. m.
Sunflower Ct., at Sunflower, Dec. 13, a. m.
Schlater, Dec. 13, p. m.
Acona Ct., at Acona, Dec. 16, a. m.
Drew Mission, at Sandy Bayou, Dec. 19 a. m.
Drew Station, Dec. 20, a. m.
Moorhead, Dec. 20, p. m.
Dublin and M., at Mattson, Dec. 27, a. m.
Tutwiler, at Tutwiler, Dec. 27, p. m.
Webb and S., at Webb, Jan. 3, a. m.
Greenwood, First Church, preaching, Jan. 3, p. m.; Q. C., Jan. 6, p. m.
Tchula, Jan. 10, a. m.
Cruger and Sidon, at Sidon, Jan. 10, p. m.
Inverness, Jan. 17, a. m.
Itta Bena, Jan. 17, p. m.
Swiftown and Isola, at Isola, Jan. 24, a. m.
Ruleville, Jan. 24, p. m.
Belzoni, Jan. 31, a. m.
Indianola, Jan. 31, p. m.

W. N. DUNCAN, P. E.

(Continued on Page 16.)

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WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

and Father of Mankind." Mrs. C. S. Weir; Kagawa's visit in New York, Mrs. Bod Duke; Closing morning services by sentence prayers. Mrs. H. C. Moore, daughter of the pastor, served dinner in the beautifully decorated diningroom. The afternoon program opened by using Hymn, "Faith of Our Fathers," Mrs. C. F. Godsey, presiding. "Faith, Prayer, Unity, Co-operation, Love and the Results of a Particular Week of Prayer," given by Mrs. L. J. Gossin; Scripture reading Matthew 4:18-20, John 10:10, John 14:6. Some very beautiful and interesting thoughts were brought out by Mrs. C. F. Godsey, leader.

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Special number, "Jesus Calls Us O'er the Tumult," Mrs. D. E. Morris, Mrs. A. B. Barry and Mrs. J. M. Duke; story, "Bell H. Bennett, a Follower of Christ," Mrs. D. E. Morris; closing hymn, "Take My Life and Let It Be." Closing thoughts suggested by Mrs. E. E. Britt.

W. M. S. ENTERTAINMENT

The ladies of the Woman's Missionary Society of the Methodist church, Prentiss, Mississippi Conference, desiring to further the work of collecting Octagon soap wrappers for the Methodist Orphanage at Jackson, entered into a spirited contest, electing two captains, Mrs. G. C. Terrell and Mrs. O. C. Luper. The contest closed with Mrs. Terrell's group collecting over 1,600 wrappers and Mrs. Luper's group over 2,200. The society has sent in 5,758 wrappers and is still collecting them.

The losing side entertained the winners at the home of Mrs. E. E. Lovell, which was beautifully arrayed in black and gold colors with jack-o-lanterns spraying a mellow light over the scene. The hostess welcomed the guests to a "spook" party.

The guests were greeted by the "ghosts," Mrs. Slade McKee and Mrs. Otis Jones, in perfectly good "ghost" fashion and immediately tried their luck at "bobbing" the apples, each of the latter holding the initial of a future husband. Searching for a thimble, a penny and a diamond ring, all signifying, according to some quaint astrology, to hold great things futuristic, elicited much fun. And then came the stroll through the regions of Pluto. Old Dante's "Inferno" was no more realistic while Mrs. Lowell prodded the unwary travelers on with the many-pronged pitchfork. Coming back to real living again, the guests were haunted by "ghosts," "dolphins," "elves" and all the "fairies" from Oberon being on hand, but the ladies enjoyed it, and, too, quite a bit of good work was done toward helping the Orphanage in its campaign to liquidate its debt. Mrs. Clyde Smith had charge of the games, assisted by the co-hostesses.

MRS. O. S. McKEE, Pub. Supt.

ZONE MEETING AT KOSCIUSKO

Much interest was manifested in the last zone meeting of the year of the Woman's Missionary Society, which met at the Methodist church Monday, November 7, at 2 o'clock in the afternoon. Due to the absence of the chairman, Mrs. A. W. Bailey, Vice-Chairman Mrs. Jim Dodd called the meeting to order. Mrs. Robert Watts was asked to serve as secretary in Mrs. Claude Triplett's place.

There were forty-six representatives from Kosciusko, Williamsville, and Sallis auxiliaries. The zone was delighted to welcome eleven visitors, three of whom were from our own Methodist Orphanage at Jackson. They were Mrs. Riley, Mrs. Thompson and Mr. Boman.

Mrs. Dodd had a well-planned program which was both interesting and inspiring.

The program was as follows: Song, "Work, for the Night Is Coming." Devotional, Mrs. John Brown. Prayer, Mrs. McCafferty. Unfinished business. New business.

Election of officers for 1932. Chairman, Mrs. Tom Love; vice-chairman, Mrs. Jim Dodd; secretary-treasurer, Mrs. Sam Gilliland, Jr. Resolutions of love and appreciation read by Mrs. J. O. Cox to our 1931 chairman, Mrs. A. W. Bailey. Paper: "Importance of Completing Work," by Mrs. Harwell. Report of societies. Presentation of banner to Williamsville. Scenes from the Methodist Orphanage and the part played by Octagon coupons, by Mr. Boman. "How Octagon Products Are Aiding the Methodist Orphanage," Mrs. Riley. Prayer, Rev. Mr. McCafferty. Adjournment.

Immediately after adjournment a social hour was enjoyed, during which the ladies of the Kosciusko society served hot chocolate and wafers.

ZONE MEETING

The fourth zone meeting of the fifth zone was held at Louisville Methodist Church, at 2 o'clock, November 10. Mrs. E. L. Woodruff, chairman, presided.

The devotional was given by Mrs. McLeod, of Noxapater, with prayer by Mrs. Harkey. Mrs. Mayne Fulton, of Rocky Hill, was elected chairman for 1932, and Mrs. Gaston, of Ackerman, was elected secretary. Mrs. Jordan, of Louisville, gave a splendid paper on "Harvest Day."

Mrs. Adams, accompanied by Mrs. Cooper, both of Ackerman, gave a beautiful solo. An offering of $3.60 was taken and given to the Hilda Gordon Educational Fund. The following towns were represented: Ackerman, 9; Louisville, 18; Noxapater, 2; Rocky Hill, 4; New Hope, 1.

Mr. Bowman, from the Methodist Orphanage, showed very interesting pictures of the orphanage. These pictures were in interest of the Octagon soap campaign.

We were grateful to the Presbyterian ladies who served refreshments during the social hour.

The first meeting of the new year will be held at Weir.

MRS. H. D. McKAY, Sec.

AN OPPORTUNITY FOR SERVICE

The Commission on Interracial Co-operation, a Southern agency that for years has had the cordial support of our Mission Board and Woman's Missionary Council, is asking the help of local social service committees in promoting in all the high schools an important project in interracial understanding. They are offering a prize of $100 to the student preparing the best paper on "America's Tenth Man" and will award another $100 to the teacher or the school making the best use of the project.

The purpose of the plan is to encourage the study of the Negro's constructive part in American history, which the commission believes will be helpful to the children of both races, promoting intelligent attitudes on one side, and wholesome ambition on the other. The project, it is claimed, has been approved by many of the state superintendents and supervisors of education in the South, and by hundreds of high school teachers and principals who have carried it out in the last two years.

The commission would like to hear from some member in each auxiliary who is willing to bring this matter to the attention of the teachers and pupils of her local high school. A postal card request will bring full information. The commission very much hopes that some woman in every society will write at once for this material. Address R. B. Eleazer, 703 Standard Building, Atlanta, Ga.

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( ) 1 (I Love To Tell The Story.
(Just Over In The Glory Land.
( ) 2 (At The Cross.
(Hold To Gods Unchanging Hand.
( ) 3 (Shall We Gather At The River.
(Near The Cross.
( ) 4 (Where The Gates Swing Outward (Never.
(There's A Cross To Bear.
( ) 5 When The Roll Is Called Up (Yonder.
(God Will Take Care Of You.
( ) Check here indicates that I want all of the 5 records.

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This simple remedy does three necessary things. First, it loosens the germ-laden phlegm. Second, it soothes away the inflammation. Third, it is absorbed into the blood, where it acts directly on the bronchial tubes. This explains why it brings such quick relief, even in the obstinate coughs which follow cold epidemics.

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IN MEMORIAM

(Continued From Page 10.)

of the ruins of the old. And we younger people of this wonderful new South can never realize what a gigantic undertaking that was, the poverty, the hardships, the almost insurmountable obstacles that were overcome, and can never be grateful enough nor do homage enough to the fast-thinning ranks of those who wore the gray. Not only was Uncle Shippy a soldier in the army, but he was "from his youth up" a soldier of the cross, living the most beautiful Christian life. He was always ready to "pick up the fallen," and was never harsh or bitter toward those who had erred, his attitude being like that of the Christ who said, "Neither do I condemn thee; go thy way and sin no more." No more faithful follower of the Master have I ever seen, and his life is an inspiration to all of us who are trying to follow in his footsteps. No matter how hard the struggle, no matter what obstacles we must overcome, no matter how dark the way sometimes appears, let us remember that "Uncle Shippy" never faltered, never sidetracked, but kept ever onward in the same old trail—the path that leads to God.

MARIE CHAPPIE FLEETWOOD.

FROM THE ACONA CHARGE

Will the Advocate be so kind as to let me say through her columns: At the last annual conference, Bishop Denny read us out back to the Acona charge. We had just closed one of the best and happiest years of our ministry, a good people this, and they have received us gladly, evidenced by meeting us at the parsonage home with all kinds of good things to eat too numerous to mention. We feel that we are among a people who care, a people warm hearted and true, and a people who know how to pound and pound. No one in the North Mississippi Conference has a better people to serve than we; they are high toned, true and loyal; great in their goodness and good in their greatness. We are praying and hoping for a great year. The birds and crows got all of our pecans, except fourteen bushels, and we are fighting over the last tree now.

Wishing the Advocate a great year,

D. R. McDOUGAL.

JUDICIAL COUNCIL AMENDMENT VOTE

	For	Against
Pacific Conference (vote not taken)	....	....
Northwest Conference	36	....
Missouri Conference	149	....
Illinois Conference	37	....
Kentucky Conference	128	4
New Mexico	101	7
Southwest Missouri	71	1
Baltimore Conference	205	31
Louisville Conference	118	49
St. Louis Conference	102	6
Holston Conference	220	2
Tennessee Conference	155	2
West Texas Conference....	185	3
North Texas Conference..	148	9
Virginia Conference	254	14
Arizona Conference	17	7
North Miss. Conference....	5	199
Mississippi Conference ..	16	216
Louisiana Conference	91	78

DEAN SMITH HONORED

Members of the Four Square Bible class presented their teacher, Dean R. E. Smith, with a birthday cake recently, and extended congratulations. Dr. E. L. Sanderson made the presentation.

On the subject, "On the Margins with God," Dean Smith spoke in part as follows:

"Plainly Paul had his back to the wall. He had just had a setto with Peter; he had a split-up with Barnabas; Mark had quit him, his plans were upset, and now he was at the end of his rope—on the margins, but still with God.

"His heart was bent on planting seeds in Asia, but the spirit forbade. Heretofore he had felt the leadership of the Holy Spirit: now he learns the restraint of the spirit. Often the spirit urged him forward; now it checked him and held him tight.

"It was a lesson in discipline. At Troas, overlooking the sea—checked, what can he do? Most of us would have taken time and visited the fields of Troy, refreshing our minds on Homer's and Virgil's trampling scenes. Not so with Paul. A new continent beckons; a cry in the night rings out: 'Come over to Macedonia and help us!' In visions he saw the real conditions in Luke's country, for Luke it was who had importuned him prior to his vision to come over into the country where Luke lived. Delaying not the next day, Paul goes to Europe, bringing the gospel to our forehears."

THE LORD: MY REFUGE

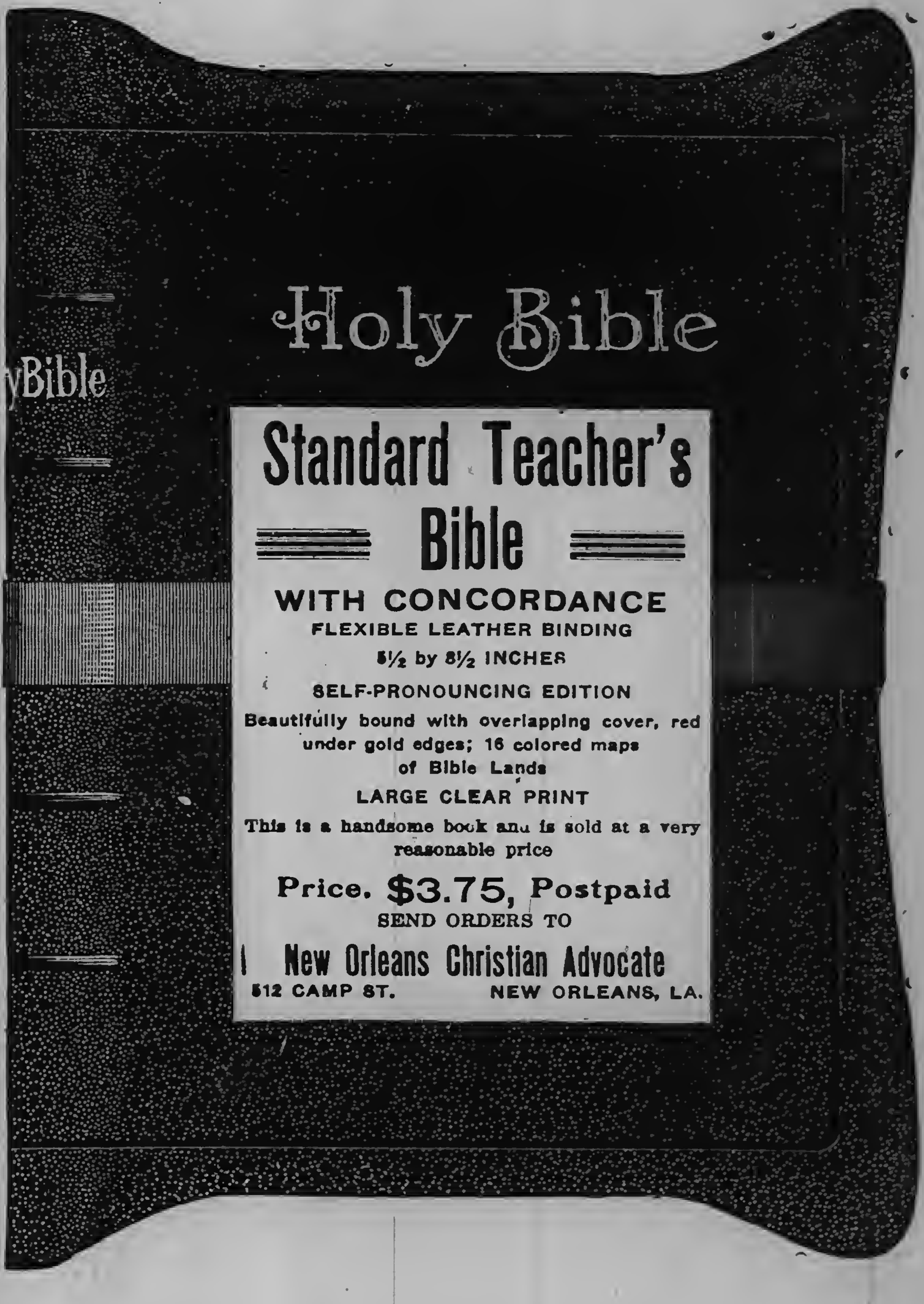
The Lord is my refuge, and my stay is
He;
He comforts in sorrow and pain;
I'll trust Him and love Him for He
careth for me,
And I know He is coming again.

Sometime thro' deep waters He my
pathway may lead.
To Him I will ever be true,
For I know that He'll help and protect
as I heed
His promises all the way thro'.

Take courage, dear brother, if you'd
heaven gain,
Look up and see Jesus alone,
And faithfully press onward tho' it
seemeth in vain,
For Jesus for us did atone.

Our troubles and trials will soon be
o'er,
And loved ones in heaven we'll
greet,
And shout His praises forevermore,
When we in His presence shall meet.

MRS. JESSIE JENKINS.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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—First Round

Pearl River, at Pearl River, Dec. 13, a. m. and p. m.
Clinton, at Clinton, Dec. 20, a. m.
Zachary, at Slaughter, Dec. 20, p. m.
Springfield, at Maurepas, Dec. 27, a.m.
Ponchatoula, Dec. 27, p. m.
Plaquemine, Jan. 3, a. m.
First Church, B. R., Jan. 3, p. m.
Greensburg, at Center, Jan. 10, a. m.
Kentwood, at Kentwood, Jan. 10, p. m.
Pine Grove, at Montpelier, Jan. 17, a.m.
Amite, Jan. 17, p. m.
Natalbany, at Natalbany, Jan. 24, a. m.
Hammond, Jan. 24, p. m.
Baker, at Baker, Jan. 31, a. m.
Istrouma, Jan. 31, p. m.
Gonzales, at New River, Feb. 7, a. m.
Keener Memorial, Feb. 7, p. m.
Washington, at Fisher, Feb. 13, a. m.
Franklington, Feb. 14, a. m.
Bogalusa, Feb. 14, p.m.
St. Francisville, at St. F., Feb. 21, a. m.
Jackson, at Ethel, Feb. 21, p. m.
Walker, at Walker, Feb. 28, a.m.
Denham Springs, at Denham Springs, Feb. 28, p. m.

K. W. DODSON, P. E.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round

Brookhaven, Nov. 29, 11 a. m.; Feb. 1, 7 p. m.
Centenary, Nov. 29, 7 p. m.; Feb. 3, 7 p. m.
Magnolia, Dec. 6, 11 a.m.; Jan. 20, 7 p.m.
Pearl River Ave., Dec. 6, 7 p. m.; Jan. 27, 7 p.m.
Hazlehurst, Dec. 13, 11 a. m.; Jan. 6, 7 p. m.
Wesson, Dec. 13, 7 p. m.; Jan. 7, 7 p.m.
Adams, at Adams, Dec. 27, 11 a. m.; and 2 p. m.
LaBranch St., Dec. 27, 7 p. m.
Summit, at Summit, Jan 3, 11 a. m. and 2 p.m.
Bogue Chitto, at Bogue Chitto, Jan. 3, 7 p.m.
Foxworth, at Sandy Hook, Jan. 10, 11 a. m. and 2 p. m.
Tylertown, at Tylertown, Jan. 10, 7 p. m.; Jan. 11, 10 a.m.
Scotland, at Bethesda, Jan. 16-17, 11 a. m.
Meadville, at Bude, Jan. 17, 3 p. m. and 7 p. m.
Gallman, at Bethesda, Jan. 24, 11 a.m. and 1:30 p. m.
Bayou Pierre, at Center Point, Jan. 24, 3:30 p. m. and 7 p. m.
Monticello, at Monticello, Jan. 31, 11 a. m. and 2 p. m.
Barlow, at Rehobeth; Feb. 4, 11 a. m. and 2 p. m.
Georgetown, at Providence, Feb. 7, 11 a. m. and 1:30 p. m.
Crystal Springs, Feb. 7, 7 p. m.
Osyka, at Osyka, Feb. 14, 11 a. m. and 2 p .m.

District stewards, charge lay leaders and pastors' conference at First Church, Brookhaven, December 9, 10 a. m.

B. L. SUTHERLAND, P. E.

Jackson Dist.—First Round

Terry, at Forrest Hill, Dec. 13, 11 a. m. and 2 p. m.
Jackson, at Glendale, Dec. 13, 7 p. m.; Q. C., Jan. 27, 7 p. m.
Eden and Bentonia, at Bentonia, Dec. 20, 11 a. m. and 2 p. m.
Jackson, at Millsaps Memorial, Dec. 20, 7 p. m.; Q. C., Jan. 11, 7 p. m.
Satartia, at Mt. Olivet, Dec. 27, 11 a. m. and 2 p. m.
Jackson, at Grace, Dec. 27, 7 p.m.; Q. C., Jan. 25, 7 p .m.
Camden and Sharon, at Camden, Jan. 3, 11 a.m. and 2 p.m.
Canton, at Canton, Jan. 3, 7 p. m.; Q. C., Jan. 4, 7 p. m.
Clinton, at Ridgeland, Jan. 10, 11 a. m. and 2 p. m.
Madison and Pocahontas, at Madison, Jan. 10, 7 p. m.; Q. C., Jan. 13, 10 a. m.
Mendenhall and D'Lo, at D'Lo, Jan 17, 11 a. m. and 2 p. m.
Jackson, at Capitol St., Jan. 17, 7 p. m.; Q. C., Jan. 18, 7 p. m.
Flora, at Flora, Jan. 20, 7 p. m.
Vaughan, at Vaughan, Jan. 24, 11 a. m. and 2 p. m.
Benton, at Midway, Jan. 31, 11 a. m. and 2 p. m.
Yazoo City, at Yazoo City, Feb. 7, 11 a. m. and 4 p. m.
Yazoo Circuit, at Lintonia, Feb. 7, 2 p. m. and 7 p. m.
Bolton and Raymond, at Raymond, Feb. 14, 11 a. m. and 2 p. m.
Brandon and Pelahatchie, at Brandon, Feb. 14, 7 p. m.; Q. C., Feb. 15, 10 a. m.
Edwards, at Edwards, Feb. 21, 11 a. m. and 2 p. m.
Jackson, at Galloway Memorial, Feb. 21, 7 p. m.; Q. C., Feb. 22, 7 p. m.
Florence, at Star, Feb. 28, 11 a.m.; Q. C., Feb. 29, 10 a. m.
Harrisville, at Braxton, Feb. 28, 3 p. m. and 7 p. m.
Fannin, at Holly Bush, March 6, 11 a. m. and 2 p. m.

The district stewards are called to meet December 8, at 10 a. m., in Capitol Street Mehodist Church, Jackson, Miss. The pastors and lay leaders of the district are expected to be at this meeting.

J. T. LEGGETT, P. E.

Meridian Dist.—First Round

Scooba, at Scooba, Dec. 6, 11 a.m.
Hawkins Memorial, Dec. 6, 7:30 p.m.
Lauderdale, at Electric Mills, Dec. 13, 11 a.m.
Fifth St., Meridian, Dec. 13, 7:30 p.m.
DeSoto, at Manassa, Dec. 20, 11 a.m.
Quitman, Dec. 20, 7:30 p.m.
Bucatunna, at Bucatunna, Dec. 27, 11 a.m.
East End, Meridian, Dec. 27, 7:30 p.m.
Matherville, at Theadville, Jan. 3, 11 a.m.
Shubuta, at Shubuta, Jan. 3, 3:30 and 7:30 p.m.
Waynesboro Ct., at Winchester, Jan. 10, 11 a.m.
Waynesboro Station, Jan. 10, 7:30 p.m.
Cleveland, at Big Oak, Jan. 17, 11 a.m.
Central, Meridian, Jan. 17, 7:30 p.m.
Daleville, at Andrew Chapel, Jan. 24, 11 a.m
Poplar Springs, at Meridian, Jan. 24, 7:30 p.m.
DeKalb, at New Hope, Jan. 31, 11 a.m.
Seventh Ave., Meridian, at Wesley, Jan. 31, 7:30 p.m.
Porterville, at Union, Feb. 7, 11 a.m.
Pachuta at Pachuta, Feb. 14, 11 a.m.
Enterprise, at Enterprise, Feb. 14, 3:30 and 7:30 p.m.
Vimville, at Pleasant Hill, Feb. 28, 11 a.m.

T. J. O'NEIL, P. E.

Newton Dist.—First Round.

Newton, Dec. 6, 11 a.m.; Feb. 10, 7 p.m.
Bay Springs, at Bay Springs, Dec. 13, 11 a.m. and 2:30 p.m.
Montrose, at Garlandsville, Dec. 20, 11 a.m. and 2:30 p.m.
Rose Hill, at Homewood, Dec. 27, 11 a.m. and 2:30 p.m.
Chunky, at Chunky, Jan. 3, 11 a.m. and 2:30 p.m.
Carthage Station, Jan. 8, 7 p.m.; Jan. 10, 11 a.m.
Carthage Ct., at Conway, Jan. 9, 11 a.m. and 1:30 p.m.
Walnut Grove, at Walnut Grove, Jan. 10, 2:30 p.m. and 7 p.m.
Harperville and Lena, at Harperville, Jan. 11, 10 a.m.
Union, Jan. 17, 11 a.m. and 2 p.m.
Decatur and Hickory, at Decatur, Jan. 17, 3:30 p.m. and 7 p.m.
Shiloh, at Clear Creek, Jan. 24, 11 a. m. and 2 p.m.
Raleigh, at Raleigh, Jan. 24, 7 p.m.; Jan. 25, 9:30 a.m.
Homewood, at Homewood, Jan. 31, 11 a.m. and 2 p.m.
Lake, at Lake, Jan. 31, 7 p.m.; Feb. 1, 7 p.m.
Philadelphia Circuit, at Sandtown, Feb. 6, 11 a.m. and 1:30 p.m.
Philadelphia Station, Feb. 7, 11 a.m.; Feb. 8, 9 a.m.
Burnside, at Longino, Feb. 7, 2:30 p.m. and 7 p.m.
Trenton, at Independence, Feb. 13, 11 a.m. and 1:30 p.m.
Forest and Morton, at Morton, Feb. 14, 11 a.m. and 2:30 p.m.
Laurel, at Kingston, Feb. 21, 11 a.m. and 2:30 p.m.
Laurel, at West, Feb. 21, 7 p.m.
Laurel, First Church, Feb. 22, 7:30 p.m.

District stewards at Newton, 10 a.m., December 15. The pastors and lay leaders requested to attend.

W. M. SULLIVAN, P. E.

Seashore Dist.—First Round

Long Beach and Pass Christian, Nov. 29, 11 a.m.
Bay St. Louis, Nov. 29, 7:30 p.m.
Pascagoula, Dec. 6, 11 a.m.
Moss Point, Dec. 6, 7:30 p.m.
Escatawpa, at Escatawpa, Dec. 13, 11 a.m.
Biloxi, Main Street, Dec. 13, 7:30 p.m.
Coalville, at Coalville, Dec. 20, 11 a.m.
Saucier, at Saucier, Dec. 20, 7:30 p.m.
Picayune, Dec. 27, 11 a.m.
Logtown, Dec. 27, 7:30 p.m.
Poplarville, Jan. 3, 11 a.m.
Carriere, at Carriere, Jan. 3, 7:30 p.m.
Vancleave, at Vancleave, Jan. 10, 11 a.m.
Kreole, at Orange Grove, Jan. 10, 7:30 p.m.
Gulfport, First Church, Jan. 17, 11 a.m.
Biloxi, Wesley Memorial, at N. Biloxi, Jan. 17, 2:30 p.m.
Ocean Springs, Jan. 17, 7:30 p.m.
Americus, at Pleasant Hill, Jan. 24, 11 a.m.
Handsboro and Second Church, at Handsboro, Jan. 24, 7:30 p.m.
Mentorum, at Pine Grove, Jan. 31, 11 a.m.
Wiggins, at Wiggins, Jan. 31, 7:30 p.m.
Brooklyn and Bond, at McLaurin, Feb. 7, 11 a.m.
Columbia and Mission, Feb. 14, 11 a.m.
Lumberton, Feb. 14, 7:30 p.m.

The district stewards are called to meet at Wiggins Dec. 11 at 10 a.m.

The District Missionary Institute will be held at Gulfport, First Church, Jan. 12, at 10 a.m.

OTTO PORTER, P. E.

Vicksburg Dist.—First Round

Woodville, Dec. 13, 11 a. m. and 2 p. m.
Centerville, at Centerville, Dec. 13, 4 p. m. and 7 p. m.
Louise and Holly Bluff, at Holly Bluff, Dec. 20, 11 a. m. and 2 p. m.
Silver City, at S. C., Dec. 20, 7 p.m.
Vicksburg, Crawford St., Dec. 27, 11 a. m.; Q. C., Feb. 3, 7:30 p. m.
Vicksburg, Gibson, Dec. 27, 7 p. m.; Q. C., Feb. 10, 7:30 p. m.
Roxie, at Roxie, Jan. 3, 11 a. m.
Lorman, at Lorman, Jan. 3, 3 p. m. and 7 p. m.
Anquilla, at Delta City, Jan. 10, 11 a. m. and 2 p. m.
Rolling Fork and Cary, at Rolling Fork, Jan. 10, 4 p m. and 7 p. m.
Washington, at Washington, Jan. 17, 11 a. m. and 2 p. m.
Natchez, Jan. 4, p. m. and 7 p. m.
Hermanville, at Hermanville, Jan. 24, 11 a. m. and 2 p. m.
Port Gibson, Jan. 24, 4:30 p. m. and 7 p. m.
Gloster, at Gloster, Jan. 31, 11 a.m. and 2:30 p. m.
Oak Ridge, at Oak Ridge, Feb. 7, 11 a. m. and 2 p. m.
Nebo, at Cool Springs, Feb. 14, 11 a. m. and 2 p. m.
Fayette, Feb. 14, 7:30 p.m.; Q. C., Feb. 17.
Mayersville, at Mayersville, Feb. 21.
Utica, at Utica, Feb. 28, 11 a. m. and 2 p. m.

District stewards' meeting at Crawford St. Church, Vicksburg, at 10 a. m., December 7. District stewards, charge and church lay leaders and pastors will please attend.

Kingdom Extension Institute, Tuesday, January 5, 10 a. m., at Port Gibson. HENRY G. HAWKINS, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round.

Fulton Station, Dec. 5-6.
Amory Station, Dec. 6-7.
Greenwood Springs, at Pleasant Grove, Dec. 10.
Aberdeen Station, Dec. 12-13.
Houston Station, Dec. 13-14.
Buena Vista, at Boone's Chapel, Dec. 16.
Prairie and Strong, at Prairie, Dec. 17.
Amory Ct., at Paine's Memorial, Dec. 18.
Woodland, at Woodland, Dec. 19-20.
Shannon, at Shannon, Dec. 21.
Verona, at Verona, Dec. 22
Algoma, at Algoma, Jan. 5.
Houlka, at Concord, Jan. 7.
Vardaman, at Vardaman, Jan. 8.
Smithville, at Antioch, Jan. 9-10.
Tremont, at Tremont, Jan. 10-11.
Nettleton, at Evergreen, Jan. 13.
Salem and Friendship, at Salem, Jan. 16-17.
Toccopola, at Thaxton, Jan. 18.
Randolph, at Randolph, Jan. 19.
Pittsboro and Bruce, at Bruce, Jan. 20.
Calhoun City Station, Jan. 20.
Denna, at Big Creek, Jan. 21.
Bellefontaine, at State Springs, Jan. 22.
Mathiston and Maben, at Mathiston, Jan. 23-24.
Eupora Station, Jan. 24-25.

The district stewards, lay leaders, and pastors will meet at Tupelo, December 15, at 10 o'clock a. m. The district missionary institute will be held at Houston, January 6, at 10 o'clock a. m. T. H. DORSEY, P. E.

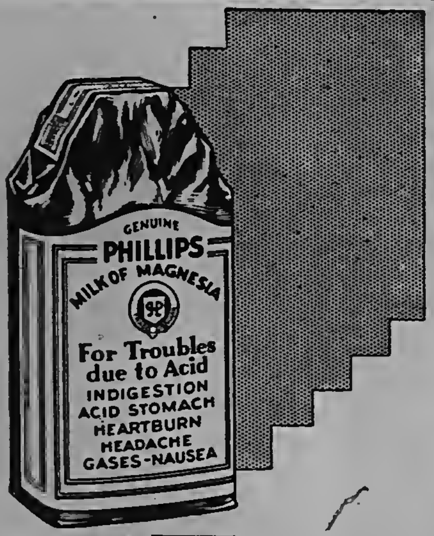
Sardis Dist.—First Round

Batesville, Nov. 29, a.m.; Como, p.m.
Senatobia, Dec. 5, a.m.; Sardis, p.m.
Pleasant Hill, at P. H., Dec. 8, 11 a.m.
Hernando, Dec. 9, 7 p.m.
Cockrum, at Palestine, Dec. 10, 11 a.m.
Mt. Pleasant, at Mt. Pleasant, Dec. 11, 11 a.m.
Red Banks, at Red Banks, Dec. 12, 13.
Byhalia, Dec. 13; Q. C., 3 p.m.; preaching, 7 p.m.
Olive Branch, at Olive Branch, Dec. 15, 7 p.m.
Horn Lake, at Horn Lake, Dec. 16, 11 a.m.
Courtland, at Courtland, Dec. 18, 11 a.m.
Sardis Ct., at Terza, Dec. 19, 11 a.m.
Charleston, Dec. 20, a.m.; Oakland, p.m.
Tyro, at Tyro, Dec. 22, 11 a.m.
Arkabutla, at Arkabutla, Dec. 26, 27.
Shuford, at Eureka. Dec. 30, 11 a.m.
Crenshaw, Jan. 3, 11 a.m.
Coldwater, at Coldwater, Jan. 10, 11 a.m.
Longtown, at Longtown, Jan. 12, 11 a.m.

The district stewards will meet at Sardis Dec. 9, 10 a.m.

District Missionary Institute will meet at Como Jan. 8, 10 a.m.

J. M. BRADLEY, P. E.



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Be sure to get the genuine Phillips' Milk of Magnesia prescribed by physicians in correcting excess acids.

Christian NEW ORLEANS Advocate

Vol. 77—No. 50. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4002.

D. B. RAULINS, M.A., Editor NEW ORLEANS, LA., THURSDAY, DECEMBER 10, 1931. C. MILTON CHALMERS, Manager.

"THE UNREACHABLES"

An article by Sherman Rogers under the above title, in the November Red Book, opens with a conversation between a Manhattan wholesale bootlegger and one of his subordinates. The talk takes a very violent turn as the wholesaler replies to the questions of his lieutenant. In answer to a query concerning his sanity, concern for which had been aroused by his highly colored language and excitement, he says, "Get a load of this! The Department of Justice boys have pinched the river works."

In further conversation about the matter the rum runners indicate that they are at serious loss to understand this sudden and most discouraging turn in affairs. Heretofore, it seems, they have been able to conduct their business without serious disturbance from those under oath to enforce the law. Surely somebody has slammed a monkey wrench in the machinery, and, in their own phraseology, "the whole works has gone hay wire." The Department of Justice boys do not seem to understand. They have overstepped all bounds.

"Why didn't Sam give them their price?" the rum lieutenant wishes to know.

"That's just it," comes the reply. "Sam says you can't touch them with a million bucks."

Thereupon the big chief rushes out to find the lawyer who knows the inside track. After a while he returns, a dejected look hanging heavy over his face. "It's no use. All the local pull in the world won't help us with this bunch. . . . The local officials do not know any of the men on the raiding crew. This outfit means business, and they can't be reached," is his pessimistic report.

There is still further discussion of this disturbance that has arisen among the booze barons. Their business, hitherto running rather smoothly, has struck a snag, and they are troubled. They are now compelled to rearrange all their plans or it is doomed. So they set their wits to work on the problem seeing little prospect of early or easy solution.

What is the explanation of this undisturbed prosperity of the bootlegger? How has he managed so long to "get by"? The answer is simple. The smaller officials they have bluffed with the threat of a "ride" from which one does not return except in the care of an undertaker. This has been sufficient to quiet them. Ward politicians and higher officials have had their price, and for that price the liquor men have been informed in advance of the expected raid on their quarters. And other favors have been secured for the price.

The underworld of racketeers trembled when the word was passed down the line that Al Capone had pled guilty in court. Up to this time he and his lieutenants had been quite successful in buying up officials and politicians. So successful had they been that Capone had been emboldened to ask terms of the law enforcement group of Chicago. Why not? His power was equal, if not superior, to the city government. Thus they had secured protection for their nefarious traffic.

But let this be noted. It is reported that, notwithstanding the numbers of officers Capone bought, often upon their departure after a deal with the rum king, those present would raise the windows for fresh air, because they despised those whom they had bought. Thus vice paid its homage to virtue, and crime paid its tribute to law and order. They had no respect for the men whom they could buy, but they did expect their money's worth. Now they are not getting it. Something had happened. What is it?

"There ain't been no double-crossing. Political bosses don't double-cross. It's simply a case of fighting a **group of men that cannot be reached."** Says Mr. Rogers, "The public did not wait long to find out what had actually happened. A few days after the indictment of the notorious gang chief, a seven-line report trickled over the press wires stating that a great deal of the information that brought about the indictment of Capone was obtained by one of the youngest members of the Department of Justice."

Why has not the prohibition law, in places, been enforced? Because politicians and officials, supported by soft citizens who echoed the claims of the wets, have sold out to the enemy and betrayed their country.

Why has the law been enforced so well as it has? Because the federal government adopted the right plan of enforcement and secured officials who could not be bluffed nor bought.

Let that weak-kneed prohibitionist who stands on the street corner saying, "You can't enforce prohibition," know that he is giving succor to the enemy and selling the heritage of his children.

WHERE?

Where? Echo answers, "Where?"

"Where shall the next session of the Conference be held?" Seems that we have heard that question before. The Bishop repeats it. "Where shall the next session of the Conference be held?" Yes, that is "Question 44." Something has happened. When it was called this time there was silence in the Conference about the space of some time.

Heretofore at least three men have been on the floor at the same time urging the Bishop's recognition, and the happy Bishop has hesitated trying to select the best orator. Each was equally eager to let loose the proverbial "flood of eloquence" and argument as he named his city for the "next place of meeting." And did he not read a telegram from the Chamber of Commerce and the Rotary Club and the Old Checker Players' Union, and was he not at times flanked by a committee of laymen to put substance to what the preacher said extolling the superior virtues of the city named? In the midst of the friendly fireworks delegates nudged one another in friendly banter. It is all right to boast and brag when there is trading. The city is selected by a large vote, then the generous loser moves that we "make it unanimous."

Earlier in the Conference session some apprehension has been felt. A resolution has been brought before the Conference urging the adoption of the "Harvard Plan" of entertainment. It does not get off to a good start. A perfectly innocent kind of a resolution, but we are not quite ready for a vote. A brother, sniffing trouble afar off, demands a definition of this "Harvard Plan." No dictionary of social usage is convenient, but he is told that by this plan the host provides "bed and breakfast," and that the delegate seeks the other two meals, if he be accustomed to that many, at some other place for the price. This does not look so good, but it is taken with befitting humor accompanied by the feeling that such a day is far ahead. The new day is coming, but let it not burst upon us at full noon. Let us take the grade slowly.

"Where shall the next session of the Conference be held?" "Question 44" echoes unchallenged. The matter is postponed for the present to come up later with a statement like this: "The matter was left to be determined by the presiding el-

(Continued on Page 8.)

Luke And His Gospel

BY REV. W. J. DAWSON

"The walls and the twelve gates of the Seer looked in different directions, but together they guarded, and opened into, one city of God." We have four gospels written by four different writers, each writing from a different point of view and with different objectives; yet there is unity, even as the unity of the Spirit, in these narratives given us by men of different types and qualifications, so that they give us not four diverse accounts, but one portrait of the man of Galilee. Each one is writing of one and the same person. We are accustomed to saying the gospel as written by Matthew, Mark, Luke or John.

Matthew wrote his gospel to convince the Jews that Jesus of Nazareth was the Messiah of Moses, the Psalms and the Prophets. Matthew begins the lineage of Christ with Abraham who was the father of the Jews. Mark wrote his gospel primarily for the Roman world, hence, the power and authority of Jesus is emphasized because the Roman peoples were worshipers of power and authority. A Christ who was a weakling would have had no appeal to them. Luke wrote his gospel for world-wide humanity.

Matthew in giving us the lineage of Jesus begins with Abraham and ends with Joseph the husband of Mary. The lineage by Luke begins with Joseph and ends with Adam, whom he calls the son of God. Matthew covers only the Jewish period of the race; Luke goes back to creation, and makes Jesus the Son of man.

Matthew's table gives us the lineage of Joseph back to Abraham. Luke's table gives us the lineage of Mary back to Adam. The table given by Matthew runs through Solomon, David's son and successor to the throne of Israel. That given us by Luke runs through Nathan, another of David's sons. From David to the birth of Christ there are two distinct lines merging again in the family of Joseph; while from David back to Abraham and on to Adam the stream is one.

It is clear, then, from the genealogical table given by Luke that he wrote his gospel for the whole world. Let us look at this gospel and some of its contents. The question arises, and very properly so, as to how did Luke get his information for his gospel. All that he tells is found in his introduction addressed to the most excellent Theophilus. All of us would like to know who Theophilus was. Evidently he was a great friend of Luke's, and as we shall see later, Luke was a great friend himself. In his prologue Luke says: "Forasmuch (the only instance in which the word is used in the Bible) as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us. Even as they delivered them unto us, which from the beginning were eye witnesses and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first."

The interesting fact here set forth by Luke is that from "eye witnesses and ministers of the word . . . he had perfect understanding of all these things from the first." He did not begin his writing until he was sure of his information and of the facts relating to the life of Jesus on earth. Just where, and how, and from whom Luke obtained the facts of his gospel we do not know. We know that Matthew's information was first hand, the testimony of an eye witness growing out of association and fellowship. The best New Testament authorities tell us that Mark got the matter of his gospel from Peter. It is not improbable that Mark had come in contact with Jesus, and that from what he knew and saw of Christ, together with the information obtained from Peter, he gave to the world that wonderful little book known as the gospel bearing his name. We know that John, out of the close and deeply intimate relations between himself and his Lord, wrote his gospel, dating its beginning not in a Bethlehem manger, but back in the eternities.

Perhaps certain statements in the book of Acts may help us to at least form a reasonable conjecture as to Luke's sources of information. In Acts 21:8, there is a statement written by Luke himself as a part of the account of Paul's last journey to Jerusalem.

The statement is, "And the next day we that were of Paul's company departed, and came unto Caesarea; and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him." "And we tarried there many days." He went on to Jerusalem with Paul. We know about Paul's arrest and imprisonment, and detention at Jerusalem and Caesarea for two years or more. Luke had ample opportunity in the home of Philip, and in association with James, the brother of the Lord, and with John and Peter and other disciples to gather much of the materials for his gospel. To this task Luke applied his skill and training in observation acquired as a trained physician. We must keep in mind that all the while Luke was gathering information and coming to a "perfect understanding of these things," he was guided by the Holy Spirit, whose seal of approval was so manifestly placed upon his work. It is interesting and profitable to compare the contents of Luke's gospel with the contents of the other three.

Many incidents are reported by all of the writers of the four gospels. Luke reports fifty incidents not reported by any of the others. Matthew tells us of the visit of the wise men from the East bringing their gifts of gold, myrrh and frankincense, offering to royalty. It is Luke who tells us of the visit of the angels to the amazed shepherds, who by night were watching their flocks in the fields. The message that the angels brought was widely different from the gifts brought by the wise men. The angels' message was, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David a Saviour, which is Christ the Lord." All Christians honor Christ as the king of their lives, but the announcement of his saviourhood to all people was vastly more heart appealing than the splendors of royalty could possibly be. Luke alone tells us of the raising from the dead the son of the widow of Nain. It is he who tells us the story of the good Samaritan, the greatest story of helpfulness and human kindness ever written. We are indebted to him for the account of the sending forth of the seventy and their marvelous evangelistic success, and of the Perean ministry of Jesus, which fill so large a place in his gospel. We are indebted to him for the story of the rich farmer, who had no better sense than to think that he could feed his soul on oats, barley and hay, and whom God called a fool because he was so idiotic. He gave us the parables of the lost sheep, of the lost coin, of the lost boy, the greatest sermon on values ever preached. In these three parables is revealed the worth of a soul in such terms as that all may understand. Here we are brought into direct touch with the divine compassion, and we may hear the heart-sigh of God over the lost, and imagine something of his disappointment and anguish over the irreparable loss of a soul. Poor, indeed, would have been the world without the fifteenth chapter of Luke. Luke alone tells us of the rich man and Lazarus, the only instance of which Jesus unveiled the hidden world and bade all men look, stop and think.

It was Bishop Keener who said that the story of the prodigal was God's call to repentance from the heavenward side, while the story of the rich man and Lazarus was his call to repentance from the hellward side.

Touching the identity of Luke, as to who he was, and whence he came, many conjectures have been made. We could wish that the data bearing on the life and nationality of Luke were more plentiful and more definitely given us. Some have contended that he was an Antiochene Gentile, reared in the city of Antioch in Syria. Others, and with just as great plausibleness, claim that he was a Macedonian, and practicing his profession as a physician in Troas when Paul and his party reached that point. Ramsay and others claim that it was Luke who stood by Paul in his vision of the night as the man from Macedonia pleading for the gospel. We may indulge our fancy at this point and imagine Luke meeting with Paul and his company on the streets of Troas, and engaging them in conversation in which Luke tells of the dire need over in his country, and out of this conversation of the day came the vision of the night and the call to come over and help us. It is clear that Luke first meets with Paul at Troas, for it is in this connection that the "we" sections of the Acts comes into the records, and from this time on Luke is identified with Paul and his work.

Paul makes it clear in the fourth chapter of Colossians that Luke was both a Gentile and a physician. In the eleventh verse he mentions certain ones who were of the circumcision, and Luke is not one of them, but his name and calling is mentioned in the fourteenth verse of this chapter. We have no account of his conversion or of when he became a disciple. His style as a writer shows him to have been a man of culture and of a trained mind. His attention to details reminds us of the habit and practice of the trained physician in the diagnosis of human ailments. He was not satisfied with a casual look, but he must know all about the details as far as it was possible to learn. Who is more gifted in this respect than a trained physician?

In his account of incidents recorded by others he nearly always adds some detail overlooked by them. In his account of the transfiguration, also given us by Matthew and Mark, he alone tells us what it was that Moses, Elijah and Jesus talked about during the sublime moment of the transfiguration. The record is, "Who appeared in glory and spake of his decease which he should accomplish at Jerusalem." But for Luke we would never have known that our redemption was the subject of conversation between the transfigured Christ, and the greatest of all lawgivers, and the greatest of prophets.

Luke was a modest man. He never refers to himself, and only once does he use the personal pronoun, and that in his introduction to his gospel, and even then the "me" is exceedingly small. John has always been regarded as the most modest of the New Testament writers, but in my judgment he suffers in comparison with Luke. John does not tell us about anger of himself and James toward a Samaritan village and of their desire to call down fire from heaven and burn them up because they would not give them a night's lodging, nor does he tell us of his bigotry in forbidding another to preach because he was not of their company. But for Luke we would never have known of these unlovely traits in John's character. Perhaps Luke should not have told tales out of school, or divulged family secrets. These things in John and James called for rebuke from the Master.

Luke was a great friend. From the time of his identification with Paul at Troas until the day of Paul's martyrdom, there is no hint that they were ever separated, even for a short interval. Luke was Paul's companion during all of his missionary labors and travels subsequent to his entry into Macedonia. He was with him on his return to Jerusalem, his arrest and subsequent imprisonment at Caesarea and his long and perilous voyage to Rome. During all of these years others might come and go, and did, but Luke was as constant as the coming of day and night. During Paul's imprisonment at Rome Luke remained with him.

One of the most deeply pathetic utterances ever written by the great Apostle is found in the last chapter of Second Timothy, and almost his last recorded utterance. After describing to Timothy in the most glowing terms how he had the good fight, and had kept the faith, and had finished his course and was now ready to be offered up, there seems to come a pause in his dictation as he stops to take account of his fellow workers. Crescens he had sent to Galatia. Titus to Dalmatia. Timothy and Mark were at Ephesus. Then he records the backsliding and falling away of one who had been a yoke-fellow in the work of the gospel. Demas hath forsaken me having loved this present world, and is departed to Thessalonica. Then he added with an expression of deepest gratitude, "Only Luke is with me." The great friend whose soul was knit unto his soul, who had never forsaken him. How inspiring. It was the blessed Master who said, "Greater love hath no man than this, that a man lay down his life for his friends."

Just as truly as Abraham offered up Isaac by faith, so truly was Luke's life a living sacrifice on the altar of friendship throughout all the years of his companionship with Paul. He died with Paul, and the life that he lived in companionship with him was a crucified life, yet a life lived in faith.

May it be the deep yearning of our hearts, not that we may have a friend like Luke, but that we may be friends like him. Thank God for such a man.

LET US UNITE IN PRAYER

By O. E. Goddard

Our missionary program is imperilled. Unless something unusual is done within the next few months we shall be in an impasse from which nothing but divine interposition can extricate us. By March 1, 1932, at the present rate of income and expenditures we shall have borrowed to our constitutional limit. From March 1 to September 1, we have six "lean months"—months during which our income is small—yet we shall have to send out $100,000 per month to keep the work going. Where can we get the $600,000 necessary for these six months? Some one said, "Recall the missionaries." This takes money. To bring one average family, say of five, from Africa costs as much as to pay the salary for two years. To recall an average family from the Orient costs about as much as to sustain them on the field for one year. What shall we do? Never before was Southern Methodism face to face with such a crisis as now confronts us. Your administrative officers have economized all they can without eliminating anything vital or destroying the morale of the missionaries. Still the debt is increasing nearly one thousand dollars per day. Our budget costs a little more than three thousand per day and our income is not very much over two thousand per day.

What can we do? This writer believes there are adequate resources in the hands of our membership to save us from this disgrace, if these resources can only be made available in this crisis.

How can they be made available? By intercession. Here is our last and only resort. Why not the whole Church betake itself to prayer? In this, all—the high and the low, the rich and the poor, the scholar and the illiterate—may join in a united petition. All may? If they will meet the conditions of successful praying. Thousands and millions of dollars have been released for the Kingdom of God in answer to prayer but those praying were in relationship to God described by our fathers as on "praying grounds and pleading terms with God." Some of our people are not on "praying grounds and pleading terms with God." Worldly-minded people, money-wild or pleasure-mad people, are not on "praying grounds or pleading terms with God." Unless they repent and get right with God they cannot unite with us in this prayer. Those living to the flesh—those living extravagantly (and their name is legion)—cannot unite in this prayer. Let them return to New Testament simplicity and then join us in this prayer. Nor can those who hate their fellowmen unite with us until they begin living to the spirit and loving all men. Those who are dominated by love of money cannot pray "the fervent, effectual prayer of the righteous that availeth much." A preacher stood on the Conference floor the other day and reported salaries in full—nothing on the apportionments. He cannot pray until he repents of this sin. Another pastor whose church used the budget system reported salaries in full, claims 40 per cent. He cannot pray until that sin is repented of. Common honesty requires every interest in the budget to share equally.

Hudson Taylor prayed and men and women came out of different countries, across the seas, to help him carry on his work in China. Again he prayed, and men from America and England and elsewhere, sent him money to sustain his work. Hudson Taylor was on "praying grounds and pleading terms with God." He practiced the most rigid economy in his own life—wore Chinese clothes, ate Chinese food, was not concerned about "feathering his own nest" for the future. Men who live this way can pray money out of pockets and banks and make it available for the Kingdom of God.

Who Can Unite in This Prayer?

(1) Men and women who are living a clean, pure Christian life. A New Testament kind of life, if you please.

(2) Those whose lives and resources are at the command of God. No reservation of money, children, time or talents.

(3) Those who have paid the last cent possible for them to pay for Missions without doing an injustice to themselves or those dependent upon them.

Those who can thus qualify are invited to join daily, preferably the first thing in the morning, in earnest and prolonged intercession to God to touch the resources of our Church and make them available, to save us from writing a chapter in Southern Methodist history that will shame us and our children's children for many generations.

What about those who cannot qualify as intercessors? Are you willing to go on in self-indulgence and let the program of the Church be wrecked for want of money, when you have some that would help? If you do, can the Judge say to you, "Well done, good and faithful servant," when you come to the Throne?

MR. F. A. DICKS—AN APPRECIATION

By Mrs. R. E. Smith

On the night of November 7, 1931, a great soul went to its Maker. Earth that day, became poorer and the Glory Land more precious. The night turned into day; the beauty of the morning shone in the eastern sky; but the mists that hung above the sleeping city but suggested the shadow that had come into countless hearts, for whom the world could never be the same. This grand Southern gentleman—old only in years, for his heart was as the heart of youth—lived close to the heart of God and to humanity.

Those who came in touch with his charming and forceful personality could never forget him. In conversation, his effervescent flow of humor, cheered the heart; his ready wit sharpened the mind; his loving sympathy for the less fortunate and his worldwide view of affairs encouraged and strengthened the inner life. In business, he was calm, poised and wise, showing a sagacity born of early hardships, and a boyish spirit of adventure which was characteristic of his life, from the time of his youth, when he playfully misled a company of Federal soldiers, thus protecting his own dear Confererates, to the time of his mature years when he ventured to move his successful business from Natchez, Miss., to the Crescent City where he became internationally known as a druggist of unusual ability and a business man of strictest integrity.

In his garden he was probably at his best. There one saw the tender, loving nature of this true son of the South—in his love of birds, of flowers and trees of endless variety and beauty—there he showed you the first violet, or the first bud on the gnarled old sweet olive tree, or led you to where, through the grey moss of a mighty oak, you could see the setting sun, on the rippling bosom of the waters of old Mexico.

If you were so honored as to be taken into his sanctum sanctorum—his den—there you would see the books which he loved with a passion, as a father his child. Books which led him into the spirit land, where he communed with the great of the past and the present. He wept over Little Nell, David Copperfield and Tiny Tim; he marched with Napoleon in his triumph and sympathized with him on the lonely isle; he soared with Marcus Aurelius, and Plato, and the rest in their realm of Philosophy, and talked with Drummond of "The Greatest Thing in the World."

No one will ever know how many homeless boys he befriended and educated, and apprenticed; nor how many little children were made happy by his Christmas trees, which for many years, he had in his own home for the poor; nor will the world know how many young people were introduced to the magic world of science, the world of nature, of music, and the world of the spirit, by the store of knowledge which this princely man had of the universe.

Oh, matchless spirit that he was, who could in one hour reach the height in intellectual and spiritual enjoyment, and the next, could turn and speak lovingly to a bewildered boy from a foreign land and set himself to the task of making him into a useful citizen.

As a friend and neighbor, he was true; as a father, husband and brother, he was tender and good; as a writer and student, he was versatile and brilliant; as a man, he was "in love with life," and lived and loved as becometh a child of God.

For such a man, there is no death, but life everlasting.

"PEOPLE EVERYWHERE WANT TO HEAR THE GOSPEL"

By Rev. R. T. Henry

In Charge of Institutional Features of Kong Hong Institutional Church, Soochow, China

(The writer is from North Mississippi Conference)

"People everywhere in China want to hear the gospel." This is the belief of the Rev. R. T. Henry, in charge of institutional work at the Kong Hong Church in Soochow, China. As a result of the recent widespread anti-Christian movement in China, Mr. Henry sees today a re-awakening interest in the gospel. People of today, he says, are beginning to realize that there is a sad lack of some sort in the present day attitudes which forbid moral teaching and religion, and are wanting to know more about this religion which has been under the ban.

Another result of the anti-movement, according to Mr. Henry, is that in order to prove the falsity of the statement made about Christianity, it has become absolutely imperative that every Christian worker should live his doctrine. "The one outstanding and crying need in China, therefore," he declares, "is for trained and consecrated workers. People are ready to listen to the message if the messenger measures up to the highest standards."

The Soochow District Conference

During the second quarter of 1931 the District Conference was held and we changed somewhat the order of procedure. Instead of general evangelistic services, we had services for the deepening of the spiritual life of the delegates and preachers.

Dr. Lea Dzong Doen, the former secretary of the Centenary in China, led the eleven o'clock services. His messages were full of his old fire and vivid stetesments. He preached on sin with apology to no one. It is hoped that he is staging a "come back" for our Church certainly needs men of evangelistic fervor.

Rev. Wesley M. Smith led the evening services and spoke on Power. The presentation was unique and sent one away with a feeling of need.

Prof. M. O. Williams of Soochow University took charge of Sunday school day and did a fine piece of work. It was one of the best district meetings we have had in a long time. Every phase of the work was represented. West Soochow (or Moka Garden Church) led in the number of additions, 41 being reported for the year.

A fourth center is being opened in Soochow in the factory district at the Boen Mum. This section, which lies outside the city wall, is densely populated. We already have some members there, which gives a nucleus around which to build a church.

The Short Term Bible Schools being run by our good women are doing much to give richness to the Christian life, for the members are being taught to pray, to sing, to read. Six of the circuits on the district have had such schools. At one of these schools a dear old soul of eighty-five years learned her first few characters, and when she started home her face was aglow. "Praise God," she said, "now I can read and sing." To be sure her voice was cracked, but a heart full of grace and love can ever make a joyful sound unto the Lord.

Nearly one hundred per cent of the preachers attended the summer conference, only one being absent because of illness.

Kong Hong Institutional Church (or Central Soochow)

One of the most heartening things of the year has been the leading of a sin-cursed soul by the pastor to trust the Saviour. This was a man who had become an opium addict and was hopeless in his fight against the habit. The pastor of our Kong Hong church met him in a home prayer-meeting and personal work was started. At first the man seemed so sunk that he had no sense of sin. But after six months he threw open the gates of his soul and confessed his sins, offering to make restitution as well as he could to those he had wronged. He unlocked his table drawer and drew out a little bottle of poison, saying: "Seven months ago I bought this in order to end it all. Now I am going to take it back to the druggist and tell him I do not need it."

The Junior Middle School

The boys' school of our Kong Hong Church has grown steadily but surely during the past ten years. Ten years ago we had two dark, dirty, dingy classrooms. The Centenary helped us to get a building and now we have 250 boys and we receive only $150 Mexican from the day school committee. We run a budget of $10,000.

Zang Teh Girls' School

Our girls' school reached an enrollment of 190 this year. We are undertaking to add the sixth grade. This school is under the board of control of the Institutional Church. It has not yet been registered.

New Work-Day Nursery

We are cooperating with a factory employing 3,000 workers in the opening of a center in their model village. We have been given six rooms without rent in which to work. It is our hope to make this not only a service center but also a center from which the gospel may be preached.

Plans for an Orphanage

Our Institutional workers and friends have felt the need for a piece of work that will be distinctly philanthropic. Therefore, a generous friend suggested that we start an orphanage and led off with a gift of a thousand dollars. His comment on this kind of work was: "Unless you Christians can take the lead in living love for the needy, they will not receive much help. Most of the outside organizations flourish for a short time, and then misunderstandings creep in and the work fails."

We are starting in a small way and hope to build an orphanage that one day will be of help to the whole Conference.

The Well Baby Clinic

Babies continue to come to the clinic, and our nurse, who is a product of Margaret Williams hospital, has done good work in her visiting in the homes. Chinese mothers are like all mothers—if you do something for their children then you have their support. Great improvement in the care of babies—in their food, clothing, and habits—is being reported. Dr. K. H. Li, superintendent of Soochow hospital, with his genial spirit has done much to create confidence in the clinic.

Other Departments

Our Church paper, a monthly, goes to nearly 2,000 people. We also distribute a number of copies of the Christian Advocate and the Y. M. C. A. magazine. Our reading room averages more than 60 persons daily.

The membership campaign was exceedingly difficult this year. It was preceded by a number of campaigns for government projects and local undertakings and the general business depression also had to be met. To date more than $10,000 has been reported; $3,000 of this going to the orphanage and the balance for institutional work.

This year has been one of the best for our free school. Forty children were regular in attendance and the handwork in the afternoons is looking toward making it possible for these children to support themselves. In our business school four boys finished the elementary bookkeeping course and received certificates.

Pray for the deepening spiritual life of the Christian workers. Pray for the missionaries that they may follow where Christ leads. Pray for new Christians to be established in the faith. Pray for the indifferent to become awakened.

Soochow, China.

POETICAL THOUGHTS

By Mrs. George S. Brown

"Judge not according to the appearance, but judge righteous judgment." John, 7;24.

WASH YOUR OWN WINDOWS

A certain woman of censorious mind,
To criticize her neighbors was inclined;
Their dingy houses with discolored paint,
And dirty windows was her chief complaint.
Her righteous soul became at length so vexed,
She called her pastor, Rev. Take-a-Text,
Told him her trouble and besought advice;
The wise old doctor answered in a trice;
"Get soap and water and remove the stains
And dirt and fly specks from your window panes."

The woman did so, and to her surprise,
Seemed to be looking out of other eyes;
Her neighbors' houses, now no longer seen
Through dirty windows, all were white and clean.
The moral of this story seems to be:
Who looks through dirty windows dirt will see.
Wash your own glass, and then, as like as not,
Your neighbors' window panes will have no spot;
Extract the beam before you vainly try
To take the mote from out a brother's eye."

I wonder how much criticism there would be if we all looked first into our own hearts and endeavored to remove the guilt and stains. We would be kept so busy that we would not have time to sit in harsh judgment on others. When the woman who was guilty of gross sin was brought to Jesus, instead of condemning her, He said, "Let him who is without sin among you cast the first stone;" and no man dare cast a stone. Each one slipped away, for he knew Jesus could look in the heart and see that sin was there.

How can women entertain friends with gossip of their neighbors, and how do they find time to see so much that is going on across the street and next door when there is so much for each one to be kept busy about at home, in charitable organizations, in church work, in simply doing good? We are so apt to err in our judgment and, oh, what an awful thing to spread an untrue report! A good name may be ruined—just a breath of scandal and a reputation may be lost. And, even if dreadful things are true, can they be remedied by spreading news? Just for the satisfaction of creating a little excitement shall we tell unkind things? If there is a doubt, give the suspicioned one the benefit of that doubt and keep the thought to yourself. If some scandal is true, keep a silent tongue anyhow. It does not help you to tell it, and it does not benefit the one to whom it is told. O, let us look first at our own hearts! We may not be guilty of the same sin as our neighbor, but perhaps we have never been so tempted.

ROMANCES OF MODERN MISSIONS

By Maud M. Turpin

IX. Banana Babies

A black baby and a yellow banana with touches of peanut pink formed a color combination that wrote a missionary romance which has stirred the religious and scientific world and brought security to thousands of motherless African babies who otherwise would have been buried alive.

The setting of the romance is in the heart of the Belgian Congo in Africa. The time is within the present decade. The dramatis personae consists of an African mother, dead in childbirth; a healthy, squalling baby; numbers of natives of the Oetatala tribe, and several American missionaries.

The baby, Kimbulu, is raising a vigorous protest against being buried alive with his dead mother, according to the custom of best African society. The idea does not appeal to him, but he is outnumbered, and the chief and the witch doctor instruct the native women to go ahead with the preparations.

Their motives are humanitarian, for they are putting him away with his mother so she can take care of him in the other world. Otherwise the infant would soon die for there would be no way to keep him alive. The native Africans, although they raise goats, have an aversion to taking milk from animals, and there is no native food upon which so new a baby can subsist. Nor dare any other mother nurse the baby lest her own child die, for such is their superstitious belief.

All this is explained to the missionaries who are adding their protest to the baby's. If there were some way to take care of the baby—some food it could take—the chief concedes. And this is the cue for an American missionary, a young chemist in the industrial department, to come forward with a suggestion so dramatic and revolutionary that its audacity takes away the breath of the big chief and even temporarily silences the bit of bawling black. Feed him on bananas and milk made from peanuts! is the astounding proposition.

To make a long story short and hasten the happy ending of the romance, Kimbulu, the first of these little waifs to be so rescued, was turned over to young Dora Armstrong, of Virginia, a missionary nurse of the Methodist Episcopal Church, South. She fed him first with the precious, expensive, hard to get, canned milk while the chemist experimented with a blend of peanut milk and bananas.

Kimbulu seemed to realize from the first it was up to him to demonstrate how much better it is for an African baby to thrive on bananas and peanuts than it is to be buried alive. For the experiments have been conducted with increasing success until today, six years later, Kimbulu has seen scores of babies follow him in the good old peanut-banana way. And the best of it is when Miss Armstrong came to the states on her furlough a year and a half ago, she went back to Johns Hopkins hospital where she had taken her nurse training and told them there about the little African babies and their problem. For a year Miss Armstrong and one of the leading food chemists in America worked on formulas combining food elements as nearly like those of Africa as could be obtained. A negro orphanage in Baltimore helped in the good work by lending its babies to be experimented upon. Now Miss Armstrong is back in Africa and the formulas, having as their main basis bananas and an African bean similar to our soy bean, are being put through scientific tests upon numbers of little black babies who are growing up to say a great big Oetatala thank you to science and missions, which have brought together babies and bananas in such a remarkably comfortable way.

Best of all, perhaps, is the fact that native women and girls are being trained to take care of these motherless babies and thereby are fitting themselves to be better mothers. And still another best! Today when a poor little mite's mother dies in the Congo there is no talk about burying the baby but the word goes out, "Make palaver with the missionary." And the missionary orders not a burial, but a balanced banana ration.

PROGRAM OUTLINE OF EDUCATIONAL ASSOCIATION

Dr. D. M. Key, of Millsaps College, announces the completion of the program for the Educational Association of the Methodist Episcopal Church, South, of which he is president. The meeting will be held at Nashville, Wednesday, Thursday and Friday, December 30th to January 1st. The departmental group meetings of the Junior Colleges, the chairman of the Conference Board of Education, and the professors of Religious Education, will be held at two o'clock Wednesday afternoon. The first meeting of the Association will be held jointly with the General Council of Christian Education at 7:30 Wednesday evening. Dr. A. N. Ward, chairman of the National Liberal Arts College Movement, will address the Association at eleven o'clock Thursday, December 31. The General Council of Christian Education will have its meeting at the same time and place and there will be three other joint meetings of the Association and the Council, namely, the mass meeting at twelve o'clock Thursday, December 31st, at which Bishop Edwin D. Mouzon will deliver an inspirational address; the joint banquet at 7:30 Thursday evening, and the final joint meeting Friday, January 1st, at nine o'clock.

AN EXPLANATION AND AN APPEAL

Dear Brethren: I am coming to my brethren with an urgent request that they help me in the sorest battle that has ever come the way of my ministry.

The Federal Radio Commission at Washington has automatically taken the radio KGEF away from Trinity Methodist Church, which church held the license, making the order effective at once, so that we were not even privileged to make a single broadcast over the station for funds to fight the case through the courts, or for moral backing in an effort to secure justice in this matter.

For two years the most tremendous pressure has been brought to bear upon the administration at Washington to close my lips in Los Angeles and make it impossible for me to carry on this fight that I have waged here for public decency and moral reform.

You brethren know the nature of the foes that I am facing here and are not ignorant of the work that we have been privileged under God to do. What I need now is that my brethren over the Church protest most emphatically to President Hoover against this action, and also protest to the Federal Radio Commission itself, and above all things, I am asking my friends to write every senator and every Congressman that they personally know, urging that this fight be brought to the halls of Congress.

If the Federal Radio Commission can determine what is in the public interest and can close the lips of men simply on the ground that they do not consider them in the public interest, then free speech is lost forever to our children, and the possibility of independent voices crying against public evils will fade like the mists.

As you brethren know, I am away from the heart of my Church, but I am trying to represent Southern Methodism in the West and do my bit as a real man should. I have not failed the Church thus far, as God is my witness, and I will not fail you in the future if you will help me in this battle. I am not asking for money with which to fight this matter through the courts, although I need it badly. What I want now is your moral support, your prayers and your loyalty to a cause for which some of the most glorious men of the centuries gave their lives.

The question of religious freedom enters into this decision also, in that the Federal Radio Commission gives as one of its reasons for taking me off the air the fact that I have criticized the political policy of the Roman Catholic Church, the Commission stating that there were 300,000 Catholic adherents in southern California.

If this decision stands, an irreparable injury has been done the cause of free speech and religious liberty in the United States of America.

BOB SHULER.

1201 S. Flower St., Los Angeles, Calif.

AMERICAN PROHIBITION AND MEXICAN SALOONS

And in spite of all the wet propaganda in city dailies and magazines, I submit that prohibition must be pretty effective with the masses in the southern half of the United States when one can travel clear across these states, as I did on this trip, with stops as widely scattered as Raleigh, Atlanta, New Orleans, Houston, Dallas, San Antonio, El Paso, Phoenix, Prescott, Pasadena, and Los Angeles, and not see in any of these cities an American drunk or an American drinking—particularly since I made it a point to mingle with and study all sorts and conditions of people, from scholars and art lovers admiring the masterpieces in the Huntington Museum to the motley crowds in a burlesque show in Los Angeles, and looked on at three Fourth of July dances by ranchmen, cowboys, and Mexicans in New Mexico, the sheriff I met at one of these dances having recently shot down four desperadoes, thus proving that I was in the "real West," and yet the dancers were having fun and hilarity without evidence of liquor.

Maybe the North is drinking heavily, and maybe the fast social set in many Southern cities is doing so, but my conviction is that the masses of our people in the South and Southwest are gaining a new freedom from alcohol that will tremendously help the South and our Southern people in our struggle for increased efficiency, wealth, prosperity, and happiness.

Nor was my faith in prohibition in any degree weakened when I decided to go into (without patronizing) two or three barrooms in Juarez, Mexico, just across the Mexican border. Here one could see American tourists, including women, who do not drink at home, patronizing a barroom because they could do so **legally**—two pictures of America's most-talked-of political opponent of prohibition hanging on the walls along with other pictures more obscene, and nearby the evidence of these two universal accompaniments of the barroom, houses for gambling and houses for vice. To all fair-minded opponents of prhaibition, I should like to say, "Visit Juarez where all too many workingmen waste on saloons and gambling houses the money that should go to help their families and improve their homes, and then decide for yourself whether America would be helped by duplicating such conditions in the United States."

I was not surprised to hear one of the most thoughtful Americans who made the trip with me say, "I believe the tide of wet sentiment in America is definitely waning, and that before long even the bitterest opponents of prohibition will realize the hopelessness of their fight against it."—Editorial in The Progressive Farmer.

RECEPTION HELD FOR REVEREND AND MRS. NEILL

An audience of almost 1,000 people attended the prayer service and reception for the new pastor, Rev. J. L. Neil, and wife, at the First Methodist Church in Gulfport last night. The prayer service led by the pastor was varied so as to permit those in the audience to become acquainted. People in the large audience were asked as to their birthplaces and it was disclosed that very few in the audience were born in Gulfport. Foreign countries were included in the birthplaces. A large majority of those present were born outside of the state, with approximately twenty per cent coming from northern states. Singing of well known hymns by the entire congregation and earnest prayers constituted the major part of the service in the auditorium. At the conclusion of this part of the program the audience repaired to the Men's Bible Class room in the basement of the church, where the ladies of the Missionary Society had placed decorations consisting of autumn flowers, leaves and grasses, making an agreeable combination. Sandwiches of various kinds and coffee were served by the ladies. Good fellowship was exhibited during the refreshment period. Two members of the congregation, E. T. Rieman and R. J. Buser, had birthdays yesterday. They were called to the center of the room and the audience was asked to guess their ages, a feature which furnished much amusement.—Biloxi Daily Herald.

TRAVELOGUE No. 2

By Rev. J. L. Sells

We went aboard the ship Empress of Russia August 1 and found that we were on one of the best boats on the Pacific ocean. It is 590 feet long, or nearly the length of two city blocks. Our cabin was very comfortable, having in it an electric stove and fan, wardrobe, two good mirrors, and four single beds, so that the two of us felt that we were well provided for. We were assigned to table No. 2 in the dining room, and found that our table companions were to be a nurse from Maryland, going back to her work in a hospital in the La Union, Philippine Islands, and a physician, a member of the medical staff of Baylor University, Dallas, Texas. He, with his wife and eleven-year-old daughter, were on their vacation trip. They made very congenial companions in every way. Other acquaintances were made in a day or two, one a family of missionaries, going back to China after a furlough at home. They are members of the China Inland Mission and their station is near where some recent banditry has been going on and they are not sure that conditions will be such that they can resume their work soon. Some four or five young men were on board who are going out to teach in Chinese universities. One of the most interesting characters on board was an old Russian lady, widow of a Russian general who was killed during the revolution and she had to flee for her life after losing nearly all her property. She is now on her way to Tokyo, Japan, to live with her son. Not many hours after leaving Vancouver, our ship was anchored at Victoria, B. C., where an immense amount of mail was taken on board. We were told that the revenue from the mail alone would come near to paying the ship's expense of the voyage. Another interesting thing there was the taking on of 1,400 boxes of Chinese bones, going back to China for ancestry worship. It was supposed that each box contained the bones of one Chinaman, whose burial place had been cared for till only the bones remained and then they were prepared for burial, or shipment, rather. How so many had been gotten together at one time was a mystery. Soon we were out at sea for ten days of steady travel before coming to our next stopping place. When Sunday came we were told that the Captain would hold a Church of England service in a certain room. We were there at the time appointed and a few others. One of the officers was at the piano, playing and leading the singing. It was better than no singing at all, but not very inspiring. The Captain read the whole service and it was very formal indeed. I was asked to hold service at the evening hour in the salon on our deck, and did so with about 25 present, and we had about a 30-minute service. To my great surprise, the old Russian lady was one of the first to express appreciation of the services, saying that she was a member of the Greek Orthodox Church, but that she liked a more simple service than they held. We felt the presence of the One who spoke peace to the troubled waters in the long ago and we went to our couches conscious of His care. The second Sunday was much like the first, except that one of the missionaries led the evening service. The weather was cloudy and foggy all the way over and only one time did we see the sun going down. There was but little sea sickness among the passengers, and wife and myself escaped it entirely, much to our pleasure. On this trip we had the unusual experience of losing an entire day when we crossed the 180 Meridian. It seemed odd to wake knowing that you had missed an entire day, but so it was. On the 11th of August land could be seen and we were soon at anchor in the harbor of Yokohama, Japan. We were here some hours and went ashore to see what we could of the first Japanese city that our eyes had ever beheld. Of course, much of interest was to be seen, but one thing that soon attracted our attention was that all the trees were braced in tripod fashion, and it was also soon seen that none of the trees were very large. Then it was realized that it was here in Yokohama in 1923 when that most disastrous earthquake took place and did such an immense amount of damage. A most vivid description was given me of the conditions during and after the quake by one who was there soon after it happened. So intense was the shock that passengers in the street cars were killed as they stood holding the straps. The oil tanks near the harbor were thrown down and the oil ran out on the waters of the harbor and soon caught fire, then vessels took fire and havoc indescribable ensued. We could still see some of the wreckage left by the fallen buildings of that day. Many large and attractive buildings have been put up since then that would grace the streets of any modern city. The Chamber of Commerce building was one of the finest, having in it many exhibits of the manufactured products of the Empire as well as samples of what farm and mine could produce. We also visited one of the parks and saw much shrubbery that we could not name but could admire very much because of its beauty. On our way back to the ship we came to a church and stopping to read the sign, found that it was on the site of the first Protestant Church ever built in the Empire of Japan. It had evidently been built of brick before the earthquake, but destroyed then, had been rebuilt of wood. The old Chinese janitor got the key and let us in to see the interior. It was plain but well furnished. We could but hold a brief service of prayer and praise and came away, thankful for the privilege.

(To be continued)

A BEAUTIFUL SETTING AIDS WORSHIP

Protestantism is turning more and more to beauty as an aid to worship. There is a ministry of beauty in architecture, in glorified windows, in mural paintings and in symbolism, all of which may appeal to the heart and intensify the minister's message.

The limitation of resources may prohibit the use of art glass in window openings; it may prevent the application of mural paintings to the surfaces of walls and preclude symbolism; but it need not prevent the use of good architecture. We cannot fail to sense the fact that there is a vast elemental power in beauty to make religion more effective in the hearts and lives of men. As life becomes more beautiful, religion too must become more beautiful.

The definite purpose of church architecture is to enrich and deepen the impressiveness of worship. Then it behooves us to make the sanctuary reveal to sincere worshipers the God whose presence is felt there even though he is seen only through man's handiwork.

There is no desire to over-emphasize the importance of the architecture of our churches. The charm and beauty of a building might easily become an end in itself, but the purpose of eliminating the dross from our buildings and refining the house of worship is to furnish a means to the true worship of God.

We realize that something more fundamental is involved here than merely the question of church architecture or equipment; there is the deeper question of a church's own vision of its function. When properly regarded, the dignity and the restful repose of a beautiful sanctuary will encourage quiet meditation and bring spiritual refreshment to a host of burdened souls. We have many beautiful houses of worship embodying the nobler ideals of worship in their very structure and stimulating a more worshipful atmosphere in their service, but there is need for a vastly greater number.

These favored churches that possess the stimulus to reverence are not likely to lead adult members to make any great change in their form of worship, but they will lead the more sensitive natures as they worship to hear the voice of God. Such a house for religious worship, sanctified by the presence of God, will bear some fruit even in the heart of the occasional visitor. Although this man enters to study and admire the architecture, he is likely to remain to worship God, for the atmosphere of the sacred place soon brings him into the mood for worship. This can be made applicable to the little church at River Junction as well as the great metropolitan cathedral.

We do not question the need for placards bearing the motto, "This Is the House of the Lord," or, "Keep Silence Before Him." In fact, more of these mottoes should be used in the vestibules of our churches to remind us that it is time to cease our babbling and to prepare to worship. In a historic shrine like Canterbury such warnings are meaningless compared to the atmosphere of the awe-inspiring interior where one is hushed to silence by an impelling reverence for the place.

Inquire of the preacher who has preached for a time in a barren, haphazard church and then in a well-ordered sanctuary where the setting is favorable, artistically, for his pulpit message and ascertain his reaction to each of them. Then inquire of the worshiper who has frequented such places. What an aid to worship is the beautiful building as experienced by the preacher as well as the man in the pew! In a church that is a true sanctuary, a restful and beautiful room with a worshipful atmosphere in which it is quite natural to find God, it is easy for us to acquire a habit of quiet reverence and to contribute our share to the subtle, indefinable spirit of the service. Upon entering a sanctuary like this, where God is felt, heedless youth has been known to dispense with laughter, to modulate his voice to a whisper, and to go about the place on tiptoe.

Continually we are finding new converts to the opinion of Maude Royden, whose devout insight says, "Most of us find God through the avenue of beauty." No congregation should venture beyond its financial ability to provide the church that is needed. On the other hand, every church should build as ideally and as artistically as its funds will permit.

H. M. KING, Architect-Secretary.

The Home Circle

WHY STUDY CHILDREN?

By Mrs. D. W. Bufking

This seems a peculiar subject for discussion in this day when almost every person you meet is either taking private or class instruction in his favorite hobby, whether that be music, art, languages, cooking, golf, or what not. Then, to have to be persuaded that it would be advisable or necessary to study about the business in which at least fifty per cent of the adults in the world are engaged—that of rearing children is amazing, inconsistent and ludicrous.

If you desire to become a doctor, even though you loved people passionately and had a consuming desire to help them and were willing to do any amount of work to alleviate their suffering, strange to say the State Board of Medical Examiners would not allow you to become a doctor with only these qualifications. If you desired to become an aviator, many months of intensive training would be required of you before you were allowed a single flight alone. Yet, how many people enter the greatest profession on earth—that of parenthood—without any specific training and, strange to say, remain on the job, scarcely conscious of any need of any training. I have heard it said that directions come with the baby. If that be true, the directions surely were lost with mine, for I have never felt so utterly helpless in my life as I did the day I first had the responsibility of my first baby. I knew it was a big joy, but I did not expect to be completely overwhelmed by it. With this utter helplessness as an incentive, and a consuming desire for doing my job well, I became interested in child training and learn the more do I realize the boundless opportunities for study in this field and the greater becomes my enthusiasm to know the most possible that my two children may have the very best parents, the very best home that it is possible for me to give them.

The largest universities of America are devoting whole departments, with large faculties of trained instructors to this subject of child training. They are studying the children themselves, their actions, their reactions, their motives, their emotions, their capacites, their interests, in fact, the entire scope of child life, in order that they may give to the parenthood of America the best possible methods of rearing their children, looking toward a better citizenship and a happier home life for the next generation. It is not a matter of some learned professor sitting in his arm chair and trying to remember what he did and how he felt when he was a child. Many children of all ages and circumstances are being studied by trained workers over long periods of time before even the slightest deductions are made.

We used to be confident that because we adults were once children ourselves that we remembered what had happened and therefore understood the child. Also, we have come to know better. The mind of a child is a complex thing and only by deliberate effort can grown-ups understand the child's point of view. In our study of the child we attempt to take our stand by the child in order to discover, if possible, why he acts as he does. If we desire to bring ourselves near to the heart of children, we must enter their world—they cannot enter ours. They have no experience of ours and do not understand it. But we have had experiences of theirs and can enter it, if we choose. If it is important to look at the child from without, it is equally important not to abandon this point of vantage when looking at ourselves. It is indeed startling to discover the reason for your child's irritability is your attitude on that particular day; that your child's disobedience is your own unwise management of him; that your child's jealousy is all your indiscreet display of affection; that your child's lying is most your fault; that your child's temper tantrums are your mismanagement of his and so on through the list of faults. It is hard and discouraging to have all the blame laid at your own door when you are trying so earnestly to do right, but if we are indeed earnest about this, the greatest business on earth, we are ready to accept the diagnosis and set about to apply the remedy. Interest and love alone on the part of parents are not enough to assure success in handling the innumerable problems met in the management of children. The very love of the mother for her child may be a stumbling block that prevents her from successfully fulfilling her obligation of parenthood.

The policy of laissez-faire is most important in much of the child's activities and play. How often we hamper the child's opportunity to develop through play by showing him the "best" way to do it instead of allowing him to gain the knowledge through experimentation. And just here let me say that our attitude toward play has changed radically. We used to feel that the child's play was mostly filling up the gap between babyhood and maturity until the child could take his place in life. Now we know that play is the child's most important business, that through his play most of his learning is acquired, that his body is developed, that his mental processes are furthered, and his adjustment to society is made. His work is his play and his play is his work.

We have come to know that physical care is only one of the requisites and does not insure the mental security which every child needs. Wholesome growth demands an atmosphere of understanding and affection, a willingness on the part of the parent to give the child time and attention for his needs and time and attention enough to answer his questions truthfully and intelligently.

How great a part of the child's information comes from asking questions and having them intelligently answered! The old idea that a child should be seen and not heard has passed away. The child deserves to have his questions answered and deserves a place in the family life and family conversation. Through the child's questions how close we come to him in gaining his confidence and keeping it and in knowing the child himself. When it comes to questions of sex information the child particularly deserves straightforward answers, unclouded by any atmosphere of mystery or shame. The parent who evades his child's questions or refuses to answer them truthfully forfeits the child's confidence and probably cuts himself off from another approach to the subject. One might say, "My child is too young to know this," but had you stopped to think that the dirty mouthed street urchin does not consider your child's extreme youth when he imparts to him his mis-information as to sex matters, so revoltingly told that the child's attitude to sex life may be warped and his normal sex adjustment made impossible?

Our attitude toward obedience has changed through our increased information concerning the child and his nature. Obedience is no longer an end within itself, but is a means toward self-control. The old view point of spare the rod and spoil the child was quite as likely to ruin the child as to correct him. When obedience becomes an end within itself, the child is deprived of the opportunity of making a choice and growing into self-reliance.

Another important discovery of child training is that the old idea that the child inherited his disposition and his nature from his forebears is largely untrue, but that the child's environment and experience is a much greater force than inheritance. Heredity is the lazy man's retreat. Everything is done that can be done, therefore, I am not responsible. Environment, the greater force, is our responsibility, and covers the whole span of life and experience and is subject to changes both good and bad.

I have not even scratched the surface of this broad subject. In fact, one whole day allotted to a trained scientist in this field would be only a minute beginning, but I do hope that I may have inspired some one to a further interest in this great cause and I can assure you that once you start your enthusiasm and sense of responsibility will increase as you progress until you will wonder how you ever worked at such a stupendous task unaided. Parenthood is not an easy job, but our modern knowledge of psychology makes success a lot more sure than it used to be. We know every child needs: 1. Companionship of loving parents; 2. A well organized family life; 3. A religion full of meaning; 4. Careful preparation for marriage and parenthood; 5. Wise guidance in the choice of a vocation and freedom to choose. Given these, the child has in his hand the tools for a happy and useful life.

Jackson, Miss.

A HEARTY MEAL

Many boys and girls lean back in their chairs at the Thankskiving or Christmas dinner table and sigh because they can eat no more. I wonder what you would do if you were to sit down to a dinner like the one I am going to tell you about.

General Grant, who, as you learn in your history, was a great general in the Civil War, and who served two terms as President of our country, once went with his wife on a trip around the world. While in China he was invited to a state dinner, and this is a part of the seventy courses set before him:

Sweetmeats, fruit rolls, apricot kernels, melon seeds:

Ham with bamboo sprouts, smoked duck and cucumbers, pickled chicken and beans, red shrimp with leeks, spiced sausage with celery, fried fish with flour sauce, chops and vegetables, fish with fir-tree cones and sweet pickle.

Fresh fruits dried in honey, chestnuts, oranges, honey, goldcake.

Bird's nest soup, roast duck, mushrooms and pigeon's eggs, shark's fin and sea crabs.

Steamed cakes, ham pies, vermicelli, baked white pigeons, stewed chicken, lotus seeds, pea-soup, ham in honey, radish cakes, date cakes, suckling pig whole.

Fat duck, perch and meat pies, confectionery, fat fish, roast mutton, pears in honey, soles of pigeon's feet, wild ducks, thorn-apple jelly, egg-balls.

Wh-ew! Are you still hungry? Suppose you suggest this menu to your mother for the next holiday dinner, and see what she thinks of it.

Of course this was supposed to be eaten with chopsticks, two long, slender rods, which required more skill to handle. It is to be hoped the General and his wife were furnished forks to eat with.

When they were in Japan they were served meals without bread, butter or salt, which were to be eaten while seated on mats on the floor.

While in England they were invited to dine with Queen Victoria. His young son, Jesse, was also invited. When they arrived at the palace the boy was informed that he was expected to eat at another table with the Queen's attendants. He declared that before he would eat with the servants he would walk back to the station and leave. You can imagine that there was quite a hullabaloo, and finally the American boy had his way, and was invited to the royal table. Probably almost any English boy would have been glad indeed to be invited to eat at second or third table, but you know how American boys are.

General Grant was a very brave man and a good president. He had some traits of character that any boy or girl should emulate. One was that he never used profane language. He said once that it was never any temptation to him to use such words. Another was that he was very kind to animals, and could never bear to see them cruelly treated. Once when in camp he went with a companion to hunt wild turkeys. They found the turkeys, but Ulysses was so interested in watching them that he forgot to shoot. Later, when he was an officer, he saw his teamster beating a horse in the face. He gave that teamster such a scolding as I expect he never forgot, and besides, ordered the man to be tied to a post for six hours as a punishment.

You see, a person can be very brave and still be very tender-hearted and kind. There are a good many things in which we can follow the example of General Ulysses S. Grant. But if you are ever entertained as he was with a dinner of seventy courses, do be careful.—Nellie Good, in **Texas Christian Advocate.**

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Editorial

WHERE?

(Continued From Page 1.)

ders." (Proceedings of the Louisiana Annual Conference). "The presiding elders were elected by the Conference and announced by Bishop Denny as a committee to decide on the place of meeting of the next Annual Conference." (Proceedings of the Mississippi Annual Conference).

Now, without the suggestion of a hint as to the sagacity and ability of the presiding elders, honorable men, all honorable men, we rise to ask, What sort of entertainment do you think the presiding elders can provide? This question is not numbered like the others, but it arises of its own irrepressibility and stands on its own rights. Some would feel that Dr. Brisco Carter's famous menu of "Chili con Carne" is hardly adequate to the dignity and demands of an annual conference.

But fun aside. A new day for the annual conference session has arrived. Whether there is to be sunshine upon it or not is now the question. But just as in the conduct of the annual conference one question brings on another, even so does this situation raise a question or two.

Already it is proposed to make the session shorter. We have observed how some have opened their sessions later, and how many are now closing with the reading of appointments on Sunday night. The Disciplinary instructions to the bishops who set the times of the sessions, is, "They shall allow every Annual Conference to sit a week at least." Already, seeing that an annual conference is something more than "sitting," they have discontinued that allowance. But, ask some, can the session be any further shortened?

Just at this point this work of abbreviating a session is given a severe set-back by a faithful Statistical Secretary, who, by rehearsing the universal and innate perversity and depravity of pastors with reference to making reports, convinces the delegates of the validity of his point. When will preachers learn to compile statistics accurately, and when will they acquire sufficient conscience to turn in their "Comedy of Errors" in time for the overworked statistician to correct them? This is an unnumbered question that should have some further consideration.

Why not have a closing date for the conference year just a short while prior to the conference session at which time reports must be in? Methodists have developed a very serious habit of procrastination. And if the pastors needed a little tangible urging, this might be turned over to the presiding elder along with his responsibility of providing a place for the Conference session. This certainly would relieve the Statistical Secretary who is the "forgotten man" of the Conference session. The conferences have been fortunate in securing patient, noble and efficient men as statistical secretaries, but just why should we abuse them?

Then, why not have morning and afternoon sessions for the conduct of business? "The work of the Cabinet," we hear some one say, "makes this impossible." Would it wreck the machinery for the Conference to elect a chairman to serve during the absence of the Bishop and the cabinet?

Is there any law against passing the character of the preachers by a roll call? It is not necessary that the elder be present for the preacher's character to be passed. Some other member of the conference may answer for him.

To further facilitate the progress of the Conference and expedite its business, might not the bishop, through the church press and otherwise, call upon all those desiring to present matters before the conference to inform him in advance in order that he may prepare a program covering all matters to come up? Board anniversaries might be scheduled in advance.

Is it wholly out of order to dream of a conference session given wholly to business with all delegates present, permitting changes in appointments to be made as demand arises during the interval between Annual Conference sessions? This would relieve the preacher of the necessity of spending a great deal of his thought upon his appointment, and, incidentally, might make it easier for him to address his thoughts to business.

Regardless of the suggestions and hints given above the presiding elders will very probably not only locate a central place and secure the co-operation of those furnishing equipment for the conference session, but will also find some effective way of shortening the session, conserving all the major values of the conference and adapting it to changed conditions.

PERSONAL AND OTHER NOTES

The Advocate extends sympathy to Rev. Claude K. Smith, our pastor at Crowley, La., who recently lost a brother.

For the fifth year Rev. S. S. Bogan has gone to the Glenmora, La., charge, and he reports a cordial reception. May this be the best year thus far.

Rev. W. O. Hunt, the new pastor at Shannon, Miss., has taken hold of his work with interest. His people received him heartily and the promise is for a very fruitful year.

Does anything ever happen in your church or community that is news to other people? If it does not, see that it does and drop the Advocate a postal card telling about it.

Dr. W. W. Holmes, pastor of Rayne Memorial Church, New Orleans, accompanied by his son, Samstone, a dental student of Loyola University, were highly welcome callers at the office recently.

Rev. T. B. Thrower, pastor of the church at Ackerman, Miss., reports increasing interest in the Advocate, assuring us of the fullest co-operation. Success to Brother Thrower and his good people.

Mrs. D. C. Foust, wife of one of the late superannuates of the North Mississippi Conference, renews her subscription and writes encouragingly to the Advocate. Mrs. Foust writes from Hickory Flat, Miss.

A pageant will be given on the night of December 20 at Aberdeen church, North Mississippi Conference. The entire church will take part in some representative way, but the work is being directed by a class of young women.

The St. Helena Echo, celebrating the return of Rev. W. D. Milton to Greensburg for another year, speaks most highly of his work, saying that the year held prospects for still further advancement. We congratulate both the preacher and the community.

Have you called the young people's attention to the letters appearing from time to time in our columns from the pen of Mr. Donald Lewis in Honolulu? Mr. Lewis is a son of our pastor at Rosedale, Miss. He is teaching in the Mid-Pacific Institute, a mission school.

Three annual conferences in one month proved too much for the editor. Upon his return from Columbia, Miss., notwithstanding his warm welcome and friendly treatment by the preachers he has known since boyhood, he contracted a chill and has been laid up for a week.

The Woman's Missionary Society of the Felicity Methodist Church, this city, will conduct a bazaar in the basement of the church on Friday, December 18, beginning at 1 p.m. Coffee and sandwiches will be sold. Rev. J. T. Harris is the pastor of this wide-awake congregation.

Rev. L. E. Crooks, from his bed in Highland Sanitarium in Shreveport, desires to thank the brethren for their attention, sympathy and prayers during his very great sorrow and illness. The Advocate joins with the friends of Brother Crooks in hoping for an early return to health.

Dr. O. W. Bradley, former pastor of Rayne Memorial Church, New Orleans, and Miss Marie Louise Poche, of New Orleans, were married Monday, December 16, at Rayne Memorial Church, Dr. Bradley's brother, Rev. T. M. Bradley, pastor of First Methodist Church, Greenville, Miss., officiating.

Before us lies a recent copy of the bulletin of Galloway Memorial Church, of Jackson, Miss. Its pages carry a tribute to the retiring pastor, Dr. L. L. Cowen, and the new pastor, Dr. J. Lloyd Decell. What a joy and high privilege it must be to serve such a loyal congregation in Mississippi's capital city.

In a letter to the office, Rev. J. W. Thompson, of Bay Springs, requests that we send him lists of subscribers at Bay Springs, Lake Como, Sylvarena and Stringer. Brother Thompson is preparing to look after the interests of the Advocate. Let other pastors follow his example.

In renewing his Advocate subscription, Rev. E. C. Abernathy, of Raymond, Miss., tells us that he enjoys the Advocate and thinks it should be in every Methodist home. We most heartily agree with Brother Abernathy and trust that during the coming year the Advocate will find its way into more of our homes.

The Interstate Progress, of Logansport, La., in welcoming the return of Rev. J. D. Fomby to his work in that city, speaks very highly of his achievements. The paper carried the announcement that Brother Fomby was to deliver the community Thanksgiving sermon. We feel sure that this task was well done.

Have you stewards read Rev. H. H. Smith's pamphlet, "The Methodist Steward"? It is well worth your while. It carries articles by eminent men of different conferences each treating some phase of the steward's responsibility and opportunity. It may be had for ten cents by addressing Rev. H. H. Smith, Ashland, Va. Try it.

Mr. J. M. Vickers, Clarksburg, Miss., died in the faith a few days ago, having lived more than four score years. He met death with courage and without a murmer, assuring his loved ones and friends that he was ready for the departure. A fuller memorial notice may come later. We extend sympathy to his son, Rev. D. E. Vickers, and other members of the family.

Since the Grenada church has been in their new educational building there has been great improvement in the whole work of the church. The Sunday school alone raised through the various departments the usual amount of $3,000 last year. Mr. W. E. Jackson, the treasurer, and Miss Lizzie Horne, the superintendent, have great zeal tempered with judgment in its administration.

One of the largest attended Sunday schools in North Mississippi is at Amory, where Rev. C. T. Floyd is the new pastor. This school runs an average of nearly four hundred the year round, showing very little slump in the summer. Mr. J. M. May, who had been superintendent for forty years, recently died, leaving a record of faithfulness and service for his generation. That church is equipped with "A" grade standard equipment from nursery to adult department.

The people of Alexandria, irrespective of denomination, regret the departude of Dr. Holmes and his estimable family. He is one of the most popular ministers who have ever served a church in Alexandria. He is one of the finest characters and one of the most devout Christian gentlemen Alexandria has ever known, and is greatly beloved by everyone. While the departure of Dr. Holmes and family is greatly regretted, his large circle of friends, including the Town Talk force, wish for them every happiness in their new field of labor. He came around today to say goodby to his friends in the Town Talk office. While regretting the departure of Dr. Holmes, Methodists, as well as all citizens, heartily welcome Rev. Mr. Joyner, who comes as his successor. He is no stranger to the people of Alexandria, having served the First Church here as its pastor a number of years ago. He too is a consecrated, Christian gentleman, and an excellent pastor, and will do a great work here as a minister of God.—Alexandria Town Talk.

MERIDIAN DISTRICT STEWARDS' MEETING

The district stewards of Meridian district, Mississippi Conference, will meet in Fifth Street Church, Meridian, Miss., at 10 a. m., Monday, December 14. The pastors and charge lay leaders, together with the district and associate district lay leaders, are expected to attend this meeting. The lay leaders will hold a retreat to project plans for the work of the current Conference year.

T. J. O'NEIL, P. E.

RUSTON DISTRICT STEWARDS' MEETING

The Ruston district stewards' meeting will be held at Ruston, Wednesday, December 9, 2:30 to 4:30 p. m. All district stewards, district, charge, and church lay leaders are expected to be present. We are also eager to have all the pastors with us.

Signed, ROBT. M. BROWN, P. E.;
JUDGE E. L. WALKER,
District Lay Leader.

MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The appropriations committee of the board of church extension of the Methodist Episcopal Church, South, will meet in the office of the board, 1115 Fourth Avenue, Louisville, Ky., Tuesday, January 12, 1932, at 9:30 a. m.

All applications must be approved by the Conference Board of Church Extension and be in the office of the General Board on or before January 7, 1932. No application will be entered on the calendar after this date.

T. D. ELLIS, Sec.

LAKE CHARLES DISTRICT STEWARDS MEETING

The pastors, district stewards and charge lay leaders of the Lake Charles District are called to meet for the Annual District Stewards' Meeting, in the First Methodist Church, Lake Charles, La., on December 15, at 10 a.m. Noon lunch will be served to those in attendance.

W. WINANS DRAKE, P. E.

REV. H. G. HAWKINS

While the promotion of Rev. H. G. Hawkins to be presiding elder of the Vicksburg district is a matter of pride and gratification to his friends, it is a source of regret that this recognition of his ability will take him away from Natchez, where he has served as pastor of the Jefferson Street Methodist Church for several years past.

As a minister in Natchez Mr. Hawkins has been earnest and conscientious. He not only interested himself in the spiritual welfare of the church, but in the civic welfare of the community.

Mr. Hawkins is an authority on church history and is head of the historical division of the conference. One of the matters to engage his attention has commanded state-wide attention and that is the erection of a suitable memorial at Washington, Adams county, to mark the site of the first Methodist church to be built in the southwest. This memorial will also commemorate the first constitutional convention of the state as it was held in the edifice of which there is no longer a trace.

Mr. Hawkins and the members of his family thoroughly identified themselves with Natchez during the time that they resided here and in leaving they will carry with them the best wishes and sincere regard of the community—Natchez Democrat.

MEETING HEADQUARTERS COMMITTEE, LOUISIANA ANTI-SALOON LEAGUE.

The Headquarters Committee of the Anti-Saloon League of Louisiana held a meeting in the League offices, at 1000 Baronne Building, New Orleans, on December 4, 1931, at 1 o'clock, Hon. J. R. Abels, of Ponchatoula, presiding. After the transaction of routine business, the Committee had the report of the Superintendent, Rev. Leon W. Sloan, which detailed the activities and finances of the League from March 1, 1931, to November 30. The Headquarters Committee adopted some new plans for carrying forward a more vigorous campaign in behalf of prohibition, both in the educational field and through the election of dry candidates for state nd parish offices, and the Committee urges all dry people in the state to work incessantly for the election of such candidates for office as favor strengthening and enforcing the prohibition law.

The Headquarters Committee commends, by formal action, the dry newspapers of the state and adopted the following resolution:

"Whereas, The press of the state has been so largely under the domination of the liquor forces, and whereas, it has been extremely difficult to get the facts of prohibition before the people of the state through the daily and weekly press, and whereas, the Shreveport Journal, a large daily published in Shreveport, has been quite fair to prohibition, both in its news columns and editorial columns, and whereas, the said Shreveport Journal has had open columns to writers in favor of prohibition;

"Therefore, be it resolved, by the Headquarters Committee of the Anti-Saloon League of Louisiana that we hereby express our gratitude to the editors and publishers of the Shreveport Journal for their fairness to the cause of prohibition.

"Be it also resolved, that we hereby express our appreciation to the dry weekly press of the state for their kind co-operation in giving the facts concerning prohibition in their columns."

The Committee also very heartily expressed their appreciation for the efficient enforcement of the prohibition law on the part of the Federal officers and also gratitude for the splendid enforcement in many sections of the state by parish and city officials.

ACTIVITIES IN THE SOUTHERN REGIONAL COUNCIL OF BRAZIL

By Rev. G. D. Parker
Continued From Last Issue

THE CLUB WESLEYANA

All the students interested were called together and we let them choose a name and effect an organization. They chose the name of Wesleyan Club, or "Club Wesleyana," and planned to meet weekly, on Friday nights in Mr. Schisler's home. They selected a translation of Fosdick's "Manhood of the Master," for devotional study.

The following is a quotation from a letter received from Mr. Sehisler some time later:

"We had the first regular meeting of the 'Club Wesleyana' on Friday night. It was an inspiration to hear the members enter into the discussions. I presented our little book and explained its nature, and I told them how to study it, and asked some questions on the first chapter, 'The Joy of the Master.' They went right into the discussion and promised to read the entire chapter for the next time. We already have five books and if you can manage to get us a few we shall have enough. They wanted to go right on with the discussion, but I took them into the dining-room, where Frances had the table set with a big tray of roasted peanuts in the center. She also gave each boy a liberal chunk of a big 'rapadura' that had been sent to me for my birthday. Frances joined the group and with the eating and the story-telling the time passed rapidly and soon I had to send the students to the dormitory. They all seemed very happy over the beginning of the club, and, of course, we are very much encouraged. We cannot thank you enough for your part in the movement. I feel we are going to be able to do some real Christian work and I hope and pray that it will reach out and take in many of the others as well. You have certainly stirred up the whole crowd, and I hope we can keep the fire burning."

Five of the young men in this group offered themselves as candidates for the ministry and two to qualify as Christian teachers. How can we even consider closing any of our schools, which are all too few, when we realize that from the students in these schools must be recruited volunteers for the ministry? The future efficiency and power of the new Church in Brazil depends upon the quality rather than the quantity of its ministry.

ITINERATING

I am off tomorrow to spend ten days in Santa Anna da Livramento to supply the pastorate, as the pastor has resigned and returned to Portugal. This was Senor Benjamin Duarte, whom Bishop Cannon brought to Brazil when we took over the work of the Methodist Episcopal Church in the Madeira Islands.

From there I go to Uruguayana. Here is located our fine school—Union College—which is having the best attendance in its history, and upon invitation of the principal, Rev. James E. Ellis, I am going over to hold a week's meeting with the boys in the school. I pray that I may be able to reach some of them with the gospel message, which is the power of God unto salvation for every one that believeth.

Economic conditions are serious here, as they are all over the world, and our new church is feeling the strain, but we feel sure that better times are not far away and all will be well.

Porto Alegre, Rio Grande do Sul, Brazil,
September, 1931.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS

Whereas it has pleased our Heavenly Father in His infinite wisdom to call from earth to heaven our beloved brother, JERRY W. TAYLOR, who for many years has labored in the New Iberia charge as an active member, then as a member of the board of stewards and then as a member of the board of trustees, be it resolved that we the quarterly conference of the New Iberia charge, Methodist Episcopal Church, South:

First, we recognize that in the death of Brother Taylor we have lost a valued and beloved co-worker;

Second, that we express our gratitude for Brother Taylor's contribution to the progress of our work, especially for his interest in the construction of the present building;

Third, that we extend our sympathy to the bereaved family, with the prayer that God, in his goodness, will comfort and sustain them in this time of tribulation and sorrow, and solace them with the blessed thought of a happy reunion in the fellowship of God's saints before the heavenly throne;

Fourth, that a copy of these resolutions be spread on the minutes of our fourth quarterly conference, meeting in New Iberia, November 15, 1931, and that a copy be sent to the bereaved family of our departed brother, and to the New Orleans Christian Advocate.

Signed: Jno. A. Trotter, C. V. Riggs, H. R. Winters, committee.

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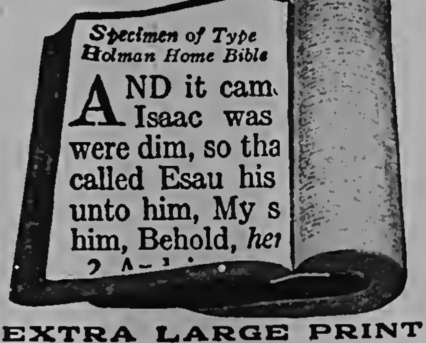

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Woman's Missionary Society

All Communications for this Department should be addressed to
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Mrs. H. Ogden, Hattiesburg, Miss.

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Mrs. J. W. May, Glenmora, La.

Children

Doris Overton Carre, Alexandria, La.

Baton Rouge District

Mrs. Emma Jolly, Baton Rouge, La.
Mrs. Emma Abbott, Baton Rouge, La.

Children

Jane Clare Simmons, Bogalusa, La.
June Record, Clinton, La.
Harriett Earl Green, Franklinton, La.
Carl Roland Dardenne, Grosse Tete.
Ora Catherine Hooper, Grosse Tete
Dorothy Mynette Eldridge

Lake Charles District

Children

Howard Phillips Pfost, Jr., DeRidder, La.
Mary Avis Brink, Leesville, La.

Monroe District

Miss Mollie Higginbotham, Mer Rouge, La.

Children

Mrs. S. M. Faulk, Charlieville, La.
Suzanne Ford, Charlieville, La.
Anne Lee Taylor, Mer Rouge, La.
Arlette Marie Pool, Wisner, La.

Minden District

Children

Ruth Law, Cotton Valley, La.

New Orleans District

Mrs. C. F. Niebergall, New Orleans, La.

Children

Arthur W. Luehrman, Jr., New Orleans, La.

Ruston District

Adult

Mrs. V. H. Spinks, Ruston, La.

Children

Thomas Edward Camp, Haynesville, La.

Shreveport District

Mrs. J. M. Collins, Shreveport, La.
Miss Mary Keith, Keithville, La.

Children

Charles D. Hancock, Jr., Pitkin, La.
Betty McAfee Flournoy, Shreveport, La.
Guy Morgan Hicks, Jr., Mansfield, La.
James William Peyton, IV, Shreveport, La.
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LOUISIANA CONFERENCE

The Louisiana Conference Woman's Missionary Society will hold its 1932 annual conference at First Methodist Church, Shreveport, La., March 29 to April 1, 1932.

Bishop Hoyt M. Dobbs will be our bishop guest and Miss Mabel Howell our Council guest.

All auxiliaries are urged to make plans to send delegates and visitors.

MRS. D. B. CARRE, Conf. Sec.

NOTICE TO MISSISSIPPI CONFERENCE AUXILIARIES

Auxiliaries will please notice that the address of the Conference Superintendent of Supplies, Mrs. G. P. McKeown, which has been Woodville, Miss., has been changed to Pascagoula, Miss.

MISS HUGHES MADE A LIFE MEMBER

The highest honor which can be given a member of the Woman's Missionary Society of the Methodist Church is to be made a life member of that organization. This honor was fittingly bestowed upon Miss Elizabeth Hughes, of Daleville, at a short service Tuesday afternoon, November 24, in the Daleville Church, Mississippi Conference.

Miss Hughes, more familiarly known as Miss Betty, was the first missionary sent from the Mississippi Conference, going to China in 1887, and the life membership was a present from the Meridian district, composed of Kemper, Lauderdale, Clark and Wayne counties.

The devotionals were conducted bv Mrs. D. E. Harbour, president of the Daleville auxiliary, and consisted of Miss Betty's favorite scripture and song, "Count Your Blessings," followed by a prayer by the pastor, Rev. J M. McClellan.

The district secretary, Mrs. H. M. Ivy, then took charge. Each member of the primary class of the Daleville church presented Miss Betty a bunch of lovely fall flowers, which were banked at her feet as she sat in the chair of honor in front of the chancel.

Mrs. Ivy read the little history of Miss Betty's life from the "Golden Jubilee History," and on behalf of the district presented the life membership certificate. Miss Ella Wayne Ormond presented the life membership pin.

Mrs. Otis McMullen, president of the Woman's Missionary Society of Central Church, of Meridian, and whose grandfather, Rev. R. D. Norsworthy, was pastor of Central Church when Miss Betty offered for mission work, and who was responsible for the offering from the district which made possible the membership, called the roll of the auxiliaries who had sent love offerings and the members from these auxiliaries who were present rose. This roll was inscribed in "Our Golden Jubilee History," and after all present had signed it, it was presented to Miss Betty from the Conference. She very feelingly responded, saying she was sure now that the title "The Forgotten Man," sometimes given the superannuate preacher, could certainly not be applied to her, and told something of her early experience. Her physical strength would not allow her a long talk, but what she said so rejoiced the hearts of the many friends present that they felt like singing heartily, "Praise God from Whom All Blessings Flow," after which Rev. McClellan pronounced the benediction and a short social period was enjoyed.

MRS. H. M. IVY.

COLUMBUS DISTRICT ZONE MEETING

The fourth and last zone meeting for the Columbus district, North Mississippi Conference, was held at Crawford, on Thursday, November 12, with Mrs. Earl Jones, zone chairman, presiding.

An interesting program was rendered. Mrs. R. E. Savage, of Columbus, gave the devotional.

Mrs. Alma Riley, of the Methodist Orphanage, at Jackson, put on a moving picture show of the Orphanage Home. It showed interesting phases of the children's work at home and at school. Mrs. Riley urged the ladies to use Octagon products and send her the wrappers as the home is badly in need of the money that Colgate & Company is giving in exchango for the wrappers.

A playlet, "Harvest Day," was given by Mrs. C. T. Humphreys and Mrs Earl Jones.

Mrs. Claude Pilkington, district secretary, made an interesting talk on the importance of finishing up the year's work.

Over one hundred attended from Artesia, Brooksville, Crawford and Columbus. The meeting closed with prayer by Mrs. M. C. Pegues, of Crawford.

MRS. DEL. ERWIN, Sec.

ZONE MEETING

The fourth zone meeting of the Third zone was held at White Chapel, Louisiana Conference, on November 13.

Prelude, "Dear Lord and Father of Mankind," by Mrs. Gilmore.

Mrs. E. G. Sewell, the zone leader, announced hymn, "Blest Be the Tie That Binds," and called on Brother Cross, pastor of White Chapel, to make the opening prayer.

The devotional was conducted by Mrs. Willie Campbell, who stressed individual consecration, which was the keynote sounded throughout the program.

The interesting program was presented by the several auxiliaries, arranged by Mrs. Willie Campbell. The retreat program, "Jesus Challenges," was impressively sung by the Bunkie choir, with Mrs. Mickell, pianist, and Mrs. N. D. Butler, leader.

An article on Ka-ga-wa was splendidly given by Mrs. Jordan, of Cheneyville.

Mrs. Leon Campbell, from White Chapel auxiliary, gave a very helpful and inspiring talk on Miss Belle Bennett.

Our district secretary, Mrs. O. E. Grant, has been with us at each meeting and keeps us well posted on our various auxiliary problems and changes.

The attendance of fifty-four included visitors and representatives from LeCompte, White Chapel and Bunkie auxiliaries.

LeCompte was named as the place for the next zone meeting, which will be on the second Friday in February, 1932.

The closing remarks and prayer were made by Mrs. Sowell, zone leader, and a get-together social hour and refreshments were enjoyed by all.

MRS. P. C. GARDNER,

COFFEEVILLE ZONE MEETING

The fourth quarterly meeting of the zone which comprises Grenada, Duck Hill, Holcombe, and Coffeeville auxiliaries, North Mississippi Conference, Woman's Missionary Society, met at Coffeeville, November 19.

The Coffeeville auxiliary welcomed and entertained the gathering. Mrs. W. C. Welker, as zone chairman, presided.

Opening song, "The Morning Light Is Breaking," was followed by prayer, led by Rev. E. H. Cunningham. "Open My Eyes That I May See" was sung by Sara Cunningham, accompanied at the piano by Mary Lee Storment, of Grenada College.

Mrs. L. M. Lipscomb led the devotional for the afternoon, taking for the basis of her remarks verses from the 25th chapter of Matthew, those verses dealing with talents and how used. Mrs. Lipscomb's remarks were appropriately followed by the song, "The Kingdom Is Coming."

Mrs Curl gave a splendid reading, "Beautiful Isle of Somewhere," which

(Continued on Page 14)

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Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.......Rev. W. W. Holmes, D.D., New Orleans, Louisiana
MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE

The work for the new year will be carried on with as nearly the same organization as last year as possible.

Miss Tommye Hall, who has rendered valuable field service to the Board for the last two summers, will again minister to the small churches this summer as Vacation Church School worker and will be the Associate Children's Director for the Conference. She can be reached at Natchez, Miss., for consultation and other helpful work as occasion arises.

Your correspondence in regard to children's work will be handled in the office as usual. After the 15th of December address communications in regard to children's work to Miss Louise Denson.

Mr. O. C. Hull will continue to minister to the needs of the small churches of the Conference and the territory that are most needy. We shall appreciate the use of Mr. Hull and your encouragement of him in his work.

The financial condition of your Board is about one-fourth as good as it was this time last year and yet the Board plans to carry on a full and complete schedule hoping that the way may open through the observance of Missionary Sunday and Sunday School Day to provide the needed funds.

We are exceedingly anxious to perform two tasks in the coming year: to hold classes of instruction on the new legislation in the local church, and to meet with local church boards of Christian education and aid them in beginning their work. We have several workers who are equipped to do this work and shall be glad to render this service if we can find out when and where they are wanted.

We trust that each pastor and Sunday school superintendent will use all diligence to see that the fourth Sunday is observed as Missionary Sunday and that the offering taken that day is immediately sent to the treasurer, J. C. Chambers, 304 Millsaps Building, Jackson, Miss.

One of the most delightful experiences that it has been our pleasure to have was meeting with the Young People's Union at Norfield, Sunday the 29th. Seven young people's groups were represented. A fine program was presented, good discussions were held, and all of us felt it was a great and happy day. Miss Ida Louise Alford is the president of this union and to her leadership must be attributed the success of this meeting.

Pray for your workers.

Yours in Him,

JOHN C. CHAMBERS.

Preacher Heals His Bronchitis

After coughing for more than 30 years, the Rev. J. J. Richards, 1349-BX, Arbor Ave., Dayton, Ohio, discovered a new treatment for Chronic Bronchitis and recovered quickly. It goes right to the root of the trouble and speedily overcomes constant coughing and difficult breathing. Soothes and heals. Write for Free particulars.

NORTH MISSISSIPPI CONFERENCE

It was our pleasure recently to visit the churches at Water Valley. At the morning hour we visited the Sunday school at First Church, meeting with the departmental superintendents and making a short missionary address to the entire assembled school at the close. We tried to preach at the 11 o'clock hour. In the afternoon, we met the workers for a conference at which about thirty people were present. The good people of this church are fortunate in the leaders that they have. In the superintendent, Mr. O. T. Hamner, the Sunday school has an able and interested leader. This school has made marked progress. Though handicapped for lack of adequate equipment this school is going forward with a full departmentalized school fully using every available foot of floor space. The pastor, Rev. J. D. Wroten, is always alive and on the job. His faithful and efficient work is telling at First Church, Water Valley, where he is serving his third year.

At the evening hour we had the pleasure of visiting among old friends of the past at North Main Street Church, where we served as pastor fourteen years ago. We visited the meeting of the young people of the church, of which Miss Mable Greenlee is the effective president. This meeting was largely attended and a real good program was put on by the young people. We spoke to them briefly of the young people's work. At the evening hour we preached to a large congregation. Rev. G. C. Schwartz is the indispensable pastor of this live congregation. The church building has recently been greatly improved and beautified making it a most attractive and usable church building. We hope to have the pleasure of going back to Water Valley again.

On last Sunday we went to Oakland for a visit with Rev. E. L. Jernigan and the good people of his charge. Though it was a very unfavorable day as far as the weather was concerned we found a fine congregation present for the preaching hour and good attendance at Sunday school. We held a workers' conference in the afternoon and met with the young people at the evening hour. Brother Bailey the superintendent, and Brother Jernigan are working together to make the work of the Kingdom go forward at Oakland. A training class will be held there next week, taught by Rev. W. R. Hammontree.

We give much honor and praise to the man who succeeds in building a magnificent church house and he is due most of it, in fact all of it if he has builded wisely and paid for what he built. What about the man who builds a great church spirit and program? Is he not due equally as much honor and praise? Often it is much more difficult to build a real church than it is to build a church-house. We may not all have the opportunity of building or leading a congregation in building a great church-house, but we all have the opportunity of leading a congregation in the building of a real church. The doing of this kind of work may not take much money, but it will take a lot of time, thought, prayer and effort of every kind. There will be very few new church buildings erected this year. There should be many church programs built. The church that has a real program is the church that always wins the victory.

There is being mailed to every pastor a little leaflet, "Outline of the Organization and Program of Christian Education in the Local Church." It is in a small brown envelope and marked, "Important Information for You." Be sure to make a close study of this little leaflet and pass it on to your workers. You can order more of them from the General Board of Christian Education, Service Dept., Nashville, Tenn.

We are bust lining up our training program for the year. If you wish a standard training school or class or a Cokesbury class any time during the year, get in touch with us at once and we will arrange training for your workers.

Pray for us and the work.

R. G. LORD.

Epworth League

LOUISIANA CONFERENCE

Dear Young People: Now that Annual Conference is all over and the pastors have made what moves were necessary, we are ready to begin another year of work within our churches. I was so glad that Conference met in Monroe this year, because I just had a great time, seeing all those who came, and having them in my home town. My only objection was that they all came at once and it was impossible for me to get around to entertain them all.

An Annual Conference is a great affair, and if you have never attended one you have missed a great deal. Each one that I attend inspires me to be more respectful, and more appreciative of the ministers of our great Church. They are a great band of godly men and only those who serve as disciples of our Christ could be so loyal, unselfish and happy-hearted in their service. Whether your pastor returned to you, or you have a new one, I hope that you young people will pledge a year of loyal services to him. Stand by him through thick and thin. He needs the support that he knows you will give him.

We are getting ready for a great time at Tallulah this week end. We hope to have about 150 young people from over the district there in attendance. I will be able to tell you all about it in my next letter.

Let me remind you of that important date, December 13—Epworth High Night. The introduction of our new youth journal, second to none as a magazine for Christian youth. This new journal will be the official magazine for all young people above fifteen years of age. It will carry League programs, Sunday school devotional programs, Sunday school lessons, fiction, editorials, and many other delightful phases of literature carried over from the Epworth Era and High Road. It will be the only journal for this age group, and every church is expected to see that it is put in the hands of the young people. Make a drive on December 13 and see how many subscriptions you can secure. Write to Nashville headquarters for particulars.

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We are not so very far from our Christmas season. What plans are you making to properly observe this greatest of all dates in your young people's program? Are you saying, like some people, "Don't you just dread Christmas?" and "Aren't you sorry it is almost here?" and other, "Oh, I just hate to see it come because I haven't a cent to spend?" Had you stopped to think that this is Christ's birthday, and that it has meant all of our happiness and comforts that we so richly enjoy? You would not speak so of the birthday of a member of your immediate family. Can we not be more thoughtful of His birthday? I wish we might.

ELIZABETH LANGFORD.

CHURCH OF THE AIR ANNOUNCES DECEMBER SPEAKERS

Eminent clergymen of seven religious denominations will speak in the "Church of the Air" periods over a nation-wide hookup of the Columbia Broadcasting System during the month of December. A schedule of the speakers was announced recently from Station WABC, key station of the network. An average of more than 45 stations from coast to coast will broadcast the air church periods.

Included in the religious programs announced for the month are sermons by widely known members of the clergy of the Roman Catholic, Methodist Episcopal, Jewish, Episcopal, Christian Science, Lutheran, and Baptist denominations. The periods will originate in New York, Philadelphia, St. Louis, Providence, and Washington, D. C.

Sunday, December 13, Dr. L. H. Hough, of Drew University, Madison, N. J., for the Methodist denomination; and Rabbi William Fineshriber, of the Congregation Keneseth Israel, Philadelphia, Pa.

Sunday, December 20, Dr. W. S. Abernethy, of Calvary Baptist Church, Washington, D. C., and Reverend John J. Glennon, Roman Catholic Archbishop of St. Louis, Mo.

Sunday, December 27, Mr. Orwell Bradley Towne, for the Christian Science denomination, and a not yet selected preacher for the Lutheran denomination.

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TWITTERINGS OF TIMOTHY TWIG

By R. H. Bennett

Depends on the Prayer Meeting

My preacher friend uses this story to stir up the brethren. He says little Billy, aged six, had long yearned to go to the circus. At last grandma gave him leave and cash. He came back radiant, "O, Grandma, if you just went to the circus once, you'd never go to prayer meeting again as long as you live.'

Billy, like some of his elders, just would miss the point. My oratorical friend tells of a spellbinder lecturing on temperance who drew a blood-curdling story of an inebriate so sodden in his cups that one night when he blew out the candle, his alcoholic breath caught fire and he exploded into small bits. A liquor victim was present. He came forward at close of the lecture and said thickly, "O, shir, can never thank you enough. You've saved my life. I was going home tonight and blow out a candle, but I'll never blow out a candle again."

Lander College, Greenwood, S. C.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round.

Greenwood Springs, at Pleasant Grove, Dec. 10.
Aberdeen Station, Dec. 12-13.
Houston Station, Dec. 13-14.
Buena Vista, at Boone's Chapel, Dec. 16.
Prairie and Strong, at Prairie, Dec. 17.
Amory Ct., at Paine's Memorial, Dec. 18.
Woodland, at Woodland, Dec. 19-20.
Shannon, at Shannon, Dec. 21.
Verona, at Verona, Dec. 22
Algoma, at Algoma, Jan. 5.
Houlka, at Concord, Jan. 7.
Vardaman, at Vardaman, Jan. 8.
Smithville, at Antioch, Jan. 9-10.
Tremont, at Tremont, Jan. 10-11.
Nettleton, at Evergreen, Jan. 13.
Salem and Friendship, at Salem, Jan 16-17.
Toccopola, at Thaxton, Jan. 18.
Randolph, at Randolph, Jan. 19.
Pittsboro and Bruce, at Bruce, Jan. 20.
Calhoun City Station, Jan. 20.
Denna, at Big Creek, Jan. 21.
Bellefontaine, at State Springs, Jan. 22.
Mathiston and Maben, at Mathiston, Jan. 23-24.
Eupora Station, Jan. 24-25.

The district stewards, lay leaders, and pastors will meet at Tupelo, December 15, at 10 o'clock a. m. The district missionary institute will be held at Houston, January 6, at 10 o'clock a. m.

T. H. DORSEY, P. E.

Sardis Dist.—First Round

Cockrum, at Palestine, Dec. 10, 11 a.m.
Mt. Pleasant, at Mt. Pleasant, Dec. 11, 11 a.m.
Red Banks, at Red Banks, Dec. 12, 13.
Byhalia, Dec. 13; Q. C., 3 p.m.; preaching, 7 p.m.
Olive Branch, at Olive Branch, Dec. 15, 7 p.m.
Horn Lake, at Horn Lake, Dec. 16, 11 a.m.
Courtland, at Courtland, Dec. 18, 11 a.m.
Sardis Ct., at Terza, Dec. 19, 11 a.m.
Charleston, Dec. 20, a.m.; Oakland, p.m.
Tyro, at Tyro, Dec. 22, 11 a.m.
Arkabutla, at Arkabutla, Dec. 26, 27.
Shuford, at Eureka, Dec. 30, 11 a.m.
Crenshaw, Jan. 3, 11 a.m.
Coldwater, at Coldwater, Jan. 10, 11 a.m.
Longtown, at Longtown, Jan. 12, 11 a.m.

The district stewards will meet at Sardis Dec. 9, 10 a.m.

District Missionary Institute will meet at Como Jan. 8, 10 a.m.

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Columbus Dist.—First Round

Artesia and S., at Artesia, preaching and Q. C., Dec. 13, a.m.
Brooksville, preaching and Q. C., Dec. 13, p.m.
West Point, preaching Nov. 29, p.m.; Q. C., Dec. 16, p.m.
Shuqualak Ct., at Shuqualak, preaching and Q. C., Dec. 20, a.m.
Macon Station, preaching and Q. C., Dec. 20, p.m.
Caledonia Ct., at Piney Grove, preaching and Q. C., Jan. 3, a.m.
Cedar Bluff Ct., at Cedar Bluff, preaching and Q. C., Jan. 10, a.m.
Crawford and M., at Crawford, preaching and Q. C., Jan. 10, p.m.
Columbus, Central, preaching Nov. 29, a.m.; Q. C., Jan. 13, p.m.
Ackerman, preaching Nov. 22, p.m.; Q. C., Jan. 15, p.m.
Ethel Ct., at Ethel, preaching and Q. C., Jan. 17, a.m.
Louisville, preaching and Q. C., Jan. 17, p.m.
Columbus, First Church, preaching Dec. 27, a.m.; Q. C., Jan. 20, p.m.
Starkville, preaching Nov. 22, a.m.; Q.C., Jan. 22, p.m.
Chester Ct., at Chester, preaching and Q. C., Jan. 24, a.m.
Sturgis Ct., at Sturgis, preaching and Q. C., Jan. 24, p.m.
Mashulaville Ct., at Mashulaville, preaching and Q. C., Jan. 31, a.m.
Macon Ct., at Prairie, preaching and Q. C., Jan. 31, p.m.
High Point Ct., at Center Ridge, preaching and Q. C., Feb. 7, a.m.
Noxapater Ct., at Noxapater, preaching and Q. C., Feb. 7, p.m.
Weir and M., at McCool, preaching and Q. C., Feb. 14, a.m.
Longview Ct., at Longview, preaching and Q. C., Feb. 14, p.m.

District stewards meet at West Point, Dec. 14, a.m. District Missionary Institute at Starkville, Jan. 5, a.m.

V. C. CURTIS, P. E.

Greenwood Dist.—First Round

District Stewards Meet at Greenwood, Dec. 10, a. m.
Sunflower Ct., at Sunflower, Dec. 13, a. m.
Schlater, Dec. 13, p. m.
Acona Ct., at Acona; Dec. 16, a. m.
Drew Mission, at Sandy Bayou, Dec. 19 a. m.
Drew Station, Dec. 20, a. m.
Moorhead, Dec. 20, p. m.
Dublin and M., at Mattson, Dec. 27, a. m.
Tutwiler, at Tutwiler, Dec. 27, p. m.
Webb and S., at Webb, Jan. 3, a. m.
Greenwood, First Church, preaching, Jan. 3, p. m.; Q. C., Jan. 6, p. m.
Tchula, Jan. 10, a. m.
Cruger and Sidon, at Sidon, Jan. 10, p. m.
Inverness, Jan. 17, a. m.
Itta Bena, Jan. 17, p. m.
Swiftown and Isola, at Isola, Jan. 24, a. m.
Ruleville, Jan. 24, p. m.
Belzoni, Jan. 31, a. m.
Indianola, Jan. 31, p. m.

W. N. DUNCAN, P. E.

Grenada Dist.—First Round

Abbeville, at Abbeville, Dec. 6, 11 a. m. and 2 p. m.
Holly Springs, Dec. 6, p.m.
Ashland, at Ashland, Dec. 7.
Poplar Creek, at Wesley's Chapel, December 9.
Vaiden and West, at West, Dec. 9, p. m.
Coffeeville, at Coffeeville, Dec. 13, 11 a. m. and 2 p. m.
Grenada, Q. C., Dec. 16; preaching, Dec. 13.
Water Valley, First Church, Dec. 14, p. m.
Paris Ct., at Paris, Dec. 15.
Lexington, Dec. 20, 11 a. m. and 2 p. m.
Durant, Dec. 20, p.m.
Water Valley, Main St., Dec. 22, p. m.
Holcomb, at Holcomb, Dec. 22.
Winona Ct., at Bethlehem, Dec. 23.
Winona Station, Dec. 27, a. m. and p.m.
Sallis, at Sallis, Dec. 30, p. m.; Dec. 31, a. m.
Ebenezer, at Ebenezer, Jan. 2 and 3.
Pickens, at Pickens, Jan. 3.
Waterford, at Waterford, Jan. 7.
Oxford, Jan. 10, a m. and p. m.
Duck Hill, at Duck Hill, Jan. 17.
Kilmichael, at Kilmichael, Jan. 17, p. m.; Dec. 18, a. m.
Lamar, at Lamar, Jan 24.

The district stewards will meet in Grenada at 10 o'clock, December 17. Pastors, also district and charge boards of lay acitivities, are invited to meet at the same time and place.

E. H. CUNNINGHAM, P. E.

Greenville Dist.—First Round

Leland, prayer service and Q. C., Dec. 9, p. m.
Greenville, preaching, Dec. 13, a. m.; Q. C., p. m.
Cleveland, preaching, Dec. 13, p. m.; Q. C., after service.
Hollandale, prayer service and Q. C., Dec. 16, p m.
Clarksdale, preaching, Dec. 20, a. m.; Q. C., p. m.
Lula and Dundee, at Lula, preaching, Dec. 20, p. m.; Q. C., after service.
Glen Allen and Winterville, at Glen Allen, preaching, Jan. 3, a. m.; Q. C., p. m.
Arcola and Murphy, at Arcola, preaching, Jan. 8, p. m.; Q. C., after service.
Duncan and Alligator, at Duncan, preaching, Jan. 10, a. m.; Q. C., p. m.
Friars Point and Lyon, at Lyon, preaching, Jan. 10, p. m.; Q. C., after service.
Boyle and Pace, at Boyle, prayer service and Q. C., Jan. 13, p. m.
Dubbs and Evansville, at Dubbs, preaching, Jan. 17, a. m.; Q. C., p. m.
Tunica, preaching, Jan. 17, p. m.; Q. C., after service.
....Shaw and Litton, at Shaw, prayer service and Q. C., Jan. 20, p. m.
Lake Cormorant Ct., at Lake Cormorant, preaching, Jan. 24, a.m.; Q. C., p. m.
Coahoma and Jonestown, at Coahoma, preaching, Jan. 24, p.m.; Q. C., after service.
Shelby, prayer service and Q. C., Jan. 27, p. m.
Gunnison and Hillhouse, at Gunnison, preaching, Jan. 31, a. m.; Q. C., p. m.
Merigold and Sherars, at Merigold, preaching, Jan. 31, p. m.; Q. C., after service.
Rosedale, at Benoit, preaching, Feb. 7, a. m.; Q. C., p. m.

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WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

reading was especially dear to all because of the cheerful, happy life of dear Sister Curi.

Mrs. Welker had reports of each auxiliary which showed that the women, this year, had wrought well. All seemed proud of every phase of the work, except the subscriptions to the Voice.

Mrs. A. W. Stokes, of Grenada, district secretary, discussed our Conference shortage in finances, urging all to do all possible to close the year in full. She also made an appeal for Miss Dora Hoover's salary, and urged that each organization put on a Harvest Day program, Orphans' Box, Thanksgiving generosity, Octagon soap campaign.

Miss Virginia Thomas, of the department of Religious Education of Grenada College, talked on "Measuring Up to Our Responsibilities." This talk was inspiring. Miss Thomas told us that because we were the most privileged people, we were likewise the more responsible to God for service in His kingdom.

Duck Hill society was not represented because of scarlet fever in a number of homes.

MRS. R. G. LORD.

ZONE MEETING AT COMO

The last meeting for the year for Zone 3, of the Woman's Missionary Society, Sardis district, North Mississippi Conference, was held at Como, November 3, with Mrs. R. M. Short, zone leader, presiding.

After singing a song, and a prayer, led by Mrs. R. P. Nebiett, the roll was called showing fifty members and several visitors present. All auxiliaries of the zone were represented except Longtown.

This being the time for the election of new officers, Mrs. E. H. Rook was chosen as zone leader and Mrs. Jennings was made secretary.

The first number on the program was given by Mrs. Dan Comfort in her usual interesting manner. Her subject was, "Woman's Place in the Church." Mrs. Lyon Brandon then delighted us with an interesting solo. A demonstration of the book, "The Challenge of Change," was given by the different auxiliaries.

Longtown was to have given the first chapter, but since they had no representative present, this was omitted. Como gave the second chapter and Crenshaw responded with chapter 3. See's Chapel gave chapter 4 and Como chapter 5. Sledge gave the sixth and last chapter in the form of broadcast from station SMS, with Mrs. H. B. Taylor announcing. This was a very unique and interesting finish of the book.

Mrs. Phil Pointer presented the Octagon soap campaign at this time and urged the importance of not lagging in the drive.

An impressive number on the program was the covenant repeated with Mrs. R. M. Short, the retiring zone chairman, as leader.

We were delighted to have with us on this occasion one of our popular and consecrated Conference officers, Mrs. R. P. Nehlett. She was introduced and after giving some facts and information about the district, led in the closing devotional exercise.

Thus closed our fourth zone meeting which we feel was a blessing and a spiritual uplift to all who attended.

TEA FOR MRS. C. A. PARKS

The Woman's Missionary Society of Amory, North Mississippi Conference, honored Mrs. C. A. Parks, wife of the pastor of the First Methodist Church, with a lovely tea in the home of Mrs. J. R. Buchanan, Wednesdey, November 4. Mrs. Buchanan and Mrs. C. B. Baker, in their gracious manner, received, while Mrs. P. M. Hollis was in charge of the register, a beautiful hand-made book in which each guest penned a farewell wish to Mrs. Parks.

An informal program followed, opening with a piano duet. The guests were then given the rare privilege of turning to story writing, using as the title, "Lovie Parks' Life in Armory." An ancient scroll was used, each writing a few sentences, rolling the scroll and passing it to the next guest. When the scroll was finished, the story of this gifted and most beloved woman was read. The charming personality, the friendly attitude, the loving and devoted service, the tender sympathy were some of the characteristics revealed.

Following a humorous monologue, "From Eleven to Twelve on Sunday," given by Mrs. W. E. Fraser, the ladies turned poetry-minded, using "Lovie Parks" as an acrostic. Poems rich, rare and humorous burst into form, motivated by love and admiration for the honoree. She too turned poet, using as an acrostic, "Amory Ladies," reading this in response to those written by her friends. These poems were collected, placed within an attractive cover and given to the honoree to be kept as a souvenir.

The last number on the program was a solo, "The Dream Garden," given by Mrs. N. L. Lawson. Following this, Mrs. J. R. Buchanan, for the Missionary Society, presented Mrs. Parks with a dainty sterling silver basket as a token of love and appreciation for four years of her beautiful life.

Mrs. Parks was again the center of attraction as friends gathered around, sipping tea, lingering long over the teacups, because the magnetic personality of one woman would not let them go. MRS. P. M. HOLLIS.

OCTAGON CAMPAIGN IN MISSISSIPPI

Mrs. Alma G. Riley

We are this week mailing to every W. M. S. president in the state a letter accompanied by a package of certificates for extra coupon values, offered us most generously by the Colgate-Palmolive-Peet Company in our coupon campaign to liquidate the indebtedness on our Orphanage.

This certificate states that it will be good for fifteen extra coupons when there is attached to it ten coupons clipped from any one or an assortment of the following Octagon products: Octagon chips, Octagon toilet soap, Octagon white floating soap and Octagon scouring cleanser. In other words, those ten coupons alone would be worth to the Orphanage five cents in cash; when attached to this certificate, they become worth twelve and a half cents to us. Expressed in another way, this means that, in this proposition, when we produce $1 in these particular coupons, the company will match us with $1.50. Can we afford to let such an opportunity slip through our hands? Never—when we consider the shortage of cash at present and our most urgent need of it!

Up to this date, through our coupon campaign this year, we have secured $10,600 in cash to be applied to the face of the notes on our Home. Remember that it has been co-operation that has made this possible—your co-operation. This has been wonderful, but how much more it could have been had all joined hands—in the beginning. It is never too late and now we have the best offer ever made to us by this splendid company. Colgate & Company are noted for their philanthropy—their desire to share profits with the purchaser.

What must we do? First, become a 100 per cent user of all six products in our own homes and then go after the disinterested member of the Methodist church. After that, we might get a world of good help from outside friends—we have already gotten that, in fact! This is no time for lagging in welfare work anywhere and certainly not upon the part of the church projected in the name, and as an example of the teachings of the lowly Nazarene, for, when we stretch out a helping hand to the distressed and needy and do it in the name of the Church, we have lifted up Him! May we ever keep this thought in mind as we are called on to help project, in these stressful times, the only piece of organized welfare work done by the Methodist Church in Mississippi.

In this I wish to thank all friends who helped to make possible the most bounteous "free car" offerings that the Home has ever known. Donations are still coming in and you have been most liberal. We have prayed God for help and He has answered our prayers through you!

GOLDEN RULE
PHONOGRAPH RECORDS

Mr. Vernon M. Spivey

Favorite sacred songs on phonograph records by nationally known evangelistic singer assisted by trained chorus.

Retain that sacred atmosphere in your home by having gospel songs of the highest type.

Special Reduced Price
These records sell for 65c each, or five records for $3.00 Fill out the following order blank and check records wanted. There are two songs to each record as indicated below.

( ) 1 (I Love To Tell The Story.
(Just Over In The Glory Land.
( ) 2 (At The Cross.
(Hold To Gods Unchanging Hand.
( ) 3 (Shall We Gather At The River.
(Near The Cross.
( ) 4 (Where The Gates Swing Outward
(Never.
(There's A Cross To Bear.
( ) 5 When The Roll Is Called Up
(Yonder.
(God Will Take Care Of You.
( ) Check here indicates that I want all of the 5 records.

GOLDEN RULE RECORD CO.
226 E. Superior St., Chicago, Ill.

Enclosed find $........... for which please ship me prepaid........Golden Rule Phonograph Records.

Name..
Post Office..................................
R. F. D. or St. No...........................
State..

Don't Fear Motherhood

It's a joy to have babies when you're feeling well..

THIS happy mother and pretty baby make a picture you ought to stop and think about. You can get so much pleasure from your baby...if you will only keep feeling well yourself. It's most important that you regulate your system during this trying time.

Before baby comes...and afterwards too...you should strengthen yourself with Lydia E. Pinkham's Vegetable Compound.

It's precisely the same medicine your mother used...except you can obtain it now in the more convenient tablet form.

No woman who suffers and is nervous and run-down should be without this comforting remedy.

It helps you over the painful periods. Relieves backache, headache, nerves and cramps. And now, it's so convenient to take and use. All Chemists have the new tablets.

Now in Tablets Too!

Lydia E. Pinkham's VEGETABLE COMPOUND

PASTOR STAGES COMEBACK

"The members of Gibson Memorial Methodist Church, Vicksburg, were indeed happy when it was learned that their former pastor, Rev. J. L. Smith, would be returned to them for a second year's work. Mr. Smith and his interesting family have endeared themselves to every member of the church during the past Conference year. Many new names have been added to the church roll and every phase of the church work has gone forward under his wise and Christian leadership. To know Mr. Smith and family is to love them, and Gibson Memorial Church is indeed fortunate to have them remain. On Wednesday evening, the entire membership sent greetings in the form of a miscellaneous pantry 'shower.' Mesdames Goode and Wilkinson were chairmen and a more substantial array of eatables could not have been gathered. These ladies went quietly into the parsonage and arranged with loving care these tokens of affection while prayer service was being held, and they deserve much credit for the success of their labor of love. Mr. Smith has been ill with a severe cold but hopes to be able to occupy the pulpit for Sunday worship. May he be greeted by all members and their friends."—Vicksburg Herald.

COLLEGE NEWS

Millsaps College

With the completion of the catalogue of $3,000 worth of new books in the Carnegie-Millsaps Library of Millsaps College, in Jackson, students of the Methodist institution now have access to one of the most complete technical libraries in the state, according to President D. M. Key. Over 800 volumes were added during one week in October, it is said; and the present number of volumes stands at more than 22,000.

By the end of the term an additional thousand volumes will be added, in the opinion of Prof. A. G. Sanders, secretary of the Carnegie-Millsaps Library Association.

New books include volumes on religion, astronomy, biology, education, English, fine arts, mathematics, geology, classical literature, German, music, chemistry, romance languages, sociology, history, philosophy and general fiction.

Centenary College

A new era in "dating" is foreseen by editors of the "Conglomerate," weekly publication of Centenary College, at Shreveport, where the depression is said to be affecting the number of dates made by men students.

A plan is being espoused by the student paper whereby co-eds at the college will pay one-half the expense of "dates" with men students. Editors declare that "unless some such measure is taken in these times of depression, that the 'great American date' will lose much of its color and not a little of its joy."

The feminie reaction to the publication plan has not yet been learned.

Pledging fourteen girls to the Iota Gamma Chapter of Chi Omega Fraternity was one of the major events of fall rush season at Centenary College. Pledges include Misses Betty Adger, Lucille Arthur, Margaret Buvens, Margaret Dobbs, Olive Gorton, Virginia Hodges, Margaret King, Helen Knox, Miriam Russ, Margaret Slattery and Josephine Tierney, of Shreveport; Gertrude Rathbun, and Nell B. Kinney, of Minden, La.

S. M. U.

William Gibbs McAdoo, on account of illness, has postponed his Dallas appearance from December 9 to December 15, at which time he will speak at Southern Methodist University on behalf of the First World Disarmament Conference to be held at Geneva, Switzerland, in February. Mr. McAdoo comes under the auspices of the Y. M. C. A. at S. M. U. and a great student banquet will be given for him at the Highland Park Methodit Church. Nation-wide interest has been aroused by Mr. McAdoo's recent statement that he favored an immediate and drastic reduction of armaments and his Dallas address will be of world-wide interest.

* * *

Southern Methodist University statistics prove lots of things to S. M. U. fans, for Dr. E. E. Leisy, professor of English, declares that approximately 275 universities, including Columbia, Wellesley, Notre Dame, Chicago, Duke, and others, use more than 30 textbooks written by S. M. U. professors; that S. M. U. offers 1,003 courses, which would take one person 106 years to complete at the rate of five a semester; and that S. M. U. has 75,000 volumes in all her libraries.

* * *

Morris Keeton, of Vernon, Texas, with only 14 birthdays to his credit, has broken the "youngest student" record at Southern Methodist University, Dallas, where he is an outstanding student, majors in Greek and Philosophy, plays the saxophone in the S. M. U. band, also plays the harmonica and the piano, is an ardent baseball fan, and plays tennis.

He completed his high school course in three and a half years, and was valedictorian of his class, with an average of 99. He is a member of the National Honor Society, and is a licensed preacher of the Methodist Episcopal Church, South.

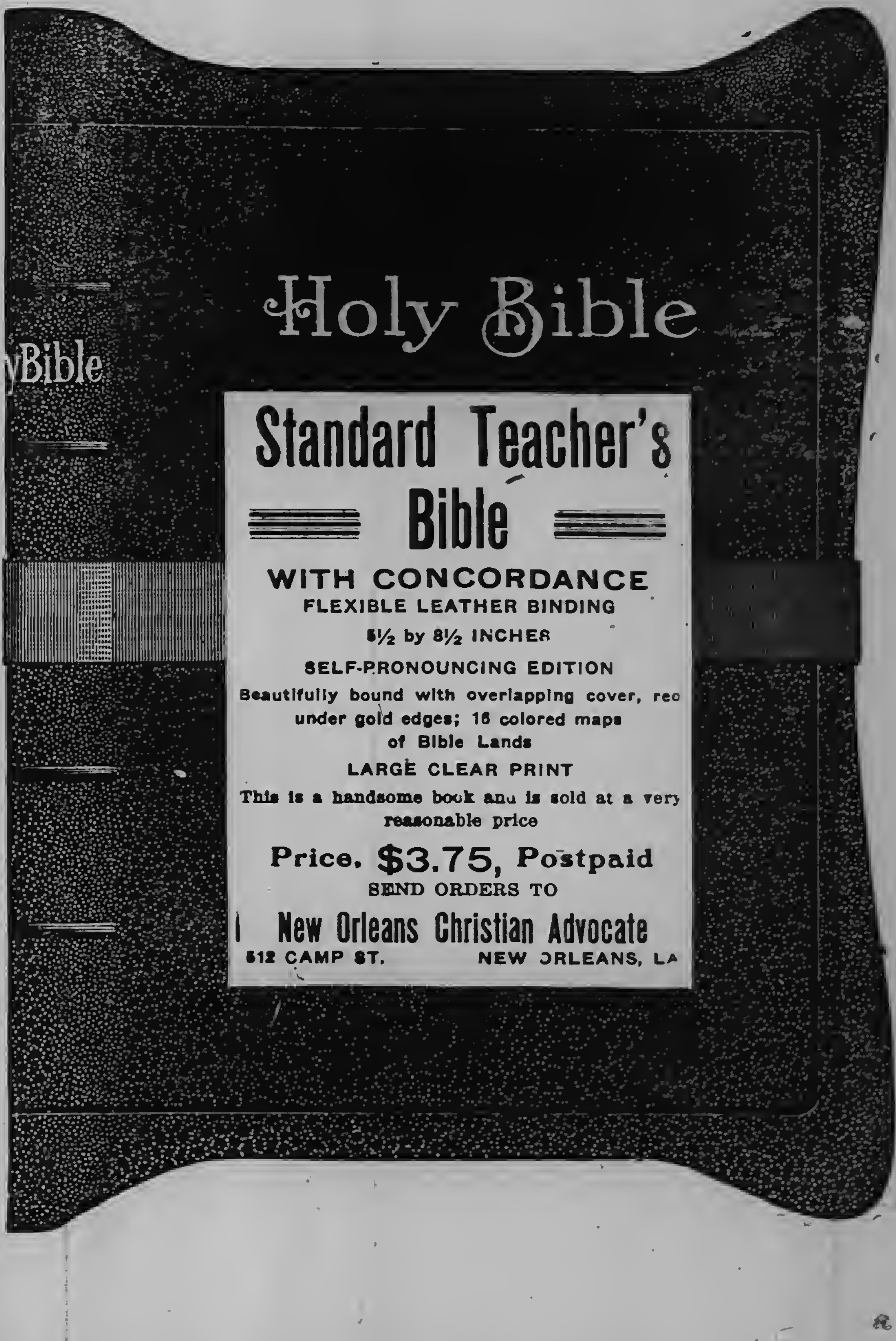
* * *

Emory University

Freshmen at Emory University in Atlanta claim twelve religious faiths and applications, according to matriculation statistics which show Methodists in the lead with 86 freshmen, and Baptists second with 38.

Other churches represented are: Presbyterian, Episcopal, Jewish, Catholic, Luthern, Christian and Christian Science, Orthodox, Moravian, and Greek Orthodox.

GIVE A BIBLE FOR CHRISTMAS



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NEW PERIODICALS

Beginning with January, 1932, two new periodicals will begin to circulate in the local churches of Southern Methodism. The Epworth Highroad will supply many of the needs of the young people's division. It represents a combination of the Epworth Era and the High Road. The Church School Magazine will come to Sunday school officers and to teachers in the young people's and adult divisions. It represents the combination of the Workers' Council and the Sunday School Magazine. This periodical carries helps for use by workers in the Epworth League meetings, as well as workers in the Sunday school.

In order that our pastors and local church workers may have the greatest possible help in ordering literature, a booklet entitled "Church School Literature—Its Proper Use and How to Order It," has just come from the press. This booklet is being sent to every pastor and Sunday schol superintendent in the Church free of cost. If the directions contained in this material are carefully followed out, it will be very easy to order the right literature for our local churches.

The reduction of our periodicals from sixteen to fourteen in number will mean a saving to the entire Church of approximately $100,000 a year. The changes which have been worked out make for economy, simplicity, and efficiency. The editorial department of the General Board of Christian Eduction invites all of our co-workers in the local church to examine the new periodicals soon to come from the press.

C. A. BOWEN,
Secretary, Editorial Department, General Board of Christian Education.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—First Round

Pearl River, at Pearl River, Dec. 13, a. m. and p. m.
Clinton, at Clinton, Dec. 20, a. m.
Zachary, at Slaughter, Dec. 20, p. m.
Springfield, at Maurepas, Dec. 27, a.m.
Ponchatoula, Dec. 27, p. m.
Plaquemine, Jan. 3, a. m.
First Church, B. R., Jan. 3, p. m.
Greensburg, at Center, Jan. 10, a. m.
Kentwood, at Kentwood, Jan. 10, p. m.
Pine Grove, at Montpelier, Jan. 17, a.m.
Amite, Jan. 17, p. m.
Natalbany, at Natalbany, Jan. 24, a. m.
Hammond, Jan. 24, p. m.
Baker, at Baker, Jan. 31, a. m.
Istrouma, Jan. 31, p. m.
Gonzales, at New River, Feb. 7, a. m.
Keener Memorial, Feb. 7, p. m.
Washington, at Fisher, Feb. 13, a. m.
Franklington, Feb. 14, a. m.
Bogalusa, Feb. 14, p.m.
St. Francisville, at St. F., Feb. 21, a. m.
Jackson, at Ethel, Feb. 21, p. m.
Walker, at Walker, Feb. 28, a.m.
Denham Springs, at Denham Springs, Feb. 28, p. m.

K. W. DODSON, P. E.

New Orleans Dist.—First Round

Carrollton Ave., Dec. 6; Jan. 21.
Parker Memorial, Dec. 13 a. m.; Jan. 6.
Felicity, Dec. 13, p. m.; Dec. 16.
Morgan City, Dec. 20.
Houma and French Mission, at Lockport, Jan. 3.
Slidell. Jan. 10, a. m.
Covington, at Covington, Jan. 10, p. m.
First Church, Jan. 17, a. m.; Jan. 13.
Epworth, Jan. 17, p. m.; Jan. 20.
St. Mark's, Jan. 24, a. m.; 4 p. m.
Chalmette and Gentilly, at Chalmette, Jan. 24, p. m.; Jan. 19.
Second Church, Jan. 31, a. m.; Feb. 10.
Rayne Memorial, Jan. 31, a. m.; Jan. 5.
Algiers, Jan. 31, p. m.; Jan. 27.
St. Martinville, at St. Martinville, Feb. 7.
Louisiana Ave., Feb. 14, a. m.; Feb. 3.
McDonoghville, Feb. 14, p. m.; Jan. 4.
Franklin, Feb. 21.
Donaldsonville, Feb. 28.

Stewards will please be ready to fix preacher's salary for every church. Preachers will please be ready to answer questions 5, 6, 7, 8 and 9. This will greatly aid in the dispatch of the business and in getting under way for the new year.

W. L. DOSS, JR., P. E.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round

Brookhaven, Nov. 29, 11 a. m.; Feb. 1, 7 p. m.
Centenary, Nov. 29, 7 p. m.; Feb. 3, 7 p. m.
Magnolia, Dec. 6, 11 a.m.; Jan. 20, 7 p.m.
Pearl River Ave., Dec. 6, 7 p. m.; Jan. 27, 7 p.m.
Hazlehurst, Dec. 13, 11 a. m.; Jan. 6, 7 p. m.
Wesson, Dec. 13, 7 p. m.; Jan. 7, 7 p.m.
Adams, at Adams, Dec. 27, 11 a. m.; and 2 p. m.
LaBranch St., Dec. 27, 7 p. m.
Summit, at Summit, Jan 3, 11 a. m. and 2 p.m.
Bogue Chitto, at Bogue Chitto, Jan. 3, 7 p.m.
Foxworth, at Sandy Hook, Jan. 10, 11 a. m. and 2 p. m.
Tylertown, at Tylertown, Jan. 10, 7 p. m.; Jan. 11, 10 a.m.
Scotland, at Bethesda, Jan. 16-17, 11 a. m.
Meadville, at Bude, Jan. 17, 3 p. m. and 7 p. m.
Gallman, at Bethesda, Jan. 24, 11 a.m. and 1:30 p. m.
Bayou Pierre, at Center Point, Jan. 24, 3:30 p. m. and 7 p. m.
Monticello, at Monticello, Jan. 31, 11 a. m. and 2 p. m.
Barlow, at Rehobeth, Feb. 4, 11 a. m. and 2 p. m.
Georgetown, at Providence, Feb. 7, 11 a. m. and 1:30 p. m.
Crystal Springs, Feb. 7, 7 p. m.
Osyka, at Osyka, Feb. 14, 11 a. m. and 2 p. m.

District stewards, charge lay leaders and pastors' conference at First Church, Brookhaven, December 9, 10 a. m.

B. L. SUTHERLAND, P. E.

Hattiesburg Dist.—First Round

Magee, at Magee, Dec. 20, 11 a. m. and 2 p. m.
Richton and Plave, at Richton, Dec. 27, 11 a. m. and 2 p. m.
Silver Creek, at Silver Creek, Jan. 3, 11 a. m. and 2 p. m.
Prentiss, at Prentiss, Jan. 3, 7 p. m.; Jan. 4, 9:30 a. m.
Petal, at Petal, Jan. 6, 7 p.m.
Heidelberg, at Sandersville, Jan. 10, 11 a. m. and 2 p. m.
Hattiesburg, Court St., Jan. 12, 7 p.m.
Williamsburg, at Williamsburg, Jan. 17, 11 a. m. and 2 p. m.
Taylorsville, at Taylorsville, Jan. 17, 7 p. m.; Jan. 18, 9:30 a. m.
Bonhomie, at Bonhomie, Jan. 20, 7 p.m.
Collins, at Collins, Jan. 24, 11 a. m. and 2 p. m.
Hattiesburg, Main St., Jan. 25, 7 p m.
Sumrall, Jan. 27, 7 p. m.
Ellisville, at Ellisville, Jan. 31, 11 a. m. and 2 p. m.
New Augusta, at McLain, Feb. 7, 11 a. m. and 2 p. m.
Purvis, at Purvis, Feb. 7, 7 p. m.
Hattiesburg, Broad St., Feb. 10, 7 p.m.
Eucutta, at Eucutta, Feb. 14, 11 a. m. and 2 p. m.
Mt. Olive, Feb 17, 7 p. m.
Leakesville, at Leakesville, Feb. 21, 11 a. m. and 2 p. m.
Lucedale, at Lucedale, Feb. 21, 7 p. m.

W. A. HAYS, P. E.

Jackson Dist.—First Round

Terry, at Forrest Hill, Dec. 13, 11 a. m. and 2 p. m.
Jackson, at Glendale, Dec. 13, 7 p. m.; Q. C., Jan. 27, 7 p. m.
Eden and Bentonia, at Bentonia, Dec. 20, 11 a. m. and 2 p. m.
Jackson, at Millsaps Memorial, Dec. 20, 7 p. m.; Q. C., Jan. 11, 7 p. m.
Satartia, at Mt. Olivet, Dec. 27, 11 a. m. and 2 p. m.
Jackson, at Grace, Dec. 27, 7 p.m.; Q. C., Jan. 25, 7 p .m.
Camden and Sharon, at Camden, Jan. 3, 11 a.m. and 2 p.m.
Canton, at Canton, Jan. 3, 7 p. m.; Q. C., Jan. 4, 7 p. m.
Clinton, at Ridgeland, Jan. 10, 11 a. m. and 2 p. m.
Madison and Pocahontas, at Madison, Jan. 10, 7 p. m.; Q. C., Jan. 13, 10 a. m.
Mendenhall and D'Lo, at D'Lo, Jan 17, 11 a. m. and 2 p. m.
Jackson, at Capitol St., Jan. 17, 7 p. m.; Q. C., Jan. 18, 7 p. m.
Flora, at Flora, Jan. 20, 7 p. m.
Vaughan, at Vaughan, Jan. 24, 11 a. m. and 2 p. m.
Benton, at Midway, Jan. 31, 11 a. m. and 2 p. m.
Yazoo City, at Yazoo City, Feb. 7, 11 a. m. and 4 p. m.
Yazoo Circuit, at Lintonia, Feb. 7, 2 p. m. and 7 p. m.
Bolton and Raymond, at Raymond, Feb. 14, 11 a. m. and 2 p. m.
Brandon and Pelahatchie, at Brandon, Feb. 14, 7 p. m.; Q. C., Feb. 15, 10 a. m.
Edwards, at Edwards, Feb. 21, 11 a. m. and 2 p. m.
Jackson, at Galloway Memorial, Feb. 21, 7 p. m.; Q. C., Feb. 22, 7 p. m.
Florence, at Star, Feb. 28, 11 a.m.; Q. C., Feb. 29, 10 a. m.
Harrisville, at Braxton, Feb. 28, 3 p. m. and 7 p. m.
Fannin, at Holly Bush, March 6, 11 a. m. and 2 p. m.

The district stewards are called to meet December 8, at 10 a. m., in Capitol Street Mehodist Church, Jackson, Miss. The pastors and lay leaders of the district are expected to be at this meeting.

J. T. LEGGETT, P. E.

Meridian Dist.—First Round

Lauderdale, at Electric Mills, Dec. 13, 11 a.m.
Fifth St., Meridian, Dec. 13, 7:30 p.m.
DeSoto, at Manassa, Dec. 20, 11 a.m.
Quitman, Dec. 20, 7:30 p.m.
Bucatunna, at Bucatunna, Dec. 27, 11 a.m.
East End, Meridian, Dec. 27, 7:30 p.m.
Matherville, at Theadville, Jan. 3, 11 a.m.
Shubuta, at Shubuta, Jan. 3, 3:30 and 7:30 p.m.
Waynesboro Ct., at Winchester, Jan. 10, 11 a.m.
Waynesboro Station, Jan. 10, 7:30 p.m.
Cleveland, at Big Oak, Jan. 17, 11 a.m.
Central, Meridian, Jan. 17, 7:30 p.m.
Daleville, at Andrew Chapel, Jan. 24, 11 a.m
Poplar Springs, at Meridian, Jan. 24, 7:30 p.m.
DeKalb, at New Hope, Jan. 31, 11 a.m.
Seventh Ave., Meridian, at Wesley, Jan. 31, 7:30 p m.
Porterville, at Union, Feb. 7, 11 a.m.
Pachuta at Pachuta, Feb. 14, 11 a.m.
Enterprise, at Enterprise, Feb. 14, 3:30 and 7:30 p.m.
Vimville, at Pleasant Hill, Feb. 28, 11 a.m.

T. J. O'NEIL, P. E.

Newton Dist.—First Round.

Bay Springs, at Bay Springs, Dec. 13, 11 a.m. and 2:30 p.m.
Montrose, at Garlandsville, Dec. 20, 11 a.m. and 2:30 p.m.
Rose Hill, at Homewood, Dec. 27, 11 a.m. and 2:30 p.m.
Chunky, at Chunky, Jan. 3, 11 a.m. and 2:30 p.m.
Carthage Station, Jan. 8, 7 p.m.; Jan. 10, 11 a.m.
Carthage Ct., at Conway, Jan. 9, 11 a.m. and 1:30 p.m.
Walnut Grove, at Walnut Grove, Jan. 10, 2:30 p.m. and 7 p.m.
Harperville and Lena, at Harperville, Jan. 11, 10 a.m.
Union, Jan. 17, 11 a.m. and 2 p.m.
Decatur and Hickory, at Decatur, Jan. 17, 3:30 p.m. and 7 p.m.
Shiloh, at Clear Creek, Jan. 24, 11 a. m. and 2 p.m.
Raleigh, at Raleigh, Jan. 24, 7 p.m.; Jan. 25, 9:30 a.m.
Homewood, at Homewood, Jan. 31, 11 a.m. and 2 p.m.
Lake, at Lake, Jan. 31, 7 p.m.; Feb. 1, 7 p.m.
Philadelphia Circuit, at Sandtown, Feb. 6, 11 a.m. and 1:30 p.m.
Philadelphia Station, Feb. 7, 11 a.m.; Feb. 8, 9 a.m.
Burnside, at Longino, Feb. 7, 2:30 p.m. and 7 p.m.
Trenton, at Independence, Feb. 13, 11 a.m. and 1:30 p.m.
Forest and Morton, at Morton, Feb. 14, 11 a.m. and 2:30 p.m.
Laurel, at Kingston, Feb. 21, 11 a.m. and 2:30 p.m.
Laurel, at West, Feb. 21, 7 p.m.
Laurel, First Church, Feb. 22, 7:30 p.m.

District stewards at Newton, 10 a.m., December 15. The pastors and lay leaders requested to attend.

W. M. SULLIVAN, P. E.

Seashore Dist.—First Round

Escatawpa, at Escatawpa, Dec. 13, 11 a.m.
Biloxi, Main Street, Dec. 13, 7:30 p.m.
Coalville, at Coalville, Dec. 20, 11 a.m.
Saucier, at Saucier, Dec. 20, 7:30 p.m.
Picayune, Dec. 27, 11 a.m.
Logtown, Dec. 27, 7:30 p.m.
Poplarville, Jan. 3, 11 a.m.
Carriere, at Carriere, Jan. 3, 7:30 p.m.
Vancleave, at Vancleave, Jan. 10, 11 a.m.
Kreole, at Orange Grove, Jan. 10, 7:30 p.m.
Gulfport, First Church, Jan. 17, 11 a.m.
Biloxi, Wesley Memorial, at N. Biloxi, Jan. 17, 2:30 p.m.
Ocean Springs, Jan. 17, 7:30 p.m.
Americus, at Pleasant Hill, Jan. 24, 11 a.m.
Handsboro and Second Church, at Handsboro, Jan. 24, 7:30 p.m.
Mentorum, at Pine Grove, Jan. 31, 11 a.m.
Wiggins, at Wiggins, Jan. 31, 7:30 p.m.
Brooklyn and Bond, at McLaurin, Feb. 7, 11 a.m.
Columbia and Mission, Feb. 14, 11 a.m.
Lumberton, Feb. 14, 7:30 p.m.

The district stewards are called to meet at Wiggins Dec. 11 at 10 a.m.

The District Missionary Institute will be held at Gulfport, First Church, Jan. 12, at 10 a.m.

OTTO PORTER, P. E.

Vicksburg Dist.—First Round

Woodville, Dec. 13, 11 a. m. and 2 p. m.
Centerville, at Centerville, Dec. 13, 4 p. m. and 7 p. m.
Louise and Holly Bluff, at Holly Bluff, Dec. 20, 11 a. m. and 2 p. m.
Silver City, at S. C., Dec. 20, 7 p.m.
Vicksburg, Crawford St., Dec. 27, 11 a. m.; Q. C., Feb. 3, 7:30 p. m.
Vicksburg, Gibson, Dec. 27, 7 p. m.; Q. C., Feb. 10, 7:30 p. m.
Roxie, at Roxie, Jan. 3, 11 a. m.
Lorman, at Lorman, Jan. 3, 3 p. m. and 7 p. m.
Anquilla, at Delta City, Jan. 10, 11 a. m. and 2 p. m.
Rolling Fork and Cary, at Rolling Fork, Jan. 10, 4 p m. and 7 p. m.
Washington, at Washington, Jan. 17, 11 a. m. and 2 p. m.
Natchez, Jan. 4, p. m. and 7 p. m.
Hermanville, at Hermanville, Jan. 24, 11 a. m. and 2 p. m.
Port Gibson, Jan. 24, 4:30 p. m. and 7 p. m.
Gloster, at Gloster, Jan. 31, 11 a.m. and 2:30 p. m.
Oak Ridge, at Oak Ridge, Feb. 7, 11 a. m. and 2 p. m.
Nebo, at Cool Springs, Feb. 14, 11 a. m. and 2 p. m.
Fayette, Feb. 14, 7:30 p.m.; Q. C., Feb. 17.
Mayersville, at Mayersville, Feb. 21.
Utica, at Utica, Feb. 28, 11 a. m. and 2 p. m.

District stewards' meeting at Crawford St. Church, Vicksburg, at 10 a. m., December 7. District stewards, charge and church lay leaders and pastors will please attend.

Kingdom Extension Institute, Tuesday, January 5, 10 a. m., at Port Gibson.

HENRY G. HAWKINS, P. E.

Christian Advocate
NEW ORLEANS

Vol. 77—No. 51. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4003.

D. B. RAULINS, M.A., Editor NEW ORLEANS, LA., THURSDAY, DECEMBER 17, 1931. C. MILTON CHALMERS, Manager.

THE PRESIDENT'S MESSAGE

President Hoover's message to Congress contains material worthy of our study. The necessary length of such a document usually curses it with such formidableness that few read it and fewer ponder it. The papers have discussed it and called aattention to its high points. Inasmuch as matters of government and economics can no longer occupy a place foreign to the interest and responsibility of the Church it seems advisable to call attention to some of its features that concern us more or less vitally.

It is the view of this writer that the discussion bearing upon the economic situation and its relief marks a sag in the document. The President's confidence in our economic system and its ability to adapt itself in terms of permanent betterment hardly seems to be justified by the evidence cited. We are reminded that, "Business depressions have been recurrent in the life of our country and are but transitory. The nation has emerged from each of them with increased strength and virility because of the enlightenment they have brought, and the readjustments and the larger understanding of the realities and obligations of life and work which come from them."

It is true that we have had panics before, but have we learned very much from them? And is it not true that this depression is more nearly universal, more intense, and long-standing than its predecessors? If this be the case then it does not appear that we have learned a great deal from the past. Unfortunately no generation has been very successful in passing on what it has learned to its successors. So its wisdom dies with it.

Much is said in commendation of the government's program of constructive work giving employment to many. Close to this is the intimation that we face a heavy deficit on account of these projects and decreased tax income. And this is not far from the suggestion that it will be necessary to levy heavier taxes. This, in turn, is accompanied by the recognition that danger arises at this point so that industry may be discouraged, thus precipitating unemployment. In other words, a vicious circle seems to be involved and little provision made for its correction. If the tax rate is such as to discourage money from getting into circulation, and this curtails employment, where, finally, is the government to secure the revenue with which to promote its enterprises?

Indeed, there is much to be said for the elasticity, initiative and resourcefulness of our people. Our encouragement must come from this rather than from any system we have already developed. The ability to alter and adapt the old to changed conditions and the courage to discard the antiquated and adopt new ways of meeting new conditions is very important.

Turning to the more encouraging and prophetic phases of the message we are able to observe some features that mark a rather pronounced and definite turn in national and international affairs.

While not so explicit in its reference the message recognizes the fact that economic conditions affect everything else, and, therefore, have a spiritual significance. Economics cannot be divorced from other phases of our social life as a nation. It reaches into almost every nook and corner of our common welfare. There can be no solution of economic problems that solves them alone.

It recognizes another one of the "imponderables" in its reference to the indispensability of confidence and credit in the conduct of our affairs. Men have withdrawn money from banks to hoard and to hold because of their lack of confidence. Money has not been advanced because of insufficient support for credit. Millions of money are lying idle because of lost confidence. Our country is not financially poor, but morally impoverished. Money is not gone; it is idle.

Again, the message recognizes the responsibility of the strong for the weak. Germany, facing serious difficulties, must not be allowed to go bankrupt. We must go to her relief. This is not an unmixed philanthropy, to be sure. It may be, and is, partly a matter of self-defense and self-protection. Still there is something to be said for our country's action with reference to the matter of international debts.

Furthermore, there is recognition of that inseparable connection, no longer to be ignored or discounted, that exists between nations. Each holds the welfare of all others in its care. Our nationalism, which has always been of a very healthy if not exclusive character, is being sobered by a sense of international responsibility. "Any effort to bring about our own recuperation has dictated the necessity of co-operation by us with other nations in reasonable effort to restore world confidence and economic stability."

There is recognition of something of the strategic importance and individual responsibility of America. "A strong America is the highest contribution to world stability." It might be remarked that this strength can hardly be acquired by America alone without full recognition of our interdependence which involves the matter of tariffs.

Much is to be said for the high point with reference to armaments and the use of force in our future efforts at home and abroad, and the place of the League of Nations and the Briand-Kellogg Pact as a part of our policy. This emphasis is flanked by the statement that we have continued the withdrawal of our marines from Haiti, and the figure of $1,260,000,00 advanced in one year for veterans.

February 2, 1932, set for the Disarmament Conference at Geneva, is a marked date on the calendar of Mr. Hoover. Evidently he is not only expecting the conference to be held, but that it accomplish something definite in the direction of disarmament and the adoption of saner methods of diplomacy and advancements in peaceful international relations. "If the world is to regain its standards of life, it must further decrease naval and other arms." This takes in a great deal. It suggests that the world has lost its standards of life, that these standards may be regained, but certainly not by increased and competitive armaments. It draws a tremendous interrogation about the old program of military preparedness, and opens the door upon a new day provided the nations have the courage and confidence with which to enter that door.

An Address to The Methodists of The World

The Official Statement of the Sixth Ecumenical Methodist Conference

We the representatives of world-wide Methodism assembled in Sixth Ecumenical Conference salute our fellow Methodists around the world. "Grace to you and peace from God the Father and the Lord Jesus Christ."

We have come from many lands. We represent different ecclesiasticisms. We have disagreements in our interpretation of religion. As we know our hearts, we have one purpose, "to spread scriptural holiness through the world." It is a time of confusion in men's thinking. Faith must be rationally grounded and have some authoritative pronouncements; the hopes of humanity must be shown to be supported by the purposes of God; the human heart must find sympathy in the universe. To come from general terms to personal experience, everyone must have (1) authority, (2) an assurance of the triumph of righteousness, (3) an experience of God's love, if he is to know satisfaction of soul. One man's need is every man's need. Millions seek their way to God in the most ardent search man makes, and the longing is ever the same—some "Thus saith the Lord," some "The righteous cause will win," some "God is ever mindful of his children."

We offer to a confused world the authority of religious experience, and know that it has validity and assurance. We have welcomed in these latter days the new interpretations of the universe by learned scientists, who have discarded mechanism, but we are not in the position of suppliants who would ask science whether religion may speak, for religion has sanctions as everlastingly true as the conclusions of science. We recognize the fact that theologies of other days were often too harsh to show forth God's mercy and too logically consistent to be vital. Religion needs to be humanized, but religion ceases to be creative when it discards God and substitutes a glorified humanity. As over against this popular philosophy of our day we affirm our belief in a God who waits to bless, a human soul waiting to be blessed and Jesus Christ, who is the living witness of the union of the two. If we are asked what God is like, we reply, "He is like Jesus," and we have no greater message than that God is like Jesus Christ. The authority of its message Methodism finds, not in the pronouncement of an eccleciasticism nor in the words of a creed, but in the experiences of human souls. Methodism has places in its ranks for men of many minds; its one insistence is on a vital religious experience.

We find groups of students, on both sides of the Atlantic, seeking certainty. We know that teachers of religion are on the quest for reality. We see congregations of people, with ears strained to catch the words of authority. It is no exaggeration of the fact to say that thousands are anxious for the verification of experience. They want God—men around the world want God! Recently a man at Cambridge came from his search with the enthusiastic declaration, "Now I have found the ground." People will listen with eagerness to a man who says, "I have found it." We summon our people to a search and a personal discovery! We urge our ministers, after the manner of John Wesley, never to stop in their search until they know God. Methodists have a challenging opportunity to minister to the souls of men in this hour if they know God. If they know not God in their own experiences they have no message to their world. Our only authority is that of a vital experience, and that authority this generation will accept with eagerness and joy.

If men have come to know God in Jesus Christ we Methodists believe that their experience will lead them to right ethical and social attitudes. We recognize the different environments and temperaments of different men, but there are some social evils which we believe Christian men everywhere must oppose. They must oppose them because they are Christians, not because they are Methodists. The liquor traffic has been a social evil and has had other social evils as its allies. We appeal to our Methodist laymen, for the sake of their children and others' children, to obey the laws of their land, as they relate to the sale of alcoholic liquors. We urge our ministers not to forget the preaching of temperance, knowing full well that the church must ever seek to teach men to abstain for others' sakes as well as for their own. Methodism must contend against an evil that destroys much of life and happiness, and resents the accusation of bigotry as it seeks to make this a better world. Methodism is not seeking to make life drab and gray, as many of its critics profess to believe. It is not opposed to recreation and amusement, and its ethical standards are not all prohibitions! Furthermore, it does not lose faith in the man who fails, but bids him, in God's name, "Arise and go forward!" It seeks to embody the spirit of Him who loves when all others cease to love!

But Methodism must condemn sin, and knows that the modern cult of naturalism would throw off all inhibitions and restraints in its urge to live. In every human is the battleground of a good ancestry and a wicked; in every subconscious mind are inheritances which can make or ruin a man; in the world about are amusements and pleasures which aid the wicked, and ruinous influences to victory. It would be so easy to fall into that way of life which so many follow—a way of mere sensual satisfactions. But Methodism bids every man fight the good fight! To him who is weak it says, "We who are stronger will fight for you against all the enemies of your soul." That which some men interpret as interference with personal liberty is really a concern for some one who is not strong enough to stand. Is there one with human sympathy in a human soul who can say, "Let him fall if he has not strength to stand"? Methodism knows that the name of him about to fall is legion. For his sake we want a wholesome environment, and we will have it if we can!

We are concerned for the sanctity of marriage. We hear much in these days about a full sex experience and trial marriages. A full sex experience surely results from the companionship of one man and one woman who love unto death, who know the beauty of life together as children come into their home, and walk together as those children go out into the world, and on to the end of their days learn more and more of the meaning of companionship. It is interesting to observe that only a small per cent of divorces is in homes loyal to the church; a recent investigation in another denomination showed only two per cent of divorces granted where the man and woman were active members of the church.

The church can never meet its full responsibility by opposing divorce; it may even advocate uniform divorce laws in all sections of a nation and still fall short of its obligation. While insisting that there must be fewer divorces and more uniform laws the church must give fuller instruction to its youth as to the beauty of love and the sanctity of marriage, seeking always to remind men and women that homes can be happy only when those who live in them continue to reverence personality and regard their marriage as Heaven-blest.

Racial antagonisms create hatreds everywhere. It is not enough to speak of brotherhood. We must insist that all in any dominant group who call themselves Christians bestir themselves There are injustices in an economic system where profits are put above human values. Many employers of labor are anxious to do the right thing; we must not be unfair enough to criticise them all as instruments of the devil in a determination to maintain economic injustice. Many of them need our sympathetic support, and the courage of our faith, and the creation of that climate in which human values survive as of more importance than much gold and many earthly possessions. More than one industrial leader has urged some other motive than profit, advocated some form of unemployment insurance, and expressed the conviction that there should be a wider distribution of wealth. The church could never formulate an economic program, but it must support with courage every program of economic justice and hold ever before the business world the principles of human rights. God forbid that the church should be indifferent either to the tragic suffering of these days or to the underlying causes of our economic distress! Spiritual bankruptcy would follow such indifference.

War still threatens. The world has set up a great technique for peace. The League of Nations, the World Court, the Kellog-Briand Pact, to outlaw war are successive steps to bring peace against unfair discriminations and injustices. We would implore those who feel themselves oppressed to banish hatreds from their hearts. Strife comes when one group is unfair and another hates.

The economic disaster which has overtaken the world is traceable only in part to the World War The church ought to give its support to every effort of statesmen in behalf of peace and it ought to keep every before the citizens of its nation the solemn obligation to disarm, assumed by each of the allied nations when Germany was forced to disarm. The immediate task of the Methodist, and every other church, is to assure the nations' representatives at the Geneva Conference in February that the peoples of this world will back them in every effort and plan for disarmament. We rejoice that political leaders of the world are beginning to see that there are injustices in the treaty which ended the Great War, and that there ought to be some readjustment of war debts. It is difficult to see how any nation which forever renounces war as national policy can deny citizenship to any man, otherwise fit, who must inquire of God and his conscience whether a war is just before he will take up arms. The church should educate for peace; it should talk peace; it should think peace! The war psychology is here and only a determined will for peace can change it! War must go, or civilization goes! "Perhaps we do not realize the full meaning of the Kingdom of God. Christianity, so far as it serves humanity, will endure in spite of our mistakes; not so our civilization; we do not have an unlimited time in which to win our society to Christ."

"'Live and help live!' is the cry of the new—
The cry of the world with the dream shining
through—
The cry of the Brother World rising to birth—
The cry of the Christ for a comrade-like earth."

The church has as great a responsibility as it has ever faced. It must teach men stewardship under God. It must in its fellowship show the world a Christian society. It calls men to be saints. It must create an atmosphere for religious experience, and realize that it is the agency for sharing that experience. It must so enrich its service of worship as to make each church the gate of Heaven for the human soul. It meets with little hostility; it encounters indifference everywhere. It can not lay all the blame for that indifference on a non-religious world. The thoughtful ministry of this modern world seems to be divided into a ministry of intellectual reinterpretation, a ministry of social protest, a ministry of adequate community program. Each of these ministrations is needed. Intelligent youth can be held only by minister who know the language of this day. A church can further righteousness only as it resists injustice. The best preacher in the world will face small congregations unless the program of his church meets the individual and social needs of the community. But when all this is said, it must still be confessed that the church can justify its existence only when it brings men to God. Our hearts have been strangely warmed as we have sat together in this conference, and we ought to go out with a passion for evangelism. An unfortunate distinction has been made of recent years between religious education and evangelism. By evangelism we do not mean an appeal to shallaw emotionalism. One of the revealing experiences of this conference has been the presence in it of a group of men who have university degrees, who have accepted the conclusions of science and the historical approach to the Bible, and at the same time have kept alive in their souls a passion for evangelism. We have no more vicious distinction than that between learning and evangelistic zeal as though evangelism were a passion of the unlearned. In England many men's hearts are warm with deep spiritual glow and to Methodism's modern evangelism English Methodism makes its contribution. In the United States there is a consecrated zeal for a program of religious education, such as is unknown in England. So American Methodism makes its contribution to a fuller and more adequate Methodist evangelism. Churches are right in their emphasis when they insist on adequate programs of religious education, and the bringing up of their children in the nurture and admonition of the Lord. Atheists in Russia turn to childhood and youth when they would destroy religion. We must turn to childhood and youth to make the world Christian. It will never be Christian without that effort.

But, hear ye, all who are called Methodists! The "take it or leave it" attitude will never convert this world. Let every Methodist minister press for a decision as he appeals to men! Life is a forced option! A man must choose whom he will serve! The glory of Methodism has been its evangelistic ministry! There never was a time of such glorious opportunity or such sublime obligation to bring men to God as at this hour. "The gospel," as Dean Inge says, "is good news, not good advice." It is the good news that God is with us and for us. That means victory all along the line.

Does someone say: "This is no time for an evangelistic appeal, or a forward movement? The church is too much on the defensive to be aggressive." In the middle of the twelfth century Bernard of Cluny sang:

> "The world is very evil;
> The times are waxing late;
> Be sober and keep vigil,
> The Judge is at the gate."

There came a great revival in the thirteenth century, with the rise of the Franciscan and Dominican orders. In the eighteenth century a publicist wrote, "I have lived to see that final crisis, when religion hath lost its hold on the minds of the people." Within a generation came the evangelical revival and the rise of Methodism. About fifty years ago men were saying, "This is an age of materialism and doubt. We care only for money, and science has destroyed faith." Then came missions into London's crowded centers, and social settlements into American cities; then came Moody with his compelling gospel; then came new missionary zeal. "The wind of the spirit bloweth where it will." Methodism with a heart aflame and a soul filled with love for men, weak and sinful men, could transform this old world and change the course of human history. May God further our zeal and deepen our consecration for this great task!

The non-Christian world is in deep distress. Hunger and sickness are everywhere. Minds are starved. Social needs are neglected, and the old social structure in many lands is being subjected to a strain it can not stand. Moral supports are gone. A new spirit of bitterness toward the white race is marked by an unprecedented intensity, and the faiths of the fathers are challenged. In this situation we wish to unburden our hearts to all the Methodists of the world and share with them our sense of the gravity of the situation. We are called upon to refrain from contempt of the old faiths of Asia, and we must take an understanding and generous attitude toward them. We have not come to the end of the missionary epoch, because no Saviour offers such a salvation to the distressed peoples of this earth as Jesus Christ. At the foot of His cross let us purge our souls of all racial arrogance, all contempt of other races and peoples, all desire of any spiritual or other domination over men and go forward to minister humbly and loyally to all men who need Him.

The Methodist Church is concerned with unification of its own divisions, and with a larger unity of Protestantism. In England three Methodisms are uniting into one Methodist Church, and this consummation, after years of discussion, ought to be an inspiration to the communions of Methodists in the United States. This conference is creating an Ecumenical Council which will hold Methodist Churches throughout the world in closer fellowship, and thus take a great step forward.

The Methodist Church of Canada has united with the Presbyterian Church and the Congregational Church to form the United Church of Canada. No church is in better position to speak of a reunion of Protestantism. The Methodist Church is catholic in practice, inviting to its communion table those who intend to lead a new life of loyalty to Christ and have love for their neighbors, and using any form of baptism as an outward sign of an inner change. The Methodist Church is catholic in creed, for the only creed it knows is one common to the Christian world. Furthermore, Methodism is in origin and spirit a vitalizing experience of religion, and not an ecclesiasticism. Where could a church be found with more of a willingness that Christ should increase? In England Methodism faces a different situation from that in either Canada or the United States, when a larger Protestant union is discussed. But in its very heart and soul Methodism is prepared to say to the other Christian communions of the world, "If thy heart is as my heart then give me thy hand."

Garibaldi addressed his soldiers before a difficult campaign: "I do not promise you food, or reward, or victory. I promise you hard marches, and hunger, and blood-stained feet. But if any man dares to be a patriot let him follow me." He whom we serve, fellow-Methodists, is saying to us in these days, "If any man dares to be a Christian let him follow me!"

MRS. JULIET HOWE HARMON

The following biographical sketch and tender tribute to the memory of Mrs. Harmon was written by one of her devoted friends:

Juliet Howe was born in Vicksburg August 26, 1866, the only child of Prof. R. D. and Mrs. Sarah E. Bland Howe. She was baptized in 1867 by Rev. George H. Clinton. Prof. Howe was a noted educator, numbering among his pupils many of the afterwards prominent men of Vicksburg. He personally undertook the education of his little daughter and gave up the loving task only when he gave up his life. After that, her education was completed in the schools of Vicksburg, the late Mrs. Emily Crutcher having been one of her favorite teachers.

By nature of a gentle, poetic temperament all her life she was surrounded by an atmosphere of refinement, culture and affection that developed her into one of the rarest of gentle spirits. Early in life she joined the Methodist Episcopal Church, South, and on June 17, 1891, she married a young minister of that faith, Rev. Nolan B. Harmon. This association only intensified the beauty of her earlier environment. He was, and is, a great soul who might truly sing, with the sweet singer of Isreal, "Thy gentleness hath made me great."

Of this marriage there are four sons, of whom the mother wrote:

> 'Tis thus I have sweet harmony,
> Quartet of lads attuned for me."

These sons are Rev. Nolan B. Harmon, Jr., editor of the Baltimore Southern Methodist; Dr. Robert Howe Harmon, of Washington, D. C.; John Wesley Harmon of Shreveport, La., and Alexander Peale Harmon of Vicksburg.

An ideal home life did not absorb Mrs. Harmon to the exclusion of interest in the outside world. The range of her activities and interest was large. As the wife of an itinerant Methodist preacher she lived from place to place in Mississippi and spent three year in Texas. Everywhere she was an inspiration and leader in the work of her husband's church and also in civic activities. In Meridian she made a notable address of welcome to the convention of the Women's Christian Temperance Union. In Vicksburg at the home of Dr. (afterward bishop) Galloway, she impressed Mrs. Julianna B. Hayes, founder of the Woman's Missionary Society of her church, in an address of welcome. She contributed with her pen to the Epworth Era, the New Orleans Christian Advocate and the Nashville Christian Advocate. She was an intense patriot. The New Orleans Times-Picayune published an article from her pen on Jefferson Davis.

It was perhaps through her pen that Mrs. Harmon best expressed herself. She has left an exquisite collection of poems, entitled, from one of her patriotic poems, Memories of the Last Gray," and other poems. There we find outbursts of patriotism kindled by the noise of battle, the anguish of a mother's heart in sending her son to war, and memorials to those who did not come back. In lighter mood is "My First Valentine," and with tender reminiscences, "My Precious, Prized Old Wedding Glove!" There are personal poems. Those to her four sons as each reached his twenty-first birthday pour out all the beautiful love of a poetic mother..

To this writer she was good enough to address some lines, "A Member of the Clan of God." We would make our own now her words,

> "And when we kneel our prayers to breathe,
> We thank our God who gave us you."

—Exchange.

"WHAT IS A SUPERANNUATED PREACHER?"

By Rev. S. S. Bogan

The honor roll of the Louisiana Annual Conference has fallen upon evil days. We are putting too many men on the list, with the result the strong are injuring the weak.

For this reason, the attention of the Conference and the Commitee on Conference Relations is respectfully called to a restudy and interpretation of Section XII of Book of Discipline, pages 97 and 98.

"Question: What is a superannuated preacher? Answer. 1. A superannuated preacher is one who is worn out in the itinerant service. Answer. 2. A superannuate relation shall not be granted by an Annual Conference except on recommendation of the Committee on Conference Relations. Nor shall this committee, in its decisions, consider anything else than the question, viz., "Is the applicant really worn out in the itinerant service?" It doesn't seem possible that the import of these instructions could be misunderstood. Yet, there are strong evidences that they are either ignored or else misunderstood. At any rate, it cannot be denied that there is something radically wrong with the functioning of the law governing the superannuate relation of our Conference.

When one looks over the personnel of our conference claimants we feel justified in asking the questions: What do you mean by **"one worn out in the itinerant service?"** And, whaat do you mean by, **"Nor shall this committee, in its decisions, consider any thing else than this question, viz., Is the applicant really worn out in the itinerant service?"**

In these days the superannuate relation has become a kind of clearinghouse and way of least resistance for disposing of men for every fault and defect in the catalogue of deflections and disqualifications.

The presiding eldership is no doubt a needed wheel in the functioning of our itinerant machinery, and its problems many and weighty, insomuch that seemingly at least, there appears to be a real dearth of men in the Louisiana Conference adjudged capable of bearing so weighty obligations.

As the saying goes, "At this time, the 'exs.' seem to qualify. No other need apply." No, this is not really a digression from our theme, but a pertinent suggestion relative to the matter in hand.

For instance, a certain Beloved has on his hands a certain brother who is both able and capable, yet, unacceptable as a pastor and preacher, and the churches of the district have made it plain that they do not want him. Now, if the brother is an "ex" there is at least a chance for him, otherwise his name is "Dennis." "Beloved Bishop, I move his name be referred to the Committee on Conference Relations," with the result, the Committee recommend superannuation and the Conference grants it. Next, this Beloved has on his hand a brother, hale, hearty and strong and physically fit every way, but he is a bit hard of hearing. "Beloved Bishop, I move his name be referred to the Committeeon Conference Relations," with the usual result, the Committee recommend the superannuate relation and the Conference grants it.

Yet another Beloved has a peculiar case on his hand: A certain brother views his appointment as a reflection on his standing and an attempt to persecute him, and refuses to accept it. No doubt the brother's decision has raised a problem and got things a bit confused. What shall the beloved do? Ah! that is easy. The beloved is a man of resources. "Bishop, I move his name be referred to the Committee on Conference Relations and the Committee be allowed time to consider the case." Result, the Committee recommend a superannuate relation and the Conference grants it. So the problem is settled, and all is well, except the old worn out preachers who stand by helpless and see their meager allowance trimmed to the bone and given to ones who, according to the law, have no shadow of a claim upon this sacred fund.

This sort of thing has been going on for some years and is working a hardship upon our really worn out and disabled preachers, their widows and orphans.

I question both the propriety and equity of this procedure. As I see it, we have neither moral nor legal right to make a Conference relation of general import, when it is to all intents and purposes special and specific. We have other ways and means of adjusting the problems relative to disposing of men, besides the superannuate relation; but neither the Conference nor the Committee on Conference Relations seems to know about it. And our modern Gallios care for none of these things. Most of our old brethren, set aside because of their age and feebleness and worn to a mere shadow of their former selves by reason of long years of toil and hardships, have served with ability and profit to the church in fields abounding in labors, toils and necessities, but lean, meager and almost negligible in support. After years these men are literally and really worn out in the itinerant service, and in their age and feebleness stand by and see a committee by order of the Conference cull from their meager pittance and give it to men in full strength of body and mind and active years of life.

Is this procedure right? No. it is a blot of disgrace upon the escutcheon of our great Conference and an abomination in the sight of God.

THE BIBLE AND THE DEPRESSION

By Robert E. Speer

When the days are dark, men need its light.

When the times are hard, men need its comfort.

When the outlook is discouraging, men need its confidence.

When despair is abroad, men need its word of hope.

There are luxuries that may well be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these today.

The Bible is not a book of political maxims or of economic theories. It is not a book of maxims or theories at all. It is a book of living principles. Its spirit is the spirit of brotherliness and good will. It is a summons to helpfulness: "Bear ye one another's burdens." It is a summons also to self-respecting independence: "Let every man bear his own burden." It teaches charity, but also justice. It calls us to the giving and serving which the strong owe to the weak, and those who have to those who lack; but it also strikes straight and clear at the moral defects in individuals which are responsible for a large part of the poverty and suffering of the world; and also at the moral and economic defects in society, in business relations, and in the distribution of the common resources of the world, which are responsible for the remaining part.

Christ is the only hope of individuals and of society. And the Bible is the only book which tells His story. It alone preserves His words, which are spirit and life. It alone records His deeds by which He saved the world and would save it now if we would obey Him.

The best thing men can do is to spread the Bible and to get it read and obeyed. This would be the end of hard times, of poverty, of unemployment, of injustice, or wrong, or war.

TRAVELOGUE NO. 3

By Rev. J. L. Sells

Leaving Yokohama the evening of the 12th we were in Kobe the next day. We were in some doubt as to how we could get our luggage off the boat, but were met by Mr. Henry Sanborn, of the Pleasanton Hotel, who took charge of us and our baggage completely. We first had to pass the customhouse examination, and as this was our first time for that, we were again in doubt. Reaching this, our satchels were opened for inspection, but when the official came, he asked me if I smoked, and when I said no, he promptly marked all our baggage as passed and that was all there was to it. From there we went to the hotel and found it a homelike place in the midst of everything else that was strange. The constant clatter of the wooden shoes on the nearby street told us more plainly than words that we were in a strange land. One attractive feature of the hotel was a playground for Japanese children from 3 to 12 years of age, and they were there in full force. We were still two days from our destination, so after a good night's rest we boarded the train for Shimonosiki, where we would have to take the boat for an all night trip to Fusan. We found the train crowded, as indeed all trains that we traveled on in the Orient were, so much so that it was not unusual for all seats to be taken and some people to be standing. However, we got a good seat and kept it. The next thing we noticed was a well dressed man near us take off his coat, collar, tie, shirt, and pantaloons, stripped to his underwear, and then put on a kimono and felt prepared to ride in comfort. Several men near us did that and I noticed that my wife seemed to be very much attracted by the scenery outside the train instead of that inside. At about 7 p. m. we reached the Straits and went on board the ship that was to ferry us across. We were given an outside cabin on the upper deck. The windows of the room were just about high enough from the upper deck for the passers-by to look in, and we decided that curiosity was a strong characteristic of the average Oriental. After we had laid down for the night and pushed the curtains to one side so we could get some fresh air, often a face would look in to see what was on the inside. The water was fairly smooth and by daylight we were nearly across. We were able to get a good breakfast before leaving the boat, costing us 70 sen, or about 25c apiece. Getting used to Japanese money was anothre thing that took some time. Instead of the dollar they have the yen, worth nearly 50c of our money. A sen is the smallest unit of money and it is equal to one-half cent of ours. We went on the train about 8:30, being now in Korea. Soon we began to see the Korean farms and houses, if they can be called such. The farm lands are beautiful at this time of year, as the rice is heading out and the buckwheat is in bloom. Millet and the soy beans are well grown too. But the one distinguishing feature of the Korean farm is the way it is arranged. As all rice land must be irrigated, it is laid out in parcels of all sizes and shapes, by terraces one, two, or three feet in height, according to the lay of the land. These terraces may be square or heart shaped or narrow strips, just any way to get the water on it best. On these terraces often they plant soy beans. The dark green of the beans, contrasting with the light green of the rice, makes a beautiful picture. To describe a Korean farm house is a most difficult task, so an American can picture it in his mind. Seldom if ever is a Korean farm house alone. They are always in villages. The custom coming from not so long ago when wild animals were dangerous and destructive, the tiger and leopard especially so. For you must know that two-thirds of Korea is mountainous and that the arable land is always in the valleys, many of them very narrow, so the mountains are always near. So it is that from the train you will see here and there small groups of farm houses, always covered with straw thatch. The rooms are small, 8x10, or 10x12. Sometimes there are only two rooms; again there may be five or six, depending on how many sons have married and are living with their father. The walls of the huts are of mud, daubed on a frame of wood poles and brush. These huts are heated by the fire of the kitchen through flues that run under the floors of the other room or rooms. As the Koreans all sleep on the floor, this makes a good arrangement, but it also becomes, at times, too hot for comfort. In my next article I will tell of our arrival in Seoul, the capital of Korea.

OLD QUESTIONS

By Frederick A. Dicks

The following poems were found among the papers of Brother F. A. Dicks some days after his death, the family kindly forwarding me a copy of the same. I am, with the consent of Sister Dicks, forwarding them for publication in the Advocate. I think his many friends among the readers of the Advocate, both in Louisiana and Mississippi, would enjoy this, his last testimony.

Brother Dicks was a Mississippian by birth, moving to New Orleans years since and uniting with Rayne Memorial Church. He was the head of the firm of Finley and Dicks, wholesale druggists, and lived a simple, true life. Frequently I have had enjoyable fellowship with him and found him a wide reader of books; but the one Book which he knew best was the Word of God.

JNO. F. FOSTER.

If a man die shall he live again?
Comes as a far cry from the misty past,
A hungering, agonizing appeal with a sad refrain.
O, Death! Why silent? Tell me.

Will the end be as a traveler finds a blank wall,
And there lies down to a dreamless sleep,
Like a forest tree stilled after its fall?
Answer, Death! Why mute? O, Death!

After all the pains and battles of life,
After a journey so thorny and steep,
Will thy sharp sword, O, Death, end all strife,
And leave not a message for me?

Does the charm of living lie in its mystery?
Would the joys of life grow commonplace,
If the journey beyond was a twice told history?
Tell me, O, Death! I wait.

Just as myriads of men have waited,
Listening for an answer so long deferred,
Till grown weary, like a traveler belated,
I'll face thee, grim headsman,
I'll brave thee, O, Death.

Like the lash of a sword,
The Truth was revealed,
From my soul came the word,
Immortality I feel.
"I will live," said
My Soul.

Cleaving the mystic realms above
Into the Universe of God,
Learning the wonders of His Love,
Leaving shackles under the sod,
Triumphant over Death—
Militant Soul.

No longer an enemy, only a friend,
Death comes to unlock the door,
And tells me the journey does not end,
Only leads on, evermore—
Stingless Death,
Victorious Soul!

POINTED PARAGRAPHS

By Rev. J. W. Ramsey

The footbal lseason having closed with Thanksgiving Day, I am recording in the following paragraphs a few of the casulties noted in the press dispatches.

"Meridian, Miss., Oct. 26.—While playing football Sunday afternoon, Bill Perry, aged 20, had the misfortune of breaking his arm."

"New Haven, Conn., Oct. 26.—Only an artificial respirator kept alive Cadet Richard B. Sheridan. He suffered a broken neck while playing on the Army football team. Efforts were being made to sustain life until his parents reach his bedside from Augusta, Ga." This young man died.

"Hattiesburg, Miss.; Oct. 27.—The coach of the State Teachers' College reported one player out of the game for the season and another with a broken collar bone."

"Schnectady, N. Y., Oct. 30.—Jimmy Tracy, 17-year-old high school student, is dead of injuries received in a football game."

"Scooba, Miss.—Hall Crigler, Roy Woolridge, and Jake Scott, members of the football team of the East Mississippi Junior College, are receiving treatment for injuries received in the game at Ellisville."

"Meridian, Miss.—Dick Buescher, member of the football team of St. Aloysius Academy, is recuperating from injuries received in football practice."

"Scooba, Miss.—George L. Evans was carried to the hospital at Electric Mills, suffering with a fractured hip, the result of a football game."

"Sidney, O.—His back broken in a football game, Ralph Bauman, aged 22, died Friday."

"New York, Nov. 23.—This city's first football tragedy was listed witb the death of Fred Doering. His physician said that his death was caused by a ruptured blood vessel."

"Deland, Fla., Nov. 13.—**Grid Player Loses Fight With Death.** Injuries received in the Stetson-Millsaps game here proved fatal to C. V. Smith, Millsaps College tackle. He died from a fractured neck. His body will be sent to the home of his father, living near Philadelphia, Miss. Funeral arrangements will be made by Dr. D. M. Key, President of Millsaps College."

"St. Edward, Neb., Nov. 23.—Twice within three days death has depleted the ranks of the St. Edward high school football team. Friday, William Weed, aged 18, died from a skull fracture. Thursday, Allen Wake, aged 16, died from a hip injury."

"Tuscaloosa, Ala., Nov. 13.—James R. Nichols, 20-year-old freshman of the University of Alabama, died at the hospital today from injuries received in a football game."

"Houston, Texas, Dec. 1.—A football game Friday afternoon resulted in the death of Woodrow Jernigan, 14-year-old student."

"New York, Dec. 2.—Cornelius Murphy, one of three football players injured in a football game, died Wednesday."

The above record of a few of the injuries and fatalities of football sound very much like the casualty reports which came from the bloody fields of France during the World War. Like those of the World War, too, these were the premature deaths of the flower of the young manhood of America, each with splendid prospects and all of them might have become useful citizens had it not been for the death-dealing football game.

All the football games on the face of tbe earth are not worth the life of the boy who was killed while playing with the Millsaps football team. **I challenge all the football fans to deny that statement.**

If one will read between the lines he will discover back of each injury and death resulting from football a broken-hearted father and mother whose grief will follow them to their graves. Each of these boys killed in some football game is some mother's boy.

Football is one of the most prolific sources of gambling on earth today. I challenge all football fans and college authorities to disprove that statement. Yet some Methodist preachers will go to football games, yell their heads off, and then go into their pulpits Sunday morning and denounce gambling—gambling on horse races and gambling by their society bridge playing members. "O, consistency, thou art a jewel!"

Referring to the two deaths in St. Edward, Neb., noted above, press dispatches stated that the students and citizens requested the school board and Forest Long, principal, to abolish football because of the "brutality." Long said: "The death of both boys showed football to be a brutal game. Public opinion demands its abolishment."

May the Lord God who created man in His own image hasten the time when the brutality of football will be recognized; when the sentiment of students and an indginant citizenship, stirred by the heart-broken cries of fathers and mothers whose boys have died victims of the brutality of football, shall demand the abolishment of football from our schools and colleges—**especially our church schools and colleges.**

A RESOLUTION OF APPRECIATION

On the Friday evening before Rev. and Mrs. W. W. Drake's departure from the city of Monroe the young people of the Senior Epworth League and members of the Julia Reid Circle, with their husbands, surprised them with a party at the parsonage. After several peppy games and the reading of the following resolutions a sterling silver bud vase was presented them as a parting gift, symbolizing the friendship held between the young people of First Church and Brother and Mrs. Drake.

Whereas, Rev. and Mrs. W. W. Drake have been serving us as pastor and wife of our First Methodist Church in Monroe for the past two years; and

Whereas, we have learned to love both of them for their faithfulness and loyalty of service as they have worked, so constantly, for the welfare of our Church and its members; and

Whereas, we appreciate their attendance upon all our meetings and programs, and their co-operative assistance at all times; and

Whereas, our Annual Conference has seen best to appoint them to other fields of service, the presiding eldership of Lake Charles District; and

Whereas, we know we will miss them both, and regret their departure from us;

We take this means of expressing our deep appreciation for them both. May God abundanly bless them as they continue to serve as His disciples. May they remember that Monroe always holds an open door for them both.

Respectfully submitted,
SENIOR EPWORTH LEAGUE,
JULIA REID CIRCLE,
M. E. Church, South, Monroe, La.

RESOLUTION CONCERNING CHRISTMAS OFFERING

That December 20, 1931, or as near thereto as is practicable, each pastor is expected to take a special free-will offering for the superannuates and remit same to J. C. Wood, Jackson, Miss., the Treasurer of the Conference Board of Finance; and provided further that this special ocering shall be pro rated on the basis adopted by the Board of Finance in the distribution of its regular funds.

Dear brethren of the Mississippi Conference, please remember that you voted for and promised to carry out the above resolution. Don't fail, for our claimants are in need. Let every charge where we have superannuates in addition to this collection get up a good donation for them in groceries, be they superannuate preachers or widows.

W. M. SULLIVAN.

THE GRACE OF SHARING

By Charles V. Vickrey

The American people have given and are giving generously in connection with local and national unemployment relief, but few of us have as yet felt the pangs of hunger or entered into fellowship with the sufferings of others. The winter of 1931-1932 will be a crucial period when those who have must—not merely "give to" but—"share with "those who have not. It should involve sacrificial self-denial and may involve digging into capital or principal in order to avoid worse social, industrial and economic problems in future years. Voluntary constructive philanthropy is better than involuntary destructive communism. **Bread is a cheaper and more effective peace-maker and trade-builder than bombs.**

Unprecedented Wealth

Despite the prevailing spirit of depression, no nation in the world's history has ever controlled such enormous wealth of food, gold and material resources as America has today. With only one-fifteenth of the world's population the United States has nearly one-half of the world's gold; $28,485,000,000 in savings deposits; more than 2,000,000,000 bushels of corn; nearly 1,000,000,000 bushels of wheat in elevators and graneries; 8,000,000,000 lbs. of cotton; 62 per cent of the world's petroleum; 70 per cent of the world's life insurance and 75 per cent of the world's automobiles.

Conditions may be bad in the United States, but they are almost incomparably better than they are in other parts of the world, both as regards prevailing unemployment and adverse economic conditions.

Millions Are Starving

President Chiang Kai Shek, in September, officially announced that 50,000,000 in China were on the verge of starvation due to unprecedented floods. Conditions will get worse during the winter months of December, January and February. Mr. Soong, minister of finance, reported: "Tens of millions are starving."

In a letter recently received from Dwight W. Edwards, deputy director of the National Government Flood Relief Commission, occurs the following paragraph:

"The flood covers at the present time (October 6) about fifty thousand square miles of the most densely populated land in China—700 persons per square mile being a very conservative figure. The sufferers are crowding to the elevated cities, living on dyke tops, roofs of houses, raised planks, etc. While the Yangtze is now falling and in many places people may soon be able to return to start rebuilding their homes, in many sections water will not be off the land until spring." What the flood means to the Chinese people, in addition to the long series of disasters they have faced in recent years, one can only faintly conceive. The nearest approach to an understanding would be a similar devastation in our own country plus abject poverty minus emergency relief measures and minus hope.

Under Our Own Flag

Hon. Paul M. Pearson, governor of the Virgin Islands of he United States, appealing for American school children in the Islands, says: "A large percentage of the children come to school without breakfast and bring with them for lunch a piece of sugar cane or a piece of fish." A simple supplementary luncheon would greatly increase the efficiency of the educational system, but "we have no money with which to buy milk, cocoa, bread, or meat for the soup."

Equally tragic conditions are reported by the Friends Service Committee among American school children of the unemployed miners of West Virginia and the Alleghanies. "Such acute distress has seldom been known in America." The most poignant suffering and greatest areas of distress are not to be found in our wealthy cities and communities or along the traveled boulevards. The Golden Rule Foundation seeks, with Golden Rule funds, to reach those neglected areas and types of work that are not included in Community Chests.

International Golden Rule Week

International Golden Rule Week, December 13-20, is a test of our religion. It is a period of self-examination when we measure ourselves by a universally accepted standard to see how big or how little we are.

Moreover, the Golden Rule, or frugal sacrificial meal, provides a method whereby everyone—even those of limited resources and those whose "tithe or benevolent account is already overdrawn"—can give at least the difference in the cost of the two meals, without taking anything from other benevolences or decreasing in any way the net financial resources of the family. Golden Rule Week is a period of "sharing versus giving," a rational fast between the two feasts of Thanksgiving and Christmas, when we pause to give thought to those who have no harvests and for whom there can be no Christmas except as we apply the Golden Rule.

THRIFT AND SHARING

In a year when unusual sharing has been characteristic of the American people due to unemployment and financial distress, it is fitting that the observance of National Thrift Week should be inaugurated Sunday, January 17, 1932, as "Share With Others Day." Religious leaders throughout the nation will be asked to co-operate in launching this program of money management education by bringing to the attention of congregations and audiences the need for sharing with others and the value of giving proportionately as a part of one's money program. Unwise hoarding of money was especially stressed as objectional at the meeting of the executive group sponsoring the next observance of National Thrift Week, held recently in New York City to perfect the final arrangements.

Mr. J. Robert Stout, chairman of the executive committee, stated: "Hoarders make it difficult for the country to resume its natural progress. Lack of confidence in our leading financial institutions is unwarranted. At this time thrift means good management of the business of living. It requires buying wisely of the things you need. To spend money thriftily is to add to the productive power of both the individual and the nation.

"People will be urged to give thought to a new conception of thrift, as follows:

Work and Earn—Put forth your best effort. Give employment to as many people as possible. If you don't need income, step aside and contribute your time to aid the unemployed.

Make a Budget—Plan your saving and spending wisely. It is thrifty to spend wisely for your daily needs. Food, clothing and shelter can now all be secured at advantageous prices.

Have a Bank Account—Also shares in a Build- and Loan Association. Keep your money safe. Hoarded money means lost interest. Money wisely deposited is busy money. It builds roads, public buildings, homes, etc.

Give More Thought to the Life Insurance You Now Own. It is the quickest way to create an estate.

Own Your Own Home—The home-buyer's dollar receives greater value today than at any time in recent years.

Safeguard Your Present Investment in Home or Building—Paint up, repair and modernize your property. This helps to give an unemployed neighbor a job.

Make a Will—Insure the future welfare of your loved ones.

Prepare Now for Prosperity—Invest in sound American industry. Participate in the profit from its inevitable recovery.

Pay Your Bills Promptly—Maintain your credit and help others to meet their obligations. Don't be a part of anybody's frozen assets.

Share With Others—Every good American accepts his responsibility to aid others less fortunate and share a part of his income regularly.

As heretofore, Benjamin Franklin's birthday, January 17, will inaugurate this event. The schedule for the entire week is announced as follows:

Sunday, January 17, 1932, Benjamin Franklin's birthday, will be "Share With Others Sunday," to emphasize importance of assisting others.

Monday, January 18, "National Thrift Day," to emphasize constructive service to society performed by the financial institutions of the country. (Ceremonies celebrating the anniversary of Benjamin Franklin's birth.)

Tuesday, January 19, "National Budget Day," to emphasize the value of estimating financial expenditures in advance. This is a good time to "Pay Overdue Bills Today."

Wednesday, January 20, "National Make-a-Will Day," to emphasize the importance of making provision for your loved ones.

Thursday, January 21, "National Life Insurance Day," to emphasize practical values of life insurance.

Friday, January 22, "Own Your Home Day," to emphasize reasons why home-owning hearts are happiest.

Saturday, January 23, "Safe Investment Day," to emphasize ways in which resources can be conserved and financial disaster averted.

The National Thrift Committee is composed of the heads of over fifty national co-operating organizations.

At the meeting were men identified officially with the American Bankers' Association, National Association of Mutual Savings Banks, Association of Life Insurance Agency Officers, United States Building and Loan League, International Benjamin Franklin Society, and the National Council of the Young Men's Christian Association which organized and sponsored this movement in the beginning.

DRY DIMES AND WET DOLLARS

Three wet millionaires recently gave $100,000 to the leading organization fighting prohibition.

The drys will meet this selfish class challenge by raising $100,000 by 1,000,000 persons giving ten cents each!

A million coin cards and a million self-addressed envelopes are being distributed throughout the nation in this campaign.

Requests for them have come from every nook and corner of the United States.

Already the Million Dimes campaign of the National Prohibition Board of Strategy, Washington, D. C., is moving forward to a great success, with thousands of churches prepared to distribute from 25 to 1,500 dime coin cards on November 30, the national mailing date for raising $100,000 to defend prohibition.

But November 30 is only the beginning. The coin cards will be sent on and after that date until the million are distributed and returned to Washington with the dimes. On November 17 more than 700,000 coin cards had been ordered by churches and other groups, as well as by individuals. Every mail was bringing more orders. Anyone interested can get the coin cards in lots of from 25 up by writing to the National Prohibition Board of Strategy, 1140 National Press Building, Washington, D. C.

The Home Circle

PROOFS OF A GOD

By J. F. Dorroh

Young woodlands, that gleam when the showers
Have passed, and the sun blossoms out;
The glow and the gleam of the flowers
That greet me along the route.
The ring of the children's glad laughter,
A mother bent over her child.
The quiet and peace that come after
A night when the winds have blown wild.

A voice from the limitless ether,
That could only to heaven belong,
Down-drifting, light as a feather,
From the wing of the bird of song.
The flame of the sunset's red banner;
The glow of the fair Evening Star;
And the beautiful bow of Diana
Rising over the wood-rim afar.

White roses, red roses, gold roses,
Pink roses, on long, leafy stems;
When the dew that upon them reposes
Morning sunlight has changed into gems.
The tender young virginal willows
Adrip with the teardrops of night;
Mirrored green in the soft river billows
Rippling over the sandbars of white.

Dear faces of violets, half hidden
By the roots of the hickory tree.
And the glad thrill that comes all unhidden
When the dogwood's first blossoms I see.
God's gold! All the uplands aflaming
Where the stars of rudebakers shine;
In beauty and purity shaming
The rarest of gold from the mine.

But, sweeter to me than all others,
Typifying the love that's Divine,
is the beautiful love of our mothers—
Most of all, that dear mother of mine.
These are Roses, Love saved from the Garden,
From the wreck and the ruin of the Fall;
These are proofs of His peace and His pardon—
Of God, who watches o'er us all.

Madison, Miss.

A MINISTER'S WIFE

By Mrs. J. Cude Rousseaux

Many experiences have come to us in our ministry, experiences that have left us richer in love for the Master, more understanding of human nature, stronger in faith in our fellow men, and more determined to ever do our Master's will.

For twenty-two years I have been the wife of an itinerant Methodist preacher, going with my husband wherever the bishops sent us. Our lot has indeed fallen in pleasant places and I have stored in my mind many beautiful memories of our several parsonage homes. These memories I am saving and some day I expect to put them in a book so we can keep them fresh in our hearts, and when we are old and have been placed on the superannuate list we can read them and linger a while over the past.

Many opportunities come to us to lighten the burdened hearts of others. A knock on the parsonage door often means a summons to pray by the bedside of some poor dying man or woman, or perhaps it is a bridegroom to engage the minister to "tie the knot." Sometimes it is a gift some thoughtful friend has left outside the parsonage door. We must be always ready to answer the knock with a cheerful or sympathetic smile.

I remember one morning in particular, on answering the door bell I found a couple who had come many miles to ask the minister to give them the sacrament. They had made their peace with God the night before in earnest prayer in their houseboat many miles away down in the marsh on Bayou Chene. I shall never forget that communion service in our parsonage parlor. Through the entire service a mocking bird in a honeysuckle vine outside the door furnished the music. The peace of God which passeth all understanding and the love of Christ our Saviour was surely with us that Monday morning.

Very often the minister himself needs sympathy and encouragement, and so it is to the wife he turns. At such times the attitude of the wife has a pronounced effect upon the sermon. The atmosphere of the home is like a thermometer in the pulpit. The minister's wife is largely responsible for the ardor in which the minister delivers his sermon. If we are prayerful, sympathetic listeners in the pews we have a great influence in the sermon that is being preached in the pulpit.

There is always a class in the Sunday school for the minister's wife to teach and an office in the missionary society waiting for her to fill. She is often expected to be arbitrator in neighborhood quarrels. The sick must be visited, and often she is called to act as nurse. Our life is a busy and a happy one. Busy? Yes. Besides the many duties that call us outside the home we are also the housekeeper, cook and nurse of the parsonage. The home must be kept clean and the guest room ready for the unexpected guest. The minister and the children must be fed and their clothing washed, ironed and mended. The wife must also be mother and companion. We are happy because we know that in our small way we are helping to carry on the Master's work.

LOST AND FOUND

Nan Redmond, coming out of the house, held up a newly made bean bag for her brother Ralph to see.

"I coaxed mother to make us a bean bag to take over to Cousin Albert's," she said, "but she says it's the last one we can have, we lose so many of them."

Playing bean bag was all the fun the children had had since coming to live in the country two weeks ago. Father had been left the farm by an old uncle and had decided to give up his work in the city and go back to live on the farm. It was summer and so the children had no chance to get acquainted with other children. All they could do was wander around the farm, and visit Cousin Albert, who had the big farm adjourning father's smaller one.

"We'll take it with us," agreed Ralph. "If it is as slow at Cousin Albert's as it is here, we shall have to play at something. I don't suppose a boy and girl brought up in the country find it slow, but you see we don't know what they do and we can't do the things we have been used to doing."

They had reached the bars of Cousin Albert's pasture as he spoke, and he turned to Nan and said:

"Let's cut across Cousin Albert's big sheep pasture. It's a mile by the road and only half a mile through the pasture, father says."

The sheep pasture was two hundred acres of partly wooded land, which looked rough and wild to these little city people.

"I should think anybody might have lots of adventure here," suggested Nan as they started on the path around the hill. "Maybe the reason we think the country dull, Ralph, is because we haven't got much acquainted with it yet. Now what's that?"

A great bird was rising on flapping wings from a bit of marshy ground at the foot of the hill. With his long legs trailing and his wide wings going like the fans of an airship, he was an amazing sight to the children, who had never seen a blue heron before.

"I didn't suppose there were any birds around here as big as that," cried Ralph. "Let's keep him in sight if we can and find out where he goes. I'd give anything to get his picture." And away they went, Ralph with his pocket camera in hand ready to snap the heron.

They soon lost the big bird among the trees of a wooded upland. And then they realized that they were lost themselves. They hunted and hunted for the path, but they could not find it and only seemed to get deeper and deeper into the woods.

"We can't get lost in the sheep pasture," argued Ralph. "If we keep on going, we shall come out somewhere."

They went on and on till they began to be footsore and also very hungry. Worst of all, it was already getting dark in the woods.

"If we have to stay in the pasture all night, we shall wish we had brought some luncheon." Nan tried to laugh, but she shivered a little as she looked around the lonely and slowly darkening woods. "Can't we sit down on this old log just one little minute, Ralph? Seems to me my feet won't go much farther."

"Might as well sit down as do anything else," answered Ralph. "We're not getting anywhere."

They sat there a few minutes, when all at once they heard a crashing in some bushes near them.

"What's that?" cried Nan, startled and leaping to her feet. The next minute they saw a handsome half-grown lamb trotting through the brush toward them. She seemed to think she had found friends, for she pushed her head under Nan's arm and nosed Ralph's pockets. Suddenly she spied the bean bag lying on the ground and before Nan could stop her she had chewed one corner of it so that the beans began to run out on the ground.

"It's out last bean bag," cried Nan, trying to rescue it.

"Let her have it," said Ralph, "perhaps she is hungrier than we are. No telling how long she has been lost."

The lamb ate the beans with relish, and nosed around for more. All at once there came another crash and this time both children jumped, as something big and black and shaggy sprang from the bushes and ran toward them.

For a minute they thought of a bear, but then they saw that the lamb, instead of being afraid, as she would have been had it been a bear, was calmly nosing the ground where the beans had been.

"It's Cousin Albert's shepherd dog!" cried Ralph. "He has come to find the lamb and he has found us too. He will show us the way to Cousin Albert's."

Sure enough, the dog led them through the brush until they came to the path, and children, dog, and lamb reached Cousin Albert's together. —Zion's Herald.

CHUCKLE BURS

"Am dere anybody in de congregation what wishes prayer for their ailin's?" asked the colored minister.

"Yassuh," responded Brother Jones. "Ah's a spen-thrif', an' Ah throws mah money 'round reckless like."

"Ve'ry well. We will join in prayer fo' Brotheh Jones—jes' afteh de collection plate have been passed."—Bruce.

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North Mississippi Conference—Rev. V. C. Curtis, D. D., Rev. W. R. Lott.

TERMS:

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TO CONTRIBUTORS:

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Editorial

BAYONETS AND BREAD

The Chicago Tribune is credited with the information that a pamphlet, giving plans for the mobilization of the Illinois national guard to protect persons and property in case of anticipated food riots which may take place this winter, has been issued. This mobilization is being conducted upon the presumption that local authorities will not be able to handle the situations that are likely to develop. Approximately ten thousand officers and men will be available for this purpose, it is reported.

The fact that these preparations are being made and on such elaborate scale suggests the seriousness of the situation. Desperate conditions are in the offing. The long list of the unemployed has been further lengthened, and the funds for charity distribution are less. The need is far greater than the preparation made to meet it.

Our country, through its Chief Executive, has declared its opposition to the dole, which, it is argued, tends toward the deterioration of the moral fiber of the people. This, no doubt, is true. But does not this extreme poverty and need for bread that cannot be supplied tend in the same condition? It is time for us not only to prepare bread for the emergency but also to dissipate such crises before they arrive. This is an elemental and intensely human problem. It speaks appealingly to the Christian forces. It is time for the churches to lead the citizenship toward a practice of the principles of Jesus of Nazareth in politics and economics.

If anyone ask you for bread will you give him a bayonet?

A CORRECTION

In Dr. Jno. Foster's article in the Advocate of November 19 the statement, "The commissioner of education for Korea of a few years since was a Christian. Prince Yun, the present governor of Korea, is a Christian." It should read thus: "The commissioner of education for Korea of a few years since was a Chrstian, Prince Yun. The present governor of Korea is a Christian."

In an article by the same author in last week's paper, where the word "Politarch" is used, the statement should be that Politarch is a title which should not have been translated. The word "not" was omitted.

PERSONAL AND OTHER NOTES

A. M. Mayo, of Lake Charles, La., reports that the work in the local church and the district is getting a good start for the year.

Rev. R. V. Fulton has found himself comfortably located at Choudrant, La., for the new conference year, and the people have extended a generous reception.

Rev. Irl. H. Sells has been very graciously received on the Carthage charge. His little daughter, Ellenita, recently suffered an attack of scarlet fever, but is much improved.

A letter from Rev. T. B. Thrower, of the Ackerman, Miss., church, indicates that his new year is already well under way. We trust that this may be a year of liberal achievement.

Upon invitation of Mr. Walter D. Cline, an honorary alumnus of Centenary College, Dr. Geo. S. Sexton recently delivered an address at Wichita Falls, Texas, to the Chamber of Commerce.

Rev. J. E. Stephens, our pastor at Lexington, Miss., spent a few hours in New Orleans last week He reported that he was in the city on business, but we heard that Tulane beat Washington.

Mr. T. E. Lott was elected chairman of the Board of Stewards of First Methodist Church, Columbus, Miss. Rev. J. W. Ward is beginning the fourth year of a very successful pastorate at that historic church.

Rev. W. M. Sullivan, new presiding elder of the Newton District, is being graciously received. He is not unknown to this section having served the Carthage church some years ago. Prospects for the year are promising.

Rev. J. O. Ware is getting under way at Meadville, Miss. He exhibits his wisdom by requesting that his Advocate come to him there. He speaks highly of his people and the editor is prepared to second the statement.

Vachel Lindsay, one of our widely known modern poets, who taught for awhile at Gulf-Park College, recently died at his home in Springfield, Ill. He will be remembered by his poem, "General William Booth Enters Heaven."

Mrs. F. C. Hayden, of Vaughan, Miss., recently wrote most generously of the work of Rev. H. S. Westbrook. A very impressive part of the final service of the year was the baptism of his little granddaughter, Vede Grace.

Rev. J. L. Neill, new pastor of First Church, Gulfport, is preaching to large congregations. He has begun his pastorate with a sermon on "The Church; Its Nature and Value." Such preaching is calculated to build the church.

A report from Whitworth College tells of the much enjoyed visit of Bishop and Mrs. Collins Denny to the campus. Faculty and students extended a big welcome and issued invitation for more frequent and longer visits.

Among those coming this way during the past week was Rev. R. L. Armstrong, recently appointed to Second Church, New Orleans. Brother Armstrong is not a stranger to the city, having served a pastorate here not many years ago.

Rev. M. Leo Rippy, Superintendent of the Adult Division of our General Board of Christian Education, stopped by for a word while en route to points in Texas. He speaks encouragingly of the advancement of the work committed to that new board.

Rev. Claude P. Jones, transferred to First Church, Ballinger, Texas, renews his subscription to the Advocate thus preserving his connection with this territory and the people of his former Conference. We wish him success in his new field.

News reaches our desk that Rev. W. I. Henley has taken hold of his new charge at Moreville, Miss. with determined zeal. Already his people are going right on planning to build a new church and all the organizations have taken on new life. This is Brother Henley's second charge.

The ladies of the missionary societies of the two Mississippi Conferences have raised around $12,000.00 by gathering Octagon products coupons, which has been applied on the debt of the Orphans' Home at Jackson, Miss. We see how many little things will grow into much.

Rev. P. W. Sibley reports a very generous reception on the Gonzales Charge, La. The people have responded with a pounding the very first thing, and he desires them to know that he and his family are very grateful for this and other tokens of the good fellowship of the people.

When a pastor writes that he is doing what he can for the Advocate, the editor naturally takes a new interest in his charge. Rev. J. W. Thompson, pastor at Bay Springs, Miss., requests that he be given information as to the list of subscribers on his charge. We are sure he will do well on this work.

Some days ago the Brookhaven, Miss., paper carried the announcement that Rev. B. L. Sutherland, new presiding elder of the Brookhaven district, would preach at First Church. Bro. Sutherland succeeds Dr. Decell on the district. We feel sure that the high standard set by his predecessor will be preserved.

Dr. F. L. Wells, recently appointed to First Church, New Orleans, succeeding Dr. Jno. B. Peters, was an appreciated caller at this office. Dr. Wells is getting things in hand on his charge and the people are reporting encouragingly the prospects for the new year. Dr. Wells will sustain his reputation for effective work.

What can be done about this? Rev. W. F. Roberts, former pastor of Mooringsport, La., after closing three years there, was sent away with a suit of clothes and other things in his hands as expression of the good wishes of the people. At Dubach, his new charge, he is welcomed with a pounding.

Dr. Theodore Copeland has been going up and down in the country preaching at various annual conference sessions. Among those hearing him this year were the Little Rock, the Louisiana, and the North Georgia. Of his work he says, "This has been in every way one of the best and happiest years of life." That does not sound like "depression."

Rev. W. T. Woodward, a local preacher residing at Sicily Island, La., writes us on his sixty-fifth birthday, reporting that his health is good. Brother Woodward has seen a very active ministry, having been a member of the Mississippi Conference. Under his ministry more than a thousand members were received into the church and a good number of church buildings were erected.

President Chas. C. Selecman, of Southern Methodist University, attended the recent conference on home building and home ownership in Washington, D. C., at the invitation of President Hoover, who called the meeting of business men and financiers to work out plans for a campaign to stimulate interest in the building of homes in order to encourage both thrift and employment.

Dean Jno. A. Hardin and Prof. Geo. M. Reynolds, of the faculty of Centenary College, recently attended the session of the Southern Association of Colleges and Secondary Schools, which was held in Montgomery, Ala. They report that there is increased interest in placing emphasis upon the quality of the product of the schools rather than too much upon the mechanical side of the enterprise.

Dr. V. C. Curtis, the new presiding elder of the Columbus district, is busy getting his work systematically before him as is his custom in all his work. He was presiding elder of the Greenville district during the Centenary campaign and made an outstanding record in carrying forward all the progressive plans of the church. The churches of the Columbus district will find him a capable and efficient leader.

Now it has come. It is reported that Stanford University now offers a course in fishing. Hereafter our fishermen can secure no "credit" for their work as fishermen or the reports that they give of the results. They are not properly educated in the art. This, to many, will seem a most serious violation of a time-honored practice; but it is hoped that the anglers will not take too seriously this effort to elevate the intellectual level of the art.

Dr. C. B. Baker was elected superintendent of the Sunday school at Amory, Miss. to fill the place of the late J. M. May. The new superintendent has been a leading layman in the Aberdeen district for a number of years. At one time he was active in the work of the young people of the North Mississippi Conference. He was the organizer and first teacher of the large men's class of that church and for eight years was chairman of the Board of Stewards.

This is the way it should be. Last Sunday night at our church at Carthage, Miss., with the pastor, Rev. Irl H. Seils, preaching, there were fourteen accessions to the church by baptism. The pastor remarks that this is the largest class he had ever received without the usual preparatory revival effort. He credits it to the consistent effort that has been going on steadily for a long period of time. Such work is bound to bring its surprising fruitage and deeply gratifying results.

William Gibbs McAdoo will speak at Southern Methodist University on December 15 on "World Peace and Disarmament." His speech will be of tremendous interest due to the recent statement concerning drastic and immediate disarmament and also to the nearness of the First World Disarmament Conference which meets in Geneva, Switzerland, in February. The Y. M. C. A. of S. M. U., under whose auspices Mr. McAdoo comes, is sponsoring a great all-student banquet at Highland Park Methodist Church in his honor preceding his address.

Members of the Tupelo Methodist Church are beginning now to think of the privilege they will have in entertaining the North Mississippi Conference in the fall of 1932. Dr. W. P. Buhrman, the active pastor, is making his plans for the greatest year in the history of the church and his fine people are joining loyally in his determination to carry forward all the work of the church. It has been nineteen years since Tupelo entertained the Conference, and many changes have taken place in both the Conference and among the people of that city since that time.

Rev. D. B. Boddie is pastor of our church at Pineville, La., and chaplain of the U. S. Veterans' Hospital, Pineville. Brother Boddie has this chaplaincy by appointment of Bishop Dobbs and is doing an excellent work there. Brother Boddie says, "My address is 920 College St., Pineville, La. Please notify me immediately when one of your laymen comes to the hospital so I can get in touch with him and render any service that I can." This request is very important as the patient often arrives in a critical condition and in need of pastoral counsel. Brother Boddie's November report is as follows: Patients admitted, 132; discharged, 130; died, 8; present in hospital, 387." The chaplain will appreciate your assistance. The hospital is on the Pineville side of the river and not on the Alexandria side.

Dr. H. K. Taylor, of the Extension Department of Southern Methodist University and chairman of the Dallas World Court Committee, will attend the World Court Dinner at Philadelphia, Pa., on December 11, when the committee will discuss the best methods of pushing the three protocols now before the U. S. Senate. While in Philadelphia, Dr. Taylor will attend a tea given for the visitors by Mrs. Edward Bok and Mr. and Mrs. Curtis Bok. Other members of the Committee of Foreign Relations of the American Foundation, which was founded by the late Edward Bok, former editor of The Ladies' Home Journal, are James R. Angell, president of Yale University; Newton D. Baker, former secretary of war; John W. Davis, former ambassador to Great Britain; Edward M. House, Mrs. Franklin D. Roosevelt, Owen D. Young, chairman of the board of General Electric Company, and William Curtis Bok, who is chairman of the committee.

At 3 p. m., a large company assembled to hear a sermon from an evangelist of Church-wide note, Dr. Theodore Copeland, Dallas, Texas, who for a second time was the guest of the North Georgia Conference. In delivering his message, Dr. Copeland held the great congregation spellbound with his graphic appeals, and at the close, when he made his proposition, they gave him a hearty response, scores pressing to the front in token of their acceptance of it. The year just past has been for Dr. Copeland one of the best in his history, as large ingatherings have blessed his ministry and he has pressed the plea of the Gospel before throngs at a number of notable camp meetings. Again, on Friday afternoon, at Wesley Memorial, and on Sunday, at 11 a. m., at First Methodist Church, Dr. Copeland preached. A number of brethren are conferring with him in planning their revivals for another year, so that it seems our people will have the privilege of sitting under the ministry of this very effective revival leader.

EXECUTIVE COMMITTEE MEETING, BOARD OF CHURCH EXTENSION, NORTH MISSISSIPPI CONFERENCE

The Executive Committee of the North Mississippi Conference Board of Church Extension will meet at Greenwood, Miss., on Tuesday, January 5, 1932, at 10 a.m. Requests for blanks should be made to the secretary at Shaw, Miss. Only applications to the General Board will be considered at this meeting.

C. A. PARKS, President,
J. J. BAIRD, Secretary.

RESOLUTIONS OF APPRECIATION

Whereas the business session of the Ethel circuit fourth quarterly conference is in session; and

Whereas, Rev. W. N. Duncan has served us faithfully and lovingly for the past four years; and,

Whereas, as our burdens have grown lighter and our hearts have found a new song as we have listened to his words of wisdom, and our lives have been touched by his godly life; be it therefore resolved,

First, That we extend to Brother Duncan our heart-felt thanks and appreciation, and assure him that our prayers shall follow him.

Second, That we regret the fact that his fourth year of service has ended;

Third, That a copy of these resolutions be spread upon the minutes of our Conference, a copy to be sent to the New Orleans Christian Advocate for publication, and that a copy shall be signed by the secretary and presented to Brother Duncan.

We commend Brother Duncan to his new charge.

P. H. BELL, Secretary.

ROMANCES OF MODERN MISSIONS

By Maud M. Turpin

Spofford Home

A little boy who attended school for three years without saying a word, because when he was quite small the children laughed at him when he began to talk, today is shooting marbles with the fellows and is the ring leader on the playground. A little girl who refused to eat and had a persistent habit of running away, is happy and normal in her own lovely home. These two children are but types of what has happened in scores of cases where science and religion have worked together to produce a modern missionary romance that has at its heart love of children and interest in the welfare and development of the maladjusted.

Leading characters in the romance of Spofford Home are skilled psychiatrists, pediatricians and other specialists, for Spofford differs from the usual institution that takes children in because of lack of parental care, poverty, or the many causes that may beset ordinary youngsters.

The child who comes to Spofford Home is the boy or girl who has some behavior difficulty, arising out of emotional disturbances of family life or some repression or complex of which the parents are unaware. He is the child whose responses to the outside world are not those of a normal child, who has some definite maladjustment either in his home, his parents, his school or his playmates.

Today in this unique study home, children in need of special help have the advantage of the most advanced science in child welfare, and are fitted to take their normal places in society either in their own homes, the free foster home, the boarding home, or the home of the adopted child, for Spofford Home believes an institution is not the best place for a child. And by placing the children out as soon as their problems are solved, the children themselves are benefited and room is made for others who need scientific care.

Spofford Home is a missionary institution of tho Methodist Episcopal Church, South, and is under the direction of the Woman's Missionary Council. Forty women from the various Southern Methodist churches of Kansas City compose the directorate. It is thought there is not a similar instiution in the country under missionary supervision. The Woman's Missionary Council appoints and pays the salaries of the women who compose the staff. Parents of the children pay a small amount, according to their ability; the county court pays a small fee for each child placed there by the Juvenile Court, and missionary societies of Kansas City furnish to a great extent clothing and supplies.

Spofford Home was this year one of the beneficiaries of a denomination-wide Week of Prayer pushed by the Southern Methodist women from November 1 to 7. Through this special collection it is expected to raise a substantial sum to provide a new home in a new location. For the commodious building donated fifteen years ago by the late Mrs. Thomas M. Spofford has deteriorated and is not only poorly adapted to the work but is unsuitably located.

Spofford Home—a missionary romance with a happy ending! For by seeking out causes, healing little ailments, and correcting childish handicaps, Spofford brings together in harmonious relationship a child and a home, a home with a little "h."

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS

Whereas, we have recently lost by death our well-beloved pupil and friend. COMMIE V. SMITH, therefore, be it unanimously resolved by the faculty of Millsaps College:

First, that in the loss of Commie Smith we have suffered the loss of a student notable among fine men for his outstanding integrity, his faithfulness to every duty which came to him, his unfailing kindliness, his indomitable courage, and his unassuming piety;

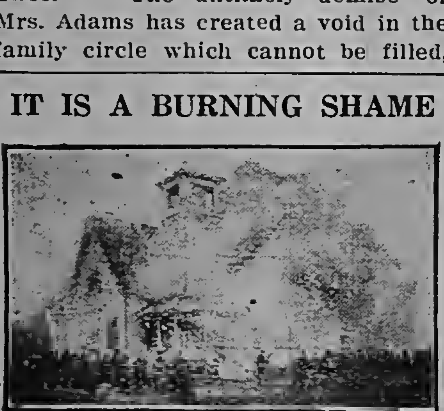
Second, that our hearts are sore because of his going, but we are wholly confident that it is well with him now. Character such as his is ample warrant for our hope and trust, as well as his confidence and faithful trust in the redeeming blood of our Lord, Christ Jesus;

Third, that a copy of this resolution be spread on the minutes of this faculty, and a copy be sent to his bereaved family, and a copy be furnished to the New Orleans Christian Advocate for publication.

Signed: J. Reese Lin, M. C. White, B. O. Van Hook, committee.

MRS. BEULAH (BIRCH) ADAMS, wife of E. L. Adams, died January 26, 1931. She was the daughter of John W. Birch and Dicy Carruth, who preceded her to the grave several years ago. The following sketch written by Mrs. Adams on January 25, 1926, serves as testimony to her faith and practice: "I, was born October 31 1876, in Greensburg, La. I united with the Methodist church at Center in 1890, but was converted in the fall of 1893, at Wesson, Miss., under the preaching of Rev. Mr. Morril, an Evangelist of Louisville, Ky. I have tried faithfully to live a true Christian life. I was married on April 19, 1898, to E. L. Adams. At my funeral please sing: 'Meet Me There,' 'In the Sweet Bye and Bye,' and 'Nearer My God to Thee.'" The untimely demise of Mrs. Adams has created a void in the family circle which cannot be filled, and it brought to her friends and relatives a grief which time alone can heal. To know her was to love her. Her kind and benevolent benedictions blessed all with whom she came in contact. She was a tender wife and devoted mother, and the tender way in which she cared for her husband and children will be long remembered throughout this section. Her death was due to a short illness of double pneumonia. Besides a husband she left three sons to mourn her loss, Moody Adams, Roseland, La.; Clayton Adams, Greensburg, La., and Everett Adams, Jackson, La.; also three sisters, Mrs. A. Hutchinson, Greensburg; Mrs. John Newsom, of Tyrus, and Mrs. N. D. Sears, Kentwood. Funeral services were conducted at the Greensburg Methodist Church, by Rev. W. D. Milton, assisted by Rev. O. L. Bowden, of the Baptist church, in the presence of a large congregation of relatives and friends, who gathered to pay a last sad tribute to one whom they admired and cherished in life. Interment was in the Greensburg Cemetery.

IT IS A BURNING SHAME



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JUST CALLED HOME

God has called a life most precious to
 the higher, better land,
She was ready for the summons to the
 land of fadeless day,
And upon her Saviour's bosom, with a
 smile, she went away.
How we miss the blessed sunshine and
 sweetness of her love,
But we bow to our Redeemer, for he
 needeth her above.
 "Servant of God well done,
 Thy glorious warfare past,
 The battle fought, the victory won,
 And thou art crowned at last."

A FRIEND.

NINE EVERY-DAY BUSINESS ERRORS

1. Neglecting to get receipts when bills are paid in cash.
2. Neglecting to keep receipts where they can be located.
3. Neglecting to check up items in current bills.
4. Inability to keep check book balanced.
5. Too easy optimism in starting credit accounts.
6. Carelessness' in handling of valuable business papers.
7. Signing documents without knowing their contents.
8. Tendency to establish living expenses which would exceed income and eat into savings.
9. Tendency to invest money on dangerous hearsay, without proper knowledge of facts.—Exchange.

VACATION IN HONOLULU AND ELSE

By Henry Polk and Donald Lewis.

Here I am, and this is certainly a beautiful place. I don't blame Donald for wanting to spend the rest of his days out here. My boat docked at about 9 a. m., Saturday, the 3rd. Donald came out in the bay on a pilot tug and was aboard the ship by 8:30 with his beautiful leis. Gee, but I was thrilled when he put those beautiful leis around my neck. That alone was worth the trip over. Then, as we walked down the gang plank, a friend of Donald's, was there with more leis.

That afternoon we went down to Waikiki beach and tried the surf board. I didn't have much luck with it, but Donald does better and gets a ride now and then.

This is certainly a wonderful place, and you won't be disappointed in it when you see it regardless of how much you have heard about it before hand. I have seen a great many places which were over-advertised and which did not come up to my expectations, but not so with the island of Qwahu. Its beauty just can't be described in full in any language.

Donald is doing his best to entertain me, and I have never felt so carefree before in all my life. It's nice here all the time; but give me variety. I'm afraid I would get awfully tired of this place if I had to stay here more than three or four years. The monotony of seeing the same scenery and having the same climate and weather day in and day out, year after year, would be too much, in spite of the beauty of the place.

The climate gives one a very lazy feeling that I don't like. All I want to do is just to lie around and sleep, and it takes quite a bit of effort to snap out of it. However, that is probably due to the change in climate from that to which I am accustomed, and once you become acclimated I guess you would get over this lazy feeling. I haven't been disappointed in the island in any way. Its beauty is simply far beyond anything I expected. Every thing is so green and pretty, and on all sides wherever you go you see so many beautiful flowers.

Donald is planning a trip across the island today to show me a real place to swim. I'm well pleased with Waikiki, but he says it is nothing like Nanakulie beach, where the waves come rolling in from 20 to 30 feet high, and you have the time of your life riding them. The boy always has something new up his sleeve to show me.

I am planning on making a courtesy call on our representatives here this morning, and it is time for me to get on my way. I hope you will have a letter waiting for me in Frisco when I arrive.

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Mrs. Emma Abbott, Baton Rouge, La.

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Monroe District

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Anne Lee Taylor, Mer Rouge, La.
Arlette Marie Pool, Wisner, La.

Minden District

Children

Ruth Law, Cotton Valley, La.

New Orleans District

Mrs. C. F. Niebergall, New Orleans, La.

Children

Arthur W. Luehrman, Jr., New Orleans, La.

Ruston District

Adult

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Children

Thomas Edward Camp, Haynesville, La.

Shreveport District

Mrs. J. M. Collins, Shreveport, La.
Miss Mary Keith, Keithville, La.

Children

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Betty McAfee Flournoy, Shreveport, La.
Guy Morgan Hicks, Jr., Mansfield, La.
James William Peyton, IV, Shreveport, La.
Lewis Edwin Wright, Dixie, La.
George Walton Dameron, Jr.

RAYVILLE ZONE MEETING

A delightful and unusually helpful meeting of Zone 2 of the Monroe district, Louisiana Conference, took place at Rayville, La., Tuesday, November 10, with representatives in attendance as follows: Pioneer 2, Rayville 16, Tallulah 7, Delhi 9, Epps 6, Lake Providence 4, Oak Grove 8, Waterproof 0, Wesley Chapel 0, St. Joseph 0.

Mrs. C. R. Abney, of Pioneer, presided and conducted the devotional service. Mrs. Hayes, of Rayville, gave the welcome address. An inspiring feature of the morning session was the "Life of a Boy and McDonald School at Houma," told by Evelyn Griffith, and a piano selection by Adine Gaines, juniors of Rayville. During the business session, Mrs. Abney was re-elected president, and Mrs. D. H. Allen, of Tallulah, secretary.

A very delicious luncheon was served at the noon hour at the home of Mrs. Phillips. In the afternoon, Mrs. J. Cude Rousseaux, gave a helpful talk on "The Status of Women in the Church," and an original poem. The Oak Grove society presented a delightful quartet. Mrs. Robinson, of Oak Grove, spoke on, "Christian Influence in the Home," and Mrs. Hatch, district secretary, gave a report of the Council meeting and discussed the "Prayer Group and World Peace."

Rev. W. H. Giles, of Tallulah, spoke on the "Young People's Union," and Mrs. D. H. Allen made an appeal for Octagon products, for the Orphanage. After a vote of thanks for the gracious hospitality of the Rayville women, the meeting closed by singing, "Blest Be the Tie That Binds."

MRS. D. H. ALLEN.

By Mrs. Erle Read.

OCTAGON SOAP WRAPPER PARTY

The women of the Methodist church of Hazlehurst, Miss., entertained on the 17th of November with a unique soap wrapper party at the church. All the women and children of the town were invited to attend. After they were welcomed and registered, the soap wrappers were deposited; 50 wrappers or 26 cents in money was the admission fee, children half fare.

Mrs. Robert V. Wise, in charge of the program, then handed out small paper bags with the direction to blow them up and pop them on the back of someone they were glad to see, causing much merriment.

This was followed by novel contest and games, consisting of writing telegrams and acrostics with the letters contained in the words Octagon soap. And a program consisting of a piano solo by Helen Slay, a reading by Helen Sexton, a very interesting song, written to the tune of the old familiar hymn, "Send the Light," by Mrs. C. C. Pugh, a former resident of Hazlehurst, was sung by everyone present. This was followed by a dialogue between two negro women entitled, "Hanging Out the Wash," wherein the merits of Octagon soap were discussed, given by Mrs. Tom Sanderson and Miss Ora Ma Salter. Much to the amusement of the guests a "crazy quartette" was sung by Mesdames Cook Pitts, Ben King, Bruce Bass and Tug Ford, accompanied at the piano by Mrs. C. C. Herlong.

Mrs. Wise then thanked everybody for their interest and co-operation and explained to what use the wrappers were to be put, which, as we all knew, is to relieve the Orphanage of its debt. The guests were then invited into the ladies' parlor, where delicious refreshments were served by Mrs. W. E. Hester and committee.

MISSIONARY ZONE MEETING IS HELD AT ENTERPRISE

The Missionary zone meeting number 2, Meridian district, Mississippi Conference, was held in Quitman. The altar held a basket of white chrysanthemums, and flanked by tall pedestal vases holding bronze chysanthemums and ferns.

Mesdames Mallard and Mason welcomed those in attendance with their usual cordiality. The meeting was opened by singing "Break Thou the Bread of Life," after which the Beatitudes were read responsively, being led by Mrs. B. F. Hand, of Shubuta.

The hymn, "O Master Let Me Walk With Thee" was sung. Following this, Mrs. Hand, acting as chairman on "Rural Churches," made an impressive introductory talk on this phase of the work and outlined the task as individuals of the church.

The following subjects were ably discussed: "The Country Church and Its Ministry," by Mrs. Wesley, of Shubuta; "The United Churches," Miss Sarah Weems, Shubuta; "The Wide Scope of the Small Church," Mrs. W. W. Risher, Enterprise; "The Wide Scope of the Small Church," Mrs. J. E. Williams, Enterprise.

Two appreciated and well rendered numbers, "My Recompense," sung by Miss Mary Weems, of Shubuta, and a sextet of ladies' voices from this place, also were well received. Miss Sarah Weems was accompanist throughout the program.

Mrs. Mason, zone president, thanked the Shubuta and Enterprise ladies for their parts on the program, and she very feelingly spoke with much pathos on Armistice Day.

Minutes of the last meeting were read and approved with a slight correction of initials. Result of roll call gave Enterprise seven, Shubuta 12, and Quitman 26. Mrs. Hand's motion, that the fifth Monday be used for zone meetings was unanimously carried. America was sung, after which Rev. Mr. Mallard made the closing prayer. Later delicious sandwiches, hot coffee and whipped cream were enjoyed.

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REPRESENTATIVES OF FIFTEEN METHODIST AUXILIARIES IN THREE COUNTIES HOLD DAY'S CONFERENCE AT GULFPORT

A total of 105 delegates attended the meeting Friday at the First Methodist Church, Gulfport, of the woman's missionary auxiliaries of the Coast Zone of the Seashore district, Mississippi Conference, from the following churches: Logtown, Long Beach, Pass Christian, Handsboro, Bay St. Louis, Saucier, Biloxi, Gulfport, McHenry and the Wesley House and Moore Community House.

The zone was honored by a visit from the head of women's work in the Mississippi Methodist Conference, Mrs. T. B. Cottrell, of Fayette, conference president, whose morning address dealt with the acceptance of the challenges which a modern world gives to the church. She discussed the different types of work done by the missionary societies home, state, foreign, children, teen-age, adult, and the reactions of each type of work in the general program.

A second conference officer, Mrs. C.

(Continued on Page 14)

PELOUBET'S
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Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE...... .Rev. W. W. Holmes, D.D., New Orleans, Louisiana
MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

NORTH MISSISSIPPI CONFERENCE

The writer made a visit recently to Kosciusko, where he had the privilege of holding prayer meeting and worshiping with that fine group. Afterwards we had a conference with the pastor, Rev. Jas. T. McCafferty, and the Superintendent, Mr. B. G. Webb, when plans were discussed for a training program for that local church during the year. The Sunday school is having a normal and substantial growth and the general spirit is fine in all the departments of the school. We do not marvel at this when a church is led by two such able leaders who are working together with a fine body of competent workers.

Last Sunday we were afforded the opportunity to visit Sherard, where the Rev. W. W. Jones serves as pastor. This small but loyal and working church has erected a nice new building that would do credit to a much larger community. It is adequate in room and up-to-date in arrangement and equipment. There is a fine body of trained workers who know how and are using this equipment in a most effective way. Mr. Leslie Fisher is the superintendent and a most competent leader of this good school.

What are you doing to give missionary education to your church? Here are some things that you may do. If you have a small church and a general assembly of the entire Sunday school for worship you can put on the missionary program provided for in the Sunday School Magazine and Workers' Council. This program can be supplemented with other material and helps from any missionary literature. Many places find it helpful to have different classes be responsible for this program. Of course, this program is expected to be put in every fourth Sunday. If you have a larger church in which the Sunday school meets in departments be sure to see that every department puts on a missionary program every fourth Sunday. In every case be sure to make large use of every suggestion of missionary teaching found in our literature, lesson materials and periodicals. Do not wait for a special day, but make use of every occasion to give missionary training. In every case, including every church, you are expected and directed by the law of the church to make a missionary offering on every fourth Sunday. Take this offering and send all of it to the Board of Christian Education, Grenada, Miss., or to the writer.

In all of our work, let us not forget to pray. If we cannot raise money we can pray, study the Bible, attend church services of every kind, seek to win souls for Christ, seek for and practice a deeper spiritual life and live daily a life before the world that will be a constant influence for the advancement of the Kingdom. May we not all resolve to do these things and God will honor our efforts much beyond our expectation.

R. G. LORD.

Mothers, Mix This at Home for a Bad Cough

You'll be pleasantly surprised when you make up this simple home mixture and try it for a distressing cough due to a cold. It takes but a moment to mix and costs little, but it can be depended upon to give quick and lasting relief.

Get 2½ ounces of Pinex from any druggist. Pour this into a pint bottle; then fill it with plain granulated sugar syrup or strained honey. The full pint thus made costs no more than a small bottle of ready-made medicine, yet it is much more effective. It is pure, keeps perfectly and children love its pleasant taste.

This simple remedy has a remarkable three-fold action. It goes right to the seat of trouble, loosens the germ-laden phlegm, and soothes away the inflammation. Part of the medicine is absorbed into the blood, where it acts directly upon the bronchial tubes and thus helps inwardly to throw off the whole trouble with surprising ease.

Pinex is a highly concentrated compound of Norway Pine, containing the active agent of creosote, in a refined, palatable form, and known as one of the greatest medicinal agents for severe coughs and bronchial irritations.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

Epworth League

LOUISIANA CONFERENCE

Dear Young People: The Pep Rally held at Tallulah for the young people of Monroe district was a great success in every way. Delegates registered from every part of the district. More than eighty young people attended on either Saturday or Sunday, and many adults from Tallulah and surrounding towns enjoyed the program. The following program was delightful in its rendition. In next week's issue I will give you a report of the findings committee.

Program, Monroe District Pep Rally

Saturday, 2 to 3, registration; 3 to 4, first session; Miss Winnie Kline, presiding. "Purpose of Our Rally," Miss Elizabeth Langford; "Devotional," Miss Yuki Hinata, Whitworth College; "The Reality of Christ," Rev. W. C. Scott, Monroe; "The New Program of Organization," Rev. H. A. Rickey, of Monroe.

Announcements.

5:45-7:15, Knick-knack hour. Rev. James B. Grambling, Mer Rouge, in charge of fun and fellowship.

7:30, second session. Devotional, Miss Helen Mandlebaum, Whitworth College. "The New Program of Organization," (this will be concluded with an open forum, so be ready with your questions).

Sunday, 7 to 7:30, early communion service, Rev. W. H. Giles, in charge. 9:30, Sunday school (a special class for young people). 11, morning worship. Sermon by Rev. W. H. Giles. 12:39, buffet dinner (served by ladies of Tallulah church). 2 to 4, last session. Devotional, Miss Pat McHugh, Whitworth College; "The Reality of God," Rev. W. L. Duren, presiding elder; "Our Missionary Enterprise," Rev. A. K. McLellan. Unfinished business. 4:00, goodbyes.

ELIZABETH LANGFORD.

BEGINNING THE FOURTH ROUND

Not the fourth round of quarterly conferences, but the fourth year at the home-like and growing church of Laurel, Miss.—Kingston. It's been a very pleasant and helpful beginning viewed from any angle.

The annual wind-up was just simply out of the ordinary, especially when you consider these last-day times and that the pastor's wife had been sick most of the year, making it impossible for him to do the work of a pastor, but the people were unusually considerate along this line, and the last few meetings before Conference were stimulating indeed.

I would like to say, almost by the way of parenthesis, that Mrs. Wells is getting well, though she has been sick much of the time very seriously—just about a year, now, but how thankful I am that she is slowly regaining her health. The doctor gives hope that it will be better than it's been in several years—we'd be so thankful!

The Crisis Offering, Sunday, December 6, was gratifying, and if all other churches in our connection will do as well, accordingly, the offering will go beyond the figure needed. I just felt so thankful to God and the people for this offering and the fine spirit behind it, for we feel like we can face the Lord, the missionaries, and the perishing millions with a better conscience. O, that the far-flung line may not be broken! We are being weighed in the balances of a just and merciful God—may Southern Methodism measure up fully at this time! I am praying that she may.

I am going to try to reach the outter rim of the work this year—beginning in the center—with two organizations, namely, the Board of Christian Education and the Board of Stewards. The work of these two boards carried to their conclusion in successful function will do the work.

I have heard the remark by different members since starting out this fourth year that they can't remember when the church was more harmoniously working together. Thank the Lord! "By one Spirit we are all baptized into one body." "Blest be the Tie That Binds!" Pray that beautiful co-operation and harmony may continue. "Let brotherly love continue!"

Resting in the Lord.

J. A. WELLS.

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A PRAYER FOR FLOOD RELIEF IN CHINA

By William Watkins Reid

O Master of the angry sea,
O Boatman calm and brave,
Reach out thy hand, send back the flood,
Sea-driven people save;
Bid thou, through us, made waves recede,
Uncover fruitful lands,
And let the peaceful arts again
Employ thy children's hands.

O Master, who didst bless a lad's
Coarse meal by Galilee,
Break our small loaves for those who starve
Beside an Asian sea;
While brother men walk foodless, Lord,
From hunger babes are dead,
Forbid us ease and luxury,
Teach us to share our bread.

O gentle Healer, who didst make
Spent bodies strong again,
Give to our hands thy holy art
To conquer scourge and pain;
While death stalks hard on hunger's path,
Disease comes wave on wave,
Let not these millions perish, Lord,
Thy hands, through ours, can save.

Great Giver of Eternal Life,
Our Guide, our Light, our Hope,
Through us make known that life to those
Who in death shadows grope;
Bid us the Bread of Life to share
With men by hunger worn,
Bid us our Father's love to share
With men from hearth-fires torn.

ELEVENTH QUADRENNIAL CONVENTION OF THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS

Buffalo, N. Y., Dec. 30-Jan. 3

The Student Volunteer Momement for Foreign Missions has been and is one of the important agencies in world evangelization.

The theme of the forthcoming convention is: "The Living Christ in the World of Today."

Many outstanding leaders in the Protestant world will be in attendance and it will be a rare privilege for any serious minded young man or young woman to come in contact with such leadership in this hour of contrary currents. We may confidently expect that this Convention will bring a needed message not only to young men and women, but through them to the churches.

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COURT DECISIONS PROMISE ADVANCE IN LAW ENFORCEMENT

Chicago, Ill.—(Special)—Far-reaching effects and a nation-wide advance in law enforcement of Eighteenth Amendment legislation is foreshadowed in the aftermath of three notable Federal Court decisions rendered during the past thirty days, declares a statement from the American Business Men's Prohibition Foundation headquarters here.

"These decisions mark a turning point in the progress of Prohibition administration," continues the Foundation statement, "and their influence will be felt throughout America.

"The three decisions of the Federal Court affirm:

(1) Property, including real estate, the owner of which knowingly permits the operation of a distillery on his premises, is subject to confiscation.

(2) The issuance of an alcoholic permit to a baker or food manufacturer is illegal.

(3) The legal confiscation of speakeasy furniture and fixtures.

"The nation-wide significance of these three decisions foreshadows a new efficiency in Prohibition administration throughout the entire country. Each of them gives judicial clarity and force to provisions of Government legislation relating to the liquor traffic that heretofore have not been well known or clearly understood.

"Particular interest attaches to the decisions, in that all three cases, initiation of the processes involved was begun in the Chicago, or Seventh Prohibition district, the first and third by Colonel E. C. Yellowley while he was Prohibition Administrator of this district and the second having been instituted in March of this year by Mr. Yellowley in his capacity as Supervisor of Permits in the United States Treasury Department.

"The effectiveness of the method of abating liquor nuisances by confiscating furniture and fixtures, has been strikingly shown here in recent years. In 1926-27 the first serious attack upon Chicago's political alliance with the illegal liquor traffic, startled the allies of Al Capone when Administrator Yellowley launched an aggressive campaign which resulted in the padlocking annually of an average of over 1,000 notorious and, in many cases, elaborately furnished cabarets and road houses. The basis for this campaign was the provision of the Excise Law, Section 3453 R. S. of the Internal Revenue Code, the validity of which has just been re-affirmed by the United States Supreme Court. But, in not a single instance had this procedure been questioned or appealed by defendants in the Chicago district.

"The decision of Federal District Judge Louis Fitzhenry, at Peoria, November 21, denying Purity Bread Company of Alton, Ill., the right to an alcoholic withdrawal permit, bids fair to cut a nation-wide swath in the illegal use of alcoholic liquors, hitherto permitted under a mistaken Treasury Department ruling.

"Hundreds, perhaps thousands, of such permits have been issued in the past to bakers and other food manufacturers throughout the United States, the renewal of every one of which is now threatened by Judge Fitzhenry's decision.

"The decision lifts into the limelight section 4, Chapter II, of the National Prohibition Law, which, aside from medicinal and industrial uses, permits the sale of alcoholic liquors only for use as an ingredient of flavoring extracts. 'The use of alcoholic liquor in any other way in food products,' declares Judge Fitzhenry, 'would defeat the purpose of the Prohibition Act.'

"The decision of Judge Fitzhenry on October 29, ordering the confiscation of two farms where distilleries were found in operation, was another victory for Colonel Yellowley and revealed a thoroughly legal but long overlooked section of the Internal Revenue Law, which provided that 'all property, including real estate shall be forfeited where an owner knowingly suffered or permitted the business of a distillery to be there carried on, or has connived at the same.' Of course, this Section 3281 of the Internal Revenue Code is applicable in every part of the United States."

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QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round.

Prairie and Strong, at Prairie, Dec. 17.
Amory Ct., at Paine's Memorial, Dec. 18.
Woodland, at Woodland, Dec. 19-20.
Shannon, at Shannon, Dec. 21.
Verona, at Verona, Dec. 22
Algoma, at Algoma, Jan. 5.
Houlka, at Concord, Jan. 7.
Vardaman, at Vardaman, Jan. 8.
Smithville, at Antioch, Jan. 9-10.
Tremont, at Tremont, Jan. 10-11.
Nettleton, at Evergreen, Jan. 13.
Salem and Friendship, at Salem, Jan 16-17.
Toccopola, at Thaxton, Jan. 18.
Randolph, at Randolph, Jan. 19.
Pittsboro and Bruce, at Bruce, Jan. 20.
Calhoun City Station, Jan. 20.
Denna, at Big Creek, Jan. 21.
Bellefontaine, at State Springs, Jan. 22.
Mathiston and Maben, at Mathiston, Jan. 23-24.
Eupora Station, Jan. 24-25.

The district stewards, lay leaders, and pastors will meet at Tupelo, December 15, at 10 o'clock a. m. The district missionary institute will be held at Houston, January 6, at 10 o'clock a. m.

T. H. DORSEY, P. E.

Sardis Dist.—First Round

Courtland, at Courtland, Dec. 18, 11 a.m.
Sardis Ct., at Terza, Dec. 19, 11 a.m.
Charleston, Dec. 20, a.m.; Oakland, p.m.
Tyro, at Tyro, Dec. 22, 11 a.m.
Arkabutla, at Arkabutla, Dec. 26, 27.
Shuford, at Eureka, Dec. 30, 11 a.m.
Crenshaw, Jan. 3, 11 a.m.
Coldwater, at Coldwater, Jan. 10, 11 a.m.
Longtown, at Longtown, Jan. 12, 11 a.m.

The district stewards will meet at Sardis Dec. 9, 10 a.m.

District Missionary Institute will meet at Como Jan. 8, 10 a.m.

J. M. BRADLEY, P. E.

Columbus Dist.—First Round

Shuqualak Ct., at Shuqualak, preaching and Q. C., Dec. 20, a.m.
Macon Station, preaching and Q. C., Dec. 20, p.m.
Caledonia Ct., at Piney Grove, preaching and Q. C., Jan. 3, a.m.
Cedar Bluff Ct., at Cedar Bluff, preaching and Q. C., Jan. 10, a.m.
Crawford and M., at Crawford, preaching and Q. C., Jan. 10, p.m.
Columbus, Central, preaching Nov. 29, a.m.; Q. C., Jan. 13, p.m.
Ackerman, preaching Nov. 22, p.m.; Q. C., Jan. 15, p.m.
Ethel Ct., at Ethel, preaching and Q. C., Jan. 17, a.m.
Louisville, preaching and Q. C., Jan. 17, p.m.
Columbus, First Church, preaching Dec. 27, a.m.; Q. C., Jan. 20, p.m.
Starkville, preaching Nov. 22, a.m.; Q.C., Jan. 22, p.m.
Chester Ct., at Chester, preaching and Q. C., Jan. 24, a.m.
Sturgis Ct., at Sturgis, preaching and Q. C., Jan. 24, p.m.
Mashulaville Ct., at Mashulaville, preaching and Q. C., Jan. 31, a.m.
Macon Ct., at Prairie, preaching and Q. C., Jan. 31, p.m.
High Point Ct., at Center Ridge, preaching and Q. C., Feb. 7, a.m.
Noxapater Ct., at Noxapater, preaching and Q. C., Feb. 7, p.m.
Weir and M., at McCool, preaching and Q. C., Feb. 14, a.m.
Longview Ct., at Longview, preaching and Q. C., Feb. 14, p.m.

District stewards meet at West Point, Dec. 14, a.m. District Missionary Institute at Starkville, Jan. 5, a.m.

V. C. CURTIS, P. E.

Greenwood Dist.—First Round

Drew Mission, at Sandy Bayou, Dec. 19 a. m.
Drew Station, Dec. 20, a. m.
Moorhead, Dec. 20, p. m.
Dublin and M., at Mattson, Dec. 27, a. m.
Tutwiler, at Tutwiler, Dec. 27, p. m.
Webb and S., at Webb, Jan. 3, a. m.
Greenwood, First Church, preaching, Jan. 3, p. m.; Q. C., Jan. 6, p. m.
Tchula, Jan. 10, a. m.
Cruger and Sidon, at Sidon, Jan. 10, p. m.
Inverness, Jan. 17, a. m.
Itta Bena, Jan. 17, p. m.
Swiftown and Isola, at Isola, Jan. 24, a. m.
Ruleville, Jan. 24, p. m.
Belzoni, Jan. 31, a. m.
Indianola, Jan. 31, p. m.

W. N. DUNCAN, P. E.

Grenada Dist.—First Round

Lexington, Dec. 20, 11 a. m. and 2 p. m.
Durant, Dec. 20, p.m.
Water Valley, Main St., Dec. 22, p. m.
Holcomb, at Holcomb, Dec. 22.
Winona Ct., at Bethlehem, Dec. 23.
Winona Station, Dec. 27, a. m. and p.m.
Sallis, at Sallis, Dec. 30, p. m.; Dec. 31, a. m.
Ebenezer, at Ebenezer, Jan. 2 and 3.
Pickens, at Pickens, Jan. 3.
Waterford, at Waterford, Jan. 7.
Oxford, Jan. 10, a m. and p. m.
Duck Hill, at Duck Hill, Jan. 17.
Kilmichael, at Kilmichael, Jan. 17, p. m.; Dec. 18, a. m.
Lamar, at Lamar, Jan 24.

The district stewards will meet in Grenada at 10 o'clock, December 17. Pastors, also district and charge boards of lay acitivities, are invited to meet at the same time and place.

E. H. CUNNINGHAM, P. E.

Greenville Dist.—First Round

Clarksdale, preaching, Dec. 20, a. m.; Q. C., p. m.
Lula and Dundee, at Lula, preaching, Dec. 20. p. m.; Q. C., after service.
Glen Allen and Winterville, at Glen Allen, preaching, Jan. 3, a. m.; Q. C., p. m.
Arcola and Murphy, at Arcola, preaching, Jan. 3, p. m.; Q. C., after service.
Duncan and Alligator, at Duncan, preaching, Jan. 10, a. m.; Q. C., p. m.
Friars Point and Lyon, at Lyon, preaching, Jan. 10, p. m.; Q. C., after service.
Boyle and Pace, at Boyle, prayer service and Q. C., Jan. 13, p. m.
Dubbs and Evansville, at Dubbs, preaching, Jan. 17, a. m.; Q. C., p. m.
Tunica, preaching, Jan. 17, p. m.; Q. C., after service.
....Shaw and Litton, at Shaw, prayer service and Q. C., Jan. 20, p. m.
Lake Cormorant Ct., at Lake Cormorant, preaching, Jan. 24, a.m.; Q. C., p. m.
Coahoma and Jonestown, at Coahoma, preaching, Jan. 24, p.m.; Q. C., after service.
Shelby, prayer service and Q. C., Jan. 27, p. m.
Gunnison and Hilhouse, at Gunnison, preaching, Jan. 31, a. m.; Q. C., p. m.
Merigold and Sherars, at Merigold, preaching, Jan. 31, p. m.; Q. C., after service.
Rosedale, at Benoit, preaching, Feb. 7, a. m.; Q. C., p. m.

E. NASH BROYLES, P. E.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

C. Clark, of Bay St. Louis, superintendent of young women's circles, spoke of the preoccupation of women in various fields of endeavor both personal and social which has hindered heretofore the development of the work among younger women and presented the plans for the department. Miss Sallie Ellis and Miss Mitchell, conference workers at the Wesley Houses in Biloxi, in their reports stated that they had more work to do among their groups than they could handle and appealed to the Coast women for volunteer workers and assistants.

The theme of the program was the Harvest. The devotional at the morning sessoion by Rev. A. M. Broadfoot, pastor of the host church, was devoted to the spiritual preparation needed for a successful harvest. Rev. M. L. Burton, leader of the afternoon devotional, spoke of the fruits of the harvest. At the morning session the soloist was Mrs. H. U. Canty, of Bay St. Louis.

At the afternoon session Mrs. Cottrell led the open forum which was concerned with questions and problems of the individual auxiliaries. She urged the payment of dues and pledges pointing out that work is planned by the conference according to the budget made up of pledges from individual auxiliaries and when an auxiliary fails in its obligations this necessitates the failure of carrying out other projects. Mrs. Riley, of the Orphanage at Jackson, was present.

Mrs. P. E. Johnson, of Gulfport, district secretary of women's work, asked that reports from the various auxiliaries be sent to her promptly and with full information. She stated that instead of waiting until Christmas as heretofore to send contributions of canned goods and vegetables to the Wesley House and Moore Community House at Biloxi, to send these articles now or at any time before Christmas. A life membership in the Missionary Society costs $25 and she urged individual societies to purchase such a membership in honor of some one whom they love.

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(Hold To Gods Unchanging Hand.
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(Near The Cross.
( ) 4 (Where The Gates Swing Outward
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(There's A Cross To Bear.
( ) 5 When The Roll Is Called Up
(Yonder.
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State.................................

At the noon hour the visiting delegates were served luncheon at the H. and H. cafe. Mrs. C. M. Shipp, of Bay St. Louis, zone chairman, presided at both morning and efternoon sessions. MRS. S. D. SILER, Sec.

The third quarterly session of the Meridian district Woman's Missionary Societies convened in Pleasant Grove Methodist Church, Waynesboro circuit, Wednesday, September 23.

After singing "Sweet Hour of Prayer," Mrs. W. P. Gray announced the theme of the meeting, "Importance of Prayer in the Church."

Rev. H. W. F. Vaughan, of Bucatuna, conducted the devotional service for the morning session. This consisted of explaining prayer, giving the definition as "being aware of the presence of God."

After singing "What a Friend We Have in Jesus," the minutes of the last meeting were read and approved, followed by a very interesting paper, "Practicing the Presence of God," which was read by Mrs. L. N. Knobles, of State Line.

A paper, "Meditation on Facing Reality," was read by Mrs. Frank Westover, of Waynesboro.

Miss Thelma Odom, of Waynesboro, sang a beautiful solo, "Pass It On," which was enjoyed by all.

A very interesting paper, "Comradeship With the Divine," was given by Mrs. L. L. Matheny, of the Waynesboro circuit, bringing out some beautiful thoughts on "Comradeship Being Friendship."

After singing "The Beautiful Garden of Prayer," the morning session closed with prayer by Rev. H. W. F. Vaughan.

During the noon hour, everyone present enjoyed the bountiful and delicious picnic dinner that was served under the beautiful shade trees near the church, by the ladies of Pleasant Grove Auxiliary.

The afternoon session opened with singing, "O Zion Haste," followed by the devotional service conducted by Rev. L. L. Matheny, of Waynesboro circuit, Scripture lesson, 91st Psalm.

There was prayer by Rev. C. M. Crossley. Song, "The Morning Light Is Breaking," was sung, followed by a splendid paper on "Missionary Societies Around the World," read by Mrs. O. W. Chapman, of Waynesboro.

Rev. H. W. F. Vaughan and Miss Thelma Odom delighted the assembly with a duet, "Jesus, I Come."

We were again delighted to have Rev. C. M. Crossley, of Waynesboro, with us at this time. His address, "The Missionary Message of the Bible," was inspirational and most appropriate.

Mrs. W. P. Gray expressed appreciation to the pastors, Rev. C. M. Crossley, Rev. H. W. F. Vaughan, and Rev. L. L. Matheney, for their faithfulness and earnest messages brought to us.

The following nominating committee was appointed at this time: Mrs. T. S. Boykin, Mrs. E. W. Churchwill and Mrs. Herbert Young.

Mrs. J. M. Britton, Mrs. L. L. Matheny and Miss Minnie Gray were appointed to arrange a program for the next meeting.

An invitation extended by Bucatunna to meet there next was accepted.

Mrs. O. W. Chapman announced that the Waynesboro auxiliary had organized a new anxiliary at Boyles Chapel.

At the conclusion of the program, Mrs. L. N. Knobles thanked the Pleasant Grove auxiliary for the generous and gracious hospitality extended.

After singing the Doxology, we were dismissed with prayer by Rev. Mr. Vaughan.

MRS. L. R. NEWSOM, Asst. Sec.

ZONE MEETING AT BERNICE

Zone 4 held its last quarterly meeting for 1931 at Bernice, La., Friday, November 27.

Because of the very inclement weather, only three of the six auxiliaries of the zone were represented. Harmony Chapel, 4, Summerfield 2, Bernice 6. with twenty-five visitors.

The meeting was opened by singing "Jesus Calls Us." After prayer by Mrs. Q. L. Bennett, of Hico, Mrs. W. A. Gray read a Thanksgiving Psalm.

Our secretary, Mrs. John Caldwell. read the minutes of the meeting for the third quarter; also for the second quarter, as she was unable to be with us at the meeting at Summerfield.

Mrs. Mabry, president of the Bernice auxiliary, welcomed the visitors in her pleasant, cordial manner.

An interesting pageant was given by the Boys and Girls' World Club. Seventeen children, dressed to represent children from China, Japan, India and other nations, sang songs, told stories and played games as if they were really from these foreign countries.

Mrs. Owen, from Hico, gave an interesting study of women and the church in Korea.

"A Mother in Israel Passes" and "A Flag at Half Mast for a Woman," made us feel that bread cast upon the waters shall return again. "The Christ of Peace" is the title of a picture of the "Japanese Christ" as painted by a Japanese artist.

Mrs. Enloe's number, "I Am Still Rich," should have been heard by all who let financial depression make them forget God's many blessings.

Several numbers were omitted because of absence of those on the program.

Bernice Auxiliary, with true Southern hospitality, served a steaming hot lunch, which made us forget the gray day outside the church.

MRS. J. L. CALDWELL, Sec.

TWITTERINGS OF TIMOTHY TWIG

By R. H. Bennett

A Richmond Tragedy

Mr. Alexander Montague was one of Richmond, Virginia's blue bloods. It was a fair Sabbath in spring time. He had robed himself in his best, silk tile, Prince Albert coat, trousers of a marked but delicate stripe, patent leathers, kid gloves and cane. As he strolled along the upper edge of one of the great ravines of that fair city of seven hills, at peace with all the world and on his way to call in state upon the fair idol of his heart, a strong and sudden gust of wind seized his fancy beaver and tossed it far away to the bottom of the abyss. But worse still, as he stood wondering how he could descend the steep and rescue his treasured property, to his dismay and wrath he saw a festive goat seize upon his fancy headgear and begin to make a meal of it. Speechless he stood. No words could express his feelings or describe the situation, until he looked up at the face of the cliff across the valley where an enterprising tobacconist had placed a great sign. It read, "Chew Alexander's Best Plug."

Catching the Lord "Christmas Gift"

When the Williams murder trials were on in Georgia (Williams was being tried for murdering negro hands on his plantation), a summer school for Negro preachers was held in Birmingham. In his speech a Negro preacher told a story that once upon a time the Devil caught the Lord, "Christmas Gift." The Lord turned to one of the angels and said, "What must I give him?" The angel said, "Give him Georgia."

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Write J. H. SHUMAKER, General Secretary.
Home Office: Association Building, 808 Broadway, Nashville, Tenn.

HOW TO USE THE BIBLE

When in sorrow, read John 14.

When men fail you, read Psalm 27.

When you have sinned, read Psalm 51.

When you worry, read Matthew 6:19-34.

Before church service, read Psalm 84.

When you are in danger, read Psalm 91.

When you have the blues, read Psalm 34.

When God seems far away, read Psalm 139.

When you are discouraged, read Isaiah 40.

If you want to be fruitful, read John 15.

When doubts come upon you, try John 7:17.

When you are lonely or fearful, read Psalm 23.

When you forget your blessings, read Psalm 103.

For Jesus' idea of a Christian, read Matthew 5.

For James' idea of religion, read Hebrews 11.

When you feel down and out, read Romans 8:31-39.

When you want courage for your task, read Joshua 1.

When the world seems bigger than God, read Psalm 90.

When you want rest and peace, read Matthew 11:25-30.

When you want Christian assurance, Romans 8:1-30.

For Paul's secret of happiness, read Col. 3:12-17.

When you leave home for labor or travel, read Psalm 121.

When you grow bitter or critical, read 1 Corinthians 13.

When your prayers grow narrow or selfish, read Psalm 67

For Paul's idea of Christianity, read II Cor. 5:15-19

For Paul's rules on how to get along with men, read Rom. 12.

When you think of investments and returns, read Mark 10:17-31.

For a great invitation and a great opportunity, read Isa. 55.

For Jesus' idea of prayer, read Luke 11:1-13, Matt. 6:5-15

For the prophet's picture of worship that counts, read Isaiah 58:1-12.

For the prophet's idea of religion, read Isa. 1:10-18, Mic. 6:6-8.

Why not follow Psalm 119:11 and hide some of these in your memory?
—Prof. Harris Franklin Rall.

CHRISTMAS MAILING

We have been requested by Postmaster W. L. S. Gordon to invite the attention of our readers to the necessity of mailing their letters, cards of greeting and parcels of presents as early as possible to assure delivery before Chritmas Day. The volume of mail during the holiday period increases several hundred per cent, and it is a physical impossibility to handle such a great mass of matter efficiently and promptly in a few days.

Mail for foreign countries should be mailed at once, that for the States should be mailed 10 or 12 days before Christmas, according to distance, and that for New Orleans and vicinity should be mailed sufficiently early to assure delivery on December 22 or 23. There will be no delivery of mail on Christmas day, except that sent by Special Delivery.

Parcels for delivery in the United States may weigh as much as 70 pounds and measure as much as 100 inches length and girth combined. Be sure to wrap and tie parcels carefully using heavy paper and twine; pack securely in crates, wooden boxes or strong cardboard cartons when necessary, to fully protect the contents from damage or breakage. Perishable articles in particular should be sent special delivery, and valuable articles should be insured or registered. The fees for these services are reasonable in addition to the regular postage.

Parcels should be addressed only on one side, not on two or more sides or places, and the address should be complete, including the house number and name of street, postoffice box number or rural delivery route number. The name and complete address of the sender should be shown in the top left corner of the address side of all mail matter. Christmas seals or other stickers should not be placed on the face or address side of any mail, and when affixed to parcels should be so placed as not to seal the parcels. Communications of a personal nature should not be inclosed in parcels mailed at the parcel post rates, but inscriptions such as "Merry Christmas," "With Best Wishes," etc., may be written on the contents or a card enclosed therewith. Parcels may bear the inscription "Do Not Open Until Christmas," and postage must be fully prepaid.

The postoffice department will make every effort to handle the Christmas mails without congestion or delay, and the co-operation of the public is earnestly requested to

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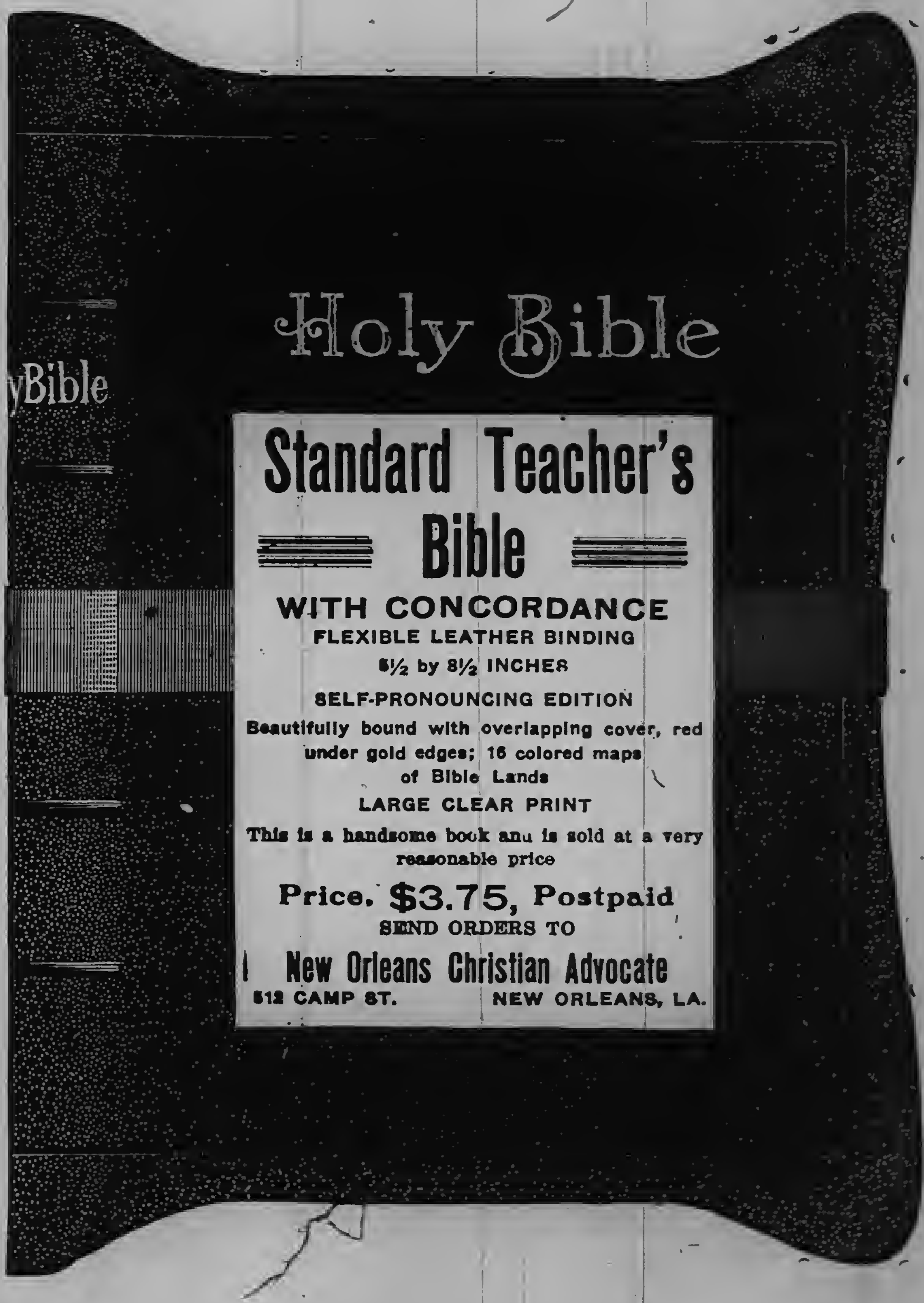

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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexander Dist.—First Round

District stewards' meeting at Alexandria, Dec. 29, at 10 a.m.
Montrose, at Montrose, Dec. 30, p. m.
Lottie, at Lottie, Jan. 2-3, a. m.
Melville, at Melville, Jan. 3, p. m.
Marksville, at Marksville, Jan. 6.
Glenmora, Jan. 8.
Eunice, at Eunice, Jan. 9, 10 a. m.
Opelousas, Jan. 10, p.m.; 11 a.m.
Oakdale, Jan. 13.
Colfax and Montgomery, at Montgomery, Jan. 16-17, a. m.
Boyce, preaching, Jan. 17, p. m.
Pleasant Hill, Jan. 23-24.
Alexandria, preaching, Jan. 31, a.m.
Pineville, preaching, Jan. 31, p. m.
Lecompte, Feb. 3. p. m.
Boyce, Q. C., Feb. 4, p. m.
Elizabeth, Feb. 6-7.
Bunkie, Feb. 10.
Melder, at Melder, Feb. 13-14.
Alexandria, Q. C., Feb. 15 p. m.
Pineville, Q. C., Feb. 16, p. m.
Alco, Feb. 20-21.
Natchitoches, Feb. 24, p. m.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—First Round

Clinton, at Clinton, Dec. 20, a. m.
Zachary, at Slaughter, Dec. 20, p. m.
Springfield, at Maurepas, Dec. 27, a.m.
Ponchatoula, Dec. 27, p. m.
Plaquemine, Jan. 3, a. m.
First Church, B. R., Jan. 3, p. m.
Greensburg, at Center, Jan. 10, a. m.
Kentwood, at Kentwood, Jan. 10, p. m.
Pine Grove, at Montpelier, Jan. 17, a.m.
Amite, Jan. 17, p. m.
Natalbany, at Natalbany, Jan. 24, a. m.
Hammond, Jan. 24, p. m.
Baker, at Baker, Jan. 31, a. m.
Istrouma, Jan. 31, p. m.
Gonzales, at New River, Feb. 7, a. m.
Keener Memorial, Feb. 7, p. m.
Washington, at Fisher, Feb. 13, a. m.
Franklington, Feb. 14, a. m.
Bogalusa, Feb. 14, p.m.
St. Francisville, at St. F., Feb. 21, a. m.
Jackson, at Ethel, Feb. 21, p. m.
Walker, at Walker, Feb. 28, a.m.
Denham Springs, at Denham Springs, Feb. 28, p. m.

K. W. DODSON, P. E.

Minden Dist.—First Round

Ringgold, at Ringgold, Dec. 13, 11 a. m. and 2 p. m.
Jena, at Jena, Dec. 20, 11 a. m. and 2 p. m.
Trout and Goodpine, at Trout, Dec. 20, p. m.
Sibley, at Sibley, Dec. 27, 11 a. m. and 2 p. m.
Springhill, Dec. 27, p. m.
Haughton, at Haughton, Jan. 3, 11 a. m. and 2 p. m.
Cotton Valley, Jan. 3, p. m.
Hall Summitt, at Hall Summitt, Jan. 10, 11 a. m. and 2 p. m.
Standard and Olla, at Standard, Jan. 17, 11 a. m. and 2 p. m.
Rochelle and Selma, at Rochelle, Jan. 17, p. m.
Sicily Island, at Sicily Island, Jan. 24, 11 a. m. and 2 p. m.
Ferriday, Jan. 24, p.m.
Jonesville, at Jonesville, Jan. 31, 11 a. m. and 2 p. m.
Campti, at Campti, Feb. 7, 11 a. m. and 2 p. m.
Coushatta, Feb. 7, p. m.
Plain Dealing, at Plain Dealing, Feb. 14, 11 a. m. and 2 p. m.
Minden, Feb. 14, p. m.
Winnfield, Feb. 21, 11 a. m. and 2 p. m.

District stewards, lay leaders and pastors will meet at Minden, December 17, at 10 a. m.

Kingdom Extension Institutes will be held at Minden, January 19, at 10 a. m.; at Winnfield, January 20, at 11 a. m. The pastors, with the charge and church lay leaders, missionary committees and all others who will, are urged to attend one of these institutes. W. R. HARVELL, P. E.

New Orleans Dist.—First Round

Morgan City, Dec. 20.
Houma and French Mission, at Lockport, Jan. 3.
Slidell, Jan. 10, a. m.
Covington, at Covington, Jan. 10, p. m.
First Church, Jan. 17, a. m.; Jan. 13.
Epworth, Jan. 17, p. m.; Jan. 20.
St. Mark's, Jan. 24, a. m.; 4 p. m.
Chalmette and Gentilly, at Chalmette, Jan. 24, p. m.; Jan. 19.
Second Church, Jan. 31, a. m.; Feb. 10.
Rayne Memorial, Jan. 31, a. m.; Jan. 5.
Algiers, Jan. 31, p. m.; Jan. 27.
St. Martinville, at St. Martinville, Feb. 7.
Louisiana Ave., Feb. 14, a. m.; Feb. 3.
McDonoghville, Feb. 14, p. m.; Jan. 4.
Franklin, Feb. 21.
Donaldsonville, Feb. 28.

Stewards will please be ready to fix preacher's salary for every church. Preachers will please be ready to answer questions 5, 6, 7, 8 and 9. This will greatly aid in the dispatch of the business and in getting under way for the new year.

W. L. DOSS, JR., P. E.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round

Adams, at Adams, Dec. 27, 11 a. m.; and 2 p. m.
LaBranch St., Dec. 27, 7 p. m.
Summit, at Summit, Jan 3, 11 a. m. and 2 p.m.
Bogue Chitto, at Bogue Chitto, Jan. 3, 7 p.m.
Foxworth, at Sandy Hook, Jan. 10, 11 a. m. and 2 p. m.
Tylertown, at Tylertown, Jan. 10, 7 p. m.; Jan. 11, 10 a.m.
Scotland, at Bethesda, Jan. 16-17, 11 a. m.
Meadville, at Bude, Jan. 17, 3 p. m. and 7 p. m.
Gallman, at Bethesda, Jan. 24, 11 a.m. and 1:30 p. m.
Bayou Pierre, at Center Point, Jan. 24, 3:30 p. m. and 7 p. m.
Monticello, at Monticello, Jan. 31, 11 a. m. and 2 p. m.
Barlow, at Rehobeth, Feb. 4, 11 a. m. and 2 p. m.
Georgetown, at Providence, Feb. 7, 11 a. m. and 1:30 p. m.
Crystal Springs, Feb. 7, 7 p. m.
Osyka, at Osyka, Feb. 14, 11 a. m. and 2 p .m.

District stewards, charge lay leaders and pastors' conference at First Church, Brookhaven, December 9, 10 a. m.

B. L. SUTHERLAND, P. E.

Hattiesburg Dist.—First Round

Magee, at Magee, Dec. 20, 11 a. m. and 2 p. m.
Richton and Piave, at Richton, Dec. 27, 11 a. m. and 2 p. m.
Silver Creek, at Silver Creek, Jan. 3, 11 a. m. and 2 p. m.
Prentiss, at Prentiss, Jan. 3, 7 p. m.; Jan. 4, 9:30 a. m.
Petal, at Petal, Jan. 6, 7 p.m.
Heidelberg, at Sandersville, Jan. 10, 11 a. m. and 2 p. m.
Hattiesburg, Court St., Jan. 12, 7 p.m.
Williamsburg, at Williamsburg, Jan. 17, 11 a. m. and 2 p. m.
Taylorsville, at Taylorsville, Jan. 17, 7 p. m.; Jan. 18, 9:30 a. m.
Bonhomie, at Bonhomie, Jan. 20, 7 p.m.
Collins, at Collins, Jan. 24, 11 a. m. and 2 p. m.
Hattiesburg, Main St., Jan. 25, 7 p.m.
Sumrall, Jan. 27, 7 p. m.
Ellisville, at Ellisville, Jan. 31, 11 a. m. and 2 p. m.
New Augusta, at McLain, Feb. 7, 11 a. m. and 2 p. m.
Purvis, at Purvis, Feb. 7, 7 p. m.
Hattiesburg, Broad St., Feb. 10, 7 p.m.
Eucutta, at Eucutta, Feb. 14, 11 a. m. and 2 p. m.
Mt. Olive, Feb. 17, 7 p. m.
Leakesville, at Leakesville, Feb. 21, 11 a. m. and 2 p. m.
Lucedale, at Lucedale, Feb. 21, 7 p. m.

W. A. HAYS, P. E.

Jackson Dist.—First Round

Jackson, at Glendale, Dec. 13, 7 p. m.; Q. C., Jan. 27, 7 p. m.
Eden and Bentonia, at Bentonia, Dec. 20, 11 a. m and 2 p. m.
Jackson, at Millsaps Memorial, Dec. 20, 7 p. m.; Q. C., Jan. 11, 7 p. m.
Satartia, at Mt. Olivet, Dec. 27, 11 a. m. and 2 p. m.
Jackson, at Grace, Dec. 27, 7 p.m.; Q. C., Jan. 25, 7 p .m.
Camden and Sharon, at Camden, Jan. 3, 11 a.m. and 2 p.m.
Canton, at Canton, Jan. 3, 7 p. m.; Q. C., Jan. 4, 7 p. m.
Clinton, at Ridgeland, Jan. 10, 11 a. m. and 2 p. m.
Madison and Pocahontas, at Madison, Jan. 10, 7 p. m.; Q. C., Jan. 13, 10 a. m.
Mendenhall and D'Lo, at D'Lo, Jan 17, 11 a. m. and 2 p. m.
Jackson, at Capitol St., Jan. 17, 7 p. m.; Q. C., Jan. 18, 7 p. m.
Flora, at Flora, Jan. 20, 7 p. m.
Vaughan, at Vaughan, Jan. 24, 11 a. m. and 2 p. m.
Benton, at Midway, Jan. 31, 11 a. m. and 2 p. m.
Yazoo City, at Yazoo City, Feb. 7, 11 a. m. and 4 p. m.
Yazoo Circuit, at Lintonia, Feb. 7, 2 p. m. and 7 p. m.
Bolton and Raymond, at Raymond, Feb. 14, 11 a. m. and 2 p. m.
Brandon and Pelahatchie, at Brandon, Feb. 14, 7 p. m.; Q. C., Feb. 15, 10 a. m.
Edwards, at Edwards, Feb. 21, 11 a. m. and 2 p. m.
Jackson, at Galloway Memorial, Feb. 21, 7 p. m.; Q. C., Feb. 22, 7 p. m.
Florence, at Star, Feb. 28, 11 a.m.; Q. C., Feb. 29, 10 a. m.
Harrisville, at Braxton, Feb. 28, 3 p. m. and 7 p. m.
Fannin, at Holly Bush, March 6, 11 a. m. and 2 p. m.

The district stewards are called to meet December 8, at 10 a. m., in Capitol Street Mehodist Church, Jackson, Miss. The pastors and lay leaders of the district are expected to be at this meeting.

J. T. LEGGETT, P. E.

Meridian Dist.—First Round

DeSoto, at Manassa, Dec. 20, 11 a.m.
Quitman, Dec. 20, 7:30 p.m.
Bucatunna, at Bucatunna, Dec. 27, 11 a.m.
East End, Meridian, Dec. 27, 7:30 p.m.
Matherville, at Theadville, Jan. 3, 11 a.m.
Shubuta, at Shubuta, Jan. 3, 3:30 and 7:30 p.m.
Waynesboro Ct., at Winchester, Jan. 10, 11 a.m.
Waynesboro Station, Jan. 10, 7:30 p.m.
Cleveland, at Big Oak, Jan. 17, 11 a.m.
Central, Meridian, Jan. 17, 7:30 p.m.
Daleville, at Andrew Chapel, Jan. 24, 11 a.m
Poplar Springs, at Meridian, Jan. 24, 7:30 p.m.
DeKalb, at New Hope, Jan. 31, 11 a.m.
Seventh Ave., Meridian, at Wesley, Jan. 31, 7:30 p.m.
Porterville, at Union, Feb. 7, 11 a.m.
Pachuta at Pachuta, Feb. 14, 11 a.m.
Enterprise, at Enterprise, Feb. 14, 3:30 and 7:30 p.m.
Vimville, at Pleasant Hill, Feb. 28, 11 a.m.

T. J. O'NEIL, P. E.

Newton Dist.—First Round.

Montrose, at Garlandsville, Dec. 20, 11 a.m. and 2:30 p.m.
Rose Hill, at Homewood, Dec. 27, 11 a.m. and 2:30 p.m.
Chunky, at Chunky, Jan. 3, 11 a.m. and 2:30 p.m.
Carthage Station, Jan. 8, 7 p.m.; Jan. 10, 11 a.m.
Carthage Ct., at Conway, Jan. 9, 11 a.m. and 1:30 p.m.
Walnut Grove, at Walnut Grove, Jan. 10, 2:30 p.m. and 7 p.m.
Harperville and Lena, at Harperville, Jan. 11, 10 a.m.
Union, Jan. 17, 11 a.m. and 2 p.m.
Decatur and Hickory, at Decatur, Jan. 17, 3:30 p.m. and 7 p.m.
Shiloh, at Clear Creek, Jan. 24, 11 a. m. and 2 p.m.
Raleigh, at Raleigh, Jan. 24, 7 p.m.; Jan. 25, 9:30 a.m.
Homewood, at Homewood, Jan. 31, 11 a.m. and 2 p.m.
Lake, at Lake, Jan. 31, 7 p.m.; Feb. 1, 7 p.m.
Philadelphia Circuit, at Sandtown, Feb. 6, 11 a.m. and 1:30 p.m.
Philadelphia Station, Feb. 7, 11 a.m.; Feb. 8, 9 a.m.
Burnside, at Longino, Feb. 7, 2:30 p.m. and 7 p.m.
Trenton, at Independence, Feb. 13, 11 a.m. and 1:30 p.m.
Forest and Morton, at Morton, Feb. 14, 11 a.m. and 2:30 p.m.
Laurel, at Kingston, Feb. 21, 11 a.m. and 2:30 p.m.
Laurel, at West, Feb. 21, 7 p.m.
Laurel, First Church, Feb. 22, 7:30 p.m.

District stewards at Newton, 10 a.m., December 15. The pastors and lay leaders requested to attend.

W. M. SULLIVAN, P. E.

Seashore Dist.—First Round

Coalville, at Coalville, Dec. 20, 11 a.m.
Saucier, at Saucier, Dec. 20, 7:30 p.m.
Picayune, Dec. 27, 11 a.m.
Logtown, Dec. 27, 7:30 p.m.
Poplarville, Jan. 3, 11 a.m.
Carriere, at Carriere, Jan. 3, 7:30 p.m.
Vancleave, at Vancleave, Jan. 10, 11 a.m.
Kreole, at Orange Grove, Jan. 10, 7:30 p.m.
Gulfport, First Church, Jan. 17, 11 a.m.
Biloxi, Wesley Memorial, at N. Biloxi, Jan. 17, 2:30 p.m.
Ocean Springs, Jan. 17, 7:30 p.m.
Americus, at Pleasant Hill, Jan. 24, 11 a.m.
Handsboro and Second Church, at Handsboro, Jan. 24, 7:30 p.m.
Mentorum, at Pine Grove, Jan. 31, 11 a.m.
Wiggins, at Wiggins, Jan. 31, 7:30 p.m.
Brooklyn and Bond, at McLaurin, Feb. 7, 11 a.m.
Columbia and Mission, Feb. 14, 11 a.m.
Lumberton, Feb. 14, 7:30 p.m.

The district stewards are called to meet at Wiggins Dec. 11 at 10 a.m.

The District Missionary Institute will be held at Gulfport, First Church, Jan. 12, at 10 a.m.

OTTO PORTER, P. E.

Vicksburg Dist.—First Round

Louise and Holly Bluff, at Holly Bluff, Dec. 20, 11 a. m. and 2 p. m.
Silver City, at S. C., Dec. 20, 7 p.m.
Vicksburg, Crawford St., Dec. 27, 11 a. m.; Q. C., Feb. 3, 7:30 p. m.
Vicksburg, Gibson, Dec. 27, 7 p. m.; Q. C., Feb. 10, 7:30 p. m.
Roxie, at Roxie, Jan. 3, 11 a. m.
Lorman, at Lorman, Jan. 3, 3 p. m and 7 p. m.
Anquilla, at Delta City, Jan. 10, 11. a. m. and 2 p. m.
Rolling Fork and Cary, at Rolling Fork, Jan. 10, 4 p m. and 7 p. m.
Washington, at Washington, Jan. 17, 11 a. m. and 2 p. m.
Natchez, Jan. 4, p. m. and 7 p. m.
Hermanville, at Hermanville, Jan. 24, 11 a. m. and 2 p. m.
Port Gibson, Jan. 24, 4:30 p. m. and 7 p. m.
Gloster, at Gloster, Jan. 31, 11 a.m. and 2:30 p. m.
Oak Ridge, at Oak Ridge, Feb. 7, 11 a. m. and 2 p. m.
Nebo, at Cool Springs, Feb. 14, 11 a. m. aud 2 p. m.
Fayette, Feb. 14, 7:30 p.m.; Q. C., Feb. 17.
Mayersville, at Mayersville, Feb. 21.
Utica, at Utica, Feb. 28, 11 a. m. and 2 p. m.

District stewards' meeting at Crawford St. Church, Vicksburg, at 10 a. m., December 7. District stewards, charge and church lay leaders and pastors will please attend.

Kingdom Extension Institute, Tuesday, January 5, 10 a. m., at Port Gibson. HENRY G. HAWKINS, P. E.

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Christian NEW ORLEANS Advocate

Vol. 77—No. 52 Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4001

D. B. RAULINS, M.A., Editor NEW ORLEANS, LA., THURSDAY, DECEMBER 24, 1931. C. MILTON CHALMERS, Manager.

WORLD DISARMAMENT CONFERENCE

The central event on the world's calendar for 1932 is the Disarmament Conference to be held at Geneva, opening on February 2. Already some are hinting that the time is inappropriate and inopportune because of the war cloud hanging over Manchuria. Better wait till times are quieter before bringing up the matter of disarmament. We may need our guns, and munition producers may need the income to be secured from their production; so let us not put them down just now. Let us wait until we have peace in the world. Then we shall be ready to talk about disarmament. Even then we shall regret sorely to lay aside our toys. At least let us keep enough for patriotic celebrations. Patriotism that does not go "boom" is entirely too pale for hundred per cent nationalism.

Now is not that foolish? The patient is violent just now. Let us wait until he is better to begin our treatment. Better not meet than to meet and fail. Nay, it is better for us to meet and fail than to neglect the situation any longer. Are we afraid to risk the League of Nations and the Briand-Kellog Pact? Is the pact too delicate to rely upon? Then let us know it at once. If the pledged word of the nations is worthless, the sooner we know it the better. Is it too frail to risk in a crisis? It is imperative that something be done at once. The Disarmament Conference is already overdue. Its work should be accelerated as much as possible. If what is being reported regarding an understanding between Japan and France with reference to parts of China be true, we cannot work too rapidly. There are grave possibilities and even probabilities in the situation.

John Wesley said, "War is the sum total of all human villainies." "War hurts everybody, benefits nobody except the profiteer, and settles nothing," said Field Marshall Sir William Robertson. Others have said striking things about it. Speech regarding war has far outdistanced action about it. It is high time we were taking a parachute drop from some of our theories about war and get down to earth with the struggle. We must begin with some heroism to pull the mask from the monster's face, and disrobe it of its traditional glory, and so expose its essential beastliness. A revulsion from it must be created in the minds of men.

During the second year of the World War Lord Rosebery asked the following question: "Will this terrible convulsion when it has subsided bequeath war or peace as its heritage? In any case one could think there must be a generation of exhaustion. But will that generation bestir itself to find some guarantee against the recurrence of the curse, or will it silently pile up armaments for hoarded vengeance? That is the question on which depends the future of the human race."

Two or three phrases in this statement stand out in arresting significance: " A generation of exhaustion," "armaments for hoarded vengeance," and "the future of the human race." In the first we see the pale and bloodless face of a generation too weak to avail itself of the remedy indispensable for its condition. In the next we see brainless and soulless suspicion and hate, ignoring all the lessons of history. We see it showing its teeth and hear it snarl, lying in wait getting ready to rend and tear to both its own destruction and that of all others. In the last we can see, if the scales tilt one way, a new world freed from the thraldom of armaments and the bondage of hate, writing a new record in the advancement of the race; or, if the scales tip the other way, we see the earth strewn with wreckage and civilization a cinder.

Greetings

As Christmas, that pivotal day of our Christian calendar, comes marching by, we wish you the joy that comes from the ageless experience of journeying with God across the years. May your memories in which are mingled the friends and scenes of the yesterdays bring the peace that will steady your faith in an unsteady time. And may we all, adults, youth and babes, join the Wise Men and Shepherds, star-led and accompanied by angels, and bring our homage to the shrine of the Greater Tomorrow.

D. B. RAULINS, Editor,
C. M. CHALMERS, Manager.

You had better go back and read Lord Rosebery's statement again before proceeding, remembering when it was said, what was said, and the conditions that face us today.

While some definite steps in the direction of peace and disarmament have been taken, and definite gains achieved, still the whole matter has been slowed down and vitiated so much that, with more or less complacence, we speak of "the next war." Is it possible for nations to become so intoxicated by the desire for gain as to forget their sacred honor and their mutual responsibility already openly acknowledged?

In May, 1919, M. Clemenceau, "The Savior of France," now gone to stand before the Judge of all the earth, gave this word in behalf of the Allied and Associated Powers: "The Allied and Associated Powers wish to make it clear that their requirements in regard to German armaments were not made solely with the object of rendering it impossible to resume her military aggression. They also are the first steps towards the reduction and limitation of armaments which they seek to bring about as one of the most fruitful preventives of war, and which will be one of the first duties of the League of Nations to promote."

Do not the opening words of Part V of Versailles Treaty say, "In order to render possible the initiation of a general limitation of armaments all nations, Germany undertakes strictly to observe the military, naval and air clauses which follow"?

Here it is twelve years since the making of that treaty and instead of liquidating that promise to Germany there are more men under arms and the nations are paying $4,500,000,000 annually on preparations for fighting. Having failed to carry out our share of the treaty by which Germany is bound, can we blame her for begging the privilege of re-arming? Was it any worse for the Central Powers to ignore their treaties during the World War and count them "scraps of paper" than for the Allied Powers to ignore the obligations to which they placed their signatures? Can we blame Germany, stripped of her arms and surrounded by those who are still armed, for begging for her guns? Do we have one set of ethics for allies and another for a conquered foe? Whether or not the Allied Powers were in any wise responsible for the World War they certainly are responsible for their sacred word to Germany. To fail to carry it out is openly to make themselves now responsible for the "next war."

Is this then a "generation of exhaustion?" Can it be true that the nations are so bereft of the great vitalities, the indispensable essentials of national integrity, that they cannot see or are unwilling to face the task to which they set themselves? Are we too weak to avail ourselves of that which we all are beginning to recognize as necessary to our continued existence? Not only economically and politically, but morally and spiritually, we find ourselves impoverished. What we see in the economic and political condition of the world is not the real cause of the condition in which we find ourselves. These are but symptoms of a deeper ailment that is not subject to the remedies applied to these things. It is a malady so deep that it is untouched by the temporary remedies applied to these disturbances. They but deceive us into thinking that the trouble has been helped. What our generation needs

(Continued on Page 8.)

The Old Year and the New

BY BISHOP WARREN A. CANDLER, D.D., LL.D.

Standing, as we do, near the close of the year and on the threshold of the new year, we recall the lines of Thomas Moore in his Lalla Kookh:

"This narrow isthmus twixt two boundless seas,
The past, the future, two eternities."

And we sing with Charles Wesley his solemn hymn, after a visit to "Land's End," a narrow strip of land between the Bristol Channel to the north and the English Channel to the south:

"Lo on a narrow neck of land,
Twixt two unbounded seas I stand,
Secure, insensible:
A point of time, a moment's space
Removes me to that heavenly place
Or shuts me up in hell."

Whether we look backward or forward, at the end of the dying year and the birth of the New Year, our minds turn to serious reflections, and with "Moses the man of God" we cry to our Lord, "So teach us to number our days that we may apply our hearts unto wisdom." (Psalms XC:12).

The past we can not call back and the future we can not foresee.

Behind us lies the year 1931 past forever except as the recollections of its experiences, its joys and sorrows, its labors and failures, admonish us to live more nobly and toil more faithfully in the year at hand.

During the year agone, sickness has laid many on beds of pain, and they have not found it as easy to languish with patience as to labor with buoyancy. But the weary days have brought to many an increase of faith and a persistence of peace that they could not have acquired otherwise, as darkness shows us worlds of light we never saw by day. Perhaps many are not better of their disease, and may not be rid of it ever again, but they have gotten better by it. Thereby they have secured great gain, for to ears of the sufferers Jesus has whispered, "This sickness is not unto death but for the glory of God"; and if painful disease returns to them in 1932, his gracious words will not be forgotten.

Alas! death has brought to many very sore bereavements. Little children, whose joyous voices filled with gladness their homes as they celebrated the holiday season of a year ago, have passed away during the year past, and sad mothers look upon "the things in the bottom drawer"—whips and tops and shoes which no little feet wear now—and weep because their darlings have gone to the Heavenly Father's home while longing for baby faces which they love though they would not take them back, if they could.

Wives mourn for husbands who have departed and husbands whose wives have gone before them to the better land find the present world so sadly changed that it can never be to them the same again. Aged parents, loved and venerated by filial devotion, have grown tired in their earthly pilgrimages, and have passed through the heavenly gates to find God's rest for the weary.

Multiplied thousands begin the New Year with grief filled hearts, and look to its unknown events through tearful eyes.

But none of the grief-stricken need sorrow as they who have no hope.

Our broken families are in truth not complete until each has sent some forerunner into the heavenly world, so that those who linger here behind them for a season, can pass over the flood, and fold glorified forms in the embraces of endless life and deathless love.

The year now approaching its end has been characterized by world-wide financial depression which has brought deep distress to millions of souls, adding dire want to personal griefs. Its passing away has been predicted daily by editors, financiers and statesmen, but its shadow yet rests heavily on all mankind.

Perhaps there has been too much lamentation over financial depression, and too little repentance for the deep spiritual depression which rests upon the earth like a pall. We regret the want of earthly goods and deplore little the loss of God. But underlying the lack of material goods is the decline of spiritual life.

The statesmen of the world are perplexed, and know not what to do except to tax the people more in order to get money to send back to the people their own money in the form of senseless appropriations. Of course, through this vicious circle of hurtful taxation and injurious appropriations comes confusion worse confounded. One of the worst results arising from the delusion process is that the peoople lose self-reliance and look to the government for all that they desire.

The New Year should be marked by a return of the people to God and goodness, and their ceasing to look to government to satisfy all their wants. Government has no money except that which it has taken from the people by taxation, and when the citizens call upon it for all things, some get more than the amount they ought to receive while most of the people get less than their just share. Thus the whole process of distribution is deranged, and animosity and antagonism created between class and class. In this way revolutions are brought to pass and the ruin of nations wrought.

The welfare of the world and the peace of mankind can not be achieved by the covetous competitions of the greed of all classes. The principles of Christ's religion of love and brotherly kindness are the cure for all the ills flesh is heir to—personal ills, national ills, and international ills.

With the dawning of the New Year, mankind should ring out sin, and thereby ring in every earthly good and heavenly blessing.

"Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light;
The year is dying in the night;
Ring out, wild bells, and let him die.

"Ring out the old, ring in the new;
Ring happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

"Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

"Ring out a slowly dying cause
And ancient forms of party strife;
Ring in the nobler modes of life
With sweeter manners, purer laws.

"Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

"Ring out old shapes of foul disease,
Ring out the narrowing lust of gold,
Ring out the thousand wars of old,
Ring in the thousand years of peace.

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

THE FLAG OF THE CROSS

By H. H. Smith

Many of our readers—but perhaps not all—are acquainted with the following naval custom: "There is one flag, and but one in the world which can ever fly above the Stars and Stripes. That is the flag of the Christian Cross—a white cross on a blue field—which is flown every Sabbath morning on shipboard at the hour of divine service. The national standard comes down; the flag of the Cross goes up the halyards, and the Stars and Stripes ascend again to a place just beneath the emblem of worship."

Our sailors and soldiers are taught great veneration for the Stars and Stripes, and this custom of elevating the flag of the Cross above the flag of the country has no doubt impressed them with the incomparable value of the religious truths for which the Cross stands.

The Cross stands for justice and good will toward all mankind, and the daily practice of the golden rule. The observance of these tenets of the Christian faith by all nations would mean the abolishment of war from the earth. The recent trouble in Manchuria has revealed a fine spirit among the Chinese and Japanese Christians of the countries involved. A telegram sent by the Federation of Chinese Churches of Peiping to the National Christian Council of Japan says: "Whole Chinese nation greatly disturbed by present Manchurian situation. Chinese Christians appeal to Christians of Japan to make common cause advocating that their respective governments take peaceful means to settle Chinese-Japanese questions, preserving friendship between two neighboring peoples."

Let China and Japan become thoroughly Christian and war between them would be impossible. The same would be true of every other country. Wars have occurred because even the most moral and religious countries of the world have not always acted toward each other in a thoroughly Christian manner. These Chinese and Japanese Christians give every evidence of being true Christians when, in such a trying crisis, they make an urgent appeal that "peaceful means" be employed to settle the vexed questions. This is the spirit of Christianity.

The flag of the Cross stands for the sacredness of man—every man. A thoughtful writer has said: "Jesus brought the idea of the sacredness of man to the world when He became man; He exalted humanity. Tacitus tells us that because a slave killed his master, 600 innocent slaves were killed. Plutarch says Flaminius put a slave to death for the entertainment of his friends who had never witnessed a death scene, and Pollio, the stoic, fed his fishes with the limbs of his slaves."

Westminster Abbey holds the dust of a man whom England delighted to honor, because he believed in the sacredness of man—even the African savage. It was not solely as an explorer or geographer that England honored David Livgnistone. His zeal and sacrificial labors in behalf of the oppressed savages of the Dark Continent, who were hunted like wild beasts and sold into the most barbaric form of slavery, touched the hearts of his countrymen. In every African native, however vile or degraded in the sight of civilized men, Livingstone saw a brother man. There is no puzzle as to why this man of such eminent talents sacrificed his life for the benighted tribes of Africa. He knew Jesus Christ and all that the Cross stands for. "I am a missionary, heart and soul," he said. "God had an only Son and He was a missionary and physician. A poor, poor imitation of Him I am, or wish to be. In this service I hope to live; in it I wish to die."

Let us pray that "the flag of the Cross" may fly above the flags of all nations, and that He whose conquering sign it is may rule the earth.

Ashland, Va.

SAFETY SIGNALS

By Rev. S. J. Davies

Bethlehem of Judea, City of David, replete with glorious memories, linked with much of history that was dear and sacred to Israel. It was the home of Elimelech, father-in-law of Ruth, and there she found her husband, Boaz, and became mother of the Messianic line which culminated in the Christ. Literature furnishes few idyils of beauty and heartfelt appeal greater than this story of love, devotion and faithfulness. Ruth and Naomi have left on record an example of woman's gentleness and woman's intuitive knowledge of man and his ways, which stand as a lesson for the subsequent ages.

Micah had named this place as the city of the nativity, and both Matthew and Luke, claim the prophecy fulfilled in the birth of Mary's Son. Other events of interest and importance made this village city of peculiar sanctity to the people whom God had chosen as the race from whom Messiah should come.

"Oh, litle town of Bethlehem!" sings Phillips Brooks, one of America's greatest preachers, a man whose catholicity embraced the race.

> "Above thy deep and dreamless sleep
>   The silent stars go by;
> Yet in thy dark street shineth
>   The Everlasting Light."

Even as the golden sunlight of this first Chrismas morn bathed the Judean hills and valleys with splendors, perchance its slanting rays fell like an aureole of glory upon the cradle manger wherein lay the Prince of all earth's little ones. Think of it, a cradled Christ, the Hope, the Light, the Destiny and Life of the race, for all the coming centuries.

> "O holy Child of Bethlehem,
>   Decend on us, we pray,
>   Cast out our sin and enter in
>   Be born in us today.
> We hear the Christmas angels
>   The great glad tidings tell;
>   O come to us, abide with us,
>   Our Lord Emmanuel."

And now, beloved, I come to you with a plea for the widows, orphans and old preachers of the Conference, our own in Louisiana and Mississippi. The maintenance fund for them is meager enough, and this year was less than last, or at least many received less. The apostle James makes a test of pure, undefiled religion just here, "to visit widows and orphans in affliction." I think this means more than merely calling on them. Does it not mean ministering to them, sharing with these worthy ones the bounties and blessings wherewith you are blessed? Make the widow's heart sing for joy as the joyous Christmas tide comes and goes. Help the old preachers who are spending their meager allowance in trying to pay for a home, possibly many of these homes with a mortgage on it, also insurance and taxes to pay. For old men are discounted in all the activities of life, and the Church seems no exception to the rule.

And now I shall say no more on this subject at present, lest some should misconstrue my motives, yet much now might be said and the things unsaid are still stronger because of silence.

628 King's Highway, Shreveport, La.

NEW PRESIDENT OF AMERICAN BIBLE SOCIETY

At the December meeting of the Board of Managers of the American Bible Society held at the Bible House, Astor Place, New York City, Mr. James Frederick Talcott was elected president of the American Bible Society.

Mr. Talcott succeeds Mr. E. Francis Hyde, president of the last seven years, and comes to his new position with a wide experience and a deep interest in the work of religious groups. He is a member of the managing boards of the New York Bible Society, the American Tract Society, the McAuleey Water Street Mission, the Bowery Branch Y. M. C. A., the Ambrose Italian Mission, Lincoln University, and other similar organizations.

Mr. Talcott was born in New York City. He was graduated from Princeton University in 1888 and studied at Oxford and Berlin, receiving the degree of Master of Arts from Princeton. He is president of James Talcott, Inc., of New York City, and director in numerous business and financial organizations. Mr. Talcott resides in New York City, and is a member of St. Bartholomew's Protestant Episcopal Church, and one of the vice presidents of its Community House.

PLAN FOR PASTORAL RELIEF

The following resolutions were presented to and unanimously adopted by the meeting of District Stewards and Lay Activities, December 9:

We, your committee appointed to devise ways and means to care for the underpaid pastors of our district, avoiding severe embarrassment on the part of everyone, believe and submit the following to be a workable plan; and we believe, if all will agree to plan the work, and work the plan, the results will be satisfactory, will prove a means of grace to all, and will be the occasion of a real brotherhood among the pastors, laymen and laywomen of the Ruston district.

We recommend:

1. That each pastor of the district pay 1 per cent of his salary into this fund, and that it be committed into the hands of the presiding elder all along through the year as he receives our salaries, as he cannot use that which is promised, but that which he has.

2. That we invoke the help of our laymen, and that they make this a part of their work, and that they use their influence to have an offering taken in each congregation for this purpose some time during the year to be forwarded to the presiding elder at once to be used for this specific purpose.

3. That we ask each Sunday school superintendent to use one Sunday's offering for this cause. We suggest that the fifth Sunday in May be the day set, and that be announced and designated as "Silver Offering Sunday." If for any reason this day should not be used, that the superintendent set another, and that the offering be sent at once to the presiding elder for this cause.

4. That we ask the W. M. S. to consider this as one of the finest pieces of missionary work, and that they be asked to co-operate with the plan, but not in a way to interfere with their obligations to the Woman's Missionary Council in any way.

5. That each Epworth League, or Young People's Division be asked to lend a hand, and that they, too, make an offering to it.

6. That the amounts from all these sources be in the hands of the presiding elder as a sinking or helping fund, and that the preachers with the smallest salaries be the first to be considered, all things else being equal. We leave the helping feature to the discretion of the presiding elder.

7. That we have a free and open discussion of the whole matter, and that we go into it wholeheartedly.

8. That we set as our goal for the Conference year 1931-32 "EVERY PASTOR PAID IN FULL."

Signed by Committee of the Ruston District, Louisiana Conference. Clerical: J. S. Henley, Chairman; R. M. Brown, P. E.; H. L. Johns, H. B. Hysell, R. W. Vaughan. Lay: Judge E. L. Walker, District Lay Leader; Mrs. Carolyn Dawson, District Secretary of W. M. S.; Wallace White, President Young People's Work; W. T. Camp, Sunday School.

WEEK OF PRAYER FOR THE CHURCHES

Sunday, January 3, to Saturday, January 9, 1932

Sunday, January 3, 1932

PREACHING AND PRAYER FOR A DEEPENING OF THE CONSCIOUSNESS OF GOD

Scripture References: Prov. 29:18, "Where there is no vision, the people perish." Acts 2:17, "I will pour out of my Spirit on all flesh; and your young men shall see visions and your old men shall dream dreams." John 14:6, "I am the way, the truth, and the life."

Monday, January 4, 1932

PRAYER FOR FAITH IN AND LOYALTY TO A CONQUERING CHRIST

Scripture References: Eph. 3:14-21, "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end, Amen."

Tuesday, January 5, 1932

PRAYER FOR THE LEADERSHIP OF THE HOLY SPIRIT

Scripture References: Acts 1:1-8, "But ye shall receive power, after that the Holy Ghost has come upon you; and ye shall be witnesses unto me." Luke 24:45-49, "And behold, I send the promise of my Father upon you; but tarry ye, in the city of Jerusalem, until ye be endued with power from on high." John 16:7-14, "When He, the Spirit of Truth, is come, He will guide you into all truth."

Wednesday, January 6, 1932

PRAYER FOR INTERNATIONAL GOOD-WILL AND CO-OPERATION

Scripture References: Isaiah 2:15; Micah 4:4-7.

Thursday, January 7, 1932

PRAYER FOR THE PROTECTION OF THE HOME AND OF THE YOUTH

References: Deut. 6:1-9, "These words which I command thee this day shall be in thy heart; and thou shalt teach them diligently unto thy children." II Timothy 2:1-16, "Study to show thyself approved unto God."

Friday, January 8, 1932

PRAYER FOR THE WORLD IN A DAY OF DEPRESSION

Scripture References: Luke 4:18-19; Mat. 6:9-13 (Lord's Prayer); Mat. 25:31-46 (Judgment).

Saturday, January 9, 1932

PRAYER FOR A WORLD-WIDE SPIRITUAL REVIVAL

Scripture References: Hab. 3:2.

In many places on Sunday, January 10, special sermons will be preached on Christian Unity.

CHRISTMAS AND THE DEPRESSION

By Rev. M. H. McCormack, Jr.

Another year has gone and not far away is Christmas. The friendly blazing yule log, the gift-laden holly-tree, the songs of the Bethlehem manger are all back with us again to remind us that there is really something in the world besides bear markets, bank failures, and politics to claim our attention, "shape our ends."

There are many lessons to be learned from Christmas. It affords us our best opportunity to get a sense of proportion in values. It brings us face to face with the all-important fact that while there may be a depression in the financial and economic world, yet there is a more important world of spiritual values that is no tsubject to the vicissitudes of the stock market, and wherein the principles of price is an unknown quantity. The greatest values in the world can not be calculated in dollars and cents.

Christmas is the time for us to stop and take inventory of our possessions. Perhaps the decline in material values, a reduction in trade,, and a recent bank failure have left us little in the way of material assets; but have these things left us destitute? From the true viewpoint a person is either rich or poor not according to what he may or may not have in the way of material possessions, but what he may justly claim in the world of values "where moth and rust doth not corrupt and where thieves do not break through and steal."

The persons who are happiest at Christmas are not necessarily those who have the largest bank balances (even if they are in the safety deposit boxes), but they are those who have their loved ones about them in health and Christian blessedness. Here you find the unmistakable gleam of joy and the priceless sparkle of happiness. Here, where sin has not entered to lay its soiled hands on the heart portals of those whom we love and hold dearest to our hearts, the innocent laughter of childhood and the consecrated love of old age mingle in sweet accerd as the angel hosts above sing the Bethlehem anthem of "Peace on earth, good will toward men." Here it is that we forget hard times as they are relegated to the background of insignificance!

In this period of uncertainty and anxiety, Christmas is the ideal time to start on a pilgrimage toward Christlikeness. Let us catch a vision of the high and beautiful service we may render to humanity, get a strange light in our eye, and a new passion in our heart, and go forth as a modern Galahad ready to do the meanest service to the neediest soul. If we have lost our silver and gold, let us start out in search of the Holy Grail.

Christmas is the season of giving. We may not be able this year to bestow lavish presents of the material kind upon those whom we love and appreciate, but unless we have allowed our stock of spiritual values to run low, we can give them something much better. Give them the example and inspiration of a life that's hid with Christ in God. Give them a golden nugget of brotherly love and sympathetic understanding that will help them over some of the rough spots we are still hitting these days. Give them a kind smile and a loving handshake. These are worth much more than anything that money can buy.

Christmas reminds us that the Christian should so live as to be independent of economic depressions. If he does this, he will be the salt of the earth that tends to preserve the world in times of decadence and deterioration. The world depends as never before on the stability and permanence of Christian character. That, if you please, is the rock upon which the church is built, and the only thing against which the gates of hell cannot prevail. We must preserve it at all cost. And the only means of its preservation is the abiding presence of Christ in our hearts, for He is its real essence.

The man who possesses, or rather, who is possessed of, the Christ of the Christmas can afford to lose a few measly dollars and still abound in his untold wealth of Christian ideals and joys unspeakable. The man to be pitied is he who when he loses his money loses all. 'Tis not so with the Christian, for though he be penniless in the eyes of the world, still he abounds in the wonderful resources of his Heavenly Father.

GREAT HAPPENINGS IN JUDEA

"And in the sixth month the angel Gabriel was sent from God into a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shall conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father, David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. . . . And it was so as the angel had said . . . and Mary brought forth her firsthorn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for him in the inn. And there were in the same country shepherds abiding in the fields, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And suddenly there was with the angel a multitude of heavenly host praising God, and saying: Glory to God in the highest, and on earth peace, good will toward men: And as the angels went away into heaven, the shepherds said one to another, Let us go unto Bethlehem, and see this thing which has come to pass, which the Lord hath made known unto us. And they came in great haste, and found Mary and Joseph, and the babe lying in the manger. When they had seen it, they told others about the Holy Child. And they returned, glorifying and praising God for all the things they had heard and seen."

Around a million hearth-stones families will gather from far and near this sacred season. Wherever that family is dedicated and consecrated to the holiest ideals of earth, there is indeed a holy tie, like unto that of nineteen hundred years ago.

B. C. T.

NATCHEZ WELCOMES MR. GATLIN

Citizens of Natchez as a whole join the congregation of the Jefferson Street Methodist Church in welcoming Rev. H. A. Gatlin and members of his family to their new home here.

Mr. Gatlin comes to Natchez with an outstanding record as a minister and church executive and is of the type whose work and influence is felt by all.

In his initial sermons delivered Sunday, Mr. Gatlin declared that he stood ready to aid any movement for spiritual and civic improvement. This declaration is welcomed by the progressive citizens of Natchez, who realize and appreciate the benefits to be derived through co-operation of those to whom the people look for guidance.—Exchange.

TO THE PRESIDING ELDERS OF THE LOUISIANA CONFERENCE

Complying with your request of September 15, I am recommending the following as the schedule of Kingdom Extension Institutes for 1932:

New Orleans District, at Morgan City, Monday, January 11, at 10:30 a.m.

New Orleans District, at First Church, New Orleans, Monday, January 11, at 7:30 p.m.

Baton Rouge District, at Amite, Tuesday, January 12, at 10 a.m.

Baton Rouge District, at Baton Rouge, Wednesday, January 13, at 10 a.m.

Alexandria District, at Alexandria, Thursday, January 14, at 10 a.m.

Lake Charles District, at Lake Charles, Friday, January 15, at 10 a.m.

Visiting speaker can be used at some strategic point Sunday, January 17.

Shreveport District, at Shreveport, Monday, January 18, at 10 a.m.

Minden District, at Minden, Tuesday, January 19, at 10 a.m.

Minden District, at Winnfield, Wednesday, January 20, at 10:30 a.m.

Ruston District, at Ruston, Thursday, January 21, at 10 a.m.

Monroe District, at Monroe, Friday, January 22, at 10 a.m.

This is presuming that the Districts will remain as at present.

H. N. BROWN, Secretary.

KINGDOM EXTENSION INSTITUTE, MISSISSIPPI CONFERENCE

Vicksburg, at Port Gibson, Jan. 5, 10 a.m.
Jackson, at Galloway Memorial, Jan. 6, 10 a.m.
Brookhaven, at Hazlehurst, Jan. 7, 10 a.m.
Hattiesburg, at Court, Street, Jan. 8, 10 a.m.
Seashore, First Church, Gulfport, Jan 12, 10 a.m.
Meridian, at Central, Meridian, Jan. 13, 10 a.m.
Newton, at Montrose, Jan. 14, 10 a.m.

Thero will be a representative from the General Commission and the Conference Commission on Benevolences as speakers.

Who should attend? A cordial invitation is extended to every one to attend these meetings; but there are some whosee places of leadership make it very important for them to be present; Pastors, District and Charge Lay Leaders, Stewards, Trustees, Sunday School Superintendents and Teachers, District Secretary Woman's Missionary Society, and oicers of the Auxiliaries, District Secretary of Young People's Work, and officers Epworth League, and all **members of the Missionary Committees.**

W. D. HAWKINS, Secretary.

A PROGRAM OF MAJOR EMPHASIS, LAKE CHARLES DISTRICT

Dear Fellow-workers: As we begin the work of a new year together in the Lake Charles District, I beg leave to suggest that we set before us certain objectives for the year as matters of major emphasis to be borne in mind in doing all our work.

1. Let us remember that the fundamental condition of success is to maintain our own personal spiritual life by unceasing prayer.

2. Let us keep in mind that our chief work is evangelizitation—through all methods, whether in revival meetings prayerfully planned; by personal appeal to men and women face to face; by leading our Sunday school workers in getting children and youth definitely in Christian life; or by reaching out to unchurched communities, to win people to Christ and to deepen the spiritual life of the Church.

3. Let us cultivate the missionary spirit in

our churches, knowing that to be Christians we must be missionary.

4. Let us put into practice the great principle of stewardship; that "we are not our own," but that our ability, our time, our material possessions—ourselves—belong to God and must be used for the carrying out of His purpose and will.

5. Let us accept as sacred, religious obligations, those financial apportionments and askings which our church lays upon us for building God's Kingdom, realizing that by giving in the name of Jesus, we may have a real part in the redemption of the world.

W. WINANS DRAKE, P. E.

AN INTERESTING MEETING AT TUPELO

It was on Tuesday, December 15, and it was a joint meeting of the District stewards and ministers of the Aberdeen district. After the business meeting of the district stewards the Ministers' Association of the Aberdeen District was re-organized. The following officers were elected: President, Rev. W. R. Lott; Vice-president, Rev. W. P. Buhrman; Secretary, Rev. W. O. Hunt. With these brand new and exceedingly efficient officers there is promise of great times this year for the Ministers' Association. The first meeting is to be held Thursday after the first Sunday, which will be February 11. It was agreed that the meetings for the first six months would be held at Okolona and that every preacher should carry his lunch, that no extra duties might devolve upon the pastor-host. Although Brother Gregory and his people gave us a most generous invitation to be their guests at the next meeting, the Association felt that it would be best to carry out the former agreement.

Brother Buhrman made a very impassioned speech, to the end that every minister in the District should be present at every meeting. It was suggested and agreed upon that every minister should assess himself a fee of five cents per month—sixty cents per year—and send it forthwith to Rev. W. O. Hunt, for operating expenses. He being an efficient man, we are going to expect efficient work and will expect the reports of the meetings to appear in the papers, so "Lay on McDuff," and so long until the next meeting.

R. T. HOLLINGSWORTH,
Retiring Secretary.

DR. WELLS BECOMES EXECUTIVE SECRETARY

At a meeting of the executive committee of the Conference Board of Christian Education held in Alexandria on Thursday, December 17, Dr. W. W. Holmes resigned from the office of executive secretary. After hearing his reasons, the committee very reluctantly accepted his resignation, after expressing their appreciation of the splendid work done by Dr. Holmes during the past conference year

The committee adopted the following plan for carrying on the work of the Board in behalf of the Conference for the remainder of the year:

Dr. Frank L. Wells was elected executive secretary; Rev. A. K. McLellan was given enlarged duties and will serve as extension and promotional secretary, promoting district institutes, standard training schools and the statewide conference. He will also give direction to the departmental activities in co-operation with conference superintendents. Dr. N. E. Joyner will continue to serve the interests of the Conference in matters pertaining to Centenary and Mansfield College.

By courtesy of the First Methodist Church, of Alexandria, the office, without charge for rent, will be maintained in the educational building of that church, and all communications to the executive secretary or to the extension and promotional secretary should be addressed to Box 742, Alexandria, La.

REV. B. F. LEWIS PASSES

Rev. B. F. Lewis, for some years manager of the Mississippi Methodist Orphanage, passed away at him home in Jackson on the evening of December 17.

Brother Lewis is widely known throughout Mississippi, and has been happily received in many places because of his excellent work at the Orphanage.

A fuller account of the life and work of Brother Lewis will appear in a future number of the Advocate.

DR. J. M. SULLIVAN INJURED

Dr. J. M. Sullivan, head of the Geological and Chemistry Departments of Millsaps College, and Conference Lay Leader, met with very painful injuries on Monday the seventh when his car collided with that of another driver at a street intersection in Jackson. Six ribs were broken and the pelvic bone was fractured while there were other bruises about the head and body. He was rushed to the Baptist Hospital for treatment.

Dr. Sullivan has been connected with Millsaps College for 29 years, and is prominent in religious circles.

REV. L. E. ALFORD IN CRASH

On the evening of December 8, Rev. L. E. Alford, former presiding elder of the Vicksburg District, now pastor of our church at Columbia, Miss., suffered severe injuries and very narrowly escaped death, in a car accident.

Brother Alford, accompanied by his son Lamar, who was driving, was on his way to Vicksburg on business. A truck with a flat tire was parked near the middle of the highway and was without tail light or other signal. Into this the Alford car plunged, a piece of material projecting from the truch crashing through the wind shield and striking Brother Alford in the face. Much blood was lost and it was thought at first that his eye sight might seriously be impaired.

A message from Rev. H. G. Hawkins dated the eleventh stated that the patient was doing nicely and that outside of some facial scars it was thought there would be no permanent injuries. He was taken care of at the Vicksburg Sanitarium.

Lamar Alford received minor injuries in the crash.

A LITTLE SECRET

The manager tells me that quite a few subscribers have not renewed for the Advocate. Is it you? Your label will tell. This suggests that Christmas is just the time for you to mail your check that the paper may keep on coming.—Editor.

NOTES FROM THE CORINTH DISTRICT

By Rev. E. S. Lewis

The two banks at Corinth closed their doors one Friday—that night the apportionment committee of First Church met, went over the membership, and laid their plans to raise everything in full as usual, banks or no banks. That is a beautiful faith, a faith that dares.

* * *

The new men in the district, Ashmore, Sharp, Woollard, Ledbetter, Cunningham, Henley, Wallis and Craddock, have made a good beginning. They take the place of a lot of good men but we hear the same report of them and their work. The Methodist plan of ministerial supply and exchange is a marvelous way of doing things.

The District Stewards, together with the pastors, had a profitable meeting yesterday, at Ripley. A fine spirit was manifest in all things. The outlook is bright with promise. Our laymen and good women are as fine as the land affords. They mean to make the church a power for righteousness.

* * *

Salaries have been cut on every hand but there is an abundance to eat in the land. Clothes do not count as they did. There are few weddings, not many funerals, but plenty to do. Hope is high in our hearts, and there are no slackers among us. Our Christ is marching on.

* * *

At First Church, Corinth, the Sunday school is crowded, the missionary society is doing well, the two leagues have about eighty young people present every Sunday evening. Great program was held Christmas Sunday, and there has been ten additions to church since Conference.

PERSONAL AND OTHER NOTES

Last Sunday was a big day at First Church, Lake Charles, La. At the morning service the Stewards, thirty-one strong men, were installed. With a Board like this it would seem that almost anything great were possible. And those who know these men are still more sure of the achievements in this great church. At the evening service the officers and teachers of the Sunday school, more than sixty in number were installed for the new year. Total present at Sunday school Sunday morning was 408.

We thought so. We have all heard of George Washington's being the "Father of His Country." In fact we have become convinced that there must be some factual basis for this persistent rumor. But many of us have felt that something of really extensive proportions, along with this matter, should be credited to him. It now comes out after these many years that he invented ice cream. In his cash memorandum book, under date of May 17, 1784, is a statement showing that he purchased a freezer, and, it is presumed, paid cash for it. Now we shall have something to celebrate on February 22.

One of the very unique traditions of Centenary College were repeated again this year when on December 15, at the vesper hour of five o'clock in the afternoon, on the steps and grounds in front of the Administration Building, the student body and faculty gathered for the singing of old Christmas carols. The exercises were sponsored by the Mother's Club of Centenary, and the singing was led by a large chorus directed by Dr. Francis Wheeler, of the music department. Mothers and fathers of Centenary students as well as all friends of the College attended these exercises.

Impressive and fitting was the service held by Rev. C. C. Wier last Sunday at the First Methodist Church. This was the last service before the Annual Conference in Monroe, and marks the close of four years of earnest and consecrated work of this man in Winnfield, and Winn Parish. Dr. Wier came here four years ago and from the first to the last service he has made his presence felt in the community, and his spirit of good cheer and friendliness will long be remembered by every man, woman and child whose privilege it is to know him. He has answered every call to the sick, the sorrowing and the happy, and in every instance he has brought the comfort and good cheer sought by his counsel. He has made fast and lasting friendships as a minister and a citizen. His work is characterized by that high standard of living and giving as set up by the golden rule. He has shared with his friends and the community at large the riches of his wide experience in life, truly he has been one of us in every way.—Winnfield News American.

(Continued on Page 9.)

TRAVELOGUE No. 4

By Rev. J. L. Sells

Not expecting anyone to meet us in Seoul, and knowing that it would be after dark when we reached there, we went into the dining car for our evening meal. While there we heard a familiar voice, and who should we see but our son-in-law, Mr. Earl B. Emmerich, who had come a long way to meet us and help us in changing trains in Seoul. He told us that we were to spend the night at the Evangelical Center in Seoul and go on to Chulwon the next day. On reaching the station, Miss Margaret Billingsley, of the Center, was there to meet us with a warm welcome. Taking a taxi we were soon in one of the stations of our work in Korea. Miss Ella Sue Wagner, principal in charge of the Center, made us feel very much at home there. We were surprised and delighted to find Miss Hallie Buie there also, one of our most efficint workers from Mississippi, who had come to the Center to help welcome us. With these and other workers of the Center we spent a very pleasant evening. When the time came to retire for the night, we joined in our worship as though we were one family. We felt the hallowed influence of the Heavenly Father and gave grateful thanks for journeying mercies over the more than 8,000 miles we had come. The next morning we were told something of the history of the Center, its buildings and grounds. We were shown a large stone that lay in front of the main building and told why it is called the center stone. When Seoul was laid out for the Yi dynasty, about 1395, A. D., this stone was put where it now lies to mark the exact center of the walled city. The old buildings of the original palace were built near this stone and it became the home of Prince Koo, son-in-law of King Joong Jong, who began his reign in 1504, A. D. Persons famous in Korean history have walked these grounds that our missionaries now tread every day. Think if these walls could tell of the happenings that occurred here in the centuries past. About thirty years ago the King gave this palace to a favorite wife, Princess Soon Wha, and from that time it was known as the Soon Wha Palace, or Soon Wha Chun, and from this name is derived the present Korean name, Tai Wha Kwan. Here it was that in 1919 thirty-four patriots signed a declaration of independence, and because of that were carried from here to prison. Because of political changes this entire property was offered for sale near the close of 1919 and it was bought by missionary workers for a Woman's Evangelical Center. It is now a union institution where three mission boards co-operate in a most remarkable work.

The entire Center family now numbers about 2,890 in the various clubs, classes, clinics and extension groups for women and children, boys and girls. The baby welfare clinic is one of the most useful as well as the most popular of these departments. On a recent Baby Day, 400 happy mothers came with their babies to see the prizes given to those babies that attended clinic most regularly. Forty-five babies had been present at least once every month and were given lovely silver spoons, donated by a Korean. Thirty-two won second prize and forty-four the third prize. In the milk station, 14,844 bottles of milk were prepared according to formula, last year. Think of the immense amount of work involved in this, but then also think of how many little lives may have been saved in this way. In the five schools conducted by the Center, monthly clinics are held where minor ailments are treated and lectures given on the care of the body and prevention of disease; there were 1,144 enrolled in these classes last year. The Social Service Department is doing a fine work in its play ground and school, for the boys and girls from 6 to 13 years of age found on the streets of this city, who are too poor to go to anywhere else. Over 200 children were in this group last year. The Center has been able to provide a bathhouse for these poor children, so that in the heat of summer they may find help in this way that otherwise they could never know. 1,258 free baths have thus been given in one year. Then the educational department is one of vast possibilities. Many of the 130 students enrolled are young married women who have never had school privileges. Here a 3-year course is given in common school branches and home economics, thus opening doors of opportunity. The Hostel is a home for girls from the country who have come to the city to attend school. About thirty girls are thus given a safe, comfortable and Christian environment. Evangelistic work is done in all departments through Bible classes and personal work. The revival last spring resulted in twenty girls being baptized and four of the parents becoming Christian. One of the friends said that the motto of the Center might well be, "From the cradle to the grave." Why not? The above facts are taken from a booklet written by Miss Ella Sue Wagner, principal of the Center, and speak for themselves as to the effectiveness of the work being done there.

NATIONAL CONVENTION OF THE ANTI-SALOON LEAGUE OF AMERICA

The biennial national convention of the Anti-Saloon League of America will be held at the Mayflower Hotel, Washington, D. C., January 15 to 19, 1932.

During the convention the National Board of Trustees will hold the biennial election of Anti-Saloon League officers. The Board will also formulate plans and adopt general policies for the direction of the League during the ensuing two years.

The attitude of the organization toward Presidential candidates and party platforms will be determined. A definite expression of policy on various suggested referendum proposals is expected to be made by the Board.

A special feature of the convention will be the prohibition anniversary celebration on the evening of January 16, at which Mrs. Ella A. Boole, national and world president of the W. C. T. U., will speak. Another will be a young people's rally in honor of youth delegates coming to Washington as prize winners in prohibition essay and oratory contests being conducted by the Anti-Saloon League in many of the States. Sargeant Alvin York, World War hero, will address the young people.

Bishop Edwin H. Hughes, of Chicago, and Senator Morris Sheppard, of Texas, have accepted invitations to speak at the convention banquet.

Among the other speakers during the five days of meetings, all of which are open to the public, will be government officials, noted dry leaders, and other men and women of national distinction in economic, educational and religious fields.

All church and temperance organizations interested in the suppression of the intoxicating liquor traffic are invited to send delegates.

State superintendents and other League officials and workers from all parts of the United States will attend the convention.

The Anti-Saloon League was founded at Oberlin, Ohio, in 1893, by Dr. Howard Hyde Russell, who is still active as associate superintendent of the organization.

Inter-denominational and omni-partisan, the League united foes of intoxicating liquor, regardless of church membership or party affiliation in the drive that made America dry.

Following the adoption of the Eighteenth Amendment, the League directed its efforts mostly toward promoting better enforcement and developing public opinion in support of the laws.

The activities of the League now cover every State in the Union, with offices in more than fifty cities. Its active executive, field and clerical personnel numbers about three hundred.

Approximately two thousand representatives of temperance organizations and religious bodies make up the membership of the League's national and State boards.

National headquarters of the League are maintained at Washington, D. C., and Westerville, Ohio.

The League's publishing plant from which millions of pages of dry literature are distributed annually is also located at Westerville.

The president of the Anti-Saloon League of America is Bishop Thomas Nicholson, of Detroit. The chief divisions of National League activity are under the direction of F. Scott McBride, General Superintendent, Washington, D. C.; E. H. Cherrington, Director of Education, Westerville, Ohio, and E. B. Dunford, Attorney, Washington, D. C.

BUILD MORE ARTISTICALLY

By H. M. King

Sectionalism is manifest in architecture much as we find it in accents of speech or modes of living. In Florida, and particularly in Southern California, we have Spanish or Mission architecture, and in the extreme Northeast there are relics of historic New England Colonial. These styles of architecture possess qualities that enable them to fit the landscape and suit the prevailing climatic conditions of certain regions.

In reality the different styles of architecture in the United States have no geographic bounds. The Gothic has sprung up in the four corners of our land, as well as in all intervening areas; and what is true of that style of aspiration and grandeur is likewise true of the Colonial, and others.

This uniformity in the architecture of America was so apparent to an outstanding English educator that he expressed keen disappoitment at finding so little variety in buildings as he traversed the states from coast to coast. Though little if any difference is noticeable in the churches that dot the broad expanses of prairie land and cling to the rugged slopes of the mountain side, it is not a geographically restricted use of recognized styles that we are lamenting.

Within the past decade there has sprung up in one section of Methodism a type of church building that is disheartening to see. The shape is that of an elongated box—inspired perhaps by the name applied to a late school of oil-painters known as Cubists. The size is fairly well proportioned to the demands of the local church constituency, but the cost represents an exaggerated valuation of the building after its completion. The pulpit and choir loft are backed against the front wall of the building with vestibules on either side, so that members or strangers who are unfortunate enough to enter late are immediately confronted by the entire congregation. The shifting of attention in the audience from the preacher to the man at the door will distract the one and embarrass the other.

Internally the walls are barren and lifeless, with no semblance of cornice to blend them with the flat ceiling, and nothing to break the expanse of plainness that flanks the choir arch on either side, unless, perchance, some stock windows befitting a residence more than a place of worship. False beams are stretched like shoestrings across the ceiling.

Most of these churches are built with an inclined floor, an unsightly balcony, and an oversupply of folding doors, which are an abomination unto the Lord. The back of the balcony is jammed with classrooms separated from rows of individual chairs by a plain, uninteresting partition, carrying still more residence windows to admit scattering rays of borrowed daylight. Unfortunate though it is to have a square auditorium. Luckily the length of this one measures the same as the width, because that precludes the greater misfortune of a rectangular room with the pulpit placed on the broad side. Three large square-headed windows huddled together in the two side walls admit an abundance of glaring sunlight together with some air.

Externally a soldier course of bricks-on-end mark the place where the cornice should be, but isn't. The one-inch overhang of coping that crowns all walls above the roof line furnishes the only perfection on the face of the building, and the square-headed windows and doors opening into the auditorium clash ridiculously with the full-centered open arches of the porch. Practically speaking, the roof is as flat as it can be made.

If the minister should enter his pulpit on Sunday morning and announce, "The Lord is in his holy temple," the congregation might accept the statement with reservation, but the man who goes to the church on a week day can find nothing save furniture in the building to evidence the fact.

All this suggests that we need to build more beautifully, at least less horribly. Most of us have a natural craving for the beautiful and feel that a sanctuary for the worship of God should of all places be appropriately beautiful. The time will not be long in coming, with our rapid progress in American culture, when people will refuse to attend an ugly unbeautiful church. In fact, that time has already arrived in many suburban communities, where art and beauty are part of the very birthright of the people.

The multiplicity of one-room churches that abound everywhere has been charged to the poverty of the people. Perhaps that has caused the erection of about 25,000 meeting-houses to shelter white congregations in the South, and vast numbers elsewhere, but it furnishes only a partial explanation for these churches of "the cubist order." The Cubist artist had a style that was not enduring. He soon passed out of the picture of real painters, and soon the designer of box-like churches must abandon the field of church architecture or change his style.

The Home Circle

THE LEGEND OF CHRISTMAS ROSES

By Mary A. P. Stansbury

Loretta, the wood-cutter's widow, dwelt, old and very poor,
In a hut on the edge of the forest, beyond the desolate moor,
And while through the lighted village the voice of gladness rang,
And merrily parents and children the Christmas carols sang,
She cowered at her blackened hearthstone and heard the keen winds blow,
And, beating at crack and crevice, the onset of the snow.
On a sudden a sound of knocking came faintly to her ear.
"God pity," she said, "the stranger, whoever has wandered here!"

Then with stiffened hands unbarring the door to the tempest wild,
Behold, on the storm-swept threshold she saw a little child!
In her feeble arms she raised him, and, speechless with amaze,
The last of her sheaf of fagots she threw on the dying blaze.
From his hair she brushed the snowflakes, she chafed his hands so sweet,
In the cloak from her own thin shoulders she wrapped his small, bare feet,
And a barleycrust from her cupboard empty of all beside,
She crumbed at his lips, soft smiling to see him satisfied.

But e'en as she held him closer, intent on his infant charms,
A dimness fell on her vision, and he faded from her arms!
All trembling, she reached the doorway, and lo, the storm was done!
And the moon and the stars in splendor from bending heaven shone.
She peered through the thronging shadows—no gentle guest was there,
But a new and wonderful fragrance thrilled all the pulsing air,
And the track of a child wound whitely amid the circling snows,
And in every tiny footprint blossomed a crimson rose!

"'Twas the Christ Child!" sobbed Loretta, and sank upon her knee,
Up the ruddy throat of the chimney the fire roared merrily,
Showing the fresh-cut fagots piled high on the earthen floor,
With streaming loaves in the larder, a sweet and plenteous store!
So he, says the ancient legend, who, giving his all, has fed
One needier, yet and weaker, has cherished his Lord instead,
While doubled into his bosom the measures of blessing flow,
And out of the heart of winter the Christmas roses blow.

—Selected.

THE HISTORY OF THE CHRISTMAS TREE

The bright and beautiful Christmas tree, with its attractive gifts, is naturally looked on as an essential part of the Christmas festivities. No celebration is quite complete without it.

To whom shall we credit its institution?

To attempt to locate the original source of the idea is a fascinating bit of research.

If we look for the origin and first introduction of the Christmas tree we find it reaches far back into the night of time. Indeed, so hazy is the record back of the brightly glowing Christmas tree that it is quite impossible to tell where or by whom it was first originated. Antiquarians are prolific in suggestions on the subject. But the clues afforded immediately lead back to the dubiousness of fable and tradition.

Nearly every country has its legend claiming for its own this popular feature of modern Christmas observance. In Scandinavia the Christmas tree is said to have sprung from a "service tree" which germinated from the blood-soaked soil where two lovers met a violent death. This claim is substantiated by the statement that at the Christmas-tide inextinguishable lights gleamed from the branches.

In a French romance of the thirteenth century a great tree is described whose branches are covered with burning candles, and on whose top is a vision of a child with a halo around his curly head, the tree representing mankind, the child the Saviour, and the candles (some of which are upside down) good and bad human beings.

Some old writers would have us believe that it may be Saint Winfrith (afterward called Boniface, the name given to him when he became a missionary), who deserves the primary honor of giving the Christmas tree to the world, as narrated in a charming, suggestive story illustrative of the displace of heathenism by Christianity.

Saint Winfrith, the story goes, leveled a majestic oak which had been worshiped by his Druidic converts, and immediately a stalwart young fir sprang up in its place.

Addressing the company of newly enlisted Christians, Saint Winfrith said:

"This little tree, a young child of the forest, shall be your holy tree to-night. It is the wood of peace; for your houses are built of fir. It is the sign of an endless life, for its leaves are green. See how it points upward to heaven. Let this be called the tree of the Christ-child. Gather about it, not in the wild of wood, but in your own homes. There it will shelter, not deeds of blood, but loving gifts and rites of kindness."

That is an interesting story which attributes to Martin Luther the inauguration of the Christmas tree. A favorite engraving represents him sitting in his family circle with a lighted Christmas tree on the table beside him.

The story goes that the idea came to Luther when he was traveling alone one Christmas eve. The snow-points of light made such a deep impression on him that he could neither shake it off nor express it. After he reached home he went into the garden, cut a little fir tree, brought it into the nursery, put some candles on its branches, and lighted them. Affectionate regard for the great religious leader has fostered the desire of his followers to associate his name with the popular and kindly custom. The story has wide acceptance.

There is considerable ground, too, for the suggestion that the famous tree "Igdrasil," of Norse mythology, may be the original progenitor of the modern Christmas tree. The pine trees of the Roman saturnalia have also claim to be regarded as prototypes of the Christmas tree. They were decorated, not with toys and gifts, but with images of Bacchus, as described by Virgil in the Georgics. The practice of burning Yule logs was reminiscent of the days of those wanton winter festivals.

The Egyptians may have originated the idea in their practice of decorating their houses at the time of the winter solstice with branches of the date palm, which they regarded not only as an emblem of immortality, but also of the star-lit firmament.

The first authentic account of the Christmas tree is dated in the seventeenth century. The manuscript is in a private collection in Friedberg, Hesse, and is dated 1608.

The world-wide adoption of the Christmas tree began at the opening of the nineteenth century. The introduction of the Christmas tree into England occurred after the marriage of Queen Victoria to a German prince, which brought German customs to England.

Holland is indebted for the Christmas tree to Queen Caroline, who introduced it in 1830. Then years later the French were shown Christmas tree customs by the Duchess Helene at the Tuileries, and at first the tree was disliked. In France the Christmas tree, root and all, is planted in a tub and kept fresh until New Year's, when its beauty and its gifts are to be enjoyed.

The foreign immigrant who brought the Christmas tree to America did more perhaps than any other to give us the happy home festival which we now enjoy.—Jane A. Stewart, in Western Christian Advocate.

CHUCKLE BURS

"If I run this item, madam," said the city editor, "I shall have to use the blue pencil on about nine-tenths of it."

"Oh, that is too much trouble!" exclaimed the caller, sweetly. "Let me have it again and I'll write at all with a blue pencil!"—Exchange.

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Editorial

WORLD DISARMAMENT CONFERENCE

(Continued From Page 1.)

is not economic rehabilitation but moral and spiritual regeneration. The foundations have slipped. War itself is but the running sore, the pus discharge from conditions rooting themselves deep in the vitals of human life.

The difficulty in the economic situation is not scarcity of money, but the lack of confidence. The political situation is not so much in need of genius as it is of morality. For so long we have put a premium upon chicanery and double-faced diplomacy that we have become so entangled in it all that we seem helpless to find our way out. We have come to think a thing is all right if we can "get away with it." We have brought over into our civilian life the tactics and strategy of war which put a premium on almost everything that is inimical to righteousness and the principles of our religion.

Has the Christian church any stake in this matter of the Disarmament Conference? Can it do anything now to help make the conference effective? The Church is custodian of those things, those realities, without which conferences meet in vain. Alliances for personal ends, for economic and material purposes, have proven ropes of sand. We have no room for hope of permanent relief except in the religion of Jesus Christ. No religious revival for our time that ignores our national and international obligations and responsibilities one for another can be of any great worth to men. It is the business of the Church to disarm suspicion and hate, and to mobilize and make aggressive the forces of goodwill. It is not enough for us to lay down our arms if "hoarded vengeance" is still there. The Church must more seriously undertake to carry out the instructions of her Founder.

What can be done? From our pulpits should be sounded forth the word with reference to international responsibility. The consciences of the nations must be quickened. Information and facts bearing upon these matters must be incorporated in the teaching materials of public and church schools, especially the Sunday school. Conferences and informal exchange of visitors must be encouraged. Projects of goodwill between nations must be fostered. The Disarmament Conference should be made not only an object of study but a matter of fervent and continued prayer.

THE CHURCH SCHOOL MAGAZINE

Have you seen it? You haven't? Why come right along this minute. Surely you heard about the plans. Perhaps you heard the carpenters at work. Well, this new structure of the General Board of Christian Education is complete, and they are giving a reception today. Let us go up and look it over. You will be interested and delighted.

You see they took the best material of two other structures—that economy business you hear so much about these days—and put them together in this new structure. You recall the two nice little buildings that have stood for several years and the good meetings we have had in them both. We must not forget those two buildings: The Sunday School Magazine, and The Workers' Council.

There she stands! Isn't she a beauty You will hardly notice the old material it has all been put together in such symmetrical shape. But, say, I see one mark that connects it with the past. "Volume LXII." I'm glad they put that on there. I don't like this way some people have of discarding everything of the past as though nothing worth while had been made till they came on the scene. I like the way these builders had of selecting the best of the past, taking the best of the present, and binding them together so completely that you would think it was all built at the same time. And this makes me more hopeful about the future too. The future, you know, is made up of the best of the past and present, if it is to be a good future.

How do you like all this terracing out here and the flowers they already have out and growing? They have shown real taste, don't you think? And just look at that lovely lettering across the front. those bold but sober black letters: "The Church School Magazine." And let's not overlook that design on the front door, "The Light of the World." Isn't it fine they thought of that?

But let's go on in. Notice the steps—table of contents—as we go in. And just look yonder waiting for us. That's the "Reception Committee," I just know. And I'm so glad they are not standing up here, smileless and stiff, in a straight row. Why, they are going to treat us like home folks. Now, I like that. Dr. Bowen leads the way, but here come Drs. Simpson, Bulla, Hunt, Sprinkle, Parker and Beale. They are all smiling and holding out their hands. Why, I believe they know us. Did you see Dr. Bulla wink? Well, he's that way, you know. First thing you know he'll be telling us one of the finest stories you ever heard. They are going to show us all the rooms and tell us about them. And they may serve tea or give us a souvenir.

Dr. Bowen starts to tell us something about those who are in the rooms, but decides to wait saying that he will introduce them as he comes to them. That suits us.

Do you notice these furnishings here in this big main room? They are not saying much about them, but I think they are especially good. Do you see that over there, "Meeting New Needs?" And look there at that piece about the Christian and the Liquor Problem, and Washington, and Child Labor, and "We Must Reach the Unreached." Say, (behind my hand) I understand that. They made those themselves and they are just too modest to say much about them. But you just watch them now when I go to complimenting these. Don't they beam? God bless them. We understand that, don't we?

Now they are beginning to "show us around." "Prof. Scott, Friends, who will give you 'An Introduction to the Gospel of John'" "Why have an introduction to John?" Now don't let them hear you ask a question like that. You know the lessons for some time will be found in John's writings, and you know you haven't mastered John yet. By the way, you will not be able to resist these lessons.

"Dr. Alexander. He has a word to say to you about the Christian College." Now isn't that timely? That reminds me. We must put more into our colleges and bring them closer to us.

"Brother Williams, who has been giving a great deal of thought to this matter of our worship. He will tell you something about it."

Now I am glad to see that. You know, sometimes I think we have almost forgotten what church is for on Sunday mornings, even our preachers. I believe they are losing a big opportunity in not making great things of their worship service. You say even the seminaries did not teach them much about it? Well, I am sure they are overcoming that by now. They are beginning to see that a discussion of theology is rather dusty and lots of folks don't know what they are talking about; but when they lead them in worship they seem to get somewhere.

Now just look here in this smug little nook. Dr. Shackford is not in, but let's pause for this poem. "That Way—Ahead—Is God." Say, that gets hold of me. That is a song that will help us as we struggle toward that greater day ahead.

And here is Martin with his suggestions on Kingdom Extension study. Now that is going to help us in our "Cultivation Period." And I see right now that Brother Martin is telling us something good. By the way, did you know that Martin is from Arkansas? Well, he is not the only good thing to come out of that state. He is just one of them. When all the votes are counted you are going to see Arkansas away up yonder. Mark my words.

Now here is one of the rooms I've been wanting to get to. You say I've left the reception committee behind? Well, they know we can find our way around. They will have to welcome other guests, for if I don't miss my guess people from all over our church will be crowding in here. I came early just to miss the heavy traffic, and I wanted to take my time.

"The Department of the Local Church." By the way, you may be surprised, but I am having dreams about the "local church" in Methodism. I believe there is a big day for it just a little ahead there around the bend. It hasn't been heard from yet.

Of course, Dr. Schisler will "show us around" here. You know this is his pet." Now (behind my hand, and not to be seen whispering) Dr. Schisler can do a whole lot, but he reminds me of the two boys who had about exhausted the field of competition when one said, "I bet I can make an uglier face than you." 'I won't try," said the other, "Just look what a start you have already." He has such a start already. Why, just look at that line-up. There is Skinner, Towner, Rippy, Moerner, Martin and Simpson. If he does not make a go of it we shall take it up with the next General Conference. Why, they are already in scoring distance.

Don't overlook what Dr. Mumpower is saying. Wish we could stay longer. I'll tell you, we'll come back. We can come any time now as we know the way and they have made us feel so much at home.

That room over there is the one in which you learn about people and things. I know it is interesting. And that book room gets my eye. I notice that they have a number of the late and interesting volumes on some very important matters. There's Upton Sinclaire's "West Parade" and Kagawa's "Religion of Jesus."

Now, just look here at these lessons and the teachers who are to teach them. I always did like to go to school and "say lessons." When I used to study McGuffey's Readers I would read my assignment and then go on ahead. It was all so interesting.

"The Message of the Gospel According to John." I tell you right now, I am going to make a new study of that Gospel. How it is going to live again under the instruction of Drs. Sledd, Winton, Parker and Lewis.

"Elective Course for Adults." Let's go in here. What is this room for anyhow? Who is teaching in here? Why, that is news to me. They seem to think that adults are going to study, but for fear they may not want to study the regular lessons, because it might make them think that they are Sunday school children, they have slipped up on them with another course so they can be different. We'll go in and see what it is about.

Now, just look who's here. Why it is Dean Smith, my old teacher. He taught me to decline "bonus-a-um." And his course is "The Liquor Problem." Why, we are actually going to "study" this thing and not just get excited and say and do foolish things. That is encouraging. If we are to keep Prohibition, it will be because we keep enough of our people convinced that it is the best thing for our country. And we are going to have to give them the facts. That is what Dean Smith is going to do. Just look at those books and papers and "tests" he has there. I see right now that we are going to have to have two hours for Sunday school or an extra hour during the week. I can't pass up those lessons in John, and I can't miss Dean Smith and his "Liquor Problem." Say, how would it do to take one of those courses at prayer meeting?

We'll have to be moving along. I hear the crowd coming.

What is all that noise in there? What room is that? Who is that bobbing around in there? Looks like "flaming youth" to me. Look there over that door: "Seniors and Young People." That's Harbin, Gates and Towner in there. Wish I could "call back a few years" and join them. Why, when I was the age of their pupils we had no such lessons and no such teachers as they have.

I suppose this must be about the last room. No, yonder is one that seems to be about the most attractive of all. Wonder what it can be. Seems to me we have found about everything. Sh, sh, they are praying in there. Why didn't you tell me. I've just talked and talked right up to the door. "Worship Services." This is the prayer room of the Sunday school, the church school. Now, this is the most fitting climax, the Throne Room of the Church school. Intelligent reverence and worship must be the center of our Christian educational program. What is the use of knowing all about those other things if we know nothing about God?

We have had prayer, we may now go while the others are coming. We shall hardly have time to stop by to tell Dr. Bowen and the others how very delighted we are with "The Church School Magazine," but we can drop him a line and tell them.—D. B. R.

PERSONAL AND OTHER NOTES

Rev. D. B. Boddie, pastor of the Pineville, La., church and chaplain of the government hospital of that city, expresses a cheerful note in a recent letter.

Dr. V. C. Curtis, presiding elder of the Columbus District, and Dr. J. T. Leggett, presiding elder of the Jackson District, were much enjoyed callers at the Advocate office this week.

Dr. August H. Ponath, a worker with Dr. A. Earl Kernahan, made an interesting call this week. Dr. Ponath is a Methodist having had large experience in the work of the church.

The Advocate is named among the resolutions for the work on the Bayou Pierre charge this year. Rev. J. T. Abney has received a hearty welcome and looks forward to a good year. So mote it be.

Rev. Elmer C. Gunn asks that his paper be sent to Lake Charles. This is done with appreciation and good wishes to Brother Gunn in his new charge. He speaks generous words of the Advocate.

Rev. L. J. Power, pastor of Main Street Church, Biloxi, has been royally received and seems to feel that everything will be moving right when the Advocate comes regularly to his new address. Let it be.

Rev. L. P. Wasson, the new pastor at Clarksdale, Miss., has entered into his work with his customary diligence. During the past eight years he has been presiding elder of the Aberdeen and Greenwood districts.

Rev. W. M. Sullivan, presiding elder of the Newton, Miss., district, and Rev. C. M. Crossley, pastor at Newton, and their families have been extended a great welcome in which the ministers of the other churches participated.

The Board of Christian Education, North Mississippi Conference, has recently chosen the following men as district educational directors: W. R. Lott, W. L. Pearson, J. H. Holder, A. T. Clanton, Melville Johnson, J. E. Stephens, W. C. Beasley.

Friends of Rev. R. T. Henry will be pleased to know that he is now a presiding elder in the China Conference and ranks as one of the most useful missionaries in that field. He went out from the Winona, Miss. church after graduating from Millsaps College.

Mrs. H. W. Blakeman, of Rayville, La., renews a subscription for a neighbor as a Christmas present. That is an idea. Why not send the Advocate a year to some friend who used to live in this territory, or to someone else who appreciates a good church paper?

A copy of the Grenadian, official journal of Grenada College, has reached this office. The Grenadian impresses this editor as being a most excellent college paper. Its material is of a high order and most neatly arranged. We congratulate the editor, her staff, and the entire college.

Rev. E. M. Shaw, Byhalia, Miss., says that, in spite of rain, he has been given a great welcome to his new work, and that the work is getting under way most encouragingly. This is the note of many of the preachers. If the Advocate is any judge of the spirit of the preachers we have just cause for expecting a great year.

We all rejoice that Rev. R. B. Pearson, a member of the North Mississippi Conference, has enrolled as student at Millsaps College. Brother Pearson is a young man of vigorous personality and gifts abundant for a very successful ministry. He has served well on the Ashland and Mashulaville circuits. He is a product of Montgomery county.

Miss Yuki Hinata, member of First Church, New Orleans, senior in Whitworth College, Brookhaven, Miss., was recently elected "Miss Whitworth," an honor that carries the meaning that Miss Hinata was voted the most efficient student of the college. We congratulate Miss Hinata and rejoice with her in this honor of which she is most worthy.

Prof. Pierce Cline, head of the department of history of Centenary College, delivered the annual address before the Shreveport Chamber of Commerce, December 16. This was a high honor to Prof. Cline, but not at all out of proportion to the speaker, who is an authority in the fields of history and economics, and is a speaker of exceptional ability.

The Advocate has received notice that little Miss Shirley Jean Sells has concluded to make her home with Rev. and Mrs. James W. Sells, of Pascagoula, Miss. Although she weighed only 8 pounds upon her arrival we feel sure she has already filled a number of hearts. Congratulations to the young parents, and congratulations to Shirley Jean. We all welcome her.

Rev. Ira W. Flowers, of Belcher and Gillian, La., reports that he has been happily received on his new charge. The Advocate, though a bit late about it, joins many others in extending congratulations to Brother and Sister Flowers. Mrs. Flowers was formerly Miss Agatha Brewer, of Lecompte. She has been exceedingly valuable in work with the young people of the Louisiana Conference.

The loyal congregation of the Carrollton Avenue Methodist Church, this city, turned out in large numbers last Sunday at both morning and evening services to welcome their new pastor, Dr. B. F. Rogers, who comes to this important work from the Florida Conference. Echoes of these services bespeak a most successful year for Carrollton Avenue, and both pastor and congregation are happy.

The people of Mendenhall, Miss., have not forgotten a great, old-time practice. When Rev. C. H. Strait landed on the charge after the Conference session they appeared at the parsonage with a wonderful array of splendidly indescribable things that can be included in no more suitable word than "pounding." What wonder that the pastor writes hopefully of the year's work? Thank you, Charlie, for the subscription.

Robert Shive, who was graduated from Centenary College with the class of 1927, was recently named the recipient of the E. A. Stedman scholarship at Southern Methodist University, Dallas, Texas. Holders of the scholarship, endowed by E. A. Stedman, of Beaumont, Texas, receive the annual income from $5,000 and are chosen by the donor. Mr. Shive is acting as director of student employment at Southern Methodist University while pursuing his work in theology at that institution.

One of the progressive churches in the delta section of the North Mississippi Conference is at Itta Bena, Miss. They have a nice church building and a loyal congregation. Rev. R. G. Moore is the new pastor in that church. Brother Moore is a man of broad experience in church work and administration, having served in our circuits, then six years as professor in Soochow University, China, where he taught Bible and Geology. Since returning to the work in the home church he has been the active missionary secretary of the Conference. He is a product of a rural church in Marshall county and a graduate of Millsaps College.

In answer to the question: "Where did our new men go this year?" We notice it can be answered in the North Mississippi Conference as follows: Willie Frank Howell is being given his first trial on the Belle Fountain Circuit; R. E. Wasson on the High Point Circuit; T. F. Sartain on the Burnsville Circuit; W. J. Cunningham on the Sherman Circuit; T. G. Lowrey on the Poplar Creek Circuit and E. M. Sharp on the Iuka Circuit. The entire Church will watch these men with sympathetic interest as they grow in the work. Most of them have advanced scholastic training and all have a fine opportunity to lead the people to higher life.

The Jefferson Street Church, Natchez, Miss., welcomes Rev. H. A. Gatlin with large and responsive congregations. Prospects for the year are most encouraging. Members of the First Baptist Church, with their pastor, Rev. W. A. Sullivan, joined the congregation at the evening hour in its welcome to the new pastor.

Rev. T. W. Preston, evangelist, recently preached to a large congregation at onr church in Logansport, La. The Baptist church joined with the Methodists in the service. Dr. Preston, using as his subject, "Character versus Gold," stressed the place of right living, appealing specially to the young people.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS

Since it pleased God on August 11, 1931, to remove from our midst BROTHER G. H. DOBSON, we, the members of the Lake Methodist Church and Sunday school deem it our duty to place on record a permanent testimonial of our high esteem for his faithful service in the Master's work. He was faithful in attendance, wise in counsel, and generous in hospitality. Brother Dobson was in every respect a strong man, a warm friend, a good neighbor, a patriotic citizen, and a devoted husband. As a member of our church he was active in all its charities and faithful in all its obligations. He served his Sunday school as secretary and treasurer and always rejoiced in making good reports. The community in which he lived considered him a benefactor in every sense of the word. We all loved him. He has passed through the great change called death, yet he still lives in the fragrance which his helpful life shed. Humbly at this time we pay this meager tribute to his memory.

Therefore be it resolved, that we extend to the members of the bereaved family our heartfelt sympathy in their unutterable sadness, and pray the heavenly Father to let His comforting grace abide with them all; and that copies of these resolutions be sent to the family, to the New Orleans Christian Advocate, and spread upon our minutes.

LAKE METHODIST CHURCH AND SUNDAY SCHOOL.

MRS. ELIZABETH SMITH (nee McFate) was born June 30, 1849. On October 21, 1874, she was married to Mr W. D. Smith and on June 4, 1931, she was called from this life to realms of the great beyond. She was the mother of eight children, two of whom preceded her to the grave. Her companion also went on several years past. Mrs. Smith joined the Methodist church at Oak Grove in early life and remained a loyal member until death, even though for the last few years of her life she was not able to attend services regularly. Every interest of her church was dear to her heart, and she always gave the preachers a hearty welcome in her home. She was loved by everyone who knew her and is greatly missed by the entire community. She leaves six children, a number of grandchildren and a host of friends to mourn their loss. What is home without a mother?

A friend, N. A. FLOWERS.

MRS. GRACE WILSON CARR was the wife of Curtiss W. Carr. Mr. and Mrs. Carr moved to Marks about eight years ago. They entered immediately into the active service of the Methodist Episcopal Church, South. Mrs. Carr was the very active, prompt, faithful and efficient secretary of the Methodist Sunday school. She rendered a large service to her Lord and church through the Sunday school. But this is not the sum of her services to the church. She was a leader of the young people of the church in the Epworth League. Here she wielded a great influence for good. Both she and her husband were members of the choir. Her service was of great value to the Worker's Council.

Mrs. Carr loved her home, her husband, her church and her Lord. Her life was like the violets of spring, beautiful to see, and shedding a radiant joy in the circles where she moved.

After a major operation in a Memphis hospital, Mrs. Carr died October 1, 1931. Funeral service was held at Marks, October 2, by a former pastor, Rev. J. M. Guinn. She was buried in Yazoo City, October 4, 1931. She was 29 years of age at her death. We mourn her going. J. C. WASSON.

One of the oldest members of Oak Grove Church passed away when, on the 22nd day of September, 1931, God saw fit to call from the walks of this life to realms above the spirit of the subject of this sketch, Mr. H. G. FLOWERS. He mas born September 16, 1855, and was married to Miss Alice Griffing. To this union were born ten children, one of these and his beloved companion, preceding him to the great beyond. He united with the Methodist Church in early boyhood and remained a loyal member until death. Uncle Henry was well known and well liked over the entire community. He is greatly missed by every one who knew him and especially by Oak Grove Church, as he not only had his name on the church book, but was an active member, holding every interest of the church dear to his heart. He leaves nine children, a number of grandchildren and great grandchildren, and a host of friends and loved ones to mourn their loss.

A nephew, N. A. FLOWERS.

DEAR LITTLE BOY

Dear little boy, so dear,
In you we've often seen heaven,
The angels are near
To bless us on our way.
How much we did not know
'Til God took you one day.

Hopes and dreams quieted,
Prayers now unsaid,
Still we see a path that led
To noble heights in time,
But greater things than these
Now are forever thine.

We thank Him for you,
Even for that little while,
We grieve, yes, for you,
Because your face, gone,
Like early morning dew,
Will come again each day
In spirit so pure and true.

TO HIS PARENTS

Have faith, O soul of me,
Tho raging storms may blow,
Thy ship far out at sea,
There'll be no wreck, I know,
For Jesus cares for thee.

MRS. LETITIA WILKINSON.

YOUTH

It has been thought that the century plant grew through its long hundred years to produce its bloom. In one short season the lily bursts forth with a blossom equally beautiful. Life and character are not always to be measured by length of days and number of years, but in its royal quality and intensity. In shorter time often God, working by the calendar of eternity, matures the soul and fits it for the heavenly home.

FLEMMIE, youngest child of Chas. B. and Flemmie Miller Raulins, was born August 25, 1912, and died November 15, 1931. From the Brookhaven High School she was graduated in May, 1929, this being her sixteenth year. The following year she entered Whitworth College, taking the business course. Having completed this course, she did efficient stenographic and secretarial work in the office of Hon. E. C. Barlow and in the State Hospital at Jackson. Flemmie united with the Methodist church at Hawkins Chapel, Zetus, the year she was graduated from high school. She attended Sunday school at First Church, Brookhaven. These are the simple facts of the earthly record, but they are only fragmentary suggestions of the life of this lovely girl of nineteen years. It seemed that these brief years were sufficient time and earthly preparation for the work awaiting her in the Father's heavenly world. The great number of people attending the funeral, the bank of lovely flowers covering the sacred spot of her body's resting place, and the sheaf of letters from friends testify to the large and high place she held in many hearts. May the God of all comfort lay his hand gently upon all those whose hearts are so grieved at her going, and help them to know that the Kindly Light still shines upon Flemmie in the better world now so much nearer because she is there. UNCLE DAN.

MRS. THOMAS LEWIS MELLEN, widow of the late secretary of the Board of Missions, M. E. C., S., died in Enid, Okla., November 24, 1931. She was Mary Eleanor, daughter of Dr. William A. and Caroline (nee Lee) Perry. She was born November 14, 1847, at New Castle, Ky.; attended Henry College, specializing in piano and voice under William Mason, George and Frederick Root, and Carlo Bacinni. For several years she taught music in Dyersburg, Tenn., and Fayette, Miss. In 1872, became the wife of Thomas Lewis Mellen, then an attorney at Natchez, and later a member of the Mississippi and Oklahoma Conferences. At various times Mrs. Mellen was secretary or president of the Woman's Missionary Society, Mississippi Conference. Above all she was a cultivated Christian, a wise mother, an inspiring friend. Mrs. Mellen leaves two great grandchildren, eight grandchildren, and five children. The children are Mrs. E. N. Baldwin, of Pennsylvania; Mrs. A. J. Sneed of California; Miss Anna Mellen and Mrs. F. L. Godfrey, of Oklahoma, and Frederic D. Mellen, of Mississippi. The Rev. Robert J. Smith, pastor of the First Methodist Church, conducted the funeral services in Enid, and the Rev. S. H. Babcock, pastor of Barnard Memorial Church, consigned the body to the grave, beside that of the husband, in Holdenville, on Thanksgiving Day.

F. D. MELLEN.

MORE HONOLULU

By Donald Lewis

Well, H. P. left today, and I surely did hate to see him leave. He seemed to have a good time while he was here. I surely hope he did, for he needed one; and he said today this was the first real vacation he had ever taken in his life. He said he couldn't have gone anywhere else and been so free as he was here. I wanted him to have a good time. He said that his mind was freerer while here than it had ever been, because he had not thought about his work, nor had to think of what to do. He learned to love to lie around on the beach and enjoy the surf. I tell you, there is no place like this to have a good time, and I surely do hope that it won't be long before you both can come out here.

On the night of October 26 I went to church and heard a good sermon about Kagawa, the great Japanese leader, who is going to be in Honolulu for five days. He gets here Thursday and will speak at a public mass meeting at one of the churches.

There are so many things here to keep a fellow interested. After church last night I went to the Royal Hawaiian Hotel to the concert that is given there every Sunday night at 8:30. The music was beautiful and the night was glorious with the full moon shining through the clouds. My! I thought, how you would enjoy the place if you were here.

November 2.—Saturday I saw the most wonderful sunset that one could imagine. I have never seen one like it before. Then last night there was another very beautiful one. I enjoy the beauty of this place as much now as I did when I first came here. Some people do not enjoy beauty as I do. I get many thrills out of nature that God has given us to enjoy. I can see God's handiwork in everything here in these islands.

I have been spending a great deal of my spare time, since H. P. left, with my radio club. We are trying to get organized so that we can get license to operate a transmitter. If we succeed, we will broadcast and receive on a short-wave. I am getting good reception on my radio now. We can get many of the coast stations with Dallas, Texas, thrown in. We get Mexico, New Zealand, and Australia, and if we stay up late we get several oriental stations, such as Japan and China.

The depression is beginning to be felt very much over here.

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Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss

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FOR HEADACHES

WEEK OF PRAYER OBSERVED

The Homer Auxiliary of the W. M. S., Louisiana Conference, carried out the week of prayer program in an all-day meeting at the church on Monday, November 9.

The inspirational service of the morning, with Jesus' challenge, "Rise Up and Follow Me," as the subject, was ably conducted hy Mrs. A. B. Coleman. It consisted of meditations, prayers and songs, with the life stories of Kagawa, the Wesley of Japan, and that of one of the most honored women of Southern Methodism, Miss Belle Bennett. Her life of consecration and service recounted by Mary Margaret Russell, inspired those present to a greater earnestness in their efforts to carry on the work she so nobly began. The impressive way in which Mrs. Raleigh King told of Kagawa's renouncing a diplomatic career and the possihilities of great riches to follow Christ into Kobe's needy districts, teeming with disease, poverty and spiritual starvation and his plans and efforts to win a million souls to the Christ-like way of living, proved him an example worthy of emulation by all who claim the Christ as their Master. The noon intermission was spent in a social way, the covered dish luncheon being the center of attraction.

The afternoon program, under the efficient direction of Mrs. Guy Kinnebrew, presented the objectives of the offerings made for the day. Each number, from the opening devotional, "Rebuilding the Walls of Jerusalem," given hy Mrs. Brantley, to the close of the service was most appropriate to the occasion. A dialogue, "Mending Cracked Walls," by Mrs. W. E. Fine and Mrs. Joe Kendrick presented the much needed repair work in some of the foreign fields. The objective in the home work, the Spofford Home in Kansas City, where maladjusted children are cared for, was interestingly discussed by Mrs. Sidney Moreland and Mrs. W. A. McKenzie. It was impossible to have children from the Home with us so they were pleasingly represented in two of their songs by the Westall quintette, and the McElwee daughters in a duet. The numbers mentioned were interspersed with songs and prayers. Our Louisiana Conference representative in China, Miss Ava Morton and her work was not forgotten.

MRS. W. E. FINE, Supt. Pub.

"WHAT WILL YOU DO?"

By Mrs. Helen Ward

(Dialogue for two young women, Faith and Prudence, adapted from a leaflet, "What Will You Do?"

Faith—You're the very person I want to see.

Prudence—Am I? Well, I'm glad I met you, Faith. What is it you have to tell me?

Faith—Oh, Prudence, I have just been reading about eleven trained young missionaries who were all ready to sail for their foreign fields, but—

Prudence (interrupting)—Why, that is splendid news, I'm sure. When do they sail?

Faith (smiling)—You didn't let me finish what I started to say. They were to sail this summer, but couldn't buy their tickets hecause they didn't get the money.

Prudence—Well, of all things! Why were these missionaries appointed, then, if they couldn't be sent?

Faith—You see it was this way: The money for their tickets, outfits and salaries was expected in the first quarter's collections, but this income was $20,000 short.

Prudence (musingly)—That was due, of course, to the financial depression over our state. It has been hard for the auxiliaries to pay their pledges. During these "hard times" one has to he careful with the "family pocketbook." It is a time when people have to retrench.

Faith (earnestly)—I think it is a time for prayer and much faith, my dear Prudence. It is a testing time and we, as servants of the Master, must try to meet our pledges and even increase them, and make "progress through faith" in spite of hank failures, unemployment and other difficulties.

Prudence (thoughtfully, nodding her head)—You are right, Faith, but it will call for personal sacrificial action, and in order to help these young missionaries who are ready and willing to be sent as ambassadors for Christ, something should be done at once. Have you learned of a plan which would hring financial results?

Faith—Yes, I read a little leaflet entitled "What Will **You** Do?" and it outlines a fine plan. Missionary-minded women will not hesitate to do as it suggests. Many of those who have ahundant means will make a generous gift to send these workers; many other women will have to find a way by which they can do their part. Every woman who belongs to the second class is urged to do without **one** auto pleasure ride every month and give the money saved to the missionary society and the funds for these workers will be put into the treasury. This is to be **over** and **above** other offerings.

Prudence (doubtfully)—I can't see how such a plan could help the cause so very much

Faith—You'd be surprised at the results Prudence, if you stopped to figure it out. A minimum of **one** gallon of gasoline saved by **one** woman is only 18 cents, to be sure, but in three months 54 cents is saved. It is estimated that 50,000 women use cars, so the total for each quarter would be $27,000, a sum that would soon take care of present expenses for missionary work.

Prudence—Those figures are startling. I'll admit I'm reminded of the little verse about "Little drops of water, little grains of sand make the mighty ocean and the pleasant land." You and I do not own cars, so we will have to sacrifice some other pleasure or luxury in order to help send these missionaries.

Faith—"Where there's a will there's a way." I can think of numerous ways by which I can save a little and thus do my part.

Prudence—During the World War we all did our "bit." We even gave up necessities such as sugar, meat, etc. If wecould do that for our country in 1915-1918, surely we can make some sacrifices for Christ in 1931, beginning today.

Faith—The results to the missionary cause from all this sacrificial giving will be the power of eleven prepared and consecrated lives for the Kingdom of God in the Orient, Latin America, and Africa.

Prudence—Then the results to us will be the experience of knowing God in an intimate and joyful sense as we share the blessings of His love with His other children. "Caring is Sharing."

Faith—Let us tell every woman we meet about this plan and ask, "What Will **You** Do?"

LETTER FROM MISSISSIPPI CONFERENCE PRESIDENT

My dear Co-workers: Only a few more weeks before our work for 1931 will be written as history, and I come thanking you for your hearty co-operation; for your increased interest, and for your spirit of courage and loyalty which has characterized the efforts put forth in each auxiliary. Without your combined efforts, there would have been no progress.

I am sure a great blessing has come to you through this joyous service and at the same time you have sent new life and hope to many of God's creatures and our sisters—though of other nationalities—through your earnest prayers as well as as your sacrificial giving.

As a Conference, we are looking to you to help us redeem the Council pledge of $31,000 by the last days of December. Could we not do this before the day we celebrate as our Saviour's birthday and report to our Conference Treasurer that our work may be checked up even before the first day of the New Year? Instead of expensive Christmas gifts, let's make our gift to Him that our missionaries may be retained and others sent to tell the story of Jesus and His love to those who are longing for a better life.

While we have paid only a little more than half of this pledge to date, my faith is not dimmed—through much prayer and concentrated effort we will reach the goal. We are counting on you and He who said, "It is more blessed to give than to receive," and "Give and it shall be given unto you" is counting on us and we must not fail Him.

A most informing and inspiring program could be given by using the Harvest Day Program sent out from headquarters. Read the 4th and 5th pages of December Missionary Voice; also the 51st page.

(Continued on Page 14)

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE..................Rev. F. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE..........Rev. John O. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

NORTH MISSISSIPPI CONFERENCE

A Merry Christmas. This happy greeting is on the lips of everyone at this season and it carries many happy memories as well as much joy with it to everyone. "A Saviour is born"; this is the essence of the greatest joy of all. It takes a Saviour to bring peace amid the disturbed elements of our day. It takes a Saviour to loose enslaved powers and pent up passions. It takes a Saviour to lead the lost out of the confusion and bewilderment of this perplexing world. It takes a Saviour to bring heaven in and put out the despair and darkness of hell. We should open our hearts to Him and do all in our power to help others to find Him, a loving, peaceful, joy-giving Saviour.

And a Happy New Year. There would be no new year without a Christmas. It is Christ that gives us always a "new chance." As the new year comes the glow of the morning hope breaks upon us. We rise to face the new year in the joy of this hope. The past lies behind us. Its path should be strewn with forsaken and forgiven sins, foolish foibles, regretable failures and with bountiful blessings gratefully received. The way of the future is made glorious with the light of our faith and the splendor of God's reassuring promises. We who go forward in His name shall not go alone. We go in the company of the Living Christ and His abiding peace shall be upon us.

To the Pastors: If you have not sent us the list of your officers and workers will you not do so at your earliest convenience? This favor will be appreciated and will render a very great help in the promotion of the work of the kingdom. Do this at once.

Local Church Boards: We find an increasing interest in the organization and operation of the local church board of Christian education in the churches of the Conference. A number of these boards are now functioning in a most effective way. They hold regular meetings, study their work and are giving definite direction to the educational work of the local church. This board should be organized in every church, and should meet at least once per month. There is much literature available for the direction of this board in its work. Write to us for help.

R. G. LORD.

Epworth League

MISSISSIPPI CONFERENCE

By Doris Alford, Director of Children's Division

On December 2, the eighth annual session of the Children's Division Council was held in Capitol Street Methodist Church in Jackson. This council is composed of the district directors of children's work and other elected members who have done outstanding work with children in their local churches.

Plans for carrying on the work for and with children in the Mississippi Conference during 1932 were discussed throughout the day. Several types of district meetings for workers with children were planned. It is hoped that a representative from the children's division of the General Board of Christian Education can visit the Conference in the spring and assist in a meeting in each district. The district directors and the Conference office will notify pastors, superintendents, and workers of these meetings.

The district directors of children's workers have manifested a fine spirit of willingness to assist in the work during the time when there will be no full time director of children's work for the Conference. Any pastor who desires their aid may feel free to call on them. The names and addresses of these ladies are are follows:

Brookhaven District: Mrs. J. H. Green, Springdale Farm, Barlow, Miss.

Hattiesburg District—Mrs. C. W. Sullivan, 516 Rebecca Avenue, Hattiesburg, Miss.

Meridian District—Miss Madge Stuart, Meridian, Miss.

Jackson District—Mrs. J. P. Stevens, 421 N. President St., Jackson, Miss.

Newton District—Mrs. J. E. Oakey, Forest, Miss.

Seashore District — Miss Laura White, Morrison Ave., Biloxi, Miss.

Vicksburg District—Miss Tommye Hall, Natchez, Miss.

Due to the observance of Childhood and Youth Week and also to the Child Study Conferences that have been held during the year ten Parents Study groups have been begun in the Conference. The Conference Board has been very fortunate in securing as a director of parent education and home co-operation for the Conference, Mrs. A. L. Gilmore, of Jackson. Mrs. Gilmore has had valuable courses in parent education at Emory University and at Lake Junaluska, and has led one of the child study groups at Galloway Memorial Church during the last eighteen months. Her interest and enthusiasm in parent education, added to her splendid educational qualifications and her fine Christian spirit, will enable her to give to all churches who are attempting any sort of work along the line of parent education the finest guidance possible. Mrs. Gilmore is eager to get in touch with every parent's study group in the Conference. Any church that is contemplating such work will find that splendid help may be secured by writing to her. She may be reached by addressing her at the Conference office.

In making out the church calendar for the year let each pastor remember the period of evangelism that runs through the first three months of the year. Children of junior age, during this time, should have an opportunity to join the church. Joining the church should be an epoch in the life of the child. He should always be able to recall the day with joy and gladness. Sunday school teachers and pastors will do well to secure and read at least two leaflets on evangelism before the period of evangelism begins. These leaflets are, "Evangelism With Boys and Girls" and "Training Children for Church Membership." They may be secured free on request from the Conference office.

Miss Louise Denson, 304 Millsaps Building, Jackson, will answer correspondence regarding children's work, and will gladly send any materials desired.

The work in the Mississippi Conference during the past three years as director of the Children's Division has been a joy to me. Always I have appreciated the willingness of our people to give of themselves for the sake of the boys and girls of the church. I leave the work with a prayer that the consecration of all adults to the Christian guidance of children may be deepened as the days come and go, and that God will grant His wisdom and strength to all who are engaged in this great task.

A BEAUTIFUL FAREWELL AND A CORDIAL RECEPTION

Dear Editor: May I use the good facilities of your columns to make known a few heartfelt appreciations that have touched the lives of this pastor and his family during the trying time of changing from one field of service to another.

Having said goodbye to a devoted people we arrived here Wednesday night to find warm hearts and the thoughtfulness of a kind consideration awaiting us in the parsonage home. Hot coffee and a warm baked chicken had been brought in together with other wholesome foods and many articles that go to make up a good "pounding." The cordial reception and thoughtful attentions make our coming a delight, and fill it with great hope. We had heard many good things about our new charge and the fine people of Lake Providence. We are finding them verified.

Among our beloved people of Elizabeth, where we had served for five years, the devotional services and expressions of love worked themselves through one climax after another until the last night of our stay there brought us into a most fitting close when we took six fine people into the church on profession of faith. Sunday following Conference we enjoyed a splendid service which we thought was our final service, but not so. Monday afternoon the ladies assembled in honor of Mrs. Hines, bestowing upon her a "shower" of choice tokens of love. That night we were called to the church for a beautiful and sweet goodbye service, in which we were presented with a friendship quilt containing two hundred and fifty-three individual names worked in it besides the names of families expressed as one. Then, involuntary, came the fitting close Tuesday night, when the members were taken into the church.

We bless the good people of Elizabeth whom we leave behind to the efficient leadership of Brother Early, and we bless the good people of Lake Providence, whom we come to serve in the spirit of the Christ, who have already won our hearts, and whose love follows Brother Rousseaux as well as permeates the interests at home. We know that the paths of Early and Rousseaux are falling in pleasant places as well as ours, and may we all follow the loving Spirit of the Master as He leads on through the New Year's service. H. B. HINES.

Lake Providence, La.

FROM FRISCO, TEXAS

Dear Editor: Enclosed please find a dollar for the renewing of the Advocate. I was once a regular correspondent when Bishop Galloway was editor, and have been taking it ever since except a short time after coming to Texas in 1885. Most of the older ones are gone, and as far as I know J. J. Brooks and myself are the only charter members of that Conference, and I am the oldest member of the North Texas, and I have attended sixty-two out of sixty-three Conferences. I missed one in Mississippi on account of some parties who wanted me to marry them, and one in Texas on account of the railroad being washed out; so you see I have been rather true to my church vows. My ministerial life has been one of greater trials than most men, largely because I have been an inveterate enemy of the whiskey traffic. As far as I know I was the first preacher the moonshiners ever tried to kill, and I preached six months with a six-shooter in my pocket. When Bishop Galloway came to our General Conference at Dallas in 1902, he came to me and said, "Sam, have they ever shot at you out here yet?" But these things have never lessened my zeal for the cause of prohibition, and while I am now nearly eighty-five years old I am as strong for temperance as I ever was. I have always been a Democrat, but when the party as a party straddles the whiskey traffic I shall vote against it. I have seen too much of the evils of whiskey in my life to permit me to ever give any aid to the nefarious business which debauches humanity and causes women and children to suffer. I remember when our government became a partner to the saloons by placing a high license on the manufacturer of whiskey and on saloons. I saw the evil then, and I have fought it ever since, and will die fighting it. Can you blame me?

I am in a great Conference, and we have some fine preachers, but we are becoming too much materialized in some respects.

I get a great deal of comfort by looking over the Advocate and reading the reports, and seeing how my old Conference is getting along.

Lest I weary you, I close for this time.

Yours in Christ,

S. W. MILLER.

LUZIANNE TEA IS LONDON TEA

Wm. B. Reily & Co. Inc.

640 Magazine St., New Orleans, La.

A CHRISTMAS SONG

By Rev. J. M. Alford

(Tune: "America")

Once Jesus left the sky,
For sinful men to die,
And make us free.
Born in a lowly place
To save us from disgrace,
He died for all the race
On Calvary's tree.

To shepherds filled with fear,
An angel did appear,
Of Him did sing.
Joy came to those who feared,
An heavenly host appeared,
And glorious news was heard
Of Christ our King.

Behold an eastern star!
'Twas seen by men afar,
A Gentile race.
It shone upon the way
To where the Saviour lay
Upon a bed of hay—
An humble place.

The wise men, we are told,
That star they did behold;
It was their guide.
The journey it was made
At once, was not delayed,
To see the infant babe
By Mary's side.

That star was clear and bright,
It shone out in the night,
A Diadem.
Of great and matchless worth,
Brought joy to all the earth,
News of the Saviour's birth
In Bethlehem

METHODISTS WILL MARK CHURCH SITE

Convention Which Formed Mississippi Once Sat in Pioneer Edifice

The site at Washington, Miss., upon which was built the first Methodist church in the Southwest, is to be marked by a monument erected by public subscription. The building was erected in 1799, and in 1817 it housed for 38 days the constitutional convention which formed the state of Mississippi. The land was donated to the congregation by Lorenzo and Peggy Dow.

Contributions have come from persons in a number of states, including several checks from relatives of the 47 delegates to the convention. Delegates to the 119th session of the Mississippi Conference, held recently in Columbus, Miss., contributed $70. Other Conferences were formed out of the parent Methodist body of the State and these also are taking an interest in the movement. The North Mississippi Conference at its session in Greenwood, Miss., the Louisiana Conference, held in Monroe, La., and the Texas Conference, which met in Beaumont, Tex., have contributed.

It is proposed to make the unveiling, in the summer of 1932, a notable occasion. The Texas Conference has named Rev. Charles F. Smith, of Houston, as its representative and the Louisiana Conference has named Rev. Winans Drake, of Lake Charles.

A committee comprising Rev. H. G. Hawkins, of Vicksburg; Rev. H. A. Gatlin, of Natchez, and Rev. F. J. Jones, of Washington, Miss., will ask the Legislature, through the Department of Archives and History, for an appropriation.—Times-Picayune, Dec. 19.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

RACE RELATIONS SUNDAY MATERIAL READY FOR DISTRIBUTION

New York, Feb. 14, 1932, will witness the tenth celebration of Race Relations Sunday—a day when in hundreds of communities throughout the country men and women, young people and children of all races will meet together not as Nordics or Negroes, Orientals or Hebrews, but as children of one Heavenly Father.

In preparation for this day the Federal Council of Churches, through its Commission on Race Relations, has issued a packet of suggestive material for many types of observance. There are worship services for churches and Sunday schools; there are programs for women's and young people's societies; there are suggestions for a mass meeting and for general community activities, not just on Race Relations Sunday, but over a period, to show how interracial goodwill may be vitalized in the community. These suggestions are based on actual experiences of a host of cities where, during the past ten years, the Sunday nearest Lincoln's birthday has been marked by some expression of interracial friendship.

A significant feature of the material is the message of the churches. While emphasizing the Christian ideal in race relations the message does not confine itself to general pronouncements, but outlines concrete steps which the churches should take toward the "Great Society visualized in the Kingdom of God." Some of the recommendations are that special attention, in the present economic crisis, be given to the needs of handicapped racial groups in the making of plans, the distribution of benefits and the sharing of responsibilities; that minority racial groups be integrated as fully as possible into the existing community activities; that church members create public opinion in support of legal justice and fair play; that churches seek to break down the racial barriers within their own organizations and emphasize education in Christian race relations in church schools.

For the help of speakers factual material is given in regard to the important minority racial groups in this country; also a selected reading list. The material may be secured from the Commission on Race Relations, 105 East 22nd St., New York, N. Y. Price per single copy 5 cents; $3.50 per hundred.

LET US BE THANKFUL

By Mrs. M. B. Thatcher

Soft winds are stirring the autumn leaves,
Soft rain-drops are falling like tears from the eaves,
The acorns and nuts fall like hail to the ground,
We hear the birds call as they circle around.
'Tis autumn, November, Thanksgiving day,
Let us be happy, all grief put away.
Let us thank our dear Father for the blessings of health,
For the dear friends we value more than riches and wealth.
For home, love and country, a land that is free,
For fresh air, bright sunshine, the rivers and sea.
For good roads to travel, good churches, good schools,
For the laws of our country, where fair justice rules.
We thank Thee for neighbors who help us to bear
Our burdens, and with us their blessings they share.
We thank Thee, dear Father, that our land is at peace,
We pray that war's cruelty forever cease.

Bude, Miss.

WHEN WAR MAY END

By Aristide Briand

When, on the 2nd of February, 1932, there meet solemly for such an object all the nations that count in the world and represent its highest ideals, greatest authority and most irresistible force—when they meet around the same table, when they consider the double problem of the reduction of armament combined with the recourse to juridical guarantees and the security of sanctions, what will they do?

That will be a solemn hour, and I want to say here that never will such a responsibility have rested on nations. That will be a decisive hour. They who can do all, will they, faced with this terrible interrogation point, give no answer? There is the question.

It will suffice for them at that moment to pronounce the indispensible words which will complete for security and mutual assistance what has already done. It will suffice for them to say solemnly with all the consequences these words carry: No more war—we will not in any case, for any cause, or in any circumstances, allow war, which we have nailed to the pillory as a crime, to break loose with impunity.

They will have the power so to act that war cannot break loose again. They can, if they wish, establish contacts and create among themselves reciprocal conditions of security that will make war impossible.—(From The New York Times.)

AN UNUSUAL BUSINESS

In Nashville, Tenn., on the door of W. F. Gray & Company can be seen this sign:

"The Oldest Remedy in The U. S.

The Oldest Manufacturer in Tennessee.

The Oldest Business in Nashville."

There are many things about this unusual business that are interesting to our readers. This publication is proud of the fact that its columns have been used successfully for many years to tell of the merits of Gray's Ointment for boils and sores of all kinds.

The manufacture of Gray's Ointment began in 1820 by Dr. W. W. Gray. The business was further expanded by his son, W. F. Gray, and it is now owned and operated by the descendants of W. W. Gray.

The prescription, Gray's Ointment, possessed such unusual merits in treating boils, old sores, external inflammations, that it was used by President Andrew Jackson who wrote of its highly beneficial effects to Dr. W. W. Gray in 1881.

The legislature of North Carolina passed a resolution commending it, which was signed by every member.

It is particularly fitting therefore that Gray's Ointment should be advertised in the columns of this publication. For many years past the church weeklies have been depended upon to tell the substantial people in every community about Gray's Ointment which is sold through the drug stores in the United States.—Adv.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

The women all over the Conference are manifesting interest as never before, and with information comes inspiration and a greater joy in service. We are longing for every woman to join us, and to be so fired with a missionary passion that we could take the world for Christ.

"The Nation's gates are swinging,
  Are swinging open wide;
The bells of God are ringing
  They sound on every side.
By signs and many a token
  God calls us to proclaim,
While yet the gates are open,
  Salvation in His name."

"And if in self caressing
  We miss God's time to go,
We'll miss also His blessing,
And doom the world to woe;
  But, if we heed His calling
Our duty now to face,
  From Him will soon be falling
Rich dews of heavenly grace."

All officers have given of their best but without your hearty co-operation it would have been of no avail. Grateful am I to each of you and may His abiding presence and leadership be your greatest blessing as the days come and go, and this poem be our motto:

"I would work with God another said
And humbly he bowed his head.
      I must quiet be,
      Before His throne
      Till His will for me
      Is fully known.
For the place is His, and His the
   power;
I need but follow Him hour by hour
      As I work for God."

With a heart of gratitude for the privilege of being co-laborers together with Him, I am

Affectionately,
MRS. T. B. COTTRELL.

MISSISSIPPI

"Mississippi" is one of the most distinctive names in the American vocabulary. Once seen or heard it is never forgotten. The ability to correctly spell or pronounce the name marks a milestone of achievement in the life of every American child.

The name is an anglicized form of the Algonquin "Meche Sebe," meaning "Great River." Chevalier Tonti spelled it "Miche Sepe," Pere Laval condensed it into one word, "Michlsepe." Others called it "Mechasabe."

Father Hennepin recorded it as "Mechasipi," and Father Marquette came close to the present spelling with "Mississipy." Pere Labalt spelled it "Misislpi," and many English and French maps of the latter part of the eighteenth century used the spelling "Missisipi." John Andrew's map, published in London in 1782, was one of the first to show the spelling now universally used.

The river was known under various other names in the period of exploration and conquest. DeSoto, the discoverer of the Mississippi, named it the "Rio de Espiritu Santo" (River of the Holy Spirit). Some early Spanish maps identify it as the "Rio Grande," thus conforming to the original Indian name, Great River. The Spaniards also called it "Hidden River."

French explorers gave it other names. LaSalle called it the "River Colbert," in honor of Jean Baptiste Colbert, a distinguished French statesman of that period, under whose regime exploration and discovery were extensively promoted. It is called the "River Colbert" on Hennepin's map and in Joutel's Journal. Joliet's map, published in 1679, calls the Mississippi the "River Baude," in honor of Louis de Baude, Comte de Frontenac, governor of Quebec. Marquette's map of 1673 calls it the "Rio de la Conception," and D'Anville's map, published in London in 1790, shows the Mississippi as the "Fleuve St. Louis," in honor of the French sovereign.

The State of Mississippi takes its name from the river. The territory was first explored by DeSoto in 1541. The first permanent settlement was established at Biloxi (the French "Biiocci") by Iberville and Bienville in 1699. At different periods parts of Mississippi belonged to the territories of Illinois, Georgia, South Carolina, Louisiana and Spanish West Florida. The central part of the state was organized into Misssisipi Territory in 1798. The coastal region was acquired by the Louisiana Purchase, and in 1812 it became a part of the Mississippi Territory, which then included Alabama. The latter was set apart in 1817, leaving Mississippi with its present boundaries. Mississippi was admitted to statehood in the same year.—I. C. Magazine.

TWITTERINGS OF TIMOTHY TWIG

By R. H. Bennett

Death-bed Talks

Preachers have odd experiences. Almost any of them could give us an interesting book, if properly written, about their lives. As I walked up the street of one of our large cities through a former pastorate, and spoke to some old friends sitting on the porch, the wife and mother, an elderly lady, said, "Oh, do come in"—and then later, "Mr. X—— (her husband) is quite ill. He is nearing his end. I want you to talk to him, and to talk to him about his soul." Husband and wife were not on very good terms. She was a good woman and I have always thought her husband was a better man than she did. We went upstairs. She seated herself in the hall where she could hear, but not be seen by him. After some general remarks I said, "Well, Brother X——, my time is limited. I must go. Would you like for me to pray with you?" Not with his usual courtesy, but in a chipper indifferent voice, he said, "Well you can if you want to." "No," I said, "I have no desire to do so unless you wish it. But I hope, Brother X——, as you lie here you are having some happy exchanges of thought and prayer with the Heavenly Father." In that same crisp voice he said, "You've fattened up, haven't you?" "Yes, I believe I have somewhat." She rocked back and forth in the hall. I must stay on the job. I returned to the charge. "Brother X——, I trust the good Lord is with you in your sickness and that his presence comforts your heart." In quick pie crusty tones he exploded, "Whom did you marry?" I gave him the desired information. And resolved to try once more. "Well, Brother X——, I must leave you. But if I do not see you again in this life, I hope to meet you in the better country and I trust that your faith is strong in the promises of the Saviour." What do you reckon he said? In that same piping, crisp tone, "Have you got a chew of tobacco?" "No, I do not use it in that way." Of course his mind was wandering. He recovered, but I never got an opportunity to laugh with him over the conversation. Some years later he went, I trust, to that better land, where I hope to see him. And if such things go on there, I want to tell him that he and I conducted the most comical conversation in which I ever had a part.

My friend, Rev. Doctor S——, of Virginia, visited Rev. Mr. H—— on what it was supposed was H——'s death bed, though he recovered from the illness. H—— was also flighty. Doctor S—— did not know it. "Brother H——," sympathetically, "Is there anything that you would like for me to do for you?" "Yes," in crisp tones, "I want you to sing."

"Well, Brother H——, I am sorry, but you know I do not sing." "But I want you to sing." "Well, my brother, if it will be any comfort to you in your last hours, I am willing to try. Is there any special hymn that you wish to hear." "Yes, I want you to sing, "Pop Goes the Weasel." "Why, Brother H——, do you think that would be appropriate?" "Entirely so, sir, entirely so." In a positive voice, "Sing it! sing it!" Doctor S—— was such a tender hearted, sympathetic man that to comfort his supposedly dying brother preacher, he struck up the familiar refrain:

"That's the way money goes,
Pop goes the weasel."

Mrs. H——, though in deepest grief over her husband's approaching dissolution, was obliged to leave the room to smother her laughter. Brother H—— got well. I wish I had a Victor record of Doctor S——'s solo. His many friends would pay a good admission to hear it.

George Washington

Some years ago I visited at Fredericksburg, Va., the home of Mrs. Mary Washington, the mother of the Father of his country. The caretaker told me that in making recent repairs to the roof they had found a hatchet on a rafter between the ceiling and the roof. Who can say it was not the one immortalized by Parson Weems? The guardian also told me that Mrs. Washington's soap was famous through all the country. But one day the servant boiling soap, reported that the soap would not gather. Mrs. Washington investigated and found that they were using cherry tree ashes, and of course, there was no lye in them. She had them put in oak ashes and the soap was soon done to a turn.

Lander College, Greenwood, S. C.

A PRESCRIPTION FOR ATHLETIC SUCCESS

Connie Mack, the perennial youth who manages the remarkable Philadelphia Athletics, discloses that he "wouldn't bother with a youngster who drinks." He told an interviewing reporter how he persuaded his men to abstain. He said, "I make my appeal from four different sides. First from the standpoint of the public—the people who pay to see good baseball. They are entitled to see the player at his best, not slowed up by drink. Second, from the standpoint of the club. The player gets a good salary, for which he owes his best services. I say that the man who doesn't do his best is dishonest with the club. The third appeal is from the standpoint of a man's fellow players. It isn't fair to the other members of the team to have one important part of the baseball machine 'going bad,' as we say. Fourth, I put it straight to the man himself, that he isn't giving himself a fair chance. I find that in one of these four ways I can get to a man."—Exchange.

How Good Doctors
Treat Bad Colds

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results. In millions of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish,—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round.

Algoma, at Algoma, Jan. 5.
Houlka, at Concord, Jan. 7.
Vardaman, at Vardaman, Jan. 8.
Smithville, at Antioch, Jan. 9-10.
Tremont, at Tremont, Jan. 10-11.
Nettleton, at Evergreen, Jan. 13.
Salem and Friendship, at Salem, Jan 16-17.
Toccopola, at Thaxton, Jan. 18.
Randolph, at Randolph, Jan. 19.
Pittsboro and Bruce, at Bruce, Jan. 20.
Calhoun City Station, Jan. 20.
Denna, at Big Creek, Jan. 21.
Bellefontaine, at State Springs, Jan. 22.
Mathiston and Maben, at Mathiston, Jan. 23-24.
Eupora Station, Jan. 24-25.

The district stewards, lay leaders, and pastors will meet at Tupelo, December 15, at 10 o'clock a. m. The district missionary institute will be held at Houston, January 6, at 10 o'clock a. m.

T. H. DORSEY, P. E.

Sardis Dist.—First Round

Arkabutla, at Arkabutla, Dec. 26, 27.
Shuford, at Eureka, Dec. 30, 11 a.m.
Crenshaw, Jan. 3, 11 a.m.
Coldwater, at Coldwater, Jan. 10, 11 a.m.
Longtown, at Longtown, Jan. 12, 11 a.m.

The district stewards will meet at Sardis Dec. 9, 10 a.m.

District Missionary Institute will meet at Como Jan. 8, 10 a.m.

J. M. BRADLEY, P. E.

Columbus Dist.—First Round

ing and Q. C., Jan. 3, a.m.
Cedar Bluff Ct., at Cedar Bluff, preaching and Q. C., Jan. 10, a.m.
Crawford and M., at Crawford, preaching and Q. C., Jan. 10, p.m.
Columbus, Central, preaching Nov. 29, a.m.; Q. C., Jan. 13, p.m.
Ackerman, preaching Nov. 22, p.m.; Q. C., Jan. 15, p.m.
Ethel Ct., at Ethel, preaching and Q. C., Jan. 17, a.m.
Louisville, preaching and Q. C., Jan. 17, p.m.
Columbus, First Church, preaching Dec. 27, a.m.; Q. C., Jan. 20, p.m.
Starkville, preaching Nov. 22, a.m.; Q.C., Jan. 22, p.m.
Chester Ct., at Chester, preaching and Q. C., Jan. 24, a.m.
Sturgis Ct., at Sturgis, preaching and Q. C., Jan. 24, p.m.
Mashulaville Ct., at Mashulaville, preaching and Q. C., Jan. 31, a.m.
Macon Ct., at Prairie, preaching and Q. C., Jan. 31, p.m.
High Point Ct., at Center Ridge, preaching and Q. C., Feb. 7, a.m.
Noxapater Ct., at Noxapater, preaching and Q. C., Feb. 7, p.m.
Weir and M., at McCool, preaching and Q. C., Feb. 14, a.m.
Longview Ct., at Longview, preaching and Q. C., Feb. 14, p.m.

District stewards meet at West Point, Dec. 14, a.m. District Missionary Institute at Starkville, Jan. 5, a.m.

V. C. CURTIS, P. E.

Greenwood Dist.—First Round

Dublin and M., at Mattson, Dec. 27, a. m.
Tutwiler, at Tutwiler, Dec. 27, p. m.
Webb and S., at Webb, Jan. 3, a. m.
Greenwood, First Church, preaching, Jan. 3, p. m.; Q. C., Jan. 6, p. m.
Tchula, Jan. 10, a. m.
Cruger and Sidon, at Sidon, Jan. 10, p. m.
Inverness, Jan. 17, a. m.
Itta Bena, Jan. 17, p. m.
Swiftown and Isola, at Isola, Jan. 24, a. m.
Ruleville, Jan. 24, p. m.
Belzoni, Jan. 31, a. m.
Indianola, Jan. 31, p. m.

W. N. DUNCAN, P. E.

Grenada Dist.—First Round

Winona Station, Dec. 27, a. m. and p.m.
Sallis, at Sallis, Dec. 30, p. m.; Dec. 31, a. m.
Ebenezer, at Ebenezer, Jan. 2 and 3.
Pickens, at Pickens, Jan. 3.
Waterford, at Waterford, Jan. 7.
Oxford, Jan. 10, a m. and p. m.
Duck Hill, at Duck Hill, Jan. 17.
Kilmichael, at Kilmichael, Jan. 17, p. m.; Dec. 18, a. m.
Lamar, at Lamar, Jan 24.

The district stewards will meet in Grenada at 10 o'clock, December 17. Pastors, also district and charge boards of lay acitivities, are invited to meet at the same time and place.

E. H. CUNNINGHAM, P. E.

Greenville Dist.—First Round

Glen Allen and Winterville, at Glen Allen, preaching, Jan. 3, a. m.; Q. C., p. m.
Arcola and Murphy, at Arcola, preaching, Jan. 3, p. m.; Q. C., after service.
Duncan and Alligator, at Duncan, preaching, Jan. 10, a. m.; Q. C., p. m.
Friars Point and Lyon, at Lyon, preaching, Jan. 10, p. m.; Q. C., after service.
Boyle and Pace, at Boyle, prayer service and Q. C., Jan. 13, p. m.
Dubbs and Evansville, at Dubbs, preaching, Jan. 17, a. m.; Q. C., p. m.
Tunica, preaching, Jan. 17, p. m.; Q. C., after service.
....Shaw and Litton, at Shaw, prayer service and Q. C., Jan. 20, p. m.
Lake Cormorant Ct., at Lake Cormorant, preaching, Jan. 24, a.m.; Q. C., p. m.
Coahoma and Jonestown, at Coahoma, preaching, Jan. 24, p.m.; Q. C., after service.
Shelby, prayer service and Q. C., Jan. 27, p. m.
Gunnison and Hilhouse, at Gunnison, preaching, Jan. 31, a. m.; Q. C., p. m.
Merigold and Sherars, at Merigold, preaching, Jan. 31, p. m.; Q. C., after service.
Rosedale, at Benoit, preaching, Feb. 7, a. m.; Q. C., p. m.

E. NASH BROYLES, P. E.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexander Dist.—First Round

District stewards' meeting at Alexandria, Dec. 29, at 10 a.m.
Montrose, at Montrose, Dec. 30, p. m.
Lottie, at Lottie, Jan. 2-3, a. m.
Melville, at Melville, Jan. 3, p. m.
Marksville, at Marksville, Jan. 6.
Glenmora, Jan. 8.
Eunice, at Eunice, Jan. 9, 10 a. m.
Opelousas, Jan. 10, p.m.; 11 a.m.
Oakdale, Jan. 13,
Colfax and Montgomery, at Montgomery, Jan. 16-17, a. m.
Boyce, preaching, Jan. 17, p. m.
Pleasant Hill, Jan. 23-24.
Alexandria, preaching, Jan. 31, a.m.
Pineville, preaching, Jan. 31, p. m.
Lecompte, Feb. 3, p. m.
Boyce, Q. C., Feb. 4, p. m.
Elizabeth, Feb. 6-7.
Bunkie, Feb. 10.
Melder, at Melder, Feb. 13-14.
Alexandria, Q. C., Feb. 15 p. m.
Pineville, Q. C., Feb. 16, p. m.
Alco, Feb. 20-21.
Natchitoches, Feb. 24, p. m.

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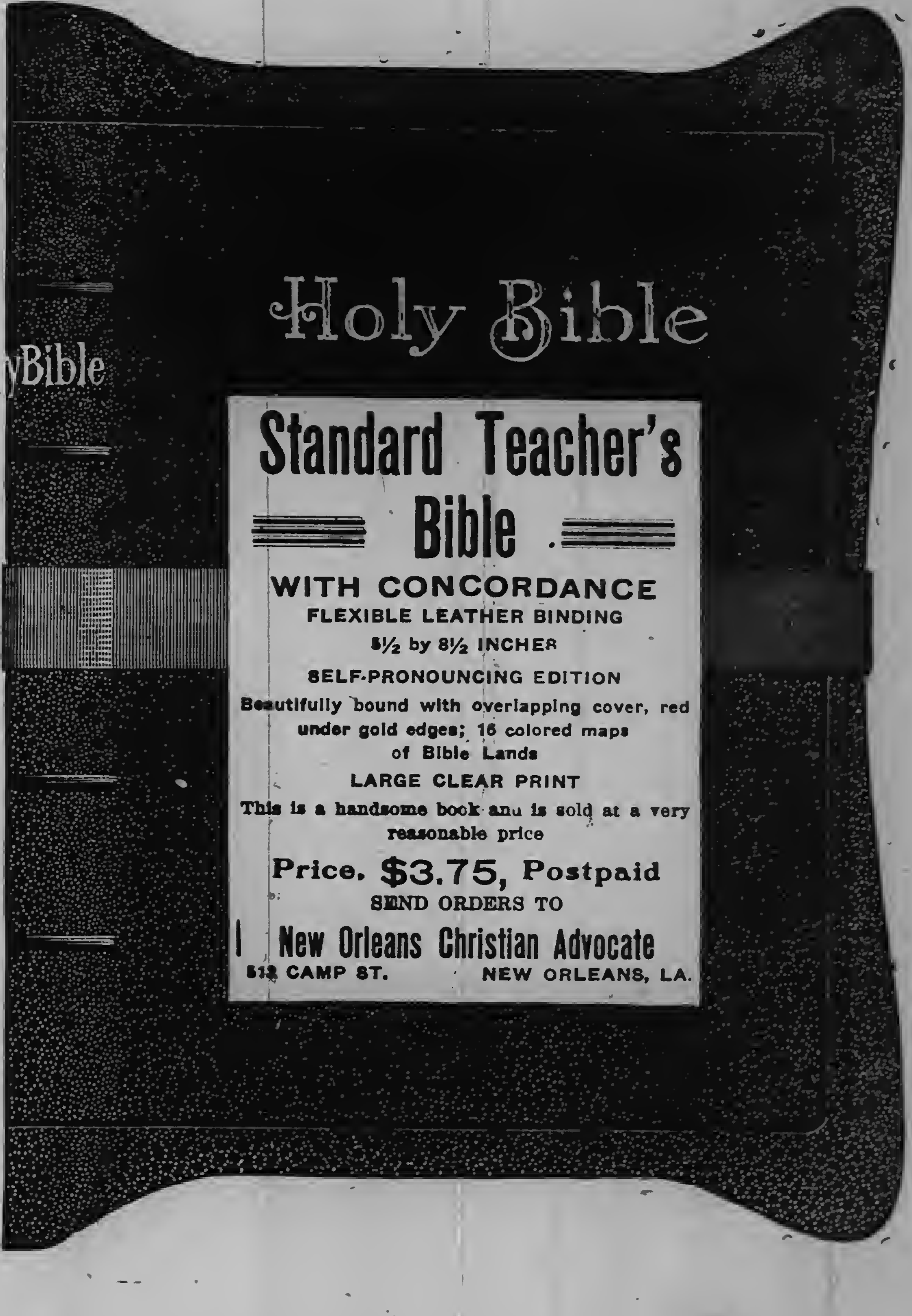

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CHRISTMAS HYMN

By Mrs. L. M. Lipscomb

"Joy to the world, the Lord is come."
'Tis an old but a glad refrain.
Christmas is here, the time of good cheer,
So let us sing it again.

"Joy to the world, the Saviour reigns."
Let the church bells merrily ring.
Banish sadness, be filled with gladness,
'Tis the birthday of the King.

"He rules the world with truth and grace."
So in each heart let Him abide,
And drive out every anxious thought
That would mar the Christmas tide.

"Joy to the world, the Lord is come."
Peace on earth, good will to men,
May no war clouds ever sadden
Our beautiful land again.

"Joy to the world, the Lord is come."
Let all nations their treasures bring
And lay them at the Saviour's feet,
For it is the birthday of our King.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—First Round

Springfield, at Maurepas, Dec. 27, a.m.
Ponchatoula, Dec. 27, p. m.
Plaquemine, Jan. 3, a. m.
First Church, B. R., Jan. 3, p. m.
Greensburg, at Center, Jan. 10, a. m.
Kentwood, at Kentwood, Jan. 10, p. m.
Pine Grove, at Montpelier, Jan. 17, a.m.
Amite, Jan. 17, p. m.
Natalbany, at Natalbany, Jan. 24, a. m.
Hammond, Jan. 24, p. m.
Baker, at Baker, Jan. 31, a. m.
Istrouma, Jan. 31, p. m.
Gonzales, at New River, Feb. 7, a. m.
Keener Memorial, Feb. 7, p. m.
Washington, at Fisher, Feb. 13, a. m.
Franklington, Feb. 14, a. m.
Bogalusa, Feb. 14, p.m.
St. Francisville, at St. F., Feb. 21, a. m.
Jackson, at Ethel, Feb. 21, p. m.
Walker, at Walker, Feb. 28, a.m.
Denham Springs, at Denham Springs, Feb. 28, p. m.

K. W. DODSON, P. E.

Monroe Dist.—First Round

Gilbert, at Gilbert, Jan. 3, 11 a. m.
Mangham, at Mangham, Jan. 3, 4 p. m.; preaching at 7:30 p. m.
Lake Providence, Jan. 10, 11 a. m.
Delhi, Jan. 10, 7:30 p. m.
Bonita, Jan. 17, 11 a. m.; Q. C., 2 p. m.
Mer Rouge, Jan. 17, 4 p. m.; preaching at 7:30 p. m.
Oak Ridge, Jan. 24, 11 a. m.; Q. C., Jan. 25, 2 p. m.
Rayville, Jan. 24, 7:30 p. m.
Columbia, Jan. 31; 11 a. m.
Monroe, Gordon Ave., Jan. 31, 7:30 p. m.
Wisner, Feb. 7, 11 a. m.; Q. C., 2 p. m.
Winnsboro, Feb. 7, 7:30 p. m.
Waterproof, Feb. 14, 11 a. m.; Q. C., 2 p. m.
Newelton, Feb. 14, 4 p. m.; preaching, 7:30 p. m
Oak Grove, Feb. 17, 2 p. m.
Bastrop, Feb. 21, 11 a. m.
Fairbanks, at Sterlington, Feb. 21, 7:30 p. m.
Tallulah, Feb. 24, 7:30 p. m.
Pioneer, at Pioneer, Feb. 28, 11 a. m.; Q. C., 3 p. m.
West Monroe, Feb. 28, 7:30 p. m.
Monroe, First Church, March 2, 7:30 p. m.

W. L. DUREN, P. E.

Minden Dist.—First Round

Sibley, at Sibley, Dec. 27, 11 a. m. and 2 p. m.
Springhill, Dec. 27, p. m.
Haughton, at Haughton, Jan. 3, 11 a. m. and 2 p. m.
Cotton Valley, Jan. 3, p. m.
Hall Summitt, at Hall Summitt, Jan. 10, 11 a. m. and 2 p. m.
Standard and Olla, at Standard, Jan. 17, 11 a. m. and 2 p. m.
Rochelle and Selma, at Rochelle, Jan. 17, p. m.
Sicily Island, at Sicily Island, Jan. 24, 11 a. m. and 2 p. m.
Ferriday, Jan. 24, p.m.
Jonesville, at Jonesville, Jan. 31, 11 a. m. and 2 p. m.
Campti, at Campti, Feb. 7, 11 a. m. and 2 p. m.
Coushatta, Feb. 7, p. m.
Plain Dealing, at Plain Dealing, Feb. 14, 11 a. m. and 2 p. m.
Minden, Feb. 14, p. m.
Winnfield, Feb. 21, 11 a. m. and 2 p. m.

District stewards, lay leaders and pastors will meet at Minden, December 17, at 10 a. m.

Kingdom Extension Institutes will be held at Minden, January 19, at 10 a. m.; at Winnfield, January 20, at 11 a. m. The pastors, with the charge and church lay leaders, missionary committees and all others who will, are urged to attend one of these institutes. W. R. HARVELL, P. E.

New Orleans Dist.—First Round

Houma and French Mission, at Lockport, Jan. 3.
Slidell, Jan. 10, a. m.
Covington, at Covington, Jan. 10, p. m.
First Church, Jan. 17, a. m.; Jan. 13.
Epworth, Jan. 17, p. m.; Jan. 20.
St. Mark's, Jan. 24, a. m.; 4 p. m.
Chalmette and Gentilly, at Chalmette, Jan. 24, p. m.; Jan. 19.
Second Church, Jan. 31, a. m.; Feb. 10.
Rayne Memorial, Jan. 31, a. m.; Jan. 5.
Algiers, Jan. 31, p. m.; Jan. 27.
St. Martinville, at St. Martinville, Feb. 7.
Louisiana Ave., Feb. 14, a. m.; Feb. 3.
McDonoghville, Feb. 14, p. m.; Jan. 4.
Franklin, Feb. 21.
Donaldsonville, Feb. 28.

Stewards will please be ready to fix preacher's salary for every church. Preachers will please be ready to answer questions 5, 6, 7, 8 and 9. This will greatly aid in the dispatch of the business and in getting under way for the new year.

W. L. DOSS, JR., P. E.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round

LaBranch St., Dec. 27, 7 p. m.
Summit, at Summit, Jan 3, 11 a. m. and 2 p.m.
Bogue Chitto, at Bogue Chitto, Jan. 3, 7 p.m.
Foxworth, at Sandy Hook, Jan. 10, 11 a. m. and 2 p. m.
Tylertown, at Tylertown, Jan. 10, 7 p. m.; Jan. 11, 10 a.m.
Scotland, at Bethesda, Jan. 16-17, 11 a. m.
Meadville, at Bude, Jan. 17, 3 p. m. and 7 p. m.
Gallman, at Bethesda, Jan. 24, 11 a.m. and 1:30 p. m.
Bayou Pierre, at Center Point, Jan. 24, 3:30 p. m. and 7 p. m.
Monticello, at Monticello, Jan. 31, 11 a. m. and 2 p. m.
Barlow, at Rehobeth, Feb. 4, 11 a. m. and 2 p. m.
Georgetown, at Providence, Feb. 7, 11 a. m. and 1:30 p. m.
Crystal Springs, Feb. 7, 7 p. m.
Osyka, at Osyka, Feb. 14, 11 a. m. and 2 p .m.

District stewards, charge lay leaders and pastors' conference at First Church, Brookhaven, December 9, 10 a. m.

B. L. SUTHERLAND, P. E.

Hattiesburg Dist.—First Round

Richton and Plave, at Richton, Dec. 27, 11 a. m. and 2 p. m.
Silver Creek, at Silver Creek, Jan. 3, 11 a. m. and 2 p. m.
Prentiss, at Prentiss, Jan. 3, 7 p. m.; Jan. 4, 9:30 a. m.
Petal, at Petal, Jan. 6, 7 p.m.
Heidelberg, at Sandersville, Jan. 10, 11 a. m. and 2 p. m.
Hattiesburg, Court St., Jan. 12, 7 p.m.
Williamsburg, at Williamsburg, Jan. 17, 11 a. m. and 2 p. m.
Taylorsville, at Taylorsville, Jan. 17, 7 p. m.; Jan. 18, 9:30 a. m.
Bonhomie, at Bonhomie, Jan. 20, 7 p.m.
Collins, at Collins, Jan. 24, 11 a. m. and 2 p. m.
Hattiesburg, Main St., Jan. 25, 7 p.m.
Sumrall, Jan. 27, 7 p. m.
Ellisville, at Ellisville, Jan. 31, 11 a. m. and 2 p. m.
New Augusta, at McLain, Feb. 7, 11 a. m. and 2 p. m.
Purvis, at Purvis, Feb. 7, 7 p. m.
Hattiesburg, Broad St., Feb. 10, 7 p.m.
Eucutta, at Eucutta, Feb. 14, 11 a. m. and 2 p. m.
Mt. Olive, Feb. 17, 7 p. m.
Leakesville, at Leakesville, Feb. 21, 11 a. m. and 2 p. m.
Lucedale, at Lucedale, Feb. 21, 7 p. m.

W. A. HAYS, P. E.

Jackson Dist.—First Round

Jackson, at Glendale, Dec. 13, 7 p. m.; Q. C., Jan. 27, 7 p. m.
Satartia, at Mt. Olivet, Dec. 27, 11 a. m. and 2 p. m.
Jackson, at Grace, Dec. 27, 7 p.m.; Q. C., Jan. 25, 7 p .m.
Camden and Sharon, at Camden, Jan. 3, 11 a.m. and 2 p.m.
Canton, at Canton, Jan. 3, 7 p. m.; Q. C., Jan. 4, 7 p. m.
Clinton, at Ridgeland, Jan. 10, 11 a. m. and 2 p. m.
Madison and Pocahontas, at Madison, Jan. 10, 7 p. m.; Q. C., Jan. 13, 10 a. m.
Mendenhall and D'Lo, at D'Lo, Jan 17, 11 a. m. and 2 p. m.
Jackson, at Capitol St., Jan. 17, 7 p. m.; Q. C., Jan. 18, 7 p. m.
Flora, at Flora, Jan. 20, 7 p. m.
Vaughan, at Vaughan, Jan. 24, 11 a. m. and 2 p. m.
Benton, at Midway, Jan. 31, 11 a. m. and 2 p. m.
Yazoo City, at Yazoo City, Feb. 7, 11 a. m. and 4 p. m.
Yazoo Circuit, at Lintonia, Feb. 7, 2 p. m. and 7 p. m.
Bolton and Raymond, at Raymond, Feb. 14, 11 a. m. and 2 p. m.
Brandon and Pelahatchie, at Brandon, Feb. 14, 7 p. m.; Q. C., Feb. 15, 10 a. m.
Edwards, at Edwards, Feb. 21, 11 a. m. and 2 p. m.
Jackson, at Galloway Memorial, Feb. 21, 7 p. m.; Q. C., Feb. 22, 7 p. m.
Florence, at Star, Feb. 28, 11 a.m.; Q. C., Feb. 29, 10 a. m.
Harrisville, at Braxton, Feb. 28, 3 p. m. and 7 p. m.
Fannin, at Holly Bush, March 6, 11 a. m. and 2 p. m.

The district stewards are called to meet December 8, at 10 a. m., in Capitol Street Mehodist Church, Jackson, Miss. The pastors and lay leaders of the district are expected to be at this meeting.

J. T. LEGGETT, P. E.

Meridian Dist.—First Round

Bucatunna, at Bucatunna, Dec. 27, 11 a.m.
East End, Meridian, Dec. 27, 7:30 p.m.
Matherville, at Theadville, Jan. 3, 11 a.m.
Shubuta, at Shubuta, Jan. 3, 3:30 and 7:30 p.m.
Waynesboro Ct., at Winchester, Jan. 10, 11 a.m.
Waynesboro Station, Jan. 10, 7:30 p.m.
Cleveland, at Big Oak, Jan. 17, 11 a.m.
Central, Meridian, Jan. 17, 7:30 p.m.
Daleville, at Andrew Chapel, Jan. 24, 11 a.m
Poplar Springs, at Meridian, Jan. 24, 7:30 p.m.
DeKalb, at New Hope, Jan. 31, 11 a.m.
Seventh Ave., Meridian, at Wesley, Jan. 31, 7:30 p.m.
Porterville, at Union, Feb. 7, 11 a.m.
Pachuta at Pachuta, Feb. 14, 11 a.m.
Enterprise, at Enterprise, Feb. 14, 3:30 and 7:30 p.m.
Vimville, at Pleasant Hill, Feb. 28, 11 a.m.

T. J. O'NEIL, P. E.

Newton Dist.—First Round.

Rose Hill, at Homewood, Dec. 27, 11 a.m. and 2:30 p.m.
Chunky, at Chunky, Jan. 3, 11 a.m. and 2:30 p.m.
Carthage Station, Jan. 8, 7 p.m.; Jan. 10, 11 a.m.
Carthage Ct., at Conway, Jan. 9, 11 a.m. and 1:30 p.m.
Walnut Grove, at Walnut Grove, Jan. 10, 2:30 p.m. and 7 p.m.
Harperville and Lena, at Harperville, Jan. 11, 10 a.m.
Union, Jan. 17, 11 a.m. and 2 p.m.
Decatur and Hickory, at Decatur, Jan. 17, 3:30 p.m. and 7 p.m.
Shiloh, at Clear Creek, Jan. 24, 11 a. m. and 2 p.m.
Raleigh, at Raleigh, Jan. 24, 7 p.m.; Jan. 25, 9:30 a.m.
Homewood, at Homewood, Jan. 31, 11 a.m. and 2 p.m.
Lake, at Lake, Jan. 31, 7 p.m.; Feb. 1, 7 p.m.
Philadelphia Circuit, at Sandtown, Feb. 6, 11 a.m. and 1:30 p.m.
Philadelphia Station, Feb. 7, 11 a.m.; Feb. 8, 9 a.m.
Burnside, at Longino, Feb. 7, 2:30 p.m. and 7 p.m.
Trenton, at Independence, Feb. 13, 11 a.m. and 1:30 p.m.
Forest and Morton, at Morton, Feb. 14, 11 a.m. and 2:30 p.m.
Laurel, at Kingston, Feb. 21, 11 a.m. and 2:30 p.m.
Laurel, at West, Feb. 21, 7 p.m.
Laurel, First Church, Feb. 22, 7:30 p.m.

District stewards at Newton, 10 a.m., December 15. The pastors and lay leaders requested to attend.

W. M. SULLIVAN, P. E.

Seashore Dist.—First Round

Picayune, Dec. 27, 11 a.m.
Logtown, Dec. 27, 7:30 p.m.
Poplarville, Jan. 3, 11 a.m.
Carriere, at Carriere, Jan. 3, 7:30 p.m.
Vancleave, at Vancleave, Jan. 10, 11 a.m.
Kreole, at Orange Grove, Jan. 10, 7:30 p.m.
Gulfport, First Church, Jan. 17, 11 a.m.
Biloxi, Wesley Memorial, at N. Biloxi, Jan. 17, 2:30 p.m.
Ocean Springs, Jan. 17, 7:30 p.m.
Americus, at Pleasant Hill, Jan. 24, 11 a.m.
Handsboro and Second Church, at Handsboro, Jan. 24, 7:30 p.m.
Mentorum, at Pine Grove, Jan. 31, 11 a.m.
Wiggins, at Wiggins, Jan. 31, 7:30 p.m.
Brooklyn and Bond, at McLaurin, Feb. 7, 11 a.m.
Columbia and Mission, Feb. 14, 11 a.m.
Lumberton, Feb. 14, 7:30 p.m.

The district stewards are called to meet at Wiggins Dec. 11 at 10 a.m.

The District Missionary Institute will be held at Gulfport, First Church, Jan. 12, at 10 a.m.

OTTO PORTER, P. E.

Vicksburg Dist.—First Round

Vicksburg, Crawford St., Dec. 27, 11 a. m.; Q. C., Feb. 3, 7:30 p. m.
Vicksburg, Gibson, Dec. 27, 7 p. m.; Q. C., Feb. 10, 7:30 p. m.
Roxie, at Roxie, Jan. 3, 11 a. m.
Lorman, at Lorman, Jan. 3, 3 p. m. and 7 p. m.
Anquilla, at Delta City, Jan. 10, 11 a. m. and 2 p. m.
Rolling Fork and Cary, at Rolling Fork, Jan. 10, 4 p m. and 7 p. m.
Washington, at Washington, Jan. 17, 11 a. m. and 2 p. m.
Natchez, Jan. 4, p. m. and 7 p. m.
Hermanville, at Hermanville, Jan. 24, 11 a. m. and 2 p. m.
Port Gibson, Jan. 24, 4:30 p. m. and 7 p. m.
Gloster, at Gloster, Jan. 31, 11 a.m. and 2:30 p. m.
Oak Ridge, at Oak Ridge, Feb. 7, 11 a. m. and 2 p. m.
Nebo, at Cool Springs, Feb. 14, 11 a. m. and 2 p. m.
Fayette, Feb. 14, 7:30 p.m.; Q. C., Feb. 17.
Mayersville, at Mayersville, Feb. 21.
Utica, at Utica, Feb. 28, 11 a. m. and 2 p. m.

District stewards' meeting at Crawford St. Church, Vicksburg, at 10 a. m., December 7. District stewards, charge and church lay leaders and pastors will please attend.

Kingdom Extension Institute, Tuesday, January 5, 10 a. m., at Port Gibson. HENRY G. HAWKINS, P. E.

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D. B. RAULINS, M.A., Editor NEW ORLEANS, LA., THURSDAY, DECEMBER 31, 1931. C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

THOSE RESOLUTIONS

The one cloud that hangs over New Year's Day is the reminder of the many resolutions made and the few fulfilled. It rises up to rebuke us and to smite our consciences. One man faced the day with some sense of obligation and met it thus: "I resolve never to make another resolution." This, he felt, could be kept without serious effort, and it relieved him of any responsibility regarding the matter. We are reminded to our despair that the "road to hell is paved with good resolutions."

But let us not take it that way. New Year's Day is a good time for resolutions. It is one of those peak days that lift us above and away from things giving us better perspective. On that comes a retrospective value. Our feelings are moved. We have a desire to do better, to leave behind some unnecessary luggage and to acquire a new and better grip on ourselves. Then we rise up, face ourselves, and resolve. New Year's Day stands for the new chance to make good.

This peak day upon which we form our resolutions has its disadvantages also. It is so easy, in such an atmosphere, to make a resolution; so difficult in the midst of menacing realities to carry them into execution.

Maybe we look at it wrong. We set for ourselves the task of turning, on the first of the year, into an entirely new way of doing things. With a rush we set out upon the year determined to hold to that high course. All of a sudden down we come and resolve not to resolve. That is not the point in our resolutions. Because we break them right early in the year we conclude not to do anything about it at all.

If we could easily perform our resolutions from the beginning, then we need not have made them. The ease with which we keep them indicates that we are making no progress. It is not so much a matter of breaking the resolution one or a number of times during the year, but the perfection with which it is observed at the close of the year. It is the goal of excellence toward which we struggle. It is the target upon which we are practicing. By the end of the year, due to our twelve-month's practice, we may be able to hit it every time. A resolution is the bugle blast that calls you again and again to the fight however many times you may be defeated.

Whenever we rise to tip-toe and "highly resolve," pledging our allegiance to God, we shall hear from the battlements of heaven:

> Fear thou not; for I am with thee; be not dismayed, for I am thy God! I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

AUTO OR DRIVER

"Perils of the highway, with speed the most important contributing factor, have resulted in an increase of casualties from automobile accidents for the fourth consecutive year. The casualty list will reach 34,000, breaking all previous records, according to the preliminary estimates by the safety committee of the American Motorists' Association."

The above announcement came out a few days ago. Who had thought of the auto as an implement of war? You notice that the word "casualty" appears twice in that brief announcement. We waited with dread for the list as it came out during the War bearing the names of our boys and brothers. That was war.

It is natural for us to blame the auto. Some would have them all driven back into the shed and locked up. Will Rogers suggested that the traffic problem might be solved by having the police to step out and halt the traffic one day and demand that all cars still unpaid for be locked up. Following this, he claimed, all "jay walkers" would be free to cross the streets anywhere at any speed, at any time, in perfect safety.

Why "blame it on" the auto? There is not one, from a Rolls-Royce to a Ford, that would not remain where it was made if some hand did not lead it astray. The auto is not to blame. In the city of New Orleans a driver is required to have his brakes tested twice a year. It is not bad brakes that kill people. Most cars that pile up in a wreck with mangled bodies to be carried to the hospital or cemetery have good brakes.

The problem suggested by the appalling length of this casualty list is not the car but the driver. The automobile is one of the greatest machines that has ever been put into the hands of man. Its service is immeasurable. It is the driver. By this we mean the man or woman or moron who sits under the steering wheel. It is not the back-seat driver. The driver requiring assistance is recognizable at sufficient distance to escape serious trouble. He is always given a wide berth.

In this same report it says that one of the discouraging reflections upon this casualty list is that as good roads increase the casualties increase. Then blame it on the road. No, we insist that it is the driver. The toe of the driver determines the speed. And that toe sometimes seems to have no connection between it and a brain or soul.

One way to correct this trouble, in a measure at least, would be to require all drivers to pass an exacting test under expert supervision before he is given license to operate an auto. Then, in case of a wreck it would be wise to deprive the drivers of license for a good period of time. Then let the number of wrecks in which he participates lengthen that period each time.

Moral: Be careful how you drive in 1932.

BRISBANE SOLVES IT

"Here we are, in a land of wealth unbounded, in the year of civilization 1931, living under the lash of powers that we do not understand."

Thus Arthur Brisbane, in a recent Sunday edition of one of our dailies, speaks from his "wailing place," setting forth just what is "wrong with the country." He is saying his word beneath a huge, half-page cartoon portraying a horrid tailed brute, half Caliban, half demon, with a great whip in his left hand swinging it viciously over the heads of the American people. Here the writer sits on the rubbish pile of our civilization, clothed in sackcloth and ashes, bemoaning our desperate state. After a while, finding some surcease in the fact that there is no prospect of immediate relief, he turns to look about. "No one will deny," says he, "that we are a troubled nation. No one knows just why, what the causes are behind our restlessness and worry." Now, his powers of critical analysis are beginning to function. The faculty of penetration is at work. All are aware of the condition, but no one has had the acumen or courage to give the diagnosis.

"Is it gambling?" he asks. No, that is not the trouble. That is just an insignificant fraction of the situation. "Do you call this monster crime?" he further asks. "No, it is not crime. Crime is not all our trouble or one-half of it. It is not crime that has emptied factories, brought industry almost to a standstill, driven millions of men from work and wages." There are other ailments: hypocricy, bad citizenship, desperate state of youth, and the use of whiskey by children. But none nor all of these things is the cause. Much, as will be observed, has been eliminated. But what is the great inclusive cause lying back of all these by-products, that dreadful cloud hanging over us threatening to snuff out our civilization?

Now he is drawing nearer to the real issue. Arthur the Great approaches the block upon which lies the Gordian knot in its menacing defiance, baffling all lesser brains. Whack! One whistling sweep of that intellectual blade and the knot is severed. There it is. Why, now, it seems so simple that a child is to be condemned for not seeing it. What is this all-inclusive calamity carrying within itself all lesser evils, this leach that is sucking the very blood of initiative and courage from our people? Why it is PROHIBITION!

(Continued on Page 8)

CHRISTIAN SPIRIT INTERNATIONALLY EXPRESSED

BY HARRY EARL WOOLEVER

At this season of the year when the faith of all Christendom is being quickened again by celebrating the anniversary of the coming of the Saviour of the World, it is fitting to emphasize that Christ came to earth as the Prince of Peace and that the singing of the angel hosts at his birth proclaimed, "Peace on Earth, Good Will to Men." Indeed, today, the ideal of the Prince of Peace as the leader in international comity and brotherhood is an imperative emphasis because the grave problems now confronting the world would be rendered even more serious by being immersed in civil or international conflict.

International leaders are realizing as never before the absolute and practical values of peace between nations. This has been evidnced by many recent events such as the visits to America of foreign statesmen, the efforts of various nations to prevent the economic collapse of a sister nation, the world co-operation in the efforts of the League of Nations to effect peace in Manchuria. The thread of greatest significance that runs through all such negotiations is the growing realization of the interdependence of the world, a realization that calamity in one nation is reflected in every other country and that, conversely, anything which will improve and advance conditions in one will be to the advantage of all.

This deepening realization is largely responsible for the general and widespread effort to solve the world's present economic distress. This effort is evolving from suggestions coming first from one quarter of the globe, then another. It has developed largely because a study of the difficulties and unrests in the varying currents in national and international life today leads almost invariably to a common basis in the field of economics. The turmoil threatening the stability of governments, the suffering of victims of unemployment, the industrial depression, the seeking by warlike methods for increased natural resources and industrial domination, are all linked together as results of certain economic ills. But there is one major factor in the economic distress of the world which requires particular attention. President Hoover, in his message to Congress concerning foreign affairs, dealt with this problem concisely and directly when he said:

"The burden of taxes to support armament is greater today than before the Great War, and the economic instability of the world is definitely due in part to this cause and the fears which these huge armaments at all times create. No discouragements should be permitted to turn the world from sane and reasonable limitation of arms."

In the Spirit of Christ

This is but one of the statements wherein the spirit centering around the Natal Day of Christ found expression in the President's message on foreign affairs to the United States Congress. The Chief Executive reviewed with care the whole world-wide situation as it involves war, peace, comity, and "good neighborliness" within the family of nations. He referred to more than ten treaties which have to do with advancing the interests and welfare of the peoples of the world but which the United States Senate has allowed to lie in pigeon-holes for years. One reading the list with a sense of its importance cannot help feeling impatience with a Senate which spends its time quarreling as to who will be president pro tempore or in regard to other questions of similar minor consequence to the people instead of considering the great questions affecting the peace and relief of tens of millions of worthy people.

Out of the grist of international negotiations which the President called to the attention of Congress and the ratification of which would bring a wider experiencing of the Christian spirit, we select three. These should engage the interest of Christian citizens sufficiently to prompt each one to write a letter to his Senators urging action. We mention first the President's recommendation with regard to the settlement of differences between nations by court procedure rather than by sword and canister-shot, wherein he said:

"In the past session of Congress I transmitted to the Senate protocols providing for adherence by the United States to the Permanent Court of Inernational Justice. Upon that occasion I expressed my views fully not only of the wisdom of such action, but that the safeguards against European entanglements stipulated for by the Senate had been in effect secured and the interests of the United States protected. I need not repeat that for over twelve years every President and every Secretary of State has urged this action as a material contribution to the pacific settlement of controversies among the nations and a further assurance against war."

Affirmative action on our adherence to the World Court would be in harmony with the teaching of Christ. It would give impetus to the struggle humanity is having against the demon of militarism.

Our National Debtors

The spirit in which President Hoover deals with our debtor nations recalls the words of Christ as recorded in the eighteenth chapter of Matthew in which He speaks of a certain ruler who extended mercy and showed kindness to the debtor who asked for patience. Mr. Hoover, referring to his moratorium proposal, said:

"None of our debtor nations have ever suggested it (cancellation of their debts to us). But as the basis of the settlement of these debts was the capacity under normal conditions of the debtor to pay, we should be consistent with our own policies and principles if we take into account the abnormal situation now existing in the world. I am sure the American people have no desire to attempt to extract any sum beyond the capacity of any debtor to pay, and it is our view that broad vision requires that our Government should recognize the situation as it exists.

"This course of action is entirely consistent with the policy which we have hitherto pursued. . . . It represents our willingness to make a contribution to the early restoration of world prosperity in which our own people have so deep an interest. . . . Inasmuch as the burden of competitive armaments has contributed to bring about this depression, we trust that by this evidence of our desire to assist we shall have contributed to the good will which is so necessary in the solution of this major question."

World Disarmament

Of the major questions before the world, the third to which we call attention is disarmament. Many students of world affairs regard the 1932 Geneva Conference on Disarmament as the most important gathering of the nations that has ever been called. The President of the United States said to Congress:

"The United States has accepted an invitation to take part in the World Disarmament Conference which convenes on February 2 at Geneva. The efforts of this conference will be in line with the endeavors in which the American Government has taken a leading part beginning with The Hague Conference in 1899. Up to the present time the record of achievement has been almost entirely in the field of naval disarmament. It is to be hoped that further progress can be made in reduction of naval arms and that limitation and reduction so urgently needed can be extended to land arms."

The Chief Executive then urged that as a nation we do all in our power to create an atmosphere which will encourage the nations in their efforts to turn swords into plowshares and pruning hooks.

The President expresses here the view of an administration composed of recognized, able, and experienced minds, but their action necessarily is stimulated or restricted by public opinion. The readers of these columns are the makers of public opinion, but they are effective only when they express themselves in written word or public utterance.

ARBITRATION AND DISARMAMENT

By Professor Phillp C. Jessup, of the Columbia
University Law School

When one fails to consider disarmament in the general international setting, it is not difficult so to confuse horses and carts that progress in thought will be impossible. The typical example is found in the famous trilogy of arbitration, security and disarmament. Which of the three must we have first? Can we have them all together or at least parts of them? We have already some arbitration (by which is really meant machinery for pacific settlement of disputes); we have more or less security, depending on who we are; and we have some disarmament (by which is meant limitation of armament). The three parts of the trilogy are not of equal kind or rank. The end to be achieved is peace; security is a condition, partly factual, partly psychological, under which peace flourishes. Arbitration and disarmament are among the means by which security can be secured.

Under the worn-out and futile notion that nations can live unto themselves alone, it was thought that armaments were means for attaining security and hence peace. The means have been used over and over again; the end has never been achieved for more than a transitory moment. Yet it is not easy for the human mind, especially the human national mind, to make a complete **volte face** and accept as a means to security disarmament which is the complete antithesis of armament. The hesitation is natural and needs to be overcome by coupling something with disarmament.

Armament was considered necessary to security under an international system which made war the normal method of ultimate settlement of disputes. Disarmament will be considered necessary to security as the world perfects an international system which makes arbitration, conciliation and other pacific devices the normal method of ultimate settlement of disputes.

The new system is steadily being strengthened, but its structure is still weak. Hence realists must today deal not with disarmament, but merely with limitation of armament. It is futile to discuss the complete abandonment of means for making war until the substitutes for war are firmly established. We must reach a point at which responsible statemen, as a matter of course, must justify to their people, not why they do not go to war, but why they do not go to court or conciliation.

From the point of view of present-day realities and of the foreign policy of the United States, the question of American adherence to the World Court thus takes on particular significance for those interested in disarmament. If the World Court issue could be isolated it might well be put in the category of issues which are important, but not of urgent and immediate importance. But none of these issues can be isolated. In the great international game of anagrams, the word "peace" cannot be spelled unless all the letters are at hand. If it is apparent that the United States is not prepared to assist in the strengthening of the new structure of pacific settlement, the psychological atmosphere so necessary for an agreement on the limitation of armaments cannot be created. In large measure the World Court has become symbolical of our attitude toward international co-operation for peace. The question of our support of that court is the clearest and most easily soluble of our present problems in connection with co-operation in the establishment of a world order which insures peace and security, not by armaments and war, but by disarmament and pacific settlement.

A GOOD NEW YEAR'S RESOLUTION

By Dr. O. E. Goddard

Many good ones will be made. Some of them will be broken. It is not a bad habit to begin the New Year with good resolutions. We go to Heaven not on an inclined plane, but on stairsteps. We often lapse, often go down to ignominious defeat before the tempter's power, but we come back again. It is better to promise and fail and then come back again than never to promise and never accomplish anything. Those people who never promise are not famous for doing things. The heroes and heroines are evolved out of struggles and defeats and final victories.

Our Church has come to an impasse for want of revenue. Our educational program is halted because it is larger than the Church seems willing to support. We have a thousand congregations without a habitat, and six hundred pastors without a parsonage because the Board of Church Extension has not enough money to provide these. Our program of healing is shamefully small and inadequately supported. The whole Church is in consternation about the thretened wreck of the Missionary program.

What is the trouble? In every case inadequate revenue. What is the cure? The way out is for every member of our Church to tithe. Open up an account with God and honestly devote to His cause at least one-tenth. If a tithe of our income does not finance the program, then we can raise the question: Is the program too large? Are the calls for money too frequent? If a tithe will not pay the bills, you may answer "Yes." If the tithe would pay all the bills, then the answer is "No, we are not asking too much."

How shall we ascertain? By all our members—rich or poor—becoming for the year bookkeeping tithers. All the members having done this for one year, then and only then, not until then, can we know whether or not our program is too large. Are we all willing to make this our New Year's resolves: "During the good year of 1932 God's Church shall have one-tenth of our income."

Let no one raise the mooted questions: What about the poor washerwoman? How can I know what a tithe is? Why should we go back to the legalism of the New Testament?

There are satisfactory answers to all these stale questions that have been given a thousand times. They are usually trumped up as a screen to cover the fact that the questioner does not want to pay a tenth. Let the washerwoman answer for herself. She has not appointed you her attorney. The United States Government has a way of finding what our income is. The advocates of tithing do not claim that this is the last word in the right use of money. It is the first step toward New Testament stewardship. Practice tithing for a decade and it will become possible then for you to understand New Testament stewardship as taught by the Lord Jesus in the parable of the talents.

Let every Southern Methodist be a tither for one year. Let it be a test as to whether we are asking for too much money. I confidently believe we shall find the solution of our difficulties here. This is the way out.

Let bishops, presiding elders, pastors, secretaries of boards, all officers in the local church—yes, all members—conscientiously tithe during the ensuing year. If all having tithed for a year, we are not out of the woods on finances, then we can retrench or revamp our whole financial program. If by tithing we could find the solution of our financial difficulties, what shall we say to those members—should there be any—who will not join the tithing band for this year? Would they not be responsible for the failure of the Church? Who would dare let such condemnation come upon him?

PRAYER AND PURPOSE IN PROHIBITION

By Rev. Waldo W. Moore

Temperance is not the promiscuous use of alcohol in moderation, but it is a restricted and careful use in moderation for needed purposes. Dynamite is a very useful thing properly handled, but I do not want my children to play with it. Neither do I want them to play with alcohol.

Many years ago a number of temperance societies were organized and many signatures were secured and all signed for the distinct purpose of being total obstainers from alcohol as a beverage, and here prohibition had its beginning. These organizations were preceded by lectures showing the danger of alcohol, and pointing to the drunken sots as examples of its cruel work. The temperance society which I joined was either headed by or contained on its list the most noted drunkard in that city. Prayer meetings were called to pray specially for the cause of temperance. The greatest prayer that I ever heard was that God would banish liquor and give us a State free from the liquor traffic. When we arose from our knees there was no hand-shaking, but brave men and courageous women determined to do their best to destroy the liquor traffic. It has been more than thirty years since that prayer was uttered, but those whom I know to be alive that were there that day still stand determined.

The Methodist Ecumenical Conference at Atlanta, Ga., was a representation of world-wide Methodism. They—these nearly six hundred delegates, including the black man, the yellow man from Asia, Korea, and Japan, and the white man from Europe and America—were a unit on two special points: (a) That Methodism the world over stood for a personal, conscious salvation by faith in Christ Jesus, and (b) they believed in temperance and prohibition, and they thought the United States of America had the best law of any country in the world on prohibition. Our prohibition law was held up as a model. Extracts from its findings: "Prohibition is an honest effort to do away with a terrible evil. The Christian voters will obey the law. They will advocate its observance. They will support its enforcement. They will back its faithful officers.

"Prohibition arrived by democratic methods, followed constitutional processes, was preceded by thousands of local campaigns, was the major issue in every legislative and congressional election for a generation. It is entitled to as fair a chance and adequate time to show what it can do for mankind as was given the license system. The policy should be supported because of its idealism. It was the product of the tears, the prayers, the unceasing work of our crusading mothers. It was the blessed hope of the citizens of high ideals in the nineteenth century. The purpose of the law cannot be challenged."

"The immortal Lincoln, in his famous Washington's birthday address, said: 'Whether or not the world would be vastly benefited by the total and final banishment from it of all intoxicating drinks seems to me not now an open question. Three-fourths of mankind confess the affirmative with their lips, and I believe all the rest acknowledge it with their hearts.'"

This world-wide Methodist Conference at Atlanta in October, after reviewing many important matters, emphasizing the prohibition laws and the attitude of many countries on the subject of temperance and prohibition, then gave out the following to the world:

"In view of all these facts, Be it resolved, that the Sixth Ecumenical Conference of Methodism places itself on record unequivocally committed to a sustained program of education that will build throughout the world a conviction of the imperative necessity of sobriety and a program of legislation and law enforcement that will effectively protect society from the liquor traffic.

"And that we especially rejoice in the progress of the United States of America in its supreme effort to exterminate this traffic."

Let us fear no foe, but continue to pray daily for the extermination of the liquor traffic the world over. "Pray for the peace of Jerusalem."

Carriere, Miss.

MILITARY ECONOMY OR INCREASED TAXES

By Tucker P. Smith

Congressman Ross A. Collins, ranking Democrat on the military appropriations committee of the House, has presented a plan for saving $60,000,000 on our military budget by curtailing activities now carried on for traditional "educational" (propaganda) purposes. Mr. Collins declares that even this saving is possible without any real disarmament, and involves merely the elimination of waste and inefficiency. President Hoover has just announced that the Federal Government faces a two-billion dollar deficit—in spite of the economies now planned—which must not be met by borrowing. The taxpayers must therefore choose between greatly increased taxes and drastic cuts in our present expenditures.

Mr. Collins points out that the War Department maintains drill in 313 schools and colleges, enrolling 147,009 cadets under 1,771 army instructors, to secure only 5,895 graduates, of whom 2,947 promise to become interested reserve officers. Fifty-three Citizens' Military Training Camps, enrolling 39,061 cadets, graduated 24 into the officers' reserve last year—only ten of these accepted commissions in the Officers Reserve. Major-General Charles P. Summerall, in his final report as chief of staff of the U. S. Army, declared, "It is apparent that the camps do not serve directly to promote any military objective. The chief benefit to the army lies in the increased confidence in its personnel on the part of the civilian population which has followed the many contacts of the camps."

This is no time for the taxpayers to squander money in "educating" themselves to believe in the military. Both the interests of peace and economy demand that we trim off all the "frills" of our military establishment. This is the time to carry out the program many of our farm, labor, and religious organizations have advocated for years. Take the War Department out of the high schools, limit War Department financing of military training in colleges to elective courses planned for students who will take the work seriously, and drop War Department camps run primarily for propaganda purposes. While there will be many to cry out in defense of such military expenditures the urgency of the economic situation and the fact that many congressmen do favor reductions (Mr. Collins may be chairman of the military appropriations committee if the Democrats organize the House) should encourage citizens to let their representatives in Washington know that we insist upon military reductions instead of increased taxes.

GOLDEN WEDDING OF REV. AND MRS. W. W. CAMMACK

By Rev. J. B. Cain

Tuesday, December 22, Rev. and Mrs. W. W. Cammack, of Fayette, Miss., observed the fiftieth anniversary of their marriage with appropriate services at the Fayette Methodist church. At noon the relatives and a number of friends had lunch in the annex of the church, at which time Rev. J. V. Currie, pastor of the Fayette Presbyterian church, offered the invocation. At 1:30 the celebration began in the church auditorium with the following program:

Wedding ceremony—Rev. T. B. Cottrell, pastor Fayette Methodist church.

Song of congratulation—Young People.

Poem, "Golden Wedding Day"—Mrs. T. B. Cottrell.

Poem, "Mollie Married a Little Man"—Sylvia Cammack.

Poem, "Mollie Married a Preacher"—Mildred Emanuel.

Greetings from Rev. J. G. Cammack—S. E. Emanuel.

Presentation of poppies sent by Rev. J. G. Cammack—J. B. Cain.

Presentation of gold and silver from the family—E. L. Emanuel.

Solo, "Silver Threads Among the Gold"—Mrs. J. E. Briggs.

Presentation of gold from Fayette Woman's Missionary Society—Mrs. L. C. Kinnison.

Presentation of gold from the Natchez Missionary Society—Mrs. T. B. Cottrell.

Presentation of gold from Fayette Men's Bible Class—T. B. Cottrell.

Presentation of gold from Fayette Woman's Bible Class—Mrs. Mamie Coffey.

Presentation from Epworth League—Werdna Puffer.

Presentation from Union, Chunky, Shiloh, Walnut Grove, and Gibson Memorial Sunday Schools—J. B. Cain.

Presentation of gifts from others.

Poem, "Second Golden Wedding"—Mrs. Annie Cammack.

Poem, "Congratulations"—Miss Jennie Youngblood.

Closing prayer.

The above gives only a faint idea of the joyous events of this happy occasion. A large number of the relatives and friends of this fortunate couple gathered together on a day that was bright and beautiful and helped them observe their golden wedding anniversary.

Rev. W. W. Cammack and Miss Mollie J. Hays were married at twelve o'clock noon, December 22, 1881, in the parsonage home of Rev. W. W. Simmons, at Rocky Springs, Miss., by Rev. T. C. Bradford, President of Port Gibson College. After a brief visit in the home of Brother Simmons, stepfather of the bride, they went by horse and buggy through the country, visiting various relatives on the way, to Winchester, Wayne County, where Brother Cammack was serving his third year in the pastorate of a rural circuit, embracing a number of churches along the Chickashay River.

After two years spent at Winchester, they lived two years at Lake, four years at Walnut Grove, one year at Fannin, one year at Gloster (serving the Amite circuit), four years in Newton, Neshoba, and Kemper Counties (serving the Indian Mission), one year at Chunky, one year at Shiloh, two years at South Vicksburg, one year at Eastabutchie, four years at Bay St. Louis, one year at Brooklyn, four years at Mammoth Springs, near Hattiesburg, during Brother Cammack's first superannuation, one year at Liberty, one year at Pearl Street, Natchez; and then, after the final superannuation, eight years at Gloster and twelve years at Fayette.

During these twelve years the Cammacks have endeared themselves to the people of the town of Fayette and have been active in every good word and work, teaching in the Sunday school and taking an active part in the various activities in the church and community. Mrs. Cammack's greatest activity has been as agent for the Missionary Voice in the Woman's Missionary Society, which position she has held for many years and in which she has persisted in securing a large number of readers for this missionary publication. Their many friends in Fayette and in other places rejoice with them in the good providence of God who has allowed them to live together for these fifty years and wish for them many more years of life and happiness.

ROMANCES OF MODERN MISSIONS

By Maud M. Turpin

The Russian Bard

Eli Lewkowicz, White Russian, lover of poetry, music, art, religion, and of his native people, has made a contribution to evangelical religion that has sounded a new note in the missionary psalter and transformed a hitherto hard and loveless life into an existence marked by hope and trust and confidence.

For Lewkowicz, a man with name unpronounceable, with the soul of a poet and the spirit and physique of a fighter, has translated selections from the Methodist Hymnal into White Russian, and in doing so has written a tuneful romance of modern missions and become a voluntary Christian worker in the role of "minnesinger," or bard. Christmas '31 finds Eli singing in the White Russian tongue the carols and songs of the nativity as he trudges from village to village in the northeastern section of Poland where the White Russians live.

Eli was once a clerk in the city hall of Warsaw, but through successive political regimes under Germans, Russians, and Poles, he lost his place. Without wife or child or near family, Eli's life was lonely. And hard too, for his was a harsh nature and those who might have been his friends were repelled by his brusque manner. He loved argument and always carried a chip on his shoulder. And why not? Expecting always to be misunderstood and opposed, he held himself ready for all comers and the light of battle would shine from his eyes when he discussed politics, religion, or any subject likely to bring out opposite views.

But all that is changed. A new world has opened up to Eli, a world of unselfish sympathy and friendly association. Entrance into this new world came through a Protestant mission operated by the Southern Methodist Church, where Eli learned to love the warm evangelistic faith, and especially the sweet songs and noble hymns of the church. And loving them, he longed to make some return for the hope and confidence and trust they had brought into his life.

Recently Eli's chance came to prove his devotion to his new found faith and to his beloved country. The mission received from America money to translate and print a hymn book in White Russian. Eli offered to do the work, declaring he would "make the religion of John Wesley sing in White Russian." He spent seven months in Wilno where printing in the White Russian language is done for the Methodist mission. Here he worked at translating, fitting new words to music and guiding all through the presses until a book of 150 hymns, together with a Psalter and portions of the Methodist ritual, was produced.

Eli was anxious to illustrate the volume and many warm debates with the mission leaders ensued before he could be persuaded to relinquish this new idea in hymnody. Finally, as a concession, he was permitted to use one picture he had particularly set his heart on and to insert Christian symbols wherever he could find space. The picture of Eli's fancy shows an old bard playing on his "lyra." The hymnal itself is called "The Christian Lyra."

And then Eli announced his purpose to become himself a modern bard or "minnesinger." With the "Christian Lyra" in his hand and the words and melodies of Methodist songs upon his lips he has set out to travel on foot from village to village, singing the gospel in White Russian to his own people. And how they love it! Word has come back to missionary headquarters in the United States that the people listen as though the songs were manna from heaven to starving souls.

It is a hard life Eli has chosen, for the land through which he travels is one of the most primitive parts of Europe, a land of rolling hills and great forests in whose mysterious depths roam herds of scarce animals, including some almost extinct species, such as the bison. The people of the villages have had scant touch with civilization and know little of its refinements. To this day many families live in the dugouts left by soldiers of the world war, being too poor to build suitable residences. A hard life, but a life peculiarly suited to Eli, for he is strong, and the fighting spirit still looks out of his poet's eyes.

ORGANIZATIONS AND THE EIGHTEENTH AMENDMENT

Your committee on Findings presents the following report for consideration and action by the Conference. We favor:

1. The passage of an adequate prohibition enforcement law for the District of Columbia.

2. The provision by Congress for whatever money and men may be needed to secure the observance and efficient enforcement of the prohibition law.

3. We favor the enactment of legislation to prohibit and penalize the commercial exploitation of wort, malt, and fruit concentrates intended to be used in the manufacture of intoxicants.

4. The enactment of a statute authorizing such regulation and such records of wholesale and retail dealers in industrial alcohol as to make it possible to trace products of specially denatured alcohol to the ultimate consumer.

5. We favor the enactment of basic legislation so that appropriations may be made in routine manner to the Prohibition Bureau for the dissemination of factual information.

6. The enactment of such legislation as will make procedure in the so-called padlock injunction cases more effective.

7. Intoxicating liquor is a narcotic and habit-forming drug, a fact established by scientific investigation and human experience. This is the basic reason for the prohibition of the liquor traffic. Education in this fundamental truth is essential. We favor increased emphasis upon education as the surest solution of the social problem of beverage alcohol.

We oppose:

1. Any effort to short-circuit the regular constitutional process for amending the Constitution by a national referendum on the question of the repeal of the Eighteenth Amendment. The Constitution itself provides the methods and the only methods by which it can be amended. The

Federal government is a representative government. A national referendum would be destructive of, and repugnant to, not only the letter, but to the spirit of the Constitution, which was purposely so framed as to make it impossible to amend it by such process. The Constitution makes the states to be sovereign units in all the affairs of the Federal government. The proposal, therefore, that Congress shall attempt to provide for a national referendum to secure an expression of opinion by such process on the question of the repeal of the Eighteenth Amendment has no warrant in law, would have no binding effect, ignores the vital relation of the states, as sovereign units, to any proposed constitutional amendment, and is clearly an effort by such method practically to override and to nullify the regular constitutional requirement, which contemplates that two-thirds of the members of both Houses of Congress, and a majority of the members of both Houses of the Legislatures of three-fourths of the states definitely favor any proposed constitutional amendment.

2. We declare that a vote by any member of Congress to submit either to state Legislatures or to state conventions any amendment looking to the repeal or the weakening of the Eighteenth Amendment is to start the opponents of prohibition half way toward their desired goal. We unhesitatingly declare such a vote to be a wet vote.

The theory that a vote to resubmit the Eighteenth Amendment may be a neutral vote is false and cannot be sustained. On the contrary, it is an attempt to evade a Congressional duty, to surrender a constitutional prerogative, and to shift responsibility.

Article V of the Constitution declares, "The Congress, whenever two-thirds of both Houses shall deem it necessary, shall propose amendments to this Constitution." Under this provision Congress is not authorized, in response to the clamor of an organized minority, to submit an amendment to the states until two-thirds of the Senate and two-thirds of the House are convinced, after careful and thoughtful consideration, that the adoption of the proposed amendment is "necessary" for the welfare of the country.

Finally, we renew and emphasize our demand for the adoption of dry planks in political party platforms and for the nomination of dry candidates for President and Vice President by political parties. We also renew and emphasize the declaration of our purpose to seek the election of dry candidates and the defeat of wet candidates for President and Vice President and members of both the Senate and the House of Representatives.

JAMES CANNON, JR., Sec'y.

EVANGELISTS' CONVENTION

The National Convention of Evangelists and Christian Workers, which will be held at Memphis, Tenn., from Dec. 27 to Jan. 3, inclusive, promises to be one of the most outstanding gatherings in religious circles of the year.

The convention will be held in the great Municipal Auditorium, seating 12,000, which is furnished by the city of Memphis through the Chamber of Commerce, and this equipment, which is one of the most suitable for large conventions in the United States, together with the many fine hotels, and particularly the large number of splendid churches, with their fine pastors, makes Memphis an ideal city for a convention of this nature.

The convention will open Sunday evening, Dec. 27, at 2:30, with an address of welcome by the Mayor and the president of the Ministerial Association, and response by Evangelist George T. Stephens, of High Point, N. C., president of the Interdenominational Evangelistic Association, and Evangelist Elmer C. Miller, of South Bend, Ind., director of the Convention, after which Evangelist Bob Jones, president of the Bob Jones College, College Point, Fla., will deliver the principal address. At 7:30, Evangelist Wm. A. Sunday will be the speaker. Other speakers of National fame, including Evangelists John Brown, president of the John Brown Schools at Siloam Springs, Ark.; Dr. W. E. Beiderwolf, Director of the Winona Bible Conference, Winona Lake, Ind.; Chas. Reign Scoville, of Willmette, Ill.; Harry W. Von Bruch, of Long Beach, Cal.; Roy L. Brown, of Detroit, Mich.; Homer Rodeheaver, of New York, and many other noted speakers and gospel singers will be heard.

Each week day following the program will include a devotional service from 8:30 to 9 a.m.; 9 to 10 a.m., special music and address by an outstanding pastor; 10 to 11:45, closed session for delegates; 12 noon, great mass meeting in a central theatre with evangelists in charge; 2:30 to 4 p.m., mass meeting open to the public at the Auditorium, addresses by prominent speakers; 7 p.m., great musical program by massed choir, led by famous song directors; 8 p.m., important address.

The sponsors of the convention are the Interdenominational Evangelistic Association of Winona Lake, Ind., and the International Federation of Christian Workers, of Siloam Springs, Ark., co-operating, and other evangelistic associations, including the Evangelists' Association of the Southern Methodist denomination, Evangelist Lovick P. Law, chairman, are also arranging to attend. The Claridge Hotel has been selected as official headquarters and special rates have been arranged for all delegates and visitors.

BISHOP DOBBS' GREETINGS

In a recent letter from Bishop Hoyt M. Dobbs, bearing a firm message of good cheer, we find the following paragraph:

"Through you to the noble Methodist Family of Louisiana I send my greetings and expressions of high appreciation for the helpful and constructive co-operation given me by my brethern."

On behalf of the "Methodist Family of Louisiana" the Advocate acknowledges these warm greetings, and assures Bishop Dobbs of its genuine appreciation of his administration of the affairs of the Conference, wishing him and family a New Year of spiritual prosperity and peace.

STUDENT CONVENTION

The eleventh quadrennial convention of the Student Volunteer Movement is meeting in Buffalo, N. Y., December 30, 1931-January 3, 1932. It would be well for us to incorporate this meeting of college young people in our prayer budget for these days. All thoughtful church people are aware of the crisis in world missions and the great issues that are facing the church today. The success or failure of this convention will rank large in the life of the churches.

Some of the greatest missionary leaders of our country are on the program with representatives from foreign lands. Among the latter are Kagawa and Koo, leaders of Japanese and Chinese Christian thought respectively.

The theme of the convention is: "The Living Christ in the World of Today."

ABERDEEN DISTRICT MISSIONARY INSTITUTE

The Aberdeen District Missionary Institute will be held at Houston, Miss., Jan. 6, 1932. All preachers and laymen and women are cordially invited to attend. The hour is 10 a.m.. The church at Houston will not be expected to furnish dinner.

T. H. DORSEY, P. E.

PERSONAL AND OTHER NOTES

Be sure to read "The River" on Home Circle page.

Dr. A. G. Shankle, of Forsythe, Ga., formerly a member of the Louisiana Conference, was a caller at this office during the holidays.

The preachers and laymen of the Louisiana Conference mourn the going of Dr. R. H. Wynn and with sympathy and prayers join Sister Wynn and the family in sharing their very great loss.

Credit is due Mr. J. E. Cammack, brother of Rev. W. W. Cammack, for the plans and program for the Cammack golden wedding anniversary celebration.

Main Street Church, at Biloxi, Miss., has given Rev. L. J. Power a reception about which he writes enthusiastically. He is expecting a good year. We join in the hope.

Rev. J. T. Abney, of Glancy, Miss., expresses determination to make a good year of it on the Bayou Pierre charge. We shall follow his work with interest and appreciation.

There was a zone meeting of the Woman's Missionary Society held recently at Logansport, La., at which Miss Nowell, Mrs. Boykin, Mrs. Enmon and Mrs. Hicks spoke.

Rev. L. M. Sharp, of Monticello, Miss., requests information about the Advocate and the subscribers on his work. He is putting one of the big interests near the front, and we anticipate for him a good year.

Rev. W. F. Henderson, Sr., an honored superannuate member of the Louisiana Conference, who has been seriously ill at his home in Shreveport, is greatly improved in health, and it is expected that he will soon be as well as usual.

The people of Vimville, Miss., charge have expressed themselves as being delighted with the return of their pastor, Rev. Jno. W. Ramsey, who is beginning his second year with them. The people of Bonita expressed their sentiments with a pounding.

Rev. B. C. Taylor, pastor at Natchitoches, La., writes encouragingly of his work. Brother Taylor speaks highly of his people and of his contacts with the people of the State Normal College. Brother Taylor is one of the contributing editors of the Advocate.

Have you read "Artificial Happiness or Alcohol the Deceiver"? This is a pamphlet by Marie R. Hotchener discussing the effects of alcohol on the system. By sending six cents with a self-addressed envelope to Miss Esther Pringle, No. 6 Arlington Street, Rochester, N. Y., you will be able to secure it.

Rev. L. E. Crooks, who was granted the superannuate relation at the recent session of the Louisiana Conference, is greatly improved in health after a stay of several weeks at the sanitarium. He is making his home with his daughter, Mrs. Ed. Bartels. His permanent address is 120 1-2 East 69th Street Shreveport, La.

When the editor is invited by a preacher to turn off the highway about a block to his parsonage and is told that he will be welcome any time, why, he just begins to figure how soon he can make the connection. Rev. Waldo W. Moore, of Carriere, Miss., is the preacher who has written that way.

Rev. J. A. Alford, pastor of St. Marks, New Orleans, reports a most exceptional service at his church last Sunday evening. This program was conducted by Miss Stroup head resident of the Community Center. The audience was more than could be seated in the auditorium, numbers being compelled to go to the balcony.

Rev. S. A. Seegers was an appreciated caller at the office this week. Brother Seegers reports that he is getting under way at Rayne, La. We are hoping for him a good year. And we are encouraged to believe it will be good as he was inquiring about securing subscriptions to the Advocate.

(Continued on Page 9)

A MILITANT MAJOR PASSES

(From the Millsaps College Purple and White, November 21, 1931)

On November 16, students and members of the faculty of Millsaps College were called upon to attend the last rites for one whom they loved sincerely, Commie V. Smith, who died fighting for his college. The burning sun of the unusually warm day chose to slip behind a cloud as the flower-laden casket headed a long, sorrowful procession from his home to the little Hope Methodist Church, of which Commie was a member. At the church, a huge concourse of people had gathered to pay their last respects to him. The crowd was so large that it was impossible to hold the services anywhere but under the same blue sky under which he had played and fought, lived and died. His pastor and two associated ministers held the simple but touching rites.

On a small knoll the casket was placed. Behind it the choir was ready to assuage the grief of the people by sacred selections. On the terrace in front of the casket were banked the many and beautiful floral tributes to Commie. The bier was covered by a huge white blanket with a purple M in the center, the student body's last gift to the departed major. At the foot of the casket stood his team-mates' offering, a large oval centered by the coveted M, which he wore so modestly in life, and so be fittingly in death.

After a choral offering, "Have Thine Own Way, Lord," Dr. A. P. Hamilton and Miss Laura Mae McKinnon, of Waynesboro, one of Commie's boyhood teachers and friends, rendered sacred solos.

During the services, a young lady read a Mother's Day paper, written by Smith shortly after his mother's death two years ago. It was sincere and well written. In its very Homeric simplicity lay the deepest feeling as he told of his call to his mother's death-bed, how she rallied and recognized him, and putting her arms around his neck, expressed her love, pride and expectations of him. All three may be summed up in her last statement to him, "Commie, my son, be good in your heart!" What more could a mother ask, and what more could a son hope to do than to be "good in his heart"?

The crowd then gathered close to hear Rev. D. P. Yeager, the pastor of the Hope church, who, in a few words, told his love and respect for Commie. Nowhere, he declared, was to be found a cleaner, finer gentleman than he. After his talk, he asked that the people attending pass by the bier to take their last look at the boy.

For fully thirty minutes they filed by. Some doubtless came from curiosity, but a vast majority came because of the love they held for Commie. Many and pathetic were the scenes presented as his friends walked slowly past him. One lady paused, looked lovingly in the face she had been familiar with for so long, and patted the casket by his face gently. One or two stooped and kissed the cold forehead. Why did they do this? This cold, immobile face was not the cheery countenance, almost always wreathed in smiles, of their Commie. This stiffened body was not the live, pulsating, magnificently proportioned man that they had known for years. Why then? In our hard modern times many of us are ashamed of our emotions, but not so with these loving friends of Commie Smith. They had suffered deeply and did not care to hide it. That loving pat, those fleeting kisses were merely symbolical of their lifelong love and of an admiration which could not, would not be dismissed forever without some outward manifestation. There was not a dry eye in the long file, while on the bench nearby sat his coach and his teammates, weeping silently.

Nowhere was there a clearer demonstration of the grief felt in Smith's passing, nor of the pride that all of his family had for him than there was in the open, sincere sorrow they displayed and in the utterances of his father, who, as he passed the casket, said brokenly, "My Millsaps boy!" After the services, he said to Dr. Key, "I will always love Millsaps, because my boy gave his life for the school."

After the long file had wended slowly by, the funeral cortege journeyed to the Elmontry Cemetery. The sun sank slowly from sight as the casket was carried to the grave by the pallbearers, his teammates. As it rested over the grave, those boys who had played and won with him his last football game, only to see the grim time-keeper, Death, call time on him in the midst of his brilliant game of life, placed upon the casket a white flower. The concluding services were very brief.

All Millsaps pays its last tribute to Commie V. Smith, singing his praises as a good student, a fine athlete, and a loyal friend. But these things are naught beside the fact that he lived up to his godly mother's last admonition—Commie Smith lived and died as a man "good in his heart."

THE CALL TO SLEEP

By Commie V. Smith

Occasionally there occurs a combination of circumstances whereby we are given a glimpse into the inner thoughts of the young people now in our colleges. Such was the remarkable story of "Larry." A lad is found dead beside his horse on an Arizona ranch and his diary is so filled with intimate, frank, and noble sentiments that a new confidence in the essential soundness of our young folks is created in the minds of all who read it.

Not unlike "Larry," whose letters and note books showed so surprisingly the thoughts and inner life of an eastern college boy, Commie V. Smith, of Millsaps College, killed in a football game at DeLand, Fla., revealed in papers found after his death depths of feeling and high purpose that few had suspected as he went, always smiling and with head erect, about the campus.

"The Call to Sleep," which follows, is so true a transcript of the inner experiences of uncorrupted youth facing one of the elemental disasters of humanity with Christian fortitude, tenderness, and confidence, that it produced a profound impression on the thousands of his friends and fellow-students when they heard it read at his funeral. With a sort of Homeric dignity and simplicity, this tribute to Motherhood formed a fitting valedictory of one whose brief life among us was so clean, brave, and true an example of Christian education at its best.

D. W. KEY,
President, Millsaps College.

THE CALL TO SLEEP

Mother! She stirs the heart of man more than any other person. I hardly know how I can go back home and find my best friend gone (Mother). She possessed a wonderful character and I often wonder if I am worthy of calling her Mother; yet she believed in me. She never let a day or night go by without asking God to guide her and her loved ones. I miss her letters very much, because she wrote to me twice each week. These were her closing words, "May God bless my boy and help him to live right."

The first call was placed for Mother a few years before that final sleep carried her away. No one but God knew the pains she suffered. She did not complain, she faced life with a smile, as if pains were only the thrown-in part of life. During the many bad spells of illness she clung to life and would not give up, till Jesus made His call clear to her. The "Death bells" rang in their loudest tone; they were saying, "Mother, Jesus has placed his final call, you must go."

I was a freshman in college at the time. The telephone rang; some one answered it and said, "Long distance call for Smith." My heart jumped from its slowest beat to its greatest pace. I said, "Hello," with an excited voice. It was my cousin calling. His message was to come home at once. Mother was not expected to live through the night. I told him I would be on the next train.

I arrived at home 2 o'clock, Friday morning. Bob, our big brindle bulldog, met me first. I said, "Hello, Bob. How is the boy?" He told me, with the friendly wag of his tail and the brightness of his large brown eyes that he was feeling fine.

I placed my trembling right foot upon the first step and made my way to the hall door. My sister, being restless, had walked out into the hall. I asked, "How is Mother?" She whispered, Mother is resting now." I was warned not to let my voice be heard. Dad was sitting on the right of the fireplace. I shook hands with him and nodded to our neighbors, who were there to help Mother if they could. A glance at Mother's dim face told me that she had only a few hours to live.

I went to my room, whispered a prayer to God, that if it was His will, to let Mother stay with us. I fell upon my bed with a very heavy heart; tears filled my eyes. A "giant sleep" took me in his mighty arms and kept me till dawn of day.

Mother was still resting. After eating one of those "real country breakfasts" (ham and eggs, gravy, rice, syrup, butter and hot biscuits, and two cups of real coffee, if one would choose two), I entered Mother's room to see if she had awakened, and she had. I placed a kiss upon her cheek and she said, "How are you, son? I am sorry that you had to miss your second term examinations." I smiled as best I could and said, "Oh, that's all right, Mother. I will pass those examinations when I go back."

I sat by her bedside and she began to tell me how they had treated her. She said, "I am ready to die; but they would not let me go last night; they continue to give me rest medicine to keep me here. I do not have an enemy in this world, and Jesus has placed his call for me. I have heard His bells ringing in a clear tone. I wish to fall asleep and never awake in this land of suffering any more. Son, I know you have asked God to help me; but it is His will for me to leave you. I will answer His call gladly, because I have no fear of death whatever. My wishes for you are to make good in college; make a success of whatever you undertake to do after you finish college; and above all things, place God first and do His will." I was silent; because something about the size of a big red apple had come up in my throat. I finally gained control of my voice to say, "Mother, I will try to live right; and I shall never forget your advice, '**Be good at heart.**'"

Saturday morning about 9 o'clock, Mother had her worst and last bad spell of sickness. She discarded the thoughts of this world and placed her whole mind and soul upon the world that she was about to enter. She never said another word to anyone. A gradual sleep fell upon her. At 9:35 Saturday night the last breath of life left her, and that strong sleep carried her home to Jesus.

Sadness fell upon our home and loved ones. The sound of "breaking hearts" filled the room. "Oh! How can we do without Mother?" Poor Dad looked as if life had nothing left for him, when Mother—his true companion—had left him. Mother, who had loved him from early womanhood, cheered him, and helped to make life worth living. All of our loved ones and neighbors nursed wounded hearts.

Sunday afternoon, Mother was dressed in gray and placed in the "home-made casket," which was her request. A better color could not have been chosen, because Mother looked sweeter than I had ever seen her.

It was a very sad funeral; but it was beautiful (if a funeral could be beautiful). Mother's dress and casket were as beautiful as I have ever seen. Though they were common, they were well made. Her sweet face added great beauty to her expression of rest; and those last words she spoke to me seemed to flow from her lips—"Son, Be Good at

Heart." The minister had chosen well his words to read and comment on. The choir chose a song of Mother's choice, "Golden Bells." Her grave was covered with beautiful flowers. Everyone seemed to be our friends and wished to share our sadness with us.

We all left that last scene with wounded hearts. We realized that it was God's will to take our best friend from us; but that did not heal our wounded hearts. A wounded heart, like a wound from a very deep burn from fire, must be nursed by the owner and others before it will begin to heal. It will never heal completely. The old scar will remain to be hurt many times.

Surely Mother's wish was granted; because she gradually fell asleep. It was a sleep so deep that the touch of our hands could not awake her; but Jesus' lovely touch awoke and she found her sweetest rest.

Written "Mother's Day," 1930.

The Home Circle

THE RIVER

By Pearl S. Buck

CHINESE FLOOD AND FAMINE

The village had always trusted to the river. To them it was a good and beneficent force. In the spring it came swelling past them on its way to the sea, rich with its burden of silt and clay torn from the upper lands through which it rushed. This rich water rose in the canals and the creeks, and the village waited for it year, and the creeks, and the village waited for it year after year, and seized the good tide and turned it into the rice fields, and the fields brought forth harvest, and there was food for everyone, for the old men and women and the little children and for the strong, lean men and women who were the strength of this generation. Yes, this was a good river.

The good river! This year it has deceived the village. The spring tide came high and full as ever it did. But when summer came there was no subsidence. The villagers looked at each other, at first in surprise, then in consternation. What was the matter with the river? It swelled into higher tides; it began to eat into the land it had always fed; it rose to flood. The villagers were frightened. Some of the oldest men began to remember how when they were young they had heard their own grandfathers, now dust for many a year, tell of how the river did so once betray the ones who trusted to it. But it was very long ago and they had forgotten until now that there had even once been such a tale told.

The river rose steadily. Hour after hour, day after day it rose, swelling silently in the night. The villagers ran to the dyke several miles away to see what might befall. That great, wide dyke, which had been a bulwark for generations, beyond which had stretched low, fertile rice lands to the rives'r brim, now held back a brimming flood. The river had covered the low rice lands and was now pushing against the dyke. The villagers, climbing to that dyke's edge, stared down into the swirling, yellow, angry water, which was tearing and pulling away clods of the earth even as they stared. At any hour, at any moment, it would break through.

"We must make the dyke higher—we must watch for breaks!" Thus spoke one of the younger men, the son of the village head. But his father was wiser. He answered sombrely:

"And can we in this sudden hour mend five hundred miles of dyke, and guard every break? Ten thousand men cannot prevail against the river when it turns evil!"

The young man would not give up. He argued that if they all—if all the villages——. But the older man went back in silence and collected their few belongings, their winter clothing, as much grain as they could carry, their wives and children, their oxen and cattle and a few fowls, and they wended their way across the fields of unripe grain to the highest, strongest part of the dyke. Well they knew this grain would never be cut by their hands, nor would any harvest be theirs this year.

Upon that narrow edge of high built dyke they pitched rude camp, twisting a few reed mats into shelter, tying their cattle to the sparse trees that grew there. The good river had turned against them.

Nor had they come a day too soon. The river rose yet further, and exerting its strength, tore its way triumphant through a break in the long dyke. Within a few hours all the fair land was a sea of yellow water. From the upper dyke the villagers watched the yellow wall of water break and roar and crash over the land, and swirl even to the very roots of the trees where their beasts were tied. Would it overwhelm them all? But the river could not quite reach them. Its strength was spent, and it lay there like a malicious, wild force, having cornered the villagers in this spot.

What then? Then nothing. There was nothing to do but to look out over the sea and think of the good grain rotting at the bottom; nothing to do but kill the snakes and rats that swarmed up out of the water and fought to share this spot of dry land with the humans; nothing to do but to eat up the grain and the cattle they had saved.

* * *

Weeks have passed. Months have passed. The river is still waiting at the foot of the bit of ground where the villagers are encamped. Their grain is gone, their beasts are eaten. There are not even rats and snakes now. The only food the villagers have is the shrimps they catch out of the river. Having no fuel, they eat them raw. Raw shrimps—and the winter draws near in chill nights and in sudden cold winds out of the north. Raw shrimps—is it not better to leap into the water, seeing that death must come and the river will not abate? Raw shrimps again—there are many ill and many who have died, and they can but be thrown into the water. One old woman mutters over and over again:

"That river—it is not satisfied with dead; it wants us living."

Sometimes one says, begging for hope:

"I have heard it said that sometimes in a famine there are those who send food, clothes—at least I have heard it said."

Can this be so? Another is suddenly buoyed by the thought and cries:

"Is it a boat I see there in the distance? Does it come this way?"

They all stare out over the yellow, spreading water. It is a fair day and the water lies sparkling under the clear sunshine and ruffling under the keen wind. They can see a long way, since there is nothing to hinder their eyes except a few tops of trees. A boat? A boat? They gather and clamor a little to see the boat.

But there is no boat. Over the sparkling, cruel sea no boat comes.

MERCY FOR WILD CREATURES

At this season, when over all the world the birth-time of the Great Teacher is being celebrated, it is particularly fitting that we should examine our relations to the world about us and to its inhabitants. Christ taught love and mercy as the keynotes to human conduct, and there is ample evidence that the benefits of these qualities were to be extended to all creatures that are our fellow-tenants on the earth we presume to call our own, but on which, with them, we are but transient guests.

The love for animals is one of the great gifts that come to us in babyhood. As little children we turn to the dog with the same trust and affection that we give to brother or sister, and it is well that we never lose entirely this heaven-born love for our neighbors of the wild. Fortunate indeed are those who take fast hold on this precious heritage that comes in youth, and so cherish it that it grows to be an absorbing passion. For therein abides a source of inspiration and peace unknown and unattainable to those who have neglected their great gift.

But as we look about us we are conscious that man's relations with his fellow creatures are far from perfect. In his feverish haste to acquire material things he has wandered far from the appointed paths. The growing scarcity of the wild creatures most eloquently voices their need for merciful treatment. As man has spread over the earth, his powers for destruction have multiplied. Vanity, avarice, love of ease, craze for sport, all actively fostered by an increasing ability and will to invent engines of destruction, and by an ever-growing demand that these yield a money profit, have conspired to cause an intolerable toll to be levied on our wild neighbors, ever hard-pressed by increasing occupation of their homes.

Our fur-bearers are an outstanding example of a persecuted race. The skins of wild animals, originally utilized by primitive man for his protection, are now largely used for ornament. As the regular sources of supply for raw material for the industry decrease, the uttermost parts of the earth are being searched for this commodity, and hundreds of species that only a few years ago were not considered legitimate game now yield their lives to fill the insatiable maw of commerce.

But friends of the animals, and they are of many schools, are working to help them. Some even contend that man should not wear the skins of wild animals, nor eat their flesh; some oppose their destruction on economic grounds; traps and poison are fought relentlessly; the humane societies, somewhat tardily, have taken up the cause of the wild creatures. One association fights the steel trap, and has succeeded in outlawing it in at least one state by popular vote, an indication of a healthy and enlightened public sentiment for humane treatment of wild animals. Fur-farming, or the raising of fur animals under conditions of semi-domestication, is receiving attention. All these movements help the wild creatures in varying degrees.

In this issue appear three articles that should appeal to all those who have the cause of our wild brothers at heart. One, written by a man long and well-known for his unselfish and unalloyed championship of wild life, takes for his theme, in what was probably the last article he ever penned, the master word in man's relation to wild animals—Love. The second author, also no longer with us, chooses for his text the actual case of a man caught in a trap intended for a bear, and has given us a vivid picture of the suffering that results every time an animal puts its foot into a steel trap. The third, written from a woman's standpoint, advocates the use of skins of animals raised for the purpose, and of those whose flesh also is utilized. This will appeal to many women who realize their tremendous responsibility in the threatened extinction of a constantly increasing list of wild creatures on which the fur-trade has laid its hand. The very growth of the relatively new phase of fur-farming affords an accurate index to the need of the wild animals for protection, for it was born of the necessity of maintaining an industry that was fast destroying its own capital stock. To those wearers of furs to whom this realization has come, but who cannot as yet meet fully their responsibility, the use of substitute furs should make a strong appeal.

Help from all who love wild life, and who have come to realize the great gains in esthetic and moral values that come to those who espouse its cause, was never more needed than now, when commercialism in many guises presses ever more relentlessly on all our wild creatures.—Nature Magazine.

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Editorial

BRISBANE SOLVES IT

(Continued from Page 1)

Having discovered unmistakably the cause of all this national illness the remedy is so plain that the writer will not waste the words to say, "To save ourselves we must get rid of prohibition and forthwith." Nay, he rather suspects that our national fiber has so far deteriorated already that we shall not have the wisdom and courage to apply the remedy. The patient is too far gone.

But is it so simple as all this? Does not the great Arthur overlook the fact that two or three other nations are in the midst of turmoil also? And these nations still have their liquor. His reasoning doets not take the direction of that of Saint Paul. Said he, the law was a schoolmaster bringing me to Christ. I never should have known myself a sinner without the law. Brisbane thinks prohibition has produced criminals. Rather has it not revealed them? And may it not be suggested modestly that the good people of this nation by a safe majority have erected a standard of sobriety and righteousness so clear and high that our sins have been reveealed by it, and that we are suffering from a bad conscience on account of it? Is not the law and its enforcement the command to our complaining nation to get up and walk?

REV. R. H. WYNN. D.D.

Dr. Robert H. Wynn, long an imposing figure in Southern Methodism, was born February 23, 1871, at Waterproof, La. He served six years as president of Centenary College, was four times named a delegate to the general conference of the Methodist Church and was for a number of years a member of the General Board of Education.

During his many years as pastor, he served numerous charges in the Louisiana Conference. He was a member of this Conference for 39 years. He was pastor of Parker Memorial Church of New Orleans, formerly Parker Chapel, for ten years. Among other pastorates held by Dr. Wynn were Algiers, Homer, Ruston, Minden and Monroe. He also served as presiding elder of the Lake Charles district.

While pastor at Algiers, Dr. Wynn married Miss Alma Sawtelle, of New Orleans. She survives him in death.

Dr. Wynn was instrumental in having the Louisiana Methodist Orphanage located at Ruston, and took an active interest in this institution until his death.

He was a graduate of Centenary College and Vanderbilt University. As student, teacher, trustee and president, Dr. Wynn was associated with Centenary College from the age of 12, when he entered the preparatory dapartment as a pupil.

The veteran minister and educator was active until the development of a serious illness several months ago. He is survived by three children, Mrs. W. N. Blanton, wife of the general manager of the Houston Chamber of Commerce; Mrs. W. Fred Allen, of Dallas, and Robert S. Wynn, a professor in Louisiana Polytechnic College at Ruston, La.; one brother, J. W. Wynn, of Crowley, La., and four sisters, Misses Alice and Mary Wynn, also of Crowley, and Mrs. Ely Wall, Baton Rouge; Mrs. A. W. Rickey, Abbeville, La.

Funeral services were held in Minden, La.

BORN FEB. 23, 1871—DIED DEC. 24, 1931

THE EPWORTH HIGHROAD

Notwithstanding the many issues facing the General Board of Christian Education and some pioneering work it was compelled to do there are most promising evidences of great achievements in its work. Among the accomplishments already before us is The Epworth Highroad, the young people's magazine. If you have not seen it write for a copy at once. It will encourage you concerning the material for our young people, and it will make you proud of your church and the people it has chosen for its editorial work.

The Epworth Highroad is attractive in appearance bidding for a place alongside other periodicals of high merit. Its table of contents is a menu of most wholesome and delightful mental and spiritual fare. There is freshness, directness and friendliness about it that registers its appeal at once.

We congratulate the editors and hope for the Epworth Highroad an enlarging field and increasing effectiveness. We join Bishop Kern in his statement of what he wishes this young people's journal to be:

"I greet this new periodical for the youth of Methodism with great enthusiasm. It comes into the Kingdom of Ideas and Ideals at a critical but truly epochal moment of time. The world is confused and needs a light in tho mist. Youth is adrift on a sea of uncertainty, often without a rudder or chart. The world of youth waits for an authentic voice.

"I should like to see this new magazine guided by the following ideals:

"It should dedicate itself to the elevation of Jesus Christ as the center of life and the answer of the hunger of youth for reality.

"It should daringly pierce through the conventionalities and platitudes of dead religious forms and vocabularies and talk the language of today in dealing with the verities of time and eternity.

"It should keep its eye on the future and be permeated with the high adventurous spirit of youth that seeks in religion not a balm, but a battle; not a selfish personal salvation, but a new world order in which love shall be triumphant.

"It should speak in clarion tones and uncompromising lines against entrenched evils in the social order, and it should dare to risk its popularity by being willing to voice the mind of Jesus in an age that has forgotten many of His most revolutionary principles.

"It should be true to the Church and unspairing in its criticism of those shortcomings and sins which make the Church less Christlike than its Founder dreamed it would be when He established it upon the earth.

"It should open its pages to the voices of Methodism's young people, thus giving them an avenue of expression and affording a forum of ideas in order that they may share their emerging life with the youth of America and of all lands.

"Let this new periodical be dedicated to the realism in religion, friendship for all peoples, adventurous living and thinking for the youth of our Church, and unswerving fidelity to the mind and spirit of Jesus Christ. This is the road to success—and subscribers."

MOVING DAY

In Nashville, New Orleans, and other cities, there has come to be an annual Moving Day, or Moving Week. At this time many of the inhabitants swap houses or change to new ones in locations more suited to their fancy or pocketbook. Notwithstanding man's tendency to seek and establish a settled abode, still there are many who are pilgrims and strangers on the earth. The tendency to go seems to balance the tendency to stay. The frequent move has its advantages and disadvantages.

Annual Conference is "moving day" for Methodist preachers. From the day of Wesley we have glorified the itinerancy. This word, be it well noted, smacks loud of the "road." In the Louisiana Conference alone this year something like eighty men removed to new charges. Other conferences had their quotas.

This annual move calls to mind again a few matters of importance to our Church regarding the matter. Without limiting the efficiency of the system can anything be done to relieve the points of strain?

While it is true that a Methodist preacher is not to be measured in terms of the salary he receives tho matter of economy is a very important factor with him. Many have performed miracles with the pay received, others have not done so well. Putting the average cost of a move at $40 the trips to their new appointments have cost the Louisiana preachers approximately $3,000. And this figure does not take in the breakage and other damage in transit.

The season of the year becomes a factor worthy of consideration. In the territory served by the Advocate the conferences are usually at that point in the year when the weather is breaking toward winter, rain and cold. This involves the health of the preacher and his family.

In addition to the precariousness of the season the time of the conference session makes a distinct break in the school session of the preacher's children. Adjustments to the new charge come at such a time in the school year as to make progress difficult. The question of "credits" comes up, and principals do not always understand.

The frequent move makes impossible any very extensive program of constructive development on the charge. In a year or two one is barely becoming acquainted with the community and the factors involved in its development. The local church, in Methodism, does not enjoy the strong self-reliance that it should. Is not this partly due to the frequent change? The short pastorate seems to weaken the work by the impression of the temporary. A new pastor with new methods comes to remain for a few years, then he moves on before the church can catch the stride or acquire the improved technique. And, knowing that he is to be on the charge for only a short while, the pastor is tempted to "speed up" for immediate results that cannot have deep and dependable rootings, or to neglect undertaking much.

It should be observed, though, that the "appointing powers" are not wholly responsible for the frequent change, though they must be the agents of it. Our system lends itself to restlessness on the part of both pastor and congregation. Each knows that one year is the limit of the appointment. The pastor is subject to removal at the end of that time. This being the case the preacher may conclude that he deserves "promotion" and the people develop a desire for a "change." While the "larger field" and the "new man" deserve due consideration is not the tendency in the direction of superficial work and superficial men? Small or imagined difficulties may come to influence us in the matter of moves. At this point the system becomes a means of serving personal ends rather than the instrument of the church and the Kingdom of God.

The condition that prevailed in the time of Wesley and in the early days of Methodism in America are not the conditions of our day. Then a preacher who married was subject to location, and a family could mean nothing else.

Why not place our conference sessions a bit more convenient for the move and for the school session? This could be done gradually, moving up a week or two each year. We are not forgetful of the claim that the present arrangement is to accommodate the farmer, his harvest and his money. Have we not developed a bad habit at this point? Even with the change there would still be one harvest within the year, and the farmer surely can be trusted to pay his obligations to the church.

D. B. R.

PERSONAL AND OTHER NOTES

(Continued from Page 5)

Rev. Van R. Landrum, writing from his new charge at Bolton, Miss., renews his subsciption and expresses himself thus: "We have been received in a fine way and are delighted with our new pastorate. We hope to increase the circulation of the Advocate here." You will not be surprised to know that he calls the Advocate "our good paper." That possessive at the beginning locates his heart.

"We have had a most cordial reception here at this delightful charge (Coushatta, La.) We have fallen into good hands here. Prospects bright for a successful year," writes Rev. J. M. Alford. Then he accompanies this optimistic note with an emphatic invitation to the editor to visit him. How can we pass it up? Be sure to read that poem of Brother Alford's in last week's number.

Rev. and Mrs. A. D. Martin, of Houma, La., announce the wedding of their son, Rev. Buddy Joseph Martin, to Miss Evelyn Jeannette Duryea on Wednesday, December 23, at 4 o'clock, 265 Nassau Avenue, Huntington, N. Y. As we cannot spare our old shoes we join those who throw rice and add the Advocate's congratulations and good wishes.

Yes, we understand that you have been troubled a bit about the change of address for your Advocate. It just kept on going to your old address. That happened this way: You did not send us that postal telling us to change it, you see. No, we cannot be sure in all cases what your correct address is. Just say it with a postal card and your Advocate will be right there on time. Thank you.

In renewing his subscription Rev. J. C. Wasson, of Marks, Miss., writes: "Our new presiding elder, Rev. W. N. Duncan, was with us for first quarterly conference. The people are highly pleased with him. The year starts off well." And we believe it is going to continue well and that Brother Wasson and his people will keep up this initial momentum on the work.

Dr. B. F. Rogers, new pastor of the Carrollton Avenue Church, New Orleans, has arrived in the city and was received last Sunday by large congregations. Then Dr. Rogers showed up, "bright and early," at the preachers' meeting and was initiated into that order in due and irregular form. We welcome him to Louisiana Conference and the city of New Orleans.

Rev. Eugene Tilleux, graduate of Centenery College and graduate student of Chicago University, called by the other day enroute to his home in Shreveport. Brother Tilleux is gathering data for his thesis at the University where he is a candidate for the Ph. D. degree. His subject is in the field of Church History. He will appreciate the assistance of those who may be able to furnish information on the topic.

Mrs. Dan E. Kelly, who for more than twenty years made her home at Hattiesburg, Miss., moved in November to Shreveport, La., to be with her son and daughter-in-law, Mr. and Mrs. Dan E. Kelly, Jr. Mr. Kelly is assistant city editor of the Shreveport Times. Mrs Kelly is the widow of the late Rev. Dan Kelly, first conference evangelist of the Mississippi Conference, and later general evangelist, under whose ministry more than 18,000 persons joined the Methodist church alone. Mrs. Kelly has many friends in Mississippi, where her husband's name is known in every town and city.

Professor Robert See, counselor of student publications at Centenary College, has announced that the forthcoming College Annual, the "Yoncopin," will be dedicated to the older generation of Centenary graduates. He is especially desirous of securing photographs of old graduates with whom the college has not been in close touch during recent years. Anyone who has a photograph of an old Centenary student or graduate in his possession, will assist in making this Annual a great success by forwarding this photograph to Professor See, care of Centenary College, Shreveport, La.

The student directory of Southern Methodist University, which came out recently, reveals a very cosmopolitan student group. Texas has 240 cities and towns represented. Out of a total of 1,769 regular students, the boys outnumber the girls by about 300. Foreign countries and their representatives are: Brazil, Sante Barbieri and Minas Tombes; China, Paul Ernest Kelhofer; Cuba, John K. Chattery; Chile, Virginia Griswold Hundley; Japan, Massayoshi Izuka, Tatsuo Kuribayashi and Alfred Akamatsu; Korea, Young Bin Im; England, Terese White; India, Bertha Bergthold; Palestine, Simon Weller; Mexico, Manuel Tobias, Eugene Guerrero and Felix Segovia.

The General Council of Christian Education, which is meeting in Nashville this week, has for its theme, "Making Effective Our Program of Christian Education." This is the thirteenth annual meeting and will be held December 28, 1931-January 1, 1932. The contents of the program indicate that this will be an epochal meeting. In order to make our program of Christian education effective it is going to be necessary for us all, to the last church and the last member, to shoulder our share. No more constructive, statesmanlike or prophetic piece of work has been done in our church in many days than the setting up by our General Conference of this particular work.

"Mr. and Mrs. W. Y. Cain, Route 3, Ocean Springs, Miss., members of the Red Hill Church, on the Vancleave charge, will observe the fiftieth anniversary of their wedding on Monday, January 11. There will be no public celebration but they will spend the day quietly at home. They were married on January 11, 1882, by the Rev. Irvin Roberts at the home of the late William H. Fletcher, father of Mrs. Cain. Both have been members of Red Hill church for approximately fifty years. All of their four children are living and all of their eight grandchildren except one. Their children are: C. E. Cain, A. & M. College, Mississippi; J. B. Cain, Forest, Miss.; W. M. Cain, who lives with his parents; and Mrs. Hunter Nolf, who lives in the same community with them.

A delegation from Centenary College returned today from Conway, Ark., where they attended the dedicatory services of the new $150,000 science building at Hendrix College. In the group were Professors Geo. M. Reynolds, S. D. Morehead, Bryant Davidson, Mrs. Amanda Reynolds, and A. M. Shaw, Jr. Featuring the services was a brilliant address by Dr. Robert A. Millikan, America's foremost scientist, in which he emphasized the importance of liberal arts colleges in our educational system as well as the importance of public spirited citizens who give freely to the support of private four-year colleges. The members of the Centenary delegation were guests at an informal reception given for Dr. Millikan following the exercises at the home of Dr. John Hugh Reynolds, president of Hendrix College, and father of Prof. George M. Reynolds, of Centenary College.

It is expected that the Kingdom Extension Institute of the Vicksburg District, to be held at Port Gibson, Miss., Tuesday, Jan. 5, will be largely attended. In addition to the addresses by Dr. C. C. Jarrell and Mr. W. D. Hawkins, there will be an address by Rev. J. L. Sells, pastor at Port Gibson, upon "Korea." Brother and Sister Sells have a daughter who is the wife of a missionary in Korea, and during the past summer and fall they made a visit to that far-away land of the East. The study book to be distributed at this Institute is "Methodism and World Need," by Dr. C. A. Bowen, who is a member of the Mississippi Conference. All church members and church workers are invited, especially Church School Superintendents, Charge and Church Lay Leaders, Stewards, members of Young People's Departments, members of Woman's Missionary Societies, and Missionary Committeemen. The meeting will begin at 10 a.m. and close about 3 p.m.

Hon. William Gibbs McAdoo spoke to a packed house Tuesday night, December 15, at Southern Methodist University, where he spoke on the subject of "World Peace." He suggested that all workers for world peace work toward sending an American delegation to the First World Disarmament Conference at Geneva, Switzerland, in February, instructed to call for drastic and immediate reduction of armies and navies. Mr. McAdoo stated that disarmament is not impossible and not impractical and that a reduction of armaments would be a step in the right direction, a step in the direction of faith and confidence between nations. Dr. Charles C. Selecman, president of S. M. U., introduced T. Allen Melton, president of the Y. M. C. A., under whose auspices Mr. McAdoo came to Dallas, who called upon Rabbi David Lefkowitz to open the meeting with prayer, after which he introduced Gov. Ross Sterling, who presented Mr. McAdoo to the audience, but not before having introduced Mrs. McAdoo, who is a daughter of the late Woodrow Wilson.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS

Whereas, God, in His infinite wisdom, has called our friend and colaborer, MR. G. K. EVANS, from labor to rest, we deem it a privilege to express our appreciation of his life and services to God and humanity.

His courageous stand on all issues gave testimony of his strength of character.

For a number of years he was an official member of the church. And as an official he faithfully performed all the duties connected with his office. After his active service had ended he remained a strong influence in the affairs of the church. Therefore,

Be it resolved, That we, the members of the Methodist church of the Paducah charge, assembled in the fourth quarterly conference of the year A. D. 1931, do hereby express our love and sympathy to his loved ones.

That a copy of these resolutions be sent the family, that a copy be kept in the records of the quarterly conference of the Pachuta charge, and a copy be sent to the New Orleans Christian Advocate.

Signed: C. A. Massey, B. A. Barnes, B. C. Adams, committee.

RESOLUTIONS

Whereas, DR. PINCKNEY E. LEWIS for a number of years well and faithfully served as a steward of the Pachuta Methodist church and as a true steward of his Master, contributing of his time and money to the upbuilding of God's kingdom on earth; and,

Whereas, in his business and social relations, Dr. Lewis unalterably held paramount Christian ideals and principles, treating with equal fairness the poor and the rich, the lowly and the powerful, with never an act which denoted a desire to take an advantage of a weaker brother, but rather a desire to help him along his way—giving him aid, cheer and comfort "that each tomorrow find him further than today;" and,

Whereas, the fact of our beloved brother having lived has been a benefit to humanity, a blessing to the community in which he lived, a power in fraternal and religious circles, a credit to his profession, and an inspiration to the young people of his community to live honorable, upright lives and to strive to attain the finer things of life; therefore,

Be it resolved, That we, the members of the Methodist church of the Pachuta charge, assembled in the fourth quarterly conference of the year A. D. 1932, do hereby express our grief because of our loss, and extend our deepest sympathies to our late brother's loved ones, and exhort others to emulate his life as that of a true Christian gentleman; and

That a copy of these resolutions be sent the family, that a copy be kept in the records of the quarterly conference of the Pachuta charge, and a copy be sent to the New Orleans Christian Advocate.

Signed: C. A. Massey, B. A. Barnes, B. C. Adams, committee.

RESOLUTIONS

The quarterly conference of the Lexington Methodist church wishes to go on record expressing our feeling of the deep loss that has come to us in the recent death of MR. R. E. WILBURN.

We have never had in the membership of this church or this quarterly conference a member who has taken more interest or has been worth more to the work of the church. For years Brother Wilburn has represented us at the Annual Conference, at the district conference and as secretary of this body and recording secretary of this quarterly conference. He has served faithfully and efficiently on the boards of the Annual Conference, as district steward and as trustee of district property. In his local church he has for years been chairman of the board of stewards and chairman of the board of trustees. Last year he served as chairman of the building committee for our educational building. He has long been a faithful teacher in the Sunday school, always at church services, always at prayer meeting and ever in his place and doing a big part for the work of his church. He loved his church next to the love he had for his family. We suffer with his good family in this great loss. It is our loss, too, and we know how to suffer with the family. We express to his family our love and sympathy. May this life be a means of drawing us all closer to each other and to the great church which Brother Wilburn loved so dearly.

Respectfully submitted,

BEN S. BEALL, JR.,
H. H. JOHNSON,
D. W. RUFF.

RESOLUTIONS

The Woman's Missionary Society of the Hazlehurst Methodict church has sustained a great loss in the passing of its devoted member and beloved coworker, MRS. LAURA PEETS McKEE.

We, the members of the society, are grateful for the privilege of having associated with this splendid woman who wrought, served, and loved, and whose life was an inspiration to all.

Resolved, first, That we bow in humble submission to the will of our Heavenly Father.

Resolved, second, That we miss her gracious presence, her helpful counsel, her warm friendship, and her courageous example.

Resolved, third, That we extend to the bereaved family our heartfelt sympathies and that we pray that the peace of God that passeth all understanding may abide with them and that His mercy rest upon them.

"Then be content, poor heart;
God's plans, like lilies, pure and white unfold;
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold.

And if, through patient toil, we reach the land
Where tired feet, with sandals loosened, may rest,
Where we shall clearly know and understand,
I think that we shall say, 'God knew best.'"

Resolved, fourth, That a copy of these resolutions be sent to the family, and a copy placed in the minutes of the Messionary SCociety.

A SUCCESSFUL MID-WEEK SERVICE

By Geo. Tucker and J. D. Doyle

The Istrouma Methodist Church, Baton Rouge, La., has been able to conduct, from week to week, for fifty Wednesday nights, a very successful mid-week service in our church. Our pastor, Rev. Lastie N. Hoffpauir, insists on calling it "The Mid-Week Prayer Service," as he says, "Just halfway between the two Sundays." We are glad indeed to state that the one hour spent in this mid-week service is a spiritual uplift to us all. There is not one dull moment.

We are indeed glad to say that during the last conference year the average attendance at this mid-week prayer service was 107, coming out of a church membership of 341. The largest attendance at any one mid-week service was 333, the lowest one a real bad Wednesday night, was 56. This average attendance for the year was thirty above what it was a year ago.

It is very gratifying to us laymen to have a mid-week prayer service where there is much spiritual enthusiasm.

The mid-week service is the constant talk among our people. We also want to say we are glad indeed to have Brother Hoffpaulr back as our pastor for another year. The way things have started off we believe it will reach beyond last year. All four mid-week services since the Annual Conference have gone far over 100. The Sunday school had an attendance last Sunday, December 13, of 273. So, judging by this, the outlook is good for this year.

WHAT ARE BENEVOLENT APPORTIONMENTS?

The General Conference of the Methodist Episcopal Church, South, has a large benevolent program, for the support of which it distributes "general apportionments" to be raised by the churches.

These general apportionments are $2,000,000 per year. What is the money used for?

$700,000 for Missions.

$350,000 for Christian Education.

$200,000 for Bishops.

$175,000 for Church Extension.

$175,000 for Superannuated Preachers.

$80,000 for Theological Schools.

$80,000 for Negro Work.

$60,000 for Lay Activities.

$50,000 for the American Bible Society.

$50,000 for Hospitals.

45,000 for General Conference Expense.

$25,000 for Temperance and Social Service.

$10,000 for the Federal Council of Churches.

These are all high and holy causes. Give your money freely to pay the general benevolent apportionments of your Church in full.

WHAT BECOMES OF YOUR BENEVOLENT DOLLAR

When you give a dollar for the general benevolent apportionment of your church, what becomes of it?

39 cents goes to Missions in ten foreign lands, at home, and among the Negroes.

21½ cents is for schools, colleges, theological seminaries, Sunday school and Epworth League work.

10 cents pays the salaries and traveling expenses of our bishops.

8¾ cents is for the aged and worn-out preachers, their widows and orphans.

3 cents goes to the organized work of the laymen.

2½ cents is for hospitals.

2½ cents is used in distributing the Bibles in all languages.

2¼ cents pays the expenses of the General Conference and its ad interim commissions.

1¼ cents is for temperance and social service promotion.

½ cent is for the Federal Council of the Churches of Christ in America.

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1931 LIFE MEMBERSHIPS

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Mrs. Herman Prince, DeKalb, Miss.
Miss Elizabeth Hughes, Daleville, Miss.

Seashore District

Mrs. A. J. Ramsey, Gulfport, Miss.

Hattiesburg District

Mrs. H. Ogden, Hattiesburg, Miss.

Jackson District

Children

Billye Joe Tatum, Pelahatchie, Miss.

NORTH MISSISSIPPI CONFERENCE

Columbus District

Mrs. Mary Walker Dukeminier, West Point, Miss.
Mrs. Clara Atkinson, Kosciusko, Miss.

Greenville District

Mrs. Ernest Moore, Clarksdale, Miss.

Greenwood District

Mrs. F. R. Burchfield, Ruleville, Miss.

Children

Louise DeLoach, Greenwood, Miss.

Grenada District

Mrs. Calla Wilburn, Lexington, Miss.
Mrs. Tallulah Lipscomb Beall, Lexington, Miss.

Sardis District

Mrs. M. A. Harrison, Charleston, Miss.
Mrs. Belle Williamson, Como, Miss.
Mrs. W. J. East, Senatobia, Miss.
Mrs. Corrie Pryor, Senatobia, Miss.

LOUISIANA CONFERENCE

Alexandria District

Adult

Mrs. W. T. Cunningham, Natchitoches, La.
Mrs. J. W. May, Glenmora, La.

Children

Doris Overton Carre, Alexandria, La.
Tillie Cloe Grant, Boyce, La.

Baton Rouge District

Mrs. Emma Jolly, Baton Rouge, La.
Mrs. Emma Abbott, Baton Rouge, La.

Children

Jane Clare Simmons, Bogalusa, La.
June Record, Clinton, La.
Harriett Earl Green, Franklinton, La.
Carl Roland Dardenne, Grosse Tete.
Ora Catherine Hooper, Grosse Tete
Dorothy Mynette Eldridge

Lake Charles District

Children

Howard Phillips Pfost, Jr., DeRidder, La.
Mary Avis Brink, Leesville, La.

Monroe District

Miss Mollie Higginbotham, Mer Rouge, La.

Children

Mrs. S. M. Faulk, Charlieville, La.
Suzanne Ford, Charlieville, La.
Anne Lee Taylor, Mer Rouge, La.
Arlette Marie Pool, Wisner, La.

Minden District

Children

Ruth Law, Cotton Valley, La.

New Orleans District

Mrs. C. F. Niebergall, New Orleans, La.
Mrs. D. Beach Carre, New Orleans, La.

Children

Arthur W. Luehrman, Jr., New Orleans, La.

Ruston District

Adult

Mrs. V. H. Spinks, Ruston, La.
Mrs. Carolyn Dawson, Haynesville, La.

Children

Thomas Edward Camp, Haynesville, La.

Shreveport District

Mrs. J. M. Collins, Shreveport, La.
Miss Mary Keith, Keithville, La.

Children

Susan Moore Lewis, Shreveport, La.
Charles D. Hancock, Jr., Pitkin, La.
Betty McAfee Flournoy, Shreveport, La.
Guy Morgan Hicks, Jr., Mansfield, La.
James William Peyton, IV, Shreveport, La.
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CLOSING WEEKS OF 1931

The closing weeks of 1931 have been filled with interesting meetings in our three Conferences.

Mississippi Conference

Mrs. A. S. Oliver presided at the zone meeting held at Sumrall, Hattiesburg district, representatives being present from Bassfield, Carson, Prentiss and Sumrall. The theme of the meeting was "Stewardship," which was presented from all angles. An interesting number was the playlet, "First Church Missionary Society," presented by the Carson auxiliary. A social hour was enjoyed.

Election of officers featured a recent meeting of the auxiliary at Rolling Fork, Vicksburg District. Mrs. James Hand will direct as president during 1932. Most inspiring was the talk given by Miss Alma Doering, of Germantown, Penn., field secretary of "Unevangelized Tribes Mission." She has spent a number of years in Africa and told of her work and experiences there.

The last meeting of the Federated Missionary Society of Lake, Newton District, was held Nov. 30. Four denominations co-operate in this body and the subject discussed was "Stewardship and Tithing." The following officers will serve during 1932: Mrs. J. O. Rutledge, chairman; Mrs. Dewey Loper, vice-chairman; Mrs. M. O. Idom, secretary; Mrs. John Freeman, pianist.

North Mississippi Conference

The zone composed of Lyon, Friars Point, and Clarksdale, held its last meeting at Clarksdale, Greenville District, with Mrs. E. G. Moore presiding. Reports from the auxiliaries showed all Council requirements had been met. Special mention was made of the observance of the Week of Prayer. Mrs. Lee Dixon made an appeal for the Missionary Voice. The feature of the meeting was the devotional period conducted by Rev. L. P. Wasson, pastor of the Clarksdale church.

Louisiana Conference

Zone No. 1, Lake Charles District, met at Sulphur, Mrs. Kaufman presiding. Reports were given from Lake Charles (Gleaners and Woman's), Sulphur and Vinton, the latter receiving the Ora Hooper attendance banner. The features of the program were "World Brotherhood," by Mrs. L. L. Harris, and a dialogue, "A Busy Monday," by Mesdames Lane and Vincent. A social hour was enjoyed.

Zone No. 3, Lake Charles District, met at Leesville with 65 representatives, from Many, Leesville, Lucky Grove, DeRidder and Merryville. Mrs. W. E. Stephens presided. This was an all-day meeting with a bountiful lunch served picnic style. At the morning session "Spiritual Resources," "The Mission Fields of South Louisiana," "Church and War," and "importance of Bible Reading," were discussed. The afternoon sesion was given to a talk by the district secretary, Mrs. J. N. McDonald.

Mrs. R. H. Staples presided at the meeting of zone No. 4, Ruston District, held at Farmersville. Calhoun, Downsville, Farmersville and Marion were represented. "The Church's Responsibility for Peace" and "Women and the Church in Korea" were the subjects of the morning, while the afternoon session was devoted to "Rural Work." Ida Guest, a teacher in the colored school, told interestingly of community work she is doing.

Installation of officers featured the meeting, on Dec. 14, of the Merryville auxiliary, Ruston District, and Mrs. D. W. Smith will serve as president for 1932. The motto for the new year is "Every Methodist Woman a Member of Our Auxiliary ."

On December 15 "Harvest Day was observed by the Harmon auxiliary, Shreveport District, and an interesting program was given, the high point being "the bringing in of the sheaves," the women meeting all obligations in full. Little James Kenneth Wells, son of Mrs. E. C. Wells, was made a life member at this meeting. A social hour was enjoyed.

A MESSAGE TO THE CHURCHES

In times of religious stress and crisis the voice of God is heard speaking in unmistakable terms to those who seek to know and to do His will. We believe that such a time is now upon us and that His call must not be disregarded. His message to the souls of men must underlie the solution of all social and political questions. Religion stands in the relation of cause to effect to all social reform and progress. We therefore urge that the Church put the first thing first. To His desciples Jesus insisted that power over all personal and social evil comes only through prayer and self-denial. No human strength is adequate for the world's need. Therefore He said, "Tarry with me fore He said, "Tarry ye in Jerusalem until ye be endued with power." Pentecost was the fulfilment of His promise and the history of the Church proved that His words were true.

At a time when the fires are burning low on the altars of many hearts, and the Church seems to have lost its yearning soul and its passionate devotion, a new Pentecost must fall upon the Church or we are undone. Judgment must begin at the altars of God. The hearts of those who minister there in holy things must be cleansed and their love renewed and their lips touched with a live coal from oc God's altar. We long to hear again the old prophetic cry, "Here am I, Lord, send me!" The superlative task of the ministry is to win men and women to the personal experience of Jesus Christ, the Saviour of men.

The members of the Church of God must go out to proclaim a Gospel which they have experienced and to show in their lives the fruit of the Spirit. Christian education must assert itself in the home and Sunday school with the birth and growth of Christian experience. The Church grows by spiritual contagion. How can one maintain his own religious life if he does not win someone else to the same blessed experience? There are no vital questions in religion that cannot be settled by experience. If any man will do His will, he shall know of the doctrine.

We are interested in all social questions. We are very anxious that none in our great land should starve for daily bread, but millions are starving for the Bread of Life and God will require their souls at our hands if we fail to give them that which He commissioned us to give. We must make a new appraisal of values and give ourselves with surpassing devotion to those things which are supreme. Matters of eternal life and death are at issue. The sins which broke the Saviour's heart and sent Him to the cross should also break ours.

Do we share His passion? Are there not too few with blazing eye and burning heart? Is there in our life any record of prayer and yearning such as they put down who wrote in the Gospels the diary of the Son of God? The heart of our Gospel is not a creed—it is a passion. In the strength of that passion let us give ourselves with unabating and uncalculating devotion to the spreading of the Gospel of the new life in Jesus Christ!—The Federal Council.

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MISSISSIPPI CONFERENCE..........Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE........Rev. R. G. Lord, Grenada, Mississippi.

NORTH MISSISSIPPI CONFERENCE

Daily Vacation Bible School Reports

We are very glad to report that the North Mississippi Conference again led the entire church in the number of Daily Vacation Bible Schools held during the year. Fifty-three schools were officially reported to our office and at least two others were held that failed to get reports on. No other conference was very near us, only one, the Western Virginia, coming within ten schools of us. We have set as our goal for this year at least 60 schools. This work is growing in popularity and in usefulness.

The New Periodicals

Have you seen the new periodicals, The Church School Magazine, and The Epworth Highroad"? They are ready for distribution and use in January. We have for some time looked forward to the coming of these two journals. They are even better than we had expected. Full of information, inspiration, and pleasing reading, they will be very helpful to all. The Church School Magazine will take the place of both the old Sunday School Magazine and the Workers' Council. The Epworth Highroad may be used in three ways. It has the Sunday school lessons for young people, the features of the old High Road and the materials for the evening meeting of the young people, or the Epworth League meeting. By ordering these journals properly almost every church will be saved money. The workers will find that the periodicals will be much more usable. We owe to our editorial department, headed so effectively by Dr. C. A. Bowen, a sincere vote of thanks. He, together with the entire staff of the General Board of Christian Education, has labored untiringly and faithfully to unify all the publications of the board and to make them more effective. This they have succeeded in doing.

Your Training Program

What plans have you made for training on your charge this year? If you would like to have a Standard School, Class or Cokesbury class you should get in touch with the writer at once in order that we may be able to agree on a date. We are very anxious to get many of our workers interested in taking training in correspondence. If you are interested, write to us.

May God bless and prosper you during the new year. R. G. LORD.

MISSISSIPPI CONFERENCE NOTES

It has been very cheering to the workers of the Conference Board by the messages of greetings of the Christmas season and the gratifying response to the appeal for missions for the month of December. It is hoped that this fine spirit of self-sacrifice shall abide throughout the year. The workers have shown a willingness to carry on in spite of retarded finances.

I read a Christmas letter from Mr. Craft, the head of the Craft Phoenix Cheese Company. The theme of his letter was that in times like these that we were able to look around and find permanent values. He called attention to the fact that love, and home and friendship and prayer still held their same values and we should be glad and happy because it was so. I want to add to this fine message of his that salvation becomes more valuable as we look at the crumbling of things. I hear a speaker say that we were buried under things and it was killing us. Salvation lifts us above things and we see a bigger and a more permanent life without the added cost of a penny.

I passed one of the unemployed on the streets the day after Christmas. He was telling how fine the town had been to his family and how much they had received and how happy Christmas was. I thanked God with him that his town had made him happy. I looked at my own home and never have we had as little in all the long time back and yet we were never more happy and a spirit of love and trustfulness brooded over the home and a joy was there that money does not and cannot possess.

True values are just beginning to assert themselves. It is the happy privilege of the Boards of Christian Education led by their pastors to make these spiritual values prominently dominating in the work of the local church boards. If we do not make spiritual values loom large in the work of these boards our cause will be retarded. The present organization offers to the minister an opportunity to do this far beyond any chance he has had up to now.

The January issue of Here and There will be sent to you from the Conference Board office. If there is any one whom you wish to get this leaflet please send their names in. If you are not getting it now please let us have your name. All chairmen of missionary committees in the church school departments, divisions, and for the entire school, General Superintendents and pastors should receive a copy.

The new literature looks fine and reads better than any literature it has been my good fortune to get. I would appreciate hearing from you as to how you come out with it. Remember to pray earnestly for the work and the workers. January has been set aside for our educational institutes. Due announcements will be made later.

Yours in Him,
JOHN C. CHAMBERS.

HOOVER BUDGET SPARES ARMY AND NAVY

By Laura Puffer Morgan

Now that the danger of "starving" the navy has been averted for another year, thanks to the budget estimates, we can cast aside speculation and look at the facts. The $61,000,000 "slash" which a few months ago caused shivers to run up and down the spines of the Navy League and their friends, has shrunk to a decrease, as compared with this year's appropriations, of only $17,000,000. Even the War Department's so-called voluntary cut of $44,000,000 announced a month ago has been reduced to $36,000,000, only $33,000,000 of which is for military purposes. Taking the army and navy together, the estimates for national defense aggregate $644,650,000 compared with the current year's appropriations of $695,691,000, a decrease for the two departments of $51,041,000. This is less in proportion than the cut suffered by the State Department, the department of peace. Truly, as the Baltimore Sun has so aptly put it, "the mountain has labored and brought forth a mouse."

So much we learn from the President's Budget Message, but this is merely the superficial aspect of the case. Delving into the General Statement on the Budget, we find other pertinent facts which give a more correct picture.

For the Navy Department the estimated amount of the new money to be appropriated for the fiscal year 1933 is $343,000,000, but this does not cover the total amount available for expenditure. It is provided that $6,000,000 be transferred from the naval supply account and $1,750,000 from the clothing and small stores fund. The sums added to the cash appropriations make a total of $350,750,000 which Congress is asked to make available for 1933, or only $9,351,593 less than the appropriation for 1932, the current year. But even yet we haven't the whole story. There will be left over from this year's funds about $30,000,000 which will be carried over into next year. This makes a final total of approximately $380,000,000 for 1933, or more than a million dollars a day for the upkeep of our navy. Incidentally, it is, as nearly as can be estimated, precisely the same sum which will be expended during the current year.

Note that we have said "expended," not "appropriated." This comparing of annual appropriations is a tricky business, as has been demonstrated, and not the least disturbing factor is that of deficiency appropriations, whose moneys are usually allocated to one fiscal year and partly to another. **The point to be emphasized here is that if the 72nd Congress should add to these recommended appropriations any money by way of deficiency bills, the much heralded "naval cut" would become an increase in actual expenditures.**

With these figures in mind it is easy to understand the President's explanation that "under these estimates no fighting vessels will be decommissioned and no navy yards or training stations will be closed." The number of enlisted men in the navy remains the same as this year, but a reduction of 1,157 men in the marine corps is provided for. There is also a recommended decrease of $15,000,000 for the maintenance and operation of the fleet, which is due partly to Admiral Pratt's new "rotation plan" but also to the reduced cost of supplies and materials.

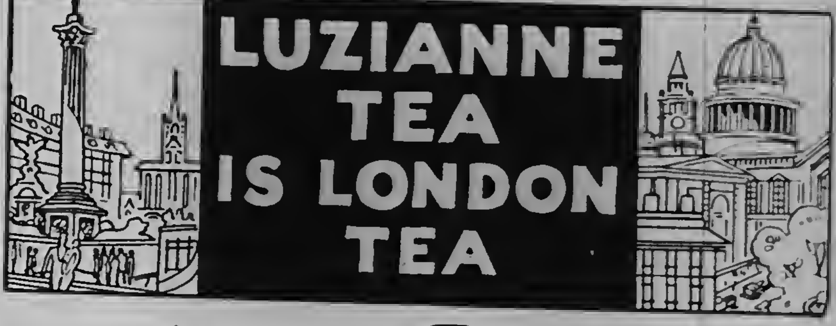
On the other hand, there is an increase of $15,000,000 for modernization of battleships over 1932, and while there is a decrease of $7,150,000 in appropriations for new construction—a "facial" decrease, the President calls it—the actual money which can be expended for this purpose will be $4,000,000 more than is estimated for the current year. In other words, $57,000,000 is provided for new ships and $15,000,000 for modernization. Mr. Hoover calls attention to the fact that this sum of $57,000,000 exceeds the expenditures for ship construction in any one of the last ten years. In fact, the average of the last ten years, including the current year, 1932, is just under $40,000,000.

The money so allocated will provide for normal progress in the modernization of three battleships and the continued construction of one aircraft carrier, seven 8-inch gun cruisers, five destroyers and three submarines, a larger building program than is under way in any other country. It will also allow the beginning of work on one more 8-inch gun cruiser in January, 1933, which is the earliest date permitted under the terms of the London Treaty. These are the only ships authorized by law and permitted by treaty restrictions with the exception of six of the eleven destroyers which Senator Hale managed to have incorporated into last year's appropriation bill after it had passed the House. Many of the destroyers now in our fleet were built by the Bath Iron Works in Senator Hale's state, and the contract for one of the two new destroyers to be built by private firms has been awarded to that company.

We do not often have occasion to quote the Washington Post on our side of a controversy, but even that paper in a recent editorial on the Navy Budget admitted that "in reality the Navy will fare better in 1933 than it has done in the present year if Congress adheres to the executive budget." In conclusion, it says:

"It is apparent that an organized attempt has been made to dupe the American people with false propaganda regarding President Hoover's economy program. The Navy is not being and will not be starved."

Yet the same old note is still being sounded by the Big News press. "To starve the navy and imperil the national defense," declares the New York Herald-Tribune, on the opening day of Congress, "would be the height of folly." Mr. William Howard Gardiner comes back to the attack, and Messrs Britten and Vinson and Senator Hale are solemny planning that their respective committees shall investigating the charges. And the Army and Navy Journal even believes that the treatment of national defense in the annual and budget messages of the President must give the country cause for acute concern.



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Turning to the details of the budget estimates for the war department, we find that the net decrease in military items of $33,952,000 is due mainly to two factors. One is the reduction in the average cost of the daily ration from 41.14 cents in 1932 to 37 cents in 1933, which not only decreases the subsistence cost in 1933 but has made possible a carry-over of subsistence funds of over $4,000,000. The other principal item is a reduction of $18,445,990 in the army housing program. The sum of $2,824,321 is also saved in the procurement or purchase of new airplanes and their equipment.

The budget estimate for 1933 provides for 12,000 officers, 924 warrant officers, 118,750 enlisted men, 6,500 Philippine Scouts, 185,000 officers and men of the National Guard, the training of 20,687 reserves, and of 37,500 civilians in the C.M.T.C. and the instruction of 127,565 students in the R.O.T.C. in schools and colleges These numbers are virtually the same as those for 1932.

Here, again, it should be noted, the reduction in expenditure has been made without in any way reducing the war machine itself, or as Secretary Hurley expresses it, without decreasing the efficiency of the army for either national defense or its training program."

On the other hand, Ross A. Collins, the new chairman of the House subcommittee on military appropriations, has announcei a plan for cutting $60,000,000 from the war department budget which would include the pensioning-off of 4,000 officers. These officers, he says, have not enough to do to keep them busy and it would be simpler and cheaper to give them retirement pay. In the meantime, General McArthur has ordered one hundred officers stationed at Washington into the field. The hearings on the annual appropriation bill are just beginning. Is it perhaps to get them out of harm's way?

DRY VICTORIES IN 1931

The familiar statement that "the prohibition law cannot be enforced," if too often repeated, may be accepted as fact. To offset this defeatist literature the American Business Men's Prohibition Foundation with headquarters at Chicago, has listed the following eighteen dry victories won this year. They are:

1. The report of the President's Commission on Law and Enforcement.

2. President Hoover, transmitting this report, approved the conclusions.

3. The United States Supreme Court, reversing Judge Clark of New Jersey, reaffirmed constitutionality of Eighteenth Amendment.

4. Congress defeated every measure proposed by the wets to handicap the effective administration of the prohibition law.

5. The defeat by the legislatures of nineteen states of wet legislation.

6. National Prohibition Director Woodcock reports the most successful year of law enforcement in the history of the Federal bureau.

7. Nine months' nation-wide campaign on behalf of prohibition by a new movement called the Allied Forces.

8. The board of strategy of the Conference of National Temperance and Prohibition Organizations announces the beginning of a campaign to include 15,000 mass meetings in behalf of prohibition.

9. A Youth Movement, embracing 5,000,000 young people in forty-three denominations, with the aim of studying the benefits of the Eighteenth Amendment, launched a series of 3,000 state-wide and district conferences.

10. Reversal of the wet offensive against prohibition was brought about by a public challenge of August Busch, brewer, issued by the foundation.

11. The national executive council of the General Federation of Women's Clubs reaffirmed its support of the Eighteenth Amendment.

12. Annual convention of the Department of Superintendence of the National Educational Association voted for continued support of prohibition.

13. The national convention of the Parent-Teachers' Association unqualifiedly renewed its support of national prohibition.

14. The executive committee of the National Grange repudiated the claims of beer propagandists, showing that the farmer had nothing to gain from relegalizing brewery products.

15. The great church denominational meetings of the country, with but two exceptions, registered their continued confidence in prohibition.

16. Facts gathered by the foundation showing the complete failure of government control of the liquor traffic as a temperance measure in the provinces of Canada.

17. Exposure of lawlessness and the conspiracy of nullification in The Wet Parade, by Upton Sinclair.

18. Scores of leading newspapers giving fair presentation of the dry side in their news columns.

LYNCHING IN 1931

Dear Sir: I send you the following information concerning lynchings for the year 1931. I find according to the records compiled in the department of records and research of the Tuskegee Institute, that there were 13 persons lynched in 1931. This is eight less than the number 21 for 1930, three more than the number 10 for 1929, two more than the number 11 for 1928, and three less than the number 16 for 1927. Ten of the persons lynched were in the hands of the law. Seven were taken from jails, one from a hospital and two had been released on bail. One of the victims was hanged and his body burned.

There were 57 instances in which officers of the law prevented lynchings. Seven of these were in Northern and Western states and 50 in Southern states. In 45 of the instances the prisoners were removed or the guards augmented or other precautions taken. In the 12 other instances, armed force was used to repel the would-be lynchers. A total of 88 persons, 18 whites, 16 men and 2 women, and 70 Negro men were thus saved from death at the hands of mobs.

Of the 13 persons lynched, 1 was white and 12 were Negroes. The states in which lynchings occurred and the number in each state are as follows: Alabama, 1; Florida, 2; Louisiana, 1; Haryland, 1; Mississippi, 3; Missouri, 1; North Dakota, 1; Tennessee, 1; West Virginia, 2.

Yours very truly,

R. R. MOTON, Principal.

MRS. A. E. PRICE DIES

Resident of Lake Charles 43 Years Passes Away in Beaumont

Death came to Mrs. Ada E. Price, resident of Lake Charles for 43 years, at the home of her son, Thomas Henry Price, in Beaumont, Sunday night at 7:30. She was 85 years old. She left Lake Charles a few days ago to visit her son.

Mrs. Price came to Lake Charles in 1888 and united with the First Methodist Church, South, on April 15 of the year. She had been an active worker in that church since, having been on the teaching staff for nearly 40 years. She had chrge of the first cradle roll and later taught a women's Bible class, giving it up only when increasing age made it impossible for her to continue her work.

She was born on Nov. 19, 1846. Her husband was the late Thomas Henry Price.

She is survived by one son, Thos. Henry, of Beaumont, and three daughters, Mrs. Lucy Donaldson, of Lake Charles; Mrs. Mary Murphy, of Memphis, and Mrs. Evelyn Atkinson, of Monroe. There are eight grandchildren, Jack Reynolds of Opelousas, Henry C. East of Lake Charles, Mrs. Betty Melendy of Iowa, Mrs. Ada East of Memphis, Mrs. Alma Hoffman of Beaumont, Marjorie Price, Ruth Price and Louise Price of El Paso. Wm. Cecil Melendy of Iowa is a great-grandson.

The body was brought to Lake Charles today from Beaumont and was taken to the late residence, 1014 Iris street. Funeral services will be held Tuesday afternoon at 2 o'clock at the First Methodist church, with the pastor, Rev. Elmer C. Gunn, officiating.

The pallbearers will be G. M. Mutersbaugh, T. L. Freeman, Dr. J. A. Crawford, J. R. McKee, H. E. Buck and John E. Ney.

"A CREED"

"I believe in human kindness,
  Large amid the sons of men,
Nobler far in willing blindness
  Than in censure's keenest ken.
I believe in self-denial,
  And its secret throb of joy;
In the love that lives through trial,
  Dying not, though death destroy.

I believe in love renewing
  All that sin hath swept away,
Leavenlike its work pursuing,
  Night by night and day by day;
In the power of its remolding,
  In the grace of its reprieve,
In the glory of beholding
  Its perfection—I believe.

I believe in love eternal,
  Fixed in God's unchanging will,
That beneath the deep infernal
  Hath a depth that's deeper still!
In its patience—its endurance
  To forbear and to retrieve,
In the large and full assurance
  Of its triumph—I believe."

—Exchange.

"The assertion has been made that the principal source of gang power is the profit derived from the illegal liquor traffic, and that the elimination, by some means, of this source of revenue would put an end to criminal gangs and racketeering. In the recent income-tax prosecutions against a number of these organized gangsters it was developed that, on the average, not over 20 per cent of their revenue came from the liquor traffic, and this has been diminishing; and if this be an indication of general conditions, the removal of illicit liquor traffic as a source of revenue would not end gangsterism and racketeering.—Attorney General Mitchell.

Start the New Year right. Include among your New Year resolutions a subscription to the New Orleans Christian Advocate.

LEADERSHIP SCHOOL DATES SET

Dear Dr. Raulins: The following dates have been set for the 1932 Leadership Schools of the General Board of Christian Education:

Mount Sequoyah, Fayetteville, Ark.

First Term, Board of Missions cooperating, July 14-26.

General Superintendents' Conference, July 23-25.

Second term, special program for General and Conference Board workers, July 28-Aug. 11.

Third term, Young People's Leadership Conference, August 12-24.

Lake Junaluska, N. C.

First term, Young People's Leadership Conference, July 14-26.

Second term, Board of Missions cooperating, July 28-August 11.

General Superintendents' conference, August 13-15.

Third term, special program for General and Conference Board workers, August 16-30.

SEVEN WONDERS OF METHODISM

One speaker at the Sixth Ecumenical Conference, at Atlanta, caught the Methodist ear by enumerating what he called "The Seven Wonders of Methodism."

"1. John Wesley's strange heart warming, London, May 24, 1738.

"2. Wesley's preaching forty thousand sermons, sometimes fifteen a week.

"3. Wesley's receiving vast sums of money from his books and labors, yet living so frugally as to have but enough to pay burial expenses when he died.

"4. The birth of modern hymnology in the Wesleyan revival.

"5. When Wesley died, in 1791, there were 78,933 Methodists in the world; today there are thirteen million, with an added constituency of forty million more.

"6. Methodism's militancy against all forms of evil.

"7. The herculean tasks accomplished by the preachers of the saddlebag period, upon whose foundations great churches and States are now reared."—Exchange.

HOW THE APOSTLES DIED

1. Peter was crucified in Rome, with his head down, on a cross similar to that used in the execution of Jesus.

2. Andrew was bound to a cross and left to die from exhaustion.

3. St. James the Great was beheaded by order of Herod, at Jerusalem.

4. St. James the Less was thrown from a high pinnacle, then stoned and finally killed with a fuller's club.

5. St. Philip was bound and hanged against a pillar.

6. St. Bartholomew was flayed to death by command of a barbarous king.

7. St. Matthew was killed by a halberd.

8. St. Thomas was shot by a shower of arrows while at prayer, and afterward run through the body with a lance.

9. St. Simon was crucified after the manner of Jesus.

10. St. Mark was dragged through the streets of Alexandria, and then he expired.

11. St. Luke was hanged on an olive tree in Greece.

12. St. John died a natural death.

13. St. Paul was beheaded by command of Nero.

14. Judas fell and his bowels gushed out.

15. Barnabas was stoned to death by Jews.—Exchange.

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Capudine FOR HEADACHES

TWITTERINGS OF TIMOTHY TWIG

By Dr. R. H. Bennett

Sail Her by the Stars

One of our naval officers told us some months ago in a popular magazine what it meant on a destroyer in the North Sea in the World War, on a bitter winter night with waves dashing over the plunging ship and freezing in sleet on deck and mast and ripping, when the wireless buzzed out the message "submarine in the neighborhood!" Then the orders were "Every light out," the blackness of darkness, not able to see your hand before your face, forty miles an hour and zigzag, darting blindly hither and thither amid the mighty waves, never knowing what moment they would crash into one another or into the vessels they were convoying or into the hidden assassin of the sea itself.

That's what a life means, Junior, that is being lived without divine guidance. And the end is sooner or later a crash and a shriek and a plunge to the bottom, or else the skeleton of what was once a proud ship outlined against a sunset sky, half sunk in the sand on a ruin haunted shore, or else an aged mariner who never knew from port he cleared or to what haven she sailed, beating up and down an unknown shore, searching in vain for a harbor, as night settles down. The old Rocky Mountain coachman on his last sick bed kept pushing with his foot and gripping with his hands in a frantic way. "What is it?" they asked. "Oh, I'm on the down grade," he said, "and I can't reach the brake." An old neighbor of mine on Chesapeake Bay came to his last illness. He had sailed his ship for a long life time in many waters. "How goes it, Captain Bob?" said a neighbor. "Ah, boy," he said, "I'm on the lee shore in the breakers." That's the last thing that happens to a ship.

Now, Junior, there's no mystery about this thing of finding out your life task. You do not have to have a vision, or try to lift yourself by your boot straps, or worry your nerves until they become frayed and you can't sleep and you begin to see things at night. You only have to use common sense. If you will apply at the great Designer's office you will be given a blue print from which to erect a house which will be your life work, your record, yourself. If a girl, you will get a piece of stamped embroidery on which you can work a life pattern to hang in the gallery of the future cycles for admiring eyes. The whole question is one of thinking it through and asking guidance. If a boy or girl will make some such offer of themselves as this, they will find their life task: "I hereby offer myself to my Maker in loving service for my fellowmen, and will definitely seek his will and do it."

Now this doesn't mean that a boy is going to be a preacher. It may or may not. Some of them if they listen closely will hear the higher wisdom telling them they haven't sense enough to preach. It does not mean that a girl is going to the mission field. She may. But more likely she will discover an individual heathen in this country and devote herself to his uplift. And that will be a commendable life work. He will need her.

No occupation has a patent right to a divine call. The Bible says God called Bezaleel to work in silver and gold and other men and women to embroider the curtains and robes of the temple. He called Elijah to be a prophet. He called a Sareptan widow to cook cakes for the prophet. They were each faithful in their tasks. They shall go into the city side by side and each receive a prophet's reward. This glorifies all human toil done under divine direction. An old writer said if the Almighty were to send out two archangels, one to create a new world and the other to mend a mudhole in a road, they would fly on equally willing wing and feel equally honored. And I for one am glad that we are reviving the occupation of that Sareptan widow with her college courses in home economics. For the rock on which many a matrimonial ship has foundered has been a bad biscuit.

Lander College, Greenwood, S. C.

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QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round.

Algoma, at Algoma, Jan. 5.
Houlka, at Concord, Jan. 7.
Vardaman, at Vardaman, Jan. 8.
Smithville, at Antioch, Jan. 9-10.
Tremont, at Tremont, Jan. 10-11.
Nettleton, at Evergreen, Jan. 13.
Salem and Friendship, at Salem, Jan 16-17.
Toccopola, at Thaxton, Jan. 18.
Randolph, at Randolph, Jan. 19.
Pittsboro and Bruce, at Bruce, Jan. 20.
Calhoun City Station, Jan. 20.
Denna, at Big Creek, Jan. 21.
Bellefontaine, at State Springs, Jan. 22.
Mathiston and Maben, at Mathiston, Jan. 23-24.
Eupora Station, Jan. 24-25.

The district stewards, lay leaders, and pastors will meet at Tupelo, December 15, at 10 o'clock a. m. The district missionary institute will be held at Houston, January 6, at 10 o'clock a. m.

T. H. DORSEY, P. E.

Sardis Dist.—First Round

Crenshaw, Jan. 3, 11 a.m.
Coldwater, at Coldwater, Jan. 10, 11 a.m.
Longtown, at Longtown, Jan. 12, 11 a.m.

The district stewards will meet at Sardis Dec. 9, 10 a.m.

District Missionary Institute will meet at Como Jan. 8, 10 a.m.

J. M. BRADLEY, P. E.

Columbus Dist.—First Round

ing and Q. C., Jan. 3, a.m.
Cedar Bluff Ct., at Cedar Bluff, preaching and Q. C., Jan. 10, a.m.
Crawford and M., at Crawford, preaching and Q. C., Jan. 10, p.m.
Columbus, Central, preaching Nov. 29, a.m.; Q. C., Jan. 13, p.m.
Ackerman, preaching Nov. 22, p.m.; Q. C., Jan. 15, p.m.
Ethel Ct., at Ethel, preaching and Q. C., Jan. 17, a.m.
Louisville, preaching and Q. C., Jan. 17, p.m.
Columbus, First Church, preaching Dec. 27, a.m.; Q. C., Jan. 20, p.m.
Starkville, preaching Nov. 22, a.m.; Q.C., Jan. 22, p.m.
Chester Ct., at Chester, preaching and Q. C., Jan. 24, a.m.
Sturgis Ct., at Sturgis, preaching and Q. C., Jan. 24, p.m.
Mashulaville Ct., at Mashulaville, preaching and Q. C., Jan. 31, a.m.
Macon Ct., at Prairie, preaching and Q. C., Jan. 31, p.m.
High Point Ct., at Center Ridge, preaching and Q. C., Feb. 7, a.m.
Noxapater Ct., at Noxapater, preaching and Q. C., Feb. 7, p.m.
Weir and M., at McCool, preaching and Q. C., Feb. 14, a.m.
Longview Ct., at Longview, preaching and Q. C., Feb. 14, p.m.

District stewards meet at West Point, Dec. 14, a.m. District Missionary Institute at Starkville, Jan. 5, a.m.

V. C. CURTIS, P. E.

Greenwood Dist.—First Round

Webb and S., at Webb, Jan. 3, a. m.
Greenwood, First Church, preaching, Jan. 3, p. m.; Q. C., Jan. 6, p. m.
Tchula, Jan. 10, a. m.
Cruger and Sidon, at Sidon, Jan. 10, p. m.
Inverness, Jan. 17, a. m.
Itta Bena, Jan. 17, p. m.
Swiftown and Isola, at Isola, Jan. 24, a. m.
Ruleville, Jan. 24, p. m.
Belzoni, Jan. 31, a. m.
Indianola, Jan. 31, p. m.

W. N. DUNCAN, P. E.

Grenada Dist.—First Round

Winona Station, Dec. 27, a. m. and p.m.
Sallis, at Sallis, Dec. 30, p. m.; Dec. 31, a. m.
Ebenezer, at Ebenezer, Jan. 2 and 3.
Pickens, at Pickens, Jan. 3.
Waterford, at Waterford, Jan. 7.
Oxford, Jan. 10, a m. and p. m.
Duck Hill, at Duck Hill, Jan. 17.
Kilmichael, at Kilmichael, Jan. 17, p. m.; Dec. 18, a. m.
Lamar, at Lamar, Jan 24.

The district stewards will meet in Grenada at 10 o'clock, December 17. Pastors, also district and charge boards of lay acitivities, are invited to meet at the same time and place.

E. H. CUNNINGHAM, P. E.

Greenville Dist.—First Round

Glen Allen and Winterville, at Glen Allen, preaching, Jan. 3, a. m.; Q. C., p. m.
Arcola and Murphy, at Arcola, preaching, Jan. 3, p. m.; Q. C., after service.
Duncan and Alligator, at Duncan, preaching, Jan. 10, a. m.; Q. C., p. m.
Friars Point and Lyon, at Lyon, preaching, Jan. 10, p. m.; Q. C., after service.
Boyle and Pace, at Boyle, prayer service and Q. C., Jan. 13, p. m.
Dubbs and Evansville, at Dubbs, preaching, Jan. 17, a. m.; Q. C., p. m.
Tunica, preaching, Jan. 17, p. m.; Q. C., after service.
....Shaw and Litton, at Shaw, prayer service and Q. C., Jan. 20, p. m.
Lake Cormorant Ct., at Lake Cormorant, preaching, Jan. 24, a.m.; Q. C., p. m.
Coahoma and Jonestown, at Coahoma, preaching, Jan. 24, p.m.; Q. C., after service.
Shelby, prayer service and Q. C., Jan. 27, p. m.
Gunnison and Hilhouse, at Gunnison, preaching, Jan. 31, a. m.; Q. C., p. m.
Merigold and Sherars, at Merigold, preaching, Jan. 31, p. m.; Q. C., after service.
Rosedale, at Benoit, preaching, Feb. 7, a. m.; Q. C., p. m.

E. NASH BROYLES, P. E.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexander Dist.—First Round

Lottie, at Lottie, Jan. 2-3, a. m.
Melville, at Melville, Jan. 3, p. m.
Marksville, at Marksville, Jan. 6.
Glenmora, Jan. 8.
Eunice, at Eunice, Jan. 9, 10 a. m.
Opelousas, Jan. 10, p.m.; 11 a.m.
Oakdale, Jan. 13.
Colfax and Montgomery, at Montgomery, Jan. 16-17, a. m.
Boyce, preaching, Jan. 17, p. m.
Pleasant Hill, Jan. 23-24.
Alexandria, preaching, Jan. 31, a.m.
Pineville, preaching, Jan. 31, p. m.
Lecompte, Feb. 3. p. m.
Boyce, Q. C., Feb. 4, p. m.
Elizabeth, Feb. 6-7.
Bunkie, Feb. 10.
Melder, at Melder, Feb. 13-14.
Alexandria, Q. C., Feb. 15 p. m.
Pineville, Q. C., Feb. 16, p. m.
Alco, Feb. 20-21.
Natchitoches, Feb. 24, p. m.

BRISCOE CARTER, P. E.

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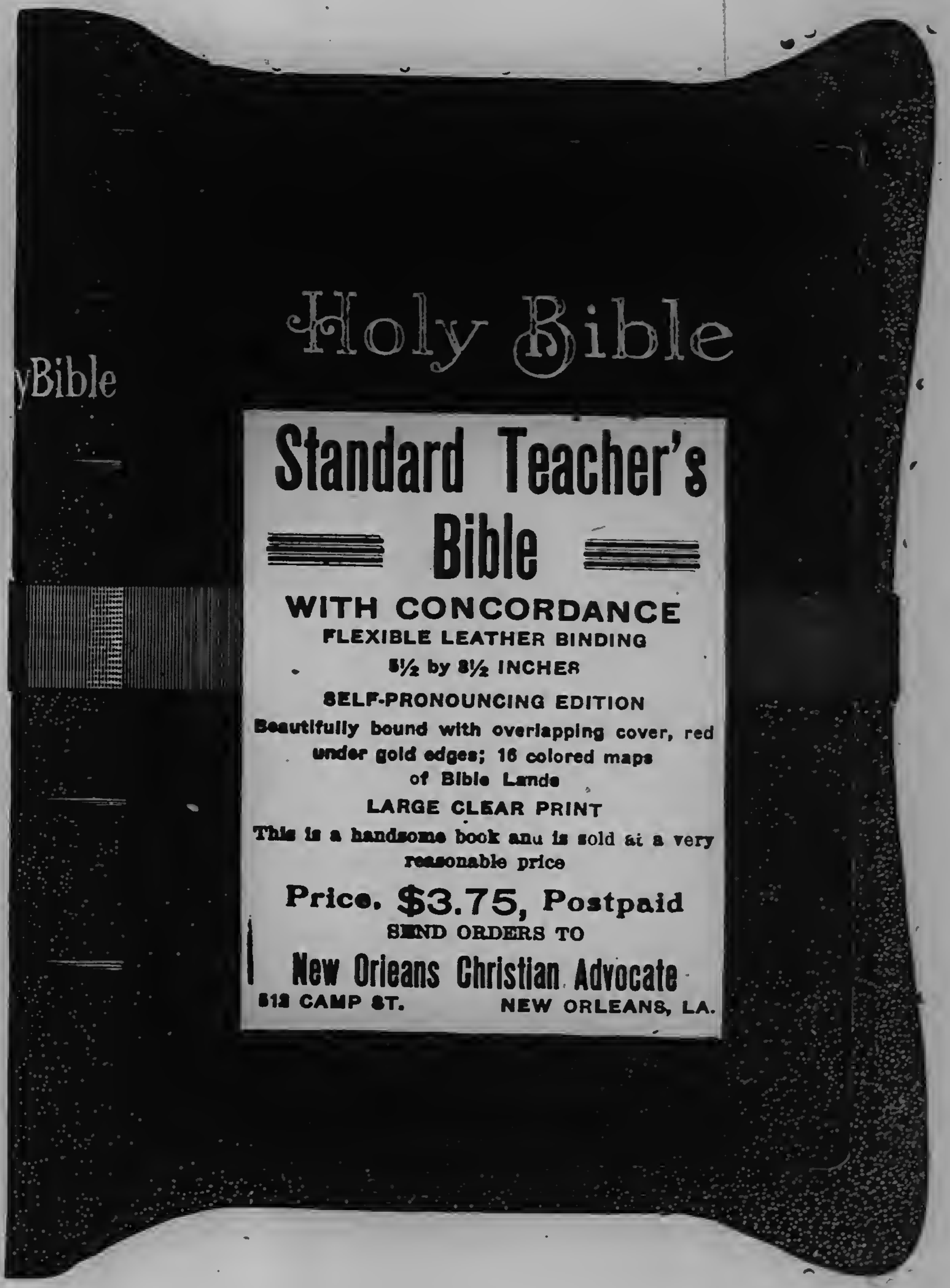

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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—First Round

Plaquemine, Jan. 3, a. m.
First Church, B. R., Jan. 3, p. m.
Greensburg, at Center, Jan. 10, a. m.
Kentwood, at Kentwood, Jan. 10, p. m.
Pine Grove, at Montpelier, Jan. 17, a.m.
Amite, Jan. 17, p. m.
Natalbany, at Natalbany, Jan. 24, a. m.
Hammond, Jan. 24, p. m.
Baker, at Baker, Jan. 31, a. m.
Istrouma, Jan. 31, p. m.
Gonzales, at New River, Feb. 7, a. m.
Keener Memorial, Feb. 7, p. m.
Washington, at Fisher, Feb. 13, a. m.
Franklington, Feb. 14, a. m.
Bogalusa, Feb. 14, p.m.
St. Francisville, at St. F., Feb. 21, a. m.
Jackson, at Ethel, Feb. 21, p. m.
Walker, at Walker, Feb. 28, a.m.
Denham Springs, at Denham Springs, Feb. 28, p. m.

K. W. DODSON, P. E.

Monroe Dist.—First Round

Gilbert, at Gilbert, Jan. 3, 11 a. m.
Mangham, at Mangham, Jan. 3, 4 p. m.; preaching at 7:30 p. m.
Lake Providence, Jan. 10, 11 a. m.
Delhi, Jan. 10, 7:30 p. m.
Bonita, Jan. 17, 11 a. m.; Q. C., 2 p. m.
Mer Rouge, Jan. 17, 4 p. m.; preaching at 7:30 p. m.
Oak Ridge, Jan. 24, 11 a. m.; Q. C., Jan. 25, 2 p. m.
Rayville, Jan. 24, 7:30 p. m.
Columbia, Jan. 31, 11 a. m.
Monroe, Gordon Ave., Jan. 31, 7:30 p. m.
Wisner, Feb. 7, 11 a. m.; Q. C., 2 p. m.
Winnsboro, Feb. 7, 7:30 p. m.
Waterproof, Feb. 14, 11 a. m.; Q. C., 2 p. m.
Newelton, Feb. 14, 4 p. m.; preaching, 7:30 p. m
Oak Grove, Feb. 17, 2 p. m.
Bastrop, Feb. 21, 11 a. m.
Fairbanks, at Sterlington, Feb. 21, 7:30 p. m.
Tallulah, Feb. 24, 7:30 p. m.
Pioneer, at Pioneer, Feb. 28, 11 a. m.; Q. C., 3 p. m.
West Monroe, Feb. 28, 7:30 p. m.
Monroe, First Church, March 2, 7:30 p. m.

W. L. DUREN, P. E.

Minden Dist.—First Round

Haughton, at Haughton, Jan. 3, 11 a. m. and 2 p. m.
Cotton Valley, Jan. 3, p. m.
Hall Summitt, at Hall Summitt, Jan. 10, 11 a. m. and 2 p. m.
Standard and Olla, at Standard, Jan. 17, 11 a. m. and 2 p. m.
Rochelle and Selma, at Rochelle, Jan. 17, p. m.
Sicily Island, at Sicily Island, Jan. 24, 11 a. m. and 2 p. m.
Ferriday, Jan. 24, p.m.
Jonesville, at Jonesville, Jan. 31, 11 a. m. and 2 p. m.
Campti, at Campti, Feb. 7, 11 a. m. and 2 p. m.
Coushatta, Feb. 7, p. m.
Plain Dealing, at Plain Dealing, Feb. 14, 11 a. m. and 2 p. m.
Minden, Feb. 14, p. m.
Winnfield, Feb. 21, 11 a. m. and 2 p. m.

Kingdom Extension Institutes will be held at Minden, January 19, at 10 a. m.; at Winnfield, January 20, at 11 a. m. The pastors, with the charge and church lay leaders, missionary committees and all others who will, are urged to attend one of these institutes. W. R. HARVELL, P. E.

New Orleans Dist.—First Round

Houma and French Mission, at Lockport, Jan. 3.
Slidell, Jan. 10, a. m.
Covington, at Covington, Jan. 10, p. m.
First Church, Jan. 17, a. m.; Jan. 13.
Epworth, Jan. 17, p. m.; Jan. 20.
St. Mark's, Jan. 24, a. m.; 4 p. m.
Chalmette and Gentilly, at Chalmette, Jan. 24, p. m.; Jan. 19.
Second Church, Jan. 31, a. m.; Feb. 10.
Rayne Memorial, Jan. 31, a. m.; Jan. 5.
Algiers, Jan. 31, p. m.; Jan. 27.
St. Martinville, at St. Martinville, Feb. 7.
Louisiana Ave., Feb. 14, a. m.; Feb. 3.
McDonoghville, Feb. 14, p. m.; Jan. 4.
Franklin, Feb. 21.
Donaldsonville, Feb. 28.

Stewards will please be ready to fix preacher's salary for every church. Preachers will please be ready to answer questions 5, 6, 7, 8 and 9. This will greatly aid in the dispatch of the business and in getting under way for the new year.

W. L. DOSS, JR., P. E.

Shreveport Dist.—First Round

Park Avenue, Nov. 29, a.m.; Q. C., Jan. 4, 7:30 p.m.
Claiborne, Dec. 6, a.m.; Q. C., Jan. 5, 7:30 p.m.
Cedar Grove, Dec. 6, p.m.; Q. C., Jan. 6, 7:30 p.m.
Mangum Memorial, Dec. 13, p.m.; Q. C., Jan. 7, 7:30 p.m.
Vivian, Dec. 20, a.m.; Q. C., 3 p.m.
Oil City, Dec. 20, p.m.; Q. C., after service.
Mooringsport, Dec. 27, a.m.; Q. C., 3 p.m.
Bossier City, Dec. 27, p.m.; Q. C., Jan. 25, 7:30 p.m.
Belcher and Gilliam, at G., Jan. 3, a.m.; Q. C., 3 p.m.
Ida and Hosston, at Ida, Jan. 3, p.m.; Q. C., Jan. 4, 10 a.m.
Noble and Benson, at Noble, Jan. 10, a.m.; Q. C., 3 p.m.
Pelican, at Pelican, Jan. 17, a.m.; Q. C., 2 p.m.
Mansfield, Jan. 24, a.m.; Q. C., 3 p.m.
Noel Memorial, Jan. 31, a.m.; Q. C., Jan. 26, 7:30 p.m.
First Church, Shreveport, Jan. 31, p.m.; Q. C., Jan. 27, 7:30 p.m.
Greenwood and Bethany, at Greenwood, Feb. 7, a.m.; Q. C., 3 p.m.
Logansport, Feb. 14, a.m.; Q. C., 2 p.m.
Grand Cane, at Stonewall, Feb. 21, a.m.; Q. C., 3 p.m.

District stewards' meeting at First Church Shreveport, Dec. 18, 10 a.m. Kingdom Extension Institute at First Church Shreveport, Jan. 18, 10 a.m. The above dates are subject to change, when practicable, to suit the convenience of those concerned.

H. T. CARLEY, P. E.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round

Summit, at Summit, Jan 3, 11 a. m. and 2 p.m.
Bogue Chitto, at Bogue Chitto, Jan. 3, 7 p.m.
Foxworth, at Sandy Hook, Jan. 10, 11 a. m. and 2 p. m.
Tylertown, at Tylertown, Jan. 10, 7 p. m.; Jan. 11, 10 a.m.
Scotland, at Bethesda, Jan. 16-17, 11 a. m.
Meadville, at Bude, Jan. 17, 3 p. m. and 7 p. m.
Gallman, at Bethesda, Jan. 24, 11 a.m. and 1:30 p. m.
Bayou Pierre, at Center Point, Jan. 24, 3:30 p. m. and 7 p. m.
Monticello, at Monticello, Jan. 31, 11 a. m. and 2 p. m.
Barlow, at Rehobeth, Feb. 4, 11 a. m. and 2 p. m.
Georgetown, at Providence, Feb. 7, 11 a. m. and 1:30 p. m.
Crystal Springs, Feb. 7, 7 p. m.
Osyka, at Osyka, Feb. 14, 11 a. m. and 2 p .m.

B. L. SUTHERLAND, P. E.

Hattiesburg Dist.—First Round

Silver Creek, at Silver Creek, Jan. 3, 11 a. m. and 2 p. m.
Prentiss, at Prentiss, Jan. 3, 7 p. m.; Jan. 4, 9:30 a. m.
Petal, at Petal, Jan. 6, 7 p.m.
Heidelberg, at Sandersville, Jan. 10, 11 a. m. and 2 p. m.
Hattiesburg, Court St., Jan. 12, 7 p.m.
Williamsburg, at Williamsburg, Jan. 17, 11 a. m. and 2 p. m.
Taylorsville, at Taylorsville, Jan. 17, 7 p. m.; Jan. 18, 9:30 a. m.
Bonhomie, at Bonhomie, Jan. 20, 7 p.m.
Collins, at Collins, Jan. 24, 11 a. m. and 2 p. m.
Hattiesburg, Main St., Jan. 25, 7 p.m.
Sumrall, Jan. 27, 7 p. m.
Ellisville, at Ellisville, Jan. 31, 11 a. m. and 2 p. m.
New Augusta, at McLain, Feb. 7, 11 a. m. and 2 p. m.
Purvis, at Purvis, Feb. 7, 7 p. m.
Hattiesburg, Broad St., Feb. 10, 7 p.m.
Eucutta, at Eucutta, Feb. 14, 11 a. m. and 2 p. m.
Mt. Olive, Feb. 17, 7 p. m.
Leakesville, at Leakesville, Feb. 21, 11 a. m. and 2 p. m.
Lucedale, at Lucedale, Feb. 21, 7 p. m.

W. A. HAYS, P. E.

Jackson Dist.—First Round

Jackson, at Glendale, Dec. 13, 7 p. m.; Q. C., Jan. 27, 7 p. m.
Satartia, at Mt. Olivet, Dec. 27, 11 a. m. and 2 p. m.
Jackson, at Grace, Dec. 27, 7 p.m.; Q. C., Jan. 25, 7 p .m.
Camden and Sharon, at Camden, Jan. 3, 11 a.m. and 2 p.m.
Canton, at Canton, Jan. 3, 7 p. m.; Q. C., Jan. 4, 7 p. m.
Clinton, at Ridgeland, Jan. 10, 11 a. m. and 2 p. m.
Madison and Pocahontas, at Madison, Jan. 10, 7 p. m.; Q. C., Jan. 13, 10 a. m.
Mendenhall and D'Lo, at D'Lo, Jan. 17, 11 a. m. and 2 p. m.
Jackson, at Capitol St., Jan. 17, 7 p. m.; Q. C., Jan. 18, 7 p. m.
Flora, at Flora, Jan. 20, 7 p. m.
Vaughan, at Vaughan, Jan. 24, 11 a. m. and 2 p. m.
Benton, at Midway, Jan. 31, 11 a. m. and 2 p. m.
Yazoo City, at Yazoo City, Feb. 7, 11 a. m. and 4 p. m.
Yazoo Circuit, at Lintonia, Feb. 7, 2 p. m. and 7 p. m.
Bolton and Raymond, at Raymond, Feb. 14, 11 a. m. and 2 p. m.
Brandon and Pelahatchie, at Brandon, Feb. 14, 7 p. m.; Q. C., Feb. 15, 10 a. m.
Edwards, at Edwards, Feb. 21, 11 a. m. and 2 p. m.
Jackson, at Galloway Memorial, Feb. 21, 7 p. m.; Q. C., Feb. 22, 7 p. m.
Florence, at Star, Feb. 28, 11 a.m.; Q. C., Feb. 29, 10 a. m.
Harrisville, at Braxton, Feb. 28, 3 p. m. and 7 p. m.
Fannin, at Holly Bush, March 6, 11 a. m. and 2 p. m.

J. T. LEGGETT, P. E.

Meridian Dist.—First Round

Matherville, at Theadville, Jan. 3, 11 a.m.
Shubuta, at Shubuta, Jan. 3, 3:30 and 7:30 p.m.
Waynesboro Ct., at Winchester, Jan. 10, 11 a.m.
Waynesboro Station, Jan. 10, 7:30 p.m.
Cleveland, at Big Oak, Jan. 17, 11 a.m.
Central, Meridian, Jan. 17, 7:30 p.m.
Daleville, at Andrew Chapel, Jan. 24, 11 a.m
Poplar Springs, at Meridian, Jan. 24, 7:30 p.m.
DeKalb, at New Hope, Jan. 31, 11 a.m.
Seventh Ave., Meridian, at Wesley, Jan. 31, 7:30 p.m.
Porterville, at Union, Feb. 7, 11 a.m.
Pachuta at Pachuta, Feb. 14, 11 a.m.
Enterprise, at Enterprise, Feb. 14, 3:30 and 7:30 p.m.
Vimville, at Pleasant Hill, Feb. 28 11 a.m.

T. J. O'NEIL, P. E.

Newton Dist.—First Round.

Chunky, at Chunky, Jan. 3, 11 a.m. and 2:30 p.m.
Carthage Station, Jan. 8, 7 p.m.; Jan. 10, 11 a.m.
Carthage Ct., at Conway, Jan. 9, 11 a.m. and 1:30 p.m.
Walnut Grove, at Walnut Grove, Jan. 10, 2:30 p.m. and 7 p.m.
Harperville and Lena, at Harperville, Jan. 11, 10 a.m.
Union, Jan. 17. 11 a.m. and 2 p.m.
Decatur and Hickory, at Decatur, Jan. 17, 3:30 p.m. and 7 p.m.
Shiloh, at Clear Creek, Jan. 24, 11 a. m. and 2 p.m.
Raleigh, at Raleigh, Jan. 24, 7 p.m.; Jan. 25, 9:30 a.m.
Homewood, at Homewood, Jan. 31, 11 a.m. and 2 p.m.
Lake, at Lake, Jan. 31, 7 p.m.; Feb. 1, 7 p.m.
Philadelphia Circuit, at Sandtown, Feb. 6, 11 a.m. and 1:30 p.m.
Philadelphia Station, Feb. 7, 11 a.m.; Feb. 8, 9 a.m.
Burnside, at Longino, Feb. 7, 2:30 p.m. and 7 p.m.
Trenton, at Independence, Feb. 13, 11 a.m. and 1:30 p.m.
Forest and Morton, at Morton, Feb. 14, 11 a.m. and 2:30 p.m.
Laurel, at Kingston, Feb. 21, 11 a.m. and 2:30 p.m.
Laurel, at West, Feb. 21, 7 p.m.
Laurel, First Church, Feb. 22, 7:30 p.m.

W. M. SULLIVAN, P. E.

Seashore Dist.—First Round

Poplarville, Jan. 3, 11 a.m.
Carriere, at Carriere, Jan. 3, 7:30 p.m.
Vancleave, at Vancleave, Jan. 10, 11 a.m.
Kreole, at Orange Grove, Jan. 10, 7:30 p.m.
Gulfport, First Church, Jan. 17, 11 a.m.
Biloxi, Wesley Memorial, at N. Biloxi, Jan. 17, 2:30 p.m.
Ocean Springs, Jan. 17, 7:30 p.m.
Americus, at Pleasant Hill, Jan. 24, 11 a.m.
Handsboro and Second Church, at Handsboro, Jan. 24, 7:30 p.m.
Mentorum, at Pine Grove, Jan. 31, 11 a.m.
Wiggins, at Wiggins, Jan. 31, 7:30 p.m.
Brooklyn and Bond, at McLaurin, Feb. 7, 11 a.m.
Columbia and Mission, Feb. 14, 11 a.m.
Lumberton, Feb. 14, 7:30 p.m.

The district stewards are called to meet at Wiggins Dec. 11 at 10 a.m.

The District Missionary Institute will be held at Gulfport, First Church, Jan. 12, at 10 a.m.

OTTO PORTER, P. E.

Vicksburg Dist.—First Round

Vicksburg, Crawford St., Dec. 27, 11 a. m.; Q. C., Feb. 3, 7:30 p. m.
Vicksburg, Gibson, Dec. 27, 7 p. m.; Q. C., Feb. 10, 7:30 p. m.
Roxie, at Roxie, Jan. 3, 11 a. m.
Lorman, at Lorman, Jan. 3, 3 p. m. and 7 p. m.
Anquilla, at Delta City, Jan. 10, 11 a. m. and 2 p. m.
Rolling Fork and Cary, at Rolling Fork, Jan. 10, 4 p m. and 7 p. m.
Washington, at Washington, Jan. 17, 11 a. m. and 2 p. m.
Natchez, Jan. 4, p. m. and 7 p. m.
Hermanville, at Hermanville, Jan. 24, 11 a. m. and 2 p. m.
Port Gibson, Jan. 24, 4:30 p. m. and 7 p. m.
Gloster, at Gloster, Jan. 31, 11 a.m. and 2:30 p. m.
Oak Ridge, at Oak Ridge, Feb. 7, 11 a. m. and 2 p. m.
Nebo, at Cool Springs, Feb. 14, 11 a. m. and 2 p. m.
Fayette, Feb. 14, 7:30 p.m.; Q. C., Feb. 17.
Mayersville, at Mayersville, Feb. 21.
Utica, at Utica, Feb. 28, 11 a. m. and 2 p. m.

Kingdom Extension Institute, Tuesday, January 5, 10 a. m., at Port Gibson. HENRY G. HAWKINS, P. E.

Let us not forget that war is first and last the tearing of human flesh, the shattering of men's bones, and the greatest source of human agony, both physical and mental.—Arnold Bennett.

World peace can no longer be called a coward's plea—it becomes clearer every day that it is the cry of self-preservation, of compassion, of an ever-increasing spiritual awakening which has reached from one pole to the other and is fast girdling this great globe of ours.—Viborg (S. D.) Enterprise, Nov. 11, 1931.